

Noesis

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EDITORIAL

Rick Rosner
5139 Balboa Blvd #303
Encino CA 91316-3430
(818) 986-9177

As discussed last issue, in recent communications with Chris Cole and me, Chris Langan accuses me of being a sucky editor, and I tend to agree. A related point of Langan's is that I have a theory about which I make extravagant claims and about which I reveal very little.

Let me retract claims of having a theory. What I have is a set of behavior centered around **hoping** that I have a theory. I have an incompletely-congealed blob of attitudes, biases, hunches about the world.

There are periods of weeks during which I think about the structure of the world, because:

- A. I want to be rich, famous, etc.
- B. I don't want to be the failure that I am.
- C. It's bothersome not to understand how things work.
- D. I mistake my befuddlement for flashes of insight.

There are periods of months where I don't think about the structure of the world, because:

- A. Thinking is hard.
- B. I'm afraid I'm wrong.
- C. I've forgotten what I was thinking.
- D. It feels better to think I have a theory than to think about the theory.

I'm now in one of those non thinking periods. What I do instead is:

- A. Masturbate, so I can fall asleep. (Carole says to add, "or have sex with my wife.")
- B. Sleep. (See above.)
- C. Think about stupid stuff, such as fake ID's or how many consecutive days I've gone to the gym.
- D. Doubt that I have any clue about the nature of things.
- E. Immerse myself in obsessive little projects (taking IQ tests and GRE's, spending 300 hours constructing a jeweled bracelet for my wife).
- F. Read trash, watch cable.

Such distractions help me forget that I'm supposed to be thinking about the structure of the world. Eventually, however, anxiety about my worthless behavior forces another wave of desperate theorization.

Even if I had a complete theory, I would not unveil it in Noesis. I'm too vain and insecure. Too many of you are too smart, skilled, and mathematically knowledgeable. Anything I can do, you can do better, and I'm too big a baby to deal with that.

Langan believes that a good editor would understand the material printed in Noesis. With me as editor, you are not getting that. I give the material what I presume to be more attention than does the average reader, but I don't study the material as if I'm going to be tested on it.

Because I used to write questions for a satirical game show, and because I used to own every single issue of *Mad* magazine (and 15 of 24 issues of its precursor, *Mad* comics), I feel that my role as editor is to make gentle fun of the contents of Noesis and to make embarrassing personal admissions. As you've noticed, even lame humor is rare in IQ journals. I haven't felt obligated to become more knowledgeable to be a better editor.

I don't have the background or the focused attention to fairly evaluate Langan's theory. He raises some peripheral issues I feel comfortable talking about, and I don't feel bad joking about the idea of an all-encompassing cosmology. Such a theory would have to contain its own punch line, and as Krazy Kat says, "A cat can look at a king."

In Noesis, there's lots of stuff, some good, some not-so-good, which I don't understand. Part of this is my fault, part of it is the fault of the material. If you agree with Langan that my lack of understanding is a serious shortcoming, let me know.

Dear Rick: I'm not sure when my subscription expires. Here's \$10 for a 6-month extension past that date, whatever it may be.

By now, you're aware that I reacted negatively to your remarks on my letter to you in *Noesis* 76. That's only natural; when someone takes the time and energy to explain himself clearly and comes up endlessly dry, his reservoir of patience goes dry as well. You must have expected it sooner or later.

Ever since you became editor *pro tem* of the journal, your remarks concerning my contributions have seemed to imply that you possess a theory that intersects with the CTMU. Chris Cole confirms that you do indeed claim to have a theory of your own. Since you've been basing editorial comments on it for two solid years, there must be enough of it to describe. In any case, since your judgments stand or fall on the strength of such a description, you must either present it or "concede the issue".

If I may be permitted to say so, you and Ron seem to function as a team for some purposes. At least, that's what one might infer from the way both of you disregard the same logical arguments in order to oppose the same logical theses. In any case, Ron is on record as saying that he "wishes he were as intelligent" as you, and may be relying on you to stop my views from carrying at the expense of both of yours. Yet, you seem just as unwilling as he is to read about them. I know that Ron wrote the admissions test and that you "edit" the journal. But what does that have to do with metaphysics, cosmology, or group consensus?

I don't want to make anybody eat crow. But I feel like I have no choice. I already know that neither you nor Ron can fight me using logic on my level of discourse (don't feel bad; that's something you share with many philosophers and cosmologists). All you could possibly do is continue to play rhetorical cat-and-mouse games at the expense of valid reasoning. You don't really want to be guilty of that, do you? How much more time can you afford to waste?

While I may not be giving you credit for vast knowledge, I do give you credit for some degree of intelligence. How about returning the favor? If you say $2 + 2 = 4$ and I say $2 + 2 = 5$, and you reply that $2 + 2 = (1+1)+(1+1) = 1+1+1+1 = 4$, then you win. On the other hand, if I observe that physical relevancy is a logical relation, and that whatever is physically relevant is logical to at least this extent, you can't argue by saying "hey, rough sledding, screw that!" In this case, I win. You and Ron are apparently conditioned to think of metaphysics as a matter of pointless, circular debate. But thinking it doesn't make it so. Jojo and I can't let bad conditioning and a fear of rough sledding slip a mickey on logic!

Ron and you have already been proven dead wrong on at least one point...a point so crucial that, having lost it, you might as well hang up your guns. Your opposition to me has been shown to rely on a fallacy. The proof is there in black and white in *Noesis* 76. Why make yourself look foolish and dyslexic in one stroke?

Try not to get confused, Rick. I'm not Bob Hannon (as you'd know if you'd been reading what you're supposed to be editing). Just because you're "not convinced" of the CTMU doesn't mean that most of the other members aren't, at least to some extent. So please try to refrain from making pronouncements about what the Society is and isn't convinced of, as you did in *Noesis* 75. It creates a very depressing illusion, given that I've served as one of the two or three major contributors of serious, high quality material to *Noesis* since before you became a subscriber.

I hope we've reached some kind of understanding. We had a couple of rational conversations; let's not lose the knack. Regards,

Chris L.

A LETTER AND OTHER MATERIAL FROM NORMAN HALE

Greetings Fellow Intellectuals:

We, the members of Thinkers Consulting, are tired of being equated with others, who can barely read, just because their "credentials" are equal, or even superior, to ours. We are tired of having credentials considered more valuable than intelligence and knowledge. We are tired of finding that, whatever we say, there's somebody with a Ph.D. who says the opposite.

