

WILHELM REICH

ETHER, GOD AND DEVIL*

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**Orgonomic Functionalism. Part II
On the Historical Development
of Orgonomic Functionalism (Cont.)***

By WILHELM REICH

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6. FIRST RULES OF FUNCTIONAL THINKING

Orgonomic functionalism does not attempt, in the manner of natural philosophy or the electron theory, to arrive *directly* at a total picture of nature from individual facts. Functionalism does not immediately conclude the functional lawfulness of all nature from the functional quality of the life apparatus. It is peculiar to functionalism that it must repeatedly test, apply, and demonstrate the *general* principle of its thought technique in every single case. The general principle of functional thinking always reshapes its tools at each new advance corresponding to the qualities of the new type of functions, as one always changes the general structure of the scaffolding for each new building. In this way, orgonomic functionalism embodies an infinity of special tools and forms within a universally valid basic law that

* The first five chapters of Part II appeared in this *Bulletin*, Vol. 2, No. 1.

is simple and can be expressed in a few sentences. We will later find in organometric realms that this *simultaneity of basic form and variation of basic form mirrors a simultaneity of definite and indefinite, of finite and infinite in natural laws.*

I would like here to review briefly the basic principles of thought technique which were applied with increasing clarity from 1925 on:

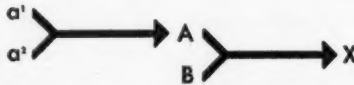
a. Each newly discovered function was burdened with the question: *Where is the second function which is the functional counterpart of the one just discovered?* (Thus anxiety was found as the functional counterpart of pleasure.)

b. Now, if the two paired functions were found, then the next question logically followed: If both these facts function as variations, if they are mutually exclusive, like pleasure and anxiety, or determine one another, like drive and pleasure or parasympathetic system and sexuality, in what **THIRD** function are they identical? Or otherwise expressed: *With reference to what properties are they functionally identical?*

c. When once the trio of the two variations and their **COMMON FUNCTIONING PRINCIPLE** was found, then the next logical question followed: Is the newly found common functioning principle, for instance, the functional identity of pleasure and anxiety in the biological excitation of the organism, *an ultimate, irreducible condition, or is this common functioning principle itself a result of a splitting-up or dissociation?*

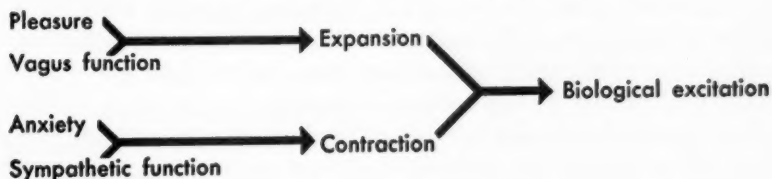
d. If one succeeded in finding the common functioning principle of a^1 and a^2 in A, then one searched for B as the counterpart of A and found, let us say X, as the common functioning principle in which the variations of A and B were functionally identical.

We can schematically represent this thought technique in the following way:



a^1 and a^2 are variations and simultaneously functionally identical with regard to A, their common functioning principle; A and B are variations which are functionally identical with regard to the common functioning principle, X.

Let us replace the capital letters in the schema with real functions:



If the functional formulation of the common functioning principle of two variations is correct, in other words, if it corresponds to an objective process, it leads of necessity further to new discoveries or to theoretical simplifications. If the research does not develop, if no new connection or reduction to a common function is possible, then the formulation was false. One cannot set up the paired functions and their common functioning principle arbitrarily. *Real* (objective) variations must be comprehended and rooted in a *real* (objective) common principle. The pleasure sensation, for instance, can be the paired function of both the anxiety- and rage-emotions. But the common functioning principle is a different one in the case of the variations of pleasure and anxiety, and again a different one in the case of pleasure and rage. In the first instance, the common functioning principle is the *general* biological excitation. The capacity of this excitation to function or to flow in two opposite directions, peripherally and centrally, constitutes the variations of pleasure and anxiety. This is clearly visible in the physiological phenomena of bio-energetic expansion during pleasure and contraction during anxiety.

On the other hand, general biological excitation can no longer be applied as the *immediate* common functioning principle in the case of pleasure and rage, if expansion and contraction of the life apparatus are considered as primary functions. For both pleasure *and* rage occur with an *expansion* of the life apparatus. Contraction is excluded. Plasmatic expansion which with its counterpart of contraction rests in a deeper functioning level on the principle of general excitation will become itself, on a higher functioning level, the common functioning principle of the two variations, pleasure and rage. As a functioning principle, expansion is *narrower* than general excitation. Hence, it is a functioning principle of a "*higher*" and with that of a "*lesser*" order.

An important principle follows here for the evaluation of the *rank* of functions. They can stand nearer to or further away from the basic principle

of nature. The nearer they lie, the more comprehensive they are; the further, the narrower they are, the smaller is their functioning realm. Thus we recognize the depth or rank of a function not in its splitting-up, for all functions split up, but in the width of the functioning realm, in the range of the common functioning principle which it embraces.

The common functioning principle of pleasure and rage is the expansion of the life apparatus. *The antithesis* of pleasure and rage is a result of the fact that in pleasure the biological excitation seizes the body surface, whereas in rage it mobilizes the deeper-lying musculature and does not reach the skin. The charge of the skin increases in pleasure and decreases in rage; this is demonstrable at the oscillograph. Since the skin surface functions mainly as a perceptual apparatus, the musculature, on the other hand, chiefly as an apparatus of movement and destruction, the difference between the goals of the pleasure- and rage-emotions can be explained: the goal of the first is the tactual *sensation of pleasure* at the surface of the organism, the goal of the second is *motor activity and destruction*.

Thus organomic functionalism derives instinctual goals from instinctual functions, and not instinctual functions from instinctual goals, as does metaphysics. The motor activity of the musculature is older than the "goal" of destruction and the pleasure function is established earlier than the "goal" of pleasure.

Functionalism does not derive the "result" of motor activity from the "cause" of muscular action, as does mechanistic materialism, but muscular movement and destructive motor activity form a complete functional identity in the action of hate. One is inconceivable without the other. *In the place of "causes" functionalism posits "common functioning principles"* of an always deeper and more comprehensive order. This principle of thought will later be proven correct in organometric investigations.

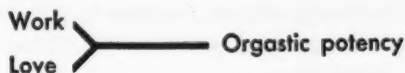
7. PRIMARY AND SECONDARY DRIVES

The splitting-up of a common functioning principle into two variations is a natural process which usually follows upon an "outer" stimulus. For instance, the effect of water on fermenting cells is the stimulus to germination through swelling. The effect of male sperm on the female egg is the stimulus to progressive egg division. Water or sperm are not the "causes" of the germination or the division. In general, functions split up under the influence of their paired function.

If, under certain conditions, the pleasure function cannot operate undisturbed, then the function of expansion of the autonomic system splits up into the striving for pleasure and into rage. In the human animal, the contradiction between organism and authoritarian social organization has created *secondary* drives which are foreign to the rest of nature from the standpoint of the primary natural drives (the function of expansion). The opposition of primary and secondary drives can be determined in simple fashion by the presence or absence of the capacity for the natural orgastic convulsion. The primary drives in functioning provide "satisfaction," i.e., reduction of the energy level. The secondary drives do *not* produce satisfaction in the core of the organism. The common functioning principle of primary and secondary drives is the *expansion* of the life apparatus. Their difference is determined by the capacity or incapacity for the orgastic convulsion in the organism. In the functioning realm of all secondary drives, the common functioning principle is the same as that which places the secondary drives in opposition to the primary ones, namely *orgastic impotence*.

The function "orgastic potency" knits *one* wide group of living phenomena into a functioning unity; "orgastic impotence" as a common functioning principle assembles decidedly different kinds of human behavior into a unity. I have described these two functioning groups in my book, *CHARACTER-ANALYSIS*, as the "genital" and the "neurotic" character and need not go into any further detail here.

The functioning groups whose common functioning principle is orgastic impotence split up into two comprehensive subgroups which are antithetical to one another yet are functionally identical in their incapacity for satisfaction: *pornographic sexuality* and *moralism*. This contradiction which has ruined human life for thousands of years is alien to the other functioning group whose common functioning principle is natural orgastic potency. In this group, there does not exist such a contradictory splitting-up and dissociation. Sexuality and morality, nature and culture form a unity. Still, even the common functioning principle of orgastic potency functions in two directions which influence one another:



Other functional examples:

Primary drives } Expansion of the organism
 Secondary drives }

Sexual gratification } Orgastic potency
 Genuine kindness }

Moralism } Orgastic impotence
 Pornography }

Homosexuality } Orgastic impotence
 Sadism }

Compulsive work } Orgastic impotence
 Incapacity for work }

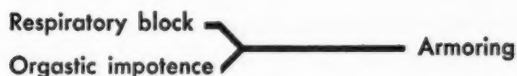
8. THE ARMORING OF THE HUMAN ORGANISM

Human beings whose modes of behavior can be united under the common functioning principle of orgastic impotence, i.e., the incapacity for the orgastic convulsion, form a wide and new field for functionalism, out of which developed organomic biopathology.

The discovery of the common functioning principle of orgastic impotence immediately raised the next question: What is the basic function to which one can reduce the many different forms of orgastic impotence? The answer was: *stiffening or armoring of the organism, chronic contraction of wide muscle areas.*

Now, if the muscular armoring is the common functioning principle to which all phenomena of orgastic impotence can be traced; if orgastic impotence itself is a common functioning principle of a higher order than the muscular armoring, which itself splits up, where is, asked the logical question, the paired function of orgastic impotence and its many functional divisions? Clinical investigation of neurotics answered this vital question in an extraordinarily fruitful way:

It is the **RESPIRATORY BLOCK**. An essential part of orgastic impotence is orgastic pleasure-anxiety. It brings about the inhibition in breathing during the moments of orgastic increase of excitation. The respiratory block conditions the orgastic impotence and the orgastic impotence conditions the respiratory block. Both are rooted in the muscular armoring:



The muscular armoring splits up into several paired functions: first, into the respiratory block and the incapacity for pleasure in the orgastic convulsion as described above; then again into the craving for pleasure and incapacity for pleasure (or pleasure-anxiety), or into desire for love and incapacity for love; then again into sadism and remorse as in obsessional illness; then again into perversion and moralism; then further into compulsive work and incapacity for work, and into sharp separations between good and evil, etc.

The respiratory block, itself a variation of muscular armoring, acts as a higher common functioning principle for a class of pathological functions, such as immobile chest, high blood pressure, enlargement of the heart, excess of carbon dioxide in the blood, etc.



