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OFFICIAL ORGAN OF THE INTERNATIONAL INSTITUTE FOR SEX-ECONOMY AND ORGONE-RESEARCH

DIRECTOR: WILHELM REICH, M. D.

EDITOR: THEODORE P. WOLFE, M. D.

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Love, work and knowledge are the well-springs of our life. They should also govern it.

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FROM THE ORGONE AND CANCER RESEARCH LABORATORY

EXPERIMENTAL ORGONE THERAPY OF THE CANCER BIOPATHY (1937-1943)*

By WILHELM REICH, M.D.

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* Translated from the manuscript by Theodore P. Wolfe, M.D. Third article in a series on the cancer problem. *Cf.* I. "The carcinomatous shrinking biopathy," *Internat. J. of Sex-economy and Orgone-Research*, 1, 1942, 131-135, and II. "The natural organization of protozoa from orgone energy vesicles (bions)," *ibid.*, 1942, 195-225.

INTRODUCTION

In the following pages I shall show the ways in which the orgone therapy experiments of today developed in the course of seven years of experimental work in cancer. To the unprepared reader, the orgone therapy experiments may seem like hocus-pocus. Orgone energy is taken from the air. The cancer patients sit in a simple cabinet made of an outer wall of organic material and an inner wall of metal. There are no complicated contraptions, no wires, no buttons to press, no whirring motors. The orgone energy, with all its far-reaching effects on the shrinking biopathy, does not cost any money. More than that, our Institute has taken steps to prevent any profiteering with this energy. This may sound surprising, "too simple," and "too good to be true." This simplicity, together with the quackery and profiteering going on all around us, will make the reader inclined to strong disbelief. It is imperative, therefore, to give a thorough account. It is impossible here to enter upon every question and every doubt. The reader who has questions which he does not find answered in this article may send his queries to the Editor of the "International Journal of Sex-economy and Orgone-Research." They will be answered to the best of our knowledge. The connections between our findings and those of traditional cancer research are discussed in a separate, as yet unpublished article.

I. THE SEX-STARVATION OF THE ORGANISM IN CHRONIC ABSTINENCE. ILLUSTRATED BY A CASE OF SHRINKING BIOPATHY WITHOUT TUMOR.

In my article, "The carcinomatous shrinking biopathy" (*See* footnote, page 1), I showed that the local tumor is not itself the cancer disease. The process behind the tumor is a shrinking of the autonomic life apparatus. The patient described in that article had been freed of her local tumors by the orgone therapy; nevertheless, she died of this shrinking of the life apparatus which was the result of a severe sexual disturbance.

Recently, I had occasion to observe another case of carcinomatous shrinking biopathy which confirms and amplifies the earlier observations. This case, like the first, clearly demonstrates the social and sexual background of the carcinomatous shrinking biopathy. At the same time it shows the possibilities which the orgone therapy of this disease opens to the physician and the educator. The responsibilities which the sexual biopathies impose on the sex-economist and psychiatrist are tremendous. Unavoidably, the knowledge of the nature of the biopathies can be gained only bit by bit, from case to case. One case will leave questions unanswered which the next case will answer, while it, in turn, opens up new questions. All these problems are accessible only to the psychiatrist who thinks in terms of sex-economy. To the mechanistic pathologist they are and will remain a closed book.

A sex-economist, an outstanding co-worker of our Institute, had treated a woman with a severe character neurosis and had brought about a striking change in her within a few months. An acquaintance of hers noticed this change. She knew of a thirty-year-old woman who for two years had suffered from a disease which no physician seemed to be able to explain. In this way, the patient came to my laboratory.

The first impression I gained of her was this: She had a facial expression which could be described only with the word "death mask." The skin of the face was pale and somewhat livid. The cheeks were sunken so that the jawbones protruded sharply. The eyes had a tired, veiled, hopeless expression. The corners of her mouth were drawn down, expressing deep resignation and depression. The body was thin; ribs and vertebrae stood out. The musculature all over the body was so thin that there could not be any doubt about the presence of an atrophic process. Movements were tired, slow, somewhat dragging. The patient spoke slowly, as if with great effort, without facial expression. The voice was monotonous and without force. It looked as if all activity were held back, as if there were not sufficient energy behind the impulses. The bones of the pelvis also stood out. Hands and feet were cold, pale and clammy. The patient seemed to want to establish contact with me without being able to come through.

Her weight was 90 lbs. During the previous 4 weeks, she had lost 10 lbs. Two years previously, her weight had been 120 lbs. She had always been rather thin since the age of 5; up to that age she is said to have been rather fat. After that, she grew rapidly and became thin. Ever since, her weight had been below average. As a child she had had measles and whooping-cough. She had frequent "colds," up to now, and had an adenoid operation. Menstruation began at the age of 14 and was regular, every four weeks, but always lasted a week or longer and was very painful.

Five years ago, she went to a psychiatrist in an attempt to straighten out her sexual difficulties. Since the age of puberty she had been convinced that "she was not all right sexually." She often had to interrupt school in order to "build up her health." She often felt weak, tired easily and could not keep up with the school work. The simplest task seemed tremendous. She suffered from severe depressions and chronic lack of vitality. Her resignation gradually turned into complete inactivity.

Her mother had undergone a total extirpation of the uterus for cancer, but died later of bone metastases. According to the patient, the mother was a very quiet person, very much devoted to her children. She died as resignedly as she had lived.

The patient's education with regard to sexuality had been very strict and ascetic. She had never had sexual intercourse. She was never allowed to go to dances. During puberty, she had for a time the urge to become acquainted with men, but her attempts failed. Her strictly religious family tolerated no situation which might have become "dangerous." In trying to break through these external barriers, she found that she was suffering from insuperable *internal* barriers which made it impossible for her to approach a man. This condition had set in in late puberty and had persisted to date. It was the main reason for her depressions and her withdrawn way of living. In spite of the fact that she was pretty, men seemed to avoid her. A few times it seemed that a friendship might develop. But none of them had a chance to develop, because at the mere thought of physical intimacy, a *spasm of the genital organs* would inevitably set in. As time went on, she developed a fear of these painful spasms and avoided anything which might possibly lead to sexual activity. She knew that this was pathological but she saw no way out. She did not dare ask a physician's advice or talk to anybody else about it. In brief, she resigned herself. She had never masturbated although her genital excitation made her suffer. She only used to keep her hands at her genital at night. Unlike similar cases of sexual abstinence, she had good insight into her disturbance. She was little inclined to camouflage her disturbance with ascetic ideologies. Her suffering, therefore, was all the more intense. She expressed herself rather uninhibitedly about it during the first interviews. I shall interrupt the description of her abstinence here and come back to it later.

The serious condition of the patient required a thorough physical examination. The result was highly surprising. The physician who examined her prescribed

a diet but found nothing wrong with her physically. His report was as follows: "This is to certify that I have given Miss X a complete physical examination, including blood and urine examination, and find her to be in good health." This finding contradicted the patient's appearance so much that at first I did not understand it. After all, the patient had lost 10 lbs. in 4 weeks; her weight, although she was tall, was only 90 lbs.; for two years, she had been incapable of working, had been lying around at home, feeling weak and incapable of any social contact. To overlook the biopathy resulting from abstinence was only usual, but the loss of weight was hard to overlook, and so was the general impression given by the patient. Such an oversight is possible only because physicians are trained exclusively for mechanical and chemical examinations. They overlook a severe biopathic picture very frequently, simply because they have not learned to pay any attention to the *bodily expression* and to the *mode of sexual living*.

The patient had a tumor the size of a bean at the outer margin of the right breast. I asked her whether the physician had noticed it. He had. But since this tumor alternately grew bigger and again smaller, he had made the diagnosis of a harmless glandular enlargement, apparently on the assumption that a malignant tumor would keep on growing and would not spontaneously recede. This small tumor had been present for about a year, without ever growing beyond its present size. In order not to frighten the patient, I refrained from having a biopsy done. Since the patient wished to undergo the orgone therapy experiment, there was no reason why I should not wait to see whether the tumor would disappear after a few irradiations. If it would disappear *rapidly*, it would have been a malignant tumor. If it took many weeks or even months to disappear, or if it neither receded nor grew, it would have shown itself to be a harmless glandular enlargement. In addition, we had our cancer tests to aid us in arriving at a definite diagnosis.

All of these tests[1] were *positive*. The examination of the rate of disintegration of the erythrocytes showed bionous disintegration and the formation of T-spikes in about one minute. The orgone margin of the erythrocytes was narrow and only slightly blue. The hemoglobin content was normal. The culture test showed cloudiness of the bouillon after 24 hours. Inoculation on agar and Gram stain revealed the typical growth of T-bacilli. The autoclavation test of the blood showed a strong T-reaction of the erythrocytes (about 60%).

These results of the cancer tests, together with the vegetative condition of the patient, definitely established the diagnosis of an *advanced* carcinomatous shrinking biopathy. Whether the tumor in the right breast was carcinomatous or not was of small significance. I felt that the patient would not live beyond another year.

I notified a near relative whom I had give me a written statement to the effect that the diagnosis was cancer and that I could not promise any cure. I warned the relatives that, if the orgone therapy experiment should fail, rapid deterioration and early death were to be expected. I knew that no physician could deduce cancer from the present disease picture and with the customary methods. But even if a physician, on the basis of the poor general condition, had suspected cancer, there would not have been any method of treatment except the orgone, for there were no local tumors which, with customary diagnostic methods, could be diagnosed as cancer.

The patient started with daily orgone irradiations in my laboratory. Later she ordered an orgone accumulator and took

[1] *Cf. Internat. J. of Sex-economy and Orgone-Research*, 1, 1942, 141 ff.

two daily irradiations of half an hour each; one in the early morning, after the bath, and one in the evening before retiring. The result of this treatment, in the course of the next 8 weeks, was as follows:

Weight: After one week, no increase, still 90 lbs., but not any further loss either. After two weeks, 91 lbs.; after four weeks, 92 lbs.; after six weeks, 95 lbs.; after 3 months, 100 lbs.; after 4 months, 102 lbs. In other words, the shrinking process had not only been arrested, but the increase in weight became progressively more rapid.

Growth of T-bacilli in blood medium: After five weeks, bouillon as well as agar cultures were *negative*, and remained so.

Autoclavation test: After three weeks, no improvement; still about 50% T-reaction. The blood bion solution did not have the character of a pure colloid, but showed, as is usual in advanced cancer, a blue-green discoloration.

Tumor of the breast: After 10 days of orgone irradiation, the tumor was no longer palpable. (Observation of earlier cases had shown that orgone therapy eliminates breast tumors of medium size in a space of two to three weeks).

These observations were of signal importance for the orgone therapy experiment. They showed that an advanced carcinomatous condition can exist in the absence of any conspicuous *local* manifestation. This confirmed my earlier conviction that the essence of the cancer disease is a general shrinking of the vital apparatus; that the local tumor is not the disease, but only one of the symptoms. These observations showed further that customary medical training does *not* enable the physician to diagnose cancer until *conspicuous local manifestations* make their appearance. They proved, furthermore, the usefulness of our biological blood bion tests in cases where the usual methods of examination do not yet reveal cancer. Even if a surgeon had suspected the tumor of the breast to be cancer and had operated, the general shrinking biopathy would have, nevertheless, persisted, and the patient would have died from it. In any case, it is inconceivable that this very small tumor, without metastases in the axillary glands, could have been the *cause* of the poor general condition. The tumor was of a more recent date than the general shrinking condition. The existence of a "carcinomatous shrinking biopathy *without* tumor" is an established fact. It remains to be seen how frequent such cases are. At any rate, the possibility of orgone therapy divests the disease of much of its horror, no matter how many detail problems remain to be worked out. In this case, the therapeutic orgone experiment was successful. It has the right to be tested and developed on a large scale. This aspect of the problem will be discussed elsewhere.

Before turning to the main subject of this article—the principle of the orgone therapy experiments, the problem of the development of the cancer cells and the processes in the tissues—I shall have to say more about this patient.

When the first number of the INTERNATIONAL JOURNAL OF SEX-ECONOMY AND ORGONE-RESEARCH appeared, a well-meaning physician said that sex-economy was very important and quite correct, but "what on earth did it have to do with cancer?" He thought it a mistake to talk about cancer in the first number of the Journal; that would only prejudice people against sex-economy, he reasoned. Many others show astonishment and incredulity when I call cancer a sexual biopathy or a sex-starvation scourge. These reactions show that the central point of our work has not been grasped:

The diseases resulting from sexual stasis are severe biopathic diseases of the organism. Cancer biopathy is one of the diseases in which the chronic disturbances of the sexual economy express themselves. Cancer is a sexual biopathy or sex-starvation dis-

ease. Therefore, sex-economy and cancer research are inseparable. "Character-analysis," "vegetotherapy" and "orgone therapy" may appear as different therapeutic methods, but they are, basically, *one and the same biotherapy,* working in a *unitary* organism. They have a common root in the biosystem. Their superficial differentiation corresponds to the superficial differentiation of the total organism into biophysical, characterological and physiological functions.

I had the patient examined by a gynecologist. This examination confirmed my diagnosis of vegetative shrinking: The uterus was very small, the ovaries could not be palpated on rectal examination. The breast glands seemed to be completely undeveloped. Whether we are dealing here with an atrophy or a primary underdevelopment of the sexual organs is, of course, difficult to say. The gynecologist thought it was a matter of primary hypofunction of the ovaries. Our theoretical concepts do not admit of the assumption of such a primary and isolated ovarian disturbance. For the ovaries do not function independently, but are a part of the total functional system of the autonomic life apparatus and dependent on it. On the basis of the sexual history of the patient, I am inclined, therefore, to consider the underdevelopment of her breasts and genital organs an *atrophy of disuse.* The question as to what extent endocrine glands may play a primary role or to what extent they are only executive organs of the total plasm function cannot be definitely answered at this time.

In addition to the orgone therapy, I treated the patient vegetotherapeutically. Very soon, the patient began asking a series of questions: "Does sexual intercourse hurt?" "When are you going to rape me?" (Like so many other chronically abstinent people, this patient suffered from intense rape phantasies. She was convinced that a woman could not stay alone in a room with a man without being raped). "Does the man move the penis in the vagina? Wouldn't that hurt?" "What does one do when one gets too many children?" (She knew nothing about contraception.) "Does a woman have to give in to a man if he wants satisfaction? I dread it." The patient was ignorant with regard to the most primitive questions of sex life. As a child she had kept asking her mother questions but had been rebuffed, had stopped asking anybody such questions and now believed that one was not supposed to know "such things." She had developed a strong fixation to her father. He was a strict authoritarian disciplinarian and moralist who had immediately suppressed the first adolescent impulses in the girl. Soon after that, she had developed perverse phantasies which made her suffer a great deal. The main content of these phantasies was brutal violation. This led to panicky fear whenever a boy came near her. Even then, at puberty, this anxiety was accompanied by spasms of the genital apparatus. Later on, they became a chronic complaint. More and more, she avoided men and became increasingly lonely.