We are tired of being told that making a living in this society is a matter of "playing the game," and of going through the motions," and of "telling people what they want to hear," and of "getting paid to show up," and of everything else except having something in your head.

We are tired of watching others get paid \$100,000 a year because they do those things, rather than because they know anything, because they "earned" their credentials and their titles, rather than because they know a preposition from a verb, because they're "well-rounded" rather than because they know a cosine from a logarithm, because they have "discipline" rather than any desire to do anything right, because they're experts at making sure they'll have an excuse when the report is wrong, instead of making sure the report is right.

We are tired of being told in effect that you have to be a phony to make money, and that you can't make a living if you're for real. We are tired of being told "If you want your degree/paycheck/promotion, just do what you have to do in order to get it," and invariably finding that what you "have to do" is behave like a mindless vegetable.

We are tired of going to school to get the knowledge that we will supposedly need to do the job, and then getting the job and being told "Forget what the teacher said--this is the real world." We are tired of being told by the teacher that two and two are four, and then being told on the job that Mr. Smith is the boss, and if he says two and two are five, they're five. We are tired of being told that we are "out of touch with reality" and that we need "professional help" because we have the pig-headed obstinacy to go on insisting that two and two are four after we've just been told--twice!--that Mr. Smith has decided that they're five.

Well, now we have decided that, whether anybody likes it or not, we're going to do something about all this. It's time people realized that an "authority" is one thing and an expert is another. We are forming an organization whose members are certified by us as experts in specific subjects--absolutely without regard for their education, experience, or "credentials"--solely on the basis of evidence of thorough mastery of the subject, demonstrated before our eyes.

Our standards will be super-high, "perfectionist" standards, and we will not lower them for anybody. They will also be absolute, as opposed to relative, standards--in other words, no marking on a curve. If 1000 people take our algebra test and only three of them pass, then we will not certify the other 997 as experts on algebra. They may get a Ph.D., but they can't get our certificate. And that's why our certificate will mean more than a Ph.D.--to those who really need an expert on algebra.

Of course, this means that there won't be a lot of people out there who need the services of our members--but that's all right, because we won't have a lot of members either. We are interested in quality, not quantity. We believe in high standards, and we will not compromise.

Prospective clients will be guaranteed correctness--in grammar, in math, or in whatever the subject is. In return, they will have to promise--in a written contract--that they will let us work up to our standards of excellence. Before the contract is signed, the member and the client will agree upon a fee, part of which will go to the organization.

Those wishing to participate in this project may send us a postcard, indicating their specialty subject and any comments. They will be notified as soon as a membership testing mechanism is in place. We would be especially interested in hearing from you if you feel that you would have the time and the competence to be one of the overseers of the organization, and to administer the tests.

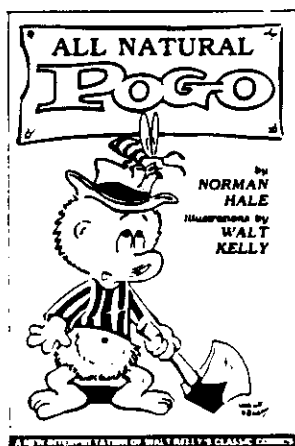
Mr. Rosner:

The above is my original draft of the letter I was going to send those who showed interest in my organization. Also enclosed is stuff about my Pogo book.

Thanks,

Norman F. Hale
110 Bank St. Apt. 2H
New York NY 10014

A MODERN VIEW OF POGO



Everyone is familiar with the political side of Walt Kelly's comics. But where in "Pogo" can you find animals boasting about being good to eat? Pogo asserting that his uncle, also a possum, was Porky Pine's father? Pogo behaving as if intoxicated? A little turtle saying that the soup tastes good because it was made from him? Pogo eating a bar of soap? Churchy implying that Howland is gay? Albert the Alligator protecting Pogo and others while admitting that he wants to eat them? Churchy, a turtle, bragging that his grandfather was a cat?

These and many other outrageous gags are to be found in Kelly's comic books—the forgotten portion of his work—which were not political and require quite another kind of analysis, such as this book provides.

"The brilliance of Norman Hale's far-reaching monograph on nature, naturalism, leadership, philosophy, ethics, politics, and morality in the early Pogo comics is in his fearless treatment of these issues."

From the introduction by Mark Burstein.
Series editor of *"The Complete Pogo Comics"* and author
of *"Much Ado: The Pogofenokee Trivia Book"*

In this unique, non-political perspective upon Walt Kelly's Pogo comics, Norman F. Hale, contributor to Another Rainbow's Little Lulu Library, focuses upon the Dell comic books which were the medium of Pogo's earliest appearance. He sees the behavior of Kelly's animals as the way people would behave if guided more by nature and instinct instead of man-made custom.

He analyzes the characters' casual attitudes about eating each other; the way morality and leadership develop among them; their frequent lapses into nonsense or fantasy; the occasional bawdy aspects of their behavior; and their relationships and feelings toward each other, based on a delicate balance between instinct and intelligence, between morality and logic, between fantasy and truth.

"Walt Kelly's place in American culture has not been clearly defined, but Hale's study goes a long way towards helping us understand his contributions to American thought."

Professor M. Thomas Inge, Randolph-Macon College
Author of *"Comics as Culture"*

Illustrated with 128 panels of Kelly's art from the comic books, most of them never before reprinted.

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A NEW AND MODERN PARABLE from Robert Dick

The Kingdom of Heaven is like a computer programmer who searches his code for bugs. When he finds one he immediately repents of it a rejoices that it did not escape him any longer than it did.

Comments: God too is capable of repenting and feeling sorry for what He has done. See Genesis 6:6, for example. Repentance, whether for a large or a small thing, is joyful. We should all therefore continually seek out things to repent of, just as a good computer programmer seeks out bugs, knowing there is no such thing as "the last bug."

MORE SHORT FORM PROBLEMS Peter Pomfrit

20. Stamp: Philatelist :: Toilet Paper: ?
21. Radar: Acronym :: Cabal: ?
22. Find the next number in this series: 5 4 6 9 7 5 8 1 9 ?

THE QUEST TEST AND THE SIEVE OF KNOWLEDGE Chris Cole

Each of us goes through life learning various facts, and the structure of these facts is like a sieve -- full of holes. Any particular question is more than likely to fall through one of these holes. But if we take two or more individuals and overlap their sieves, the odds of finding an answer becomes better. When you get a lot of individuals together and they cannot answer a question, there is probably something wrong with the question. This is how I view much of philosophy, but that is another story...