If we do not follow up the muscular armoring as the common functioning principle of the respiratory block and of orgastic impotence in its variations, but instead pursue it as the function of a *deeper* common functioning principle in the core, then the next question logically follows:

What forms the paired function of the muscular armoring and what is the common functioning principle of the armoring and its still unknown paired function in the biological core?

The only sure way to answer such functional questions is through the careful investigation of the phenomena and expressions of the very function whose paired function and common functioning principle we are seeking. Clinical investigation of the muscular armoring now shows us that it is not a static, rigid formation, but that it corresponds to a *stalemate of living*

functioning as a consequence of the dynamic equilibrium of opposing forces. The armor does not function like a wall of cement, but like two automobiles whose motors function but cannot move because they are working against each other with equal force. The brake on the power with the resulting immobility is merely an outer manifestation. We need only push one auto a bit to the side for both vehicles to move. That is precisely what happens when we "mobilize" the armoring, technically speaking.

What now follows is still an unproven supposition. It tries to pave the way to the understanding of a cardinal problem of human existence, the solution of which could presumably do away with a whole class of contemporary social conflicts.

Outside the human realm, we meet in living and non-living nature a functionalism which is characterized by its great *simplicity*. This simplicity and transparency of natural phenomena have always inspired great poets and philosophers to speak of the exaltedness and majestic simplicity of nature. The law of natural functioning is characterized

- a. by the common functioning principle that rules and pervades more or less wide functioning realms (attraction; pulsation; vascular system);
- b. by the variations of the common functioning principle, each of which can itself become again a common functioning principle of a higher class;
- c. Finally, by the knitting together of great or small groups of variations to a functional unity which has a common functioning principle (organism; animal species; plant world; etc.).

The splitting-up of a seed into root and stalk, of the stalk into boughs, the boughs into branches, and the branches into leaf stems; the splitting-up of the nervous system and the vascular system of the animal; the splitting-up of the animal egg into cells, their integration into different organs and the combination of organs into the functional unity of the organism are simple and uncomplicated functions. This does not mean that the divisions are not numerous or many-sided, or that many functions of the living are not difficult to understand. That they certainly are. I mean "complexity" here in the sense of entangled, untransparent, and insoluble. There is nothing in the realm of living and non-living nature, with the exception of the human animal and his institutions, which could be characterized as *suppression* in the biosocial sense of the word which has been so very familiar to civilized man for several thousand years. No one can assert that the theme "suppres-

sion," or "power politics," plays a primary role as a function anywhere else in nature outside of human existence.

In the investigation of this question, orgonomic functionalism did not set out with the intention of solving the "riddle of human misery." But in the course of its development it found within the realm of human character formation a certain functioning peculiarity which has nothing comparable to it in the rest of nature. It was only a further step to ask whether or not this specific kind of functioning forms the basis of all philosophies, as a consequence of which man assumes in the totality of nature a "special," "chosen" position sharply separated from other animals.

A great many misunderstandings of sex-economic sociology arose from the ignorance of the *order of rank* which governs the different functioning realms, and the overlooking of the common deeper functioning principle of the two variations which influence one another. A particularly good example is the *interaction between the typical character structure of the individual and his social institutions*. Up until a few decades ago, one ascribed character-formation to an undefined hereditary transmission. Then (1928) character-analysis recognized the overwhelming significance of the social order in the formation of character structure. Character-analysis found that in the character structure of man his social origin persisted in a rigid, solidified form. Through the changing of the drives, social institutions produced the typical character structure, and the character structure of man in a particular epoch reproduced the social institutions and the corresponding ideologies. With this formulation, the question was answered that sociology had raised: *how then*, with the help of what functions, is social existence transformed into human ideas?

Society and character structure thus form a clear, simple relationship of reciprocity and interaction. But functionalism did not stop there. With regard to the functioning principle of instinctual economy, human character structure itself splits up into two sharply defined, opposing types: into the *genital* character who is characterized by a self-regulated sexual economy, and into the *neurotic* character, who is distinguished by his disturbed and disorderly sexual economy. The functioning principle of instinctual economy is a *biological* principle. It pervades a *much wider* realm than its two particular varied functions, society and character structure. If, now, society is only related to character and character only to society, then that is correct,

to be sure, but incomplete. In certain analyses, it even leads to incorrect conclusions. For instance, one considers the present-day typical character structure of man "normal" because it corresponds to, mirrors, and anchors the existing social structure. This conclusion is correct only so long as we move *within* the functioning boundaries of the *existing* processes between society and man within this society. But we immediately discover that we are only moving in a circle if we wish to remove obvious *defects* and *catastrophes* of the present-day conditions of life. Thinking only within the framework of the contradictory relationship between man and his society is insufficient for it excludes *development* in the sense of the *improvement* of conditions or the mastery of harmful processes. The concept "normal" then completely loses its meaning; it is statically rigid, i.e., unusable. *In order to master defects, in order to break through the eternal vicious circle of the production of biopathic character structures by society and the reproduction of life-dangerous social conditions by biopathic character structures, we must place ourselves OUTSIDE this functioning realm; we must find out concretely what forms the common functioning principle of harmful social institutions and biopathic human character structures. Then it is no longer the principle of character formation per se that works as the functioning opposite of society per se; rather a special kind of character formation functions in interaction with a particular kind of social structure. Then we find that the typical character structure of man in contemporary society is armored and that this armoring produces corresponding social institutions and processes, and vice versa. The new question of our thought technique is no longer: In what way do man and society condition one another? Functional thinking progresses from general to specific formulations and asks: What type of human being produces this particular kind of society with its catastrophic events? "Normal" no longer signifies "adaptation" of man to existing social conditions, but it means adaptation to definite biological functions. From the viewpoint of the wider and deeper functioning realm of biology, what earlier appeared as normal in the sense of social adaptation now appears as abnormal or sick in the sense of "life-inimical function." I do not believe that anyone who advocates the developmental process in nature and society can escape the inevitability of this conclusion. It is not a lack in progressive will and humanity, but it is to be attributed to static, functionally incomplete thinking if investigators, who, honestly desiring progress, in practice uphold the status quo.*

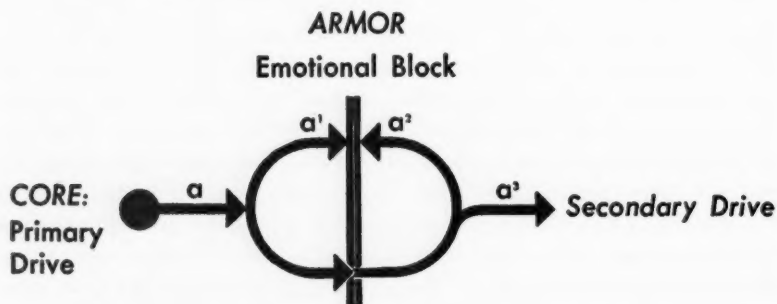
The *biological* criterion of the genital character as the normal character structure is wide, deep, and dynamic in the sense of development. On the other hand, the *social* criterion of adaptation and the definition of the biologically neurotic character as the normal one is a mistake since it moves within the circle of society—man—society, and is, therefore, incapable of penetrating to the functional identity of man *and* society *in the common functioning principle of living nature*. Thus “society” and “man” constitute an absolute, insoluble contradiction to the functional laws of the living. No one will deny that social and individual misery is primarily ascribable to the absolute, mechanistically rigid opposition of society and nature, man and nature, and all that goes with it. Functionalism dissolves this contradiction because it penetrates to the common functioning principle of man and society, the *natural laws of the living*. They form the only criterion of “normality” which is fruitful; in it there is not the common functioning principle of armored man and his war-inflamed society, for the principle of the character armoring does not appear in the realm of the living.

We can throw light upon this interesting and very important problem without attempting to solve it. It came up in the following way:

When I made the decisive step forward from the analysis of the neurotic symptom through free association to *character-analysis* through elimination of the armoring of the organism, I was confronted with the task of “disturbing the neurotic equilibrium” of the patient. The character-neurotic armor is a structure built and woven into the total personality. It is an essential distinguishing mark of the neurotic character that the corresponding disturbances of vitality are experienced not as sick, but—in contrast to a neurotic symptom—as organic elements of the personality. It is also true that the symptom neurosis cannot be cured without mastering the “character-neurotic reaction basis.” The therapeutic attack upon the armor is experienced by the patient as an evil invasion into his innermost personality, into his “very self.” An affect-block, for instance, which hinders his capacity for life and his *joie de vivre* so very much is for him, IN THIS CIVILIZATION, a splendidly useful mechanism of self-protection. If this neurotic equilibrium is disturbed, if the armor is cracked, then strong emotions appear, usually sadistic rage and anxiety. For functionalism, this signifies that the armoring of the human animal is nothing other than frozen motility. “Motility” or “emotion” has been set free from the characterological rigidity.

The exact, thorough investigation of the armored structure, i.e., the ar-

rangement of the forces which are locked up within it, yielded a generally valid functional schema:



I will now explain this schema:

The original biological excitation is still produced in the core of the organism, but it does not penetrate to the surface and to action in a simple way. It splits up in the same way as any other natural function does. However, this splitting-up does not occur in wide, simple, paired variations, as, for example, in a vascular system or in a tree trunk; but, first of all, a remarkable blocking arrangement is inserted, which constitutes the real mechanism of the rigid armor and human contactlessness. *One branch of the split-up excitation is turned against the other branch (a² against a¹) in such a fashion that a stalemate in the movement or the motility of the organism is created. One variation completely suppresses the other and permanently maintains this suppression.*

From our schema it follows that both the energy of the suppression and the suppressed excitation originate from the same source. The energy of moralistic suppression of infantile sexuality develops from the same impulse to play with the genitals as the genital play itself. The foregoing can be applied to all moralistic, i.e., compulsively moral, functions. Compulsive religion which is directed against natural life expressions and holds them in suppression stems itself from the source of natural life manifestations. Compulsive sympathy, which, as a characterological trait, represses the underlying sadism, is fed continually by sadistic energy. The cruelty and ruthlessness behind moralistic deportment easily reveals this fact.

In further character development, the splitting-up again functions undisturbed. But now it is no longer natural, primordial energy that is used in the split-up functions, but *perverted, inwardly blocked energy*. We call these

character formations "reactive." The simultaneously moralistic and brutal man is the best example of this structure.

An abundance of individual and social phenomena stems from the inner block of biological activity described above; these phenomena can be traced to two basic characteristics of armored man: *EVASIVENESS* and *DESTRUCTIVENESS*.

Such an *inner* blocking of energy activity can hardly be demonstrated anywhere else in living nature. Should such a demonstration succeed, then the *conditions* of this abnormality would have to be investigated. We already know that the average man who is armored, in other words, who is biologically rigid and frozen, considers as "normal," what we must, for the rest of nature, consider as a deviation from natural functioning, i.e., as an abnormality.

