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### Book Review, by Jerome Eden

**The Cosmic Pulse of Life — The Revolutionary Biological Power Behind UFOs.** *By* Trevor James Constable. Merlin Press, Santa Ana, Cal., 1976. 410 pp., paperback, \$5.95.

A book on UFOs based on Wilhelm Reich's discoveries and endorsed by two of Reich's co-workers is deserving of serious consideration. Such a book is *The Cosmic Pulse of Life—The Revolutionary Biological Power Behind UFOs* by Trevor James Constable. In the advertising flyer, Robert McCullough calls the book "a juggernaut," while Reich's daughter Dr. Eva Reich says it "Resolves many mysteries of 20 years standing."

I intend to demonstrate that Trevor Constable has rendered a grave disservice to orgonomy by publishing a book that:

1. Thoroughly distorts Reich's work in a miasma of occult mystification;
2. Seeks to enlist today's youth in a typical freedom-peddler's New Revolution; and
3. Evades and distorts the serious realities of ufology in a mystical maze of occult confusion.

In addition, I shall show that the author successfully manages to minimize, water down, and obfuscate Reich's vital discoveries, so that anyone unfamiliar with orgonomy would never see the reality for the distorted imagery the author projects. What is especially insidious about

this book is that it is written by one who claims to be wholly in agreement with Reich—an admirer, a student, and advocate of orgonomy. Thus Constable presents himself as the “Lone Wolf” (a name he enjoys applying to himself) in sheep’s clothing; and, for the ignorant, the mystically minded, and the gullible reader, it will not be easy to discern the lusting wolf beneath the sheep-skin disguise.

### *Occultism and Mysticism*

Since this book is saturated in occultism and mysticism, let us clarify a few pertinent terms so that we may better understand them and how they serve the author’s purpose. “Mysticism” is defined as a “theory postulating the possibility of direct and intuitive acquisition of ineffable knowledge or power.” That which is “mystical” has a “spiritual meaning or reality.” “Occult” comes from the Latin *occulere*, “to cover over, hide or conceal.”

So, the occultist is a mystic, and both believe in things of a “spiritual” nature. But what is “spirit”? Throughout this book, Constable never once precisely defines these mystical nebulosities. Of course, everyone talks about “spirit,” about “souls,” about “God” for that matter; and we all assume that *we know* what we are talking about. But the true natural scientist and seeker-of-truth takes nothing for granted. “Spirit” is defined as “an animating or vital principle held to give life to physical organisms,” or a “supernatural incorporeal rational being or personality held to be able to become visible at will; especially one held to be hostile to mankind.” Reich objectively demonstrated in a laboratory that the orgone energy—the Life Energy—is responsible for animating otherwise nonliving matter. So why bring in the term “spirit” when we have a scientific verity—*orgone energy*? What are “spirits”? Where do they repose?

Spiritism, mysticism, and occultism are *man-made distortions of a living reality* arising from sexual inhibition. In occultism, however, more is at issue. The dedicated occultist seeks to acquire knowledge for the sake of *power*, and he does so in a manner typical of occultism.

The mystic-occultist views the real world *as in a mirror* where he can never fully touch or grasp it. In *Ether, God and Devil*, Reich notes that mysticism is often accompanied by brutal, sadistic drives:

A large part of the brutality of the mystic can be traced simply to the fact that he feels the living in himself, to be sure, but he never *really* experiences it nor is he able to develop it. Hence he develops the impulse to master the mirror image, to make it palpable and tangible by force. The

living in the mirror is a constant provocation, which drives him to fury. There it is, the moving, it lives, laughs, weeps, hates, loves . . . but always in the mirror, actually as unattainable to the ego as the fruit of Tantalus. From this so tragic situation arises every murderous impulse directed against the living.

