

**ROBERT
ANTON
WILSON'S**

**WILHELM
REICH
IN
HELL**

FOREWORD BY

Christopher S. Hyatt, Ph.D.

Donald Holmes, M.D.



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WILHELM REICH IN HELL

BY

Robert Anton Wilson

**Foreword By
Christopher S. Hyatt, Ph.D.
&
Donald Holmes, M.D.**

**1990
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Dedication

I recently had the honor of writing the statement of principles that concluded the 1986 International Poetry Festival in Oslo, Norway, which was signed by all the participating artists and scientists. That statement is printed below, to transmit again a signal of solidarity with all victims of tyranny:

We, the undersigned participants in the 1986 Oslo International Poetry Festival, hereby deplore all governments which presently hold in prison artists, writers or scientists condemned for no crimes except creative thought. We affirm our solidarity with all these imprisoned sisters and brothers and send them this signal of our concern and love. We call on all governments to grant amnesty to all such persons and we call on all citizens everywhere to join us in protest against the barbarous practise of attempting to cage the mind and strangle the creative spirit.

This book is dedicated to all political prisoners, wherever they may be.



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This injunction prevents any communication on the subjects which interest you. It could very well be damaging to Dr. Reich if you were to publish anything on these restricted topics.]

The letter continues on with various references to court cases and warnings about distributing information about Orgone accumulators. The letter closes with a statement that the letter from which I am paraphrasing will be forwarded to the FBI.

Dr. Regardie, a very respectful and concerned man, did not publish the book in question and to this date the book remains unpublished. Falcon Press plans to release the work sometime in 1988 under the title *Wilhelm Reich, His Theory and Techniques*. The book will be updated and edited by Dr. Hyatt, who was certified by Dr. Regardie in Regardie's adaptation of Reich's non-verbal therapy, (now called Chakra therapy) and Robert Anton Wilson, the author of this book. For reference purposes, neither Dr. Hyatt, Holmes nor Wilson are Orgonomists or Reichian therapists. Each has his own views on Orgonomy and Dr. Reich, which I might add, are respectful.

To continue with the development of Dr. Regardie's reactions and feelings I will quote extensively from his introduction.

"I do not consider myself a tool of any conspiracy, real or imaginary, to destroy any cause—least of all Reich and his discovery. He commands too much of my most sincere respect, as this book should indicate. I would not lend myself willingly to any such smear. However, this book does not relate in any way to the so-called Orgone accumulator nor to the cosmic life energy. There is no attempt to disseminate information pertaining to the assembly, . . . of the Orgone accumulator. Therefore, it does not violate the terms of the Federal Injunction.

"I do not and have not practised Orgonomy. Nor do I know anything about the accumulator above and beyond what has been overtly published by Reich. As his critics allege, it may be quite worthless in the treatment of cancer. I personally do not know. However, his writings should have been studied and given due consideration before some of the more grotesque criticisms were penned about him.

"It must here be emphasized that I am not a partisan of any cause. I do not favor by any means the cruel and malicious opposition that dismisses Reich's contributions as delusional and he himself a paranoid. Nor, on the other hand, do I adhere unequivocally to the current Reich viewpoints.

"After the receipt of Eva Reich's letter, I therefore proceeded with the task at hand — to complete the revision of this manuscript preparatory to publication, and to incorporate the quotations I had assembled for due acknowledgment in this introduction.

"Then came the news in the fall of 1957. Wilhelm Reich had died in jail. This was indeed a great shock. I think we are the losers here. Reich was a great innovator as well as a creative and experimental clinician. It is a blot against the intellectual climate of society that he has been denied the freedom of expressing and disseminating his ideas, whatever they were. It is an even greater crime against freedom of scientific thought that he was imprisoned—regardless of the fact that he had violated a legal injunction and then refused adequately to defend himself. He felt no court of law was fit to adjudge scientific discovery and progress.

"I am deeply concerned with this infringement of the basic freedom of expression of scientific thought and creativity. We run the risk, if it is continued as it was in his case, of becoming imprisoned in a police state where not only our ordinary activities and secular movements are controlled and regulated, but our thinking as well. This is a condition which violates the basic mental climate and attitudes of the fathers of the American revolution. Perhaps Thomas Paine and Thomas Jefferson today might have been considered subversive individuals and have been investigated by a government agency."

