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Stereo

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STEREO:

Now that we have some insight,
into the concept of experiential space
we may consider interaction among
the experiential space continua
of a highly unique group of individuals.

In general, a study of the varying
dimensions of human experience
in the context of man in his society
is known as human social cybernetics.

In our experiment,
eight Category-A subjects
underwent pattern brain surgery
whose program was developed within the
academy's organic computer dialectic system.

The object of surgery was
to extend by a process called
biochemical induction.

The natural, electro-chemical
network of the human brain.

This extension would provide each
subject with telepathic capabilities.

A telepathist is one who can
communicate with other minds
by means which do not involve
perception by the senses.

Thus, telepathy is a form
of extra-sensory perception
or ESP.

Our subjects were to be kept in isolation
at the institute for three months.

Where they were to prepare for
their first meeting as a group.

This meeting was to take place at the academy
sanatorium in the Ontario north woods.

Telepathic dependency
is an extreme form of psychic addiction.

It is essentially an
electro-chemical addiction.

The dependent, surrendering the
autonomy of his own nervous system
to that of the object of his dependency.

And altering his patterns of

electro-chemical discharge
to mimic those of his object.
When the object of dependency is telepathically
unavailable for long periods of time
the new nervous patterns
find themselves suddenly
without a constant source
of electro-morphological reinforcement...
and, severe psychic disorientation
begins to manifest itself in the dependent.
At its most intense level
a frustrated dependency can result in the
irreversible destruction
of critical brain tissue.
In as much as the establishment of
a partial telepathic dependency
of the subject upon his researcher
is an unavoidable part
of the parapsychological
experimental gestalt.
The means to maintain this
dependency at a controllable level
must be considered an organic element
forming that experimental gestalt.
During the institute phase of
the induced telepathy series...
our subject
possessed of a statistically excessive,
dependency susceptibility quotient,
wounded himself in the
forehead, with a hand drill.
The wound, a hole about
one-half an inch in diameter,
completely penetrated the subject's skull
and seemed to afford him the relief
of imagined cranial pressures.
Temporary euphoria,
and electro-chemical dissociation, which he sought.
It will perhaps clarify these matters
if we consider the specific configuration
of the Category-A subject.
Category-A is a classification
which finds its meaning within
the scientific metaphysics

of the aphrodisiac and theorist
Luther Stringfellow.
It is not what is usually considered
an objective classification.
Based for example, upon physical
or psychological characteristics.
Category-A, is rather a certain
field reaction of the researcher
to an intensive period of personal interaction
with each of his potential subjects.
There is also, therefore, the element
of an aesthetics of human form.
in the Category-A system
of subject classification.
Dr. Stringfellow made his name, as an
exponent of the existential organic approach
to the sciences, long before his work
in the socio-chemistry of the erotic
achieved its present
international eminence.
A Category-A classification
is the existential organic
methodology put into practice.
Dr. Stringfellow
has repeatedly stressed
the vital necessity for
the use of this approach.
Particularly,
in the new social sciences.
where variables are infinite
and complexity is of the
highest possible order.
The nature of erotic research
requires that the sexual emotional
involvement of the researcher
with each subject be taken
to its farthest possible extreme.
It is only in this way that the researcher
in whose consciousness, a total mosaic
of his particular research project exists
can divine in each of his subjects
a color, a texture, and a shape.
And so assign to that subject,
his proper place in the research mosaic.

It was hoped that many important questions would be clarified, if not answered, during the course of our experiment with induced telepathy.

Two of the eight subjects consented to having portions of their larynx removed.

Making it physically impossible for them to speak.

In addition

large portions of the speech centers of the brains of these subjects were obliterated so that the psychological faculty of speech itself would be impaired

Would the maturing and strengthening of the telepathic capacity in

these speechless subjects

surpass that of the subjects who

still retained the ability to speak?

It was anticipated

that the telepathic experience would be much more than simply reading another's mind.

One telepathist would perhaps

be able to apprehend

not only verbal patterns,

as they arose in the mind of another,

but would also encounter simultaneously

the germinative layers of memory,

learning, emotional response,

and psycho-physiological impulse, which

actually generate thought and language.

How dependent upon language is thought?

Is abstract logical thought even

possible without language?

The essence of the telepathic bond

is the dominance

of one of the particles forming

the telepathic conglomerate.