As long as we move *within* the framework of thought of the armored human being, we will perceive and advocate the abnormal as normal. But in order to understand and judge such a strange phenomenon as the armoring of an animal species, we *cannot* remain within the framework of his thought world. We must place ourselves *outside*, and we must observe the armored human animal with all his ideas, ideals and institutions from a wider viewpoint, if we wish to make *correct* evaluations. The observer on a train who wishes to discourse on the nature of the train and does not think beyond his coach must come to the conclusion that the train stands still and that the environment is moving. Only when he gets off the train and stations himself in a nearby field can he perceive that the train is moving. He will now unhesitatingly assert that the earth stands still, if he does not imagine himself in cosmic space beyond the earth. For only then will he judge correctly that the earth is also moving.

We know that all advances in human thought and judgment resulted from innovators who first placed themselves outside that which they had to judge, in order to find the *new*.

I said at the outset that functionalism very soon found itself situated *outside* the framework of mechanistic-mystical civilization of the last 2000-4000 years, when it began to investigate basically new natural functions. What formed the new viewpoint, the new framework, from which the thought world of mechanism and mysticism was observed? It was, unconsciously at first, the position in a much *wider* functioning realm of nature, in that of the *living*. To express myself more simply: I investigated man no longer as man, as member of a church, as bearer of civilization, but as a *living creature*. The function "living creature" is clearly a much wider func-

tioning realm than the function "man." In contrast, the results of mechanistic natural science and certainly those of metaphysics are evaluations of man *as man over nature*; thus, *the evaluation of a wider by a much narrower functioning principle*. This in itself would not lead astray if man took the very thing that he had *in common* with nature as the vantage point for his observations and judgments. But armored man for hundreds of years, indeed thousands of years, has taken his own peculiarities and variations, and his unnatural biopathic abnormalities to boot, as the platform for his world picture. This sin against the laws of thought he has indeed paid for with an infinitude of unnecessary and gruesome sacrifices. He has fantasied out of his abnormality his godlike origin, and has created out of his godlike origin his God according to his own likeness. He has ascribed to this God his own littleness and revengefulness, his own moralistic brutality, and he has paid sacrifices to him: He has slaughtered children, burned his widowed women; he has martyred the unorthodox, in the Middle Ages with religious arguments and in modern times with state-political ones. Whoever wishes to view this as normality, whoever cannot escape from this framework of thought, has in fact signed his soul over to the Devil within him. And in his Devil the human animal will sooner or later recognize a God who is by the armor block of man's character perverted to the Devil. For even "God" and "Devil" are not an absolute and certainly not a metaphysical antithesis, since they have their common rooting in the natural feelings for life of the human animal.

Should further investigations of organomic functionalism in nature confirm my assumption that the human animal represents the only product of nature whose functioning has been disrupted and changed by an interpolated block, precisely by the armor itself, then psychology would have won a new position against mysticism which by no means could be overestimated. The armor block of the human animal is the common functioning principle of an infinity of complicated ideological formations in which man holds himself captive. Having differentiated this realm, I will hasten back to my main theme.

July 1947

(To be continued)

The people must make a sport of the sublime. If they saw it as it really is, they could not bear its aspect.—Goethe

About Genital Self-satisfaction in Children (1927)*

By WILHELM REICH, M.D.

(Chief assistant physician at the Psychoanalytic Clinic in Vienna)

Editorial note:

True natural-scientific progress is very slow. It usually takes several decades for a basic discovery to penetrate the public mind. This also applies to the change in attitude toward the *genitality of the infant* which took a rather sharp turn for the better in the USA beginning around 1945 (DIE FUNKTION DES ORGASMUS appeared in English excerpts in 1930, in the *International Journal of Psychoanalysis*, and THE FUNCTION OF THE ORGASM in 1942, Orgone Institute Press). Only very few people today know that this basic change from suppression and condemnation to public discussion of the issue of infantile genitality in *positive, life-affirmative* terms had its roots far back in the '20s of this century. In 1928 the Internationaler Psychoanalytischer Verlag issued a number of the *Zeitschrift für psychoanalytische Pädagogik* which was devoted exclusively to a discussion of infantile sexuality.

In this number of the *Zeitschrift*, Wilhelm Reich published the paper which is being reprinted here. This paper introduced, in accordance with a discussion in the Vienna Psychoanalytic Association on Nov. 2, 1927, the principle of AFFIRMATION (and not merely of toleration) of INFANTILE GENITAL SEXUALITY. It was the first paper ever published in psychiatric, including psychoanalytical, literature which, resting on medical experience, clearly said: We should not be so bashful and apologetic about infantile masturbation; we should not regret its existence and we should not try this and that to talk it away; we must recognize the fact and *affirm* it that the small child quite naturally passes through a phase in which genital pleasure and genital games govern the development of the healthy child. It is not, as was assumed hitherto, the presence of masturbation, but quite on the contrary, its ABSENCE WHICH CONSTITUTES AN ABNORMALITY. This was a novelty at that time; it might not appear as a novelty today. It should, however, be kept in mind that for millennia up to 1927 infantile genitality was considered to be

* (After a discussion at the Vienna Psychoanalytic Association on November 2, 1927)
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something pathological, immoral, sinful, bad, dangerous to health, as something that by all means must be smothered or at least "gently diverted." Millions of children in each new generation had to succumb to the torture of bound hands, severe bodily punishment, moral degradation, humiliation, "diversion," and thwarting of the character by the life-negative attitude on the part of ignorant parents, educators, and wrong public opinion in general.

Reich's paper differed from all the rest in that it did not try to excuse the existence of infantile genitality; it did not search for some way out of the trouble of its mere natural givenness, but CONFIRMED IT. It took nearly another 20 years for this *affirmative* view to get into the daily newspapers, appearing first in the USA.

Let us hope that soon enough the last remnants of a hideous error in human thinking which has damaged countless millions of human lives and still damages millions of newborn infants here and abroad will finally vanish from the surface of this planet.

The next murderous human error soon to follow it into oblivion will be the demand of "chastity" for human beings in the *prime of their lives*, the idea that human beings in the maturing prime of life are "sexually immature."

Among our adult patients three groups can easily be distinguished with regard to self-satisfaction in childhood:

1) Psychoneurotics who fully reached the phallic stage of libido development, that is, who masturbated genitally and who as a result of specific vicissitudes of their Oedipus complex either repressed genital eroticism and later became sick hysterically, or who withdrew their libido from its genital position, regressed to earlier levels and consequently developed either a compulsion neurosis or a similar illness.¹

2) Psychoneurotics who reached the genital level of libido development only incompletely or not at all, be it because of a powerful pregenital, particularly anal disposition, or be it because of a severe castration trauma which blocked the development of the genital stage. In these cases a process occurred which I have termed "pregenital erotization of the genital" and which is specific for a certain illness, namely, chronic hypochondriacal neurasthenia.² In these patients we see the genital cathected with pregenital wishes and fantasies; the genital acquires the significance of the breast, the anus, or another erogenous zone, and loses its own importance. The result is usually the severest form of impotence, premature ejaculation with flaccid penis, in which, as Abraham was the first to note, the glans penis

¹ Cf. Freud: "Disposition zur Zwangsneurose," GESAMMELTE SCHRIFTEN, Bd. V.

² Reich, "Über die chronische hypochondrische Neurasthenie," *Int. Ztschr. f. Psa.*, Bd. XII. 1926.

has not developed as the primary zone. Here, genital self-satisfaction in childhood was completely absent.

3) Finally, in the few healthy individuals whom we have had the opportunity to analyze we see that self-satisfaction was practised undisturbed for a long time in childhood and was continued again in puberty in spite of any accompanying guilt feelings.

If we also take into consideration the fact that genital self-satisfaction in childhood has proven to be a favorable prognostic sign, its absence, as in cases of premature ejaculation, an unfavorable one, then we are forced to the conclusion that self-satisfaction not only is not a sign of perversion, but, on the contrary, is a prerequisite for later genital primacy and for an ordered sexual life, and, with it, for psychic health generally. Not only the prognostic importance of self-satisfaction in childhood, but also the great role which genital self-satisfaction plays in the process of cure, teaches us that the capacity to be able (not to be compelled) to masturbate undisturbed without guilt feelings or even in the presence of some accompanying guilt feelings belongs to psychic health.

Here we are not discussing the question of the harmfulness of self-satisfaction in children, but, on the contrary, the problem of the inhibiting effects of education. For such a discussion it is, first of all, necessary to be quite clear about the nature of the child's self-satisfaction. When we speak of genital self-satisfaction, we mean in the boy not just the manipulation of the genital, but the equally essential accompanying genital fantasy, that is, the wish to penetrate with the genital into something (a hole, etc.); a sadistic coloration of this wish and the total genital activity belongs here.³ As an antithesis to the above, i.e., as deviation from this norm, are to be subsumed all fantasies which cannot be regarded as models of the later sexual embrace. In the girl, the matter is more complicated; normally she masturbates not with the female, but with the male genital organ, i.e., with the clitoris;⁴ in favorable cases this active-phallic manipulation is connected

³ *Footnote, 1949:* The above statement about the sadistic coloration of the boy's genitality is, of course, wrong. It was made 23 years ago under the influence of the erroneous psychoanalytic concept that all male genitality had a sadistic quality.

⁴ *Footnote, 1949:* The statement that the girl's clitoral masturbation is normal is also due to the then prevalent psychoanalytic concept that the little girl had no vaginal genitality. The lack of vaginal genitality was later shown by sex-economy to be an artifact of our culture which suppressed genitality completely and instills castration anxiety not only in the boy but also in the girl. This creates a true secondary drive in the form of penis envy and predominance of clitoral genitality. Psychoanalytic theory mistook these artificial secondary drives for primary, natural functions.

with a feminine fantasy, e.g., that of surrendering to the father. However concealed such an idea may be in little girls, its existence can be demonstrated in a deep-reaching analysis as a typical transitory stage. Not until puberty, if the subsequent development is orderly, is this fantasy shifted to the vaginal zone.⁵

The kind of orgasm that takes place is important in the consideration of self-satisfaction in children. In the young baby, self-satisfaction presumably is without fantasy, occurring only as a local stimulation, while in puberty fantasy and friction to ejaculation in the boy and a similar process in the girl take place. In the child's self-satisfaction, the genital fantasy already is at work, to be sure, but, on the other hand, the orgasm occurs in a smoothly rising and declining curve which shows no sharp peak (acme). The sensation in the child's orgasm can best be likened to the sensation in scratching a strongly itching region.