She had absorbed the usual distorted concepts of sexuality and had anchored them characterologically: Sex is evil, a terrible sin against God. One has sexual intercourse only in marriage, and even then only in order to have children. (Of course, everything she saw all around her contradicted this.) The man violates girls in order to "still his lust." Women have no sexual desires, they only bear children. They have sexual intercourse only because the man "needs that sort of thing." If one masturbates, one becomes a cripple, an idiot. (Therefore, she never really masturbated, only always kept her hand at the genital at night, in a stereotyped manner.) Man is different from the animals in that he is not sexual. Everything sexual is animal-like and has to be fought. One must cultivate "higher values" and must not have "bad thoughts."

Of course, she did have "bad thoughts," felt guilty about them, tried to repress them, and developed "worse" thoughts. Even as a child she developed brutal sadistic phantasies which scared her, so that she tried to suppress them. She had impulses to bite men's penises off or to tear them off. At puberty, when she was about to dance with a boy, the impulse to choke him would break through into her consciousness. This made her withdraw still more. Her father warned her against venereal diseases, making her believe that sexual intercourse would inevitably result in venereal disease. He did not mention how one could protect oneself against it. Thus she was, helpless, left to her own devices, torn between longing for love and fear of it. This led her into dangerous situations. Her curiosity made her approach completely strange men and indulge in various sexual practices only to flee in a panic and withdraw completely for months at a time. That it was her anxiety which led her into dangerous situations is easily understandable. She had the urge to find out whether what she had been told was true. This anxiety was an expression of her urge for sexual gratification. This only confirms what sex-economy has always contended: *Compulsive morality and abstinence create the exact opposite of what they are intended to create: they create sexual criminality and perversions.*

She did not know the anatomy of her genital. Since her genital made her suffer so much, the thought of how it was built and how it worked was with her almost constantly. It would come to her during perfectly harmless conversations with male or female acquaintances. And so she had again to take flight and withdraw. Only once, at the age of 20, had she felt more deeply for a boy and attempted to break through. But she soon gave up. She "went to pieces." The genital excitation became so intense, and the genital spasm became momentarily so violent that she wanted to commit suicide. She could not conceive of the sexual act as other than a brutal violation.

As early as puberty, her tremendous sexual stasis impaired her working capacity. Whenever she became interested in her work, compulsive sexual thoughts would intrude. Apparently, the emotional stimulus of the work simultaneously stirred up the dread sexual excitation. *Sexual stasis is the most important cause of work disturbances in puberty.* As time went on, her working capacity kept decreasing, until the patient reached a stage of complete emotional emptiness. During the past two years or so, the emotional emptiness had developed into somatic shrinking.

In these first attempts to treat a shrinking biopathy vegetotherapeutically I started out from the following premises: Carcinomatous shrinking as well as the cardiovascular biopathy, the "stasis neurosis," are based on sexual stasis.[2] Nevertheless, there must be an essential difference between the carcinomatous and the cardiovascular biopathy. Cancer characters show predominantly mild emotions and characterological resignation. Hypertensives, on the other hand, people who suffer from chronic vascular contraction, are "emotionally labile," more or less explosive, characters. This is expressed in their acute anxiety attacks; on the other hand, I have never seen cancer patients with violent emotions, explosions of anger, etc. In spite of their common basis, sexual stasis, these two biopathies show essential differences. The decisive factor here is *how the organism react, to the sexual stasis* once it has come about.

In exploring new connections, we are

[2] Cancer and cardiovascular disease are the most frequent causes of death. *Cf.* Thorburn, Wm. F., "Mechanistic Medicine and the Biopathies." *Internat. J. of Sex-economy and Orgone-Research,* 1, 1942, 257.

again and again forced to make certain assumptions which the disease pictures impress on us, without being able to say with certainty that these assumptions are correct. We have to leave it to further experiences to confirm or refute our assumption. The clinical comparison of cancer biopathy and cardiovascular hypertension necessitated the assumption of a basically different energy process in the two:

In the cardiovascular biopathy (stasis neuroses due to abstinence) *the sexual excitation remains alive,* biologically, physiologically and emotionally. That is, the biological core of the organism, the autonomic vital apparatus, continues to produce energy to the fullest extent. The organism, in its state of contraction, reacts to this with outbreaks of anxiety or anger and with somatic symptoms such as hyperthyroidism, diarrhea, tachycardia, etc.

In cancer, on the other hand, the biological core reduces its energy production. Thus, as time goes on, the excitations and emotions become weaker and weaker. Here, the energy household is disturbed far more severely than in such neuroses as hysteria, in spite of the much more conspicuous symptoms of the latter. Functionally speaking, an eruption of anxiety or anger is still a *discharge* of energy, pathological as it may be. *Chronic emotional calm, on the other hand, must correspond to a depletion of energy in the cell and plasma system.*

Though with some hesitation, I cannot help speaking here of "*suffocation of the cell energy system.*" Character resignation must correspond to a gradual cessation of the energy functions of the vital apparatus. I would like to illustrate by an analogy:

In a running brook, the water changes constantly. This makes possible the so-called self-purification of the water; dirt is soon dissolved—a process which is as yet not understood. In *stagnant* water, on the other hand, processes of putrefaction are not only not eliminated, but furthered. Amebae and other protozoa grow poorly or not at all in running water, but copiously in stagnant water. We still do not know what this "suffocation" in stagnant water, or in the stagnant energy system of the organism, consists in; but we have every reason to assume the existence of such a process. It can be no accident that cancer cells develop so readily in organisms in which the energy no longer flows freely. Apparently, the cancer biopathy—in contradistinction to other biopathies—begins with this calm in sexual and emotional life. While the previous history of cancer patients frequently shows numerous symptoms of stasis anxiety, they are very rare in the *mature,* or cancer stage. There seems to be a sharp reduction of the *biological energy metabolism* which in the healthy person is so vividly reflected in the function of the orgasm. These assumptions seem very important and deserve thorough investigation.

It should not be assumed that the organism accepts the gradual extinction of the energy system without a fight. At a time when the orgonotic excitation of the total system decreases, the excitation may still be intense in individual cells or cell systems, just as a suffocating organism defends itself against the final relaxation by clonisms. That is, even at a time when the *total* organism has lost its capacity for excitation and for energy metabolism, *individual cells may still show orgonotic overexcitation.* It goes without saying that such isolated excitations, which no longer take place in connection with the excitations of the total organism, can no longer be physiologically normal. They must exert a harmful influence on the cell *structure.*

I shall interrupt this discussion here in order to go back to our patient. At any rate, orgone physics promises to provide important insights into the affective function of the cells and its relation to orgone energy metabolism. For example, the orgonotic lumination of bions reveals important connections with the phenomena of cell lumination and cell excitation in the organism.

The affective and energy behavior of our patient fully corresponded to the assumptions just described. She kept asking about sexual matters, but there was no urge or excitation behind the questions. A patient with anxiety hysteria, for example, would have asked the same questions with the greatest excitation, or she would have repressed them and developed anxiety; the *emotional* significance of the questions would have been immediately evident. Not so in our patient. Everything she said or asked about was *flat,* as if devoid of interest, in spite of the fact that these things filled her life. Her phantasies were cruel, but she herself seemed untouched by them and superficial. Soon she began to complain herself about this superficiality, about the "corpse-like" quality of her way of experiencing things. She felt that she was unable to establish genuine contact with anything or anybody. This emotional calm of the cancer character is entirely different from the coldness and contactlessness of the compulsive character; in the latter, strong energy impulses are inhibited by the emotional block, while in the former the energy is simply lacking.

Precise observation of the patient's behavior contradicted the assumption that there were repressed affects in the biological depth. Not only where there no affects on the surface; *there were no affects in the depth either.* The breakthrough to the orgasm reflex succeeded with surprising ease; but again, there was hardly any affect connected with it. *Affects are the expression of biological cell excitation.* If, in the case of a patient with stasis neurosis and anxiety, one breaks through the respiratory inhibition, strong excitations inevitably and immediately appear. But this was by no means the case in our patient. Though the correction of her respiration over a period of two months resulted in spontaneous vegetative movements, it produced no strong affects. While the stasis-neurotic patient develops an intense fear of the orgasm reflex, our patient was not afraid of it because there was so little energy behind it. In other words, the affective debility reached far down into the biological system.

I was confronted by the question whether it would be possible to dissolve spasms of the genital apparatus in the absence of strong excitations. For it was clear that she could get well only if her sexuality would begin to function strongly. After only two weeks, she began to develop vegetative currents in the genital, though they were weak. With that, the genital spasms became milder and the pain disappeared. But the excitation was so weak that the patient did not develop the usual fear, and the excitation failed to increase. This was an extraordinary finding, and in contrast to the usual observations in neuroses. It confirmed the assumption that in the shrinking biopathy the sources of excitation in the autonomic vital system gradually become extinguished. The extent to which dwindling energy functions can again be revived by orgone therapy and vegetotherapy remains to be investigated.

Resignation without open or latent protest against the frustration of happy functioning, then, must be regarded as one of the essential causes of the shrinking biopathy. *The biopathic shrinking is the continuation, in the realm of cell functioning, of chronic characterological resignation.*

Let us think of the biological, physiological and psychological functions in terms of a wide circle with a center ("core"). The shrinking of the circle periphery then would correspond to the characterological and emotional resignation. The center, the core, is as yet untouched. But the process progresses to-

ward the center, the "biological core." This biological core is nothing but the sum total of all plasmatic cell functions. When the shrinking process reaches this core, then *the plasma itself begins to shrink*. This coincides with the process of weight loss. But long before the plasma function is directly disturbed, the peripheral physiological and character functions are disturbed: first the ability to establish social contact, to enjoy life and pleasure, the ability to work, and then vegetative excitation and pulsation.

The vital apparatus works in layers around the biological core; the biosystem consists of superficial and deeper layers. Such a layering was first found in the character.[3] Correspondingly, there are superficial and deep disturbances of bodily functioning. An *acute* respiratory disturbance will not affect the biosystem. A *chronic* respiratory disturbance, in the form of a chronic inspiratory attitude, will create chronic anxiety; but it will not affect the biological cell plasma function as long as the energy functions of the cells continue, that is, as long as the organism continues to produce strong impulses. When, however, the peripheral character resignation has progressed to the biological core, when, thus, *the production of impulses in the cells itself is affected*, we are dealing with the process of biopathic shrinking. This process will have to be further investigated in schizophrenia, especially the hebephrenic form.

That this process is specific in cancer is now an established fact. The real carcinomatous process is essentially like the protozoal life in a pool where there is no movement of water but ample growth of protozoa. Unfortunately, these processes in cancer can only be deduced and not directly observed microscopically. Thus there is a gap without *immediate* observation between characterological and biological affective debility and that carcinomatous process in the cell plasma which—in the form of vesicular, bionous disintegration—we can observe microscopically.

We shall now turn to these pathological processes in the cells and the tissues. In so doing, we shall remember an important fact which is overlooked by orthodox cancer research: No simple scar, wart, injury or chronic irritation can lead to cancer *unless* there are already present basic disturbances of vital functioning in the core of the biological system which then, secondarily, take hold of the local injury. The question is: *how does this take place?*

II. THE RIDDLE OF THE DEVELOPMENT OF THE CANCER CELL. THE DEVELOPMENT OF PROTOZOA: THE KEY TO THE UNDERSTANDING OF THE CANCER CELL.

Among the many unsolved problems presented by the cancer scourge hardly any has excited as much curiosity, among physicians and laymen alike, as the question of the origin of the cancer cell. Healthy tissue is "at rest," that is, the individual cells live together in an organic harmony and collectively fulfill the functions of the respective organs, such as taking up food, digestion, excretion, respiration, sexual excitation and gratification, etc. In brief, the cells are subordinated to the organ functions; they function in the sense of guaranteeing the vital functions of the total organism. Cancer tissue develops from *seemingly* healthy tissues. Its chief characteristic—according to traditional concepts—is this: one or more cells which were at rest begin to get "restless"; they divide rapidly, become rampant and grow into large heaps, thus forming the "cancer tumor." In contrast to healthy tissue cells, cancer cells are mobile. Dividing rapidly, they grow into the surrounding tissues, thus destroying them. They are rightly called "infiltrating" and "destructive." Let us concentrate first

[3] *Cf.* Wilhelm Reich, CHARAKTER-ANALYSE. 1933.

on the one all-important question: *How is it possible that an immobile cell, living and functioning properly within the tissue, changes into a mobile, "wild" cell which leaves the tissue and destroys everything it meets in its path?* That this happens is all the more remarkable in that the cancer cell itself has a low vitality, that is, it disintegrates very readily.

Up to now, the jump from the healthy cell to the cancer cell has remained a riddle. The characteristics of the healthy cell are very well known. The forms and many characteristics of the cancer cell are also fairly well known. But one knows nothing about what happens in between the two, nothing about how one is transformed into the other.

About six years ago, bion research, by way of a rather peculiar detour, succeeded in solving this riddle. The solution of this one most important riddle opened many avenues of approach to an understanding of cancer as well as to the fight against it. The most important finding was this: *The belief that the cancer cell develops directly out of healthy cells is erroneous.* Long before the development of the first cancer cell in the organism, there are a series of pathological processes in the respective tissue and its immediate surroundings. These local processes, in turn, are induced by a general disease of the vital apparatus. Thus the development of a cancer cell in a certain spot is in reality only *one* phase in the development of that general disease which is called "cancer." This general systemic disease we term *carcinomatous shrinking biopathy*. The cancer tumor is not even the most important part of the cancer disease. It is only the most striking one and up to now has been the only palpable finding in cancer biopathy. The discovery of the shrinking biopathy is so important because it turned our attention to that which is essential. If, as we know now, the general disease, and not the local tumor, is the essential thing, then, logically, the treatment of cancer must also be a *general* one; it cannot be restricted to the small spot in the organism where a tumor happens to make its appearance. The ignorance of the *general* disease "cancer," and the erroneous belief that the local tumor is the actual disease, is the reason why the fight against cancer has made no progress.

Let us return to the question of what takes place in the tissue *previous to* the development of the first fully developed cancer cell. In order to answer this question, we must first get rid of some methods which have *handicapped* cancer research, and learn some new ones:

a) We make it a habit to examine healthy and cancer-suspect tissues in the *living* state, not, as is customary, in the *dead* state, fixed and stained. The fixed stain preparation may serve as control. But the living preparation shows findings which never could be made in the dead preparation.

b) We make our observations with a magnification of at least 2000x. This is essential, because otherwise the observations which alone will explain the development of the cancer cell cannot be made.

c) We often repeat and practice our observations in excreta (sputum, feces, urine), living blood, skin cells, in short, all available cells of the organism.

UNUSUAL FORMS IN CANCER TISSUE AND BLOOD OF CANCER PATIENTS

In healthy living tissue and in healthy blood, examined at 2000x, we find exclusively such cells as are described in the literature as the normal constituents of the organism. Now let us examine blood, excreta and tissues of a cancer patient, say with carcinoma of the lung. We find formed cells and unformed shapes such as we never see in healthy experimental animals or in the tissues or sputum of healthy humans. In particular, we find

striated or *vesicular* structures with a strong *blue glimmer* which look neither like cells nor like bacteria. Some have irregular outlines, as if not formed at all, while others show an elongated, *club-like* or *caudate* shape. We are surprised to find in the sputum what look like caudate, quickly moving and pulsating amebae. *How do ameboid forms get into the lung?* Certainly not through "air infection," for there are no amebae in the air. *They must have developed in the lung itself.* Out of what? Certainly not from germs which happened to have entered the lung. We have learned that in grass infusions amebae develop from vesicularly disintegrating grass through various intermediate stages, and that there are no "germs" in the sense of traditional protozoology. Could it be that the amebae and similar forms developed from disintegrating lung tissue, just as the amebae in grass infusions develop from the disintegrating grass tissue? This is an arresting idea for it explains at one stroke the origin of cancer cells. However, one should hold on to such ideas and make definite statements only after having assembled all the necessary objective proofs for their correctness. (*Cf.* fig. 9, p. 69.)