Whether the conglomerate consists

of two telepathists or of a large

socially cohesive group

the principle of psychic

dominance remains constant.

The dominant personality

is responsible for the

suppression of the heterogeneous elements which the conglomerate comprises. The homogeneous elements which remain are then driven together to form the conglomerate by the laws of telepathic bonding implicit in the Stringfellow Hypothesis. The principle of dominance thus provides the agglutinizing impetus which induces the initial conglomerative motion. As Stringfellow notes in defining the nature of dominance the will of the newly formed conglomerate must necessarily be a function of the will of the dominant personality. Only after an indefinite period of symbiotic telepathic cohesion can the dominant personality abnegate its agglutinative role and encourage the emergence of a truly synthetic conglomerate personality. Stringfellow's behavior as parapsychologists suggests that perhaps that his foremost post-operative research objective was to intuit which among his Category-A subjects was the one most capable of assuming the role of psychic dominant. This subject was then provided indirectly with certain historical and interpretive data concerning his fellow subjects. This data would naturally assure the immediate social dominance of the chosen subject within the context of the experimental, socially isolate gestalt. The function of the dominant would be then to select from his fellow subjects the one psychically most vulnerable. And by the application of subtle, social intimidations followed by a careful series

of potent symbolic gestures
draw the subject into the field of his
psycho-telepathic dominance.
Once a true conglomerate
exhibiting complete telepathic
bonding has been established
between this primary couple
the progression towards a larger and
more complex conglomerate may begin.
In psychic research
the emotional distance between
the researcher and his subject
is inevitably diminished until it is no more
than the distance between any two persons.
The acquiescence of the subject
of the demands of the researcher
comes nothing more nor less,
than an individual act of faith of love.
If there can be no love between
researcher and subject
there can be no experimentation.
In conventional theories
of scientific methodology
an experiment proves its validity
when it can be universally
repeated in every aspect.
In psychic research, such an
approach is completely untenable.
The existential circumstances of
any experiment in parapsychology
are inextricably mixed with the individuals
and the phenomenological sets involved
in that particular experiment
and cannot be abstracted
from those individuals
or phenomenological sets.
The conditions of experiments
in parapsychology are unique,
non-uniform and non-repeatable.
A completely non-scientific burden
is therefore placed upon the researcher
for if the personal relationship between
researcher and subject deteriorates
the experiment cannot continue

along its natural course.
The sensitivity of the experimental
parapsychological plexus
demands new methods
to help maintain the emotional
momentum in certain experiments.
Proving notice
that the motto of the Canadian
Academy for Erotic Inquiry
has immediate relevance for the Stringfellow induced telepathy series.
"Amor vincit omnia."

Or:

We understand that the unique way
in which an individual perceives
and reacts to his environment
is a function of his own
experiential space continuum.
When object events enter the experiential
space continuum of that individual
they become an integral
organic part of that space.
They are actually changed,
qualitatively modified
in accordance with the
creative nature of that space.
But we are now dealing with telepathists.
In theory
the experiential space continua of
two or more telepathists can merge,
can blend together to an extent far beyond
the range of normal human experience.
What would be the organic nature
of communal experiential space
shared among eight psychosomatic entities?
Would one person, one mode
of perception and reaction,
one experiential space continuum
dominate this oversoul?
Or, would each mind participate
in the synthesis of a uniform
newly created emergent space,
unlike any of its constituents?
How would the physical and social functioning

of members of this group be altered?
Or, could they function in
recognisable modes at all?
There is some evidence to suggest
the potential telepathic intensity
varies indirectly as the square of the
distance between two telepathists.
An increase in physical distance may
therefore be used by one telepathist
as an effective defence against telepathic
intrusion on the part of another telepathist.
A far more sophisticated
intrusion avoidance device
known as schizophonetic partition
was evolved by one of the female subjects
during the group isolation sanatorium phase.
In order to subvert attempts
by fellow subjects to establish
potentially intrusive telepathic rapport
she completely separated her
telepathic, non-verbal self
from her oral verbal self.
The telepathic self functioned
as a false self
diverting fellow telepathists
from the real or true self
which manifested itself only in occasional,
deliberately confused, verbal utterances.
She thus protected her true
self from telepathic intrusion
by abandoning her telepathic
faculty to a false self.
Not surprisingly, repeated telepathic
probes undertaken by other subjects
could not discover the true nature of
her experiential space continuum.
The danger inherent in
schizophonetic partition
as a telepathic intrusion avoidance device
is that the false telepathic self
tends to become increasingly parasitic
on the true oral/verbal self.
The true self begins to suffocate
in as much as it is starved