In the December *Omni* magazine, Scot Morris published subscriber Daryl Inman's Quest Test -- which should be familiar to readers of *Noesis*. I decided to apply my "sieve theory" to this test, and contacted a number of members to see if they knew the answers. In order to test my theory, I asked the members I contacted not to spend a lot of time on the test. I was looking for knowledge that they already possessed -- not something they recently acquired from a directed search of the literature. The annotated solution set produced below is the result. My conclusions are given thereafter.

If there is more than one word that fits the analogy, we list the best word first. Goodness of fit considers many factors, such as parallel spelling, pronunciation or etymology. In general, a word that occurs in Merriam-Webster's Third New International Dictionary is superior to one that does not. If we are unsure of the answer, we mark it with a question mark.

Most of these answers can be found in Herbert M. Baus, *The Master Crossword Puzzle Dictionary*, Doubleday, New York, 1981. The notation in parentheses refers to the heading and subheading, if any, in Baus.

1. Mother: Maternal :: Stepmother: Novercal (STEPMOTHER, pert.)
2. Club: Axe :: Claviform: Dolabriform, Securiform (AXE, -shaped)
"Claviform" is from Latin "clava" for "club"; "securiform" is from Latin "secura" for "axe"; "dolabriform" is from Latin "dolabra" for "to hit with an axe." Thus "securiform" has the more parallel etymology. However, only "dolabriform" occurs in Merriam-Webster's Third New

International Dictionary.

3. Cook Food: Pressure Cooker :: Kill Germs: Autoclave (PRESSURE, cooker)
4. Water: Air :: Hydraulic: Pneumatic (AIR, pert.)
5. Prediction: Dirac :: Proof: Anderson (POSITRON, discoverer)
6. Raised: Sunken :: Cameo: Intaglio (GEM, carved)
7. 1: 14 :: Pound: Stone (ENGLAND, weight)
8. Malay: Amok :: Eskimo Women: Piblokto (ESKIMO, hysteria)
9. Sexual Intercourse: A Virgin :: Bearing Children: A Nullipara
10. Jaundice, Vomiting, Hemorrhages: Syndrome :: Jaundice: Symptom (EVIDENCE)
11. Guitar: Cello :: Segovia: Casals (SPAIN, cellist)
12. Bars: Leaves :: Eagle: Stars (INSIGNIA)
13. Roll: Aileron :: Yaw: Rudder (AIRCRAFT, part)
14. 100: Century :: 10,000: Myriad, Banzai? (NUMBER)
 "Century" usually refers to one hundred years, while "myriad" refers to 10,000 things, but "century" can also mean 100 things. "Banzai" is Japanese for 10,000 years.
15. Surface: Figure :: Mobius: Klein
16. Logic: Philosophy ::
 To Know Without Conscious Reasoning: Theosophy (MYSTICISM)
 There are many schools of philosophy that tout the possibility of knowledge without conscious reasoning (e.g., intuitionism).
 "Theosophy" is closest in form to the word "philosophy."
17. Alive: Parasite :: Dead: Saprophyte (SCAVENGER)
18. Sea: Land :: Strait: Isthmus (CONNECTION)
19. Moses: Fluvial :: Noah: Diluvial (FLOOD, pert.)
20. Remnant: Whole :: Meteorite: Meteoroid? (METEOR)
 A meteorite is the remains of a meteoroid after it has partially burned up in the atmosphere. The original meteoroid may have come from an asteroid, comet, dust cloud, dark matter, supernova, interstellar collision or other sources as yet unknown.
21. Opossum, Kangaroo, Wombat: Marsupial ::
 Salmon, Sturgeon, Shad: Andromous (SALMON)
22. Twain/Clemens: Allonym :: White House/President: Metonym (FIGURE, of speech)
23. Sculptor: Judoka :: Fine: Martial (SELF, -defense)
24. Dependent: Independent :: Plankton: Nekton (ANIMAL, free-swimming)
25. Matthew, Mark, Luke, John: Gospels ::
 Joshua-Malachi: Nebiirn (HEBREW, bible books)
26. Luminous Flux: Lumen :: Sound Absorption: Sabin (SOUND, absorption unit)
27. 2: 3 :: He: Li (ELEMENT)
28. Growth: Temperature :: Pituitary Gland: Hypothalamus (BRAIN, part)
29. Spider: Arachnoidism :: Snake: Ophidism, Ophidiiasis, Ophioxemia
 None of these words is in Webster's Third.
30. Epigram: Anthology :: Foreign Passages: Chrestomathy, Delectus (COLLECTION)
 These words are equally good answers.
31. Pathogen: Thermometer :: Lethal Wave: Dosimeter? (X-RAY, measurement)
 What does "lethal wave" refer to? If it is radiation, then a dosimeter measures the dose, not the effect, as does a thermometer.
32. Russia: Balalaika :: India: Sitar, Sarod (INDIA, musical instrument)
 Both are guitar-like instruments (lutes) native to India.
33. Involuntary: Sternutatory :: Voluntary: Expectorant, Sialagogue? (SPIT)
 A better word would be an agent that tends to cause snorting or exsufflation, which is the voluntary, rapid expulsion of air from the lungs.
34. Unusual Hunger: Bulimia ::

Hunger for the Unusual: Allotriophagy, Pica (HUNGER, unusual)

These words are synonyms.

35. Blind: Stag :: Tiresias: Actaeon (STAG, changed to)

36. River: Fluvial :: Rain: Pluvial (RAIN, part.)

37. Country: City :: Tariff: Octroi (TAX, kind)

38. \$/Dollar: Logogram :: 3, 5, 14, 20/Cent: Cryptogram (CODE)

39. Lung Capacity: Spirometer ::

Arterial Pressure: Sphygmomanometer (PULSE, measurer)

40. Gold: Ductile :: Ceramic: Fictile (CLAY, made of)

41. 7: 8 :: Uranium: Neptunium (ELEMENT, chemical)

42. Judaism: Messiah :: Islam: Mahdi (MOHAMMEDAN, messiah)

43. Sight: Amaurosis :: Smell: Anosmia, Anosphresia (SMELL, loss)

These words are synonyms.

44. Oceans: Cousteau :: Close Encounters of the Third Kind: Spielberg, Truffaut

Steven Spielberg was the person most responsible for the movie;

Francois Truffaut was a French person appearing in the movie.

45. Diamond/Kimberlite: Perimorph ::

Fungus/Oak: Endophyte, Endoparasite (PARASITE, plant)

An endoparasite is parasitic, while an endophyte may not be. Which answer is best depends upon the kind of fungus.