### *The Revealing Use of Words*

Now let us begin our specific examination of Trevor Constable's *The Cosmic Pulse of Life* (hereafter called *Pulse*) and see whether it does in truth further Reich's work or totally distort orgonomy in an irresponsible and dangerous manner. I would like first to point out the following: Just as the medical orgone therapist pays keen attention to the *manner* in which the patient expresses himself, so, too, must we pay careful attention not only to what is written, but, more importantly, to *how* it is written—that is, to the specific choice of words employed by the author to express his intent.

*Pulse* is a book about UFOs—what they are, where they come from, and what they portend for earth and earthmen. Constable claims to have made a major ufological breakthrough by being the first human ever to photograph “invisible fauna” inhabiting our atmosphere, and he presents his photographic evidence in the book.

The author acknowledges his indebtedness to four “avatars” (a Sanskrit word meaning “the incarnation of a Hindu deity”): Dr. Franklin Thomas, doctor of divinity; Dr. Rudolf Steiner, philosophical founder of the Anthroposophical Society; Dr. Ruth B. Drown, described as a “pioneer inventor and New Age physician”; and Dr. Wilhelm Reich. (Of these four “reincarnated beings,” only Wilhelm Reich was thoroughly trained as a scientist.) The reader is thus subtly indoctrinated into Constable's mirror world of mystical and occult concepts without fully being aware of it.

In his Preface, the author boasts: “I stood on the shoulders of these four avatars in sketching my outline of the greatest mystery of all time. . . . As to how it was possible to do all these things, the answer lies in my activism which at all times overwhelmed quibbles concerning classical methodology that is already obsolescent.” To say the least, modesty is not one of Constable's greatest virtues. He “stood on the shoulders” of his four “avatars” in sketching his outline of “the greatest mystery of all time.” And how did he do “all these things”? What the “all” encompasses is not yet clear. But whatever “all” he accomplished, it was done by *activism*—defined as “a doctrine or practice that emphasizes

vigorous action (as the use of force for political ends)." So Constable is first and foremost an occult activist.

In his opening chapter, Constable tells us that "mankind has been on a collision course with other-world intelligences" since the advent of the airplane. What Constable means by "other-world intelligences" will shortly become clear. Although man has made vast technological strides, the scientist and savage "are separated by a paper-thin veil that is easily punctured." The author revels in physically activist language with overtones of a frustrated TV movies director (he is a former actor). His language is liberally peppered with words such as "puncture," "penetrate," "break out," "break in," etc. Ideas hit him "like a punch in the nose"; Wilhelm Reich "bounds onto" the world scene; he presents evidence that "punches holes in mechanistic conceptions." In order to photograph his "invisible fauna," Constable went with a friend into the desert where he performed "Star exercises," the purpose of which, he says, "was to get myself noticed."

Constable's first overt thrust is against modern mechanistic science—not the sex-negating, patriarchic milieu that breeds the mechanistic-mystical syndrome, but mechanistic science alone. He tells us that while UFOs were "manifesting" (another subtle verbal mystification—UFOs never simply *appear*, they are forever *manifesting*), mechanistic science could contribute "*not one significant discovery* pertaining to these objects." This is but one of many rash generalities that Constable uses to shotgun his "enemy," mechanistic science. Slight reflection tells us, however, that mechanistic science has indeed given us many "significant discoveries" regarding the tangible nature and reality of UFOs. First, mechanistic photography has enabled thousands to take photographs of UFOs in black-and-white film, as well as in mechanistic color movies, not to mention the mechanistic infra-red film which Constable employs. Second, mechanistic radar (as the author later admits) has enabled mechanistic scientists to track and observe the flight characteristics of UFOs on the radar screen. With the mechanistic invention of the Geiger counter, radioactive residues have been detected at UFO landing sights.

The author continues with his mystical staging: "UFOs have been manifesting [!] throughout the world, successfully resisting all official and *subrosa* efforts by mechanistic science to penetrate their secrets." Science does not observe, collect data, and then form suitable hypotheses. Science—at least the "New Age" science Constable advocates—will "penetrate *secrets*." The sexual overtones are quite obvious.