We have misgivings with regard to our idea: Why has it never occurred to anybody simply to examine the sputum of patients suffering from or suspect of cancer for unusual formations? Undoubtedly, they would have found the presence of amebae in the lungs. If things are that simple, caution is doubly indicated. Let us first examine the literature on cancer. In no comprehensive work on cancer is there as much as a mention of the existence, let alone the form or variety of *living*, mobile cancer cells in living tissues or in excretions. It is almost inconceivable that several generations of cancer researchers should have so grievously erred. So, either our idea is nonsense and the amebae in the sputum have nothing to do with cancer, or—generations of cancer researchers have in fact made a tremendous error.

Let us not gloat over this, but look seriously at all sides of the question. First, do such errors, of commission or omission, occur in science? Undoubtedly they do; more than that, they always precede important new discoveries. Incalculable numbers of women died of puerperal fever at a time when, before Pasteur and Lister, one knew nothing about infection and sterilization. It would have been very simple indeed to develop an old discovery of Leeuwenhoek and to look into microscopes. What kept the physicians of Pasteur's time from using microscopes was nothing but an old, well-established prejudice; it resulted in incalculable deaths. Today every physician or educator is familiar with infantile sexual activities. Yet, before Freud discovered them, they did not exist in the eyes of science. How simple it is today to realize that the chief interest of children is the sexual one.

Considering these examples from the history of science, which could be infinitely extended, we become less hesitant in assuming that a similar catastrophic error has been made by the cancer researchers. But we have to find out just what this error consists in, how it came about; and on the other hand, we must positively prove our concept to be correct. Having come upon the possibility of a gigantic error, we have to face the issue. Either our concept is wrong; then we must admit it. Or traditional cancer research started out from erroneous premises and got on the wrong track; then we have to prove that. To state it right here: *Traditional cancer research does, in fact, start out from erroneous premises and proceeds on the wrong track.*

It is easy to see what a consistent study of the excretions and the blood of cancer patients would mean: It would soon become possible to make an *early* diagnosis of cancer. One would no longer have to wait until the cancer tumor has reached such proportions that the diagnosis by Xray or biopsy becomes possible. In addition, one would gain an insight into the origin of cancer and find ways of curing it.

To prove the basic error of traditional cancer research is the same thing as to prove the correctness of our concept concerning the origin of cancer cells. If we can understand how the cancer cell develops *from healthy tissue* we can also understand where traditional cancer research failed.

Let us examine the sputum of a patient with lung cancer at magnifications above 2000x, say, 3000x or 4000x. We find a wealth of very small *lancet-shaped bodies* which we did not see at 2000x. They have the same shape and motility as the T-bacilli which we can cultivate from degenerating tissue or blood, or from putrescent protein. They are the same bodies which we find in charcoal bion preparations or in cultures made from any kind of cancer tissue.

Since T-bacilli are the result of tissue degeneration and putrid disintegration, the conclusion is inevitable that a process of disintegration and putrefaction is taking place in the lung tissue. We have to decide the question as to whether these T-bacilli are a *result* or one of the *causes* of the tissue disintegration. One thing is certain: They did not enter the lung from the air. This is easy to prove. For no matter how we try, *none of the known culture media can be infected with T-bacilli from the air.* Only when the cultivated air bacteria (rot bacteria, subtilis, staphylococci, etc.) themselves degenerate, do we obtain T-bacilli. They are easily recognized in the culture. They form a narrow, green-blue margin around the degenerating culture. There is a strong acid and ammonia-like odor. From this margin, pure cultures of T-bacilli can be obtained. The question as to whether the T-bacilli precede the cancer or are a result of it, or both, can be answered experimentally. More about this later.

In the sputum of the lung cancer patient, we also find blue, contractile forms of diverse shapes which are absent in healthy lung tissue. They are *PA bions.* They, too, must have developed in the lung. Like the T-bacilli, they cannot be cultivated from the air. We know that they are PA bions because they have the same paralyzing effect on the T-bacilli as the experimental PA bions from earth or coal. A new question arises: *What is the connection between these large blue bions and cancer?* The longer and the more exactly we observe, the more complicated things become. Nevertheless, the answer will prove simple.

AUTOINFECTION OF THE ORGANISM DUE TO TISSUE DISINTEGRATION

The formations found in the sputum derive from the organism itself. We have to find out how they develop. They are the product of a tissue degeneration and act like an *autoinfection* of the organism. To make sure, we examine other excretions in cancer patients, urine, feces; secretions from vagina and uterus; epithelium from skin cancers; tissue from spontaneous cancer tumor in mice. The more cancer tissues of diverse origin we examine, the more certain become our conclusions:

a) The fully developed cancer cell is only the final phase of a long series of pathological tissue changes which hitherto have remained unexplored;

b) There are a number of typical phases of tissue disintegration and of the development of certain forms which are not to be found in healthy tissues;

c) The first phase of carcinomatous tissue degeneration is the loss of normal structure through the formation of vesicles;

d) The vesicular disintegration of the tissue results in two basic types of bions:

the blue PA bions and the black T-bacilli;

e) *From these bionous energy vesicles there develop cancer cells, through many intermediate phases to the mobile, ameboid protozoon.*

Whatever cancer tissue we examine, we always find the same forms of departure and transition. (*Cf.* figs. 5-8, 16-19, p. 65 ff.)

Healthy muscle tissue shows a regular striated structure without vesicles. Cancerous muscle tissue shows a vesicular structure (*cf.* figs. 1, 2, p. 65). Healthy living cells show a bluish protoplasma without structure or with fine striation. The same cells in cancer tissue show deep-blue bionous vesicles or tiny black bodies. Healthy cells disintegrate, when boiled in KCl, into large blue bions. Cancer cells, when boiled, disintegrate into T-bodies. The cancer cell, then, differs from normal tissue cells in that it disintegrates not into blue PA bions but into T-bacilli.

No matter from what part of the body the cancer tissue comes or what particular kind of cancer it is (sarcoma, adenocarcinoma, epithelioma, etc.): cancer is characterized by the *vesicular structure of the surrounding tissue* and the various forms which develop into a fully-developed cancer cell or result from the disintegration of the latter. The first step in the development of a tumor is always vesicular tissue disintegration. This justifies the assumption that the infiltrating growth of cancer cells into the surrounding tissue is due not only to already developed cancer cells, but also, even to a higher degree, to a disintegration of the softened tissue in the surroundings. The surrounding healthy tissue must undergo vesicular disintegration before the infiltrating growth of the cancer cells becomes possible. It is a matter of a mutual interaction between already formed cancer tissue and surrounding healthy tissue. The first vesicularly disintegrated cell group develops into cancer cell tissue. This in turn damages the surrounding tissue and causes its vesicular disintegration. This tissue, in its state of vesicular disintegration, no longer offers any considerable resistance to the cancerous growth and itself increasingly develops into cancer tissue. This is the explanation of the typical destructive and infiltrating growth of the cancer tumor. The microphotos of unstained living cancer tissue (*cf.* figs. 4, 7, p. 66 f.) show the gradual transition into dark cancer formations.

The shape of fully-developed cancer cells is typical for all forms of cancer, no matter whether they are found in a bone, a gland or a muscle (*cf.* fig. 9, p. 69). Once one has seen it, one easily recognizes it by its club-like, caudate form. It takes on this shape long before it attains motility. If one finds, in a vaginal secretion for example, elongated, vesicular formations of a club-like shape, with a strong blue glimmer, the diagnosis of incipient cancer is beyond doubt. There is, at this stage, no telling whether or not the disease is going to progress. This depends on many circumstances, which will be discussed below.

These club-shaped bodies cannot be confused with any healthy cell. Only the gastric secretions contain cylindrical cells from the gastric mucosa which on casual observation one might take for cancer cells. The somewhat experienced observer, however, will not confuse the two. Besides these typical club-shaped bodies one finds large round cells the plasma of which shows no structure or is composed of bions of intense dark blue color.

The typical stages of the development of cancer cells, as observed in mice and humans, are as follows:

a) Vesicular disintegration of the tissue. This disintegration is caused by a local spasm and chronic general energy stasis;

b) Organization of the bionous vesicles into heaps ("bion heap");

c) Formation of a membrane around the bion heap;

d) Dissolution of the bions into structureless or striated blue plasma. (This does not always take place; the bions may keep their original form);

e) Formation of club-shaped cells;

f) Development of motility in the fully developed club-shaped cells. The movements cannot be seen at a magnification of less than 3-4000x. They are slow and jerky, from place to place;

g) Liquefaction of the plasm and with that development of flowing ameboid protozoa. In human cancer, the development very rarely proceeds to this point, because usually death occurs before this stage is reached. In mice, especially mice which have developed artificial cancer as a result of T-bacilli injections, these ameboid forms are seen much more frequently. The cancer cells move by way of rhythmic contractions or by flowing from place to place. Many cancer cells have a tail and move in the manner of fish. (This was recorded on movie film.) The fully-developed cancer cells show an infinite variety of form. For reasons as yet unintelligible, the small cells are much more malignant than the large ones. The most malignant form is the small-cell sarcoma in youth.

The development of a cancer tumor, then, corresponds to a *protozoal self-disintegration and autoinfection of the organism*. To put it differently: *Individual tissues of the metazoal organism develop into protozoa* of different size and shape. If this process were not stopped by early death, the cancer mouse or the cancer patient would change completely into protozoa. The fatal accompaniment of this metamorphosis of tissues into protozoa is the typical cancerous process of putrefaction. This putrefaction of the organs and the blood will have to be discussed separately. In bion research, it makes little difference whether the cancer cells develop from epithelial tissue, gland tissue, connective tissue or bone; the basic process is always the same. Thus, the usual differentiation of cancer forms (epithelioma, adenocarcinoma, glioma, etc.) loses much of its significance.

THE FUNCTION OF THE ORGASM IN THE ENERGY METABOLISM OF THE CELL

The biopathic shrinking process must of necessity affect the process of local tumor formation. Vegetotherapeutic observations show *local spasms* and *disturbances in the biological charge* of the tissues to be the most immediate basis of tumor development. The *respiratory inhibition*, on the other hand, forms the basis for the general shrinking of the organism. These processes explain the disturbances in the total organism and in the individual organs, but they do not explain the disturbances of the *cell* functions in the affected organs. In a rather devious way, this problem led back to the old question: *What is the function of the sexual orgasm in the energy metabolism of the cell? Why has the metazoon developed this cardinal function, and on what biophysical processes in the cells is it based?* Such questions may seem superfluous or naive. Yet, they are of decisive significance.

Sexological research before sex-economy did not even raise this question, and sex-economic research thus far has been unable to answer it. We cannot retreat to the convenient mystical standpoint that man differs from the animals by being "asexual" or that "one can exist without the orgastic function." The damages to humanity caused by orgastic impotence are too widespread and too disastrous to be overlooked any longer. Sex-economy has long known the fact that the orgasm determines the energy equilibrium of the organism, without, however, understanding this fact. We only knew that the orgasm regulates the energy household and that orgastic impotence causes biopathies. But we did not know *how* the orgasm

fulfils this function, or, in other words, what causes the orgastic (orgonotic) discharge *in the cells*. Sex-economic cancer research unexpectedly led to the solution of this important question:

The local cancer tumor develops in spastic and poorly charged, that is, in suffocating tissues. This process must have a pronounced effect on the individual cells. Chemical investigations have provided many important findings here, such as the production of lactic acid in cancer tissue, the excess of carbon dioxide which points to a process of suffocation, etc. Bion research adds to the chemical viewpoint the energy viewpoint, in other words, that of orgone physics. It shows that energy stasis leads to a bionous disintegration of the cell substance, and that the cancer cell develops secondarily from the resulting bions. Thus we have to investigate the question: In what manner does energy stasis in a tissue lead to a bionous disintegration *of the cells?*

Every cell, with its nucleus, plasm and orgone energy field, forms a tiny but complete "orgonotic system." As every cell contains orgone energy, its structure must be correlated to its orgone charge. It is not difficult to see what this correlation is: The *nucleus* is the most important part of the cell and the one containing the largest amount of energy. Plasm without a nucleus is not viable; on the other hand, cells can live with a minimal amount of plasm, as, e.g., the male sperm cells. The nucleus is the "vegetative center" of the individual cell, just as the autonomic nervous system forms the "biological core" or "vegetative center" of the total organism. The nucleus and the autonomic nervous system are the parts richest in energy in their orgonotic systems, cell and total organism, respectively.

The nucleus is, energetically speaking, more vigorous than the cell plasm. All essential biological processes and functions originate in the nucleus. Thus, cell division begins with the division of the nucleus which is then followed by the division of the plasm. Amebae in the process of dividing often live for hours with a divided nucleus, that is, two nuclei, before the body is divided into two amebae.

The German biologist, Richard Hertwig, was the first to investigate and formulate the relationship between nucleus and plasm in his now famous *"nucleus-plasma-relation."*[4] It had been known for a long time that most cells, at the time of division, show a certain size which varies only within very narrow limits. *After* division, the daughter cell grows to the size which the parent cell showed immediately *before* division. Classical biology considers a normal nucleus-plasma-relation that relation which the cell shows immediately *after* division. According to Popoff, a young daughter cell grows evenly up to the time of division. Until that time, the nucleus grows relatively less rapidly than the plasm. Only then does the nucleus suddenly begin to grow ("growth of division"), so that immediately preceding the division, it attains, like the plasm, about double its previous size. This means that after division—when the growth of the nucleus lags behind that of the plasm—the nucleus-plasma-relation is shifted to the advantage of the plasm: there is more plasm than nucleus. This creates a tension in the cell which makes the nucleus grow and re-establish the normal nucleus-plasma-relation. Hertwig assumed that it is this tension which not only causes the growth of the nucleus but also initiates the division.

On the basis of our orgasm formula, we can add: ***Just previous to division, the cell is mechanically tauter and more highly biologically charged than after division when it is smaller.***[5] The nucleus-plasma-relation previous to division is shifted to the advantage of the nucleus because the nucleus is orgonotically stronger than the plasm. The relation of the *mass* of nucleus to mass of plasm remaining the same, the *orgonotic* relation must shift considerably to the advantage of the nucleus. The high relative tension and charge of the nucleus then causes division. As we know, the process of division follows the formula of tension and charge and leads to a *discharge* in the process of division and to a *relaxation* in the daughter cells. We now have to see what all this has to do with the problem of the cancer cell.