It is particularly significant under what conditions the child experiences its first masturbatory genital sensation. The fate of the later sexual constitution often depends upon this first experience. Thus a genital excitation which the child feels for the first time when being spanked can lay the basis for masochism; an excitation in urination can, in the presence of a strict bladder training, cause a predominance of urethral pleasure and enuresis. Very often the genital stimulation emerges with an anxiety excitation, for instance, from listening to a sadistic sexual act between the parents or from some other anxious situation. This "pleasure-anxiety" leads to a fixation of an anxious expectation whenever a genital sensation arises. This is clearly expressed in puberty when the orgasm occurs; it is then experienced anxiously as a sensation which overpowers one and robs one of clear consciousness. Many cases of protracted or avoided end pleasure can be traced to the infantile fear of sexual excitation. In every case all these experiences damage the normal genital function in more or less outspoken fashion and in so doing form a disposition to neurosis.

Pleasure anxiety, spite against the frustrating training, and, last but not least, hatred against the frustrating object are usually the chief causes of a fixation in infantile self-satisfaction. One must assume that just as in puberty and at birth somatic evolutions in the genital apparatus determine the libidinal functions, so also at the Oedipus age a somatic development at the genital apparatus establishes the genital organization and self-satisfaction. This

⁵ Still I would like to assert the value of making the little girl aware of her vagina.

assumption is psychoanalytically necessary; its confirmation is a question of physiology.⁶ With the diminishing of this assumed somatic development and the Oedipus phase, self-satisfaction also had to diminish or to disappear completely; if this does not occur, then probably only a severely frustrating education is responsible for the fixation. But still it is better that an unenlightened education fixes self-satisfaction at an infantile level than that it completely represses it or does not let it come about at all. One must criticize attempts of "progressive" educators "to divert the child gently" from self-satisfaction, for undoubtedly the child has a sure feeling for the unconscious of the adult who wishes to prevent him from enjoying genital pleasure.

If one reviews the matter in its entirety, then the dangers which result from self-satisfaction are due only to the "*Verbots*." These "*Verbots*" cause a feeling of guilt and a hypochondriacal anxiety which disturbs the course of excitation in self-satisfaction and produces neurasthenia. As I have elsewhere tried to show with numerous examples, the Freudian assumption that excessive self-satisfaction produces neurasthenia remains correct with the limitation that the disturbance is due to guilt feelings which directly interfere with the course of excitation; cases who masturbate without such a direct disturbance of the excitation do not fall ill with neurasthenia, but probably with a psychoneurosis if self-satisfaction is not replaced at the right time by sexual satisfaction in the sexual embrace.

We cannot here go into the possible dangers of an unlimited toleration of infantile as well as adolescent self-satisfaction because of our lack of experience with this aspect of the question. However, one must contend against those who like to look darkly on the subject or who are concerned with cultural sublimations, that it is rarely satisfied, but always unsatisfied sexual activity which has been distorted by guilt feelings which interferes with sublimation. Moreover, further experiences in this realm would be needed to show again how much even the analyzed adult still remains under the pressure of sexual repression; it is this repression which in questions of self-satisfaction as in questions of sexual life generally, blocks the emergence of a simple concept corresponding to the natural functions.

⁶ *Footnote, 1949:* This assumption has been proven true through the discovery of the organismic orgone energy which governs the sexual apparatus. It clearly shows 3 peaks in functioning during the first 20 years of life. The first is a surging of sexuality shortly after birth, the second around the fifth year of life, and the third through several years of puberty. Thus the physiological assumption of early psychoanalysis about the development of infantile genitality has been confirmed as well as put on a sound bio-energetic foundation.

Self-Regulation and the Outside World

By A. S. NEILL*

Recently *Picture Post* published an article with photographs of our Zoë, now aged $2\frac{3}{4}$. The journalist-photographer who suggested the article said: "I select Zoë because of all children in England she has the best environment for self-regulation. . . . Summerhill School and two parents who believe completely provide a chance that few children ever have."

Alas, he was too optimistic. In the school we have 70 children who were not self-regulated in infancy. Some were spanked; some were "trained" to be clean; some were given a conscience about sex . . . and Zoë mixes with the lot. She had absolutely no fear of animals, and loved to be with cows and horses and dogs. The other day I took her out in the car and I stopped at a farm.

"Shall we go and look at the moo cows?" I asked, but she suddenly looked frightened.

"No," she said, "moo cows eat you."

I asked her where she had got that idea.

"The Cottage kids told me," she said. The Cottage is our infant house where the up-to-sevens live.

She often plays with Gertrude, aged eleven, a girl who has a fussy mother. I found Gertrude and Zoë playing with dolls. Gertrude divided them into two sections, the good ones and the bad ones.

"Now, you are a naughty baby," she lectured one of them, "and I'm going to spank you and shut you up in the dark box" (ironically enough it was the orgone accumulator). My wife and I had to tell Gertrude severely that she wouldn't be allowed to play with Zoë if she talked such nonsense.

The chief offender is Liz, a girl a year older than Zoë, a child who came with a very stiff stomach. Her mother had "trained" her so that she was house-clean at 6 months and off the bottle somewhere about the same time.

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Liz takes Zoë into water closets and they do oo-hos together . . . no harm in that, but then Liz says guiltily: "You mustn't tell your Mummy though." Then Liz has an exaggerated interest in her vagina and is always putting things into it. Zoë came in one day saying: "I have a stone in my fanny. Liz told me to put it in," and my wife found a longish stone in her vagina. Up to this time Zoë has had no special interest in her sexual apparatus. She loves to be tickled on the back, and only now and again says: "Tickle my fanny, Mummy." She has much interest in my sex organ and asked what it was called and was of course told, but complications arise when, in a teashop, she informs sundry strangers that "I've got a fanny but Daddy has a penis."

Today on a crowded beach she refused to put on her bathing costume, demanding over and over again: "Why should I?" To that most sensible question we could only give the lame reply: "Because everyone bathing here has to wear one." I add that a year ago, when she was naked at the seaside, a few mothers of children complained of the "immodesty."

We all are aware, of course, that sooner or later our self-regulated babies will have to come up against the emotional plague, but we keep hoping to delay the contact as long as possible, fearing to allow our babies to meet it before they are strong enough to ignore or conquer it. And we fail in England just as you do in America. Yet so far I have not had experience enough to know how much damage the outside world can do if the home situation is one of freedom and love. I often get letters from parents . . . "I don't want my child to be taught religion in the State school. Should I claim exemption?" I answer: "If you do the child will have to sit alone while the class gets religion. He will feel himself odd, and hate to be a thing apart. Safer, I think, to let him attend the class, and you can counteract any stupid ideas when he brings them home." I have known cases where the segregated child began to have an abnormal interest in religion because it was forbidden fruit.

I discussed this question with fathers and mothers in U. S. A. last summer. A few orgone therapists were alarmed about having to send their children to the wrong schools . . . and here I am, worried about having my own child in the right school! I see no way other than compromising a little for the child's own sake. If we say to a son of 5: "Tommy, you can play with your wee wee as much as you like at home, but don't do it in school or the street or a store," we are of course doing something bad, but the alternative

is worse, the stiff-stomached disapproval of other parents who won't let their children play with the "dreadful child."

This brings up the vexed question of sex play with other children. When our girl is five the boys of that age, un-self-regulated, will have a sadistic attitude to sex play, and her natural feelings may get bad shocks. Reich says that she will automatically reject the wrong sex play, and I hope he is right. Yet, even if she does, where is she to get her natural tender sex play? Unfortunately we can't have a central school that will contain Peter Reich and Erica Wolfe and Wendy Hamilton and Zoë and the other children of orgone therapists in New York. If we had, the plague outside would look for opportunities to step in and kill natural childhood. The later problem of how they are to find love mates in a sick world we cannot even conjecture about.

All the same I remain optimistic. Self-regulated children will never walk backwards, for their faith in life will be unconscious and fundamentally immune from the moralists and religionists and life-killers. Difficulties they will have, must have, but they will never subscribe to hatred and social death. But we must be on our toes all the time to support them. When the outside enemy gives them fears and complexes, we must always attack with every weapon we have, and, fortunately, the voice of a parent is of greater force than that of the parent over the garden wall. Until I met Reich I thought that it was enough to give the child freedom, trusting that freedom alone would save the child. Reich said: "No, that isn't enough." He was right. With the enemy at the gate we must be positive, not only, for example, taking self-sex play for granted (as we would do in a sane society) but positively showing the child that we are fighting for its natural right to self-sex play and heterosexual play.

*Children in a future age
On reading this indignant page,
Know that in a former time
Love, sweet love, was thought a crime.—William Blake*

Orgone Therapy in Rheumatic Fever

By WILLIAM A. ANDERSON, M.D., Bloomfield, N. J.*

Rheumatic fever continues to offer a challenge of importance to the physician despite the "pain-relief" effectiveness of salicylate therapy and the development of new and startling antibiotics. In children especially is the problem important for, while the prognosis for recovery from isolated attacks is good and the course of the arthritis shorter, the possibility of recurrence is increased as the problem of relapse remains unsolved, the majority of deaths occurring before the age of twenty years with the peak being from the sixth to twelfth years.

It would appear probable that rheumatic fever is connected with some bacterial or virus invasion of the system, and it is generally considered that the streptococcus is in some way responsible. However, there must be a constitutional inadequacy, a susceptibility or a tissue proclivity in the background in which the factors of exposure and infection act merely as the "trigger mechanisms." To date, no method has been found to combat this deficiency although the daily use of small amounts of one or the other of sulfa-preparations or of penicillin seems to curtail to some extent the trigger action of infectious relapse.

A Case History

On March 14, 1949, an eleven-year-old girl was brought in with the chief complaint of "being tired." This lassitude was associated with aching of the calves of the legs, knees, ankles and soles of the feet, all of which followed a sore throat one week previously.

A routine physical examination revealed the following positive findings: Temperature 101°, Pulse 120, Blood Pressure 116/60. The tonsils were moderate in size but were not injected. On auscultation, the heart revealed a

*Surgeon.

forceful ringing first sound over the mitral area with a slight accentuation of P-2. In the recumbent position, a pulmonary systolic murmur was heard with expiration (normal). The hemoglobin was 13.6 grams or eighty-eight percent and the sedimentation rate was 35 millimeters per hour.

A presumptive diagnosis of acute rheumatic fever was made, and the patient was put on strict bed rest. An explanation of the importance of rest was stressed to the parents and, in the months that followed, the child received excellent care. Salicylate therapy was started with the prompt amelioration of all subjective symptoms. However, the tachycardia, elevated sedimentation rate and evening fever continued to persist.

On April 27, 1949, a cardiac consultation with electrocardiogram and fluoroscopic examination was requested.