The author continues: "Official science is bankrupt on UFOs—methodologically, ethically and emotionally bankrupt. We are at the

end of an era. For his Space Age, man must have a new thinking—a *new mode of mentation . . .*” For the mystic, the head (mind, thinking, mental powers) is always supreme. Hence, Constable says, “Since I could not follow [UFOs] with my sense apparatus, my adventures stem largely from following them with my thinking.” And, again: “Youthful attention turns inevitably towards functionalism—the ability to follow with the mind the perpetual dynamic changes of the living.” The blockages to new UFO data “lie in man—in his present modes of cognition and mentation.”

In *Ether, God and Devil*, Reich states that “*any natural concept which assumes an autonomy of the psychic, no matter what it calls itself, is mystical.*” As we delve deeper into the author’s occult-mystical world, such mental emphases will become increasingly evident.

Now Constable introduces another seductive theme, which he plays against the “mechanistic enemy,” the theme of *surging cosmic impressions*, that are prohibited by mechanistic science from reaching our awaiting younger generations: “Cosmic sights and sounds are pouring in on man from space, as the high priests of official science struggle to shut them out, to evade and avoid these manifestations.” It is not the character armor *per se* that prevents man from establishing contact with his core feelings and with the cosmos, it is Mechanistic Science alone that is responsible for man’s chronic erring with respect to UFOs and “etherian physics.” What is needed, states this newest avatar of cosmic revolution, is “a powerful effort by younger, more vitally alive men and women” who will “rescue science” from the grasp of the mechanists. Listen carefully to Constable’s cosmic drumbeats aimed at awakening our “unaware” youth:

Cosmic tides wash strongly against the ivory towers of mechanistic science, and will tumble those ivory towers just as soon as old ways and methods are transmuted by the brilliant young men and women already entering upon careers of science. They are a new and different breed of human, and formal education lags far behind the exceptional powers and capacities that they have brought with them into the world.

Native common sense, activism, unblocked perceptions and a free human being’s understanding and acceptance of his own basic life processes, are the primary qualifications for facing UFOs on their own ground. The new young scientists have these faculties and capacities. Their diligent scientific labors in years to come will codify what is merely broached and indicated in this book—in short they will make it into the science of tomorrow. By summarizing here the tradition-wracked aspects of UFOs,

we can illustrate strikingly the need for a fundamentally new thinking—strong and vital enough to break man out of the straight-jacket of the past.

This song of the Grand Enchanter is the perennial theme of the revolutionary freedom-peddler pandering to youth. This time, however, the New Age scenario—written by a quondam actor—is not concerned with the *rational* social struggle between political parasitism and all those engaged in vitally necessary work (as Reich outlined the problem). No. This newest revolutionary roll call aims at exacerbating the antagonisms of “New-Age Youth” toward their Mechanistic Elders, specifically anyone over twenty-eight years of age!

In the manner of the typical New Savior, Constable dangles the cosmic carrot of “orgonomy” before these bewildered, floundering young people, and tells them they don’t even need formal education. All they need are “Native common sense, activism, unblocked perceptions and a free human being’s understanding and acceptance of his own basic life processes,” and then they can “make it” into the “science of tomorrow”! But functional truth can take root only in unarmored human beings; it cannot grow in dead soil. The responsible educator or would-be leader must therefore tell people the whole truth about themselves, not pander to their irrational hopes and mystical dreams in such a shabby fashion.

