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the search for unity

Alternative

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david cole gordon

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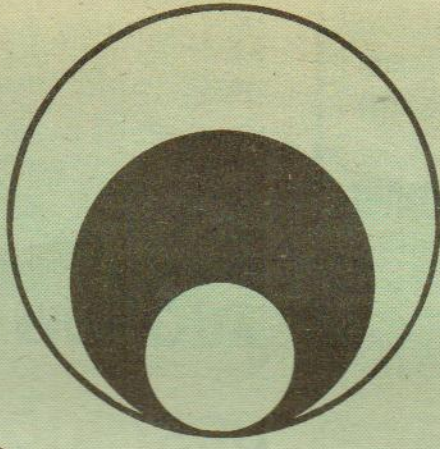
Dr. Gordon shows how we are all alienated from life and happiness by money. Money becomes confused with the activities that breed happiness and the very experience that is happiness itself, the moment of unification.

APRIL 10 THE POSSIBILITY OF HUMAN CHANGE

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David Cole Gordon, Dr. of Psychology and student of Zen, is the founder and director of the Life Counseling Institute of America in San Francisco and author of *Self-Love* and *Overcoming the Fear of Death*.

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to alienation

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The Exorcist, the Inquisition, and 1984

by Ernest E. Barr

George Orwell has predicted a totally dehumanized totalitarian state for 1984, similar to the necrophilic police state which the Roman Catholic Church operated in the Middle Ages.

In Orwell's novel, there is the Ministry of Love, in Mediaeval 'Christianity' there was the Inquisition, exorcising heresy from those who opposed the establishment.

The psychological foundations for such a society are certainly already with us, and they manifest themselves in widespread renewal of interest in witchcraft, Satanism, possession by devils, exorcism, the occult, and related subjects.

My own personal interest in this subject dates back to mid-1971, when I was asked to interview Arthur Lyons, author of *The Second Coming: Satanism In America*, on television.

Lyons points, in his book, to an upsurge in Satanism as an organized religion, and an increase in the formation of witch and warlock covens in America.

CHURCH OF SATAN

The San Francisco based Church of Satan, operated by actor Anton LeVay, for example, boasts an around-the-world membership of around 7,000 members.

Lyons, who has done a great deal of underground research

among cultists, even getting formally initiated into their sects in order to receive information, has been given estimates of as high as 100,000 people actively involved in Satanism and witchcraft on this continent. However, he feels this figure may be high.

Of more importance than the number of people actively involved in these movements, however, according to Lyons, is the number of people who have potential for involvement in such movements.

Our figures on this come to us indirectly through an evaluation of the indirect interest in Satanism and witchcraft, through books and movies.

ROSEMARY'S BABY

By 1967, when Ira Levin first published his Satanist thriller, *Rosemary's Baby*, the interest in Satanism and witchcraft already had a fertile market among the masses, ready and willing to be exploited.

The theme in Levin's book, which was later made into a popular movie, was that of a happily married couple, who became involved with another couple also involved in Satanism.

As the husband of the happily married couple becomes more and more involved, his wife, Rosemary, unwittingly has intercourse with the Devil, and eventually gives birth to

Satan, horns and all.

Fred Stewart Mustard's 1969 book, *The Mephisto Waltz*, presented a similar theme. The hero and heroine are happily married, and they become involved with a man and his sister who are older, famous and rich.

The man, an extremely talented and famous pianist, is old and on the verge of death. He is in need of a new body, with which to continue his career.

In the end, he dies, physically, by 'possessing' the body of the young man, and thus perpetuating the existence of himself as a career pianist.

By 1970, the year Lyons' book was first published, bookstores in Toronto were featuring whole sections on witchcraft, Satanism and the occult. In some stores these were almost as large as the section on psychology, or religion.

THE OTHER

In 1971, Thomas Tryon's thriller, *The Other*, appeared on the market, and was subsequently made into a movie.

But the crowning achievement of this movement toward Satanism as the new religion of the masses was the appearance of William Peter Blatty's book, *The Exorcist*, that same year.

The Exorcist is the story of a little girl, Regan, who is possessed

by Satan. Her mother sees the child as psychologically disturbed and seeks the services of a psychiatrist.

The child is examined by both neurologists and psychiatrists, but the cause of the problem cannot be diagnosed. One of the psychiatrists suggests that the symptoms are the same as those reported in people who are possessed by the devil in the Middle Ages.

Two Roman Catholic Jesuit priests are called in on the case, one a medical doctor and psychiatrist, the other a man who had performed previous exorcisms in Africa.

THE EXORCIST DIES

The Exorcist dies before being able to rid Regan of her possessor, and the priest-psychiatrist is left with the task of driving out her devil.

The devil in Regan tells Father Karras that Karras' mother is suffering in hell. Karras freaks out at this, and he asks Satan to take him there.

Satan leaves the body of Regan to enter into the body of Karras, thus leaving the girl de-possessed. The exorcism works!

Father Karras, with the last remaining bit of will within him, throws himself out of the window, killing himself, and thereby rendering the devil within him harmless.

Since the movie version of *The Exorcist* came out, priests all over

North America have started to exhibit a paranoid grandeur delusion, in regard to their own personal power to cure what we currently call psychological disturbances.

Priests, as a professional class, are in the process of persuading the public that it is to them, and not the medical psychiatrists, that people should turn for mental and emotional health.

REGRESSION

This amounts to a regression to the situation which existed in regard to psychological problems in the Middle Ages, when mad monks and paranoid priests inflicted violence on the disturbed in an attempt to 'drive out' devils.

With this will come a resurgence of the physical and secular power of the Church, and a return to the violent destruction of the self of the individual, in the name of saving souls and religion.

Since medical psychiatry has failed miserably in curing the condition which it labels 'mental illness', people everywhere are willing to listen to, and believe, anyone who purports to have a remedy.

For this reason, the public is ready for this return to religious quackery in the mental health field.

The public is given Hobson

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Breaking The Depression Repression

by Bill Holloway

You don't have to be on drugs to be hooked.

Drug addicts turn to hard drugs for the same reason some people use alcohol or marijuana. Others get hooked on more socially-accepted activities and roles, particularly those that bolster their egos.

But underlying all these addictions, I believe, is a pathological plague which deserves our full and immediate attention.

I see the pathology as despair.

Most people who are addicted to drugs, alcohol, and socially-accepted roles, are expressing a deep dissatisfaction within themselves. Most of them have given up hope on living a full life in which they can fulfill their inner psychological and spiritual needs. They tend to give up on themselves, their friends, and their environment.

Hopelessly depressed, they accept solutions that do not allow them to be themselves, but which seem to lessen their feelings of despair.

Though the depression is widespread, its presence as a pathology is largely unknown.

PATHOLOGY OF NORMALCY

Our social agencies and mental institutions isolate their specific problems from one another. They approach "abnormal" behavior by attempting to change it to "normal" behavior. They either don't talk about or don't know of the deeper causes which most social problems have in common. Nor do they realize that, in terms of mental health, socially unacceptable

behavior parallels 'normal' behaviour.

Probably one of the reasons for this is that no distinction is made between activity as an escape from despair and activity that stems from true inner activeness.

DEEP ACTIVE IDENTITIES

True inner activeness is characterized by the full activation and awareness of emotions, senses, and reason in a unified, integrated process of relating with the world. More important to truly active people than just being on the move is that time be taken to deeply feel their whole selves, to really know what they want, and to be sure to apply their own feelings to their values.

Because most people are out of touch with their need to develop an activeness of the whole self, they lack an identity based on a continuum of experience relating with a fully active character. Their activities are usually attempts to escape from the despair which this lack of identity creates. And society provides several paths to escape.

SHALLOW ROLE IDENTITIES

Sometimes such people assume abstract external identities, taking on social roles which offer them respectable labels and specific duties. They become professionals, husbands, wives, and workers. Friends, associates, and social convention confirm their illusions that they have identities and are mentally healthy. And they, in turn, support the illusions of others.

Many people who are thought to

be 'highly active' are really just being manic, frantically diverting themselves from their inner feelings of despair.

CONTROL AND POWER

Some people alleviate this despair by having strict control over others. Stern schoolteachers and loudmouth bosses keep their underlings tense to compensate for their own inadequacies. They escape depression by deadening others rather than by constructively developing their own potential strengths.

Many people use very subtle methods of control so they don't feel their weaknesses. Relationships are characterized by hypnotism, invalidation and unspoken taboos and duties, as in conventional love relationships.

Others opt for more overtly destructive, though still socially-condoned activities. Hunters who kill for the sport, gain (in addition to feeling the skill and precision) a feeling of power. They need to feel powerful to avoid feeling impotent and empty inside.

The same need for power is part of man's wanton destruction of nature to establish monuments of technology.

EMPTINESS

Empty people often focus their energies into empty activities, which have no real purpose and fill no material or emotional need. They get their kicks from fetishes and collecting useless objects, engaging themselves in essentially dead activity. They are expressing

their feeling that life has no aliveness, and that the lives of themselves and those around them are senseless.

Some people just can't get hooked on a satisfactory identity or activity. Unable to conceal their lack of enthusiasm for life, they are resigned to a vaguely bored existence. Their submission keeps them unconscious of the real problem.

Others, who feel more depressed, express their frustration in socially unacceptable ways. They may try to find a solution in drugs or alcohol. Some become delinquents or criminals. Others, who cannot fit into the contradictions of their environment, are forced to accept the identities of psychiatric diagnostic labels.

REAL NEEDS: THE WHOLE PERSON

If we can understand the pathology of depression, and know why people despair, we can stop compensating for our psychological lacks and start filling our real needs.

The work of radical humanist psychologists has shown that humans have an inner emotional core that is energy-charged and which strives to fulfill its potential capacities for relatedness.

A person's capacity to activate full self-development, and awareness of the process of relating to the environment with emotions, senses, and reason, are his identity, his sense of self. If we are unable to focus our capacities and relate, the energy of our emotional core is blocked, and we become depressed.

Our society orients us away from self-activeness and relatedness. We experience our identity as a fulfillment of an image-to-others, and we accept goals and values from outside our own experience. In the process, we lose our critical awareness, our ability to weigh and consider and apply our own feelings to our values.

CONSUMING CHARACTER

Socio-economic conditions force us to develop passively-consuming rather than actively-producing characters. This orientation is reflected in our interpersonal relationships and behavior of our children.

In the average family, parents are an authority to which helpless children have no choice but to submit. Often the parents' own unconscious feelings of selflessness cause them to bolster their feeling of potency by maintaining authoritarian control over their children long after the child's own feelings and critical faculties could have been encouraged. Their kids become emotionally crippled, dependent, and unable to fill their needs productively.

They are taught that school is the only place to learn. Students are expected to passively consume the information given them, blindly accepting it as truthful and relevant.

The school system is substantiated by the economic structure, which honors the arbitrary levels of schooling with corresponding levels of position in its hierarchy.

[continued on page 12]

Editorials

ALTERNATIVE to Alienation is a new monthly publication, which offers its readers an alternative to alienated living.

In 1854, Henry David Thoreau wrote his famous words: "The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation.... A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind."

Much has changed in the material world since that time, but little improvement has been made in the capacity of people to fill their needs and find fulfilment and satisfaction in life. People who have developed deep, trustful, open relationships with others are few and far between.

Thus we find David Cole Gordon writing in a recent book: "Nor can there be any question that man is basically unhappy. Look at yourself and look at those around you and see how few truly happy people there are. Regardless of wealth and possessions we are all increasingly victims of ennui, malaise, alienation and depression. Most people will admit that their daily round is dull, boring and routine. Many lead either home or work lives which are dreary and monotonous and are only occasionally relieved by the novelty of the unexpected."

What causes this chronic unhappiness in man? Can it be overcome? How do we go about creating an alternative to it? These are the questions which this publication will endeavor to answer.

Is There An Alternative to Force?

We live in a world where the very foundation of society seems to be the use of force. From the cradle to the grave, each individual human being is constantly being confronted by what R. D. Laing has called "violence, masquerading as love."

The newborn infant, as Maria Montessori has pointed out, is submitted to violence short minutes after birth. The child is forcefully stretched from its natural foetal posture and laid in a pose that conforms to adult stance. The doctors and nurses who do this are not conscious of this cruelty. They do it spontaneously, automatically without even thinking about it.

Education, whether it is done at home by the parents or in school by teachers, is always compulsory. It is based on an ethic of might-is-right, and its primary aim is to make the will of the child, who is smaller and weaker, conform to the

will of the adults, who are bigger and stronger.

Religion, with its stress on obedience to the will of God as it is taught by the Church, is a confirmation of this ethic by one more institution.

The "good" citizen, in our society, is a blindly obedient, naive, uncritical sleepwalker, who has been conditioned by force, by violence to his own self, into passive conformity to an alienated and alienating pattern of living.

This is at the roots of man's chronic unhappiness, and those who see this and oppose authority and convention are branded as criminals or mentally ill. They are forced to contend with the brutality of policemen, lawcourts, jails and prisons, or with psychiatric violence, including shock treatments, lobotomies, and the such.

Few people realize that the very idea of government is a form of violence, perpetrated against the individual.

Governments have only one solution, in the final analysis, for all problems, law; and law is based on the panacea of paper and punishment.

Laws are written on pieces of paper by legislators, and then threats of violence are used to frighten people into obeying them. People who see through the system and want to change it almost invariably use force as a tool toward reform or revolution.