The fluoroscopic examination revealed, in the PA view, a straightening of the left border and a normal cardiothoracic ratio, while the R.O.A. position with barium visualization showed slight left auricular enlargement.

The electrocardiographic study demonstrated an auricular-ventricular rate of 110 beats per minute with a regular rhythm, a P.R. interval of .14 sec. and Q.R.S. of .08 sec. The R.S.T. waves were isoelectric with flattened T waves in lead 2, negative in lead 3 and diphasic in CF-4.

The consultant's summarization confirmed the diagnosis of rheumatic fever and he advised close observation and the continuation of bed rest.

Weekly sedimentation rates were taken and, by the first of August, the sedimentation rate was down to 12 millimeters per hour. The patient was then allowed out of bed at increasing intervals to sit in a chair. A recheck by the same cardiologist two weeks later revealed a temperature of 100.1, a pulse rate of 120 and electrocardiographic evidence of myocardial strain due to myocarditis, with an associated elevated sedimentation rate of 20 millimeters. No murmurs were audible. The consultant advised deferring any activity until the heart rate slowed down and the temperature and sedimentation rate returned to normal and remained there.

Accordingly, the patient was once more returned to bed and a short time later 1000 cc. of whole blood was given to improve a gradually developing anemia.

By the first of December, 1949, despite the most excellent nursing care, the patient still retained the elevated sedimentation rate and the tachycardia. The parents became considerably discouraged and began to express their doubts that the child would ever recover. The patient herself, although

uncomplaining and accepting her confinement with courage and stoicism, became even more listless.

In the course of the nine long months of treatment, the patient had been on salicylates (with and without para-aminobenzoic acid) and, from time to time, penicillin and sulfa. In addition, iron, liver, vitamins, folic acid and vitamin B-12 were used in an effort to maintain a respectable blood count. Yet her only improvement was the lack of fever and joint pain, though it must be remembered that she had developed no heart murmur.

In desperation, the patient was placed in an orgone accumulator on December 7, 1949, and daily radiation for thirty minutes was given. All medications were discontinued. One week later, she was re-examined, and the pulse rate was found to be 85 with the hemoglobin elevated from 70 to 81% and the sedimentation rate down to 2 millimeters per hour!

Moderate activity was then permitted such as bathing, dressing, walking about the house as well as up and down stairs, albeit slowly, and taking short automobile rides.

On December 21, 1949, the mother voluntarily stated that for the first time since March her child was acting as she had before her illness, i.e., light-hearted, happy and interested. In short, the patient was once more "alive." A hemoglobin recheck at this time revealed no change while the sedimentation rate had increased to 8 millimeters per hour.

In the few weeks that the patient has used the accumulator, she has become quite attached to it and looks forward to her daily treatment with the enthusiasm reminiscent of a Dodger fan!

It will be interesting to see if the accumulator can change the patient's constitutional background in such a manner that future relapses will not occur. In any event, it appears that the patient's future is much brighter because of the orgone therapy.

Some Observations of the Atmospheric Orgone Energy

By JAKOB BAUMANN, Zurich, Switzerland*

It was in the spring of 1948, when reading Wilhelm Reich's *THE CANCER BIOPATHY*, that I first learned of the existence of the cosmic orgone energy. Since then, I have observed the plainly visible orgonotic phenomena continually, both within the accumulator and on the outside where there is no specific concentration of the energy. In the beginning many of my observations were unclear to me. To check my own visual impressions and to learn how others evaluate these phenomena, I tried to induce a number of people to make similar observations. In this effort, I met with an irrational resistance, from those who knew about the new facts revealed by sex-economic research, and who put up a resistance based on motives easy to understand as well as from people who had no idea about sex-economy and orgone research. As I had seen the orgone energy immediately when reading chapter 4 of *THE CANCER BIOPATHY*, and had recognised it as something I had often seen in childhood and youth, I was very much astonished to find that this resistance was almost universal.

Observations

If one does not fix one's eyes on specific objects but rather looks into space, one becomes aware that it is not "quiet" at all. Especially at short distances in the open, in closed rooms, or against houses or trees one perceives the space between the observer and the object, that is, "the air," as something moving, often with a pulsating or a raining or a flimmering character. I am quite sure that it is just this movement which makes good paintings look quite "alive" when they are looked at from not too close a distance. Against the sky one can observe this movement always. It varies with climatic con-

*Psychologist.

ditions but only in its intensity (I have observed it even when there was very much humidity in the air). I have watched the movement in the open air before thunderstorms when it showed such an intensity that I held out my hand involuntarily to make sure that it was not really the rain already falling. Until now, nobody spontaneously mentioned this movement to me when asked to describe everything visible including the sky. Quite a number of people saw the movement after it was described to them.

The observation of this movement leads in two directions to further observations:

We watch it against the sky in plain daylight by trying quite relaxed to follow the movement of "the air," and we stop immediately when the concentration leads to a feeling of tension in the eyes. Soon we notice single points becoming visible before our eyes, first colorless then very white or violet, moving quickly. We can watch individual points only for a short time, but, if we observe correctly, the whole visual area is seen to be full of them. They move in all directions in a "dancing" sort of way.

I had often watched these "dancing points" as a boy until once I became very frightened at school. In the lectures on anthropology, the professor spoke about the eyes and their diseases. He mentioned one among the latter which produced black points in the eye-field. From that moment on, I never saw the light dancing points until I read about the orgone energy. Then I remembered the incident and saw them again immediately.

I would like to emphasize the fact that most of the people who saw these luminating particles after I had described them still did not see them in their full capacity of lumination. If one looks for from 5 to 10 seconds into the flimmering of the sky one may see them "come up," one realizes that "something" is there. Now, if one proceeds correctly, the particles can be seen luminating so strongly that the observer will be quite fascinated the first few times. Thus I doubt that those who instead of genuine surprise make the reluctant admission that there is something to be seen really do observe this organotic phenomenon.

If we watch the pulsating or flimmering movement in a dim room, with some practice we will see a still more fascinating phenomenon. In the sky, as we observe, the total movement resolves into the discernment of single, quickly moving particles. In the room, if we look in the direction of a dark corner but do not focus on the wall, we see the short flashing of single points. We train ourselves not to catch the points. The first result of this is a

contraction of the eye musculature ending in a fixation of the look. (One of the main reasons why so few people spontaneously see the orgone is that the ability to look freely in the world has become disturbed.) Soon we notice that the short luminations are not the result of a real darkening or brightening of the particles but of the continuing change of their distance from the observer. If one does succeed in avoiding staring and lets the eyes follow the particles "softly," their singular courses can be followed as long as one wishes. With some practice this can be accomplished even in plain daylight. This movement is quite different from that of the dancing points. They move slowly at the rate of about 4 cm. per second. Such a particle may come from the wall moving for about 5 seconds in a straight or in a slightly bent curve with slight rhythmic undulations, then go into a narrow "spinning wave," and so on. Suddenly it may change its general direction, often several times, or proceed in a narrow or wider spiral. (The design of the spinning wave in *THE CANCER BIOPATHY* should be often conceived of, according to my observations, in two or frequently three dimensions.) Other particles seem to whirl or to tremble for some time remaining in one place. The changes in direction of the particles give me a strong affective impression. It is one I get when I watch a swimmer turn at the end of a pool. The spins seem to be done as with impulses.

One can determine the approximate speed of the particles as follows: One makes two parallel marks on the ceiling. Now with some practice, it is easy to see which particles move parallel to the ceiling and vertical to the two lines. It is simply a matter of patience to determine the speed because many of the particles change their direction within the measuring space. Occasionally, I have watched considerably slower particles, frequently faster ones. I only categorize such particles as I have watched individually for minutes. (All of these observations were done in a room without an accumulator.)

The continued observation of individual particles gives us the best opportunity to convince ourselves of the absolute objectivity of the orgone energy for it is possible, when the technique of observation presents no difficulties, to follow one and the same particle alternately with the left eye or the right eye, covering the one not in use.

Dust particles in the air of a room move in a way similar to the orgone particles but in a more agitated manner, in more abrupt forms of movement and, of course, strongly dependent on the air currents. Furthermore, with the dust particles we are able to discern in daylight many different forms

while the orgone particles impress us as points or as minute suns. (Off-hand, I would express my belief that there exists a connection between the movement of dust and the movement of the orgone energy. However, closer and more continued observation of this phenomenon has been impossible until now for technical reasons.)

After one has observed for some time the single orgone energy particles in the sky as well as in the darkened room, the pulsating, wavy or flimmering movement of the atmosphere, which is at all times observable, appears to be the indiscriminating perception of the whole totality of these moving particles none of which are seen individually. Nonetheless, there are some things which make me doubt this evaluation. One observes, from time to time, in the accumulator or in the room where the accumulator stands, luminous appearances of a "cloudy" or "nebulous" character with a violet color. They do not seem to be composed of luminating points and so one is led to the assumption that the visible organotic manifestations comprise other phenomena than the organotic particles.

Then there is the observation of luminations on mountain crests and on tree tops which are quite some distance away. I have observed such organotic luminations at evening on the crests of the mountains around Zürich which are at a distance of from 2 to 50 km. and on the tops of trees at a distance of only 100 to 150 meters. They are very numerous luminating points of a bluish or whitish color. They seem to light up at the skyline of the object (mountain or tree) and move upward. These lightnings can be seen along the skyline in changing rhythms. Often they are to be seen on the whole mountain crest, at other times alternately on different sections. As a boy, I had frequently watched this phenomenon from a certain point of the city against the Zürichberg, and as an example of the thoughtlessness with which one often takes perceptions, I had thought this to be light coming from the villages behind the mountain. In reality these villages lie much below the crests. Even a sea of light such as the city of Zürich at evening is not visible from behind the hills.

The strange thing about this phenomenon is that the luminations appear the same regardless of the distance. The subjective impression when observing them is that they are *at* the crest of the mountain, *at* the tops of the trees, or *at* the borders of the flower pots on the balcony. I have learned during these observations that it is helpful to trust one's immediate sensual impressions to further the process of observing. However, our reason tells us that

the same point-shaped luminating phenomena at so different distances could not be perceived in the same manner.

Another orgonotic phenomenon is the following: I have frequently observed, especially when not trying to make observations, violet dots which lighten up. They have frequently appeared while reading a book, between my eyes and the pages. These luminations were always a kind of momentary "flash" of quite a different color intensity than any other phenomenon. The impression is of an intense violet but lighter than the violet appearances in the darkened accumulator. These violet dots are two-dimensional and of an irregular pattern. I never saw them when I observed orgone energy, but always only incidentally, while reading or telephoning in a dim corridor. I perceived them long before I became interested in orgonotic phenomena. Mostly they appear in the outer part of the visual area.