I was introduced to Regardie's adaptation of Reich's work, which included kundalini yoga, pranayama and some Kabbalistic rituals in 1970-71 when I was suffering from a depression regarding my marriage.

At that time I was a licensed psychotherapist in private practice, although in 1979 I retired to take up a new career as a publisher. This, however, did not become a substitute for working with people, so I planned to return to the practice of Chakra Therapy and hypnosis in the Fall of 1987.

I had literally forgotten about Dr. Reich, and my own personal experiences with Orgonists until I received a call from Robert Anton Wilson's agent, Dr. Zuckerman concerning Falcon's interest in a manuscript of the play *Wilhelm Reich in Hell*.

Bob wrote an extensive introduction and Dr. Holmes, a noted Board Certified Psychiatrist and an enthusiast of conspiracy theory, agreed to assist with a foreword. We announced a tentative date for release and

shortly thereafter we received an order and a check from one of the official Reichian organizations for a copy of the book. We promptly returned the check stating that the book would be delayed. We gave them another tentative date, and about that time we received another check and order for the book from the same organization.

As we were getting close to the publication date we decided to hold the check and ship the book sometime in June of 1987. Then for some reason, my memories of my experiences with the Reichians returned in full vividness and I and the staff of Falcon Press became "paranoid" that the Reichians had ordered the book to determine if Dr. Wilson was slandering Dr. Reich.

I set this idea aside and decided to assume that they simply wanted it for their library. I thought about the notion that paranoia breeds paranoia which often leads to dangerous conspiratorial conclusions, all of which originate from the U.S. government's irrational persecution of Reich.

I dropped the matter until, in a dream, I remembered Dr. Regardie's contact with the Reichian's in the fifties, and how he had warned me a number of times before his death that before Falcon published his book on Reich I had to make sure that he did not forget to remove any quotes taken from Reich's books.

He was concerned about a law suit, since he was both a chiropractor and a mystic, neither of which sits well with orthodox Reichians. Regardie could never understand Reich's dislike of mysticism, since he felt that Orgone theory was very similar to mystical notions of "energy" and that many of Reich's techniques were similar to some practices of yoga.

Regardie often wondered if Reich had any experience with yoga. I used to think he did, but Regardie would frequently argue both points of view. Sometimes he would hypothesize that Reich was a "reincarnation" of an Eastern Yoga Master. When he said this he would laugh at the thought and then drop the subject.

The reader by now has noted many disclaimers and carefully worded statements and as the plot thickens and the spiral spirals, synchronicity merges with the unfinished coincidences of the past. Remember, in a real conspiracy all players are pawns regardless of their rank.

After beginning my work with Regardie I began to read all easily available work on Dr. Reich. I even subscribed to the official journal of Orgonomy. In 1971-72, as fate would have it my first personal "run-in"

with an "inquisition" occurred in a book store with a patient of an Orgonomist.

I was purchasing a book on Reich when a young man asked me if I knew anything about Orgonomy. I replied that I was in treatment with Dr. Israel Regardie, a chiropractor. Before I could finish the sentence the young man was yelling at me and accusing Dr. Regardie of quackery, since he was not a real Orgonomist. He continued on and on about how people like Regardie and myself were dangerous and destroying the lives of innocent people.

For those of you familiar with Reich's "crimes" these were some of the very same things he was accused of. I was shaken by this experience and discussed the issue with Dr. Regardie. Regardie replied that "Reich would have been displeased about that type of behavior although Reich at times insisted that only medical doctors should practice any form of his therapy." (Regardie had corresponded with Reich personally a number of times before Reich's death. The letters seemed pleasant and informative. These letters are now the property of the Israel Regardie Foundation.)

I have had similar "run-ins" with other patients of Orgonomists, who it appears have taken on the role of an unofficial regulatory agency. In fact my colleague at the time, a licensed psychotherapist and chiropractor, was humiliated and insulted by an Orgonomist for calling himself a Reichian therapist. My colleague held a D.C. degree, a masters in bio-chemistry and a masters in psychology. (He had also worked with Regardie for over four years at the time.)