In the dead, stained tissue section, cancer cells are diagnosed from the following characteristics: The nuclei are arranged in an irregular manner; there are numerous "mitoses" (divisions of nuclei); the nuclei are extremely rich in chromatin, large and close together; the nuclear substance seems to outweigh the plasm substance. If we try to coordinate this finding with the orgone physics of cancer cell formation, the next question is:

Can Hertwig's nucleus-plasma-relation be expressed in terms of orgone biophysics? The answer is Yes. The nucleus is the orgonotically stronger system of the cell, the plasm the weaker system. There is a difference between the orgone charge of the nucleus and that of the plasm. This is evident from microscopic examination. The nucleus shows all the orgonotic characteristics to a higher degree than the plasm; it has a stronger radiation and bluish coloration. Around the cell there is an *orgone energy field;* this is the orgone-weakest part of the "total orgonotic system" of the cell. It is a basic law of orgone physics (contrary to electrophysics and mechanics) that *the stronger orgonotic system withdraws energy from the weaker system and attracts it.* This fact is of utmost significance and throws light on important, hitherto unsolved questions. For example:

a) What holds the cell together?

b) How is it possible that—apart from the period of division—the nucleus-plasma-relation remains practically the same, that, in other words, the nucleus is always stronger in orgone energy than the plasm? Since every organism constantly radiates orgone, why does it not gradually lose its orgone charge completely?

The answer is as follows: The nucleus is the functional energy center and the energy source of the cell, its "autonomic nervous system," as it were. The plasm is the reservoir of the food and the executive organ of the impulses from the nucleus, as the organs of digestion and locomotion in the metazoon are the executive organs of the autonomic apparatus. *The nucleus constantly withdraws orgone energy from the cell plasm,* energy which is brought to the cell by way of nutrition and respiration. In this way, the nucleus maintains an orgone charge higher than that of the plasm. The nucleus-plasma-relation has to be evaluated not only from the point of view of matter, but also from that of energy. When the plasm grows in the interim between two cell divisions, orgonotic matter is accumulated in the plasm; at a definite point, the nucleus grows rapidly, thus changing the relation in charge.

Thus we find that during the phase *between* two cell divisions (two orgonotic convulsions) *the cell constantly takes up much more orgone than it discharges.* This—and not chemical material processes—determines the growth of the total cell up to the time of the next division. This preponderance of the energy flow in the direction outside → nucleus necessarily leads to an *orgone excess* and with that to a reversal of the direction, namely *nucleus → outside. The discharge of an excess in biological energy, however, takes place*—in the whole animal and plant world, in the protozoon as well as the metazoon—*through a convulsion of the*

[4] *Cf.* Hartmann, ALLGEMEINE BIOLOGIE, 2nd ed., 1933, p. 364 ff.

[5] *Cf.* THE FUNCTION OF THE ORGASM, p. 253 ff.

total plasma, in other words, the orgasm. Thus, the statement that the orgasm is a basic cell function, the *"regulator of the energy household of the organism,"* is not based on speculation, but on orgone-physical findings. The sexual orgasm of the metazoon as well as the individual cell division takes place according to the four-beat: tension → charge → discharge → relaxation. The "orgasm formula," then, is identical with the "life formula": cell division is an orgastic process in the strict sense of *equalization of excessive biological energy.* The orgasm is not a caprice of nature, not a burdensome function as seen by unsatisfied and biologically rigid (orgastically impotent) individuals; it is the regulator of the household of biological energy. *The orgasm discharges the excess of orgone energy which periodically accumulates in the cell nuclei.*

Thus the study of the mysteries of the cell functions provides strong support for our orgasm theory. On the other hand, it is capable of explaining cell functions which have hitherto remained incomprehensible: The orgasm (orgone discharge by way of convulsions) is the counterpart of the accumulation of orgone which takes place in any process of growth. When the process of growth comes to a standstill, that is, when the production of orgone energy *excesses* in the biological nucleus gradually ceases, the orgasm also gradually loses its significance. It diminishes, becomes less frequent, and finally disappears altogether. This, however, is the main characteristic of normal aging, that is, involution of the organism. For this reason, the ascending part of life is strong in sexuality, and the descending part weak. This is true of individuals as well as generations. There are periods of flourishing and periods of dying in cell generations. Much remains obscure here. Let us go back to the energy processes in the cancer cell formation.

I would like to compare the precancerous cell suffocation with an analogy from human living. Let us imagine a group of people under favorable conditions. Each individual has sufficient space to move in. The individuals cooperate with each other, help each other, are free from anxiety, and function fully in every respect. But let us assume that the same group of people is confined to a small space, and that, in addition, a fire breaks out. There is panic. This panic is nothing but a revolt of the life impulses against the threat of extinction. There is no more order; only disorderly reactions. People are being trampled on. The panicky fear has not only done away with all orderly functioning but has given rise to a new way of functioning, that of panic, which is deadly. This process is analogous to that of the development of wild cancer cells in suffocating tissue.

The chronic contraction of the organism prevents normal respiration and normal charge and discharge of orgone energy in the cell plasm. At first it contracts, then it begins to shrink. The chemical processes of metabolism are disturbed. The excess of carbon dioxide causes a condition similar to that of suffocation in a metazoon. In suffocation, the autonomic system reacts to the threatening extinction by violent convulsions, that is, disordered hyperactivity.

It is logical to assume that the nuclei develop such an overexcitation and disordered activity when the functioning of the plasm is reduced and the plasm itself begins to shrink. As has been pointed out so many times, the total organism as well as the individual cell are governed by the same basic laws. Normally, the nucleus forms a functional unit with the plasm. In the process of suffocation in the plasm, the nucleus behaves quite differently from the plasm. The nucleus, being the stronger orgonotic system, is still capable of "fighting" while the plasm, the orgonotically weaker system, has already given in. Thus,

the nucleus-plasma-relation shifts rapidly and dangerously in favor of the nucleus: the energy excess in the nucleus as compared with the suffocating plasm is out of all proportion. The nucleus, in a condition of excessive charge, has only one way of reacting: *lumination and division.* While in the process of shrinking the biological orgone radiation of the plasm and blood systems decrease, the mitogenetic radiation of the nuclei which are threatened with suffocation increases enormously. Klenitzky, for example, found this to be the case in carcinoma of the uterus; Gurwitsch found increased radiation and induction in tumor pulp. *The nuclei try to make up for the failure of the total organism:* they take over the function of energy *discharge,* a function which the total organism, due to orgastic impotence and the contraction of the plasm system, is no longer able to fulfill. *The natural orgastic convulsions of the total plasm system are replaced by an energy discharge on the deepest biological level in the form of nuclear lumination and division.*

This explains, in a simple way, the great number of cell divisions ("mitoses") in cancer tissue. Since these divisions can no longer take place in the normal manner, the nuclei are of various sizes. Due to the disturbed plasm function, the formation of the nucleus is also disturbed: it disintegrates into individual bions which show a strong radiation. This bionous disintegration of the nucleus extends to the whole cell and even beyond it, to neighboring cells, and leads to the reduction of the cells into a formless heap of bionous vesicles; in the dead stain preparation these appear as dense, massed nuclei and as "chromophilia." From this bion heap the protozoa which are called "cancer cells" develop; they do this with the help of the orgone energy which no longer functions in harmony with the total organism. The metazoon ceases to function and the protozoon begins to flourish, as in a pool of stagnant water where there is no longer an energy metabolism. *Life reverts to the lowest biological level.* Where a metazoal organism can no longer exist, a protozoon, and certainly a bion, can still function.

The cancer tumor, then, is the ultimate expression of a severe disturbance of the orgonotic equilibrium and of the unitary functioning of the organism, on the basis of orgastic impotence. It results from a rebellion of the affected nuclei against the processes of suffocation and shrinking in the plasm. This is what causes the "wild cell growth." This process in the cells is analogous to the disturbance of the autonomic system in an acute anxiety attack, as for example in anxiety neurosis. We are fully justified in speaking of an *anxiety attack in the nuclei of suffocating tissue.* In anxiety neurosis, the anxiety attack comprises the biological core *and* the biological periphery. In cancer, the anxiety attack takes place in the cell nuclei alone, while there is emotional calm in the periphery. In anxiety neurosis, the anxiety takes hold of the total organism. In local cancer tumor formation, the anxiety attack is restricted to a tissue, and even there only to the nuclei. In anxiety neurosis, the whole organism is fully active. In local tumor formation, the total organism is in the process of dying off; only the nuclei have remained strong and capable of developing anxiety. The mechanism of the biopathies which result from sexual stasis, then, is in the last analysis a pathological cell mechanism.

The local process is a result of the general shrinking biopathy of the organism. The shrinking process itself takes place in three typical phases:

1. Phase of contraction. This begins with a chronic incapacity of vagotonic expansion which expresses itself characterologically as resignation. Its physiological characteristics are muscular spasm, pallor of the skin, weak biological charge of the

tissues, orgastic impotence, and anemia. This first phase is not specific of cancer biopathy, but is the same in all biopathies.

2. *Phase of shrinking.* This phase is characterized by shrinking of the erythrocytes, general weakness, loss of biological resistance in the total organism, loss of weight, and finally general cachexia.

3. *Phase of putrefaction.* This is characterized by loss of orgone charge in the tissue cells, transformation of the cancer substance into putrid matter, rapid development of rot bacteria (putrid disintegration), disintegration of the rot bacteria into T-bacilli, general T-bacilli intoxication, putrid bed sores, putrid odor, death.

The manifestations of the shrinking biopathy are identical with those of normal involution in old age, that is, with the gradual dying-off of the organism. The organism slowly shrinks in old age and undergoes putrefaction after death. ***Cancer biopathy represents this process in a premature and accelerated form.*** The cancer death is a premature but regular death. What is pathological in it is the prematurity and the acceleration, and the fact that putrefaction sets in while the organism is still alive. In an organ which, over a period of decades, is in a state of contraction, which breathes poorly and functions poorly orgonotically, death processes set in: orgone loss of the tissues and their cells, vesicular disintegration, formation of rot bacteria and T-bacilli. This disturbance affects primarily the blood system, and with that the total organism. The autonomic vital apparatus gradually shrinks. This process is the result of a disturbed sex-economy of the organism.

It takes place in the organism long before it produces *external symptoms* which are palpable to a mechanistic pathology. For this reason, the diagnosis of the local tumor ***always comes too late.*** For the same reason, ***local therapy*** by surgical operation, Xray or radium does not reach the cancer disease. The extirpation of a tumor may be ever so thorough, but the process of putrefaction is not touched by it. These facts are of extreme importance for a future prevention of cancer by orgone. Only when we are in a position to attack the general process of shrinking and putrefaction are we entitled to speak of cancer ***therapy***. This principle follows from the bion experiments in cancer mice and underlies the orgone therapy experiments in cancer at our Institute.

It is well known that the cancer cell is biologically weak and disintegrates readily. The cancer tumor in itself is harmless unless it develops in vital organs (brain, liver, etc.). For this reason, people with small cancer tumors often continue their normal life, without feeling ill. Many old people have cancer tumors which cause no complaints and which are not discovered until the post-mortem examination. The typical cancer pains and the general weakness do not set in until the *total organism* is affected to a considerable degree. After that, the deterioration is rapid.

Disintegrating cancer tissue always is putrid and has a putrid smell. The end-product of this disintegration is masses of T-bacilli. The biological weakness of the cancer tumor cells, therefore, constitutes the greatest danger for the patient, for the more cancer cells disintegrate, the more severe and widespread is the T-bacilli intoxication. In the case of orgone therapy, on the other hand, this fact constitutes a great advantage: ***the tumor can be easily destroyed.*** The difficulties of the orgone therapy of today do not lie in the destruction of the tumor but in the ***elimination of the products of disintegration from the body.*** In order to master this difficulty we have to know the nature of the products of disintegration. As we have already seen, an experiment points the way: If we boil healthy tissue, it disintegrates into

blue bions; if we boil cancer tissue, it disintegrates into *T-bacilli*. The blue bions have a beneficial effect in the body, the T-bacilli an injurious effect. ***In orgone therapy, therefore, the problem shifts from that of the destruction of the tumor to that of the neutralisation and elimination of the products of disintegration.***

Of course, the putrefaction of the organism can not be observed in the organs but only in the blood and the excretions. Since putrefaction is always preceded by shrinking and bionous disintegration, we have to examine the form and function of the erythrocytes. Healthy erythrocytes are taut and, at a magnification of at least 2000x, show pulsation. Erythrocytes in the process of shrinking are smaller, often not oval but round; the pulsation is weak or altogether absent. They are not taut, but often show a shrunken membrane. Healthy erythrocytes have a wide, intensely glimmering blue orgone margin; shrinking erythrocytes show a narrow and pale orgone margin. If the shrinking process has progressed to the point where shrunken membranes are immediately observable (formation of T-spikes, "poikilocytosis"), we test the resistance of the red cells in physiological salt solution. Healthy red cells retain their normal shape up to half an hour or longer. Shrinking erythrocytes, or those with an increased tendency to shrink, often disintegrate within a few minutes or even seconds, show an irregular membrane and the so-called T-spikes (*cf.* fig. 20, p. 81). The presence of T-spikes points to an advanced cancerous degeneration. "Cancerous" here means nothing but shrinking (sympatheticotonia of the erythrocytes). Healthy erythrocytes disintegrate (slowly in salt solution, rapidly on autoclavation) into blue bions, cancerous erythrocytes into T-bacilli. Thus our tests result in a cancerous ***T-reaction*** compared with the normal B-reaction (*cf.* figs. 6, 9, p. 210 ff., Internat. J. Sex-economy, 1942).

Healthy blood gives no cultures of bacteria in bouillon. ***Cancerous blood gives cultures of rot bacteria and T-bacilli.*** These organisms can also be found by direct microscopic examination (at a magnification of at least 2000x) in the blood of cancer patients.

All these findings make the blood particularly suitable for an early recognition of cancerous processes. I venture the assumption that the blood is the first system which is affected by a general condition of contraction and later shrinking of the organism. This is not surprising in view of the fact that the blood is the "sap of life" which connects all organs into *one whole* and nourishes them. The blood also plays the most important role in the orgone therapy of cancer. For this reason, we must thoroughly understand the orgonotic function of the blood.

Here I would like to mention the usual theory of the spread of cancer tumors to other places in the body. According to this theory, cancer cells from the primary tumor are transported by the blood stream to other organs where they settle down and grow into secondary tumors, the so-called *metastases*. Of course, this theory was arrived at by deduction; the process cannot be observed. The question is: is this hypothesis correct? Our observations and concepts provide a different and more plausible explanation: it is unnecessary to assume that the cancer cells are transported by the blood stream. Since the process of shrinking and putrefaction is a *general* one, it is not surprising that local tumors should develop earlier in one place and later in another. At any rate, the case described in an earlier article [6] revealed the fact that the localization of metastases is determined by local spasms and disturbed biological functioning. For example, there may be first a breast cancer as a result of a chronic tension in the pectoralis muscle, and some-

[6] *See* footnote p. 1. 1.

what later a second tumor at the ribs or the spine as a result of local spasms in the diaphragm. Muscular spasms are a general manifestation of a biopathy and constitute the general tendency to contraction and shrinking. The development of metastases has, of course, to be distinguished from the growth of the tumor into the adjoining tissue, as for example in the case of a cancer of the rectum which grows into the bladder.

