

CSICOP, *Time* Magazine, and Wilhelm Reich

by John Wilder*

In the lushly-produced March 29, 1999 special issue of *Time* magazine, 100 people, headed by Sigmund Freud, the founder of psychoanalysis, were presented as the 'top' scientists and thinkers of the 20th Century. In a separate, much shorter, top 'Cranks' list of just three people, *Time* placed Freud's star pupil, Wilhelm Reich.¹ Since after the 1960s psychoanalysis was largely replaced by the widespread use of psychotropic drugs, it is somewhat odd that psychoanalysts would head both lists. I wrote to *Time* magazine and asked what criteria had been used to select the top scientists, thinkers and cranks of the 20th century, and by whom. *Time* replied with silence. The 'whom' probably includes contributing editor Fred Golden, a protégé of former *Time* sciences editor Leon Jaroff. More recently, Jaroff himself took a jab at Reich.²

Few of *Time's* readers are aware that veteran science writer, editor, and publisher Leon Jaroff has long been an important member of CSICOP, the self-appointed *Committee for the Scientific Investigation of Claims of the Paranormal*, or that for many years Jaroff has been promoting CSICOP's views from his bully pulpit at *Time*.³ Jaroff joined *Time, Inc.* in New York in 1951, working as a reporter at *Life* until 1958 when he moved over to *Time* magazine. By 1966 Jaroff was *Time's* chief science writer, and was appointed to Senior Editor in 1970.

Who was Wilhelm Reich and what is CSICOP? A little history here may help the reader understand what is at stake for science and for culture.

In 1929 Sigmund Freud's most promising 'third generation' student, Wilhelm Reich, returned home to Vienna from an official visit to the Soviet Union. Soviet physicians and social workers knew that Reich had done more than anyone else to turn psychoanalytic theory into productive clinical practice and that Reich was keenly aware of how society affected the health of his patients and, in turn, of how society was affected by the health of his patients. Soon after returning, Reich was invited to speak to Freud's inner circle to discuss his Soviet trip.

At the meeting Reich strongly presented his argument that psychological health is based on sexual health,

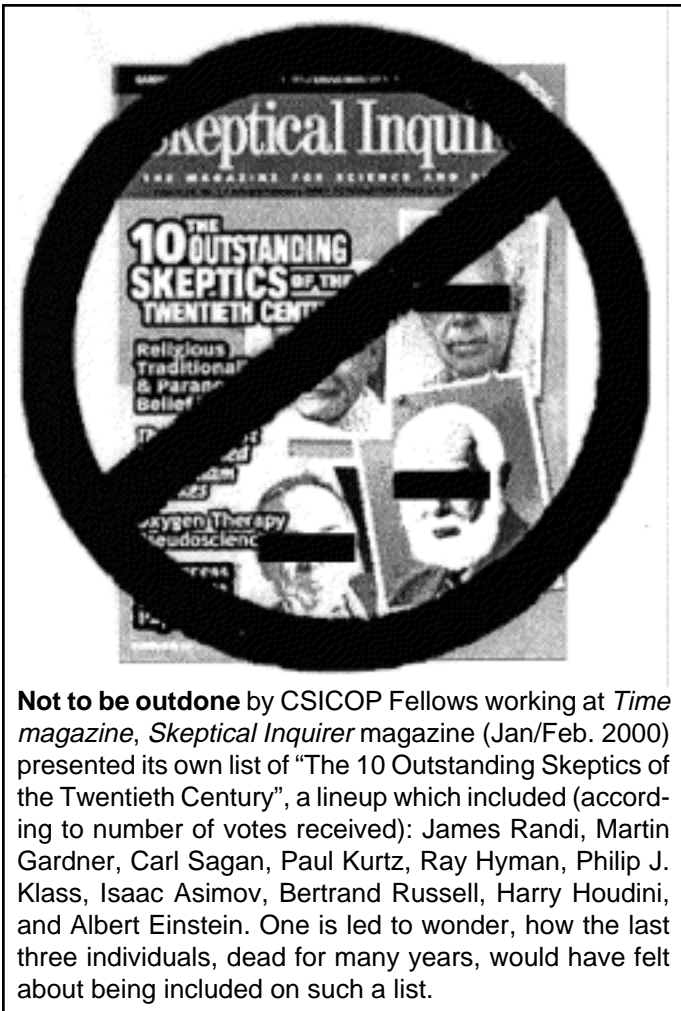
and, if it is to survive, there must be a radical change in childrearing practices. Furthermore, a supportive social and economic environment not then present in western civilization, nor, for that matter, in any civilization on earth must be obtained. Reich argued that a radical, 'bottom-up' social restructuring of civilization could be brought about by a new, more dynamic merger of Marxism and psychoanalysis.

It is likely that Reich presented the same thesis to the Soviet leaders he met. Joseph Stalin, who fully believed in the authoritarian, 'top-down' control of society by an elite, surely would have rejected Reich's ideas. Interestingly, Reich's suggested 'new beginning' did find political adherents, especially in central Europe. One result seems to have been 'integrated socialism,' itself an antecedent of later anti-Stalinist Eurocommunism.

Like Stalin and his cohort, Freud and his inner circle fiercely rejected Reich's proposal. Freud was greatly disturbed, and in answer to Reich, Freud wrote his well-known 1930 essay *Civilization and its Discontents*, stating his belief that "the human animal, with its insatiable needs, must always remain an enemy to organized society, which exists largely to tamp down sexual and aggressive desires." Interestingly, *Time's* editors have selected Freud's reaction to Reich's ideas, *Civilization and its Discontents*, to be one of the 20th Century's top-ten, required-reading pieces of nonfiction.

For his part, Reich, through his clinical and sociological studies, had come to a more naturalistic understanding of the function of the human animal's sexual health and its underlying role in supporting a healthy society. In 1930, as the Great Depression began to take hold, Reich moved from Vienna to the international city of Berlin, arguably at that time the cultural 'capital city' of the world, to study first-hand the surfacing of the corrupt and brutal realities which were behind the facade of idealistic western civilization. He developed street clinics in an experimental attempt to attack at the roots the developing twin social pathologies of German fascism and Soviet Stalinism. Reich's prescient observations made during this period would later be collected and published together in 1933 as *The Mass Psychology of Fascism*.⁴ This was the same year the German masses voted Hitler into power, and the same year the German federal police, the Gestapo, put Reich on its secret death

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Not to be outdone by CSICOP Fellows working at *Time* magazine, *Skeptical Inquirer* magazine (Jan/Feb. 2000) presented its own list of “The 10 Outstanding Skeptics of the Twentieth Century”, a lineup which included (according to number of votes received): James Randi, Martin Gardner, Carl Sagan, Paul Kurtz, Ray Hyman, Philip J. Klass, Isaac Asimov, Bertrand Russell, Harry Houdini, and Albert Einstein. One is led to wonder, how the last three individuals, dead for many years, would have felt about being included on such a list.

list and began burning his books. Also, during this same period, both the Communist International and the Psychoanalytic International expelled Reich from their organizations and publications. Meanwhile, in America in 1933, Soviet communist apologist Corliss Lamont published the *Humanist Manifesto I*,⁵ the founding statement of the Humanist movement, attacking capitalism and promoting Soviet top-down solutions to the world’s economic and social problems.

