

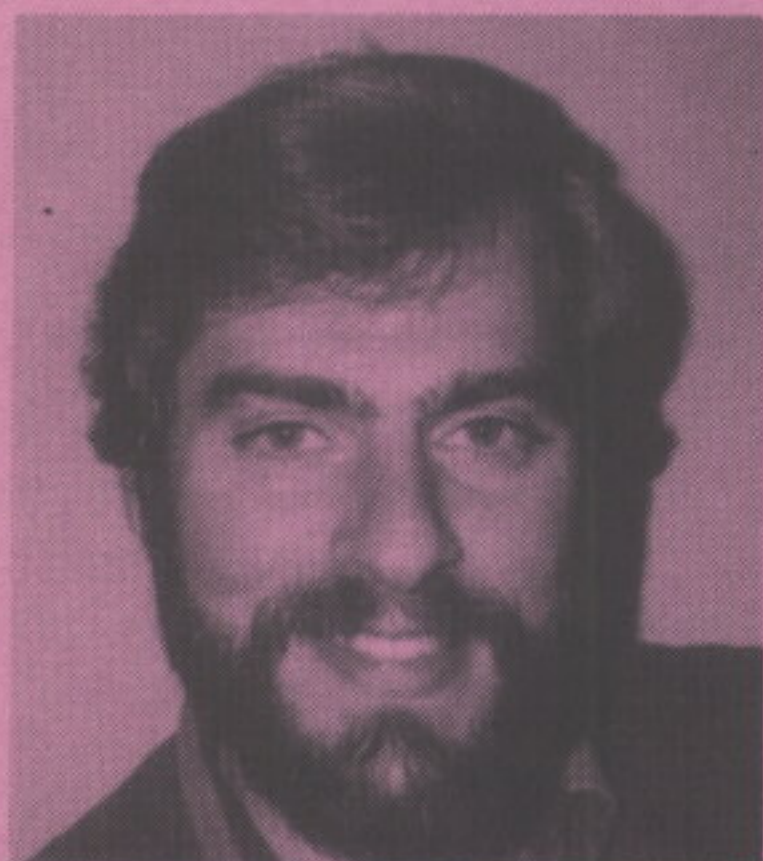


INTERNATIONAL PRIMAL ASSOCIATION

179 Prince Street, Suite 21, New York, NY 10012 (212) 254-9386

Newsletter

FALL 1986



MESSAGE FROM THE PRESIDENT

I am very proud to be the President of the I.P.A. again this year. It has been a challenging and rewarding experience. For this I owe thanks to the many people who have contributed their time and loving energy to the organization and who have helped and supported me, especially my wife, Gail.

That energy keeps coming in and seems to be growing. We are growing. For the second year in a row the keynote presentation at our annual convention was provided by an I.P.A. member. As much as we have benefited when "outsiders" have shared their special knowledge and understanding, we get even more from one of our own. Last year it was Arnold Buchheimer who graced us. Thank you, Arnold.

This year it was Graham Farrant. He brought us a wonderful energy that spread through the entire convention, enriching and inspiring us all. He made himself available for the whole weekend, not just the Saturday morning keynote. That address was full and well balanced, with theory, supportive scientific data, case material, and personal experience, present-

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KNOWING

by Andre Moore

This year the IPA convention was a moving experience for me. It began at the convention and continued long after the closing ceremony.

The day after Graham Farrant's workshop, in which I had seen the film, "Long Ago Hurt", for the first time and also primaled more deeply than ever before, I began to think seriously about the conditions of my birth. I had never broached this topic with my mother. Indeed, during the past few years I had asked her dozens of times about my infancy and early childhood but never once about my birth. On Sunday I called my mother from Appel Farm and asked her straight out if I had been a forceps delivery. I knew intuitively, viscerally, what her answer would be before she gave it.