After my colleague's experience I decided to visit an Orgonomist myself. After arriving for my interview, I told the Orgonomist that I was a licensed psychotherapist holding various advanced degrees in psychology and education, etc. I told him that I was practicing a form of Reichian therapy and thought I could benefit from his services. He was outraged, and demanded that I cease practicing any form of psychotherapy if I wished to see him. In addition he insisted that I sign a paper that I would never call myself a Reichian therapist. He pulled out a xeroxed copy of a letter from Reich which stated that only medical doctors were qualified to practice Orgonomy. I told him that I didn't practice Orgonomy.

Since I was not an orthodox Reichian therapist, I agreed to sign the letter that he drew up, but I refused to stop practicing psychotherapy. He attempted to persuade me by describing a case where a patient of

his was really suffering from appendicitis, and only a medical doctor could know this! (A few months later I found out that a former intern of mine was practicing Orgonomy, although he held no medical degree. Apparently he became qualified by having worked with the same Orgonomist for a number of years.)

I finally gave him my license number and told him that I was qualified to practice both in the state of California and Canada. He relented, but continued stating that Chiropractors are "quacks" and that included Dr. Regardie and my fellow associate. I began to feel sorry for him.

After the second or third session he asked me "what has a hole with hair around it?" I replied in a Freudian vein that it was either a "vagina or an anus." He replied that I should shave my beard off if I wished to continue seeing him. I replied, "what is smooth and round with no hair and has holes in it?" He did not reply. I continued, saying that it was his "bald head" and that he should grow some hair on it.

This was the last time I saw him, though I must say that he was quite competent and showed a sense of deep warmth and concern with my personal feelings, much like Regardie. The techniques he employed were also similar.

He was instrumental in helping many friends of mine who had not benefited from other forms of therapy.

I hope I have been fair in presenting my experiences and that my memory has served me well. The point which all this makes is that victims can easily turn into persecutors, and create their own army of inquisitors. Paranoia breeds Paranoia. Persecution also seems to breed a pseudo-superiority complex.

The irrational behavior I experienced was no different than that experienced by Reich, except that the Orgonomists had no state powers to arrest or burn the books of Dr. Regardie, myself and other non-orgonomists.

Being called paranoid in and of itself creates a continuous loop of accusations and denials. In the context of psychoanalysis this leads to a no-win situation for the victim. If he denies he is paranoid that's simply seen as proof of his paranoia. If he agrees, he is insane and therefore all of his ideas are delusional.

One way out of this dilemma is to identify with the accuser and develop your own group with arbitrarily defined rules and then do

everything in your power to protect yourself from "dangerous" outsiders. This, of course, leads to more paranoia and finally to a conspiracy which is substantiated at every opportunity.

Paranoia is catching. Everyone is "against me." Paranoiacs do not understand that ALL self-fulfilling prophecies are SELF-FULFILLING. (For more on this see my book, *Undoing Yourself with Energized Meditation*, Falcon Press.) They forget that there are friends "out there" even though these "friends" are not "true believers." Friendship and support does not require isomorphism.

I believe that Reich, and Reichians in general, have a deep regard for individual differences and have genuine concern for the plight of man. However, they have been so wounded that they fire their cannons in all directions hoping not to harm but to protect themselves from further humiliation and persecution. They have developed similar prejudices, catch phrases and slogans which similar groups have used to recognize friends and foes. However, this form of self-in-breeding leads to a staleness, because their perspective is not changed by new information which more frequently than not is carried by a heretic, someone who is a friend but not a "true believer."

Wilhelm Reich In Hell is an appropriate title for the horrific experiences that Dr. Reich, our hero, endured. Dr. Wilson's sensitive and insightful expression, using two literary forms, provides the reader who is interested in the effects of the "Whirling" Inquisition against the Mind with insights both subtle and daring. I hope the publication of this book reduces the paranoia, and brings about a new openness among those of us who serve the same "God" of freedom and individual differences. However, I suspect it will not. Now who is getting paranoid?

Christopher S. Hyatt, Ph.D.
Los Angeles, California
May 1987

PART II
WHO'S IN CHARGE HERE?