Trade unions are organizations specifically designed to exert force

on management. Political parties are organizations specifically designed to use force on the government.

Belief in the value of violence and force as problem solving devices invariably leads to the creation of a totalitarian state, like Stalinist Russia or Nazi Germany. George Orwell has predicted such a state for us too by 1984.

Is there an alternative to the use of force and violence in child discipline, education, religion, justice, and psychotherapy?

ALTERNATIVE to Alienation believes that there is, and invites you to actively join in to help create the new non-violent society.



From the cradle to the grave, each individual human being is constantly being confronted by what R.D. Laing has called "Violence, masquerading as love." Photo by Joan Latchford

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Comment

by Cathy Field

While I was at university, one of the required subjects for the course I was taking was Administration and Management. The presentation was introductory and had an engineering bias with many empirical illustrations. Among the examples that interested me was a series of experiments done in a telephone factory. During the studies which continued for five years, many physical changes were made in the environment of a test group of workers. In both experimental group and in the control group, output rose steadily. My professors suggested that the reason for this was that people like continual changes which would provide some variety and stimulation in dull jobs.

I have just read *The Sane Society* by Erich Fromm and in it he suggests that the reason for the results is that the experiment changed the workers' basic attitude towards the job. Instead of feeling like replaceable parts of an industrial machine, the workers saw that by their suggestions and actions, they could influence their work environment. As a result, feeling more interest in their work, they got to know each other better and began to work together, cooperate rather than compete.

At first, it seemed to make sense to me that if managers were really interested in increasing production, they would be moved to try implementing Fromm's ideas of involving workers in decisions about the work situation in a real way. But when I really think about it, the two attitudes are incompatible. The employer sees the worker as another resource, a raw material which he uses to manufacture his product. He approaches labour with the aim of maximizing output per unit input, while Fromm is initially and basically concerned with the welfare and development of the human being.

We ask our readers to participate with their views. Please write ALTERNATIVE to Alienation Box 46, Station M, Toronto, Ontario M6S 4T2.

There Are Communes And There Are Communes

by Ernest E. Barr

When Marx and Engels wrote the *Manifesto*, in 1848, they spoke out loudly against marriage and the family, but they did not expect much support from their colleagues.

'Abolition of the family!' they wrote 'Even the most radical flare up at this infamous proposal...'

Marx and Engels saw the family unit as the most fundamental unit of exploitation, oppression, and hypocrisy. They spoke of it as 'the exploitation of children by their parents', and as a hypocritically concealed system of men sharing women in common as sex objects.

'The bourgeoisie sees in his wife a mere instrument of production', they write. 'He hears that the instruments of production are to be exploited in common, and, naturally, can come to no other conclusion than that the lot of being common to all will likewise fall to the women.'

'He has not even a suspicion that the real point aimed at is to do away with the status of women as mere instruments of production.'

Notwithstanding this, the replacement of the family with the commune as the basic social unit of the new society never got off the ground, and in Russia today they have organizations similar to the Vanier Institute, whose purpose is to support and promote marriage and the family.

But in the West radical critics of this time-honored social institution are speaking out boldly about the psychological damage which the nuclear family does to its members.

R. D. Laing and Aaron Esterson did some interesting research on the families of schizophrenics, and they published their findings in a 1964 book, *Sanity, Madness And The Family*.

They found that the cause of this condition was to be found, not in the schizophrenics themselves, but in the family situation which they were called upon to tolerate.

Schizophrenia, these writers concluded, is not an illness, but a normal and natural reaction to a self-invalidating and experience-destroying environment.

David Cooper, in his 1971 book, *The Death Of The Family*, also speaks out vehemently against the family, and against what Laing calls 'violence masquerading as love.'

The alternative to the political-psychological violence of the nuclear family is, of course, the commune. But there are communes and there are communes.

Communes which endure for long periods of time, without having a high turnover in the individuals who make them up, are quite rare.

Most communes are temporary living arrangements, within which the individual may find some sort of temporary comfort, but which fail to provide permanent, satisfying human relationships, based on deep trust, deep concern and commitment.

The reason for this is that such communes are not really radical. They do not provide a real alternative to the traditional way of relating found in the capitalist institution of marriage and the family.

Power, political strategy, and psychological invalidation still play a major part in their unifying dynamics.

The non-radical commune, when analyzed psychologically, turns out to be not a group of people, but a group of groups of people. The dynamics which hold the people together are not too much stronger than the ones which disunify them and tear them apart.

Capitalism is based on traditional sociology, which assumes as 'obvious' the idea that it is the family, and not the individual, which is the most basic unit of society.

It is from this assumption that the capitalist way of life, with its class structure, power-polarity, and universal alienation takes its rise.

The family, the church, the school, and later in life the legal system, the jail, psychiatry and the mental hospital, all serve the same function under capitalism.

They inculcate in the individual an alienated character structure, which serves an ethic of blind obedience to authority.

This is not a mere conditioning of reflexes in the behaviorist sense. It is a deep molding of the direction in which the spontaneous energies of the individual flow, at their very matrix.

The person who is the product of this kind of upbringing alternates between submissive compliance to the will of others, and a domineering attitude toward those who are weaker.

This alternating between submissiveness and authoritarianism becomes a way of life for the alienated individual, and it pervades everything which he does or experiences. Changing the institution-cause is not enough. The character-effect must also be changed.

It is true that capitalism is 'out there', as members of *The Radical Therapist* (Rough Times) collective point out, and that the socio-economic system must be changed for true mental health to exist.

But capitalism is also 'in here', inside of us, ground in deeply into the very structure of our individual character-orientations.

The model commune which will offer a true alternative to the nuclear family of capitalism must contain a built-in system for changing character in its members.

The group must aim at dealienating its members through radical therapy, deschooling them through true education, and dedogmatizing them through the practice of true religion.

The alienated character structure produced by capitalism and its institutions combines four basic trends, which make meaningful human relationships with others impossible.

These form the dynamic foundation for what Erich Fromm has called the non-productive character. Passive receptivity. Exploitativeness. Hoarding. Marketing.

Passive receptivity is a common character dynamic in our consumer society. It converts citizens into compulsive consumers, ever ready to consume any junk which the system may find profitable to produce.

Erich Fromm speaks of 'homo consumens', while his colleague, Michael Maccoby, prefers to call the same character type 'the sucker', the person with an infantile sucking disposition, who consequently gets sucked in by the system.

In communes, the passive-receptive character dynamic creates a certain group expectation in the members. Each member expects the 'group' to be mother, so that she or he can continue to function as a helpless, dependant infant.

Conflict arises because everyone wants to be the baby, and no one wants to take a turn at being mother.

Aggressiveness and ex-

ploitativeness, of course, are very common capitalist character traits, and in communes they can quickly lead to dissension as one group of communards begins to resent being ripped off by another.

Hoarding, of course, is the very antithesis of what communes should be all about, namely sharing. But a great deal of hoarding goes on in most communes, and a radical commune must be set up in such a way that hoarding can be confronted and broken down.

Many young people, who are more than willing to share their material possessions, are quite hoarding when it comes to sharing their feelings, for example.

Marketing can be considered a sort of masqueraded form of hoarding. It is a failure to be open, truthful and honest, which is covered up by a sort of winsome personality.

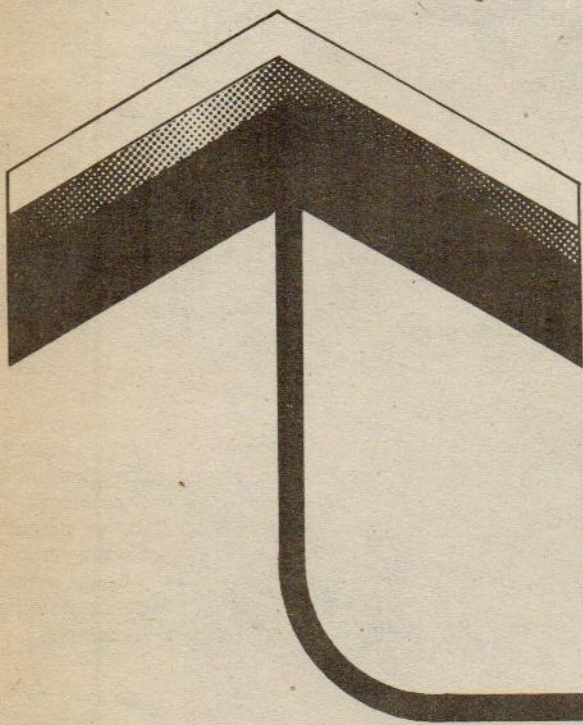
The marketing person tells others what he or she thinks that they want to hear. He or she goes along with others, feeds their narcissism and their distortion of reality.

This actively serves the sleepwalking status quo of capitalism's alienated man.

In the next issue I will show how a radical commune is formed, and how our own has survived and grown over a period of more than two years.

The true criterion of reform is not its tempo but its realism, its true "radicalism"; it is the question whether it goes to the roots and attempts to change causes - or whether it remains on the surface and attempts to deal only with symptoms.

-Erich Fromm



ME
AND MY
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Dreams

by Bill Holloway

Whenever dreams are the topic of conversation everyone's imagination is stirred.

Dreams are always a subject of fascination. But often this fascination has only a light-hearted tone, and the dream is considered amazing but also meaningless nonsense. For some reason, many people do not take dreams seriously. If someone tries to prove the legitimacy of dreams, others may feel a vague fear. Often dreams will leave people feeling anxious or frightened when they wake up, yet they still refuse to consider the feelings or the content of the dream to be relevant to their waking life.

Historically, dreams have been thought to be visits from spirits, forces outside the person. Today's agnostic rationalist cannot lend himself to that belief, but he can let himself think that dreams are irrational. Things happen in dreams which, he feels, should not or do not happen. Perhaps he simply refuses to believe anything that doesn't fit into the linear logic of his waking consciousness. He can, if he likes, draw substantiation of his attitude that dreams are irrational from Sigmund Freud's theories, which hold that dreams express the irrational antisocial impulses, which are kept under control by being dreamed rather than carried out.

SPLIT UNITY

But this theory depends on the premise that the nature of man's psyche is that it consists of two separate and opposing parts: first, the moral, social conscience, which controls the second, the wild irrational nature. The idea that this is man's nature comes from a perspective founded on that split between 'conscience' and 'wild nature'.

My feeling is that this perspective is alienated from our true nature, which is a unity rather than a split. Each man and woman is a unity of natural instincts and a natural sense of social justice. These facets of character reach humanistic expression only when all of each person's physical and psychological needs are fulfilled freely and directly in everyday life. Life must have a free enough structure that this happens.

But most people have not yet become aware of this fact. So the structure of society has evolved according to principles of privacy, possession, and permanence rather than of freedom of activity and expression; and principles of idolatrous worship of ideals such as gods, technology, and social-image-to-others rather than of self-experience-of-free-self-expression.

SPLIT MORALITY

The structure of our lives then is one of self-compromise and restriction, and the morality concomitant with it is repressive and anti-human, opposed to the natural instincts of freedom, growth and change.

People who live in this structure develop a character based on it, and if they continue to try to survive in it

they must live, or appear to others to live, according to that repressive morality. What they often do is to take on that morality as if it was their own. They call it social conscience, and develop neurotic symptoms which enable them to hold back natural instincts which they can then experience as antisocial and therefore irrational.

In their own experience, their instincts toward freedom and growth become split-off from the 'rational', 'moral', 'consciousness'. This gives rise to the type of situation where we find ourselves having thoughts or feelings about a person or a situation which we feel we cannot express openly either to others or ourselves because of the pressures of social morality.

SPLIT AWARENESS

For instance, a person may have developed a passive character and a need to submit to authority. He may develop a moral saying it is 'right' to submit. He may then encounter a situation where he feels he doesn't want to submit, but his desire to avoid a conflict with his passivity and with his morality and with the others who share the same morality will make him submit.

His feeling of not wanting to submit is pushed out of consciousness. But, harbored in the unconscious, it may come up later when he is asleep, when his conscious controls of morality are turned off. The feeling will be expressed in dream form, showing the particular experience of that feeling by that person.

The guy who submitted and felt he didn't want to may have experienced the feeling as hating the authority he submitted to, or as hating himself for submitting, or as disliking himself for not wanting to submit, or as wanting to rid himself of the restriction of his morality. He may even cope with the feeling by distorting his own reality, that he has rid himself of the restriction of his morality. His experience of the feeling depends on how active or passive he is on the unconscious level and on how much in touch with reality he is or how much he unconsciously hallucinates his own reality.

STRIPPED OF COMPROMISE

Any feeling which we do not express fully while we are awake may come up as a dream. We often have such feelings, which we do not express because they present a conflict with our morality, or with situations with which we must cope in order to survive, or with people on whom we depend for favors or for strength or of whom we take advantage. Thus the dream is an expression of our real self, stripped of all the social compromise with which we inflict on ourselves.

Our true inner strivings and our feelings about ourselves and others reveal themselves in dreams. Dreams can show us the deepest roots of what we really want and how we are presently going about getting or not getting it, as well as how we feel about our capabilities and the restrictions of social situations.

Paying attention to what dreams tell us could help us resolve the conflicts which keep us removed from our inner selves and from open-minded experience of every moment. With the understanding of our personalities and our human core which dreams offer, we could direct our lives toward fulfillment. But dreams require a special kind of understanding; the unconscious mind thinks with a different form of logic.