A fascinating observation is the perception of the orgone energy fields as they are to be seen around lightning rods, eaves, branches of trees, and the human body.

While reading *THE CANCER BIOPATHY*, I thought that if iron attracts and repulses the orgone energy, the space around iron objects should be excited in a specific way. I began to watch the pole of a floor lamp at a distance of about 2 meters against the background of the wallpaper. This idea also stemmed from my belief that the perception of the movement in the atmosphere was not a subjective phenomenon but rather the expression of the visibility of the "space" itself. I quickly saw along the metal pole a phenomenon which is not easy to describe. While the observation of space gives one the impression of a pulsation "on the spot" or of a steep downward movement, there appeared along the pole a pulsating band tossing back and forth in changing rhythms. The observation of a lightning rod at a distance of about 15 meters shows the same phenomenon. In this case the field character of the appearance is much more distinct. It is always observable, even when there is mist, but most distinctly during twilight hours of beautiful days. The field seems to grow slowly during 4 to 5 seconds to about double the thickness of the pole or rod, then suddenly disappears and one sees the growth begin again. The observation of eaves gives the impression of a field being constantly present but irregularly and continually changing its dimensions. Often the field seems bordered on the outside by a fine yellow-toothed line which comes and goes.

Even more impressive is the observation of fields about trees during the

twilight hours. One observes this best by looking at a part of the trunk or a branch against the sky at a distance of about 2 to 4 meters. The field is seen to be pulsating and glowing with a color which varies from blue to violet depending on the background. It may reach a dimension more than double that of the trunk or branch. The field of whole trees is only visible at greater distances and is much paler. One sees it best around slender tall trees like poplars.

People to whom I have tried to show these phenomena often countered with the remark that this is simply the well-known effect of light contrast. Not one of those who offered this objection took the trouble to observe for only a few minutes the *changing* of the fields. In the observation of the fields one has not the convincing means to eliminate doubt such as seeing one and the same orgone particle with alternate eyes. I have repeatedly observed these fields again and again under different climatic and light conditions. The observation of the field around branches under good conditions dispels every doubt about the objective nature of the perception.

In the *Orgone Energy Bulletin*, Vol. 1, No. 2, Reich published a photograph of an Xray picture of the orgone energy field between the human hands. I had been impressed by the sensitivity of the palms after a few sessions in the accumulator, and I had noticed that the palms become excited, when they are moved toward and from one another, in the same way as when they are held against the walls of the accumulator at a distance of about 10 centimeters. I tried, therefore, both in and out of the accumulator, to watch the space between the prickling palms in a dim light. With the naked eye I could not see the field such as it is revealed by the Xray, but I could see clearly a bluish bridge between the opposing fingertips. It is also very easy to see this bridge between the hands of another person at a distance of 1 to 2 meters when they approach their fingertips to within about 3 cm. of each other.

The atmospheric pulsation manifests itself in still another way. If on a cloudless day we stand about 30 cm. in front of a wall on which the sun shines and protect our eyes against being blinded, we will notice that the light intensity is rhythmically increasing and decreasing.

Irrational Resistance Against the Perception of Orgonotic Phenomena

During the year and a half in which I pursued my observations of the orgone energy I tried to induce others to make similar observations, first,

to check my own perceptions and later to study their various reactions. I became convinced that the block in the perception of the orgone is a functional disturbance tied up with emotional problems of childhood. The disturbance seems to be rooted, in all probability, in those events of childhood which follow the first parental prohibition against masturbation. It is generally at this time that the child goes through a period of strong anxiety reactions in the dark.

From the moment when one realizes that the pulsation in the atmosphere is a real phenomenon, one will perceive it always. If, now, we ask a number of people to describe what they see when they look against the sky or against the ceiling of a room, they behave, with few exceptions, quite differently than when they are asked to describe what they see when they look through a microscope. In the latter case they usually show an immediate interest, and go on eagerly to describe their observations. Their difference in behavior in this situation and in that in which they are asked to describe their visual observations with the naked eye is especially striking when the microscope is not a familiar object. Such a person looking through the microscope will say something first about the whole aspect of what he sees, then he will catch a detail in the field and try to describe it by making a comparison. For example, one said: "Here on the side is a little thing which moves down like a parachute." How rare are the people who when looking at the sky will say: "Yes. Curiously, there is such a thing like the rain on a moving picture film. No, it's slower. I am not quite clear about its direction of movement." The different individual reactions to the observation of organotic phenomena show one thing in common: a tension and uneasiness which prevent a tolerant, unprejudiced and continuing observation so that one looks first and then decides what can be seen.

A number of incidents confirmed my opinion that it is not an inability which prevents the immediate perception of the orgone but a reluctance based on anxious avoidance. A 22-year-old girl who was able immediately to describe correctly the phenomena both in the daylight and in the dark declared at first that they were "manifestations of the activities of the eyes in the act of seeing." She accepted my explanation instantly that they were of an objective nature. Then, astonished, she followed the luminating particles and suddenly remembered how as a little child in bed she had seen these same appearances as *dancing snakeheads* and had developed strong anxiety. I, myself, as a child of 4 years, developed strong anxiety several times

when from the bed I saw on the dark walls innumerable slowly *rotating lionheads*.

I know a 6-year-old girl who likes to lie now and then on the couch with her mother during twilight. She tells her mother to lie on her back and watch the ceiling. There, she says, are very many moving pictures, pleasurable to watch. After a stay with her grandparents, this same child awoke strongly frightened one evening. After having been somewhat quieted down, she said that she saw on the ceiling and on the walls the *moving eyes* of her grandmother. They watched her and told her that it was bad to masturbate. The impression continued even when the lights were turned on. The little girl insisted on the objectivity of her vision. She lost her fear when the mother, instead of questioning the objectivity, told her: "Chase them away, those eyes. They have nothing to forbid you."

If I think of my emotional reaction when I saw for the first time the darkened room full of moving and luminating particles, I can easily imagine, how the child, laboring under the conflicts of the prohibition against masturbation connects his anxious expectations with the possible objective perceptions in the dark. If we remember, too, that children are told at a very early age about the dear Lord who sees everything and *is everywhere*, the attitude of the adults to the child's fear of the dark by reassuring him that there is nothing to be seen and that his perceptions are only imaginary adds to the confusion and increases the child's anxiety. We can understand that if the child wants to fight his anxiety, he has no other choice than to actually see nothing more.

The attitude of people whom one tries to induce to make these observations corresponds often to the known defense reactions one meets with in analysis. They focus on clouds or something so as not to look freely into space. If we take this possibility away from them by going into a darkened room where they cannot hold on to objects, they become uneasy and anxious and often interrupt the process of observing for some irrelevant reason.

By another means, I have become certain that the disturbance in the ability to perceive orgone energy exists and is not simply a fixed idea of mine. People who can even observe somewhat freely, when asked to describe everything in the visual field of the eyes including that which may be produced by the eyes themselves, would quickly see those vesicles which are really in the retina and move with the eye movements.

The perception of the orgonotic pulsation and of the "star-flimmering"

effect, experimentally reproduced by Wilhelm Reich, can arouse anxiety too. During the night when the light sources are dim and localized such as from a window, the radium dial of an alarm clock, or a keyhole, the pulsation can be very vividly perceived. The clock or watch may show the star-flimmering effect, that is, they are now here, then there, now bright, then they nearly vanish. The firm lines of the window square seem to move. I remember very well having become disturbed by these phenomena as a child. Above all, when I suddenly perceived the "dancing" of the keyhole, I became frightened. The objectivity of this experience can be easily checked in a room with an accumulator.

In this context also belongs a dream or dreamy sort of event which I tried to clear up in vain during my analysis, but which is no longer a riddle to me. In my preadolescent years I became excited sometimes just after falling asleep. I dreamed that my whole body was in a wavy movement. The excitement ended in a terrible fright. Something heavy was coming down from above to crush me. I feared the dream because of the dreadful ending, yet I knew that I would repeat the dream from time to time. If I woke up at the onset of the excitement before the feeling of pressure began, I felt the wavy pulsating movement going on inside me and I perceived the whole room to be pulsating too. The feeling of myself as well as of the room in wavy movement continued when I went into another room with people or when somebody came to me. I do not know exactly in what periods this happened; it vanished with the beginning of adolescent sexual activity. It is not interesting here because of the relation: perception of streaming-inhibition-anxiety, but for the perception of the intensive movement at an age when I could already well evaluate my perceptions. The movement was much slower than the quick pulsation or vibration one can produce in the darkened accumulator by striking a part of one's body for some time. This observation in the accumulator gave me the idea that the visual part of the above described events may have been produced by a strong pulsation of the field about my body resulting in a phenomenon similar to the "star-flimmering effect."

How occasional perceptions of orgonotic phenomena may be suppressed simply because the individual does not support observations which are denied by his environment is revealed by another incident which I remember. In the summer of 1938, I returned to Switzerland from a vacation at the Dalmatian coast. I had slept in the open air for a month and I had seen

dozens of beautiful meteors in the night sky. I began to watch the sky over Zürich for meteors and soon saw the yellow flimmering consisting of innumerable flashing points. The people about me, when asked about the nature of this lumination, cast a quick glance at the sky and remarked that there was nothing to be seen except the stars. They added that I might better interest myself in my coming examinations than in the sky.

Observation of the orgone energy is possible to a far-reaching degree with the naked eye and without the necessity for a specific concentration of the orgone. When trying to show its manifestations to people, one becomes conscious of the appalling inability of the armored human being to perceive the reality which immediately surrounds him. One notes his way of thinking in established categories and his reluctance to consider facts or ideas except when they can be derived in an immediate form from already acknowledged ones.

*Space is not empty; space is alive,
It sends pulses through me.—D. H. Lawrence*

Critique of an Attitude Expressed by Anna Freud

Editorial note:

We agree with the author of this note. However, we must add that the opinion which he criticizes is the logical result of the psychoanalytical concept of the unconscious mind. According to this concept, the unconscious mind is composed of nothing but asocial drives which, quite logically, *must* be suppressed. According to the psychoanalytic view, it does not contain any instincts which are essential for the process of living. All social and cultural attitudes are "sublimations" of antisocial drives. In short, psychoanalytic theory assumes that the unconscious is the *last* biologically given realm; that there is nothing behind what the analyst can find in the depth of the person. This theory knows nothing of the bio-energetic functions in the core of the living system; neither does it penetrate deeply enough into the realm of bio-energetic functioning to realize that the "polymorphous perversity" and antisociality of the unconscious are artifacts of our culture which suppresses the naturally given bio-energetic emotions; it does not realize that these artificial, "secondary drives" (Reich) are constantly fed by frustrated libido.