Today Reich is acknowledged, usually grudgingly and in private, to have been an important factor in the development, from the middle 1920s to the middle 1930s, of both Freudian psychoanalytic practice and of Marxist politics. However, by 1935 Reich abandoned both approaches as insufficient, and he increasingly turned to experimental biophysics. Years of hands-on studies of human emotional pathology, both on the couch and in the street, had convinced him that the so-called ‘progressive’ socialists, in fact politicians in general, had made a tragic *biological miscalculation*⁶ by not recognizing the very limited ability of adult humans to change their pathological personal and social structures — both extremely stubborn structures, bioenergetically rooted. Reich termed this illness and its aggressive defense the Emotional Plague.

To better treat this rather unyielding disease within the individual, Reich deepened his character-analytic therapy into the body’s physiology itself and called it *vegeotherapy*. In fact, this treatment went much deeper than the ‘mind-body’ dualistic approaches of psychosomatic medicine; Reich had found, embraced, and understood the emotional and bioenergetic core of plasmatic pulsation.

Now under constant attack by thought-control and body-control agents of the Nazis, of the Stalinist-controlled Communist International, and of the Psychoanalytic International, Reich moved his laboratory from Germany to Norway. There, assisted by physicians and lab workers, Reich discovered microscopic proto-life forms which he termed *bions*. Later, he discovered a glowing radiation emanating from some of the bion cultures. After much observation and measurement, he reached the conclusion that this radiation is the physical and energetic reality behind the aether and life energy hypotheses. Reich termed his discovery the *orgone*.

In Europe, in the late 1930s, physiologically and mentally ‘armored’ intellectuals, such as those in the nationalist-socialists leadership (both Nazis and Stalinists) were threatened when Reich’s revealing work disturbed their emotional and ideational rigidity. Hoping to defame him, fascist ‘scientists’ and ‘reporters’ of both left and right spread false rumors to the ignorant and the anxious masses, especially through the press. Brave independent scientists like the Dutch biophysicist W.F. Bon and the English anthropologist Bronislaw Malinowski (who had taken his Ph.D. in physics) tried to defend Reich and his new discoveries. However, this firestorm of rumor and slander in the media, fed by fascists, who were themselves agents of the disease he was attacking, *the Emotional Plague*, forced Reich to flee Norway to America — just months before the Soviet Union and Germany officially joined their forces in the late summer of 1939 — with the intention of dividing up control of Europe, and the world, between them.

Reich arrived in America as a hunted refugee in 1939. Working quietly for a few years in New York City, he earned a living by lecturing at the *New School for Social Research*, by treating patients, and by training many physicians. In his lab at home Reich constructed a small chamber to observe and measure further the unusual radiation he had discovered in Norway. Wanting high-quality peer review, Reich approached the physicist Albert Einstein with his discovery, and Einstein, clearly impressed, invited him to his Princeton home to discuss the matter in person. After several hours of discussion with Reich, Einstein asked for a replica of the experimental chamber so he could study the phenomena at length. Reich’s unusual and innovative thinking intrigued Einstein, as it had Bon, Malinowski, A.S. Neill, and other original thinkers of that turbulent period.

In early 1941 Reich complied with Einstein's request by building another experimental chamber and delivering it to Princeton. Einstein spent two weeks in his own lab in Princeton studying Reich's device and observing the unusual temperature effects. Reich's chamber was constructed of alternating layers of metallic and non-metallic materials, a design similar in some respects to the then top-secret 'atomic piles' at nearby Columbia University which were, in some cases, also chambers simply constructed of alternating metallic (uranium) and non-metallic (graphite) materials. Einstein confirmed the temperature difference found within Reich's chamber, but a lab assistant offered a different explanation of the finding, which Einstein forwarded to Reich. Reich studied this alternative explanation, redesigned his experiments, retested, and, to his mind, was able to rule out the alternate explanation. Reich then forwarded his new designs and results to Einstein by mail. A year's silence followed, despite repeated requests by Reich for a reply.

Einstein's secretary, suspected to be a Stalinist agent by the FBI, had full power over what mail Einstein read, what went unread into the files, and what went directly into the trash. She is on record as saying she protected Einstein from 'cranks' by filtering out their mail. Years later, a letter would be received by Reich from Einstein's office asking that Reich cease attempting to contact Einstein, but it would not be signed by him. It is reasonable to speculate that, on her own, Einstein's secretary may have deliberately cut off Einstein's contact with the well-known anti-Stalinist Wilhelm Reich. By the late 1940s the FBI investigation of Einstein's secretary would be closed with the given reason being that it was believed she was no longer an active agent serving the interests of a foreign power.

Reich had observed Stalin's bloody 1930s purge trials, his immoral two-year alliance with Hitler, and his approval of the 1945 rape of Berlin (intended to crush the non-Stalinist German left as well as the Nazis). In 1946 Reich published in English the strongly anti-Stalinist edition of *The Mass Psychology of Fascism*.⁴ His book quickly became the most sought-after book in the New York Public Library, and it quickly provoked a defensive knee-jerk reaction from Stalinists in America. Both Reich and his scientific work became the focus of their intense hatred, which, as in Norway, would be expressed through underhanded rumor campaigns and through slanderous articles in magazines — written by journalists with agendas, including the pro-Communists Frederick Wertheim and Mildred Edie Brady. New evidence that Brady was a Stalinist agent with deep influence within the FDA is collected in *Wilhelm Reich and the Cold War*.¹⁰

Time has been a 'safe house' for journalists with agendas. Soviet agent Whittaker Chambers became a senior editor at *Time* in the 1940s before testifying against his friend, the well-protected Soviet super spy

Alger Hiss. Chambers' testimony against Hiss earned him the enmity of many of *Time's* leftist staffers, including a close friend of Mildred Edie Brady's, *Time* associate editor Leon Svirsky. The following direct quotation from a letter dated December 27, 1944 describes Svirsky, and his relationship to Mildred Edie Brady.

"[Regarding Time Magazine]

re Leon Svirsky, an Associate Editor:

*He used to work on the old (N. Y.) World Telegram; I saw him several times as he dropped in at the A.S.A. office or at lunch with Kallet. (At the time, I did not know Kallet was in or even specially close to the party.) He was also a close personal friend of Mildred Edie, left-winger, dropped with her husband Brady from the O.P.A. several years ago. Svirsky was certainly a leftist though I had no idea how far left. However, he was an intimate friend of Kallet, and I would say he would be willing to cooperate in any sort of left-wing intrigue. He was not, however, a strong or energetic fellow — seemed a rather weak and undetermined type."*⁷

As a 'far' leftist in a position to influence the course of one of the most important trials of the 20th century, Svirsky "became an adjunct of the Hiss defense, canvassing employees past and present for damaging reminiscences [of Chambers]"⁸ Svirsky, who was working hard to protect the Soviet spy Alger Hiss, left *Time* and joined the staff of *Scientific American* during these years. It is interesting that the 'Godfather of CSICOP,' Martin Gardner, a major opponent of Reich's work dating from at least 1951, counted Svirsky as his personal friend,⁹ and as his first editor at *Scientific American*, Brady, Svirsky, and Gardner seem to have traveled the same journalistic roads, with the same political agenda.