DREAM LANGUAGE

The dream form of the experience of a feeling will be an object, action or scene which corresponds to the experience according to a logic of symbols and similarities, the language of puns and representations. In this system of logic, everything stands for something else. In our sleep, our minds visualize stories which fit the experience we are feeling. Unconcerned with linear logic, space and time, these stories usually are of a fantastic nature, involving events which could never happen in waking reality. And, presenting the experience in symbolic language, they make no sense at all if we try to understand them by thinking according to 'rational' linear logic.

In order to understand the meaning of a dream, we must interpret it according to the logic of symbols. There is, however, no standard set theory of symbolic logic possible, because each individual's representation of his experience through symbols can take many varied forms. For instance, an ocean visualized in a dream could symbolize great depth of experience equated to wisdom, or it could stand for a deep mystery, or perhaps floating away to someplace distant, or it might mean a fear of or desire for drowning, or the word ocean might bring to mind a particular occurrence with a particular feeling associated to it. Thus interpreting an individual's dream means understanding his own symbolism in that dream.

DIFFICULT TRANSLATION

Symbolic language is truly 'the forgotten language'. Many difficulties will be encountered in interpreting it. It is often very hard to even remember a dream! The dream world is so far away from our waking form of consciousness that dreams seem to recede from memory as we wake up. This phenomenon is part of the psychological resistances to remembering dreams; since the

dream is an experience which we wanted to avoid when it happened, we set up barriers against bringing it to consciousness.

These same resistances are even more powerfully in effect against interpreting the symbols.

SEEING INTO DREAMS

The method of bringing up the underlying meanings of symbols is 'free-association' or 'word-association'. Associating is a stream-of-consciousness-thinking in terms of 'that reminds me of...and that reminds me...' The idea is to relax and stop thinking rationally, to let the associated memories and feelings come up to open expression.

A person who is very open with himself can interpret his own associations, but often it is better for someone else to do the interpreting because they will not have the same resistances against it. It will still be difficult, though.

Reading associations is a delicate and highly personalized art which requires deep interest, compassion, concentration, openness and wakefulness. People who can feel themselves and be sensitive to others can develop the capacity.

Often one symbol from a dream will represent a recent situation in



"The Nightmare", 1781, a painting by Henry Fuseli

Dreams

the person's life as well as an occurrence which may have happened in childhood. His or her associations to this symbol may express feelings about the recent situation which also refer to the childhood occurrence and which on a broader scale indicate a pattern of behavior and reaction rooted in the person's character structure.

RAISING CONSCIOUSNESS

These situations and feelings sometimes are not expressed directly in the person's associations; they may be only subtly hinted at by a pattern of symbols-on-the-symbol interspersed between long strings of empty word-filler non-associations. The person listening to another who is speaking his or her associations out loud must carefully, with open concentration, watch closely for the faint glimmers of emotion seen deep in the other's eyes or the slight changes in facial expression or in body posture which often accompany meaningful but still repressed associations. In this way the listening person can see the patterns in the other's associations and, by feeding the associating

person's own hints back to him, bring out the underlying feelings to full aware experience.

Sometimes the associating person's expression may show that an association has been held back or that the associations are going backwards, away from real personal feelings. If the listening person can point this out, in an understanding rather than a judgemental manner, he can help his friend keep on the track of meaningful associations. The objective would be for the associating person to associate himself into feeling his deep emotions. Thus the essence of a truly successful dream interpretation is self-experience by the associating person, and the main task of the listening person is to help guide the associating toward his friend's own raising of his own consciousness.

KNOWLEDGE AND FREEDOM

Dream interpretation can be a valuable part of self-development and character improvement, showing you the way toward freedom and spontaneous activity and self-fulfillment. Analysing

dreams together with other people can be an essential part of developing truthful relationships and knowing others on a deep emotional level; and it's fun too if it's approached with a sense of humor. I hope I've given enough in this article to get you started at it. There's a fuller discussion of dream interpretation in Erich Fromm's book *The Forgotten Language*. Wilhelm Reich's book *Character Analysis* gives good insight into some operations of the layers of psychological resistances.

If you love without evoking love in return --- that is, if your loving as loving does not produce reciprocal love; if through a living expression of yourself as a loving person you do not make of yourself a loved person, then your love is impotent --- a misfortune.

Karl Marx.
The Power Of Money in Bourgeois Society.

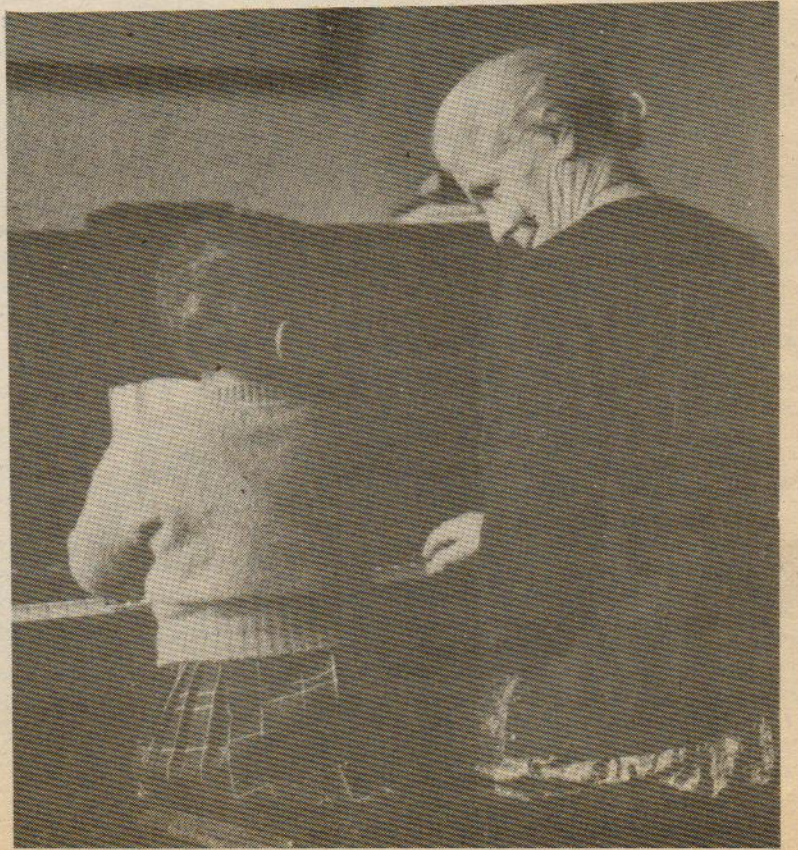


Photo by Joan Latchford

Getting Back Inside

by Louise Dorfman

When I get in touch with myself I feel like a baby. I want a mother. I want someone to hold my hand all day long. I feel empty inside.

Hard to believe after working seven years in an office, running a singles-singles club, learning karate, taking singing and piano lessons for nine years.

I'm a writer who feels she can't write, and a dancer who's afraid she can't dance.

In all, I'm afraid of myself. In fact, I'm afraid I have no self.

Sounds like I should see a psychiatrist. I've tried that too. But he and I are suffering from the same most common, mental and emotional condition of our time, self-alienation.

The symptoms are more apparent to me each day. I see them each time I grab a bag of chips at the subway. Every time I rap about things I've never seen, or people I've never met. When I revert to silly jokes to bridge the tension gap at home. When I run out to a movie because I'm restless or bored.

Like most people who feel empty inside, I crave human contact. But the contact I make usually has no meaning, because I am really only looking for myself in others. Over and over I've hung on to old boyfriends for an identity. It makes me shudder to think how often I've been told I would find my "other half" in a man.

It never occurred to me until recently that I might find that other half in me!

When I stop looking for myself

in others, I feel very alone.

There was a time when I was just too depressed to do anything about it. Even chocolates and movies wouldn't appease me. I had no friends, and too many 'acquaintances'.

Sometimes I would wander around my apartment, wishing I had someone to call. I knew there was no one capable of responding to me. So I would sit in a chair and stare blankly at a wall; stand paralyzed in the dark; walk listlessly to the fridge; or, when I couldn't bear the emptiness any more, curl up womb-like in my bed.

I couldn't play piano, or read, or dance, or feel my own potential for being alive.

I can allow myself to feel that emptiness now, because I am no longer physically alone. I share my thoughts and feelings with friends who care about me, who understand what I'm going through, because they, too, are trying to get in touch with themselves.

But where do I begin? The first thing I can do is realize that I seek love from others because I don't know how to love myself.

Tell me I'm giving, and I believe I'm giving. Tell me I'm kind, and I believe I'm kind. But tell me you don't trust me, and I fall to pieces, because I can't accept myself as distrustful. My self-esteem depends on the outside.

How can I get back inside myself? By realizing how many of my relationships are based on seeing myself in others; how little

genuine concern I am able to feel for anyone but me.

I can find myself again by being in touch with how alone I really feel; how separate I am, even from my closest friends. By trying to see other people clearly, not just as reflections of me.

I can do this if my relationships are open and honest, if my friends and I express how we feel; if we allow ourselves to venture into the depths of each others' experiences.

I can work at feeling alive every possible minute of the day. Become conscious of my own ability to

create. Do what I already know how to do, spontaneously rather than mechanically. Realize that I am the initiator of my actions, the creator, the doer.

Only then will I have real confidence in my self. And then I will have something to give.



Women's Liberation, Social Change For All

by Bill Holloway

In their search for freedom, women's liberationists and radical feminists are currently grouping to work out their social conditioning and demand equal rights. These moves will only perpetuate patriarchal society.

An attempt by women to work out their social conditioning without men would not be a whole solution. Men's conditioning is just as much a part of women's problems, and without resolving it there would be no freedom.

The first step toward freedom is to realize that no solution can be reached through any existing structures. Radical ideas become conservative in practice when they are presented through institutionalized professions or cultural media or politics.

Institutions divide people and prevent them from integrating their lives. Institutions are characteristic of prejudice and authoritarianism, and are implicit with subjugation and exploitation. Our patriarchal society is based on institutions like private property, hierarchy, power and control.

The only alternative to domination and inequality is for women and men to emerge together into a non-institutionalized social form.

Institutions are abstractions, products of imagination, imposed over natural reality.

If we are to overcome exploitation, we must restore a reality based on concreteness. This article is an attempt to apply a concrete understanding of the evolution of human consciousness and social origins to a radical practical concept of social change. Its purpose is to arrive at a humanistic concept of change which goes to the root of the problem and can be put into practice.

Emotion of Prejudice

The problem runs deep. The common belief that women are by nature passive, dependent and submissive, while men are by nature active, independent and controlling, is more than an idea. It is an emotional orientation basic to the character of our society and the individuals in it.

Most people, both male and female, feel deeply secure structuring their lives around this inequality. Many will defend it with indignation or bemused dismissal. Yet it is only one of many prejudiced emotional attitudes underlying the exploitation in patriarchy.

Patriarchal attitudes have been passed down to us through thousands of years of social conditioning.

Throughout history, all attempts to change patriarchal attitudes have met failure.

Unless we fully understand the nature of these attitudes and their affects within us, our own efforts toward change will be in jeopardy.

Human Nature: The Capacity to Relate

Psychoanalytic social analysis has shown that human attitudes and behavior are expressions of emotionally-energized dynamics.

Individual dynamics stem from the interaction between basic human strivings and the influence of the environment. At our core we strive to fully develop our emotional, physical, and intellectual capacities in relating with the world around us and with others.

Our striving to relate enables us to get what we need from the environment, but also the striving itself is a need, the need to exercise and integrate the human capacities as an autonomous entity.

In our natural striving to bring together our emotions, senses, and reason in creative relationship with the world, we are confronted with our particular social and economic environment, and we react to it. In time, the repetition of reactions forms a pattern, and our inner energies are organized into particular dynamics of personality or character structure.

Dynamics of character become determined by the structure rooted in the emotional core, yet continually reacting to the environment. They in turn determine each person's attitudes and approach to life. Character dynamics are the individual's adaption to life, and once character is formed individuals tend to adapt their lives to their characters.

Male dominance, as a human character dynamic, originated as the adaption of certain emotional needs to a specific environment. To know those needs we must know what life was like at the time male dominance began.

Historically, for 5000 years men have been the owners, the thinkers, the doers. But the prehistory presented in the anthropology of B. Malinowski, R. Briffault, L. H. Morgan, and J. J. Bachofen shows that all over the world societies

existed in which males were not dominant, and in which the very concepts of owning, thinking, and doing were entirely different.

These societies are termed matriarchal, which refers to their mother-centeredness. Matriarchy engendered in people an emotional orientation to life different from that which patriarchy does. As Erich Fromm describes in *The Crisis of Psychoanalysis*, the matriarchal principle is that of life, unity and peace. This principle stems from the fact that the mother, in caring for the infant, extends her love beyond her own self to other human beings, and this characteristic pervades the whole social structure.

Matriarchy then, as R. Briffault points out in *The Mothers*, was not a female-dominated reversal of today's structure. In primitive matriarchy there was no economic dependence of one group on another. The concept of authority as we know it did not exist; all labor was done voluntarily and out of necessity, and private property did not exist. The nature of the primitive matriarchal group was that it subserved the functions of motherhood, to provide for life.

Today the lives of people subserve the institutions of private property, wealth, progress, and the state. No such abstract symbols of power existed in primitive matriarchy; power was the concrete power to produce and sustain life. The power to give birth, the power of the female, was the power in matriarchy.