This may be the place to mention an assumption concerning the nature of the cancer of the blood system, so-called *leukemia*. Further observations will have to prove or disprove this assumption. If the shrinking and disintegration of the erythrocytes is the most general and the earliest process in cancer, the tremendous increase in leucocytes is easily understood. The function of the white cells is not, like that of the red cells, the maintenance of tissue respiration and the supply of orgone to the tissues. Their function is the defense against bacteria and other "foreign bodies." Wherever foreign bodies (bacteria, dirt, etc.) lodge in the body, there is an accumulation of white cells, leucocytes, lymphocytes and phagocytes; purulent secretion and abscess formation are due to this. Now, when the erythrocytes begin to disintegrate, they turn into substances which are alien to the organism, into "foreign bodies." For this reason, the white cells multiply their defenses, in an attempt to "deal with" the disintegrating red cells. According to this concept, leukemia, the most prominent symptom of blood cancer, is nothing but a reaction of the organism to the shrinking of the red cells and the resulting development of T-bacilli. In accordance with this, one finds leukocytosis also in other diseases in which a shrinking of the blood system takes place. When the white cells dominate over the red cells; when, in addition, the organism has become too weak to supply fully-developed erythrocytes, early death becomes inevitable.

The problem of orgone therapy of cancer, therefore, is this: *Can the process of disintegration of the erythrocytes be arrested or even prevented?* If so, an avenue of approach to the tremendous problem of the prevention of cancer is opened.

In a different connection, we will deal with the fact that the cells of a cancer tumor originally developed not as a symptom but as a *defense* against the pathological process. It will be shown that this is not as revolutionary as it sounds.

Before turning to the curative function of the blood, I have to answer two questions which the reader is bound to raise:

1. *How can one know that the cancer cell develops in the manner described here,* since the process cannot be observed in the organism? The question is pertinent and important. It can be answered. (*Cf.* the detailed discussion of this question, *infra,* p. 23 ff.)

2. *What constitutes the basic error of traditional cancer research?* How is it possible that the processes described here were so consistently overlooked? This is also a highly pertinent question.

Both questions are answered by one and the same fact: *The same omission which constitutes the basic error of traditional cancer research caused also the overlooking of the developmental stages of the cancer cell.* This we shall now discuss.

THE DEVELOPMENT OF THE PROTOZOA: THE KEY TO THE UNDERSTANDING OF THE CANCER CELL

Mechanistic natural science, including mechanistic biology, is caught in the toils of mysticism. As I have pointed out so often, mysticism serves to fill the gaps which mechanism, when it comes to understanding living function, of necessity leaves open. Specifically: mechanistic natural science suffers from the preconceived idea that "cell can come only from cell," "egg only from egg." That eliminates the justified question as to where the *first* egg and the *first* cell came from. The elimination of this basic problem of biology makes it automatically impossible for the mechanist to perceive a series of facts. He assumes that for each and every one of the millions of different protozoa there is a special *"preformed"* germ *"in the air."* Nobody has as yet seen any such germs. It seemed that with the "preformed" germs one could explain everything: tuberculosis, syphilis, pneumonia, etc. But then diseases were encountered in which the explanation by way of "air germs" was not so simple. These are diseases which must be ascribed to extremely small, invisible particles which are on the borderline between living and non-living matter. Such diseases as poliomyelitis or foot and mouth disease are not understood to the present day. For no virus can be cultivated from the air. The *development* of bacteria and protozoa from bionous disintegration of living or non-living matter was unknown. The existence of living organisms in grass infusions was taken for granted, as was the existence of cancer cells in the organism. True, the question of the origin of the cancer cells was raised. Since, however, they (or their "germs") cannot be found in the air, while their existence in the organism cannot be doubted, and since, furthermore, there exists something like a taboo against the assumption of the development of cells from disintegrating tissues, the following was not done:

a) an exact examination of human excretions in their natural condition; and

b) an exact examination of the changes that occur in a grass infusion.

To any mechanistically oriented pathologist the contention that there is something like an autogenous infection, or even a development of protozoa in the organism, sounds *absurd*. He would not even listen to such a thing. *Nevertheless, the processes observable in the development of bacteria and protozoa from disintegrating grass or moss are the key to an understanding of the development of cancer cells and rot bacteria from disintegrating animal tissues.*

The question how it is possible to describe the development of cancer cells within the organism is to be answered as follows: In reality, we observe the development of protozoa and bacteria in grass or moss tissue in all its stages. If the assumption is correct that the amebae in the grass infusion are nothing else but the "cancer cells" of the grass, we can deduce the corresponding processes in animal tissues. This in itself would not be conclusive. Therefore, all the other observations made on the excretions of seemingly healthy and of definitely cancerous individuals, scattered and unconnected as they may be at first, are of the greatest importance. If, now, we observe in the cancer tissue and its surroundings certain processes which are identical with those observed in disintegrating moss or grass, the *combined* observations and experiments become highly probable. They become a certainty if one produces artificial cancer in healthy mice and makes serial examinations in the various phases of the disease. The observations in disintegrating grass tissue, in the excretions of cancer patients, and in the tissues of mice with artificial cancer, then, combine to form a simple and conclusive picture:

1. The cancer cells are the protozoa in bionously disintegrating animal tissues.

2. The amebae and other protozoa in grass infusions are the cancer cells of the disintegrating grass.

3. The problem of the development of cancer cells is identical with the problem of biogenesis.

These three conclusions are enough to make one draw back. But great facts are

always *very simple*. These conclusions make it possible to fill, with findings from the development of protozoa in disintegrating grass, almost any gap left by the impossibility of direct observation.

Between 1936 and 1942, I made grass infusions every year at various seasons. I was struck by the fact that it was extremely difficult or altogether impossible to obtain protozoa from infusions of *fresh, young spring* grass or moss, while autumnal grass or moss always gave an abundance of numerous kinds of protozoa. Such a finding would not impress those who believe in the hypothesis of the air germs. To us, however, it seems extremely important. *It confirms the identity of the protozoon in the grass infusion and the cancer cell in the organism.* For the cancer cell never develops in young, flourishing tissue, but readily in biologically damaged, aging, "autumnal" animal tissue.

I would like to stress the fact that I had never even thought of occupying myself with the cancer problem. It forced itself upon me when, in the course of my bion experiments, I discovered and photographed the development of protozoa from bions in grass infusions. In addition to normal grass tissue and fully developed protozoa, such a preparation contains a wealth of forms which a mechanistic biology cannot define: individual blue vesicles; irregular heaps of such vesicles; heaps which show a membrane only in one spot; and other heaps which already show a taut form but are as yet only partly surrounded by a membrane. There is any number of forms at the margins of the disintegrating tissue which cannot be defined as either "grass" or "protozoon." (*Cf.* figs. 3a, 3b, p. 66, and 8a, p. 68.)

Here I would like to relate an interesting little occurrence. In 1936, I asked the plant laboratory of the Oslo University for a culture of amebae. Naively I asked, "How do these protozoa get into that infusion?" I had forgotten that there was a "germ theory." The assistant looked at me in surprise, and said after a while, with a trace of contempt for my biological ignorance, "Why, from the germs in the air, of course. They settle in the grass." After that, I made hundreds of air germ cultures on various media, without ever seeing the germ of an ameba or an ameba itself. As time went on, I began to feel less badly about my "biological ignorance."

Another occurrence will show the reader that the human organism has correct knowledge even where officially it adheres to a misconception. In the fall of 1937, about a year and a half after the first conclusive findings, I prepared the first publication on the bions, the vesicular disintegration of matter and the development of protozoa. At that time, I had as yet no idea of the two basic types of bions, the blue PA bions and the black T-bacilli, or of the fact that the former can kill the latter. In brief, I had no idea that one day I would be put in the position of undertaking "orgone therapy experiments in cancer."

Then, in the fall of 1937, the campaign of the Norwegian mechanists and mystics against my bion research broke loose. Despite my explicit requests for quiet, the newspapers published numerous extensive articles pretending "finally to reveal the mysteries" of my laboratory. One day I was publicly accused of claiming that I was "able to cure cancer." I was nonplussed. Not only had I never made any such claim; I did not even harbor any thoughts about it. Why was such an accusation made against me, if accusation it be? Only much later, after the discovery of the killing effect of the blue PA bions, did I comprehend the accusation. Apparently, my hostile "critics" had had more of an inkling than I that the discovery of the biogenesis in protozoa would open a wide avenue of approach to an understanding of cancer. Traditional

cancer research, in spite of decades of gigantic effort, was in a hopeless blind alley—due to a taboo which blocked any approach to the *development* of protozoa. Protozoa were not supposed to develop from bionous grass. They were supposed to develop, due to a supernatural power, from "germs," germs which nobody had ever seen and which were supposed to exist, "preformed," from eternity to eternity. When I realized this, I took up, without any specific idea in mind, my observations of the cancer tissue which the cancer hospital had sent me many months before. I was in the habit of simply letting preparations stand in order to see what finally became of them. There were some old cultures of cancer tissue in bouillon. To my surprise, *all of these now showed a blue-green discoloration.* They had a strong acid, ammonia-like and putrid odor. The inoculation on agar resulted in an intense smooth growth of blue-green color. Taking material from the margin I inoculated another agar plate—and for the first time saw the T-bacilli which were to break down the wall which hitherto had surrounded the cancer problem.

The T-bacilli have been extensively described. Thus I can confine myself to a description of the development of the cancer work. This is imperative. For the simple statement, *"Cancer is basically a putrefaction of the blood and tissues, a slow living death, as it were,"* assumes meaning only through the connections which disclosed themselves spontaneously in the course of many experiments and observations. This description will make clear why the simple nature of cancer has hitherto been overlooked. A lump of gold in the Colorado mountains is a very simple fact. But to find one's way to it is complicated and possibly dangerous.

The discovery of the T-bacilli in old cancer tissue immediately confronted me with several questions, the solution of which took many years of hard work:

1. Can T-bacilli, when injected into healthy mice, produce cancer?

2. What is the connection between T-bacilli and cancer cell? Are they its cause or do they result from its disintegration?

3. If the T-bacilli are the cause of the cancerous growth, how do they get into the organism to begin with?

At the time of the discovery of the T-bodies, I had, of course, no idea of their connection with the process of death and of the fact that, quite generally, they are the result of putrid disintegration of living tissues. But the path over which I was led by my experiment with the T-bacilli disclosed new secrets of the cancer scourge at every step. The description of this path is thus identical with a description of the nature of cancer as far as it has been disclosed to date.

But before turning to this description, I shall answer the question as to the error of traditional cancer research which was raised above. In summary, it is this:

1. Neither the blue bions from which cancer cells develop nor the small T-bacilli into which they disintegrate can be seen in the stained tissue section. They can be seen only in the living preparation. Traditional cancer research, however, works almost exclusively with dead tissues.

2. For the same reason, the intermediary stages in the development of cancer could not be discovered.

3. With a magnification below 2000x, no correct observations are possible. Traditional cancer research, however, rarely works with magnifications exceeding 1000x.

4. The denial, on principle, of the natural organization of protozoa from living or non-living material completely blocked any approach to an understanding of the cancer cell.

5. The erroneous hypothesis of the "air germs" diverted the searchers' attention.

6. The cancer disease is a general disturbance of functioning in the biosystem. Therefore, it can be comprehended *functionally* only. Medicine and biology, however, have a mechanistic, purely physicochemical orientation. They look for causes in *individual* cells, *individual* organs, *dead* tissues, and *individual* chemical substances. Thus the *total function*, which determines every detail function, remains overlooked. Similarly, the sexual function remains the stepchild of science. The functioning of a radio set cannot be explained by a description of the chemical composition of the glass or the metal of the tubes, or a description of the mechanical arrangement of the parts. Similarly, the biopathic function of the cancer disease can never be described by the form and the stain reaction of the cancer cells or their arrangement in relation to the cells of the healthy tissue. Neither can the chemical composition of the protein, may it be ever so complex, ever disclose one iota of the *living pulsation*.

Let us now follow the path over which we are led by the investigation of the T-bacilli.

III. LIVING DEATH: ORGONE LOSS OF THE TISSUES AND PREMORTAL PUTREFACTION.

I must go far back and summarize widely scattered facts. The T-bacilli disclose a *deadly* process in the *living* organism, a *"living death."* "T" derives from the German word for death, *Tod*, and refers to two facts: the T-bacilli are the *result* of the dying of living tissues; they are also the *cause* of death if injected into mice in high dosages.

When I had obtained my first culture of T-bacilli, I injected it into healthy mice. Many of these died within one week, others rallied, only to die a few months later. In the course of about two years (1937-1939) several hundred healthy white mice were injected, in groups of six. Two mice of each group were injected with PA bions alone; two were injected with T-bacilli (the dosage varying from group to group); and two were injected with T-bacilli *and* PA bions.

The combined injection of PA bions and T-bacilli was suggested by the microscopic observation that the PA bions paralyzed and agglutinated the T-bacilli. As previously reported, the result after two years was the following: all mice injected with PA bions alone remained healthy; all mice injected with T-bacilli alone soon died or developed, within about 15 months, various stages of cancer; most of the mice injected with PA bions *and* T-bacilli remained healthy. *This effect of the blue PA bions was the starting point of the orgone therapy experiments in cancer.*

I might limit myself now to the purely empirical results and content myself with the practical success achieved so far. This would save the reader a good deal of thinking about complicated processes. Unfortunately, I cannot do so. True, what has been achieved has made a wide breach in the cancer problem, but it will take a great deal of intensive work if cancer is to be really eliminated from the world.

The most general result of the orgone therapy experiments is this: *it will be far easier to prevent cancer than it is to cure a fully developed cancer*. Just this makes it necessary for me to go into more detail: *The cancer problem is identical with the infinitely difficult problem of the connection between life and death*. As we have seen, cancer is nothing but a premature and accelerated "normal" dying-off of the organism. The processes which lead to the premature death from cancer are exactly the same as those which lead to natural death.

I can assure the reader that I am fully conscious of the enormous implications of these statements and that I am not making them frivolously. I did not even look for the problem. I found myself squarely confronted by it in the course of the bion experiments. I had to make a choice: either to give up the whole bion research, or else to venture upon this gigantic problem. If I did not immediately publish the first bion experiments, although they were highly successful, it was because it had very soon become clear that the cancer problem was identical with the life-and-death problem. This is not as surprising as it may seem at first glance, since the very first bion experiments and the observation of the natural organization of protozoa had led straight into the question of *biogenesis*. This, too, was altogether unintentional. The bion experiments, through the findings concerning the PA-bions and T-bacilli, led directly to cancer. Since life and death are inextricably interlaced, the question of the development of protozoa inevitably led to the question of cancer *death*, and with that, of death in general.

Unconsciously I must have been somehow prepared for the whole problem. I had come in contact with the problem of death as long ago as 1926 when I began to refute Freud's hypothesis of the death *instinct*. I was able to show that a *wish* to suffer and die does not exist. But there is an *objective process of dying* which sets in long before the acute stoppage of the heart. After I had succeeded in refuting the theory of the death *instinct*,[7] the interest in the objective process of dying, nevertheless, remained, a process which the individual does not wish for but fears and to which the organism, sooner or later, must succumb. *The T-bacilli are a palpable part of this death process.* This I shall now substantiate.