The weekend following the convention I flew to Cape Cod in excitement and anticipation. I wanted to do more work with Graham, ostensibly to see if I could plunge even deeper, go back further (I would need a little help of course and perhaps even a little comforting afterward). It turned out to be more intense than I had imagined. On Sunday mid-morning I found myself in the throes of a deep, drawn-out, terrifying primal which lasted over an hour and enabled me to see more clearly than ever before the great depth and perhaps the very beginning of my life-long depression. Is it possible for a fetus to want to kill the desperate, unmarried, teenage mother who may have tried to abort him, and also destroy a vital part of himself in the process? Is it conceivable that a fetus could feel deep, pervasive, somatic guilt for having caused his mother many long, painful, frightening hours of labor?

My head tells me these questions are sheer nonsense. Fetuses can't experience rage or guilt. These come much later at the oral and anal stages. So say the orthodox psychoanalytic textbooks on child development. And my head is filled with so much of what they say. But why not very early, visceral, splanchnic ways of feeling, long before the feeling can be transformed by thought or speech? I recall Graham, in the course of his keynote address, made a crucial distinction between knowledge and truly knowing. He spoke of knowing in terms of movement, vibration, light, and later, only much later, thinking. Is it possible to know in a primitive, sensing, non-cognitive way? What is the meaning of cellular consciousness? Do somatization phenomena give us a clue?

In psychoanalysis a tremendous emphasis is placed on understanding how the earlier stages of development condition and flavor the later stages. There is little doubt that the deprivation, loss and anguish I suffered during the later stages, that the more recent as opposed to the long ago hurt, weigh mightily in the etiology of my adult depression and defensive narcissism. But I have never thought

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IPA Newsletter
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Change of Address

Please let us know if you are moving, or if your name or address is incorrect (see your mailing label). Even if you are not a member, we want to be able to stay in touch with you.

MEMBERS NEWS AND NOTICES

Primal Yoga Lectures: November 2,4,6,9. \$10 each.
Primal Yoga Introductory Workshops: November 14-16, December 5-7.
For reservations and information contact Zulma Reoyo Velie
(212)969-0441, (212)231-3077.

Third International Congress of
Pre and Perinatal Psychology
July 10-12, 1987
San Francisco
(415) 420-1000

Primal Integration Center of Michigan announces two week-end workshops with Dr. Graham Farrant focusing on Cellular Consciousness: January 2-4, 1987 and July 24-26, 1987. Fee of \$300.00 includes food and lodging. Pick-up at airport can be arranged. Call for information and reservations, Barbara Valassis, (313) 478-5559.

NOAH'S ARK SAILS AGAIN

The Ark Intensive Training Program for individuals interested in being therapists will sail again January 10 to February 20, 1988. The day and night journey of over 1000 hours will awaken the sleeping giant that is YOU and empower your uniqueness and you will receive at least 80 hours of individual therapy. The most advanced creative and enriching therapist training is being offered. Sandplay therapy that has proven a phenomenal diagnostic and therapeutic medium will be available to the trainees during the Ark.

The time to apply is **NOW** by sending your autobiography to Bill Smukler, The Carriage House, 7315 Sprague St., Philadelphia, PA 19119, telephone (215)242-6667.

The Ark will last for 42 days. The cost is \$3500 and includes all therapy, training and room and board.

The list of trainees from the previous Ark will be mailed to you on request, should you wish to contact them as to the breadth and dimension of the experience.

RENEW RENEW RENEW RENEW RENEW

Get the message??? It's too late to make it on this year's membership list, but it's not too late to show your support for the IPA. All members not on the membership list are listed in the next newsletter. Please get out the check book and zip off your dues to me if you haven't done so yet. You should have received a reminder with the dues schedule. If you're not sure what to send, give me a call Larry (212) 254-9386



ROSES TO

Arnold Buchheimer for once again providing a wonderful week-end retreat for our October Board meeting and Process day.

ROSES TO

Loretta Fogel for helping Arnold prepare and serve food to 20 people during our week-end in October.

ROSES TO

Kate McAteer for being in the Broadway production, "Into the Light".

ROSES TO

Andre Moore for heading the committee for a summer convention that was the best ever.



ROSES TO

Ross Klahr and Loretta Fogel for years of coordinating the Cabaret at the annual convention.