Furthermore, as Briffault explains, in matriarchy the women carried out most of the life-sustaining activities. The care of the infant required that the mother spend less time than the men could spend undertaking prolonged absences for hunting, and through this necessity it was the women who developed agriculture and food preserving, house building, weaving, pottery, medicine, trading, and education.

Through their knowledge and skills the women were the natural authorities in matriarchal society. Nevertheless, their social ascendancy did not motivate them to lord over the men. This is because the way of life in primitive matriarchy satisfied emotional needs in such a way as to produce harmonious living.

In *The Invasion of Compulsory Sex Morality*, Wilhelm Reich analyzes the way of life and the fulfilling of emotional needs in the matriarchal tribes reported on in the books of B. Malinowski. Reich points out Malinowski's observations that the natives lived in equality and with no prejudice and that they were far less neurotic and inhibited than westerners living in capitalism. Reich correlated these differences in attitude and mental health with clinical findings from his psychoanalytic practice in Germany. He concluded that the neuroses and inhibitions of westerners are due to the fact that they do not live in an environment of sexual freedom and 'work-democracy', Reich's term for an economic situation based on natural autonomous response to economic needs. The natives' sexual freedom and work-democratic orientation allow their personalities to develop to full independence and uninhibited expression.

Natural Sexuality

In the tribes of Reich's study, the native children and adolescents have almost total sexual freedom. Children's sexual play is never interfered with by adults. Special houses are set aside in which adolescents can meet and have sex. The natives' sexuality develops fully and naturally.

The natives are capable of orgasm, and so they do not become frustrated, and their energies do not turn to sadism and destructiveness. Their morality is natural, open, respectful and compassionate.

Women are independent equals of men, just as capable of initiating a sexual encounter as men are. Affectionate relationships exist between men. Though paired marriage exists, it is more like a lasting relationship which lasts only as long as needs are mutually filled, then breaks up with no remorse or violent jealousy.

Unnatural Morality

The sexual situation in modern society is a contrast. Though there is widespread sexual libertinism going on today, it is largely peoples' reaction to their inability to experience full genital satisfaction. This libertinism will not change the inability, because the actual sexual freedom of children and adolescents is nil, and so their sexuality cannot develop fully. The hype and playing up of sex in the media today indicates that people are predominantly far removed from the enjoyment of their own sexuality. People still become frustrated, which affects their whole emotional system. They lose their capacity to live fully and to love others. Their morality becomes one of restriction, reflected

in the social-sexual institutions of monogamous courtship and marriage and belief in the natural inferiority of women.

Submission and possessiveness are main characteristics of today's sexual relationships. Many people who claim to be into free sex are really looking for the person who will allow themselves to be possessed, sexually and emotionally. With these sexual attitudes and institutions prevailing, qualities of naturalness and openness found in the native tribes are absent from the character structures of people in capitalism.

Work and Life

The different work situation in Reich's study also helps to produce different character dynamics. In the tribes each tool for farming or fishing belongs to an owner who builds it and maintains it. However, use of the tool is communal; there is no competition and the product of the labor is divided among the people who did the work.

In such a work situation the natives feel that no one is going to usurp the fruits of their labor and that if they are unlucky and produce little, they will be provided for. Furthermore, the products of their work are for the purpose of filling their own needs, rather than being for the support of anything outside of their own concrete lives.

I would infer that because of these factors, the natives can apply themselves to their work in a natural way, filling their needs directly and not needing to produce more than they need or to save. Thus the natives' entire emotional and intellectual experience working is far different from that in modern society. The natives' acts of working are experienced by them as furthering their lives directly; their acts of working are acts of life. And because their acts of working/living are responses to the varied alive factors in farming and fishing, these acts must have the qualities of openness and aliveness.

The natives' work is a vital and intense experience. Living as part of this situation, the natives develop character dynamics with these same qualities, and their way of relating to the world around them becomes one of openness and aliveness. They are life-affirming.

With this character prevailing, personal relationships are based on mutual respect as humans. Work is a natural implicit part of living, so there is no need for a morality to regulate and protect personal integrity or to enforce work. Naturally, women do no special work to serve men.

Work Outside Life

Work under capitalism is quite different. The act of working is only a means to get abstract 'value', money, which is traded to other people for other things to fill needs. Life, the filling of needs, is far removed from the act of working.

The workers, concerned with their needs, do not care to experience themselves in the act of working. They psychologically remove themselves, occupy their minds elsewhere, out of touch with their present being and deadened in feeling. They only work because they can't fill their needs directly. Work is a compulsory duty, an abstraction outside life. Work does not allow the workers to fulfill their inner needs for self-activeness and creativeness. These needs are forgotten and replaced by commodity needs, which are something to fill up, like empty containers, rather than being dynamic strivings to relate.

'Life' has become the collecting of things to keep or consume, and the maintenance of duty. Added to the abstract duty of working to live 'in' life are the abstract duties of supporting other abstractions: progress and the nation.

As the workers are concerned with getting and having, preoccupied with the compulsion of duty, and further removed from their own concrete lives, their mode of being becomes more disoriented in abstractions.

Their abilities to experience concretely and think critically are impaired, but they can still work in this condition because their work is a function carried out by relying on previously calculated factors. They continue to live dependent on previously calculated factors until their own capacity to be autonomous and creative is destroyed.

It becomes desirable to have the duty of doing done by someone else, so they support the values of hierarchy and exploitation. People are divided according to what they have, and the have-nots put their hopes outside themselves in the institution of socioeconomic mobility.

People living in capitalism can only relate to the world around them by consuming and possessing things and by duty to abstractions. Human relationships cease to exist, replaced by commodity relationships in which people are things, opportunities for getting and possessing, and by

The Train Ride to Siberia: A Fable

by Daniel Burston

The last Tzar of Russia, Nicolas the Third was making a journey through Siberia. (In those days even Tzars had to travel by train.) He was accompanied by some soldiers and low-ranking officers, and a colonel or two. They all sat crowded in the smoke-filled train as it rambled and rolled its way across the dismal, snowy plain.

Like most of his soldiers, the Tzar looked very depressed. His eyes were glazed and moody. A sternness, almost inhuman, permeated the air around him. His boots were muddy, his uniform soiled and sweaty. No outside observer would have been able to tell him from the other men, as he sat, hunched forward, on the bench.

Just this thought passed through the mind of Lev Solovitch, an officer, who sat silently musing. Unable to keep the thought to himself, he bumped the fellow next to him in the ribs, and whispered it in his ear. This soldier thought the observation very amusing, and turned to tell it to the man next to him. He, in turn, passed on the thought to the fellow next to him. And within half an hour, common consensus amongst the whispering soldiers was that the man travelling with them, who claimed to be their Tzar, was an imposter.

Lev was laughing, laughing so hard he was nearly crying.

Then the train stopped.

No one knew why, but Lev, who shouted "all out men"! They obediently shuffled out. The Tzar sat oblivious in the corner.

Wonder of Wonders! Outside, Siberia had changed into a paradise!

The men stared in astonishment and terror. Could what they saw in front of them really be true? If so, what strange power had changed the icy barrens into a paradise? And why?

After a while they ceased their questioning. And as the warmth reached them, they shed their great-coats; they smiled, danced, joked and sang. For the first time in their long journey they did not feel alone.

Presently one of the officers noticed that they were off schedule, and went quickly to inform the Tzar. Unfortunately, he made the unintelligent remark that what had happened outside was tantamount to a revolution in nature. The Tzar reacted with grave fright.

"A revolution!? This cannot be! We must leave here right away, or else the exposure will subvert the men's morality."

The officers could not get the soldiers to listen to them, and so begged the Tzar to command them, a powerful exhortation to duty being needed, they thought, to move the men out of their happy state.

The Tzar stepped outside, and an uncanny scene confronted him. For a moment he wondered, too, what had transformed snowy Siberia into a land of lush grass and greenery, pleasant meadows and fields, waiting ready for cultivation? Lions browsed around the trees, eating sweet grasses, peaceful and contented.

The men had changed. They still wore their uniforms but unbuttoned now around the collar. They talked to one another in appreciative tones, as if they had been friends, brothers, for years.

These thoughts flashed for a moment on his mind and then vanished, as his face contorted in rage; and he blurted out, like a bull frog: "Fools! Imbeciles! I have ordered you onto the trains! Would you abandon me now, I who am your king, with a mission, a destiny to fulfill, for a few moments pleasure in a mirage, a delusion?"

As the Tzar spoke, some of the

officers and men gathered around him. They had by now undergone a miraculous change; they appeared to be not men, but half-men-half-animals. Some looked like sheep, some like cattle, some like apes, monkeys and wolves. The rest of the men stayed back, watching, as the Tzar continued to rave at them for being deluded and disobedient.

Then one soldier spoke up, expressing the feelings of the men who refused to go. "You are the deluded one", he said, "because you think yourself a king. In order to be a king you have to rule over men. But, in fact, you don't rule over one true heart, but over cowards, uneasy consciences, and those

whom you starve. Half-men-half-animals, whom you butcher when it pleases you. You are not a man. How can you call yourself a king?"

"And besides", spoke another, "we are all kings here, or kings to be, at the very least. We rule in here", he concluded, thumping his chest.

The Tzar turned away, hardened, and cursed them, wishing they would starve. The hyenas and sheep followed him onto the train.

The men who stayed, were happy with their newly found companionship, and set about cultivating the fields so they could survive and flourish together. After six days of work they took a day of

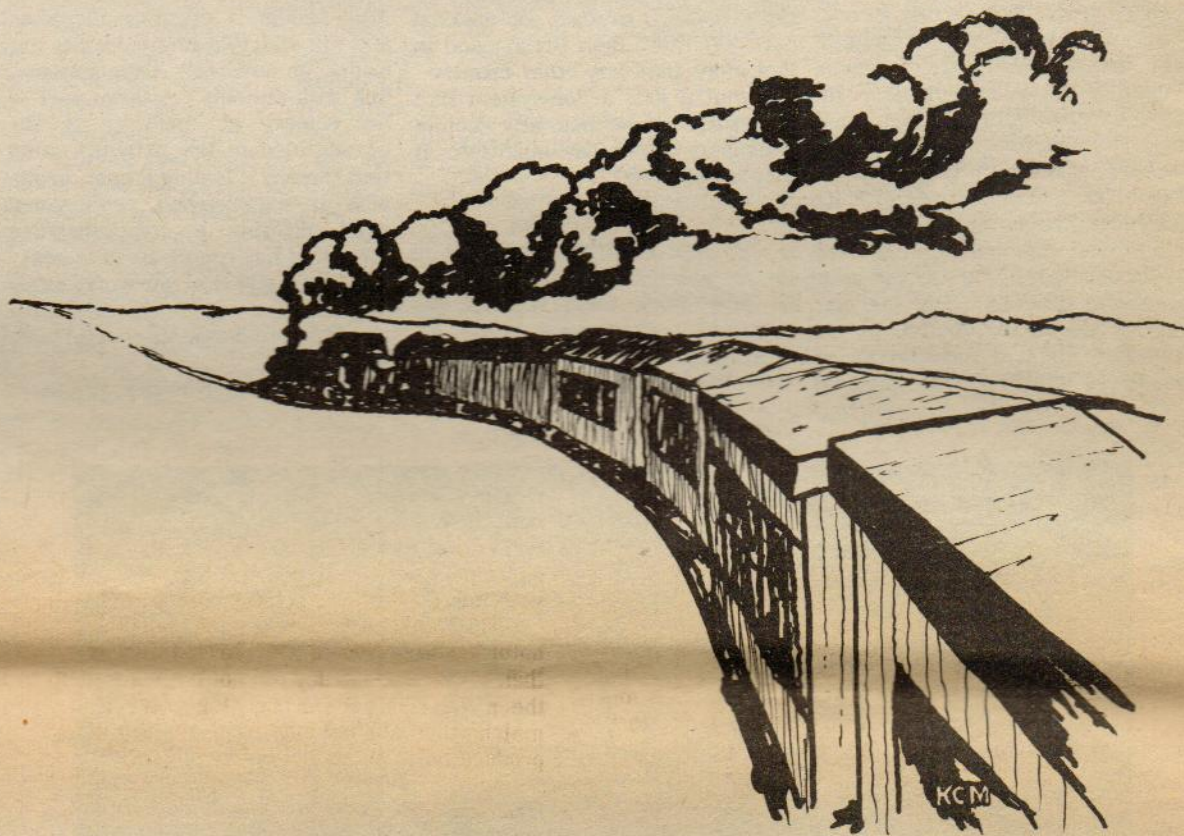
rest.

Lev Solovitch took them out to a wide field. In the middle of it was an enormous tree, which Lev climbed to the top of. He stood there, on twigs and branches so delicate they would not support the weight of birds, and said:

"This is the central fact of all that exists."

Beaming contentedness and wisdom, he stepped out into the thin air and vanished! Heaven had him, or he had heaven; it is all one.

As for the Tzar, he continued as before through the cold. Can you feel the rail car shaking to and fro, and hear the clatter of the wheels on the rails?



relationships based on duty to abstract roles such as 'wife', 'husband', 'father', 'child', 'employee', 'employer', etc. Human qualities of true compassion and related independence are meaningless. Human values are turned away from open living and into restricted, defined abstractions such as exclusive 'love' and bureaucratic relationships.

But potential humanity is dynamic; it wants to express itself. In order to help maintain itself against this dynamism, capitalism utilizes a contradictory and mystified ideology. This ideology includes a repressive morality, lip service to humanistic ideals, and rationalizations such as: 'humans are by nature hostile and competitive rather than cooperative.'