46. Compulsion to Pull One's Hair: Trichotillomania ::

Imagine Oneself As a Beast: Zoanthropy, Lycanthropy

Neither word is exactly right: "zoanthropy" means imagining oneself to be an animal, while "lycanthropy" means imagining oneself to be a wolf.

47. Cross: Neutralism :: Hexagram: Zionism (ISRAEL, doctrine)

48. Wing: Tail :: Fuselage: Empennage, Engines, Waist? (TAIL, kind)

"Empennage" means the tail assembly of an aircraft, which is more a synonym for "tail" than "wing" is for "fuselage." The four primary forces on an airplane are: lift from the wings, negative lift from the tail, drag from the fuselage, and thrust from the engines. The narrow part at the end of the fuselage is called the "waist."

49. Bell: Loud :: Speak: Hear?

The Sanskrit root of "bell" means "he talks" or "he speaks"; the Sanskrit root of "loud" means "he hears".

50. Benevolence: Beg :: Philanthropist: Mendicant, Mendicate?

If the analogy is attribute: attribute :: noun: noun, the answer is "mendicant"; if the analogy is noun: verb :: noun: verb the answer is "mendicate."

51. 10: Decimal :: 20: Vigesimal (TWENTY, pert.)

52. Five-sided Polyhedron: Pentahedron ::

Faces of Parallelepiped Bounded by a Square: ?

Does this mean a parallelepiped all of whose faces are bounded by a square (and what does "bounded" mean), or does it mean all six parallelograms that form the faces of a parallelepiped drawn in a plane inside of a square?

53. Motor: Helicopter :: Airflow: Autogiro (HELICOPTER)

54. Man: Ant :: Barter: Trophallaxis

55. United States: Soviet Union :: Cubism: ? (ART, style)

If the emphasis is on opposition and collapse, there were several movements that opposed Cubism and that died out (e.g., Purism, Suprematism, Constructivism). If the emphasis is on freedom of perspective versus constraint, there were several movements that emphasized exact conformance with nature (e.g., Naturalism, Realism,

Photo-Realism). If the emphasis is on dominating the art scene, the only movement that was contemporary with Cubism and of the same popularity as Cubism was Surrealism. A better answer would be an art movement named "Turkey-ism", since the Soviet Union offered to exchange missiles in Cuba for missiles in Turkey during the Cuban Missile Crisis.

56. State: Stipend :: Church: Prebend (STIPEND)

57. Motorcycle: Bicycle :: Motordrome: Velodrome (CYCLE, track)

58. Transparent: Porous :: Obsidian: Pumice (GLASS, volcanic)

59. $\pi \cdot r^2 \cdot h$: $1/3 \cdot \pi \cdot r^2 \cdot h$:: Cylinder: Cone

On the whole, I think the membership's sieve did pretty well. While I don't have any really numerical theory of all this, I would be surprised if any of the members that I did not contact can answer any of the questions that remain. So, if you can, please surprise me.

It is interesting to note how well Baus' crossword puzzle dictionary does on this test. I think this is because many of the test questions involve obscure words. This is something that cruciverbalists excel in, mostly because it's hard to make all those words fit together!

MERGER OF ULTRA AND SHORT FORM TESTS

Chris Cole

Ron Hoeflin has graciously consented to a merger of the Short Form Test and his work-in-progress, the Ultra Test. This means he has effectively donated the problems from his seven trial tests, which represents over a year of hard work. I propose that we call the merged test the Ultra Test.

Ron has convinced me to abandon the idea of a short-form test, in the sense of a small number of problems. There are two reasons for this: first, a small number of problems leads to statistical instability, and will make norming difficult, and second, by necessity a short test would have all hard problems, which may be off-putting. In addition, a longer test will allow us to include several easy "aha!" problems, which will both entice and instruct the test taker. In other words, the easy problems indicate what kind of problems the hard ones are.

It is important for the test takers to understand that the problems are not amenable to exhaustive reference work or tedious calculation. Otherwise, they will abandon the test as too time consuming. This explains, I think, the sharp drop off in takers between the Mega and Titan Tests. I think the audience of potential test takers was "burned out" by the Mega Test. With the Ultra Test, I hope to reinvigorate that audience as well as attract a whole new audience. There are many people who could qualify for the Mega Society if we could just get them to take the damn test!

In order to get a test published anywhere, it will have to be normed. This means it will have to be tried by a sample population. The only sample population readily available is the readership of Ron's journals. Ron and I would like to publish the Ultra Test in the September issue of Ron's journals. This will give us adequate time to collect and norm answers by early next year. Therefore, this is the deadline: all candidate problems for the Ultra Test must be received by September 1. So, please start thinking of "aha!" type verbal and math problems and submit them.

Ron picked the 41 most discriminating verbal analogy problems from his trial tests. Ron calculates the percentage of high scorers who correctly answer a question and subtracts from this the percentage of low scorers who answer correctly. Thus, easy problems and hard problems have a low discrimination value. I further culled this list of 41 problems down to the following 12. The criteria I used are these:

1. Avoid reference exercises.

If the definition of the word is obvious from the analogy, but the word is obscure, the problem becomes a matter of searching reference material. This is not a test of intelligence; it is a test of who has the biggest thesaurus. I encourage all members to obtain a copy of Herbert M. Baus' *Master Crossword Puzzle Dictionary*. This book is the standard reference book of the National Puzzlers League and was able to answer 80% of the Quest Test. Barnes and Noble recently stocked up on these and sells them for \$15. You can also order one from their 800 number.

2. Avoid idioms.

Idioms are not familiar to people for whom English is a second language. Native English speakers are a minority of the world's population. We should strive for a test that has a wider audience.

3. Avoid mythology and religion.

We should expect Chinese speakers of English to know as much Western mythology as we know Chinese mythology. I know next to nothing about Chinese mythology. By the way, lest anyone think this is an overly harsh criterion, did you know that there are more students of English in China than there are speakers of English in the US?

4. Avoid word play.

A play on words is biased toward native English speakers.

5. Avoid quotations, titles, etc..

Again, these are culturally biased.

6. Avoid "A: synonym of A :: B: ?" or "A: B :: synonym of A: ?."

This is a catch-all criterion, meant to include analogies that do not fall into any of the above categories exactly, but which still are not so much analogies as they are definitions. The relation of synonymy is not a good basis for an analogy.