ROSES TO

Our Chef at Appel Farm, Alfie Lockett, for the Excellent Cuisine.

PRIMAL THERAPY AND MEDITATION

By Michael Gottlieb

I would like to share with you some personal experiences I have had while primaling and certain dreams I've had during primal therapy. Sharing and making a contribution to you and fellow primalers.

First, a brief background. I went into therapy for the first time in 1965 with a psychoanalyst. I began to record my dreams which I have continued to this day. After a year I felt that psychoanalysis was not an effective therapy. In the early 70's I read the book "The Primal Scream" but initially rejected it as too simple and not a recognized, authorized therapy. At about the same time I came across the work of Edgar Cayce and likewise rejected his work as being unscientific.

In early 1975 I began to re-read the book "The Primal Scream" and this time I began to believe in it. I realized that Dr. Janov had made a major contribution to curing mental illness and alleviating human suffering. And that Dr. Janov is a very brilliant and very courageous man. One evening my mother was visiting me and I began to emotionally tell her that it was a terrible thing that my father had been killed during World War 2 when I was a baby and that I never really had a loving father even though I had had a stepfather from age 4. Suddenly and without warning I began to feel enormous pain and almost seemed to go into a sort of coma. I never lost consciousness but I lay on the floor overwhelmed by pain. Both my mother and I were quite unprepared for this. Although I had read the book, I really was not ready to undergo a primal. My mother began putting a cold compress to my forehead but I lay in that sort of coma for a few minutes. When I came out of it, I knew for sure that primal therapy was good for me.

Having read "The Primal Scream" and "Anatomy of Mental Illness" I called to Los Angeles and discovered an asking price of 6,000 dollars. It might as well have been 6 million dollars. As much as I respect and admire Dr. Janov, the cost was exorbitant and excluded all but the very rich from getting access to the therapy. Added to that were the dire warnings in his books that primal therapy was dangerous without a therapist, and a therapist trained at the Institute. Where was the desire to alleviate the suffering of mankind?

At this time in my life I belonged to a dream group which met once a week to work on and discuss the dreams of members of the group. One dream I had said: "Tension around my heart. Primal therapy". And there were some other parts to that dream. But I was foolish enough to submit the dream to the group leader who had no understanding or belief in primal therapy and who had a very different belief system. And his interpretation or misinterpretation, I unfortunately accepted. He said that my mind was searching for relief and just came up with primal therapy in desperation and confusion. I know better today. That this dream clearly indicated I was suffering from tension around my heart and that primal therapy was the best way to release this tension and protect my heart from possible heart attack. And this dream would confirm Dr. Janov's belief that primal therapy can prevent heart disease and heart attack.

After a year of searching I finally located a primal therapist in Brooklyn, Ruth Ann Pippenger. I did an intensive which lasted 3 weeks and cost me 1500 dollars. During the first week of the intensive I felt that the primal therapy was helping me to be more intuitive while dreaming because it began to clear away hurts and pains and open my feeling nature. So I tried an experiment: I addressed a question to my dream mind as to whether Cayce was right or wrong about the existence of spirit. The dream gave me an intuitive gut knowing that Cayce was right after all. In other words, the primal therapy enabled me to become clearer and more intuitive in my dream state. My hang-

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Dear Editor,

Having been among the founding members of the IPA (or should I say, floundering members) -- I take pride in our accomplishments and growth, marvelling at what we've been through! And, I wanted to say that this year's convention really marked, for me, a very high watermark in both spirit and accomplishment!

I think the choice of Graham Farrant as our keynoter was not only fortuitous, but put the convention on a level I've not experienced before.

The fact that he not only shared his cellular birth theories with us, which I found fascinating, but conducted a work-shop and stayed around to be available for criticism and comment showed the metal of the man.

In our particular peer group (beautifully led by Steve Austill), there was disagreement and concern with a number of things that Graham had both done and said. We decided both to raise it at the next community meeting, and to request a meeting with Graham, himself. Both these things were done, and those of us who were at the Convention know the happy results of both!