People living in the socioeconomic environment of capitalism must become neurotic and inhibited, unfulfilled and submissive, anxious and hostile, unable to live in harmony.

PART 2-NEXT ISSUE

In this first part we have laid some of the ground for understanding the origins of our social structure.

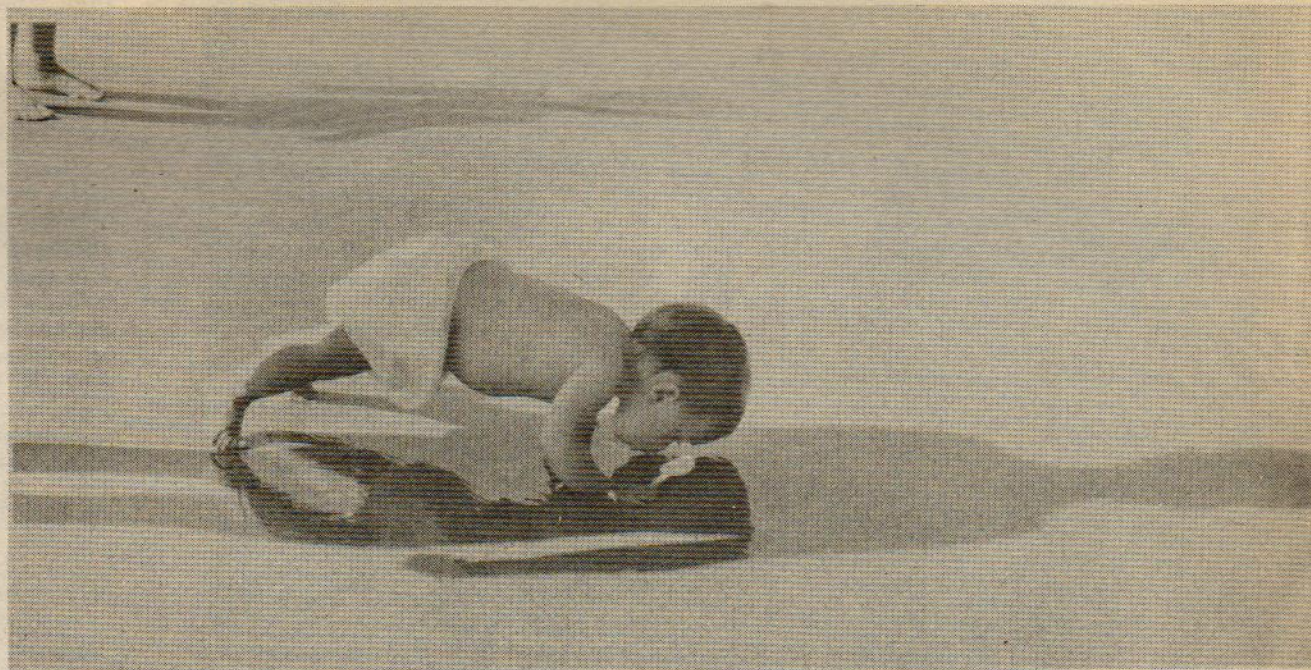
We have seen that the way of life in primitive matriarchy encouraged the growth of autonomous and open personalities, while living in capitalism produces dependent and uptight characters.

In matriarchy, freedom, self-responsibility, and a communal economy resulted naturally in a respectful morality. And the direct filling of needs by activity on a basic and concrete level made the natives directly and immediately involved with their lives. Thus the natives' mode of consciousness was based mostly on concreteness.

In contrast, the fragmentation of working and living in capitalism results in a whole system of duties, moralities and hierarchies. Removed or abstracted from actual human living, this system preoccupies peoples' lives and makes their consciousness disoriented in abstractions.

But matriarchal people did worship idols, so to a degree, the potential to become disoriented in abstractions existed before patriarchy.

The relationships between environment and human character discussed here are essential to understanding why people moved away from concreteness and into abstractions. In the next issue I will explain the psychology of abstractification and how it led to patriarchal society.



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Medicine and Money,

Excerpt from

David Cole Gordon's New

In no profession in America has there been a more deplorable general trend to dehumanization, or a greater ascendancy of simple greed as the characteristic dominant group trait than in the practice of medicine. As of 1964 the average doctor had a gross income of over \$50,000 and a net income of over \$33,000 annually. These averages have undoubtedly increased substantially since that date. Martin Gross, in his book *The Doctors* (New York: Random House, 1966), cites the case of a 29-year-old bogus physician with only a high school diploma who grossed \$35,000 during the first eight months of general practice. But one has only to look at the *Journal of the American Medical Association*, or the fiscal bible of the medical

profession, *Medical Economics*, to see what the state of affairs is today

Anthony Lewis, columnist for *The New York Times*, in one of a series of articles on the medical profession, wrote: "The United States now spends 6.9 percent of its gross national product for medical care, far more than Britain and in fact more than any other country. For that it gets a non-system that leaves millions without any doctors and makes others fear bankruptcy if they became ill."

William M. Fine, president of the Bonwit Teller department store in New York City, tells of his horrendous experience in an article, "Tell Me, Doctor, How Long Do You Have?" (*The Ladies Home*

Journal, March, 1972) in an effort to get a minor skin condition treated.

In addition to a series of run-arounds, indignities, and general confusion, he was also taken for whatever the traffic would bear. He concludes:

"But sadder is my own alienation and my fear that many doctors are losing, or have lost, their personal link with patients. A large part of the science of medicine is the reassurance in the patient's mind that there is a feeling human being, with an outstretched, professional hand, offering a comprehending mind that has been trained to heal. Must it be a part of our world today to mechanize the world in such a way that it makes money -- and loses soul?"

Dr. John H. Knowles, president

of the Rockefeller Foundation and former director of Massachusetts General Hospital, has been quoted as saying "30 to 40 percent of American doctors are making a killing in the practice of medicine and incredible amounts of unnecessary surgery are going on."

Unlike the money professions, which are totally involved with money, or the legal profession, which has always been substantially although not exclusively concerned with money matters, the medical profession traditionally was not money oriented or tainted by money. It emphasized human life, alleviation of physical and mental suffering, and service to humanity regardless of a patient's ability to pay.

In addition to healing or attempting to cure physical ills, the doctor also ministered to psychic ailments and served as the family's wise counselor. Since he not only attempted to cure the mind and body of disease but was also consulted on personal problems, he was in a position to exert great moral as well as spiritual authority. His role traditionally overlapped with that of the minister, priest, or rabbi. The community accorded him great prestige and reverence.

In part, because they practised during an era when human relationships were more important than money, doctors were previously somewhat lax, but human, with delinquent accounts. Doctor and patient were generally of the same community. The doctor knew who was poor, out of work, and couldn't pay, and except in rare cases where an affluent person attempted to pose as poor or indigent, he rarely threatened suit.

The doctor took up his profession because he loved science, medicine, and people. Medicine was a calling, as suggested by the Hippocratic Oath, that descended from fathers to sons. The man who entered the medical profession to make money and get rich was a rare exception. The work involved caring for a suffering humanity and, except for the fees, which were generally modest, money was not an important part of the physician's work, concern, or life. The doctor spent whatever spare time he had at clinics and hospitals, or trying to keep up with his study of medical journals and the ever-expanding developments in his profession.

But this has changed dramatically, and the doctor of today is a new and different man. Gross describes the contemporary doctor, as a person:

"The true portrait of many a private-practice doctor's non-work life is one of passionate leisure, exercised with great care and at great cost. It is a conspicuously affluent personal life, most of which avoids the intellectual and feeds the pretentious, the escapist and the mundane. The modern physician is too often a leader of upper-middle-

class tastes, of non-intellectualism, of showy habits, of country club and supersuburban mentality.

A conformist by training (and perhaps nature), this physician is an ardent member of the golden clique, following his medical colleagues from country club to yacht basin, to top-ticket Broadway hits, to overpriced developments, to sports car salesrooms, to private airports, to every possible costly and conspicuous outlet for his energies. Doctors, more than any other occupational class, wallow in living big. His life image, rather than being one of constantly occupied healer or even one of preoccupied scientist, is that of a man confident of his social class and exercising its prosaic, monied privileges -- as if this were not only his prerogative as a successful physician and social leader, but his actual destiny".

While, according to a survey of the National Opinion Research Center the doctor, in the hierarchal pecking order of occupational prestige, still is second only to the Supreme Court Justices, the esteem in which he has been held traditionally is steadily declining. Many doctors are seriously concerned not only about the steady deterioration of the doctor's image in the eyes of the public but, more importantly, about the reasons behind it. In spite of the concern, at least on the part of some physicians, about the waning respect for the doctor, the conditions responsible for this loss of regard show no signs of abating.

Many specialists and general practitioners exceed the average annual income figures. Established surgeons in one area cited gross income from \$60,000 to \$150,000 a year. Many do much better, particularly in metropolitan areas, where grosses of over \$250,000 a year are not uncommon. It is also well known that the highest-earning physicians generally do not reply to questionnaires or surveys seeking information on doctors' incomes. Except for the heads of really large corporations, doctors have the largest personal incomes of any group today. Physicians purchase expensive suburban homes and metropolitan cooperative apartments; are among the leading contemporary collectors of art; and, as a group, are perhaps the most important consumers of luxury products.

They are also consummate businessmen who avail themselves of every modern business technique, including the employment of management consultants who advise them on ways of increasing their earnings and decreasing their expenditures. They also work closely with lawyers and accountants who advise them on everything from improved bill-collection techniques to the creation of foundations, corporations, and other methods of tax avoidance. There are exceptions, of course, and



Photo by David Shapiro, San Francisco

Book, Money Money Money

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some doctors choose research and teaching careers rather than the pursuit of wealth. The New York Times has also reported a trend to the return to general practice. One doctor said: "I guess that the best way to put it is that the patient felt he was just a lot of fragments and nobody really cared about his whole person."

The original impetus behind the sharp increase of earnings among physicians was the basic law of supply and demand and its artificial manipulation by the American Medical Association, which for many years kept the number of new physicians low at a time when the United States was experiencing an unprecedented population growth. The scarcity of physicians, the additional demand for doctors during World War II, and the great postwar economic boom and accompanying inflation greatly enhanced the earnings of doctors. As they began to prosper financially, they came more and more under the influence of the ruling principle of avarice. Added to the drive money was the desire to live the leisure life of the affluent. The accumulation of money came to be rationalized not only necessary to provide for the physician's retirement, but also as a means of enjoying the good things of life now. As these twin goals emerged and became dominant, physicians were increasingly preoccupied with thoughts of making, spending, and investing money.

Medicine has become more and more dehumanized. An irony of medical economics is that Medicare, which was opposed so long and hard by much of the medical profession, has become another financial bonanza adding to the golden flow into the doctor's cash box. Doctors have increasingly seen people as things, as fees to be processed as efficiently as possible. The attitude of physicians, and their management consultants, who are applying more and more computerized techniques to both the practice and business of medicine, has become similar to the attitude of the businessmen who take over other companies. The approach of both groups is to maximize profits by simultaneously cheapening the product and increasing the price. The doctor accomplishes this by spending less time with each patient, turning more and more routine matters over to his nurses and laboratories, and raising his fees to what the traffic will bear. This trend has led to the increasing disrepute in which the doctor is held. His image as a man of learning, dedication, and altruism has been replaced with that of a man who is intensely concerned with making as much money as quickly as possible and all from the suffering of people.

Most doctors no longer "see" their patients. They may look at urinalyses, lab reports, bills, detail men from pharmaceutical companies, and medical journals, but they do not "see" most of their patients. As desire for more money

becomes the prime consideration, a doctor's thoughts, even while he is actually treating a patient, may be on the new boat, market tips, or the trip abroad he is planning.

There is, however, a vital distinction as well as a difference between doctors and members of most other groups. The doctor's principal business is human life. The lawyer, accountant, businessman, broker, banker are all more or less concerned with caring for and the making of money. The worst harm that they can do is to adversely affect their clients or their own financial affairs. They can, of course, steal, defraud, or embezzle, but insurance laws protect depositors in savings banks and there are routine cautionary checks that one can make to determine the ability, honesty, and reliability of a broker or attorney.

People's lives are not ordinarily at stake with financial advisors and counselors as they are when in the care of doctors. We expect those whose business is finance to be concerned principally with money matters, but we do not either want or expect that of our healers. The widespread belief, however, that this is the case with most doctors today is what has led to their decline in esteem. The traditional trust of the patient in the physician is also being constantly eroded, and for very good reasons.

Once the patient realizes, or knows with certainty, that his physician is engaged in the mad,

frantic pursuit of the dollar, the accumulation of the trappings of the good life, and nouveau riche conspicuous consumption, then the doctor's advice and medicine become suspect. The patient questions the necessity for many of the prescribed treatments and visits.

This creates a vicious circle of distrust and dislike. When the patient, as a result of experience and reading, shows suspicion about the necessity for various treatments, tests, and x-rays, the doctor may, in turn, become increasingly hostile. If the patient's suspicions are ill founded, the physician may lose any personal sympathy with him and treat him coldly. If the patient's fears are well grounded, the doctor is annoyed because he is suspected, and that makes him even more antagonistic.