So here are the 12 new problems:

- 23. Space: Hyperspace :: Vector: ?
- 24. Image: Idea :: Hallucination: ?
- 25. Wind: Rain :: Typhoon: ?
- 26. Inward: Outward :: Infection: ?
- 27. Column: Row :: File: ?
- 28. Humbug: Bach :: Seek: ?
- 29. 38: Pyongyang :: 49: ?
- 30. Of ten: Factor :: Of magnitude: ?
- 31. Say: Hear :: Imply: ?
- 32. 2.54: Inch :: 3.26: ?
- 33. A, AB, B, BO, O :: BO :: A, C, E, G, T: ?
- 34. Eggs: Grading :: Wounded: ?

In the next issue, we will present the spatial questions selected from Ron's tests, as well as all the other questions that will no doubt begin pouring in from the members who have been inspired by Ron's generosity.

SOME MISCELLANEOUS IMPLICATIONS OF CTMU STRUCTURE

It occurs to me on the basis of my experience with the group that I can't rationally gamble on its ability or inclination to track all the major implications of previous mathematical descriptions of the CTMU as given in *Noesis*. Accordingly, I offer the following remarks. If you're able to understand them, then you'll know what you have to do in order to come up with an "original" (but incorrect) theory about the matters on which they bear (the cosmic redshift, the Big Bang and "Big Crunch", quantum duality, nonlocality and collapse, evolution and morphogenesis, etc.). If you aren't, then your claim of originality for any duplicative theory will be "excusable" only on grounds of unregenerate ignorance.

Still another caveat may be necessary. If something is true on logical grounds, then any counterintuitive aspects it may exhibit are secondary. They don't "invalidate" it; rather, they must be resolved in ways determined by it. If this seems to violate the Popper criterion for scientific theories - which states in essence that to be called "scientific", a theory must be formulated such that it can be disproven if it happens to be false - then this criterion has simply been exceeded. For example, it has typically been suspended for both metaphysics and cosmology. What follows is on much firmer ground; being verified by logic, it would otherwise have been ruled out by logic. Don't waste time (mine, yours or the group's) by doubting or criticizing it on any lesser basis.

The *triality* attribute of the STO (space-time-object) holon which defines the CTMU empyreon Γ (see *Noesis* 47, 71 and 76) predicates the perspectival interchangeability of these three terms relative to the human subjective cognitive syntax (HSCS). As space and time are relativistically inseparable, STO *triality* becomes ST-O *duality*. With allowance for the oscillatory nature of quantum source-dynamics, this explains the so-called *wave-particle duality principle* of quantum theory; "wavepackets" of oscillating spacetime are just HSCS Γ -nondeterministic equivalents of Γ -deterministic objects. In the CTMU, it's just that simple: quantum duality devolves to a *mathematical* principle, reflecting the CTMU equation of (objective) physics and (subjective) mathematics through the universal empyreonic (transductive-syntactical) identity.

"The oscillatory nature of source-dynamics" itself devolves to the oscillatory nature of spacetime *relative to* the characteristic transductive syntax of its (HSCS-inclusive) transductive-algebraic identity. I.e., cosmological information and human cognition are recursively defined; the CTMU *Telic Principle* expresses their complete interdependency (where *telosis* is the final generalization of their jointly-defined *infocognition*, a term expressing the inseparability of cognition and infocognition). The quantum transducer is *syndiffeonic* in structure, and the sequential (temporal) component of syndiffeonesis equates to "oscillation" within the parallel (spatial) component. Spacetime, which equates to quantum-collapse *potential* over which the deterministic physical metric is pastwise-superimposed as the two-valued limit of empyreonic many-valued logic, thus oscillates as so-called *probability waves*. The potential-waveform algebra is perfectly correspondent to CTMU empyreonic structure and thus exhibits *hology*. "Hology" expresses the trialistic self-similarity of the invariant root-conceptual *quantum transducer*, and can be apprehended as a logical analogue of graphical *holography*. The resulting picture of *nested syndiffeonic cycles*, being a model for *generalized recursion*, is perfectly adapted to all levels of nondeterministic and deterministic information including *complexity* and *chaos*. It is through the

universal inductively-stratified identity operator of "trialistic" empyreonic algebra that quanta must be interpreted, and by virtue of which they exhibit "quantum duality".

SUMMARY: THE CTMU EXPLAINS QUANTUM WAVE-PARTICLE DUALITY IN A WAY RELATING IT TO PHYSICAL DYNAMICS AND ALGORITHMIC RECURSION.

The metaphysical transductive algebra, or *empyreon*, is described by a relevancy relation R^* which is the *combinatorial expansion* of a base-relation R (where R is the "inductively completed" physical universe). I.e., R^* contains all possible abstract relations on R , including all possible spatiotemporal *evolutions* of R with respect to any vantage in spacetime. R and R^* are closed, or *reflexive*. As R^* is identified by definition with the distributed empyreonic identity, it distributes temporally as a reflexive identity operator which, like the empyreon itself, is inductively stratified. On the physical level, the most general form of this relation expresses the closure of physical spacetime. This is logically equivalent to what cosmologists describe as the "primal singularity" (where a *singularity* is a *telic* state devoid of U_j -apparent differentiative information, U_j a cognitive class). The associated "big bang" and "big crunch", both identically distributed over physical reality as opposing, mutually cancellative "directions of time", are understood to mark only the distributed, closively-identified extremities of R^* and not any "pre-existing" R -irrelevant steady-state background.

The "completion" of R is possible only within deterministic parameters; R and R^* are nondeterministically open relative to physical cognition at any given spacetime location. R^* thus regresses, through levels of potential dependency, to an *infinite-valued parallelism* relative to the local SCS-relativized perception of R . This closure-internalized parallel limit of R^* is defined as *telic*. Telesis is self-restricting relative to any two-valued subsystem through *active-telic feedback*; conversely, telesis *not* involved in restrictive feedback is irrelevant to the two-valued subsystem in question. This is why R^* is called the "relevancy relation" on the two-valued physical universe R . Telic "feedback loops", including those interpreted as quantum waves, are just temporal images of the closed topology of R^* , and so conform specifically to the global empyreonic identity operator.

In the absence of any possible informational distinction between them, *spacetime* and *invariance* are literally equated by the CTMU. In other words, spacetime is seen as provisionally identical to the nomological invariants governing its structure. This implies that time, being described by an essentially substitutive nomology, involves a form of "spatial substitution" identifiable with quantum wavefunction collapse. I.e., matter continually "shrinks and collapses" within a "spatial image" of its former self. From a metrically-invariant viewpoint, this shrinkage appears as spatial expansion, which then gives rise to a *cosmic redshift*. Physically interacting systems stabilize the relative distances and velocities of their components by virtue of physical proximity. To whatever extent the global metatransductive syntax computes them "from without", they display metrical stability. But where it computes them substantially "from within", they are cosmologically diffuse and therefore "expansive" from the physical viewpoint.