By 1957 Reich had been railroaded into an American federal prison via a campaign of media propaganda attacks and questionable legal tactics. Readers seeking more details on the political 'take-down' of Reich should read Jim Martin's *Wilhelm Reich and the Cold War*,¹⁰ and Jerome Greenfield's *Wilhelm Reich Vs. The USA*.¹¹ Reich's books and inventions were burnt in four separate bonfires, the last in 1961, at the direction of senior FDA officials beholdng to Mildred Edie Brady. She had been instrumental in writing and orchestrating the passage of the 1938 federal laws that had given the FDA the much larger scope and enforcement powers it later possessed in the 1950s.

After Reich's death obscurity threatened his work. Most historians, fearing retribution, avoided mention of him, except with a large dose of derision. Recently, for example, the psychoanalytic historian Peter Gay made no mention of Reich in his massive biography of Freud, despite Reich's obvious importance to Freud and to clinical psychoanalysis.

On May Day in 1976, as the Soviet Communists were celebrating their favorite holiday in Red Square in Moscow, the American Humanist Association held its annual meeting in San Francisco. Marxist-Humanists Paul Kurtz, Martin Gardner and a group of like-minded intellectuals met and founded the *Committee for the Scientific Investigation of Claims of the Paranormal*. Their acronym, CSICOP, indicated their apparently conscious intent of becoming the scientific 'psychic cops' or 'thought police' of a brave new world.

One founding member of CSICOP, the Marxist-Humanist philosopher Paul Edwards, respected editor of the 1967 *Encyclopedia of Philosophy*,¹² had been a patient of two physicians trained by Wilhelm Reich. Edwards publicly credited Reich and his "brilliant therapy" with giving him greater insight into the mind-body problem than anyone else.¹³ As Edwards was a leading philosopher, and as the mind-body problem is the central problem of philosophy, this is, of course, a great compliment.

The 1933 *Humanist Manifesto I* stated, "*Holding an organic view of life, Humanists find that the traditional dualism of mind and body must be rejected.*" Furthermore, a quote from *A Humanist Wedding Service* (1972) says, "*Humanism sees man as an active and inseparable unity of body and personality. Reason is the guide, but reason never separate from the emotions and strivings of the whole person...*"¹⁴

It's not easy to walk your talk, however. Philosophical methods and discussion did not, do not, and cannot resolve the mind-body problem. Again, recall Reich's *biological miscalculation*. As an active healer, Reich worked with the patient to integrate his or her conceptual 'seeing,' emotional 'believing,' and biological 'feeling' into a functional whole, with a healthy spontaneous emotional and sexual economy underlying and giving a seamless intuitive meaning to the patient's logical, rational thought. Reich found that the mind-body split was a deep biophysical wound traced to ignorant and/or abusive childbearing and child rearing practices. This wound could be somewhat modified in the adult through the unique biophysical therapy he had invented, the therapy Edwards says he experienced with great benefit, especially with regard to integrating his mind and body.

Although Edwards still (in an interview with me in 1999) says he strongly believes that Reich's therapeutic inventions are far more effective than the 'talking cure' of orthodox Freudians, he says that Reich's late 1930s claims of discovering the bion and orgone energy trouble him. Edwards admits that sitting in an experimental orgone accumulator many years ago gave him conjunctivitis, a puzzling effect of an experimental apparatus that he is highly skeptical of; yet, nevertheless, conjunctivitis is a symptom predicted by Reich to be an unwanted side-effect of this invention. Privately, Edwards says that while he still thinks that Reich became a crank

in the last six years of his life (beginning in 1951), Reich may eventually be proven right in all of his work, not just the psychiatric.

In the 1960s, several years following Reich's death in an American federal prison, Edwards agreed to aid one of Reich's students, psychiatrist Elsworth Baker, MD, prepare Baker's book *Man in the Trap*¹⁵ for publication. Edwards says that Baker mostly declined his suggestions; however, perhaps coincidentally, Baker did drop references to *orgone energy* in his book, adopting the less provocative term 'life energy.' Some say life energy is just another name for orgone: "What's in a name: that which we call a rose By any other name would smell as sweet...." Others say 'life energy' is just a concept, a vague hypothesis; while orgone is a perceptible reality, a demonstrated, proven theory.

Interestingly, Edwards now decries what he calls the 'right-wing' politics of Baker and others of Reich's students in America, as he believes they have missed the contributions of Reich's 'Marxist' period. The reader should recall that Reich, himself, dismissed this part of his work as a 'biological miscalculation,' as immature, as being insufficiently aware of the of the extreme stubbornness of the Emotional Plague.

Edwards, as a founding member of CSICOP, has long contributed to CSICOP's magazine, *The Skeptical Inquirer*. Despite Edwards lukewarm admiration of Reich, CSICOP seems to be populated with men who adhere to modern civilization's mind-body split, a split which underlies the mechanistic-mystical dichotomy that fuels CSICOP's engines. 'Alternative' sciences and 'New Age' religions have inched forth since the early 1970s as the body-mind split has begun to soften here and there, probably due, in part, to the influence of Reich's work. However, despite being parented by the Humanist organization which says it philosophically rejects the mind-body split, CSICOP appears have taken offense to this early, somewhat muddy tide of mind-body merging. The CSICOP leadership seems to view the mind as a rather fancy computer and the body as a complicated robot, thus attempting to solve the mind-body problem in an oddly mechanistic way.

The membership, organization, and style of CSICOP reveal its traditional patriarchal, 'top-down' authoritarian character. Its membership, according to Hansen, is 95% composed of 'white' males; and nearly 100% of its members are intellectuals, mostly drawn from the non-scientific disciplines, despite CSICOP claiming 'science' as its patron. Few active research scientists belong. The membership at large, the 'Fellows,' has little, if any, power to formulate or change policy. Thus, organizationally, there is little if any democracy, as policies are developed top-down by a small board of directors (Councilors) which is not elected by the membership at large, but which instead selects its own members. This small governing board has been dominated by one man since its inception 25 years ago

— Chairman Paul Kurtz.

Sometimes life imitates art.

In Joseph Conrad's story *Heart of Darkness*, set in Africa in the late 1880s,¹⁶ a fervent, idealistic proponent of western civilization, Kurtz, is sent by his company into the primitive jungles of central Africa to trade for ivory. Greatly disturbed by what he sees as the African natives' profoundly uncivilized, impulsive, and irrational behavior, Kurtz becomes thoroughly corrupt through his increasingly brutal efforts to promote and retain the power and control of his rigidly-idealistic, 'civilized' vision. To intimidate and terrorize the natives, Kurtz cuts off the heads of those who oppose him and sticks their heads up on stakes around his compound.