Orgone biophysics reduces all manifestations of life to the basic biophysical function of *pulsation*. Fundamentally, the life process consists in a constant oscillation of the total organism and each one of its organs between *expansion* and *contraction*. "Health" is characterized by a sex-economic energy household and by the *completeness* of this pulsation in all organs. If expansion chronically predominates at the expense of contraction, we speak of *vagotonia*. If contraction chronically predominates we speak of *sympathicotonia*. As we have seen, this chronically fixed contraction leads to muscular spasms and a chronic attitude of inspiration. This leads to an excess of carbon dioxide in the tissues (Warburg) and the process of shrinking and loss of body substance which culminates in cachexia.

The life process, then, functions as a constant pulsation. This pulsation takes place in each organ according to its own intrinsic rhythm, and in the total organism according to a pleasure-and-anxiety rhythm which depends on the individual character. In the healthy organism, an energy surplus is periodically equalized by the extreme pulsations (contractions) of the orgasm. However, expansion and contraction also govern the *total life time* in *one extended* pulsation. The expansion of the biosystem sets in with the fertilization of the egg and continues—with expansion outweighing contraction — until middle age. Until the forties, growth, sexuality, *joie de vivre*, expansive activity and intellectual development normally predominate. From then on, with the onset of "aging," of so-called involution, the contraction of the vital system gradually gains the upperhand. Growth ceases and is replaced by a very gradual shrinking of all vital functions until at an advanced age it goes as far as involution of the tissues. The natural involution of age goes hand in hand with the cessation of the sexual function. The urge for sexual pleasure, for activity and development decreases correspondingly. The character turns "con-

[7] *Cf.* THE FUNCTION OF THE ORGASM, p. 222 ff.

servative," the desire for rest gains the upperhand.

This natural contraction of the vital system may, at an advanced age, culminate in a "physiological cancer death." At an advanced age, cancer is far less dangerous than in youth. In many cases of death from old age, cancer, of which there had been no indication, is accidentally discovered on autopsy. The death of the organism itself is accompanied by an intense muscular contraction, the so-called rigor mortis, which clearly shows us the contraction of the vital system. Finally, the organism is dissolved in putrefaction. Dead tissue, in contrast to living tissue, shows no changes in bio-electric potential. Dying tissue gives only negative bio-electric reactions; the source of biological energy becomes extinguished. A fish, for example, shortly after death, still shows an orgonotic field[8] around its body, but the reactions are weak and disappear soon. Dead branches—in contrast to living ones—show no orgonotic field. This means that the dying organism loses its biological energy. First the orgone energy field around the organism shrinks, then the tissues lose their orgone. This is the objective fact behind the popular belief that at death "the soul departs." Not, of course, in the mystical misinterpretation of a formed "spirit" which disappears into space and later inhabits other bodies or waits for the resurrection of its own body. The fact is, however, that the orgonotic charge of the body is the basis of living perceptions and that these perceptions decrease with the dwindling of the orgonotic charge. This process of dying does not take place in the few hours of actual dying, but, normally, stretches over decades. *Acute* dying, characterized by stoppage of the heart, is only one phase of this process, although the decisive one. Even after the stoppage of the heart, not everything is suddenly "dead"; individual life processes continue for some time until they gradually cease as a result of lack of oxygen. Sudden death due to "shock" is nothing but a rapid total contraction of the vital apparatus to such an extent that a renewed expansion fails to occur.

The putrefaction of the tissues which follows death is the result of a bionous disintegration of the tissues. It is not necessary to assume that now "rot bacteria from the air" settle in the body. One would have to ask why it is that the rot bacteria in the air do not settle in the healthy *living* organism and cause it to rot. This is not an academic or rhetorical question. For it is the all-important question of the ***natural defenses which the healthy organism puts up against the "living death" as it lives.*** Bion research succeeded in giving a conclusive answer to this question.

On the most primitive levels of living substance, expansion, energy metabolism, etc., are represented by the blue PA bions, while its contraction and putrid disintegration are represented by the T-bacilli. ***Is this also true for the higher organisms?*** The essential characteristic of the PA bions is that they are carriers of orgone energy, "orgone energy vesicles." The T-bacilli, on the other hand, are characterized by orgone weakness or the lack of orgone charge. All body cells consist of blue, orgone-charged energy vehicles. The taking up of food constantly provides orgone in the form of the PA bions contained in the foodstuffs. As we have seen, the PA bions kill the T-bacilli because of their strong orgone charge. That is, they prevent putrefaction in the organism. Similarly, the orgone of the sun radiation kills rot bacteria. The functioning of the life process is to be ascribed to the disinfecting and charging effect of the body orgone, in brief, to the function of expansion. It counteracts the function of contraction and prevents this function from gaining the upperhand and resulting in the formation of T-bacilli and putrefaction.

If the orgonotic function of charge and expansion diminishes, the function of contraction can gain the upperhand and lead to death processes. The T-bacilli are a manifestation of such death processes. The cancer biopathy is nothing but such a death process. Therefore, the cultivation of the positive life functions, such as pleasure, development, activity, etc., is decisive in the prevention of premature death processes. The extension of the average life-span in many cultural circles during the past decades is to be ascribed to the breakthrough of natural sexual functioning.

These assumptions are inevitable if we try to reduce our diverse observations to a common denominator. This, and nothing else, is the task of natural science. The carcinomatous shrinking biopathy—we can justly call it a sex-starvation disease—can be comprehended only in the context of concrete processes of life and death.

When, in 1937, I succeeded for the first time in producing cancerous growths in healthy mice by the injection of T-bacilli, I believed I had discovered the "specific cause" of cancer. The T-bacilli had been cultivated from cancer tissue; they produced cancer in healthy mice; cancer cells disintegrate into T-bacilli. In this connection, I would like to mention a series of experiments with 34 healthy white mice which I carried out between 1937 and 1939 in an attempt to understand experimental tar cancer.

The fact has been known for a long time that one can produce artificial cancer in healthy mice by a prolonged application of tar to the same spot on the skin. Nevertheless, the nature of this cancerogenous effect of the tar is completely unknown. It is the same effect that one observes in certain forms of human cancer: "smokers' cancer" on the lips of inveterate pipe smokers, and various cancers in people who professionally have to do with tar or aniline products ("professional cancer"). Any treatise on cancer gives sufficient examples. These cancers are ascribed to the chronic irritation of the tissues.

I undertook these tar applications in mice in order to find the connection with my coal-bion experiments. The tar applications, indeed, resulted in cancerous growths in previously healthy mice. But there was a most surprising finding: after only a few weeks, ***before a cancerous growth made its appearance, the blood of the mice contained T-bacilli.*** They could easily be cultivated from the blood. Injected into healthy mice, they produced cancerous growths in various organs; these growths were the same as those we had obtained by injecting T-bacilli from cancer tissue or cancer blood. The question was, how did these T-bacilli get into the blood of these mice? We had to assume that they had something to do with the tar applications. Tar is nothing but a derivative from distilled carbon and hydrogen compounds. The experiments with charcoal bions solved the riddle.

First I examined charcoal bion preparations for the presence of T-bacilli. These experiments have been reported in a previous article[9]: Charcoal bion preparations contain T-bacilli immediately after the preparation is made; they can be demonstrated by microscopic observation and Gram stain. They are nothing but orgone-weak bions, that is, coal bions which either did not fully develop or else, after having developed, again disintegrated rapidly.

We then started to give healthy mice subcutaneous injections of a charcoal bion solution. In the course of about 15 months all of the 34 mice were sick; they showed all transitional forms from the vesicularly disintegrating cell to the caudate or club-shaped cancer cell. Thus we established

[8] The construction of an apparatus for measuring the orgonotic field around an organism has recently succeeded and will be described at a later date.

[9] *See* footnote p. 1, II.

the fact that charcoal bions, like external tar applications, can produce artificial cancer. The principle apparently was the same. For it was possible to cultivate T-bacilli from all of these mice and to produce with these T-bacilli cancer in other healthy mice. This solved the riddle of the artificial tar cancer: *the chronic effect of tar leads to the formation of T-bacilli in the affected tissues,* partly through degeneration of the tissues into T-bacilli, partly through degeneration of the coal bions into T-bacilli; *and with that, to cancer.* (*Cf.* fig. 13a-f, p. 74 and 75.)

Cancer often develops from old scar tissue and from tissues which are exposed to a chronic damage as, for example, the chronic irritation of the epithelium of the tongue caused by bridge work. Severe tissue injury may result in sarcoma which may be fatal in a short time. The bion experiments now make this understandable: *tissue damage results in substances which degenerate into T-bacilli and thus stimulate cancerous growth.* In orgonotically strong, that is, healthy tissue, a scar or injury has no disastrous effect. That is, the decisive factor is *not,* as is customarily assumed, the local tissue damage, but the orgonotic strength of the tissue, the condition of the tissue which we might call its *"orgonotic potency."*

All these phenomena became more comprehensible through the T-bacilli and confirmed my assumption that the T-bacilli were the specific cause of cancer, occurring only in cancer patients. It is always reassuring to find the "specific cause" of a disease. This enables us to delineate the disease from healthy organisms in which this specific cause is absent. But this concept is erroneous and blocks the approach to the nature of *immunity,* that is, the natural defense functions of the organism which are identical with its orgonotic potency. It would be erroneous to assume that there are people who are psychically healthy on the one hand and people who are psychically sick on the other hand. It would be equally erroneous to assume that there are "cancer patients" here and "individuals free from cancer" there. Every "healthy" individual has, somewhere in the depths, his catatonic mechanisms and his T-bacilli. The boundary line is not sharp, and the emphasis shifts from specific "causes" of diseases to the *orgonotic defense function against diseases.* Before trying to treat diseases, *we must first comprehend health.*

Fortunately, the view begins to prevail in medicine that specific "microorganisms" and specific "causes" can become effective only if the organism permits it. Tubercle bacilli, for example, can affect the organism only if it presents certain conditions of bio-energy. A psychic trauma, in order to become effective, presupposes an emotional predisposition of the organism. Similarly, the tubercle bacillus can attack the organism only in the presence of a certain general impairment of biological functioning. In other words, we must consider the disposition to disease the decisive factor. *Not,* however, in the sense of the usual theories of heredity and constitution, in predetermined "genes" or moralistic concepts like "psychopathic constitution." To us, "disposition to disease" is determined by the *living orgonotic functioning and its disturbances.* In other words, it is essentially acquired as a result of misery in life, and not from the forebears in prenatal life. *Disposition to disease is determined by the nature and the extent of the emotional—or orgonotic—motility of the biosystem.*

IV. THE CANCER CELL: PRODUCT OF A DEFENSE REACTION OF THE ORGANISM.

The general assumption is that the cancer cell *causes* the onset of the disease process "cancer," in that "normal cells change into cancer cells." Exact study of the *development* of cancer cells shows this assumption to be erroneous. The reverse

is true: the cancer cell is the *result* of the fact that the tissue fights against the effects of the T-bacilli. This may sound peculiar, but only until one observes the facts. The first step in the development of the cancer tumor is not the cancer cell, nor the disintegration of the tissue into blue bions, but the mass appearance of T-bacilli in the tissue or the blood. T-bacilli are also found in *healthy* tissue and *healthy* blood. They are found wherever there is disintegration of protein.

After having made a series of examinations of the blood in cancer patients, I proceeded to examine the blood of people in whom the presence of cancer in the usual sense was out of the question. It was found possible to cultivate T-bacilli from the blood and the excretions of completely healthy people. This fact was disturbing and confusing. If, as I had come to believe in 1937, the T-bacilli were *specific* for cancer, and at the same time, they could be cultivated from healthy individuals, this could only mean that *all* people are basically suffering from cancer. Since this conclusion could not be correct, the only alternative was the conclusion that the T-bacilli are *not* specific for cancer. On the other hand, there was the incontrovertible fact that every cancer patient and all cancer tissue showed T-bacilli in abundance.

It was months before consideration and experiment provided the correct answer: *the difference between the healthy individual and the cancer patient does not lie in the absence of T-bacilli, but in the orgonotic potency of the organism.* That is, the healthy, orgonotically potent organism has the capacity of getting rid of what T-bacilli may be present, and the tendency of its blood and tissues to disintegrate into T-bacilli is very slight.

True, I was able always to cultivate T-bacilli from the blood and the excretions of healthy people. But there was an important difference: the blood and tissues from cancer patients produced T-bacilli *easily* and *rapidly;* the blood and excretions of healthy individuals, however, had to be subjected to a *process of degeneration,* sometimes of days, sometimes of weeks, in order to obtain T-bacilli from them. *The disposition to cancer, then, can be determined by the biological resistance of blood and tissues to putrid disintegration. This biological resistance, in turn, is determined by the orgone content of blood and tissues, in other words, by the orgonotic potency of the organism.* Accordingly, to the extent to which any process diminishes the orgone content or the orgonotic function of the organism or of any of its organs, it will increase the disposition to cancer. There are a number of relevant observations and experiments here.

When I was confronted with the difficult and decisive question as to whether the T-bacilli appear only where cancer develops or whether they occur everywhere and whether cancer also can make its appearance everywhere, I began to examine the blood, epithelium and excretions of many healthy individuals. I found local T-bacilli formation in organs and tissues where cancer was out of the question. For example, I saw disintegration into T-bacilli in the vaginal or cervix epithelium of many women. In some, the T-bacilli disappeared after some time, in others they remained constant. In myself, I found T-bacilli at the tongue, in a place where a dental bridge had caused a small erosion, and I was able to cultivate them. This was about five years ago, and I still have no cancer. I cultivated T-bacilli from the blood of one of my assistants by making it degenerate; I injected the culture into a healthy mouse and obtained an adenocarcinoma in the buttock muscle. This was the first malignant tumor which I obtained through T-bacilli from healthy blood. That the tumor resulted from the T-bacilli was shown by the following

facts: the mouse developed an inflammation from the place of the injection along the lymph vessel on the right flank toward the buttock muscle; at that spot, a chronic inflammation in the muscle developed which then continued into glandular cancer tissue. Pathologists at Columbia University made the diagnosis of "a true neoplasm." (*Cf.* fig. 10, p. 70 and 71.)

Even the healthiest organism contains T-bacilli and has the tendency to putrid disintegration. *The disposition to cancer, then, is universal.* But as long as blood and tissues are strong in orgone, every developing T-bacillus is destroyed and eliminated before it can multiply and do damage. Wherein, then, does the very first damage consist? The answer to this question also provides the proof that the formation of cancer cells is a defense reaction of the organism against T-bacilli rather than the cancer disease itself.

When T-bacilli begin to form and to amass anywhere in the body, the organism reacts with *mild* but *chronic* inflammation. Occasionally, the accumulation of white blood cells alone can get rid of the T-bacilli. In other cases, however, the autoinfection with T-bacilli is too strong or the orgonotic defense of the organism too weak. The question is, what happens then? How does the affected tissue react in this case?