### *Orgonomy Degraded*

Let us turn our attention to a few examples out of many that demonstrate Trevor James Constable’s attitude toward orgonomy. “In this book” he states, “we shall penetrate the basic determinism of this [orgone] energy.” Here the author is referring to Reich’s monumental objectification of a primordial, mass-free, pre-atomic Life Energy, which Constable correctly asserts is behind the motive power of UFOs. Now what does it mean to “*penetrate the basic determinism*” of orgone energy? “Determinism” is defined as “a doctrine that acts of the will, occurrences in nature, or social or psychological phenomena *are determined by antecedent causes.*” Constable intends “to penetrate the basic determinism” of orgone energy? This subtle degradation is threaded throughout *Pulse*. The implication, of course, is that orgone energy is not *the* primordial, mass-free energy of earth and our atmosphere as Reich discovered and verified. The implication is that “something else” *determines* the existence of orgone energy. Later in *Pulse*, Constable comes right out with his “etheric” refutation of Reich’s discovery. Without a single shred of substantiating evidence, the author blandly states that the orgone is actually but *one of four* (and even *seven*)



"ethers"! There's the "warmth ether," the "light ether," the "chemical ether," and the "Life ether." The "chemical ether," we are advised, is also known as the "sound ether and number ether," and Reich's orgone energy "may be equated with the chemical ether." Fortunately, Constable has not yet gotten around to beclouding Reich's discovery of DOR (Deadly ORgone energy), which most likely will also be fractured into an additional four-to-seven "Death Ethers"!

The author advises us that, long before he began his study of Reich, his own thought processes were already "functionalized" from his study of Steiner, Drown, and Thomas—all mystics. And, while Constable continually iterates that he is a "functionalist," his penchant for distorting, complicating, and confusing simple orgonomic concepts and findings utterly contradicts his claim to functionalism. Constable is fully aware that Reich was the first scientist to actually describe the functional thought technique—the specific thought technique that deals with energetic processes. Briefly, this technique seeks out two paired variants that are simultaneously antithetical and identical in a common functioning principle. Proper use of Reich's functional thought technique leads the searcher to *ever simpler formulations* and new findings. Increasing simplicity and clarification are the hallmarks of functional thinking.

Conversely—the mechano-mystical mentality (of which Trevor James Constable is a prime example) takes simple energetic processes and complicates them. For example, instead of explaining the ability to see the atmospheric orgone as simply establishing better *contact* with it, Constable tells us we acquire "a new organ of cognition." The orgone energy field of a human being becomes a "double body" distinct from the physical body. There is, so we learn, an even "higher" body—the "astral body"—which is "the seat of consciousness and of the emotions." And Reich's unifying process of functional thinking becomes for Constable "new patterns of thinking."

We are further advised that "Dr. Reich's work will be more easily comprehended" if the reader will seek to understand its "connection to an immense esoteric storehouse." This "esoteric storehouse" was, of course, mystically constructed by his other avatars—Steiner, Drown, and Thomas. Reich "laid the bedrock of practical etherian physics," Constable assures us. Not the bedrock of *orgone physics*, but "etherian physics."

In describing Reich's character-analytic technique of making full, unimpeded contact with his patients, Constable tells us he was using a kind of "mimicry": "In medical hypnosis nowadays, the therapeutic

value of mimicry is well established. Reich was using this therapeutic device nearly fifty years ago." To equate as a "therapeutic device" the mimicry of mechanistic hypnosis with the functional contact between a medical orgone therapist and his patient is a gross misunderstanding of Reich's therapeutic process.

In discussing Reich's pioneering cancer research, Constable opines that "Dr. Steiner in his medical lectures similarly characterizes cancer as a disease of frustration." First of all, the carcinomatous shrinking biopathy, discovered and presented by Reich in his *The Cancer Biopathy*, is not merely a "disease of frustration" but of *bioenergetic resignation*. There is a world of difference between being "frustrated" and resigning to one's frustrations.

Since Constable is not reluctant to distort and minimize Wilhelm Reich, it is not surprising to find him taking an even wider swipe at those currently elaborating upon and furthering Reich's findings: "Reich's original discovery of the orgone accumulator is only a beginning. Subsequent workers seem to have concentrated on replicating Reich's findings with the orgone accumulator, but also seem to lack direct contact with the energy." This statement serves two purposes. It minimizes the excellent developments of Reich's work as published in the only extant scientific orgonomic journal in the world, the *Journal of Orgonomy*, and it inferentially seeks to maximize Constable's "Lone Wolf" self-absorption.