Once we invoke the universal quantifier over reality in order to theorize about cosmology, it becomes a logical holor to which all informational metrization is internal. This implies, as stated in the above paragraph, that "spatial expansion" *dualizes* as a reciprocal collapse of matter. This, of course, is the 2VL (2-val-

ued logical) resolution of MVL "quantum indeterminacy". Collapse, too, is thus literalized by the (spacetime = invariance) equation. In other words, metrical invariance is only meaningful relative to dynamical cognition and can be regarded as a static relationship between complementary objective and subjective changes; it is in principle impossible to distinguish between "inward collapse" and "outward expansion". So expansion and collapse *must* explain each other; the two terms are recursively and complementarily defined. Where it can be transformative as well as transmissive, "substitutive" collapse provides a perfectly adequate model for the logical implication underlying dynamical nomology in physics.

As the identic closure operator expresses both cosmic genesis and antigenesis, the "big bang" and "big crunch" occur *simultaneously* or "in parallel" from a physical viewpoint. In fact, they can be seen as "inductive" and "deductive" interpretations of the same "event" (spacetime singularity) or telic state. However, physical consciousness recognizes only the expansive phase of the operator, giving time the appearance of "directedness" when, on a deeper level of reality, it is closing everywhere upon itself. I.e., time is moving in both directions; human cognition is metasyntactically attuned to only one of them. Expansion need "persist" in time only as long as the conditions for temporal cognition are not exhausted or violated (e.g., by global entropy).

SUMMARY: THE CTMU EXPLAINS SPACETIME EXPANSION relative to assumed invariance of local velocital-metrical material relationships, and thus explains the cosmic redshift. Moreover, the cognitive nature of time in the CTMU means that *global spacetime contraction* is "virtually simultaneous" with expansion at any time or level of generality by which no contrary heteromorphism is cognited. Thus, given present knowledge, the CTMU suggests that NO COLLAPSATIVE PHASE WILL OCCUR "AFTER" THE COGNITIVE (EXPANSIVE) PHASE OF THE COSMOLOGICAL CYCLE; AT ITS MOST GENERAL LEVEL, THIS CYCLE IS OCCURRING EVERYWHERE AND AT ALL TIMES BY REASON OF THE DISTRIBUTION OF IDENTIC CLOSURE. YOU CANNOT SEE OR BE "EXPLODED" OR "CRUSHED" BY IT DUE TO AN ASYMMETRIC RELATIVIZATION OF YOUR MENTAL AND PHYSICAL PARAMETERS. Confirmation is perforce mathematical: the empyreonic identity distributes over physical spacetime, and its temporal parallelism need yield only to cognitive heteromorphisms no longer possible from a physical viewpoint "after" expansion is complete or entropy maximized. Even if we were able to displace collapse cognitively from our collective worldline, the displacement would not be into "future time"; physical time simply cannot exist without spacetime-expansive physical cognition. Time - the flow of energy - is instantaneously self-cancelling; what appears as spatial expansion and material collapse from one viewpoint appears as spatial contraction and material expansion from the other. (A *heteromorphism* is an identity-invariant diffeonic morphism, the simplest form of which is an informational difference relation.) This picture of cosmic redshift - as a result of spatial expansion reciprocal to quantum wavefunction collapse at all levels, up to the ultimately-generalized symmetric closure of the Schrodinger equation - provides an explanation for so-called *quantum nonlocality*, which distributes information about codeterminate ("holoric") quantum attributes at up to the speed of light. Thus, the image of a quantum event (e.g., the emission of spin-correlated particles) and of its attributive information (e.g., conserved total spin) "expands" diametrically at a rate equal to or greater than the relative velocity of its merates (the emitted particles). The expansive distribution of the conservation relation itself provides

a "channel" for the "instantaneous transmission" of spin correlation. Space itself, through its literal identification with invariants like that of spin conservation, can convey such information *instantaneously yet localistically* (i.e., consistently with *Einstein locality*; the Γ_0 -deterministic invariance and maximality of lightspeed quantifies the rate of Γ_0 -metacognition). Thus, what seems like "empty space" consists of the vacated shells of past events, and retains the same transmissive characteristics as the original events with respect to quantum-holoric information. A set of holor-correlated merates collapses "within" the image of their interaction. This image, having been "pointlike", retains "pointlike" ability to convey instantaneous dependency among its "parts". It is as though this dependency exists "linearly" as a *completed, already existing* timelike arborization which regresses from each merate to the point of interaction in spacetime and through the "past" interactive event itself, there connecting with the other merate-trajectories. Since this arborization is already completed, it acts as an "open channel" without temporal resistance, i.e., without answerability to the locality principle which governs the flow of physical time from past to future. The volumar spatial expansion of the event is just the Γ_0 -nondeterministic *ad/propter hoc* version of this *post hoc* (and therefore deterministic) linearization of the conserved quantum attribute. To put it in an even simpler way, space need not "transmit" information when it *is* the information to be "transmitted". Every part of space reflects the distributed empyreonic identity; it is the pastwise-determinate part of this identity which transduces the information. The only information for which nonlocal transduction is irrelevant is that reflecting physical independence of its merates.

Γ_0 -space is thus an artifact of hological quantum entanglement in Γ_0 -nondeterministic spacetime, or a projection of the empyreonic identity. Looking backwards through time, it consists chiefly of unused, symmetrically distributed action-potential in a U_1 -parallel, pointwise-independent nomologically-programmed relativistic computation. This parallelized independence is enforced by the locality principle (c-invariance/maximality), which thus functions - as it does in Special Relativity - as a "partitioner" of space and time...i.e., of the spacetime holor.

SUMMARY: THE CTMU DEFINES SPACE AND TIME IN TERMS OF COSMOLOGICAL CLOSURE IN SUCH A WAY AS TO SIMULTANEOUSLY EXPLAIN BOTH QUANTUM NONLOCALITY AND QUANTUM WAVEFUNCTION COLLAPSE.

This explanation also serves other purposes. E.g., it transforms so-called "empty space" to a set of overlapping informational fields like those used to explain certain aspects of biological *morphogenesis* and *evolution*. The partial inaccessibility of such information to physical transductive syntaxes requires merely that the overall physical syntax exceed them in scope, which is indeed a CTMU verity. Information transmitted "nonlocally" by means of this mechanism must be forwardly nondeterministic and must impinge on nondeterministic receptors; otherwise, it is *dominated* by Γ_0 -deterministic physical invariants. Thus, this explanation in no way crosses or attempts to supplant the gradualistic and complexity-theoretic aspects of growth and evolution, but follows from the very model on which their own logical consistency depends.