This outlook is, of course, quite hopeless as far as the prevention of neuroses is concerned: If the unconscious, antisocial drives are biologically given, if the child is born a "wild, cruel, asocial animal," then there is no end in sight for the emotional plague. Children from birth on are conditioned and adapted to the culture based on suppression of the secondary drives. The psychoanalyst sees nothing but thwarted life which he mistakes as the naturally given biology of man. The armoring which takes place from birth onward obfuscates completely the *artificial* nature of what the psychoanalyst sees and describes.

However, we know today, on the basis of orgone-therapeutic as well as educational experiences with *unarmored* children, that an entirely different character structure results from a self-governing upbringing, a fact which is unknown and, we believe also unacceptable, to the psychoanalytic educator. He judges correctly WITHIN HIS OWN FRAMEWORK OF EXPERIENCE, WITHIN THE ARTIFICIALLY PRODUCED STRUCTURE OF MAN.

Outside this realm, however, these teachings are thoroughly wrong, hopeless and dangerously misleading.

When a person with the influence of Anna Freud presents an attitude toward children as the basis for child-rearing and education, it can do much good or much harm. I feel that her recent expression of such an attitude can be very harmful to children, and can help undo much good work in the field of preventive mental hygiene.

Sigmund Freud first formulated the theory of a "libido" or instinctual sexual energy based on his clinical observations and inescapable deductions regarding infantile sexuality and the pleasure-unpleasure principle. Much later he added his "death instinct" theory which served to account for certain therapeutic failures and much of human destructiveness. Wilhelm Reich, continuing the painstaking clinical work which Freud had established, was able to show that wherever and whenever human destructiveness appears, it can *invariably* be shown to be secondary to conflict. The conflict results from an instinctual energy seeking direct expression and a prohibitive force from the environment which blocks the direct expression of the energy. This block consists of punitive attitudes by parents, teachers, neighbors and others individually, and by the current social and cultural mores. Reich subsequently, in his biophysical research, discovered the orgone energy, the basic life energy universally present, and showed the correspondence between certain of its manifestations and those of the "libido," Freud's early term for the instinctual sexual energy.

Anna Freud goes far afield from the early work of her father and from the orgonomic principles formulated by Reich. In the March 7, 1949 issue of the *New York Times*, page 24, an unsigned article carries the title: "Nursery Schools Held No Cure Alls." The subtitle reads, "What They Can Achieve and What Not to Expect Outlined by Dr. Anna Freud." The body of the article quotes excerpts from an article by Anna Freud entitled, "Nursery School Education—Its Uses and Dangers" appearing in the Spring, 1949 issue of *Child Study*, "A Quarterly Journal of Parent Education." (Published by Child Study Association, 132 East 74th Street, New York 21, New York.) According to the newspaper item, the article was released at the annual conference of the Child Study Association on "Perennial Concerns of Parents" held at the Roosevelt Hotel, New York City, on March 7, 1949, the day the newspaper item appeared.

After a discussion of the function of nursery schools in relation to material care and needs, and of times and ages for referral of the children to the schools, Anna Freud is quoted as follows: "A group of toddlers is,

after all, a community of savages. So far as the children are left to themselves, might goes for right. What young children acquire under such conditions are modes of attack, defense and escape, habits of giving in to superior strength, or skill in avoiding unpleasantness by devices of sharing."

The newspaper article continues in the next paragraph:

"The deep reaching, laborious processes that produce such qualities as courage, generosity, self-sacrifice, pity, and shame," she declares, "are rooted *exclusively* [italics mine—M. S.] in the love for the parents and in the child's identification with them."

The newspaper item concludes with Anna Freud's recommendations that a child not be sent to nursery school too soon after the birth of a sibling and with her observations that poor speaking ability tends to deteriorate while feeding and motor behavior improve in nurseries.

It is true that the quotations in the newspaper were out of context, and that they give a more startling impression than the article itself in its entirety. In the original article, for example, Anna Freud indicates the role of observation and experience when she says: "The hopes were not fulfilled that group life in a children's community would in itself serve to socialize the individual where the attachment to the mother and the family was lacking." This directly precedes the passage quoted above, "A group of toddlers is, after all, a community of savages . . ."

Nevertheless, even a careful reader gets the following impressions:

1) Anna Freud appears to believe that children are "constitutionally," "innately" or "born to be" "savages," meaning that they rely on their destructive abilities to achieve gratification. This is certainly a reflection on "savages" as we have come to know them through the work of anthropologists such as Malinowski and others. She again raises the bogey of biologically-determined destructive instinctual energy, which is contradictory to Sigmund Freud's early scrupulously detailed clinical observations, and Wilhelm Reich's later work, both clinical and biophysical. The reader's impression is strengthened when he reads that the child acquires "skill in avoiding unpleasantness by devices of sharing." Is all human cooperation and mutual consideration merely "a device to avoid unpleasantness?" Shades of Machiavelli!

2) Anna Freud removes some of the emphasis from the destructiveness ascribed to children by referring to its component as "superficial, strictly

utilitarian attitudes." But then she states unequivocally that the "laborious, deep-reaching processes of character formation which produce qualities such as courage, generosity, self-sacrifice, pity, shame, etc. . . . are rooted *exclusively* [italics—M. S.] in the love for the parents and in the child's identification with them." The impression one gets is that the child itself lacks the capacity to develop these admirable characteristics, and must acquire them from without. It almost seems that Anna Freud even goes beyond the theory that a child is born with the "instinctive urges: sex and aggression" (p. 58) and feels that a child is born "aggressive" only, and has to acquire from without the qualities that make for happy life. It should be emphasized that Reich has shown clinically and biophysically that the child is born with the single cosmic life energy, orgone energy, corresponding in part to Sigmund Freud's "libido," and that there is no special "hate" or "destructive" energy.

3) Earlier in her article, Anna Freud says: "The child, who begins life as a *self-centered, egoistic* being [italics—M. S.], takes notice of the outside world owing to the pressure of his wishes."

The words "self-centered" and "egoistic" carry certain adult meanings which can no more be applied to a newborn child than to an ameba or to any other non-human organism. Such terminology referring to human adult character traits, when applied as Anna Freud applies them, carry anthropomorphic, or more correctly, "adult-anthropomorphic" implications which make for confusion in thought and practical application or action.

I feel that Anna Freud's statements can be harmful by re-enforcing the already all-too-prevalent idea that children need to be "trained," "controlled," and otherwise rigidly "handled" to prevent them from becoming destructive "savages" and to ensure the development of those desirable qualities "rooted exclusively in the love for the parents." Workers such as Neill, educationally, and Reich, bio-energetically, have shown that the child can naturally develop into a healthy individual capable of loving, working, and learning if he is not prevented from doing so by "training," "control" and other environmental pressures, having as their focal point sex-negating repression. Moreover, the road to health need not be "laborious" in the absence of such repression.

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Psychology and Natural Science

IN LISTENING WITH THE THIRD EAR, Theodore Reik makes an extended criticism (pp. 441-450) of Reich's CHARACTER-ANALYSIS which requires refutation.

1) Reik quotes Reich as saying that his endeavor is "to establish a standpoint, both general and particular for each case, by which we may apply the data to the technical handling of the case *according to natural law*, and to know exactly in every interpretation what is its basis and what its purpose . . ." This is either a misquotation or an erroneous translation from the German.¹ Nowhere does Reich write that he applies "a natural law" to each case. Quite on the contrary, throughout CHARACTER-ANALYSIS he repeatedly answers this erroneous interpretation. On p. 26 (CHARACTER-ANALYSIS, 1949 ed.), he writes: ". . . We do not impute the schema, the rule, or the principle to the patient, but we view the patient without pre-conceived ideas and gain our orientation from *his* material, *his* behavior, from what he hides or misrepresents . . . The orientation can be gained only from material of the given patient." And on p. 113, he writes: "[These cases] will make clear the meaning of the contention which I have made for years: that for each and every case there is only *one* technique which has to be derived from its individual structure."

2) Reik criticizes character-analysis for being a "pre-arranged" and "fixed" march into the unconscious which banishes the free play of the analyst's intuition from the therapeutic process. We have already refuted the "pre-arranged" and "fixed" idea under 1). As for the banishing of the analyst's "intuitive" acts, Reich writes: ". . . As far as the finding of the resistances and the divining of their present meaning is concerned, there can, of course, be no hard and fast rules; it is largely a matter of intuition; this is where the non-teachable analytic art begins. The subtler and the more secret the resistances are, the more the patient deceives, the more reliable will the intuitive acts of the analyst have to be. In other words, the analyst must be free of inhibitions and must have a special gift in addition" (p. 28). But unlike Reik's kind of analysis which has no

¹ Reik refers to the German CHARAKTERANALYSE.

clear-cut criterion of health around which it is oriented, the character-analyst's intuition knows where it is going: it has to analyze the patient's resistances consistently and to dissolve his character armor so that infantile memories can come forth with an emotional aliveness and so that orgasmic potency can be established and the patient's energy household brought into order. Reik's analysis, on the other hand, is centered around the ideas, and not the emotions of the patient, which leads to a blind wandering in an entangled maze; Reik even celebrates this wandering as the only genuine analytic procedure and goes so far as to say that so long as there is "inner truthfulness . . . it is of small importance whether our choice of material is from memory or from the sphere of the actual, or whether we are concerned with the interpretation of meaning or of resistances."

3) Reik writes that Reich promises "a smooth, easy and elegant descent into the netherworld." This is an incredible distortion. Reich writes repeatedly that character-analysis puts far more of a strain on both the patient and the analyst than does an analysis which does not deal with the patient's total character. Regarding the patient, Reich writes: "Character-analytic destruction of the characterological compensation creates a condition which equals a breakdown of the personality . . . Character-analysis creates in every case violent emotional outbursts and often dangerous situations . . ." (p. 77). Regarding the analyst Reich writes that the avoidance of a consistent resistance therapy by the analyst is due not to his distrust of "a smooth, easy and elegant" technique, as Reik would have it, but to his "fear of strong and stormy transference situations . . . Hence the tendency to circumvent the resistance instead of bringing it to full development" (pp. 78-79).

4) In discussing Reich's emphasis on analyzing the formal element, i.e., not just what the patient says, but how he says it, his whole mode of deportment, Reik writes that this is "nothing new." "Where," he asks, "shall we find an analyst who has not ascribed full importance to the deportment of a patient . . . ?" But Reich does not claim to have discovered the formal element any more than he claims to have discovered the negative transference. What he does maintain is that while these factors were known theoretically, clear-cut experiences in technical seminars showed again and again that they were almost completely overlooked in the actual practical work. Furthermore, while the introduction of the formal element was not peculiar to character-analysis, the therapeutic dissolution of the

character armor and the establishment of *orgastic potency* as the goal of therapy were. Reik does not discuss at all these two cardinal facts, but instead inveighs against a kind of character-analysis that does not exist.