Reading Robert Anton Wilson's introduction to his play *Wilhelm Reich In Hell* reminded me of a 60s national television interview with Supreme Court Justice Hugo Black, anent legislation censoring "pornographic" books and films. Asked if he had ever reviewed the material he was staunchly defending he replied, in effect, "I don't have to see it . . . probably wouldn't like it . . . but if the material is published it's legal." (He was also asked in the same interview if he carried a copy of the Bill of Rights in his pocket out of reverence for it. He answered, "Oh no, I carry it to read — still trying to understand it.")

In his introduction Wilson reminds us that the U.S. Government's 1957 burning of Dr. Reich's books, whether they were "scientific" or not, was purely, illegally, baldly and obscenely unConstitutional, and indeed an incredibly hypocritical emulation of corresponding Nazi atrocities.

If there is such a thing as a dangerous idea in human culture it is this: Some ideas are dangerous, and therefore there should be some abridgement of the freedom to express them—even though our own Constitution specifically stipulates that there shall be *no abridgement* of this freedom.

Make it a party game. Try to think of some idea which, if published, would have truly dangerous consequences. For example: Every firstborn American girl child should be ritually deflowered, branded on the forehead and sold into slavery to the Russians at a dollar a head. Dangerous? No, because the proposal would never sell. *We sapiens* may be a little slow but we're not altogether stupid.

This inane example, in fact, is not nearly as dangerous as General Douglas MacArthur's post WWII suggestion, made in all seriousness by a Great Man who was widely admired by the American public, that

we solve the problem of world Communism forthwith, by dropping nuclear bombs on the fifty major cities of the Communist world. This was a patently idiotic idea, but hardly dangerous. Not even the buck privates bought that one.

Let's try another example, one a little closer to home. Just suppose that some well-known psychiatrist should publish a book extolling suicide as the treatment of choice for any and every passing depressive episode. Dangerous? A few benighted souls might incidentally go for it, but their self-chosen demise would not have been *caused* by this simple-minded proposal.

The paradoxical human reaction to the authoritarian prohibition of ideas is at least as old as the fabulous tale of the Forbidden Fruit. If you want junior to do his homework just tell him there are some things in those books that you'd rather he didn't know about, which is sure to work—at least until he catches on to the trick.

You probably will not have to look too far into your own life to recognize that civil rights infringements have been the rule, rather than the exception, since our national beginnings. In the mid-70s I naively agreed to join a television debate on the decriminalization of marijuana, and the following day was cavalierly canned as psychiatric consultant to the Arizona State University's Student Health Service for having submitted the shamelessly outrageous and glaringly unoriginal suggestion that young people should not be jailed for smoking marijuana. A quick phone call to a noted civil rights attorney established that I might have a shot at a little academic freedom if I could come up with a few thousand dollars to move the matter into court—although that would not guarantee a happy outcome.

For some time after that minor debacle I enjoyed the seething indignation that R.A. Wilson so relishes in dreaming his impossible dream. Our Constitutional Bill of Rights is, after all, a lofty vision—not an attainment. It will become the latter only when We the People are mentally and emotionally grownup enough to live with that beautiful reality-to-be.

As one whose textbook of psychiatry was promptly, bravely banned in Spain (though I've never been sure why) I can appreciate the dreadful myth that "ideas are dangerous."

Of course there is always the possibility that we *homo sapiens* are not quite as *sapient* as we like to believe, and that we would never have

survived our countless, merciless deprivations against one another without a strong boost from those behind economist Adam Smith's "Invisible Helping Hand." This refers specifically to those *incognito* but very real flesh-and-blood beings who make our world as safe and progressive as possible, through their judicious manipulation of our international monetary system and our mass media, all of which they clearly own and control.

This is the controversial theme dealt with in my book, *The Sapiens System—The Illuminati Conspiracy*, (Falcon Press, 1987). It should be emphatically noted here that the system is *not* authoritarian, but one that enables and catalyzes the gradual growth of synsycial human intelligence without driving us crazy by way of overload *or* underload. In place of heavy-handed authority this System covertly provides an endless abundance of gentle spurs and attractive lures to which we may respond as we will.