Kurtz becomes very ill. Nearing the end of his life, there on a boat in the depths of Africa, Kurtz cannot see the soft, flickering flame of a candle held but a foot away. Although blind, he stares with hardened, piercing eyes into what he fears is the very heart of nature, penetrates it, and finds it terribly dark. Dying in the grip of the unbearable recognition that it is he, not Africa, who is darkly hollow at the core, he whispers, in a commingling of desire and hate, "The horror! The horror!" Left behind is a report that Kurtz has prepared to be sent to the '*Society for the Suppression of Savage Customs*'.

Fast forward 80 years. In the late 1960s, in 'real life,' in the depths of capitalist America, Marxist-Humanist philosopher Paul Kurtz, the future Chairman of CSICOP, watches in horror as his hometown of Newark, New Jersey is set on fire by the aroused and angered African-American working class of that city. Kurtz, a Marxist-revolutionary during his own young adult years,¹⁷ watches in further horror as screaming, chanting mobs of European-American students, led by 'new left' radicals, take over many college campuses. In Paris tens of thousands of French 'new left' students nearly topple the French government; the students, ignorant of Reich's turn away from political solutions, ignorant of the *biological miscalculation*, wave copies of Reich's early Sex-Pol writings as banners of revolt. In China millions of students organized into Red Brigades force the Communist bureaucratic elite to work with their hands in the fields and the factories, turning Chinese society upside down.

Facing these unexpected outbreaks of apparently irrational behavior in the masses, facing what Reich had faced in the early 1930s (due to what Reich termed *the biological miscalculation*), Kurtz struggles to reforge his Marxist-Humanism into a weapon of control and repression. While Reich had turned away from politics to supporting changes in child rearing, to advocating sexual reform, and to studying biophysics, Kurtz, still at his core a political man, seeks elitist political and social solutions to suppress these uncontrolled, 'unscientifically' emotional horrors emanating from the masses. In 1973, Kurtz republishes, in his own Prometheus Books, the *Humanist Manifesto I* and pub-

lishes the *Humanist Manifesto II*, of which he is the co-editor.⁵ In the next year, Kurtz would publish Wolfgang Leonhard's *Three Faces of Marxism: The Political Concepts of Soviet Ideology, Maoist, and Humanist Marxism*.¹⁸

Also in 1974, Kurtz would sponsor his friend, the pro-Communist Corliss Lamont, to be the Honorary President of the *American Humanist Association* (AHA), a group Kurtz has come to dominate.³ Lamont had been identified as a Communist in the late 1940s by former Soviet agents Louis Budenz and Hede Massing. Lamont's own parents (his father was Thomas Lamont, the Morgan Bank chief executive) had written to him that Lamont's vocal pro-communism would lead anyone to believe that Lamont was, in fact, a Communist. Fearing McCarthy's anti-Communist crusade, Lamont finally publicly rejected Communism in a 1952 tract.¹⁹ Still, for the rest of his life Corliss Lamont would continue to find much that he liked in Communism, and in 1976 he would publish a pamphlet he wrote praising the economic structure of Communist China, a tract written shortly after Kurtz had sponsored him to the AHA presidency.²⁰ Years later, when Lamont died, the journal *Human Events* headlined an article "New York Times Honors Memory of Stalinist Corliss Lamont," an indication that Corliss Lamont's place in history will be near that of Alger Hiss and Robert Oppenheimer.

What Marxist-Humanists find appealing in Communism, social restructuring controlled by an elite leadership, goes deeper than political philosophy. There is the anxious urge to control everything, especially the emotional and the 'spiritual,' and the effort to destroy originality and spontaneity, including entrepreneurship, often by means of deceitful ambush. Once in political or economic power, this fearful, biophysically-armored elite would move to establish absolute control (regulation) over all natural processes.

Kurtz proposed, in another 1974 book, *The Fullness of Life*:

*"With the death of God and the obsolescence of nationalism, the next move should be towards the building of one world." (p.190) and "If one world cannot be achieved within the UN...then it should be achieved outside of it. Massive effort is needed in every possible direction." (p.194)*²¹

Here, Kurtz's goal resembles A-Bomb physicist J. Robert Oppenheimer's 1960s proposal that the 'irrational' nation-states and their politicians be replaced by a world government of an elite world-wide network of rationalistic scientists.

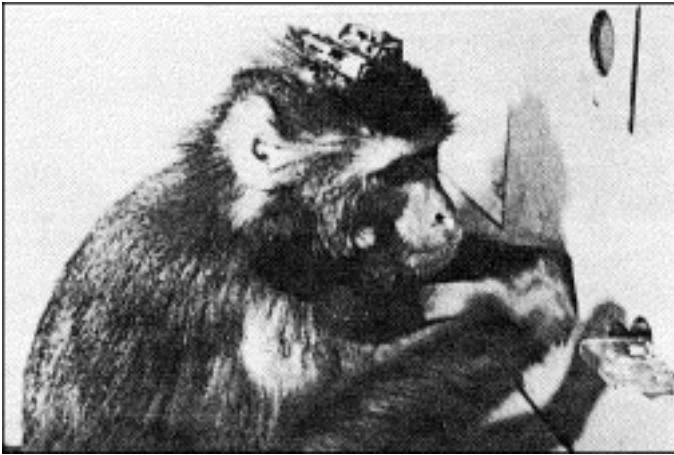
Reich himself had hoped that eventually the whole world would become a 'work-democracy,' composed of the fluent teaming of biophysically-healthy, open-minded investigators — but not a structured knowledge empire ruled by a distant elite of dogmatic academics.

Kurtz further observed:

"Looking to the 21st century we may list four areas in which some of the most significant developments are likely to occur...

1. Increased **control** over nature...

2. **Control** of human behavior.... The methods nearest at hand are those of operant conditioning and reinforcement in behavioral psychology (B.F. Skinner), and of electrical, chemical, and thermal stimulation of the brain...(See Jose M. R. Delgado, "Psychocivilized Direction of Behavior," The Humanist, March/April 1972)...



A CSICOP Vision of the Future?

A monkey with cranial-implanted electrodes learns to press a lever to get its food (above) while a human (below) gets a similar experimental implant. "...it is already possible to equip animals or human beings with minute instruments called 'stimoceivers' for radiotransmission and reception of electrical messages to and from the brain...Behavior such as aggression can be evoked or inhibited. In patients, the stimoceiver may be strapped to the head bandage." (From J.M.R. Delgado, *Physical Control of the Mind*, Harper Collins, 1969, pages 89-91. Copyright © 1969 by J.M.R. Delgado. Reprinted with permission of HarperCollins Publishers.)