These questions of analytic technique which created such an upheaval within the psychoanalytic movement twenty years ago have far more than merely technical interest. On them hang the most decisive issues not only in psychiatry, but in sociology and natural science. For it was Reich's energetically oriented therapy and no other kind of analysis which opened up the bio-energetic depths of the organism; these bio-energetic depths revealed, on the one hand, the muscular armor and the extent of human pleasure-anxiety, and, on the other, the life-formula (tension-charge-discharge-release) and a new, hitherto unstudied kind of *healthy* biological functioning. The emotional storms first observed in character-analysis led eventually to the discovery of the organismic orgone energy, the core of emotional life. From there, the road led in physics to the discovery of the same energy (cosmic orgone energy) functioning outside the human organism, and in psychiatry and medicine to an understanding of the biopathies in general and the cancer and schizophrenic biopathies in particular. When one surveys these fruits derived from the consistent plumbing of human character, Reik's criticisms of character-analysis appear not only grossly inaccurate, but also far removed from basic scientific issues.

Whereas Reik, as a representative of psychology, moves away farther and farther from natural law in man, Reich as a representative of the natural-scientific principle in psychology, succeeded in integrating psychology with the natural-scientific, i.e., **ENERGETIC** principle of natural functioning generally. Whereas Reik's psychology leads man farther and farther from his roots in the universe, Reich has brought man home again to his origin in the cosmic orgone ocean.

It was the true *natural scientist*, Sigmund Freud, who introduced the principle of energy into psychology, thus for the first time breaking the deadlock which stymied the integration of psychology within natural science. But this was only a beginning. What Freud postulated as the energetic core of psychic functioning, i.e., sexual energy, was discovered to be a true *physical energy* within and without the living organism: finally, **THE LIVING**, and with it, the mind, can be understood as a part of nature.

Questions and Answers Regarding the Orgone Accumulator

- Q. Can anyone construct an orgone accumulator for his own use?
- A. Individual construction of orgone accumulators with our cooperation is granted only in such cases where the attending physician assures us that the accumulator will be used for personal purposes only and that the financial or other particular situation of the user warrants granting this permission. Even in such cases, however, the user is asked to make regular contributions to the Orgone Research Fund and we expect cooperation in every way through reports, etc. In general, we prefer that our accumulators be used since then we are sure of the right construction and efficacy of the accumulator.
- Q. Can small accumulators be built for experimental purposes, e.g., with animals?
- A. Yes, small accumulators can be built for experimental purposes with our cooperation. We ask only that regular reports be made to the Orgone Institute on the results of the experiments.
- Q. If you go into the accumulator with a fever, is the fever increased?
- A. In most cases, experience shows that the fever will be slightly increased while the person uses the accumulator, but that the temperature will drop below the previous level after the use of the accumulator.
- Q. We receive many questions regarding the usefulness of the orgone accumulator in specific physical conditions, such as baldness, hay fever, sinus trouble, etc.
- A. Our answer in such cases is the following: We do not have enough experience with these conditions to give a definite answer. Try the accumulator on your specific condition and inform us about the result. This is the only way to find out what the orgone accumulator can or cannot do.
- Q. My accumulator does not fit tightly together. Does this in any way lessen the effectiveness?

- A. Occasionally when an accumulator is dismantled and put together again, the walls do not close tightly. These cracks, even if they are as large as one inch, do not in any way affect the strength of the accumulator. In fact, experimental accumulators have been built with openings at the top and the bottom for circulation purposes.
- Q. Can paper, felt or other material than rockwool be used for the non-metallic layers of the accumulator?
- A. Experiments have been made with other materials. However, all these materials are liable to absorb humidity whereas the rockwool (glass-fiber) used now will *not* absorb any humidity. Too strong an absorption of humidity would definitely lower the strength of the accumulator.
- Q. If one makes one's accumulator light-tight and then sits inside it, is it possible to see the orgone energy light phenomena that are described in *THE CANCER BIOPATHY*?
- A. No; bodily evaporation under these conditions creates too much humidity and the orgone phenomena cannot be seen when the humidity is high.
- Q. How much is the rent for the tube box?
- A. The rent for the tube box alone is \$3.00 a month. If the user also has a regular size accumulator, the rent for the tube box is payable for only six months, to cover the manufacturing costs. After that, the tube box can be used free of charge so long as the user keeps his regular accumulator. All accumulators remain at all times the property of the Orgone Institute Research Laboratories, Inc.
- Q. Have there been any changes recently in the construction of the orgone accumulator?
- A. Yes; since September 1949 the accumulators have been constructed with a built-in seat which is lined with celotex on the outside and metal on the inside. Thus it is a small orgone accumulator and is used now instead of the separate tube box. There is a hole in the seat through which one can put a tube for local orgone application.

A Note on the Responsibility of the Author

The responsibility for the contents of original papers and communications rests *on the writer* and *not* on the editor. The *Bulletin* grants free expression of opinion which is not always and not necessarily the opinion of the editing staff. Where opinion diverges greatly from the general trend and publication of such opinion is nevertheless advisable, a special editorial note will be added.

Note on the Orgone Accumulator and Orgastic Potency

We often receive letters requesting the use of an orgone accumulator for an increase of orgastic potency. This is a misconception of the function of the orgone accumulator which was circulated by an ignorant writer, Mildred Edie Brady, and which was based not on knowledge, but on slanderous intentions.

The orgone accumulator, as has been clearly stated in the relevant publications (*THE CANCER BIOPATHY*, etc.) *cannot* provide orgastic potency. This requires elaborate *psychiatric* orgone therapy.

A Warning

It happens again and again that a physician who has not finished his training in medical orgonomy, or has never even entered training, poses as a trained medical orgonomist and does not inform his patients about his lack of training. This is highly irresponsible behavior, dangerous to the life of the patient.

We had to reject a suggestion to the effect that the names of these impostors should be made public. Another way was chosen: All physicians who are going through training in medical orgonomy sign notarized affidavits to the effect that their possession of a license to practice medicine does not entitle them to practice medical orgonomy. Patients who seek help through orgone therapy should make sure that the physician in question has been admitted to practice medical orgonomy and is on record with the files of the Orgone Institute.

A Rumor

A rumor has been circulated to the effect that orgone therapy can cure severe biopathies within a week. We do not know how this nonsensical rumor came about. It has no basis in fact.

Note on "Critics" Again

We live and work in an age of utter decomposition. A new world is slowly and painfully being born out of the present chaos. It is often still too weak to cope with the spirit of evil which brought about the decay of the old world. It is, therefore, necessary to strengthen the beginning of a new orientation wherever possible.

During the infamous campaign in Norway, 1937/38, many "critics" and "authorities" entered the scene. Hundreds of articles were written in the daily newspapers and in the periodicals against and for bion-research. But not one single "critic," during the whole campaign of evil against the discovery of the life energy, ever dared to look into a microscope in order to see whether bions exist or not.

Lately, as orgone research became ever more widely known, here and there such a "critic" appears on the scene again, *carefully* avoiding to look into a microscope with boiled humus or disintegrating grass or coal bions on the slide under the objective. The lack of comprehension is made up by much faked authority in reverse proportion to the ignorance; some lay people fall for it. Such fake authorities, who never look into the microscope, and never sit in an orgone accumulator, are not necessarily always members of or affiliated with the political organization of slander and defamation, the CP; sometimes they are secretaries of some pharmaceutic council or other "respectable" bodies.

It has become a widespread habit to meet the most essential discovery in a long time with empty opinions and persistent evasion of *looking* at phenomena. There is only one way to counter this expression of our social decay:

TO RETURN TO THE GOOD OLD WAY OF FORCING THE CRITIC TO LOOK INTO THE MICROSCOPE, TO OBSERVE THE PHENOMENA DESCRIBED, TO SIT MANY TIMES IN THE ORGONE ACCUMULATOR, IN THE CASE OF PSYCHIATRIST TO EXAMINE THE GENITAL STRUCTURE OF THE MENTALLY ILL, IN THE CASE OF THE PHYSICIST TO LOOK AT THE SKY AND TO SIT IN THE DARKENED ORGONE ROOM.

In any case, no matter what "authority" is advanced to blur the view of the onlooker, the demand for *observation* and *practical work* instead of empty opinions should be put forth straight and clear. These "critics" should be asked point blank, repeatedly and unwaveringly, whether they ever performed experiment XX, whether they let matter swell so that energy vesicles developed, whether they observed cancerous tissue in an alive condition, whether they measured over long periods of time the discharges of the electroscope, whether they sat repeatedly in orgone energy rooms under different atmospheric conditions, whether they used orgone accumulators, whether they observed the biophysical rigidities of children, adolescents and sick people, etc.

If such critics do not comply with these basic requirements of scientific procedure, they should not be taken seriously and, if necessary, should be publicly exposed as the ignoramuses and gossipers that they are.

NEW WAYS IN DISCIPLINE: YOU AND YOUR CHILD TODAY. *By Dorothy Walter Baruch, Ph.D.* New York: Whittlesey House, 1949.

In the first chapter of her book, Dr. Baruch creates doubt that she has a thorough understanding of "ways in discipline" when she says: "The idea of giving him (the child) complete freedom and license is recognized for what it is—a grave mistake." Surely freedom and license cannot be equated: Freedom being the right of the child to express himself without outside pressure so long as he does not interfere with the rights of others or jeopardize his own health or well being; license being the attitude of doing anything he chooses irrespective of the rights of others.

Dr. Baruch appears to believe that all children are "little hellions" yet she makes no attempt to show what should be avoided to prevent a child from having all the "mean feelings" of which she so repetitiously speaks. It would almost seem as if she thinks "mean feelings" are an inherent characteristic of children. True, and Dr. Baruch belabors the point, if a child has "mean feelings" they should be "gotten out," but the methods she suggests are so superficial as to be of meager help in any but the simplest problems.

Dr. Baruch devotes only three pages to the question of masturbation. She obviously feels that the less said on this subject the better and the mild approval given on these three pages is vitiated later on in the book in one of her illustrations on how to rechannel an adolescent's sexual drive into other "more worthwhile" fields. At one point Dr. Baruch becomes mystical saying that "pleasurable sensations of sex can be right and fine and are a part of the spirit as well as the body." Dr. Baruch seems always to have been careful not to offend anyone—the church, the State, the school systems—at the expense of the children.

Two things can be said in favor of the book: 1.) The author, although apparently ignorant of the exact role of sucking in infant, does recommend that they be allowed to suck as freely and as frequently as they themselves desire. 2.) She says toilet training should be postponed until the child spontaneously wants to be clean.

A. I. DUVAL, M.D.

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