If I were given the Augean task of epitomizing Wilson's message to his fellow primates it would be—with all due apology in advance: Hey, treat yourself to a novel thought now and then—it doesn't matter what you think about—just *think!* Or, when you find yourself growing comfortable with a fresh idea it is well past time to move on to another one. Corollary: All religions are fast-frozen philosophy—good at the start but stale the day after—while philosophy never rests.

As perhaps the brightest, wittiest, most rational and far-seeing philosopher of our era (though probably not to be recognized as such for another century or two) Robert Anton Wilson, in his introduction to *Wilhelm Reich In Hell*, painfully and quite unflatteringly assesses our specie's past and current mental status in these words: ". . . it seems overwhelmingly obvious to me that I live among a species that is desperately sick and desperately afraid of the changes it must undergo to be cured." This is Dr. Reich's "emotional plague," and for it I prefer the term "innocent ignorance," and I further believe that the remedy for it is and has long been in the hands of those who know us far better than we know ourselves. I don't necessarily like admitting it, but my liking or disliking it is beside the point. In the eternal words of Galileo, "It's true all the same."

Personally and professionally, I do not share Dr. Reich's extension of mental illness into the spheres of sociology and politics—his "emotional plague." In 1964 a scandalous magazine poll of American psychiatrists was conducted, one pointedly inquiring if one particular presidential

candidate was diagnosable as "paranoid." Only 10% of my good colleagues were foolish enough to even respond to this crass politicization of a medical specialty, but even that was too many. The specialty of psychiatry properly restricts itself to the very personal emotional pains and dysfunctions of individuals, and not to entire populations. This is all by way of saying that a culture, a nation, an entire species may be *wrong* without being crazy.

Whenever I find a Voltaire, a Gurdjieff or a Robert Anton Wilson berating the human herd for its intellectual torpor I nervously find myself in the position of a moderately retarded counselor exhorting a severely retarded youngster to "use your head, kid—you're not trying hard enough!" As a pedagogical technique it leaves something to be desired in that it only succeeds in alienating the subject, deprives him of self-esteem and, with that, a motive for continuing to try. Instead, it might be more effective to provide him with an abundance of information and reward him when he chooses well while doing nothing when he goes amiss—but all the time seeing to it that he is reasonably well-sheltered and fed and is further protected from his own inherent brutality by certain ingenious measures too complex to recount here.

That is, in fact, the *Sapiens System* which has enabled the survival of our planetary population to date, but at the human level we are only now beginning to get a handle on that methodology. Throughout our conventional, textbook history so far, the philosophers have led the way, passing their insights on to the few who then pass them on to a few others, and so on. Through the decades and the centuries, then, an entire species gradually works its way from childhood to relative maturity.

And after all the hue and cry have subsided may it here be affirmed that the planet earth is somewhat flat, and that the Reverend Jerry Falwell is right about everything because God has told him so—and who are we to dispute the Almighty?

Two crucial points are left unexplained by Dr. Wilson in his introduction. First, exactly what is a Frammigosh. And second, why should they not be distimmed? It would surely seem that an enterprising hustler could make a killing at scalping tickets to that kind of spectacle. Everyone loves a distimming. After all, we're only human.

Donald Holmes, M.D.
May 1987

INTRODUCTION

As every schoolchild once knew—back in the reactionary days when schoolchildren were expected to know something—the U.S. Constitution ordains that there shall be “no laws” abridging freedom of speech or of the press. There is considerable internal evidence in the Constitution, and external evidence in the other writings of the authors of the Constitution, to support the contention that the creators of the Republic were versatile in their handling of language and very precise in their usage. One would assume that when they wrote “no laws,” they meant “no laws.” Nonetheless, the U.S. Supreme Court sits every year and determines, in various cases, if certain laws abridging freedom of speech and of the press are or are not in violation of the Constitution. As the late Justice Hugo Black said sardonically on one occasion, the majority opinion of the Court appears to be that “no laws” means “some laws.”

Like Justice Black, I am a plain blunt man and not sophisticated enough to understand the recondite arguments by which the Supreme Court has arrived at the opinion that “no laws” means “some laws.” Justice Black said that his problem was that he was a simple farm-boy and “no laws” in English seemed to him to mean “no laws.” I’m not sure what my problem is, but I also have the naive view that “no laws” means “no laws.”