3. The genetic **control** of evolution...

4. The colonization of space..."

[Above citation by Kurtz; Bold-face emphasis added, J.W.]²¹

Control by whom and for what purpose? Does Kurtz's respect for Delgado rest on Delgado's mind control experiments? In one experiment, Delgado inserted a small electronic device into the brain of a bull.²¹ After being teased into charging, the bull was stopped dead in his tracks when Delgado pushed a button that sent a radio signal to the electronic device in the bull's brain, which, in turn, stimulated a terror response in the bull. This is Delgado's, and Kurtz's, "Psychocivilized Control of Behavior." Delgado's book shows photographs of similar experiments with captive monkeys and with institutionalized humans.²²

Kurtz also praised B. F. Skinner, the behavioral psychologist, whose famous isolation chambers deprived patients of all sensory contact with the outside world. Skinner argued that there is no free choice, that control is everywhere, that we can change mankind by controlling the environment.²³ Skinner's device and techniques were the basis for several mind control and 'brainwashing' experiments, some of which may have resulted in death. Beginning in 1945, Skinner isolated his own infant daughter in such an isolation chamber for two years. She became a suicide in her 20s. D. Ewen Cameron, an intellectual descendent of Skinner's, took the "Skinner Box" to an even further extreme, subjecting — apparently without informed consent — human subjects to long periods of experimental sensory isolation followed by intense brainwashing. Cameron became head of the APA in the 1950s and publicly denounced Reich.²⁴

What is the goal here that Kurtz appears to embrace? Genetically-modified, chemical- and radio-controlled, psycho-civilized 'robocops' whose purpose is to establish **control** over life on earth by an elite band of supervising 'scientists,' and then to extend that **control** throughout the universe? Is this an embryonic BORG Collective in the making, a mostly-machine, cyborg, Rationalist 'civilization' (with a faint remnant of humanity) that will put Star Trek's mostly 'Shakespearean,' emotionally-charged human heroes down for the cosmic count? *Is resistance futile?*

In recalling his years as a Communist agent, the author Arthur Koestler wrote that in Stalin's Communist underground the most forbidden word was 'spontaneous.' Interestingly, in the film epic *Star Wars* it was Luke Skywalker's spontaneous intuition that defeated the forces of the Dark Side. Paul Kurtz, CSICOP's dark advocate of psycho-civilized control, has denounced the spontaneity-filled film *Close Encounters of the Third Kind* as a "sequel to the *Ten Commandments*, *Ben Hur*, and other religious extravaganzas."³ What seems to be in conflict here is the beginnings of a spontaneous,

rhythmic recognition of a 'spiritual' and physical unity versus the split body-mind (mechanized-mystical) controlled march into the gas chambers of the future.

Kurtz and CSICOP have already extended their efforts to control scientific research well beyond the borders of the USA. French scientist Jacques Beneviste, MD, winner of the *Medaille d'Argent (Medal of Silver) du CNRS* for the discovery of the Platelet-Activating Factor in the blood, was attacked by Leon Jaroff in the pages of *Time* for his work with the 'memory' property of water. Beneviste responded by writing:

*"What Jaroff printed in Time magazine reflects Jaroff's obsessions and has nothing to do with informed and objective journalism. The surprise is that a magazine of the reputation of Time opens its columns to such a gross disfiguration."*²⁵

Examining the claims of astrology, another French scientist, the statistician Michel Gauquelin, found, to his own surprise, statistically-significant evidence that athletes are more likely to be born under the 'influence' of the planet Mars than under that of other planets.²⁶ Gauquelin published this statistical finding and CSICOP quickly took up this 'paranormal' claim for investigation, the one and only scientific investigation into a claim of the 'paranormal' it has attempted in its many years. CSICOP code-named this study *sTARBABY*. CSICOP leader Dennis Rawlins, a planetary astronomer and a statistician, did a sophisticated mathematical analysis of Gauquelin's 'Mars effect' data and found, much to his own surprise, that his results supported Gauquelin's hypothesis. Rawlins reports²⁷ that Chairman Kurtz reacted in horror to this news, and that Kurtz and other board members then tried, underhandedly, to suppress the publication of Rawlin's analysis of Gauquelin's research. This dishonesty offended Rawlins' sense of scientific honor and he resigned from CSICOP in disgust. Previously, sociology Professor Marcello Truzzi had been forced to resign from CSICOP, due to the fact that as editor of CSICOP's journal, Truzzi had wanted, in fairness, to publish responsible rebuttal articles to skeptical articles attacking paranormal research. Thus, both Truzzi and Rawlins, two co-founding scientists and leaders of CSICOP, were forced to leave CSICOP due to disagreements over integrity and fair-play, namely CSICOP's apparent lack of both qualities.

CSICOP attacks those who disagree with its way of thinking with derisive ridicule, denigration, and character assassination — rather than with scientific evidence or rational argument. Efforts are not made to discover any truth in what CSICOP has sought to marginalize and to suppress as 'alternative science.'

Because of personal attacks in the media by local French 'Skeptic clubs' associated with CSICOP, Gauquelin's professional reputation was quickly destroyed. CSICOP's leadership remained silent as local



Rock singer Alice Cooper prepares for a mock decapitation by guillotine while James Randi, CSICOP-Fellow and mock-executioner, waits in the shadows in his role as the "Robespierre of Scientific Rationalism".

'Skeptic' thugs did the dirty work. Finally, completely isolated from his profession, Gauquelin could only find work teaching high school mathematics, and then this, too, was lost. At this point Gauquelin fell into despair and committed suicide, a victim of a relentless campaign of character assassination and of academic 'shunning,' having its origins in CSICOP's leadership.²⁸

The rational purpose of skepticism is to wash clean the 'baby' of living truth that cries out within the muddled and muddled conceptions of fumbling scientific investigation, not to toss out the truthful 'baby' with the bath water, as CSICOP presently advocates. When faced with a scientific analysis of the 'Mars Effect' by one of its own leaders, an analysis that supported the very research it was attacking, CSICOP's bosses tossed out *sTARBABY*'s truth with the feared stardust and initiated a persecution that drove Gauquelin, the principal investigator, to his death.

Three hundred years ago, Sir Francis Bacon, the founder of scientific method, wrote in *The Advancement of Learning*:

"Surely to alchemy this right is due, that it may be compared to the husbandman whereof Aesop makes the fable: that, when he died, told his sons that he had left unto them gold buried underground in his vineyard; and they digged all over the ground, and gold they found none; but by reason of their stirring and digging the mould about the roots of their vines, they had a great vintage the year following: so assuredly

*the search and stir to make gold hath brought to light a great number of good and fruitful inventions and experiments.*²⁹

CSICOP is an organization increasingly populated by magicians, philosophers, psychologists, and science writers rather than by working research scientists. Not surprisingly, CSICOP publicly abandoned its promise to sponsor scientific research into the 'paranormal' in 1982 (See its publication *Policy on Sponsoring*). Since that time, if not before, CSICOP has functioned as a social and political action committee, an authoritarian association of hard-headed intellectuals engaged in non-scientific propaganda and back-room politics. 'Spindoctor' propaganda, verbal denigration through journalism, and control of the media, rather than scientific inquiry, have been CSICOP's operating principles, as it seeks to control the definition and the future direction of scientific investigation.