SUMMARY: THE CTMU INCLUDES AN EXPLANATION FOR "NONDETERMINISTIC" ASPECTS OF BIOLOGICAL PROCESSES. THE SAME MECHANISM SUFFICES FOR PSYCHOLOGICAL AND SOCIAL PROCESSES (including, to the extent of its validity, the Jung-Pauli "synchronicity" concept).

Let us now return to the relevancy relations R, R^* . R^* is an induc-

tive invariant. I.e., it describes by definition anything which it contains, and thus anything which is relevant to the physical level Γ_0 of the empyreon Γ . So the symbol "R*" possesses a stable recursive definition and is therefore subject to HLMS logical analysis. Conversely, anything not subject to logical HLMS logical analysis is irrelevant to the physical universe and to physical consciousness. In other words, if something is totally without logical structure at any level of its existence, then it is totally irrelevant. The universality of the CTMU cannot be challenged, therefore, on the basis of "nonlogical reality". All relevant illogicality, human or otherwise, must be logically analytic at some level of structure within or equal to R*.

Since what humans perceive as physically relevant "information" is explicitly HLMS-relativized, totally nonlogical information simply cannot exist for human purposes. This is implicit in the CTMU recursive co-definition of information and (HLMS) cognition. That which is physically relevant, but which has not yet collapsed as information, is comprehensively defined as *telesis*. As such, even it is R*-included and logically analytic. Thus, the CTMU embraces all possible levels of logical structure...up to and including the logic of "indeterminacy" and "free will".

The term "MU", standing for *multiplex unity*, is a "paradoxiform" term representing the nature of *telesis*. I.e., *telesis* is perfectly and infinitely self-distributed. In the CTMU, this attribute is called *hology* (a logical analogue of "holography"), and is derived from the *triality* attribute of the STO "core symmetry" of transductive algebra (see paragraph 2 above). Paradoxes of infinity are resolved by a transductive algebraic redefinition of "infinity" in terms of transductive syntactical restriction (i.e., empyreonic stratification). MU also represents (the transfinite inductive limit of) empyreonic closure, which is effected through the virtual identification of SCS-ambiguous definitive terms.

Spatiotemporal information, or *action* $a = et$, is clearly energy-dependent. Energy is just a manifestation to physical transducers of the "atemporal" component of undecidable future action...i.e., *active telesis*. Thus, *telesis* - the ultimate, universal component of reality - unavoidably drives the temporal collapse of spatiotemporal information. The universe, being built of it, can nowhere escape it. Again, this is an inevitable logical and algebraic property of the empyreon, and cannot be sustained in any other context. Since the empyreon is necessary to model reality as transduced information, any attempted non-CTMU description of spatial expansion in terms of informational dynamics would be *prima facie* absurd.

The CTMU, through its fundamental *mind-reality equation*, defines reality strictly subject to limitation by the human subjective cognitive syntax. I.e., HSCS observational limitations defining R distribute over R* as limitations on relevancy. Anyone who tries to lift HLMS restrictions on relevancy, attempts to detach science and metaphysics from the human mind. Since you are *using* your mind in any such attempt - or at least *should* be - your attempt can only be self-invalidating and worthless. Don't bother looking for a "trick" to use here; there isn't any.

"Relevancy" is thus a direct generalization of "observability". If something is not relevant, then it has no observable ramifications and thus (to circularize) is not relevant. In other words, R* is *inductively equivalent* to R. Relevancy is constrained by cognition and cognition is constrained by logic.

SUMMARY: THE UNIVERSE IS ESSENTIALLY LOGICAL, AND SO ULTIMATELY

CONSISTENT within the paradoxiform basis of logic itself. PERIOD. Other, "HLMS-nonlogical" realities may somewhere exist, but they are utterly irrelevant to physical reality or any metaphysical extension of it, and cannot be included in any theory thereof. Anyone still feel cheated of "interesting results"? If so, here's a few more for you.

MATHEMATICS AND REALITY ARE AUTOMATICALLY IDENTIFIED THROUGH THE CTMU (MIND = REALITY) EQUATION. The recent spate of soul-searching over the "inexplicable way" that logic and mathematics "somehow happen to explain reality so well" is, for want of a better word, nonsense. No differentiative information can ever possibly exist between them in terms of which to formulate such a "reason". The CTMU empyreon treats mathematics as the HSCS-embodied inductive limit of "physics". The only things separating them are telic restriction and interpretative qualia.

DUE TO THE SAME EQUATION, THE UNIVERSE IS A GENERALIZED FORM OF INTELLIGENCE. Therefore, any test which purports infallibly to measure intelligence is being implicitly identified or associated with a valid theory of global reality. The only person currently qualified to do that is...well, let's just say you haven't intentionally taken any IQ tests by him. You might be in a self-congratulatory mode over your high IQ test scores. But things aren't quite that simple. Some of you are doubtless very smart, but no amount of intelligence entitles you to ignore truth.

DUE AGAIN TO THE SAME EQUATION, THE IDENTITY OF THE UNIVERSE IS A GENERALIZED MENTAL STRUCTURE WHICH, FOR WANT OF A MORE FAMILIAR TERM, MAY BE CALLED "GOD". You can, of course, argue about the name; it *has* been used rather sorely at times. But you can't argue about the structure or its functionability, at least logically. "God" sometimes seems to "ignore" you (and those who suffer "needlessly") because that is the price for *free will*, a basic aspect of *teleology*. It gets to me too, frequently. But that, as they say, is how it is in this universe. If and when, through study and careful application of CTMU-schematized knowledge, we learn how better to utilize our freedom and intelligence, things will get better for us. But that's a pretty big *if*, judging from the warmth and comprehension with which CTMU ideas have thus far been met by this group. Blessed are those who suffer for teleology, for they pay its price in the name of all who benefit from it.

Now, if any of you did not understand that these things were directly implied by previous descriptions of the CTMU, this is your second chance to get them straight. I hope you'll use it. If you don't, any attempt by you to contravert them or claim them as your own, within or without the confines of this journal, will be strenuously opposed...and with full benefit of every conceivable logical and moral justification.