It was with some horror and considerable indignation, then, that I reacted to the news, in 1957, that the U.S. government had seized all the scientific books and papers of Dr. Wilhelm Reich and burned them in an incinerator in New York City. This was only twelve years after the U.S. had fought a prolonged and bitter war against Nazi Germany and I had been raised on anti-Nazi propaganda in which the Nazi “crime against freedom” in burning books had been stressed as much as their crimes against humanity in killing people. I was astounded and flabbergasted that the U.S. government was imitating its former

enemy to the extent of actually burning scientific papers it found heretical.

One result of all such Inquisitorial behavior, which Inquisitors never seem to expect even though it is historically predictable, is that some people get curious about books they are forbidden to read. I spent a lot of time, in 1957-58, hunting for people who owned copies of Dr. Reich's books and doing exactly what the Inquisitors had wished to prevent me from doing—reading the *verboten* books and forming my own judgment of the validity or lack of validity in Dr. Reich's various theories.

It is a curiosity of some sort that the very first of Reich's books I was able to read was *The Mass Psychology of Fascism*. I read this forbidden text in the living room of the man who owned it; he very sensibly was not going to let anybody take such a rare volume home for over-night study. This was an unforgettable experience, with a kind of "evil glamour" about it, very exciting to a young rebel such as I was at the time. To read a book about book-burners, when that book itself had recently been burned by the types of people it described, gave me a muddly Orwellian suspicion that I was not living in a totally free or rational world, and that mood probably contributed a great deal to the sinister atmosphere of a novel I wrote many years later about the Catholic Inquisition in Naples, *The Earth Will Shake*.

Thirty years have passed since Reich's books were burned, and I have never stopped wondering about the broad political and philosophical implications of the Reich case. William Butler Yeats once said that we make rhetoric out of our dispute with others and art out of our dispute with ourselves, and *Wilhelm Reich in Hell*, a Punk Rock Opera, is my attempt to make dramatic art out of my dispute with myself about the ambiguities and unsolved enigmas of the life and persecution of Dr. Reich. This introduction, I suppose, only makes political rhetoric out of my dispute with others—specifically, my dispute with those New Inquisitors who burned Reich's books and have continued, ever since, to follow in the arrogant and authoritarian footsteps of the Papacy while inconsistently proclaiming their allegiance to Science.

My suspicion that we are not living in a totally free and rational society, while reading *The Mass Psychology of Fascism*, shortly after the burning of the publisher's stock of that book, has not left me. As three decades have passed, I have seen increasing evidence to support Reich's argument that beneath the "liberal" surface of respectable intellectual

people there is a dark underside that can very easily flame up into a fascist fury in times of stress and anxiety.

THE COMING OF THE NEW INQUISITION

Few can doubt that there is something akin to an Inquisitorial spirit abroad in the scientific community these days. Dr. Reich was neither the first nor the last victim of those "Popish" mentalities who want to turn Science into a new Theology and punish all heretics who sin against Dogma. For instance, Martin Gardner, a ringleader in the anti-Reich hysteria of the 1950s, has popped up, again and again, as a leading figure in the persecution of other Heretics; I don't think any Pope of the 20th Century has declared more scientific research Damned and Accursed than Mr. Gardner. As Colin Wilson has written, "I wish I could be as sure of anything as Martin Gardner is of everything."

At roughly the time of Dr. Reich's imprisonment, Dr. William Ivy, formerly a most respected physician and a member of the staff of University of Chicago Medical School, was engaged in an expensive legal battle, which lasted eight years and cost him a small fortune, before he was vindicated. The same bureaucracy that had imprisoned Dr. Reich had also tried to silence and/or punish Dr. Ivy.

Shortly thereafter many of the same individuals involved in the persecution of Dr. Reich were involved in the well-documented effort to coerce and intimidate the publisher of Dr. Immanuel Velikovsky, to prevent publication of new books by that controversial scientist.

In 1970, Dr. Timothy Leary was sentenced to 37 years in prison and had his bail set at \$5,000,000—higher than that of any murderer, traitor or felon in the U.S. legal history. Dr. Leary served over five years, with little protest from the scientific community.

In the early 1980s, *Nature*, one of the most prestigious scientific journals in England, proposed that a book by the biologist, Dr. Rupert Sheldrake should be burned, as Reich's books were 30 years earlier.