Bold from successful media campaigns, other science editors and writers besides *Time's* Jaroff now openly acknowledge their allegiance to CSICOP. Editors Gerald Piel and Sergei Kapitza of *Scientific American*, and aerospace writer Philip J. Klass are just three of a long list of media men who appear to have secured increasingly larger roles in CSICOP's unscholarly and unscientific censorship and propaganda campaigns. As former CSICOP board member Dennis Rawlins writes, "a Committee that lives by the media will inevitably be ruled by its publicists, not by its scholars."²⁷

CSICOP had its gun sights on Reich's orgone energy discovery from the very beginning. On the day CSICOP was founded, May 1, 1976, *The New York Times* reporter Boyce Rensberger described the new organization's objectives in an article entitled "Paranormal Phenomena Facing Scientific Study."³⁰ In the "L" edition of the *NYT* Reich's 'orgone energy' is clearly named as an object of CSICOP's concern, repeating the announcement made by Paul Kurtz in the May/June 1976 issue of *The Humanist*³¹ which identified 'orgone energy' as a topic of concern. Interestingly, however, in the later "L+" *NYT* edition all references to 'orgone energy' are dropped — the only topic of study removed from this list. After noting the discrepancy between these two *NYT* editions, I was able to contact, shortly thereafter, a CSICOP official, philosopher Lee Nisbet, and ask him about this odd change. Nisbet replied that while their minds were not yet made up, they eventually wanted to investigate orgone energy when money permitted.

Money may be a big problem indeed if debunking Reich's real scientific investigations into important biophysical questions is the aim. Fifty years ago, in the early 1950s, the FDA spent millions of 1950s dollars, a big percentage of its budget at that time, sponsoring a series of physical and medical experiments intended to discredit Reich's scientific work in court. The results of these studies were never presented in court, as Reich

was convicted on legal-technical grounds and not on scientific grounds. Fifty years later, only a few scientists have reviewed these FDA-sponsored studies³² — which, to my knowledge, have not been made available to the general public.³³ My own efforts to obtain copies of these studies were unsuccessful, as my repeated requests ended up on an FDA lawyer's desk. In the early 1970s two medical doctors, both students of Reich's later work, did obtain copies of these studies from a SUNY professor who in the 1960s had been granted access to the files of the FDA's five 'most famous cases.' The doctors wrote in the *Journal of Orgonomy*³² that the FDA-approved studies that they had reviewed were, on the whole, improperly designed and poorly carried out. This may be the reason why the FDA still keeps these studies tightly under wraps nearly a half-century after Reich's death.

Aside from the cost of mounting serious studies, scientific investigations of Reich's work will not be sponsored by CSICOP's current leadership, in any case, as, after the sTARBABY fiasco, Kurtz and his board decided to give up sponsoring any further scientific investigation. Instead, as discussed earlier, they have replaced scientific investigation with outright political propaganda.

The model for CSICOP's propaganda campaigns is the work of Martin Gardner, the 'Godfather of the movement.' Growing up in Tulsa, Oklahoma as the son of a petroleum geologist, the teenage Gardner rejected atheism and joined a series of fundamentalist Protestant Christian sects, one of which included George McCready Price. Price convinced Gardner for a time that the world's fossil deposits were from the Flood, the same Flood that Noah survived. Gardner was convinced that evolution was a satanic myth. However, in the late 1930s, in his fourth year at the University of Chicago, Gardner recanted his religious fundamentalism and rejected Christianity altogether. (Recently, however, in an interview with Kendrick Frazier, Gardner said he still believes in God as this belief helps him escape a deep-seated despair.)

Gardner says he became a radical socialist and a 'fellow traveler' with friends in the Communist Party.³⁴ Over the years, however, he says that reading Arthur Koestler, Irving Howe, and others convinced him that Stalinism, though not socialism, was a failure. Today, Gardner points out with pride that Norman Thomas' Socialist Party platform of the early 1930s can be easily found within the present-day Republican Party's platform.

For awhile after college, Gardner worked for the U. of Chicago and as a magician publishing several books on tricks. However, since the early 1950s, Gardner has been the foremost advocate of atheistic scientific orthodoxy, of the science of his patriarchy. In 1952, encouraged to greatly expand an essay entitled "The Hermit Scientist", published 1950-51 in the *Antioch Review*,³⁵

Gardner wrote *In the Name of Science*³⁶ which put Wilhelm Reich and his work into the company of scientific cranks and strange cults. Oddly, free copies of Gardner's book were given away with subscriptions to the *Village Voice*, then, as now, a periodical aimed at the counter-culture and the avant-garde.

As Gardner says he thinks that all psychoanalysts are basically cranks, including Freud, why attack Reich in particular? Gardner wrote, "In view of the fact that Reich has in recent years acquired a devoted band of disciples [Gardner said his friend Paul Goodman was one such 'disciple' — Gardner interview] his theories are worth a more extended treatment."³⁶ "Treatment?" Treating the masses via the media, with free copies of the book distributed with the newspaper, is applied mass psychology, or propaganda.

Prior to publication, Gardner says he sent a draft of his 'Orgonomy' essay to Reich for comment and that he received it back with Reich's positive commentary and only a few suggested changes — which he says he made. However, Gardner didn't advise Reich of the contents of his other essays, nor of the overall design of his projected book, nor had Reich been told of Gardner's hidden purposes, one of which would be expressed by him in the first line of the Preface, "Not many books have been written about modern pseudo-scientists and their views."³⁶ When Reich saw that Gardner had placed his essay on Orgonomy between essays on 'Eccentric Sexual Theories' and 'Dianetics,' it became clear to him that Gardner was attempting to deceive the public with a propaganda technique: *guilt by association*. This 'trick' has been practiced since at least the time of Pontius Pilate.

In the first chapter of this 1952 tract Gardner lists five ways to identify the paranoid pseudo-scientist. It may be enlightening for you, gentle reader, to judge both Reich and Einstein by the essential elements of Gardner's list.

1. He considers himself a genius. [Einstein and Reich both did, and both had good reasons to do so.]

2. He regards his colleagues, without exception, as blockheads. [Einstein and Reich both esteemed some of their colleagues, but not others. Both appear to have esteemed each other in 1940-1941.]

3. He believes himself unjustly persecuted and discriminated against. [Both Einstein and Reich had to flee Nazi-controlled Europe to America; due to their scientific beliefs both had been physically threatened and had their books burned in official bonfires. For the duration of WW II Einstein was denied a security clearance by the U.S. government; In late 1941, Reich was awakened and arrested at 2 AM and held without charges for three weeks by agents of the U.S. government. Later, Stalin's secret agents, working through the media and official U.S. government channels, secured Reich's arrest and imprisonment.¹⁰]

4. He has the strongest compulsions to focus his attacks on the greatest scientists and the best-established theories. [Einstein attacked Newton's theories as insufficient, and Einstein was in a long-running conflict with Planck and other proponents of the quantum theory. Reich declared Freud's and Marx's theories as insufficient; his discovery of the bion upset germ theorists; his discovery of a physically measurable, dynamic aether upset the mid-20th century 'empty space' crowd.]