Whenever there is a choice between Reich's functional and practical work, as opposed to Steiner's metaphysical vagaries, Constable's "eye-beam" invariably points to Steiner. Thus, he states, "Reich's invention yields to the basic theories of etherian physics." Moreover, since Reich must "yield" to Steiner's etherian physics, why should he not also "yield" to Constable, who blandly tells us, "My discovery of the plasmatic bioforms—heat critters—undoes the idea that great heat and life are incompatible." Thus Constable attempts to draw his enchanter's curtain on Reich's pioneering objectification of the origin of bions, which experimental verification preceded Constable by several decades in factually establishing, among other things, that *great heat and life are indeed not incompatible*. (Interestingly enough, Constable refers to Reich's bion experiments, but their thermic significance apparently never got past his "eye-beam"!)

Rudolf Steiner's development of a form of dance which he called "eurythmy" is, in Constable's view, "a safe route for the amelioration of muscular armoring, and its potential is vast." The reader is to assume, then, that Reich's superbly effective and clinically established



psychiatric orgone therapy should now yield to eurythmy—Steiner's "safe route for the amelioration of muscular armoring"? In competent and thoroughly qualified, medically trained hands, *there is no safer route to character-armor dissolution than Reich's therapy*. Nevertheless, instead of directing his readers to the rational and safe path of medical and psychiatric orgone therapy to mobilize and dissolve character armor, Constable's inflexible "eye-ray" deflects attention to the mysticism of Steiner's terpsichorean rituals.

Steiner was thoroughly sex-negative, as are all deeply mystical people, since mysticism and healthy sexuality are totally incompatible. Here is one glaring example of Steiner's sex-negative attitude:

Sexual love was implanted in man by immediate transference of thought. At first all its manifestations were of the noblest character. Everything in this area which has taken on an ugly character comes from later times, when men became more independent and when they corrupted an originally pure impulse. In these older times there was no satisfaction of the sexual impulse for its own sake. Then, everything was a sacrificial service for the continuation of human existence. Reproduction was regarded as a sacred matter, as a service which man owes to the world. (From *Cosmic Memory*.)

Steiner's mystical mentation sees human sexuality as "degrading" if used otherwise than in the "service of reproduction" as intended by the "higher" (!) entities. This is the same mystical miasma that has given rise to the anti-sexual effluvia presently choking and suffocating billions of "frustrated" followers of mystic cultists.

### *Reich's Cloudbuster*

In describing the design and development of the cloudbuster, Constable tells us, with his characteristic inaccuracy, that Reich devised it in order "to control the weather." The motive behind Reich's invention of the cloudbuster was not to "control the weather," but rather to develop a means of ridding the skies over Orgonon of the noxious DOR-clouds that were making everyone ill. Weather-control was secondary to the basic DOR-removal functions the cloudbuster provided. Reich came to understand that DOR is the antithesis of the life energy.

Constable tells us that he has built and used many cloudbusters, that he knows their power. And he tells us further that his motive in using the cloudbuster is *to provoke the appearance of UFOs*. He tells us, for example, that "many UFO flaps" were "generated" the summer of 1971 "by my weather engineering operations." Why "stimulate" and seek to

"provoke" the appearance of DOR-spewing UFOs? Nowhere in his entire book does Constable state that he has ever used the Reich cloudbuster for the specific purpose of removing atmospheric DOR. Instead, he tries to provoke the appearance of DOR-belching UFOs, while warning us against "unclean motives" and "dabbling" with a cloudbuster! Does he act responsibly or irresponsibly when using a cloudbuster? Let us listen to the words of this spiritual purist and find out exactly how responsible and cleanly-motivated he really is.