One answer can be derived from an experiment in the test tube. A certain sterile egg medium is inoculated with T-bacilli. They grow on this medium. But we find that *not only* T-bacilli grow. The medium had been examined minutely, at a magnification of at least 2000x, and neither T-bacilli nor PA-bions had been found. But now, after inoculation, we find not only the expected T-bacilli, but—to our greatest surprise—also a wealth of *mobile blue PA-bions.* That means, the inoculated T-bacilli not only have grown in the egg medium, but also *have caused the organic protein to disintegrate into blue PA-bions.*

Exactly the same thing takes place in the healthy tissue of a mouse which we inoculate with T-bacilli in such dosage that the reaction is not immediate abscess formation and death, but a mild, chronic inflammation: *in the neighborhood of the inoculation, the tissue shows bionous disintegration.* If one dissects series of T-mice from the first day to about the tenth week, one can follow the development of the cancer cells from the PA-bions.

I repeated these two experiments many times and obtained always the same result, without, however, understanding it at first. And even when I began to understand it, the enormous significance of this fact escaped my attention for some time. In brief, *the T-bacilli, which are the product of a putrid disintegration of organic or living matter, stimulate in other organic or living matter the formation of blue bions.* This bion formation—considering the antagonistic action of blue PA-bions and T-bacilli—has the function of reacting *against* the T-bacilli. That is, *the blue PA-bions are a defense reaction against the T-infection.*

If there were no more to the process than this local formation of PA-bions, this local B-reaction, the T-bacilli would be of no further interest. In the blood of healthy individuals, one often sees the blood platelets—which are nothing but blue PA-bions—surrounded by dead T-bacilli. Occasionally, one sees leucocytes filled with T-bacilli. We must assume that this struggle of the PA-bions against the T-bacilli (i.e., the B-reaction) takes place all the time and everywhere in the healthy organism. Now, the weaker the orgone charge of the PA-bions, *the more* of them must be formed in order to get rid of the T-bacilli that are present. But the blue PA-bions develop into higher biological forms, protozoa, and, among them, into cancer cells. *The cancer cell is in reality a product of the many PA-bions which were formed from blood or tissue cells, as a defense against the local autoinfection with T-bacilli.* A seemingly very complicated situation thus becomes quite simple.

I would like to mention here a seemingly far-fetched, but really pertinent fact: Humus is bionously disintegrated organic matter. The fertilization of humus is effected with substances derived from putrid disintegration of organic matter, mostly simple nitrogen compounds. This kind of "fertilization" is nothing but the stimulation of blue PA-bions in the humus through putrid material, that is, T-bacilli. The fact is striking that humus is sterile and has a sterilizing effect. This is due to the blue earth PA-bions. They can easily be produced by autoclaving earth in KCl.

The T-bacilli experiments open an occasional, though still vague, vista of a future chemical concept. Only one interesting fact shall be mentioned here. The putrid disintegration of protein substances results essentially in simple organic compounds (such as urea, scatol, indol), i.e., constituents of urine and feces. Old T-bacilli cultures have an acid and ammonia-like putrid odor. The odor of advanced cancer patients is very similar and quite typical. "Living putrefaction," then, is no mere simile, it is an actual fact.

There is a still obscure relationship between the T-bacilli and cyanide (CN), a constituent of potassium cyanide (KCN). This poison characteristically paralyzes cell respiration, as was shown by O. Warburg. Many of our T-mice died with typical manifestations of suffocation, such as hypervenous blood and respiratory paralysis. The connection between the T-bacilli and the suffocation metabolism of the cancer tissue is obvious. Here is a vast field of exploration for the biochemist.

Thus far, we have discussed only one direction in which the T-bacilli affect the organism: tissue damage → T-bacilli → bionous tissue disintegration → organization of protozoal cancer cells from the tissue PA-bions. This process runs from the T-bacillus to higher biological forms.

There is, however, also the converse process, consisting in the disintegration of the cancer cells into T-bacilli and in *intensified* putrefaction: Cancer cell → T-bacilli → general blood and tissue putrefaction and T-intoxication. The actually fatal process is not the growth of cancer cells but the *secondary T-disintegration.* While the tissue damage is at first localized and the T-bacilli small in number, the disintegration of the cancer tumor results in a gigantic acceleration and in a general spreading of the putrefaction in the body: *putrefaction of the blood, and T-bacilli-intoxication of the body fluid system.* Clinically, this is represented in the fact that cancer patients may get along fairly well for months, even years, until suddenly general decline, rapid cachexia and death set in. In contradistinction to the phase of tumor formation, this second phase, that of the disintegration of the cancer tumors into putrid masses, lasts only a few weeks. The formation of T-bacilli and putrefaction are a *cause* as well as a *result* of the cancer biopathy.

This distinction is of eminent practical significance. Once the stage of secondary putrid disintegration in tumors, tissues and blood has been reached, the T-bacilli are formed in such enormous quantities that any therapeutic attempts are doomed to failure. In the first phase, however, in which cancer tissue is being *formed,* orgone therapy is highly effective. More about this later.

The whole problem of therapy and prevention in cancer can now be reduced to a simple formulation: *The T-reaction of the organism, its orgone-weakness, has to be counteracted by the B-reaction, the strong orgonotic reaction of blood and tissues.* The fate of the patient depends entirely and exclusively on the relation of

the B-reaction to the T-reaction. Before discussing the practical possibilities here we must learn more about the effects of the orgone energy.

V. A NOTE ON THE PROBLEM OF HEREDITY.

The reader who has some familiarity with the cancer problem will raise a very pertinent question: *What about the heredity of cancer?* He will point out that it has been shown that there are strains of mice with an especially high incidence of cancer, and that in man cancer occurs more frequently in certain families than in others. I have had to explain on many occasions that we do not deny the *existence* of heredity. But the fact must be sharply emphasized that the theory of heredity does not answer the question as to what this heredity concretely consists of, in what biological functions it expresses itself. The mysterious "genes" neither explain anything theoretically nor are they of any help practically. Since its infancy, sex-economy has been prepared to encounter one day in a practical way those *mechanisms* of the heredity of characteristics and conditions about which the research on heredity has nothing to say. It is not a matter of "hereditary substances," but of plasm *functions*. In our cancer research, we came upon the question of heredity in a quite unexpected, but *simple* way. It provided an answer which is quite different from that in the case of character traits. Most pathological character traits can be ascribed unequivocally to the influence of early upbringing, resulting in identification and early sexual stasis. That is, this "heredity" of biopathic character traits is clearly a *postnatal* phenomenon; in other words, it is not heredity at all. The heredity of cancer, on the other hand, shows itself to be of a *prenatal* nature, although in an entirely different way than heredity research may think of.

In our laboratory, hundreds of white mice, healthy as well as cancerous, have been observed. We were struck by the infrequent occurrence of cancer in the young of our cancer mice. At first we were content with the not very relevant explanation that we were dealing with a strain which was not a specific cancer strain. Of course, we are speaking here only of mice which developed cancer spontaneously, and not as a result of experimental procedures.

The surprise came in those mice which originally were completely healthy and which, between the ages of 3 to 8 months, had been injected with T-bacilli. We were soon struck by the frequency with which *the young of these, originally healthy,* mice became sick and died at an early period, often with cancer tumors. On the other hand, control mice (which had not been given T-bacilli injections) never had cancerous or otherwise sick young. Autopsy and bacteriological examination of the cancerous young of T-mice showed exactly the same findings as in the T-mothers themselves: T-bacilli in the blood, putrid disintegration of the tissues in stomach, glands, and especially in the genitals. Mice who develop a spontaneous cancer tumor usually show no cancer manifestations in other organs (except possible metastases). Mice injected with T-bacilli, on the other hand, show cancer manifestations in almost all organs. This is easily understandable, since the spontaneous tumor derives from a local tissue damage while the tumors in the T-injected mice result from a general spread of the T-bacilli in the organism. Such T-mice often die of general carcinosis and T-intoxication without developing local tumors of any appreciable size. This seems even to be the rule and is explained by the fact that the injected T-bacilli are carried by the blood stream to all parts of the organism in great numbers.

Now we understand why the young of T-mice so often developed cancer prenatally when the mothers had been injected previous to their birth: *The injected T-bacilli get from the maternal blood stream into that of the embryo and produce cancer in the embryo.*

This fact throws light on a large sector of the problem of cancer heredity: *If an expectant mother has in her blood a sufficient number of sufficiently virulent T-bacilli, the embryo will of necessity become infected with the T-bacilli.* Whether the organism of the child can get rid of the T-bacilli or not depends primarily on the relation of the B-reaction to this early T-reaction.

The development of breast cancer in white mice is as yet not understood. The fact should be emphasized, however, that these mice do not lead a normal sex life. Either they are constantly separated from the males or breeding is artificially regulated. Some of our observations in T-injected male mice suggest that sexual stasis increases the T-reaction and decreases the B-reaction of the organism. Males which were kept in sexual abstinence showed a greater tendency to develop cancer, especially of the testicles, than males which were left together with females. Though these findings are highly suggestive and quite in accordance with general sex-economic findings, I would like to stress the fact that these special experiments need to be carried out on a much broader basis.

In human mothers, we have, in addition to the transmission of T-bacilli in the blood, other "hereditary" influences: *spasm of the uterus* and general biopathic *respiratory inhibition*. Nothing definite can be said about these factors at this time. But there can be no doubt that a severe respiratory disturbance in the mother must damage the tissue respiration in the embryo; the same is true of a chronic spasm of the uterus. But such prenatal influences on the embryo are not hereditary factors in the sense of the gene-theorists. Rather, they are *social* factors. Strictly speaking, the maternal organism is nothing but the first "social factor" in the life of the unborn embryo.

The usual mechanistic and metaphysical hypothesis of heredity does not enable us to understand any prenatally acquired disturbances, let alone to manage them practically. The knowledge of the existence and the nature of the T-bacilli, of character structure and the function of pulsation in the parents, on the other hand, opens avenues of approach to the problem of heredity which may become of great theoretical as well as practical significance.

This excursion into the problem of heredity was made necessary by certain pertinent observations which are closely bound up with the orgone therapy of cancer. We have to familiarize ourselves more and more with the thought that, first, *cancer begins to lose its horror,* and, second, that *the prevention of cancer will prove easier than its cure.* For example, it is already possible to determine how great is the tendency of the maternal blood to disintegrate into T-bacilli, whether it contains free T-bacilli, etc. In such cases, orgone therapy of the mother could protect the embryo against the effects of T-bacilli. If necessary, the infant could be given orgone therapy. We do not know as yet whether the T-bacillus is specific for cancer only or whether it will produce other diseases when it takes effect in a different form and in different localizations. Here is an enormous field for investigation which will yield surprising findings. It will probably provide the explanation of infectious diseases as seemingly disparate as acute ptomaine poisoning and the acute stage of poliomyelitis. Though laboratory findings make this appear a reasonable assumption, it is, nevertheless, no more than an assumption.

VI. ORGONE THERAPY: ITS NATURE AND DEVELOPMENT.

We are now prepared to discuss the biophysical basis of orgone therapy. It can be reduced to a simple biological formula: ***It furthers the B-reaction of the organism and decreases or eliminates the T-reaction.*** If the blood and tissues show a predominant T-reaction and we do not succeed in increasing the B-reaction, the orgone therapy has failed. Conversely, it has been successful if the T-reactions are replaced by B-reactions. The following is a schematic presentation of the two antagonistic reactions:

	B-REACTION	T-REACTION
1. Total organism	Elastically erect. Tonus good.	Shrunken. Flaccid or hypertonic.
	Absence of spasms and clonisms.	Spasms and clonisms.
	Feeling of strength.	Feeling of weakness.
	Capacity for pleasure.	Incapacity for pleasure; pleasure anxiety.
2. Skin	Warm, ample blood supply; good turgor; rosy or tanned; capable of producing warm sweat.	Cold and clammy; poor blood supply; poor turgor; pale or livid; cold sweat.
3. Musculature	Relaxed, capable of alternating tension and relaxation; strong.	Chronically tense or flaccid and atrophic. Often excessive fat.
	No muscular armor.	General muscular armor.
	Lively peristalsis, no constipation or hemorrhoids.	Constipation, hemorrhoids, etc.
3a. Facial expression	Lively, variable.	Rigid, masklike.
4. Blood	B-reaction on autoclavation. Erythrocytes taut, pulsating; showing strong, wide orgone margin; slow disintegration in NaCl solution.	T-reaction on autoclavation. Erythrocytes small or shrunken, not pulsating, showing T-spikes; weak, narrow orgone margin; rapid disintegration in NaCl solution.
	No T-bacilli in culture.	Culture shows staphylococci, streptococci or T-bacilli.
5. Cardiovascular system	Pulse regular, quiet and strong.	Pulse irregular, abnormally fast or slow, weak, small.
	Blood pressure normal.	Blood pressure abnormally high or low.
6. Tissues (epithelial cells, tissues obtained by biopsy, etc.)	Vigorous turgor.	Poor turgor, shrinking.
	No bion formation in KCl.	Bionous structure or rapid bionous disintegration in KCl.

	B-REACTION	T-REACTION
7. Eyes	Bright.	Dull, "far away."
	Lively pupillary reaction.	Pupillary reaction sluggish, often mydriasis.
	Eyeballs neither protruding nor sunken.	Eyeballs protruding or sunken.
8. Respiration	*Full* expiration with pause after expiration;	*Inhibited* and incomplete expiration, with pause after inspiration;
	free pulsation of thorax;	fixation in a chronic attitude of inspiration (anxiety);
	genital pleasure sensations after each expiration.	no genital pleasure sensation after expiration.
9. Orgasm	Regularly occurring, full body convulsion	Absent or disturbed.
	No sexual stasis.	Chronic sexual stasis.
10. Orgone field around organism	Wide and variable.	Narrow or absent.

The symptoms of the T-reaction are identical with many of the symptoms of chronic sympatheticotonic contraction. The symptoms of the B-reaction, on the other hand, are not identical with chronic vagotonic expansion; rather, they correspond to a condition of the organism which is characterized by a *quiet, orderly and full pulsation in all organs.*

The primary effect of orgone therapy (not only in cancer, but in all biopathies, based, as they are, on a contraction or shrinking of the vital apparatus) is the *reduction of contraction and promotion of expansion.* Once the organism regains the ability to expand, to dilate its vessels, to admit body fluids into skin and tissues, to relax the muscles, to let the intestines move peristaltically, in brief, *to let the whole autonomic system expand,* then normal pulsation follows *of itself;* then, that condition of living functioning reestablishes itself which we call oscillation between contraction and expansion, that is, *biological pulsation.* The dominance of the B-reaction over the T-reaction is nothing but the dominance of all life-positive reactions in all parts of the organism. Since the organism is a functional unity, the orderly pulsation of the total organism is *the* prerequisite for keeping down the T-reaction in tissues and blood. Since the T-bacilli result from the chronic contraction (T-reaction) of the organism, it follows that *the basis of cancer prevention is the full natural pulsation of the organism.* This corresponds to the fact that chronic contraction is the general basis of the carcinomatous shrinking biopathy.

All this makes perfectly clear the fact that the cancer problem cannot be restricted to individual organs, an individual tumor or some individual local therapeutic measure. It is a matter of the total biological functioning of the organism. It is clear that cancer cannot be mastered by such means as drugs, hormones, enzymes, freezing, surgery or local irradiation. For cancer is not a local disease but a premature general process of dying in the organism, a process which is clinically palpable in the various T-reactions. Only that cancer therapy can claim to be valid which goes to the *root* of this biopathy. We are entitled to speak of cancer therapy only if we are actually capable of elimi-

nating the general T-reaction of the organism and of re-establishing the general B-reaction, that is, normal biological total functioning. If, for example, orgone therapy should succeed in destroying the local tumor and the T-bacilli in the blood; if, on the other hand, it were to achieve nothing beyond that, then we would have a good *symptomatic* treatment for cancer but we would not be entitled to speak of cancer *therapy*.