5. He often has a tendency to write in a complex jargon. [Few people can decipher Einstein's complex mathematical 'jargon'; Reich's terminology appears to be more approachable. Furthermore, it was far more customary in German science than in American science to invent new words and phrases to describe new phenomena or understandings. Gardner shows an American bias against new scientific language here and is thus guilty of cultural jingoism.]

There are real cranks, people whose scientific work is fundamentally nonsense, though exceedingly complex and heavily defended. However, there are also 'cranky' genius scientists, like Nikolai Tesla, whose amazingly creative scientific work forms part of the foundation of the modern world. It is the scientific work that must be examined scientifically, not the person who created it, 'cranky' or not. Gardner recognizes how hard it is to distinguish genius from crankery — 'the Demarcation Problem,' as Karl Popper called it — but Gardner says that real scientists, like his friend Roger Penrose, the founder of the 'Twister Theory' in physics, live normal lives. That would definitely leave out Tesla, and many others, too. Gardner says that if the whole of scientific orthodoxy declares the lone revolutionary to be fraudulent, then it is so.

As mentioned earlier, besides Gardner, CSICOP has had quite a few other magicians, or former magicians, associated with it. Why magicians? Magicians do not trust what they see; indeed, they actively pursue the art of fooling people, of illusion, of making people question what they see, of creating distrust in the appearances of the natural world. For magicians seeing is not believing, and this psychic, mind-body split can be deeply disturbing. Psychologist Ray Hyman, a CSICOP official, once observed, in a moment of clarity, "As a whole, parapsychologists are nice, honest people, while the critics are cynical, nasty people".³ Professional magician and former CSICOP Fellow James Randi may have revealed the end result of CSICOP cynicism when he toured the U.S.A. with the Alice Cooper Band, playing the Executioner, the man who completely separates the head from the body.

A recent newspaper review of an Alice Cooper retrospective tour gives the essence of Randi's experiences with Cooper on stage: "[Cooper] dallied with a dominatrix during 'Go to Hell,' played with decayed parts of

family members in 'Pick up the Bones,' stuck his sword through a two-headed mutant for 'Dead Babies,' was restrained in a straightjacket in 'The Quiet Room,' and lost his head to a guillotine as the band played Devil's Food....Cooper sat down for a less than sensitive take on power ballads that describe violence against women, 'Take It Like a Woman' and 'Only Women Bleed.'" Cooper, by the way, was born Vincent Furnier, the son of a minister.

Randi, who grew up in Toronto before moving to Greenwich Village in New York City,, said in a recent interview (*Skeptic*, vol. 8, No., 4, 2001) about his early years:

"...it taught me what the real world was all about – it is tough, it is unyielding, and it can turn on you when you least expect it. You've got to make the best out of it that you can and you've got to mold it, and to beat it – nature is merciless and doesn't give a damn about you."

Enlightening, also, is the savage 10-year media propaganda campaign conducted against Tufts University researcher Thereza Imanishi-Kari and her scientific collaborator Rockefeller University president David Baltimore. Their subsequent political 'take-down' by the National Institute of Health's 'Office of Scientific Integrity,' apparently urged on by several cabals of hidden interests, illuminates the dangers of putting propaganda and politics above scientific inquiry. After a change of political stewardship, with Republicans replacing Democrats, Imanishi-Kari and Baltimore, having already sustained severe damage to their reputations and careers, were cleared of the decade-old charge of intention to commit fraud. According to economics columnist David Warsh (of the *Boston Globe*):

"Ned Feder and Walter Stewart, the self-styled 'fraud-busters' of the National Institutes of Health, have been reassigned to other work and are now widely regarded as cranks [themselves]. The 'Office of Scientific Integrity' has been renamed the 'Office of Research Integrity' and reorganized — its procedures are being extensively rethought."³⁷

Warsh closes his column with the argument that science in a democratic, free-market economy is largely self-correcting, and that *"science doesn't need cops to make it work."*

CSICOP in Isaac Newton's times would have been incensed by Newton's fundamentalist Protestantism, and by his decades-long investigations into alchemy. Acting as the 'thought police' of that time, they surely would have sought to prevent the printing of any and all of his works, thereby removing from influence one of science's greatest geniuses. Einstein, another man CSICOP presently acknowledges to have been a scientific genius, welcomed Wilhelm Reich into his home as a scientist and gave Reich's orgone discovery at least two

weeks of serious lab study. Who in CSICOP has done or would do the same? Where is their data? Citing the FDA orgone accumulator studies is without value as these apparently flawed studies haven't yet been made available to the general public for examination. In fact, the published results of independent studies on Reich's later work done over the years in various parts of the world largely support Reich's claims. The leadership of CSICOP, however, acting unscientifically with *a priori* knowledge, with prejudice, has ignored these studies.

Paul Kurtz wrote in CSICOP's founding statement that *"We wish to make it clear that the purpose of the Committee is not to reject on a priori grounds, antecedent to inquiry, any or all such claims, but rather to examine them openly, completely, objectively, and carefully."³¹* Distressingly, in their brutal attempts to promote the power, spread, and control of CSICOP's vision, Kurtz and his followers have surged far from this decent path and gone headhunting instead.

The recent ambush of Wilhelm Reich in the pages of *Time* magazine¹ should remind us that, although the pandemic Stalinist and Nazi variants of the Emotional Plague may be greatly reduced, mutant descendants do carry on in other disguises. Reich was murdered 45 years ago, and many of his later works are destroyed or out of print, but his name and his work can still arouse anxiety, horror, and reactive hatred in modern 'hard-headed' intellectuals. While these armored intellectuals and the organizations they control may not have the familiar Nazi or Stalinist surfaces, their manner and their methods of operation are often similar. Valuing the rigid, the tightly-controlled, and the anti-spontaneous, they thrive politically in our democracy by operating within 'front' organizations, from which they viciously ambush their far more creative, productive, and disturbing victims. These elitists seek a unified, mechanized world dominated by their own dry, unemotional, computer-minded, behaviorally-modified kind. Daily they are promoting chemical, electrical, and physical controls on all life, including human life.

Wilhelm Reich identified the Emotional Plague as a real and pervasive social disease, physiologically and energetically rooted in the soma of mankind and potentially operating within all human organizations. By describing what I believe to be one current organizational tool of the Emotional Plague, CSICOP, by showing how it has developed and how it operates through fronts like *Time* magazine, perhaps this essay can begin the process of reducing the Plague's negative effects and promote a healthier and more responsible social functioning in this new century.

AUTHOR's POSTSCRIPT, August 1, 2010

It has been nearly a decade since my article appeared in *Pulse of the Planet*. Although I am a different person today and I would write a different article today, I think the piece is worthy and I stand behind it.

Note that CSICOP has been renamed the Committee for Skeptical Inquiry and that it, like all organizations, has evolved over the years, for better or for worse.