But while the patient may be taken advantage of financially, and, in extreme cases, be injured physically or subjected to unnecessary, uncomfortable procedures, it is the doctor himself who may be the chief victim of his own greed. The physician is subject to an ancient code of ethical standards that proscribes any activities that may be injurious or unnecessary. He also has had, at least at the outset presumably, some idealistic notions that may have influenced him to choose a medical career. Once the doctor decides that medicine is a business, he creates a conflict between his ideals and his avarice. He creates the conditions

for a troubled conscience. He becomes more fragmented, inconsistent, and dissonant. He jeopardizes his serenity and peace of mind for money, money, money. What causes him to change?

Many doctors come from families of modest means. A doctor's training is long and arduous, and he must practise self-denial while he pursues his education. This creates frustrations and hungers that clamor for satisfaction. The desires are fed by what he observes around him - a wealthy society, affluent doctors - and he realizes that the beautiful home, the cabin cruiser, and the foreign sports car can be his, too. His views start to change. His idealistic thoughts of serving and succoring mankind now begin to alter and he thinks more and more of himself and less of the ideals that originally motivated him. This, of course, sets up a conflict between practising medicine as an art, science, and calling, and getting rich quickly. This conflict - relating to the vital questions of what kind of a person he shall be and how he shall live - goes to the roots of a man's character.

Mental tension maintained over a long enough time takes an enormous toll and can be the precursor to physical or mental illness, or both.

Because of their long apprenticeship, doctors feel that they deserve all the pleasure and financial rewards they can get, and,

[cont'd on page 11]

Dave Gordon's Own Story

Confucius once said, 'At 19 I began to inquire and at 30 I knew where to stand.' While my inquiry began as an undergraduate at Yale, when I commenced the study of psychology, my real inquiry began when I was 28 years of age. I was at a cocktail party in one of the Yale dormitories, when I met a man by the name of Philip Kapleau. Kapleau subsequently spent many years studying Zen in Japan and wrote the book *Three Pillars of Zen*, and now runs a Zen center in Rochester, New York. At the time when I first met Philip, however, he was a court reporter, not a newspaper man, but someone who takes down court hearings in shorthand and then transcribes them. Philip and I were both bachelors at the time and rather quickly became good friends.

Philip had been one of the court reporters at the Tokyo War Crime Trials and, while in Japan, had become deeply interested in Japanese art, religion, and culture, and particularly in Zen. One day I borrowed from Philip a small book called *An Introduction to Zen Buddhism* by Suzuki and I don't suppose that my life has ever been the same since. Philip and I talked about going to Japan together to study Zen and perhaps, if I had not met the woman who became my wife, I might have gone with him. In any event, through Philip I got to know many Japanese Zen scholars as well as Americans who were deeply interested in Zen.

One of the men I got to know was a Japanese psychiatrist by the name of Akihisa Kondo, who was attending a graduate course at Columbia given by Dr. Suzuki. Dr. Kondo had been brought to this country under the auspices of Karen Horney who was deeply interested in Zen at the time of her death. Dr. Kondo was not only a

psychiatrist, but a Zen Buddhist as well. In addition to running his clinic now in Tokyo, he is also the head of a girls private school and has received recognition as an innovative educator. I subsequently worked privately with Dr. Kondo and also took a course he gave in a subsequent trip to the United States.

After I received my first degree from Yale, in psychology, I studied for a degree in law, but shortly after my marriage I left law for business. I was mostly involved in financing of various sorts, and I subsequently sold out my business interests and spent a year or so in study and travel. During this period I travelled to Japan where I visited Dr. Kondo, Kapleau, and a friend by the name of Dick De Martino, who is now a professor of religion at Temple University. Dick is co-author of the book *Zen Buddhism and Psychoanalysis* along with Dr. Suzuki and Erich Fromm.

In addition to my interest in the study of Zen, I also went through a lengthy (approximately 6 years) psychoanalysis with a Freudian analyst. I later worked more briefly with another analyst. Both men were highly regarded training analysts. During this period I also worked individually with a very fine Yogi from India. While my basic interest continued to be Zen, I became interested in religion, philosophy, art, and psychotherapy. I was interested in the comparative Eastern and Western approaches. During this period I became re-involved in business, and among other projects, was the founder and organizer of a laser company. My unhappiness with business continued to grow, but I was locked into it because

of my responsibilities to my family and the companies with which I had become involved.

At about this time I began to write. I had been interested in writing all my life and was an English major at Yale before changing to psychology. I decided, however, once my interests matured, that I would not write anything until I felt I had something worthwhile to say. I started a small publication called *The Occasional Crusader*. This was a personal journal which I headed and wrote for a period of about 2 years. While still in business I wrote *Self-Love*. *Overcoming the Fear of Death* was written after I had left the business world.

I have written another book called *Money, Money, Money* which deals with the confusion between money, happiness, self, and identity. This book is now in the process of undergoing a final revision. I also have other manuscripts in various stages including one on the subject of madness and sanity, another entitled *The Quest for Vocation*, a third dealing with love and sex, and still another which presents a new theory of depression. The books are all interrelated and have at their base a common philosophy.

For some years I have been doing counseling, from which has sprung an idea for what I call the Life Counseling Institute of America. For the last 6 months or so I have been putting a great deal of time into an effort to develop this institute. I have made a little progress thus far, but I plan to spend the remainder of my life in continuing the development of my theory and to establishing the Life Counseling Institute.

Thought For Food

by Louise Dorfman

Too much emphasis these days is placed on food: what is in it, how to can it, what to call it, how to label it, how to sell it, where to buy it, how to choose it, when to eat it. Strangely enough, little thought is given to why we need it!

Yet mankind's greatest prophets, religious leaders, and saints were often professed ascetics; and many discoverers and inventors have come from poor-income families where food wasn't very plentiful.

So why do most of us feel compelled to eat like gluttons, stuffing ourselves from morning to night? The answer would seem to be a fear of starvation.

Vegetarians have cut out meats, and health food addicts have cut out just about everything else; but both have felt the necessity to 'fill themselves up' with other foods, mainly starchy or high protein substances.

Man can't live on bread alone. But he can live on a lot less than he usually consumes!

A properly conducted fast, with plenty of water and perhaps a little lemon juice, can be much more rejuvenating, and has been proven to be healthier for the body, than most health-oriented or medically-sound diets.

FAD DIETING

Fasting should not be confused with what has been popularly known as 'fad dieting'. Although a large weight loss may be the desirable outcome of a fast, it should not, hopefully, become the focus for the fast. People who fast as a speedy, effective means to looking fashionable, will quickly regain every inch of 'ugly fat' (putting it in their terms) within weeks of the fast.

Though battling the bulge reflects bad eating habits and often a disregard for one's health, it also represents an attitude that encompasses one's whole life. It suggests a lack of self-awareness, and often an unwillingness or hopelessness towards changing.

FASTING vs. STARVATION

Public misconception has often been that fasting can kill. As Dr. Herbert M. Shelton puts it, in his book *Fasting Can Save Your Life*: "One must differentiate between fasting and starving....To fast is to abstain from food, while one possesses adequate reserves to nourish his vital tissues. To starve is to abstain from food, after his reserves have been exhausted so that vital tissues are sacrificed."

Dr. Shelton explains that the nutritive astringency created by the fast, causes the body to break down all superfluous and nutritional stores by a process known as autolysis and it makes use of these in sustaining the functioning tissues. Waste and toxins stored, especially in the fatty and connective tissues, are thrown out of the body as the fast progresses, and the system becomes purified.

RATIONAL FASTING

Professor Arnold Ehret's book on *Rational Fasting* successfully couples fasting with his famed 'mucusless diet' as a way of combatting and preventing disease.

Says Dr. Guy Bogart, in the introduction to Ehret's book: "Ehret did not invent or originate fasting or the use of fruit or green-leaf vegetables in improved diet, but he did bring the greatest efficiency in their use by originating an entirely new system of combining them as a systematic healing method, under the name of the Mucusless Diet Healing System."

Confirmed by physiological chemists and dietitians from some of the biggest universities in Europe, Professor Ehret's mucus theory simplifies mysteries behind such diseases as the common cold, pneumonia, tuberculosis, and the one from which he personally suffered, Bright's disease. Beginning his research at a Badensian college early in this century, and following study trips to Africa and Asia, Ehret conducted experiments on himself; then tried them on his patients. After a two-year strict fruit diet with interspersed fasting, he was successful in completely restoring himself to health, despite former diagnoses by several medics of 'incurably ill'.

BACILLUS vs. MUCUS THEORY

It has been commonly felt, since the development of medical science, that diseases (like the medieval 'evil spirits') are of an external nature. Disease is caused by bacteria entering the body and interrupting its normal functions.

But the bacillus theory fails to answer the question why some people are more susceptible to disease than others.

Ehret feels that all disease is caused by 'biologically wrong, unnatural foods' and by each ounce of overeating. He believes that grape-sugar from fruits (sun-foods) and their nutritive salts, as well as the salts of green-leaf vegetables, are the source of vital energy and muscle tone, rather than proteins.

His theory that mucus is the fundamental and main factor in sickness and death, differs from the bacillus theory in that mucus is the pre-condition for disease.

PREVENTING DISEASE

Mucus is the slimy substance which the body is unable to digest. People who eat meat or starchy vegetables have systems more or less clogged up by it, whether they consider themselves 'sick' or not.

If potatoes, rice, or meat were boiled long enough, a jelly-like slime or paste would begin to form. If left awhile, this liquidy substance would turn sour, ferment, and soon form a bed for fungi, molds and bacilli. Figs, dates and grapes, on the other hand, would leave a thick syrup when boiled, but wouldn't ferment or leave slime.

Consider the stomach to be this pot, and digestion to be nothing more than the combustion of foods within it!

Ehret says that medical treatments would eliminate only a portion of this mucus. As long as overeating continues, and mucus-forming foods are still consumed, any 'cure' would not be permanent. His answer to preventing disease is in cutting down on food intake, and gradually learning to eat only mucusless fruits and vegetables.

CURING vs. HEALING

A distinction should be made at this point between curing and healing. An attempt to restore the sick to good health without correcting or removing the causes of disease is too often what is understood by curing. Curing, in the modern usage, says Dr. Shelton, 'is to give a drug or to perform a rite, mechanical, surgical, or physiological, that will, it is hoped, restore health in spite of the continued operation of the cause of sickness'.

Healing is a biological process, not an art. A surgeon may bring the ends of broken bones together, and fix them so that they do not again become separated, but he cannot unite the two sections of the bone.

Fasting does not cure disease; it heals no wounds; knits no bones; repairs no tissues; eliminates no poisons. It neither initiates these healing processes nor keeps them in operation. It only allows the restorative processes of the organism to perfect their work.

WHY FAST?

So why fast? Fasting conserves energy that is regularly employed in the work of the digestive system, permitting the diversion of this energy to other channels so they can accomplish their work. Energy saved in one department can be expended in another.

Fasting secures physiological rest. The more food one eats, the more work must be performed by the organs making up the digestive, glandular, circulatory, respiratory and nervous systems. When there is a great reduction in the amount of food taken, these organs rest.

Fasting helps elimination. Only a brief period of time elapses after food is withheld until the organs of elimination increase their activities and a real physiological house-cleaning is instituted. Relief of irritations occurs, and the body relaxes.

Weight reduction is inevitable, but lean people will find that their original weight returns as muscle tone, within a short period after the fast.

WHEN NOT TO FAST

There are, of course, certain conditions under which it is not advisable to fast. People in states of great emaciation or in the advanced stages of heart diseases, cancer, diabetes, and tuberculosis, have little to gain from a fast. Pregnant women are advised not to fast unless in an emergency; and nursing mothers are warned against it because the fast tends to dry up their source of milk.

Fasting should be considered whenever there is a need for it. Why wait until suffering from a serious disease? Fasting can take care of small illnesses before they develop into serious ones.

RESULTS

Dr. George S. Weger, (*The Genesis and Control of Disease*), one of the leading American practitioners in the field of fasting, has reported witnessing 'complete recovery during comparatively short periods of fasting' in diseases such as ulcers, asthma, arthritis, colitis, dysentery, sinusitis, bronchitis, acute and chronic appendicitis, migraine headaches, and epilepsy.

Malignant cancerous tumors cannot really be helped by a fast, according to Dr. Shelton. The tumor is autonomous, most often encapsulated, and is not in direct contact with the rest of the body. Though the faster may become thin, the tumor usually continues to grow. A cancer can, however, be greatly reduced in size.

Benign tumors, on the other hand, have frequently been completely broken down and absorbed.

People who fear fasting, should know that a faster can feel better and actually stronger on the 20th day of his or her fast than on the 5th or 6th. Ehret himself, lived 126 days without food, 49 days in one stretch. These fasts were un-

dertaken during a 14-month period, but only after a lengthy adherence to his own mucusless diet.

FALSE NOTIONS

Almost all attempts at fasting fail because fasters don't realize just what is involved.

At the beginning of the mucusless diet, there is often a startling discovery when a lot of old mucus is being excreted, and quite forcibly so. As long as waste is in circulation, a faster will feel miserable; when it passes successfully through the kidneys, he or she will feel fine.

Even a seemingly healthy person must first undergo a condition of sickness (cleansing of the body) in order to attain a higher degree of health. This frightens most people, and is the big hurdle which many vegetarians have failed to take, consequently ignoring the beneficial effect of fasting.

It should be remembered that fasting is a preventative program. Most people are unacquainted with the state of deterioration in their organs and tissues, and are likely to expect, even demand, results that are impossible. It makes sense that if a person has taken thirty or forty years to accumulate waste, he or she should not expect to get well within only a few days of a fast.