of contact with the outside.
And the false self gradually
becomes the only self
to interact with other selves.
In the instance of our
female schizophonetic subject
the true self began to express
its moribond existence
through the telepathic emission
of violent images of decay
vampirism, disintegration and necrophilia.
Which sporadically interrupted the
functioning of the telepathic false self.
The intensity and frequency of this
emission of morbid, telepathic images
rapidly increased until it began to
create the same depressed mode
in those close to her.
Another important function
of our experiment
was to be the practical testing
of the Stringfellow hypothesis.
The Stringfellow hypothesis takes
the form of the following equation:
The rate of telepathic flow
between two minds,
is directly proportional
to the intensity of the relationship
between the two minds.
The units used to measure flow and intensity
are taken from psycho-chemistry.
In less mathematical terms, we may say
that this hypothesis indicates that
even between mature telepathists
there can be no telepathic communication
until some sort of existential
emotional relationship
has been established in
conventional sensory ways.
Thus, among complete strangers
there would exist only a kind of noise,
a short wave static
The Stringfellow hypothesis
also suggests that here

the potency of human eroticism would play an important role. A strong sexual attraction would be a substantial basis for the establishing of a geometrically increasing rate of telepathic flow. The politics of experience on the level of individuals is a correlative of the politics of social groups. The politics of telepathic experience may be studied as a projection of the power struggles among individuals into the extremities of psychic potency and complexity, a projection that is, into the future of human social evolution. The role of the induced telepathy series, in the total Canadian social experiment, is theoretically secure. That role emerges out of Dr. Stringfellow's concept the telepathic commune. A group characterized by the blending of experiential space continua and the constant instantaneous exchange of data among the nervous systems forming the commune. Stringfellow indicates that at the most basic structural level the telepathic unit, which emphasizes acts of faith and love, seems the most plausible replacement of the obsolescent family unit. The communal telepathic experience translated into the larger social national context would presumably carry with it intrinsic qualities of willing reciprocal dependency and a mutual experiential creativity. The social responsibility of telepathic prototypes is therefore of the utmost gravity.

For it is only by their individual efforts that the creation of the first and most critical telepathic communes can be realized. For those of exponentially and maturing telepathic capacities the question of phenomenological refinement must inevitably become one with the problem of the internalization of the sensory. The telepathist faces the obsolescence of the senses and the possible atrophy of the human sensorium in all but its most mundane operations. During a certain phase in the telepathist's evolution the sensory will attempt to internalize to avoid its extinction on the level of intellectuality and emotion. This avoidance could take two forms. One would be the forced psychic injection of the entire universe is conveyed in terms of sensory information. This would partially manifest itself in the instantaneous translation into the vocabulary of the sensory of all purely psychic abstract or extrasensory phenomena. Second form of avoidance would be the reification of the psychic, the abstract or the extrasensory, and its subsequent externalization or projection. The process begun by the subjectification and displacement of the nonsensory would find a point of equilibrium and complete itself only with the indiscriminate return or internalization of both the projective nonsensory information and its sensory screen, the passive external world as perceived by the senses. In both instances, the distinction between the sensory and the nonsensory, the concrete and the abstract,

the psychic and the physical,
would be lost utterly.
These opposite poles of human sexuality
are traditionally held to be
heterosexuality and homosexuality.
Yet this same bipolar structure
of sexuality is ignored
when the question of normality
and deviation arises.
The norm is taken to be heterosexuality
and both bisexuality
and homosexuality
are considered deviations from that norm.
The primary justification for normality
of heterosexuality is reproduction.
Only a heterosexual relationship can,
as yet, result in regeneration.
This argument collapses however
once it is demonstrated
that the sexuality involved in reproduction
represents only a very small,
almost accidental segment of
the total human sexual spectrum.
Academy research has established that
both heterosexuality and homosexuality
are equally, what might
be termed perversions,
relative to the potential
human sexual field.
In this context, the true norm is
an expanded form of bisexuality
which we term omnisexuality.
As an aphrodisiast, Dr. Stringfellow
proposes the use of synthetic
aphrodisiac drugs
to assist those who wish to attain
a fully three dimensional sexuality.
The proper use of psychic aphrodisiacs
such as those being
developed by Dr. Stringfellow
at the Canadian Academy for Erotic Inquiry
is not to increase sexual
potency or fertility
but to demolish the walls of psychological