The people in our peer group were all impressed with the integrity of both the group and the convention -- and all of us felt we got a great deal out of it.

I would urge those members who haven't been to a convention -- or at least not recently -- renew the opportunity to avail themselves of the experience.

I feel I learn and grow -- as well as have a good time, each year that I come back.

Sincerely,
Florine R. Snider



Dr. Graham Farrant

Dear Editor,

For me the IPA Conventions keep getting better and better. My congratulations to those who worked so hard to make it such a powerful and creative event. I benefited particularly from a private session that Don and Karen gave to me. I was pushed a little further on my journey, and they were very loving and kind to me. Ross gave me a lot by being the "asshole" during the softball game. It was really fun to hear his words and rotten tone. His willingness to be open in that way was very good for me. Harriet's speech against what she felt was public exposure of personal defenses helped me too.

Of course, the mind and spirit expanding work of Graham Farrant and Bill Emerson was extraordinary. Graham's accessibility and humanity was so very refreshing. Bill's work with infants filled me with hope that we need not wait so long to make things better. Congratulations to both of them for being true pioneers in primal work. The food was super. I was so glad Larry spoke out for the need to have "critical judgment" and for Fred's warning about being "true believers." I'm glad we now have an excellent statement of essence of the IPA and thanks to Hal who worked so faithfully to bring it to pass. Silver Fox's presence was healing and inspiring to me. To all who worked, gave workshops and were there... thanks. I look forward to seeing you next year. Steve Austill

SECRETARY'S CORNER

By Larry Schumer

Well, another convention has past. This time it took me a full week just to get my strength back. I had a great time, and apparently so did a whole lot of other people. (Don't tell Kate I had such a good time, she's already upset because she couldn't make it this year, but then again, how many of us are in a Broadway show?). I'm still getting calls and letters about the convention. Great feedback. I just don't understand why more people don't come. I feel like I do a year's worth of growth in a week (that puts me up to age 6).

Graham really stimulated a lot of thought this year, not all of it in agreement with his thoughts/feelings about cellular consciousness. The "Theme Discussion" on Sunday morning was particularly good. The issue was vigorously debated. Every one had a chance to discuss their own feelings about the subject, and did. For me this was a very important part of the theme. It makes me think a little more than I'm apt to do at the convention.

This year there was a wonderful influx of new people. I'd like to welcome all the new members. I'm looking forward to seeing and working with you all (if we only did Appel Farm two or three times a year...).

As usual, people have made many good suggestions for next year, which is great, except, I now have a full year to forget what was said. If you have some ideas for next year, now is the time to WRITE them down and mail them to our new Vice President, Ross Klahr (235 E. 10th Street, NYC, 10003). Don't wait until a week before next year's convention. By then it's too late to change things. Those of us

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Closing Ceremony

TO THE EDITOR OF THE NEWSLETTER:

I noted with interest the statement of the report of the Name and Essence Committee, which was published on page 4 of the last **Newsletter**, and I assume adopted by the membership at the Annual Meeting of the IPA. As I understand it, the Committee was entitled "Name and Essence." It reported out of Committee with a statement of **essence** only. There is no indication that the Committee in fact addressed itself to the question of changing the name of the organization. This has been a discussion over the years and it seems that the Committee has assumed that the consensus of the organization is to retain the word **primal** in our organizational imprimatur.

I assume that this decision was made with the full awareness that **primal**, today, has no "market value" whatsoever. I wonder whether we are also prepared to address ourselves to the following issues connected with this word? Primal at this time has no credibility with the helping professions or with the general public. Most people see this as a "scream" process because of the association with Arthur Janov's **Primal Scream**. Have the members considered ways and means to counteract this negative bias? In publishing it is considered a "dirty word." Most of the major publishing houses shy away from primal publications. Primal is specifically associated with Arthur Janov who has completely rejected us. Do we want to continue to associate ourselves so totally with someone who wants no part of us? It is true that **primal** is an \$11,000 word for us. We did win the lawsuit and the right to use the word. With it the important affirmation that therapeutic systems cannot be trade-marked. Does that mean that we need to hold on to it when it doesn't serve us well in the market-place?