I want to clarify that I see Communism as a particularly vicious head of the Emotional Plague, a social pathology described by Reich. This Plague is a hydra that has many heads, like the Inquisition, the KKK, the NAZIs, and Al Qaeda. Cutting off these heads has not and will not permanently end the Emotional Plague, anymore than removing cancerous tumors, while necessary and important, ends an underlying cancer biopathy. There are right wing and left wing variants of the Emotional Plague. There are even middle-of-the-road and non-political variants. Read the studies of pathological mass action and inaction.

I am also concerned that readers of my essay may have conflated the two Leons, Leon Jaroff and Leon Svirsky. These are different men. Both Leons did have associations with Martin Gardner, plus the two Leons both had careers at *Time*, Inc., careers which dovetailed around 1950-51. However, Svirsky left *Time* about that time, just as Jaroff began working there. Leon Svirsky went on to work at *Scientific American* where he and Gerard Piel, the editor, hired Martin Gardner, who had already published essays intended to discredit Reich and his work. Leon Svirsky's credentials as a Communist fellow traveler seem solid, given with his friendships with Brady, Kallet, etc., and given his efforts to slander Whittaker Chambers in support of the Soviet agent Alger Hiss. Jaroff's political views are unknown to me.

Lastly, a reader told me some time back he found some of this essay to be insightful and some to be too extreme to be taken seriously. Perhaps my writing was not cautious enough in places, but, for example, according to a 2002 issue of *The New York Times*, "...scientists have fitted live rats with remote controls to guide them through mazes, past obstacles and even up trees by typing commands on a laptop computer up to half a mile away."[§]

Any tool, including the one above, can be used for good or evil. To me if the intention is control and reduced pulsation of life, rather than improved pulsation of life and freedom, the tool is in the hands of the someone ill with the Emotional Plague.

J.W.

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**Editor's Postscript (2002 James DeMeo) CSICOP, Prometheus Books, Pornography and...
the *Journal of Pedophilia*?!**

Prometheus Books, technically separate from CSICOP but run by CSICOP Chairman Paul Kurtz and publishing many titles by CSICOP Fellows, sells books which range far beyond mere interests in "Scientific Rationalism", but which steer directly into pornography, and beyond. For example, the "Human Sexuality" section of Prometheus Books catalog is edited by CSICOP Fellow and International Academy of Humanism Secretariat Dr. Vern Bullough, a prolific and controversial writer on sexual subjects, who also wrote the introductions to books making uncritical, borderline-advocacy misportrayals of "consensual" adult-child sex, and of human-animal sex. He also was listed as a member of the Editorial Board of the pseudo-scientific *Padika: The Journal of Pedophilia*, on that organization's internet site.* Here is a sample of titles from the Fall-Winter 2000-2001 Prometheus Books Catalog:

- * *S&M Studies in Dominance and Submission*, by Thomas S. Weinberg
- * *A Youth in Babylon: Confessions of a Trash-Film King*, by David Friedman & Don DeNevi
- * *The X-Rated Videotape Guides: Volumes 1 - 8*, by Robert H. Rimmer
- * *The X-Rated Videotape Star Index: Volumes 1 - 3*, by Patrick Riley
- * *Raw Talent: The Adult Film Industry as Seen by its Most Popular Male Star*, by Jerry Butler
- * *The Horseman: Obsessions of a Zoophile*, by Mark Matthews, Introduction by Vern Bullough
- * *Children's Sexual Encounters With Adults, A Scientific Study*, by C.K. Li, D.J. West and T.P. Woodhouse
- * *Dirty Talk: Diary of a Phone Sex Mistress*, by Gary Anthony & Rocky Bennett
- * *Whips & Kisses: Parting the Leather Curtain*, by Mistress Jacqueline
- * *The Q Letters: True Stories of Sadomasochism*, by "Sir" John

One Prometheus title, *PORN 101* (J. Elias, G. Brewer, V. Bullough, et al, Editors), was apparently drafted as a college textbook, highlighting a seminar of similar title (*Porn 101: Assimilating Pornographic Material in the Classroom*) which was presented at a recent "World Pornography Conference" sponsored by Bullough's *Center for Sex Research* at the University of California at Northridge. The "Conference" included as speakers many of the above authors, as well as various porn stars aping as "academics". Another Prometheus title, *Children's Sexual Encounters with Adults* gathers and unscientifically misrepresents the historical and cross-cultural evidence regarding childhood sexuality, to white-wash pedophilia under the guise of "scientific rationalism". Such books are promoted and sold on internet sites which openly endorse all kinds of sexual pathology, including pedophilia. All of the above titles were gathered on the last pages of the Prometheus catalog, as if to conceal their existence from the casual reader who might be interested in their other titles, but offended at the more outrageous pornography.

Given that Prometheus Books has several hundred titles on its list of publications — including many excellent classics and titles by well-known authors including various CSICOP Fellows and officers, plus some very important books critical of authoritarian religious dogma — with so many other excellent manuscripts begging for a publisher, one can only wonder what the motivation is to include such extreme pornographic materials in their listing. The personal interests in these materials by some of America's leading "skeptics" appears quite clear. It therefore does not appear accidental that CSICOP and Prometheus Books should also be the central-most sources of attack-and-ridicule disinformation directed towards Wilhelm Reich and his contemporary advocates: It was Reich, after all, who wrote extensively about genuine sexual liberation and adolescent sexuality, but who also roundly condemned the pornographer as being anti-sexual in nature, and pedophiles in particular as being deeply sexually sick, requiring police intervention to keep them away from children. Reich observed: The pornographer destroys the more gentle and emotional-romantic side of sexuality just as surely as the church moralizer destroys the erotic-passion side of sexuality. Sexual health is composed of equal parts of both loving tenderness and eroticism. Both the church moralist and the pornographer express hatred towards natural loving sexuality in general, and towards the opposite sex in particular, differing only in the methods used to smash down natural heterosexuality. Unfortunately, the most vocal critics of the contemporary academic-pedophile movement are from the religious right-wing, who offer only their own brand of antisexual religious moralism as an alternative substitute (ie., the distortions that childhood sexuality does not exist, that contraception, abortion and divorce should be restricted again, and that adolescent lovers — ie., Romeo and Juliet — should be thrown into prison along with the pedophiles). Reich's sex-economic discoveries gain little support from either of these extremist camps, but rather stand as a deeper truth and common functioning principle underlying the two antithetical expressions, both of which are saturated with hatred towards love and sexuality.[§]

* For more information, see the chapters by Edward Eichel in *Kinsey, Sex and Fraud* (Lochinvar-Huntington House Publications, 1990), and *Kinsey - Crimes and Consequences* by J.A. Reisman, et al. (Inst. for Media Education, 1998). Bullough wrote Introductions for *Dares to Speak: Historical and Contemporary Perspectives on Boy-Love*, J. Geraci, Ed. (Gay Men's Press, 1997), and for *The Horseman: Confessions of a Zoophile*, by Mark Matthews (Prometheus Books, 1994)

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