restraint and social inhibition
which restrict persons to a monosexuality
or to a stunted bisexual
form of omnisexuality.
A telepathist then, by virtue
of the omnisexual nature,
of his experiential space continuum,
may readily be seen to be the possible
prototype of three dimensional man.
Certain unexpected result however,
threw the future of the project into doubt.
When preliminary confrontations between
any two subjects were arranged
the subjects not only reported no
instances of telepathic communication
but quite emphatically avoided even the
most casual sensory contact with each other.
At the same time,
electroencephalographic probes
indicated that such telepathic
communication as was denied by the subjects
was in fact taking place, and at
a remarkably high rate of flow.
How could such flow exist among strangers?
In an emergency program modification
five of our eight subjects were
combined in an enforced community study.
These five subjects, although psychochemically
the least volatile of the group
almost immediately retreated
into a state of false incapsulation.
Refusing to communicate in any way
with either researchers or each other.
Before further investigations could be made
two of the five subjects committed suicide
in their residences at the institute.
Another, pierced his skull
with an electric drill,
an act of considerable symbolic significance.
Careful separation of the remaining
subjects was maintained.
The study of human erotic morphology
deals more directly with this question.
Morphology is the study

of form and structure.
Erotic morphology is the study of those forms which evoke an erotic or sexual response when they are perceived or otherwise communicated.
Not only the shape of objects or body parts, but also the morphology of motion, of movement in certain patterns, can convey erotic signals of a very complex nature.
Finally, the combination of shape plus motion can attain an erotic significance which is contained in neither shape nor motion when taken separately.
But, the telepathist does not have to perceive a breast or thigh or sexual motion directly.
He can apprehend the thought of a breast, thigh, or erotic motion in the mind of another telepathist.
And this thought is received with greater impact than the perception of the actual breast, thigh, or erotic motion would itself have been.
Thus, although both telepathists in our hypothetical confrontation are male they have made an erotic morphological communication which is essentially heterosexual, or male-female.
We can begin to see why the telepathic experience is essentially omnisexual in nature.
Why the male-female bisexual categories can no longer apply.
In the sanitorium phase of the induced telepathy series measures were introduced to prevent further instances of interruption caused by frustrated telepathic dependency.
A single compact electromagnetic

receiver transmitter
was provided for the subjects
undergoing primary group isolation.
The receiver transmitter
was to feed the subjects
reproductions
of a variety of patterns of
electrochemical discharge
unique to Dr. Stringfellow,
the group's common researcher.
The purpose of these transmissions
from the institute
was to ease the difficult transition from the
inevitable telepathic dependency
established individually between
Stringfellow and each subject
to a group telepathic cohesion
and a group telepathic autonomy.
The necessity of sharing the
transmitted electrochemical patterns
either through the sharing of
the receiver transmitter itself
or the telepathic sharing of the
experience of receiving the poatterns
would provide a basis for the
formation of a telepathic commune,
which did not depend upon
Stringfellow as a psychic cluster nucleus.
Dr, Stringfellow indicated that he himself
entered a severly depressive psychological
mode upon separation from
the induced telepathy group.
An event,
suggesting that to some extent
telepathic dependency
functions reciprocally.
Even between telepathists
and non-paranormals.
Five intensive months of work
with the remaining subjects
revealed ways to gradually increase the
tolerance among them, or group exposure.
It was found that the telepathic experience
was likely to be an overwhelming

and extremely exhausting one
verging on pain and hallucination.
The most crucial problem for
the telepathist apparently
was to develop within himself
the means to control and modulate
the rate and quality of telepathic
flow between himself and another.
The inexperienced telepathist
simply cannot cope
with the complexity and effort involved
in the social telepathic situation.
The first meeting of all the subjects as a
group took place at the Academy sanitorium
somewhat later than originally planned.
The sixth subject arrived
two weeks after the others
when it was certain that he had fully
recovered from his self inflicted violence.
It will be sometime before
the data on this period
accumulated through electroencephalographic
information retrieval
can fully evaluated.