EXCITING EXPERIENCE

I have personally undertaken two two-week fasts, and several short ones in the last year. After getting over the initial fear of starvation and physical weakness, I was surprised to feel my body come back to life.

The first few days I usually felt chilly and had a mild headache. I noticed I felt quieter, more in touch with myself; kind of meditative. I began to feel that much of what I had experienced before as humor was just a cover-up for a general uneasiness I felt with others. And I could see many of my friends feeling the same way.

After a few days had gone by, I usually found I had a lot more energy. I felt alive and centered; became work-oriented; cleaned the house like mad; and by the end of the first week, was able to concentrate deeply when I was reading. My body felt supple and free. My sense of smell improved so that I could distinguish lettuce in a sandwich right across the room! My eyesight became sharper, and I became more alive to my surroundings.

One thing that intrigued me, was that I began to feel very sensual most of the time I was fasting. I began to realize how much I sublimate my desires for sex with food. I also realized how much I consume affection and sex, as a way of avoiding feeling anxious, feeling separate and alone as an individual.

The first time I broke my fast, I went right back to eating like a 'glutton'. The result was tragic. I was sick for two weeks.

Since then I've changed my eating habits somewhat, to conform to Ehret's diet healing plan. But the process is long and tedious. It involves changing my character, not just my outward behavior. It means being conscious of my motivation for eating; becoming aware of what kinds of food I eat when I'm most anxiety-ridden.

It also means becoming conscious of building a healthier environment where I can live with other people who want to confront their unawareness with regards to food...or no food.



Self-Love

Self-Love, by David Cole Gordon. A Pelican Book, Penguin Books, Inc., Baltimore, Maryland.

Self-Love is a book on auto-eroticism or masturbation, but it is a unique book on this topic, because the author treats his subject in the light of man's alienation from his own self.

'This is supposedly an age of psychological and sexual emancipation', writes the author 'And yet, the subject of this book is still surrounded by almost as many taboos as in the Victorian era when Freud began his work, and almost nothing new has been said in a long time.'

Previous works on auto-eroticism or masturbation divided themselves into two basic types.

There were the works of judgmental moralists, aimed at discouraging the people from indulging the habit.

These treatises attempted to frighten the reader, claiming that masturbation could cause illness and insanity.

And there were the works of the psychoanalysts, psychiatrists and sexologists, aimed mainly at counteracting this mal-information, promulgated by the moralists.

These writers taught that masturbation, in itself, is harmless, and that anxiety, mental anguish, and depression can be caused by moralistic conditioning and the guilt which it engenders, but not by masturbation, per se.

David Cole Gordon treats the

topic in an entirely different way.

'Why is the sex drive so strong?' he asks. 'If the answer is pleasure, then why is it so pleasant? It is over in a split second.'

'Why then will men and women risk life, liberty, marriage, reputation, money and limb for a single sexual encounter? It is not necessary to sustain life, as are food and water.'

'Why then will men and women leave careers, jobs, hearth, home and family for a satisfactory sexual relationship?'

'Why has sex become so all important in our society and a satisfactory sex life a key desideratum to happiness?'

These questions Freud and the sexologists fail to answer, Gordon claims.

Freud's theory that man is motivated by Eros and Thanatos, a sex instinct and a death instinct, explains nothing, says Gordon.

If sex is said to be pleasant, then we must address ourselves to the questions: 'What is pleasure?'

People derive pleasure from a wide variety of experiences other than sex; eating and defecation, gambling and spectator sports.

What is the fundamental pleasure component, common to all?'

Professor Gordon feels that he has found the answer to this in his theory of the unification experience.

This theory explains not only the Eros and Thanatos of Freud, but also sex, suicide, compulsive gambling, alcoholism, and drug addiction.

'Man's basic drive,' Gordon writes 'is for unification, to be one in mind and body, to be one with the world, to be one with others and to resolve the subject-object bifurcation that divides him from others since birth.'

'This drive for unification is also the mainspring of man's behavior, which is characterized by his search for happiness and ultimate reality.'

'Much of his activity is unconscious in that man is not aware of the real object of his quest, except insofar as he feels incomplete, alienated, restless and unhappy.'

'Nor can there be any question that man is basically unhappy. Look at yourself and look at those around you and see how few truly happy people there are.'

'Regardless of wealth and possessions, we are all increasingly victims of ennui, malaise, alienation and depression.'

The unification experience overcomes man's alienation from himself and others, even if only momentarily. And there are many ways in which one may experience unification.

'What does sex, climbing a mountain, running a race, watching a football game, eating a good meal, having a few drinks before dinner, consummating a business deal,

making money, getting high on alcohol or narcotics, painting a picture, playing golf or tennis, having a bowel movement, robbing

a bank, playing cards or skydiving have in common?'

Book Review

Under normal circumstances, the mind of the alienated man is churning out thoughts a mile a minute.

His mind is never without thoughts running through it, and thus he lives mainly in his head. Like Humpty Dumpty, the egg-head man, he is all head and no body. His life is a head-trip!

This dualistic state, where mind and body are cut off from one another, is alienation. It is a split between heart and head, between feeling and thinking.

Any experience which, for a split second, stops the thinking apparatus instantaneously reunites and re-unifies man. It is this experience which gives pleasure.

In its higher forms, this is the mystical experience of the saints, the no-mind state of Zen-Buddhism, and the stilled-mind state of Raja Yoga.

But in the lower, less intense forms, it is the very essence of everything that man experiences as pleasure, Gordon claims.

This includes sex!

'One thing is clear,' Gordon writes 'and this is that there is no thought at the climax, but simply a moment that is pure being and is timeless.'

Men and women masturbate to reach this mindless state; and it is this which explains the strong pull which auto-eroticism and other forms of sexuality have on people.

Nonetheless, Gordon considers masturbation to be a less complete form of sexuality than intercourse, because it is not interpersonal.

Exorcist

[cont'd from page 1]

choice, the dilemma of choosing between the violence of the medical psychiatrist, with his electro-shock therapy and lobotomies, and the violence of the clergyman, with his exorcism.

What is the alternative to this hopeless dilemma?

ALTERNATIVE

The alternative is to deprofessionalize both religion and psychotherapy, to overcome our dependencies on professionals to 'help' us with our problems.

The alternative is for us, as people, to start solving our own problems, together.

The condition which both priests and psychiatrists are attempting to treat is alienation, and lay people should learn as much as possible about this important topic, because it has a pronounced effect on their own lives.

Alienation means the externalization of the self or soul, so that the individual experiences his self as if it were outside of his own self.

In the extreme case, the person experiences his very soul being sucked out of him. One woman who sought help through exorcism described her former condition to the Star: 'I was halfway out of my body...it was like a great force had come and taken my soul out of my body...'

The so-called normal, 'mentally healthy' person is not consciously aware of how externalized his self or soul is.

The paranoid patient or person possessed, on the other hand, is painfully aware of his externalized

self.

Alienation also means what R. D. Laing calls 'the divided self'. The self is shattered, so that there are several 'selves' living in the one body.

One well known 'self' in all of us is what Freud called the Super-Ego, the will of a parent or other authority figure, introjected into our own ego and identity.

The so-called normal, 'mentally healthy' person is not even casually aware of having a Super-Ego, because the voice of his alienated 'conscience' speaks to him metaphorically and not audibly.

The paranoid, by contrast, hears the voice of his persecutory Super-Ego demeaning and humiliating him. He experiences it as an alien 'devil', which has entered him from without and now is in 'possession' of him.

But he is not even casually aware of the origin of this 'devil' in his early socializing by mother, father, clergymen, and teachers.

Therapy for such people must consist of getting mother and father, priest and teacher, out of his head, and getting his shattered self back together again.

The medical psychiatrists do not know how to do this, but neither do the alienated priests whose belief that they have magical powers to de-alienate people is manifestly paranoid.

It is a little frightening to have a person with paranoid grandeur delusions treating a person with paranoid persecution delusions.

An alternative must be opened up for people. People who are anxious to help create the alternative should get together by writing me care of this publication.

Money

[cont'd from page 9]

as they can afford it, they flee more and more from their work to their pleasures. The premium many doctors place upon sexual affairs indicates their frantic search for unification experience. By no longer practising with love, devotion, and compassion, from which they could get great unification gratification, they turn to leisure pursuits which fulfill their need for unification only sporadically and occasionally. Like the person deceived by a conjurer's misdirection, they have their eyes on the wrong hand all the time. The unification experiences that they seek as they increasingly flee their work satisfy them only momentarily.

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Idolatry, or Love

By Ernest E. Barr

G. K. Chesterton once said that Christianity has not been tried and found wanting. It has never been tried.

While this is perfectly true, it is not at all realized by practising, Church-going Christians.

If what we mean by Christianity is what Jesus taught in the gospels of the New Testament, then we can hardly classify much of what is taught by the bureaucratic, institutionalized Church as Christian.

If Jesus is seen as the Christ, who taught the religion of love, then the Church, if we apply the same logic and reasoning, must be seen as the Anti-Christ, which makes love impossible.

Yet the Church-going Christian never consciously considers this. The reason is that the function of ritualism is to dull conscious awareness, and to relegate contradictions to the realm of the unconscious.

To understand the origins of the Church, with its ritualism, and how that relates to the teachings of Jesus and the Jews, it is necessary to understand the function which religion fills in the life of man, and why religion is absolutely necessary to all.

WHAT KIND?

There can be no question of whether or not a person will have a religion, as Erich Fromm has pointed out. There can only be the question of WHAT KIND of religion he or she will have.

Man's most fundamental psychological need is his need for a feeling of UNION or UNITY with others. This theme has been expressed very clearly by writers like David Cole Gordon.

The alternatives which are open to the individual in this respect are two. **Idolatry, or love!**

The earliest religions of mankind were systems of thought and action, which effectively unified people around the common, shared, worship of idols.

The idols varied from culture to culture, and from one era to another within the same culture, but the social phenomenon itself, and its psychological effect on the individual, remained the same.

The earliest idols were the skulls, corpses, and tombs or graves of dead ancestor-gods. Neanderthal Man beheaded his ancestor, ate the body in a cannibalistic funeral feast, and kept the skull, tinted red with iron oxide or ochre clay, for ritual purposes.

CRO-MAGNON MAN

Cro Magnon Man believed in the resurrection of the dead, and he was so frightened of it that he took every precaution to prevent it.

He bound his dead ancestor into a foetal position, with vines, dug a deep hole in the ground, and buried him there.

As an added precaution, he rolled the largest stone he could find over the grave, just to make sure that the ancestor stayed put and did not come back to life to plague his offspring.

This is the origin of tombstones. It is also the origin of altars in churches. In the Roman Catholic Church, altars were originally the tombstones of saints, who were buried beneath the altar. Later altars were symbolic allegories of the original, and contained a bone or relic of the saint.

In the religion of the Neanderthal, the brain was removed from the skull and eaten in a communion ritual, because it was thought to contain the soul-substance of the ancestor-god.

The tabernacle, which sits in the middle of the altar in Roman Catholic Churches, has its historical origin in such skulls and religious attitudes toward them.

The skull of the Neanderthal's religion was likely placed on the altar-tombstone of the Cro-Magnon Man's as the two became condensed, amalgamated, and made into one.

It must be kept in mind constantly the fact that the aim of religion is to unify people, if we are to understand how modern religion evolved out of the religions of primitive peoples.

Primitive religions are an admixture of ancestor-worship and worship of death and the dead. In psychological terminology, an admixture of incest and necrophilia.

When Freud described religion as a public form of neurosis, and as an anodyne or painkiller, it was this kind of religion to which he referred.

Marx, Engels and Lenin condemned this kind of religion as well, calling it 'the opium of the people', and 'a sort of spiritual booze, in which the slaves of capitalism drown their human image...'

FOUNDERS

The founders of the great religions of the world, Moses and the prophets, Jesus, Zoroaster, Mohammed, Buddha, Lao-tzu, and Mahaviri, were no less critical of this kind of religion than were Freud, Marx, Engels or Lenin.

They all spoke out strongly against idolatry, and they offered as an alternative to it the unity which is based on truth, love, freedom, and justice.

At first, the established idolatrous religions fought against these new, life-oriented ones. Socrates was poisoned, Isaias was sawed in half, and Christ was crucified.

But eventually a policy of reconciliation was adopted, and the life-oriented religions of the avatars were amalgamated into the death-oriented religions centred around ancestor-worship and interest in death and the dead.

The incompatibility of the two had already been warned against by such religious teachers as Jesus:

'No man can serve two masters, for he will either hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon.'

On the conscious level, of course, a life-oriented religion and a death-oriented one would appear completely incompatible with one another. To amalgamate the two

would be seen as impossible.

To join the ritualistic, idolatrous religions with the non-ritualistic religion of human love proposed by Jesus would be seen as a task similar to trying to draw a square circle.

The unification of the two would violate the logical principle which Aristotle called the law of non-contradiction, which states that A is not non-A, that a thing cannot be the opposite of what it is.

THE UNCONSCIOUS

On the unconscious level, however, Aristotle's logic does not apply, and a different logic system prevails, a logic of symbols and similarities. A is never A. A is a symbol, which may stand for many different things, even incompatible things like life and death, truth and illusions, idolatry and love, justice and revenge, simultaneously.

Having two incompatible religions can only lead to two different results. The individual can obey both, and become completely paralyzed in his or her capacity to act. Or, he or she can disobey one or both, and feel guilty and frightened.