As I said in my keynote address in 1985, no one doubts the personal value to each of us of the primal process that we have experienced. But do we need to carry around with us the political albat-

REINCARNATION - AN ALTERNATIVE VIEW

Karl Goldschmidt, M.S.W.

For some time, I have wanted to stimulate discussion, and perhaps research, on an alternative view of reincarnation that my scientific background has led me into. I have become convinced that some people truly experience a regression to a past life. In certain "deep feeling" therapy groups, I have witnessed people's recollections of past lives, or reincarnation experiences. From his LSD research, Stanislav Grof has reported such occurrences.

Since ancient times, the explanation for reincarnation has been based on the transmigration of the soul. While I respect people's perception of having a past life experience, the transmigration explanation does not fit my belief system. An alternative way of explaining the reincarnation experience, not using the concept of the soul, is to view it as a series of ESP processes. Let me use an experience I witnessed in a therapy group some years ago to illustrate this.

A woman described the reliving of her coronation as an Egyptian princess in the time of the Pharaohs in amazing detail. At the time, this seemed totally incomprehensible to me. But consider this hypothesis: Such a coronation took place. The "Gestalt" of that experience was stored in that princess' mind as a memory. Some years later, when that woman was nursing her child, the Gestalt was transferred to the infant's mind via ESP. When that infant became a mother, it in turn transferred the information to its infant's mind. With a reiteration of that process through the centuries, that Gestalt continued to be transferred. Perhaps thousands of years later, it was transferred to a person who, decades later, "reexperiences" that coronation and feels that this is a happening that she experienced in a previous life.

What makes such an explanation of reincarnation highly plausible? First, reported reincarnation experiences tend to reflect conceptual material of high emotional energy. (Note the example used above.) Based on our knowledge of physics, it would seem reasonable that it is easier to transfer material from one mind to another if there is high energy associated with it. Second, it has been reported that the ESP phenomena tends to take place when one or both of the people involved are in an altered, or trance state of consciousness. Mother and child are in such a trance state for considerable lengths of time during nursing.

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ross that Arthur Janov has created by his claims to total cure and exclusivity? There are better words to describe our process. They are all included in the Essence Statement. Would we not be better off to let go of this confusing term to the public and be more descriptive about what we actually do? I am turning to the membership at large for any reactions that might be generated by this letter. I am particularly interested in proposals for strategies to reverse this anti-primal bias to highlight our essence in the eyes of the public at large, the health professionals in particular.

Sincerely,
Arnold Buchheimer



Graham & Dina

Primal Therapy, continued from p.3

up until then had been my belief that dreams were strictly psychological in nature. That is, that they dealt exclusively with the human condition, with human problems, childhood, etc.

Unfortunately, my money ran out and I had to discontinue the therapy after only a few months. It was only in June of 1979 that I could resume the therapy when I constructed my own primal room and worked alone, without a 'buddy' or therapist. And I learned from that experience of some 6 months that primal therapy is safe working alone and that indeed it was the best way for me to work.

By late 1979 I had a dream concerning primal therapy which may be the most valuable contribution I can make. The important part of the dream said: "Primal therapy only works with the astral body". Initially I was somewhat surprised. I hadn't thought of primal therapy as working only with my astral body. But I soon understood what the import of the dream was. While encouraging me to go on with primal therapy as a very effective therapy, the dream was reminding me that I needed to include meditation and consciousness expansion in my therapy program because only meditation and consciousness expansion type work could reach levels of the mind that primal therapy is incapable of reaching.

From the book "Man Visible and Invisible" by C.W. Leadbeater on page 18: "The name 'astral' is not of our choosing; we have inherited it from the medieval alchemists. It signifies 'starry', and it is supposed to have been applied to the matter of the plane next above the physical because of the luminous appearance which is associated with the more rapid rate of its vibration. The astral plane is the world of passion, of emotion, and sensation; and it is thru man's vehicle on this plane that all his feelings exhibit themselves to the clairvoyant investigator. The astral body of man is therefore continually changing in appearance as his emotions change, as we shall presently show in detail".