Incidentally: if any of you has your own theory involving these phenomena, I hope you understand that you need to interpret them in some coherent *mathematical* model for your theory to be worth anything. For instance, I had to invent transductive algebra and discover the various concepts and principles which allow it to be physically interpreted in the given ways. Do anything less than that, and you're merely speculating about already-known phenomena without making their relationship any more exact or complete than it already was. Now, I happen to know that you *need* transductive algebra, and thus the CTMU, to do this. So if all of this has been some kind of "race", I won it a long time ago.

Also, there has been some talk in the past of the necessity for "interesting results" before a theory becomes acceptable. That's

quite true, as long as you know how to define "interesting". For example, mathematical structures and relationships are *interesting* when they have been conspicuously absent in the past. Were you to attempt specific numerical calculations of physical quantities without having first specified these relationships, your calculations would inspire no confidence whether they happen to "work" or not. That has been the problem with relativity theory and quantum mechanics: they're great at producing numbers, but poor at establishing theoretical relationships broad enough to include each other. What has been missed and lamented by the scientific community is an overarching model which is both valid and of sufficient scope to unify GR, QM, and the other theories which play a part in describing reality. That is what makes the CTMU "interesting", and anything less a joke. *I've done all I legitimately have to do*, especially lacking any positive indication that any of you have the desire or the focus to handle more involved applications. I hope you all understand that I'm not trying to be mean to any of you in particular. But Rick has made a few offhanded comments about a supposed Societal thumbs-down, if not on the CTMU itself, then on an unspecified group of contributions including it (e.g., *Noesis* 75, p. 28, item H). The problem is, I can't get actual names of critics except Rick's and Ron's. A "nonconsensus" implies disagreement, and disagreement requires actual *people*. Ron, of course, has disqualified himself from membership in Mega, and Rick - who at least tries to comment intelligently about the CTMU - disavows all appreciation for logic, and in any event has yet to say anything I couldn't effortlessly, somnambulistically refute. I keep hearing rumors about hidden "heavyweights" lurking pseudonymously somewhere in the wings of the Mega Society. Surely, one of them should be able to champion the supposed nonconsensus that Rick has apparently noticed. If so, then how about it, Mr. or Ms. Heavyweight? I'm ready. There are a number of assertions up there that oppose common wisdom and expert opinion, and I stand fully exposed next to every one of them. If I'm wrong, that should make me an easy target, and you can cover yourself in glory by removing a painful thorn from the side of my less capable opponents. If I've demonstrated just one thing, it's a high regard for logic; superior logic is all you'll need to put me down. (Of course, this assumes that you *don't* agree with me. If you *do*, then I apologize and invite you to clarify your positions. If you *neither* agree *nor* disagree, then I invite you to explain your confusion and clarify your viewpoints. Remember, the CTMU is a matter only of logic, not of opinion. So if you've been treating this illogically, you might want to reconsider. If you do nothing, then the matter stands as follows: in the real world, logical relationships hold *regardless* of what you think of them. You "agree" with them *automatically and consensually*. The CTMU is a set of logical relationships describing reality, and your consensus with it is *also* automatic...*unless* you can demonstrate that it is not logical after all. If such a demonstration is not forthcoming, then the "consensus" of the Mega Society is pro-CTMU by default. That might sound "suspicious" to you, but as long as you maintain that you personally are logical, that is what you imply. On the other hand, if you *aren't* logical, then your opinions are useless and you don't belong in a group like this one. As far as the rest of you are concerned, letting Rick and/or Ron tell me that you, in whatever nebulous form you may inhabit, are criticizing, negating, or resisting the CTMU is, from this point onward, tantamount to doing it. That, of course, means that you

either stand up on your hind legs and identify yourselves, or I have no choice but to treat you with the disregard your timidity deserves, and insist that the editor do the same. Spiro T. Agnew's "silent majority" routine only works when there exists some indication of what the "silent majority" really thinks. These are the dues you pay as Mega members. Logical criticism I can handle. Sneaky little political rat-races I can't. Ron wanted to find geniuses; hats off to him. Now, the dance being well underway, it is time to pass the hat and pay the band. Most of you have had since January 1990 to get your excuses ready. Kindly present them, or take your medicine. *En passant*...

Rick - just where do your "huge number of nonsingular states" hide prior to realization? In the CTMU, they exist as *telesis*. Telesis has a dual nature, being at once singular and variegated depending on empyreonic vantage. That's why it's called *multiplex unity*, or *MU*. Sound familiar? Reread *Noesis* 71. As far as the probabilistic aspects are concerned, all problems disappear once you realize that (a) probability and information are relativized to transductive syntax; (b) so is physical reality *and the big bang itself*. The "improbable" 0-information singularity of the cosmic identity-syntax "before" Γ -cosmogenesis - in fact, before the collapsative occurrence of any quantum event - exists only *relative to human* (or Γ_0) cognition. But neither this, nor its Γ -generalization, *even existed* "prior to" Γ -cosmogenesis. So the Γ_0 -singularity of the Γ -identity "*was*" not Γ_0 -improbable. Get it? (but you won't be *reading* this, will you?) It's a CTMU refinement of the much-maligned *Anthropic Principle* known as the *Telic Principle*. If you have a different, *nonisomorphic* explanation, I (and several other members) would really love to hear it. And Kevin, may I comment on your clever critique of free will? You cite an example - a man with a neurological disorder - whose conscious "will" is "tricked" into fabricating a reason for an artificially stimulated act. The same kind of subliminal stimulus could (so they say) be used on a healthy subject. But either way, all we can say is that the natural order of things, in which conscious volition operates as usual, has been short-circuited. In CTMU terms, a telic feedback loop has been interrupted and transformed by means hidden to the subject's cognitive syntax, which is "programmed" such that it must try to "complete" the loop *post hoc*. One kind of telesis has merely been replaced by another. If one were to put a blindfolded man unknowingly on a treadmill and transport the whole apparatus to some destination, would his false belief that he had walked there prove that his legs are (in general) useless? It is the very nature of active telesis, and exercises of free will, to displace or absorb other teleses. You don't need to examine the neurally-impaired to evaluate free will when it has already been logically justified (as it was in *Noesis* 71).

The CTMU is a legally incorporated religion...a religion of logic and freedom. This world, for all of its glitzy technologies and pious, politically correct hypocrisies, is mortally ill. To cure it, we must transcend our past *and* our present. To aid in this process, the CTMU replaces *faith*, a dying virtue, with a transcendental form of the resident language of human cognition, *logic*. If any of you freer, more logical souls would like to be a part of it, or would like more information on it, just write to me personally (I'm thinking about a newsletter at some point). I won't be surprised if I don't hear from a single reader. But if I do, he or she will be warmly welcomed.

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