I pass no judgment on the validity of the ideas of Ivy, Velikovsky, Leary or Sheldrake. I merely point out that none of them were refuted by scientific evidence in a systematic way; they were just declared Heretical and Damned, and only a few individualists have ever tried to re-open any of these cases and investigate impartially if the hysteria against these researchers was entirely justified. Meanwhile, somebody who knew only recent history and was unaware of the past might

come to the conclusion that Science, not Theology, is the main enemy of free thought and free enquiry.

Most of this Papal Authoritarianism in the scientific community emanates from a group called the American Humanist Association and its offshot, the Committee for Scientific Investigation of Claims of the Paranormal (CSICOP). The British author, Guy Lyon Playfair, has described Martin Gardner and the other ring-leaders of this movement as "witch-hunters." We will shortly see that the label is hardly excessive.

HUMANISM AND ASTROLOGY

In 1975, the American Humanist Association persuaded 186 scientists, including 18 Nobel prizewinners, to sign a declaration proclaiming that astrology is fraudulent, absurd and unscientific. This was widely publicized in all media, and probably most of my readers remember vaguely hearing about it.

Whether one personally regards astrology as valid or invalid—or thinks that some of it is valid and some of it invalid, which is a possible option, although not popular in this Aristotelian either/or culture of ours—the A.H.A. declaration, or Papal Bull, seems to me a profound discredit to every scientist who signed it, because it was based entirely on unscientific and Authoritarian logic.

That is, the A.H.A. statement did not present scientific evidence against astrology and did not even attempt to explain what scientific evidence would be in a field like this. It was based entirely on the Argument of Authority, and the only logic it contained was this:

186 scientists say this, therefore this must be true

This is entirely isomorphic to, and logically on all fours with, the similar proposition:

186 theologians say this, therefore this must be true

When I describe this type of logic, and the behavior associated therewith, as Papal and Inquisitorial, I am admittedly being polemical, but I am also attempting to be historically accurate. The Argument by Authority has always been the technique of dogmatists and tyrants; it was the logic of the Papacy against which the Scientific Revolution of

the 16th-17th Centuries was fought. Science, at that time, was based on the democratic idea that any person could find out the facts about anything by *experience* and *experiment* (experiment being experience controlled in a manner designed to minimize error.) This empirical science was the antithesis of the modern Authoritarian "Science" represented by the A.H.A.-CSICOP group and its allies, which is based on the assumption that only the "Experts" are qualified to have an opinion and that you and I, poor dolts, can only memorize and repeat what the "Experts" say.

Experimental science has profoundly libertarian (and always potentially revolutionary) consequences, because it leads directly to the possibility that all "Experts" may be wrong at times and that every man and woman might potentially, in freedom, think of something of great importance that the "Experts" have overlooked. It is no accident that the 300 years since the Scientific Revolution have been marked by continuous and radical political upheavals.

Dogmatic "science"—or "scientism" as some critics have called it—has precisely the opposite political effect. It attempts to replace Papal Infallibility with a new "Scientific" Infallibility and threatens dissenters with every punishment it can muster, from mere ridicule to the full Inquisitorial armory of suppression of books and imprisonment of unrepentent heretics. It is no accident, I think, that it has grown up in the period of the Cold War and has taken on the Fundamentalist flavor of the religious revival also occurring in these troubled years. It represents the same swing away from the eristic "chaos" of Jeffersonian individualism and back toward medieval Authoritarianism.

According to statistics collected by the French economist, Georges Anderla, scientific knowledge *doubled* in the decade 1950-60, and *quadrupled* in the 13 years 1960-73; to say it otherwise, knowledge increased by a factor of sixteenfold in the 23 years 1950-73. (A more detailed discussion of this accelerated acceleration will be found in my book, *Prometheus Rising*.) Such rapid change is unprecedented in human history—Anderla estimates that it took the 250 years from 1500 to 1750 for a single doubling of knowledge, as contrasted with this sixteenfold multiplication in one-tenth of that time—and this accounts, I think, for a great deal of vertigo of our age, which Alvin Toffler has called "Future Shock."

The revival of Protestant Fundamentalism is one hysterical response

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