Curiously, I had yet another important dream in 1985. In waking life I had been considering joining a particular meditation group: The dream said, in essence, instead of joining the meditation group, to return to practicing primal therapy. I had not practiced primal therapy since Jan. 1980, for some 6 years, because I had been forced to move out of my apartment in late 1979. What these series of dreams is saying in essence, is that primal therapy is a vital therapy and can do certain things that meditation cannot do. On the other hand, meditation can do certain things that primal therapy cannot do. Meditation has the power to reach levels of the mind beyond the astral plane. True consciousness expansion depends upon meditation and its like. But primal therapy can remove from the astral plane memories and hurts which meditation and its like cannot do. So both are important in the therapy process.

Knowing, continued from p.1

about the effect of the long ago, very early, pre-oral pain that must surely have flavored and conditioned my responses to later trauma. I believe these very early experiences are somatically transformed and elongated into the absolute bedrock of character. They provide a subtle, primitive, pre-emotional coloration, a unique sensing and feeling context for everything else that follows.

For me, deep intense primaling is a powerful way to push through my cumbersome and often troublesome layers of narcissism to the terrified child beneath. For a few brief moments that Sunday at Cape Cod, this terrified child, once uncovered, was very fortunate to be in the hands of Graham Farrant and Lance Wright.

President, continued from p.1

ed with video tapes and slides.

Then, in the afternoon, he gave a workshop so anyone who wanted had an opportunity to work on her/himself and maybe experience the cellular consciousness talked about in the morning. In the evening there were more videotapes. And, in between, Graham was usually off with one or another person who wanted his attention. Finally, he led part of the closing ceremony and gave us another gift. It was so very rich. Thank you, Graham.

Our growth is also showing itself in the conduct of our board meetings. I have mentioned this before, but I think it bears repeating because I am still excited about it and because it has an influence on the whole organization.

We have not been voting to decide things at board meetings. We use consensus: we talk matters over until we come to something that everyone feels good about or at least feels they can say O.K. to. There are no "losers" and nobody is left out. We stick with it until we come to agreement. We started this as an experiment and it has been working. It gives participants more power, more responsibility and a greater respect for the value of their contributions. The more I experience consensus working, the more I value it.

Another new thing on the horizon is our first Western Regional Conference, sometime in 1988. William Emerson proposed the idea and the board embraced it very enthusiastically. We are in the earliest of planning stages now. Anyone who would like to help make this happen, please contact William or me.

The forum we enjoy now is of paramount importance. The I.P.A. provides an arena which supports people in their primal process. I want to call attention to another aspect of our growth because acknowledging a process can enhance it and this one requires us to stretch ourselves. The growth is in providing more of a forum for therapists to relate to each other as therapists. The stretch is we have to become writers. For the past two years we have had seminar sessions at our annual conventions. They provide opportunity for therapists to discuss theoretical and technical aspects of therapy. Therapists need to

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relate to peers about the issues and questions they struggle with, the understandings they have gained or are trying for, how they have and how they are growing as therapists.

We are also a far flung community. Not all of us can come to the conventions and conferences. And workshops are not always the best vehicle.

We have to write! That extra bit of putting what we are doing into concepts, words, phrases, sentences, paragraphs. Writing it down - telling the page in front of us in order to share it with others involved in primal. Many of us who came to primal were getting away from environments which value writing and the head, but failed to adequately value feeling and the body. They do not recognize the value of primal. It is important to not mirror their mistake, fail to find the value in writing, and suffer the loss of its uses and benefits.

When growth requires struggle (as in birth), circumstances usually leave no alternative (getting too big for the uterus). Either what we are doing together grows or it stagnates and we are left to seek our growth where primal is not accepted or understood.

Our continued growth requires more active participation. Share your process; share your growth; Write it down!

Art Sichel

CALENDAR OF EVENTS

Board Meeting
December 7, 1986
Art Sichel's home.