In recounting the Arizona desert incident wherein Reich's associate Robert McCullough became paralyzed while operating a cloudbuster, Constable infers that McCullough's paralysis resulted from "dabbling in this work without a solid background in spiritual science." He says, "Of special important is cleanliness of motive, for uncleanliness here opens the cloudbuster operator or other, similar experimenter to the unseen enemies of human evolution with whom uncleanliness has a powerful, intimate correspondence. This is how they tune in."

Constable also tells us that a "close friend" was, like McCullough, "similarly struck by a UFO through a cloudbuster." Now, how did Constable's "close friend" happen to get "similarly struck by a UFO" through Constable's cloudbuster? The Lone Wolfe tells us this story about his "close friend":

[He] was resting his right arm on the right hand tube of my cloudbuster. He jerked his head skywards: "Can you see that disc up there just to the right of where you're aiming this thing . . ." *Crack!* A bluish bolt of energy, lasting only an instant, hit the tube he was touching and traveled up his arm to his skull. He was partially paralyzed for a few minutes, the pain brought him to tears, and for that terrible instant he felt every nerve in the right side of his body irradiated by the bolt.

To allow anyone to rest an arm on, or otherwise touch, an operational cloudbuster is the height of irresponsibility. Reich repeatedly warned against permitting anyone *to stand within fifty feet of a working cloudbuster!* But Constable in typical Little-Man fashion, contemptuously ignores Reich's specific warnings, lets his "close friend" rest an arm on the cloudbuster, witnesses his friend's painful shock, and then tells us the man got hurt because of "unclean motives"!

### *UFological Mystification*

Certainly UFOs present a most serious problem confronting our planet. As I have repeatedly stated in my books, articles, and *Bulletin*, the UFO research of Wilhelm Reich offers man the scientific key to a

rational approach to the UFO problem, especially the DOR-infestations that are rapidly bringing about world-wide weather chaos, drought, and desert development, as Reich predicted.

Constable seemingly concurs with the importance of Reich's cloud-buster and DOR-related research. But here, again, he obstructs, confuses, and distorts Reich's straightforward findings by metaphysical, unproven assumptions and obfuscating occultation. Where Reich fought an actual do-or-die battle with UFOs in the Arizona desert, Constable envisions this Interplanetary War as an ultimate struggle for "man's mind and destiny." Instead of focusing our attention on the nuts-and-bolts practicalities of Reich's vital DOR-removal research, the author consistently diverts attention to the nebulous realms of the psychic and the "invisible." His "invisible" UFOlogical "sky-fauna" thus become his doorway into the "unseen."

And so, while UFOs are continuing to cause world-wide drought and while military men and civilians alike are being harassed, injured, and killed by UFOs, Trevor James Constable has fled the potential battle fields of reality and opted instead for a "spiritual war."

It is glaringly clear that what Constable imputes to Ahrimanic powers as "beneath man," or "beneath the beasts," as "degenerate impulses," etc., are all repressed expressions found in the secondary layer of man's biopathic armor. But, in typical mystical fashion, Constable diverts attention from the destructive armor to a spiritual "Ahriman." It is Ahriman who is to blame for human irrationality, degeneracy, hatred, lust, and all "uncleanness." After many miserable centuries of agonizingly painful progress into the rational, life-giving scientific facts of Wilhelm Reich, with one convulsive, mystical somersault, we are transported backwards into the Dark Ages!

### *Conclusion*

It should be crystal clear to any rational student of orgonomy that Trevor James Constable has performed a shameful disservice to the work of Wilhelm Reich. His book is a singular example of neurotic, destructive irrationalism at work on the social scene—in brief, *emotional plague*. What Constable has brazenly, arrogantly, and contemptuously accomplished is to plunge Reich's factual truths into a sinkhole of factless fakirism, an occult snakepit where fact and fantasy are so confused and comingled as to make *The Cosmic Pulse of Life* a hideous travesty of orgonomy.

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