The first alternative would render the person catatonic. The second would fill him or her with self-hate, fear, and a feeling of being hopelessly bad which would make relating to others, being open and truthful, impossible.

Both alternatives culminate in alienation, alienation from one's own self, that is to say the loss of the soul through idolatry, and the alienation of self from others, from reality and the world around us.

The alternative to holding onto two incompatible religions is giving one of them up. If this alternative is chosen, then two more alternatives present themselves.

The individual can give up the religion based on idolatry, or he or she can give up the religion based on love.

Giving up the religion based on love still culminates in alienation or the loss of the soul.

RENUNCIATIONS

The only Christian alternative which does not lead to the loss of the soul through idolatry is the one which is presented by Jesus in the gospels of the New Testament, but that alternative is not easy to follow. It means making certain sacrifices, certain renunciations.

Nor can it be done by the individual, alone, cut off from communion with others who share a similar set of values. A 'church' in the original sense is needed, a group of strong well-individuated people, devoted to a truly Christian lifestyle.

Of course, a great deal of active dialogue is needed to properly set up such a 'church' or communion. Each member must be taught, and encouraged, to think critically, so that traditional, bureaucratic, institutional values will not creep in and take over.

Christians, whether Church-going or not, who are interested in commencing such a dialogue with others of similar interest, are invited to contact the writer care of this publication.

Depression

continued from page 1

Our economy thrives by feeding us the notion that technical progress is an ideal. Serving this ideal requires us to be strictly specialized in our work, rather than developing broad and varied interests. Our lives become geared to the fulfilment of the impersonal ideal of progress.

Satisfaction in life becomes material gain, reflecting the prevailing social character of passively consuming. Why bother actively developing our human potential when we can fill all our needs and wants from the outside?

With money, we can get things to possess and entertainment to consume. Surrounded by others who can only relate to us by consuming, we are treated like objects of consumption.

In this environment, our ability

to respond humanly and experience our inner activeness is alienated from us. The consuming character is deeply ingrained in us. Our environment offers no alternative. If we become vaguely conscious of our selflessness, we are bound to despair.

Those who have built up successful illusory solutions to their inner depression will tenaciously defend their alienated values, rather than become conscious of their own lack of mental health. But those of us who wish to lead better lives would be best to confront the pathology of selflessness and alienation head on.

If our schools and social services are to provide a viable aid to living, they must abandon the procedure of social adjustment and focus on the alienation of the in-

dividual.

We must find ways of helping people become aware of their lack of inner self-reliance and alienation from the core of their emotional strivings.

And we must be able to encourage the spontaneity and self-expression of our children so that they will develop an active orientation to life.

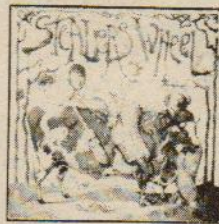
Groups of people should work together outside of institutions on overcoming their own self-alienation. They should drop the props that keep them comfortable but inactive. They should develop compassion and trust, express their real feelings, and learn to relate.

They must develop critical awareness and values based on the integrity of the fully human individual, and live so they can fully express their capacities.

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The Real Thing?

by John Steer

Whoever it was that wrote: 'what the world wants to find is the real thing', had great insight into human needs.

People want to feel real. But they consume pop without stopping to think: 'Why don't I feel real?'

I JUST WORK HERE

Many people have boring, mechanical jobs, in factories and in offices.

A secretary for example, spends most of her day typing letters which have little or nothing to do with her own interests. The words are not hers. They do not arise from her experiences.

If they are not dictated to her then they are typed according to a strict formula. The work is very repetitive. She is not interested in the work itself, directly. It gives no real direction to her life and growth. Her work is a means towards another end; she has to pay the rent.

She may never meet the people she is typing to. They are strangers to her and her work is strange to her!

Why does she submit to this deadening existence? She probably wouldn't know if she was asked! She doesn't know where she is going or what her life is about. She may be casually aware of an emptiness, a feeling that she is missing something. The something is herself.

She probably spends some of her pay on movies and other forms of entertainments. She wants a brief escape from her life, a life she throws away. She wants her mind and emotions awakened for awhile so that she can still feel alive.

At work she cannot be stimulating, she is not an initiator, so entertainment appeases the needs her work does not satisfy.

For the secretary to change, rather than sublimate herself, she must discover who she is on a deep level. This involves looking at what she is acting out on an unconscious level, understanding why she has chosen this passive path.

She does what she is told just as she did when she was a little girl. "Be a good little girl and do what mommy says". If she didn't her mother wouldn't like her. After a while she forgets what she wanted. She is unable to take a stance. She trades her typing skills for acceptance. An acceptance which is not real.

FEARS OF REJECTION

Like the secretary, most people are unable to be real in their relationships with others. They are not open or direct. Unwritten rules or morals do not allow for it. People follow these rules, and conform to the morals, whether they are their own or not. To step out of this code

would mean risking rejection.

How often for example, do you see one man embrace another, or even say directly "I like you". Not too often. Are men by 'nature' cold and hard and women warm and soft? Many supposedly hard cold men are quite mushy underneath their armor.

Perverted?! Disgusting?! Do you really think so? Even mere affection between men and women is usually kept behind closed curtains, to say nothing of sex. People can't be open in an environment where they are constantly afraid of what others may think of them, of what the neighbors might say. You can't be open and secretive at the same time.

To start on the road to being real we have to see these oppressive morals we carry within us, which make us all very afraid of being ostracized, of having no friends at all. We need to get in touch with our spontaneity and this involves throwing away our social masks.

THE ALTERNATIVE

It follows that a person will naturally accept another if he or she is interested in that person. It will be impossible to be interested if the other only talks in cliches and says what's 'nice'. If he or she can be open, and spontaneous, this will attract interest.

We have all become passive over the years. If you look critically at what you know, you'll be surprised at how little of it is useful and fills needs directly.

Our heads are full of T.V. shows, cheap novels, gossip, and how many puppies former President Johnson's beagle had.

We can begin by asking ourselves what we want to know. We can learn to study life, learn to understand people, and find out what we really need.

To learn to concentrate like Zen Buddhists do, to enlarge our everyday experiences, we must have as much faith in our selves as religious people have in their gods. We must learn to study birds and flowers as children do and be able to ask: 'Why?'

We all have our own individual experiences of the world. Learning to listen to others carefully is the beginning to communicating. To see behind their words and feel their needs is the secret to knowing them.

Understanding entails the open acceptance a mother has for her newborn, as well as the conditional love a father has for his growing son. Then change can occur.

The next time you're in the mood for a movie or you crave a coke, think about it. Ask yourself: 'What do I really need?'

You have a choice! The decision is yours.

Each of us fills our needs - or doesn't fill our needs - according to our values. Our values say, in essence, "this is what I believe in. This is how I choose to live my life."

Some of us are consciously aware of what values we hold to, but most of us are quite unaware of exactly what standard or standards we subscribe to. Often because we are unaware of our ethics, we encounter situations of conflict, where we are faced with two opposing values, both of which we try to hold to or live by. This causes confusion, depression, and at the very least, frustration in our attempts to fill our needs.

Religion is one example of a belief or ethic which says, in essence, "This is who I am". Protestants may believe that sexual intercourse is a sin, or against their moral code, and hence will motivate their life, thoughts, actions, in such a way as to avoid this sin so that they may uphold their values, or "who they are". However, a conflict arises when there are at least two sets of values present in the same person.

In terms of the foregoing example, the person who professes to believe that sex is a sin, may, at the same time, find that he or she spends either a small part or a lot of time thinking about sex, fantasizing sex, talking about sex, watching skin flicks, and in one way or another, being obsessed with sex.

It's quite obvious that there are two contradictory thoughts involved here. One is the desire for sexual intercourse and the other is the desire to be free of the desire for sexual intercourse. Logically, for this particular person to attain any peace of mind, one of these two desires must go. There are at least two ways in which one of the desires can be dismissed.

One way is repression or removing from consciousness one of the desires. This could be done, for example, by eating a piece of chocolate every time he or she thinks of sex in any way. This means that the desire for sex becomes, as far as the person is aware, a desire for chocolate, which does not conflict with the ethic that sex is a sin (bad).

Repression can become quite involved. If the person thinks of sex often but substitutes chocolate for thoughts of sex, it's likely that much time, money, and energy will be expended procuring and eating chocolates.

Consuming chocolate will probably lead to some gain in weight.

If this person has a job dealing with the public in the context of sales, say, where appearance is important, then any gain of weight would affect employment - hence her or his livelihood, which directly involves filling needs for food, shelter, and in this case, chocolate.

This situation would present a new problem, the problem of trying to balance the intake of chocolate, which

Split Ethics

sublimates his or her sexual feelings, with the need to present an acceptable appearance in relation to his or her job.

Possibly this would force a third situation of taking on a physical exercise program to counteract the gain in weight. This, of course, would require time and money, and would involve even more energy learning to repress the physical sensations which might be felt while moving his or her body during the exercises. (Exercise creates body awareness, hence sexual, as well as other feelings.)

Extra money would be needed to pay for the classes, and the work time involved could possibly conflict with church activities, both of which would present the person with two new conflicts.

As you can see, this person's life becomes a maze. A lot of time is spent running to B to get away from A and to C in order to escape from B and on to D to avoid to C, and so on. This is the nature of repression.

The second way of dealing with this initial conflict between feeling sexual desires and feeling the desire to escape from sexual desires is to confront these two conflicting ethics and consciously decide to make a choice and give one up.

It must be established that you cannot feel sexual and not sexual at the same time.

You can't walk north and south at the same time. If you try to do this you will find that you don't go anywhere. You

would be paralyzed-at a standstill. Only when more energy is used in one direction and less in the other will there be any movement.

When this idea is understood, the concept of choice -- decision -- enters into the person's consciousness. In every situation there are always at least two alternatives. Usually there are more, but always at least two. And once a decision has been made, there will be again a situation of at least two choices.

Our decisions and actions are not only who we are but what allows us to affect our own destiny and the destiny of our environment. If an individual is unconscious of the fact that the decisions and responsibility for his or her own life rests within him or herself, then there is no use speaking of alternatives, ethics or confrontation. There is only what behaviorists speak of as stimulus-response; no Self- no one inside experiencing and creating experience. Once the idea of a Self, of a ME who is alive and aware of and responsible for ME comes into being, I come into being.

From the starting point of realization that I am responsible for my own life, come the questions: What do I feel? and What do I feel? Am I a sexual person or a non-sexual person? If I recognize that I, in fact, do feel sexual, then I must now say to myself: Do I want to feel and experience these feelings that are me, or do I want to pretend, ignore, repress or in other ways try to do away with what is me, deny myself my feelings? If I have made the decision to be me, I must then say to myself: In what way do I want to express my self? Is my choice of expression life-oriented or death-oriented? Am I generating aliveness in myself and others, or deadness? And further, will my environment allow me to follow through with my decisions, should I decide to feel and experience my sexuality?

Is my environment conducive to allowing a free, biophilic expression of these feelings -- of ME? or is it controlled and rigid? Are the moral values opposed to my expression of my spontaneity, my own aliveness? Is my environment so deadening that much of what is alive is crushed and murdered by either subtle or overt force?

If I should discover at this point that I cannot experience and express my self in my social context and that that context is destructive to me, then I've reached a point where my next decision-possibly the most difficult-comes into consciousness. A decision which may involve action. Is it possible for me to confront my environment with my ethics, which may require me to stand alone, which may mean that I will feel impotent and unable to affect my environment.

Must I submit to the will of the majority and/or the use of force? Or, must I seek out an alternative environment which has as a root or base, the life and growth of the individual, of me as a live, expanding human being?

by Nancy Christopoulos



When I was a little girl I was given dolls to play with. The dolls became living people to me and people became dolls-motionless and unresponsive. I liked being with my dolls.

But I got tired. They didn't talk to me. There were no real people to relate with. Slowly my dolls died too. I was alone.

I left the world and went away for a long time.

Photo by John F. Phillips, Baldwin Gallery

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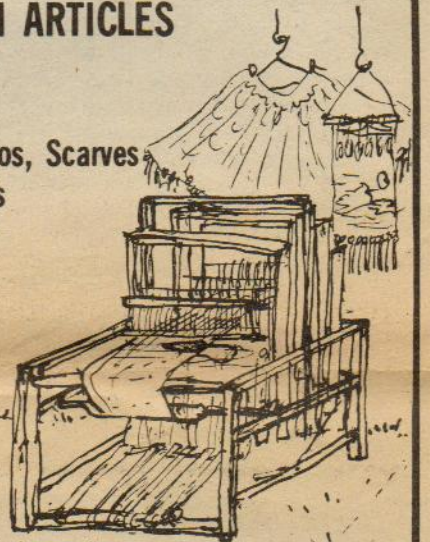
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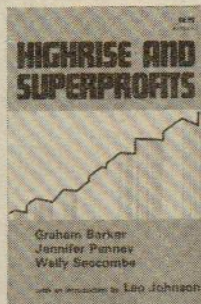
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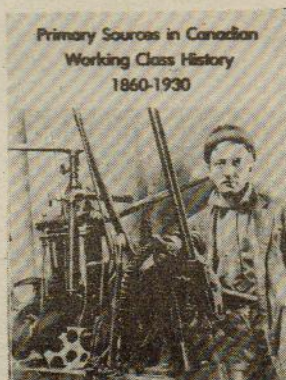
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