New York Conference
February 28, 1987
DiMele Center.

Board Meeting
March 1, 1987
Florine Snyder's home.

Philadelphia Process Day
May 2, 1987

Board Meeting
May 3, 1987
Loretta Fogel's home.

IPA Annual Convention
September 1-7, 1987
Appel Farm, New Jersey.

Reincarnation, continued from p.5

A related hypothesis is that the reception of ESP material is especially easy in infancy. The infant is undefended, allowing all sorts of inputs. Later, as body armor is built up, it tends to resist or screen out these inputs.

But how about reincarnation experiences where the "previous life" takes place in a totally different, distant culture? A plausible explanation comes from inter-cultural contacts. For example, through human history, slavery and hiring of servants from different, cultures have provided ample opportunities for ESP transfers. Certainly, the use of wet nurses reproduces that situation that takes place between mother and child.

Another counterargument involves the reincarnation experience where someone is reliving a previous death, say by drowning. The ESP explanation would require that the victim transfer that experience to another person who is either physically or emotionally close, and perhaps in some altered state of consciousness at the time. This suggests possible research to examine reports of "traumatic death experiences in previous lives." How likely is it, in each case, that there was an ESP transfer of that experience?

Why do so few people report reincarnation phenomena? Based on our ESP theory, there may be several reasons. Ideational material that is transferred to the human mind in the first days or months of life may be stored in a different, less retrievable form than material that is transferred later on, when conceptual thinking has fully developed. Further, traumatic experiences that occur later in development will be repressed, and in turn, are likely to repress the earlier material, making it even less accessible. Most people have few memories of their early years. Those who report reincarnation experiences are probably different from the general population. Perhaps they are people who already have early memories. In my observation, people who have had extensive therapy experiences, who meditate, or who have learned to go into deep trance states, tend to be able to access early memories. Thus one can postulate that "outside layers have been peeled back," allowing the ostensible reincarnation experience to surface.

These notes have suggested possibilities. Some of them are open to testing via an analysis of reported reincarnation experiences. Others may be open to testing via hypnotic retrieval of material from mother-child pairs. (Stanislav Grof has recorded a detailed report by an offspring of a traumatic event experienced by the mother while the reporter was still in utero.) We may even find that other phenomena, such as Jung's Collective Unconscious, or "deja vu" experiences, are a result of the postulated ESP process.

Karl Goldschmidt followed a 30-year career as an engineer with a Masters in Social Work to become a psychotherapist.

296 Riveredge Road
Tinton Falls, N.J. 07724
May 23, 1986

LOST AND FOUND 1986

You guys are getting better. This year there were only a couple items left behind at the Convention. I have one very colorful beach towel, striped with little dots. Also, a small tambourine.

IMPORTANT: As a little twist this year, the IPA has lost something. Two of the IPA dance tapes from the party were accidentally picked up by someone. Please check your own tapes if you brought some to the party to see if you have the IPA's. We have the cases, someone has the tapes. Call Larry (212) 254-9386



BOOK CORNER

Understanding Your Past - The Key to Your Future, Cecil G. Osborne, Word Inc., Waco, Texas, 1980, 207 pgs.

Dr. Osborne is director of the Burlingame Counseling Center in Burlingame, California and a Baptist Minister. He has written an excellent book which is a good introduction to primal. The book is replete with short case histories which serve as illustrations to the point he is making. Understandably, the author presents very little information about the birth primal except to state that birth sometimes is traumatic and can be relived in primal integration therapy. I wrote "understandably" since many therapists know that discussions about re-living one's birth "turn off" a large number of potential patients. One of the most interesting chapters is entitled Questions and Answers and deals with all possible objections and clarifications which a person seeking the therapy may need to know. Dr. Osborne is good with the one-liner and answers many questions by asking another. "How long does the therapy take?"; "How long does a person spend in a dentist's chair?" Some questions include: "You seem to think that primal integration is the only answer. Is that so?"; "What if someone regresses to childhood and never comes out of it?"; "Why does one child in a family turn out all right, and another with the same environment end up a neurotic?"; "It seems to me that there ought to be a quicker way." If you want to get the answers to these questions and many others while reading an informative book about the primal process I suggest you read Cecil Osborne's "Understanding Your Past."

John A. Speyrer
Opelousas, La

The preliminary survey responses that were returned reported an overwhelming satisfaction with **Aesthema**, with one dissenting comment. Generally people liked the format, liked the articles, and liked the theme format. A further analysis of the extended survey that was distributed at the Annual Conference will be reported at a later date.

Two issues are in preparation and the publication dates are set. The issue on Birth coedited by Lance Wright and Barbara Wright will hopefully be ready for the New York Regional Conference. It will include articles by Steven Khamsi, Graham Farrant, William Emerson, hopefully Hanspeter Ruch, and Barbara Wright, with a review of Arthur Janov's book **Imprints**, by Arnold Buchheimer.

The Primal Theory issue to be edited by Arnold Buchheimer and Fred Zielke is on the boards and it will include an extensive review and discussion of a book entitled **The Success and Failure of Primal Therapy**, by a Swedish psychologist, Tomas Videgard. The study will be critiqued by Steven Khamsi and others, and Mr. Videgard himself will respond to the critiques of his book. It is an important book and the members will be interested in reading the findings as well as the discussion and controversy it generates. Other articles regarding theory are on the boards, and various authors are expected to send in their contributions. The deadline for receiving of manuscripts for this issue is February 1st. Please, anyone who has a contribution on this topic should submit his manuscript to me by then.

Please submit all articles and suggestions for future issues to: Arnold Buchheimer, Rossiter Road, Richmond, MA01254. Telephone No.: (413)698-3820. Comments on articles are also welcome, and should be sent to the above address as well. We plan to publish these letters with authors' responses.

Requirements

- Generally 2,000 to 2,500 words in length but can be shorter. Longer pieces may be published in two parts.
- Typed, double-spaced with large margins.
- Submit in triplicate, please!
- University of Chicago Manual of Style should be followed for bibliographic references.
- Articles should be accompanied by a biographical sketch approximately 100-150 words in length.

Submitted pieces will be reviewed by at least two editors. We will edit for clarity and content, correct English, and general readability, but not for substantive content.

We're looking forward to receiving your manuscripts and to reading them with intense interest.



Larry, Graham, Barbara

that are involved in making the arrangements tend to do things the same way each year. Unless we hear from you, what you saw is what you get. NOTE: at least three people volunteered to rewrite the public transportation directions. No one has done so yet. I always drive down so I don't know the best bus/train routes. If you do, write them down and send them to Ross.

Our next "get-together" is the New York Regional Conference. It's scheduled for February 28, 1987. See you in New York..

Primal Babies:

Corianna Sichel and David Fogel



IPA DUES SCHEDULE 1986 - 1987

Income	Individual	Family**
Full-time student (proof required)	\$20	
\$25,000 or less	\$40	\$60
\$25,001 to \$50,000	\$50	\$75
\$50,001 to \$100,000	\$65	\$97.50
over \$100,000	\$100	\$150
Lifetime*	\$1000	\$1500

Foreign memberships (other than Canada) add \$10.

ALL DUES ARE PAYABLE IN U.S. FUNDS ONLY. Canadian personal checks (in U.S. funds) are accepted with an additional \$5.00 service fee.

* GUIDELINES FOR LIFETIME MEMBERSHIPS:

Lifetime membership fees may be distributed over a 5 year period (i.e., \$200/\$300 per year). If a lifetime member decides, after partial payment, that they no longer desire to maintain their lifetime membership, the amount previously paid will be credited toward regular yearly dues (at the prevailing rates). Payments toward lifetime memberships are not refundable.

** GUIDELINES FOR FAMILY MEMBERSHIPS:

- Two people living at the same address are eligible for family membership.
- Dues category is determined by combining the incomes of both members.
- NOTE: One mailing will be made per family membership (i.e., one Aesthema, one Newsletter, etc.)

Barbara Valassis, editor and production

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