In character-analysis, we learned long ago not to call a neurosis "cured" when we had eliminated a headache or a compulsion symptom. We speak of "cure" only if we succeed in eliminating the "character neurosis," that is, the characterological and biophysiological basis of the local symptoms. This, also, is only possible by establishing orgastic potency, that is, the capacity for full biological pulsation. True, this is a very strict criterion, but the only one in accordance with radical medical and social requirements. This principle governed our work even in the very first years of the Vienna Seminar for psychoanalytic therapy. We shall continue to adhere to it strictly, for we owe very much to it. Our work is not to be confused with all the superficial and illusory methods which call the elimination of a neurotic headache by bromides, or the extirpation of a local cancer tumor, a "cure."

I should like to state right here that we do not know as yet whether the orgone therapy of cancer will be the method of choice. True, we are already in a position to eliminate local tumors and to change the general T-reaction of the organism into a general B-reaction. But in the individual case, we do not know how long the B-reaction will be maintained, whether, sooner or later, it will not again be *replaced* by the T-reaction. In other words, we have not yet mastered the shrinking biopathy. In spite of this, the present publication is justified. It will take many years' experience and extensive measures before we can call the orgone therapy of cancer *the* method of curing cancer and before we will find the limits of its efficacy. However, what has been achieved thus far goes far beyond what one could hope for, even only a few years back. For this reason, it deserves extensive presentation. I shall now relate how the experimental orgone therapy of 1943 developed from the first groping bion experiments in 1936.

The orgone therapy of cancer goes back to the early observation of the killing effect exerted by the blue PA-bions on various bacteria. This led me to observe the effect of various kinds of PA-bions on various forms of bacteria, microscopically and in the animal experiment. Microscopic examination showed the following: bacteria, when they came into proximity to vigorous blue bions, would show restless movements and would try to flee from the bions; if they came too close, they would remain as if paralyzed. The same was true of the T-bacilli. They would adhere to the blue bions motionlessly, or would conglomerate into immobile heaps around them ("agglutination"). The results of the animal experiments have been reported previously: All mice injected with T-bacilli died of acute T-intoxication or from various stages of cancer. All mice injected with PA-bions alone remained healthy. Most of the mice injected with PA plus T remained healthy.

These findings disclosed the curative effect of the blue bions in T-bacilli infection. Nothing was known of the possible direct effect of PA-bions on cancer tissue. At that stage of the work, nobody knew where the experiments would lead. I brought PA-bions together with cancer cells and observed them microscopically. The PA-bions surrounded the heaps of cancer cells and finally penetrated the cancer mass, destroying its structure. (*Cf.* fig. 15a, p. 78.)

Thus, the PA-bions had undoubtedly an effect on the cancer cells. A physician, coworker of the Institute, offered to persuade a surgeon to undertake an experiment on a patient who was dying of cancer. The surgeon gave her three intravenous injections of sterile PA-bions which had been obtained from the blood of a cancer patient. The patient reacted with a rise in temperature. When she died a week later, the autopsy revealed the following: the liver showed a hard cancer tumor the size of a fist. *In several places, it showed a softening to the depth of about 1 cm.* This finding struck the pathologist as unusual. From the point of view of our research, it was only an isolated and not too definite finding, but it was in accordance with the microscopic findings. (I knew that attempts had been made in several places in Europe to treat cancer with injections of streptococci. The bions, however, were sterile forms, obtained by autoclavation.)

I was confronted by two fundamentally different facts: 1. The PA-bions paralyzed the T-bacilli which are the basis of the cancer disease; 2. The PA-bions also destroyed cancer tissue directly. The first fact pointed in the direction of cancer prevention, the second in the direction of local cancer therapy. In the succeeding years, the first direction became increasingly the more important of the two.

It would have seemed logical and tempting to undertake further experiments with humans, e.g., by injecting them with cultures of PA-bions. However, a certain observation on the PA-bions militated against it: The PA-bions were nothing but a certain kind of living organism. Brought together with T-bacilli, they expended, in their fight against these bacilli, their biological energy. This was shown under the microscope in the fact that the PA-bions lost their blue radiation, and that their various forms degenerated into round black cocci, that is, simply, into staphylococci. Thus, the injection of bion cultures in the human was out of the question.

Between the fall of 1937, when the T-bacilli were discovered, and the fall of 1939, when the orgone therapy experiments in mice were first started, there were a number of unrelated but suggestive findings. The blue PA-bions killed the T-bacilli which had been injected into mice. When I had the first culture of SAPA bions (in which the orgone radiation was discovered), I was confronted with the important question: *Is this orgone energy which is radiated by the sand bion cultures the same as the energy in the original PA-bions which I had injected into mice against the T-bacilli?* By now it has become a matter of course that the energy in the earth bions, grass bions, the SAPA bions, the erythrocytes, and the energy visible in the atmosphere are all one and the same form of energy. This identity of the energies in various substances and conditions has since been proved experimentally and has led to important theoretical formulations concerning living functioning. But then, six years ago, when I observed the first effects of this energy on cancer tissue, without as yet knowing that I was dealing with orgone energy, everything was uncertain. I was inclined to shrink from every new assumption which suggested itself that was at variance with traditional pathology. The observation that the blue color in the PA-bions had something to do with their killing effect on T-bacilli was unequivocal; yet, I could not have any idea that this blue was the specific color of the biological plasma energy. Only when, in 1939, the radiation of the SAPA bions was discovered, and with that the solar origin of the orgone was established, did I become more daring in my assumptions.

If I wanted to proceed at all, I had to make the hypothetical assumption that the blue color in the PA-bions represented the same energy as the radiation emitted

by the SAPA bions, that is, the energy *outside* the bion vesicles and outside the tube in which the cultures grew.

I had developed a small wart on my left cheek and found that this wart contained T-bacilli. I held the test tube containing the SAPA culture against the wart several times, each time for several minutes. While previously, microscopic examination had shown live T-bacilli, they were now found to be dead. The wart itself disappeared. This experiment—like others—showed that the *orgone energy was effective at a distance, through the glass of the tube.* Similarly, I found live T-bacilli in a small erosion on my tongue. I irradiated the erosion by placing a test tube containing a SAPA culture against it. The T-bacilli soon became immobile, and the erosion healed rapidly. I examined the vaginal epithelium of a woman suffering from leucorrhea and found degeneration of the epithelium and great numbers of live T-bacilli. In addition, there were caudate protozoa with an ameboid motility, the so-called *trichomonas vaginalis.* When, under the microscope, these protozoa came into proximity with SAPA bions, they became immobile. I had the woman introduce a sterile SAPA test tube into the vagina for half a minute at a time. She soon complained about a burning sensation. I immediately re-examined the vaginal secretion and found to my surprise that there were no longer any live T-bacilli. While I was familiar with the rapid reddening of the skin on application of a SAPA test tube, I was nevertheless surprised by the rapidity of this reaction.

In May 1939, the work had to be interrupted as a result of the Norwegian newspaper campaign. The SAPA cultures were taken to New York City by an assistant. The work could not be continued until the middle of September, when the laboratory was re-established in Forest Hills. The first orgone therapy experiments in mice consisted of injecting a solution of SAPA cultures into mice with spontaneous, rapidly growing cancer tumors. The first SAPA-injected mouse was from a Paris strain which had been brought to me by a student, a physician working in a pathology laboratory at Columbia University. The diagnosis was "mammary tumor." I must say that everybody in the laboratory was rather excited when this first mouse was injected. We were all conscious of the fact that should the tumor recede, this would be a tremendous event. For never before in the history of cancer research had it been possible to reduce a cancer tumor or even to make it disappear.

The tumor was the size of a large bean and hard. On the second day it was softer, and a few days later only the size of a small pea. This was an enormous success, but past experiences warned me not to be overoptimistic.

The layman often has erroneous ideas about such discoveries: he thinks that a man thinks for a long time, finally has a brilliant idea and goes to work; the experiment succeeds, he reports it to the Academy of Sciences, and the Nobel prize is not long in coming. Hard reality is quite different: the discoverer gropes around in the dark for years, takes the wrong turn a hundred times, has to start in again and again; he is proclaimed crazy, his landlord refuses to renew his lease, ignorant physicians threaten to report him to the police; the police ask where he gets his money for his experiments, whether perhaps he is a spy; the Academy, the scientific "authorities," declare the discovery to be a fraud, or else something that has been known all along, or something that has already been disproved, and that the discoverer should not be allowed to stay in the country; thus, a whole laboratory with all the equipment, microscopes, cultures, mice, etc., has to be moved a number of times; all this costs much money, annoyance and sleepless nights; and, finally, the Nobel prize is given for "proper" ideas and findings, and not such "crazy" things as "orgone in sand bions."

My skepticism proved justified. True, the cancer tumor of this first mouse receded from the size of a large bean to that of a small pea. But after two weeks it *began to grow again* until it finally reached the size of a walnut. I did not know whether I should continue with the SAPA injections or not. In the meantime, some untreated cancer mice rapidly became cachectic and died. But *healthy* control mice which had been injected with SAPA bions also died and showed peculiar findings: the liver was enlarged and showed degeneration of the acini. True, those cancer mice which had received SAPA injections survived the untreated ones by many weeks and even months. But finally all of them died; in some, the tumors had receded, in others it had first receded or disappeared and then had grown larger again. This was depressing: yet, the fact had been established that *the orgone has an effect on cancer tumors.*

In the course of many months, during which over 100 mice were injected, the situation began to clarify itself. At first it remained completely obscure why tumors became again so much larger after having first almost disappeared. Only in a very few mice did the tumor disappear without growing again later.

We did not know in which way the SAPA bions destroyed the tumor tissue. Therefore, all mice which died or were killed were dissected and carefully examined. Did the SAPA bions get into the tumor with the blood stream and destroy the tissue in the same way in which they killed the moving cancer cells on the microscopic slide? The treated mice showed a very puzzling finding: *Neither in the blood nor in the tumor could a trace of the injected SAPA bions be found.*

This we did not understand. But we were struck by the fact that the tumors of the SAPA-treated mice were extremely hyperemic (filled with blood). As time went on, it became clear why the tumors, after having become smaller, again grew in size: the secondary growth was due to this hyperemia. There was no doubt: *the blood had something to do with the destruction of the tumor.*

The examination of the blood showed the following: the erythrocytes of the treated mice were taut and biologically vigorous, while the blood of the untreated mice presented the typical picture of cancer: shrunken membrane of the erythrocytes, T-spikes, abundant T-bacilli in the blood and in the culture. The treated mice, on the other hand, showed few or no active T-bacilli in the blood. The striking difference in the form and activity of the erythrocytes suggested that not the SAPA bions, but the erythrocytes were the *immediate* factor in the destruction of the tumor. The SAPA bions transferred their orgonotic charge to the erythrocytes and perished themselves in this process. *The charged erythrocytes were the bearers of the therapeutic function* at the tumor which originally we had ascribed directly to the SAPA bions.

This assumption was correct and led to new and important observations: The orgonotically strongly charged blood is to be considered the real curative factor. From now on, we consistently applied this principle. Now, we could understand the anemia and cachexia in the untreated mice. True, the treated mice also died, but they never reached the degree of anemia and cachexia of the untreated mice. The explanation is the following: in the untreated mouse, the organism uses up the available biological energy of the erythrocytes in the struggle against the disease; this leads to cachexia. In the orgone-treated mice, the organism, receiving orgone energy from the outside, does not have to use up its own biological energy.

In dissecting several dozen untreated cancer mice, we found that in them, too, the tumor occasionally contained blood-

filled cavities. These cavities did not contain any organized or compact cancer tissue. Their content was a macroscopically brownish mass which consisted largely of detritus and T-bacilli. In the dark-field, at 3000x, one could see clearly that the erythrocytes, when they came into contact with cancer cells, not only caused them to disintegrate into T-bodies, but disintegrated themselves into T-bodies. As untreated cancer mice have orgone-*weak* blood, I did not know whether this T-disintegration of the erythrocytes was due to their orgone-weakness or to the struggle against the cancer cells. Later we found the same phenomenon also in the tumors of treated mice; here, too, the erythrocytes disintegrated into T-bacilli where they came into contact with cancer cells and caused their T-disintegration. (This can also be observed in the stained preparation). Now we knew that the T-disintegration of the erythrocytes is a result of their struggle against the cancer tissue, and not of orgone-weakness.

In this way, we discovered the attempt at natural self-cure of the organism. This became the guiding line in all future work: *The natural therapeutic factor against cancer can only be the blood.*

The reader should remember that at that time (Winter 1939-40) nobody had as yet any idea of the existence of the atmospheric orgone. Consequently, there were no orgone accumulators, The orgone therapy in cancer mice was carried out by way of injecting orgone-containing bions. We observed all the injected mice carefully every day. We felt that, while the injected bions destroyed the tumor, they also damaged the mice in some way. Personally, I had always had a strong aversion to the injection of foreign substances, be they drugs or sera, into a living organism. It was only too apparent that so many sedative drugs, while efficacious in alleviating pain, at the same time damaged the autonomic apparatus. In fact, the anesthetic effect of the alkaloids (morphine, etc.) consists exactly in a depression of the vegetative sensibility of the organism. In other words, they have, biologically speaking, exactly the opposite effect of that which orgone therapy tries to achieve: they cause *depression*, and not *stimulation* of living functioning. This is a perennial medical problem: *Are there any drugs which will kill microbes, or pain, without injuring the life system?* Thus far, chemical research has not been able to produce them.

Healthy control mice showed disease symptoms after the injection of SAPA bions; cancer mice, though the tumor was destroyed by the injections, did nevertheless not quite recover. For this reason I tried even in those early stages of the work to get away from the method of injecting bions. At first, however, we saw no other way of administering orgone than by bion injections. But when it was found that the bions acted not directly, but *via the blood*, new ways of orgone application were found. These I shall only mention briefly. They were detours, no more than instructive transitional stages in the orgone therapy experiments and were completely given up later. They were important, however, in that they disclosed essential characteristics of the blood in its connection with the orgone and the malignant tumor.

The following indirect methods of orgone application were investigated:

1. The blood-congested tumors of orgone-treated cancer mice were tapped, the blood was withdrawn with sterile precautions and centrifuged. To the resulting serum, sterile SAPA bion culture was added, and it was left in the refrigerator for one day. Since fluids absorb orgone energy, we knew that the serum would become charged with the orgone from the bions. Then the serum was filtered, that is, the SAPA bions were withdrawn from it. This orgone-charged serum was injected into the cancer mice. In the course of this experiment we could convince ourselves that the blood of cancer mice does not form any specific antibodies against the cancer cells. For the serum of untreated cancer mice did not show the least therapeutic effect. This is explained by the fact that the blood of organisms suffering from cancer is orgone-weak. The serum which had been treated with SAPA bions in the test tube, on the other hand, had a definite therapeutic effect, although i was not as pronounced as that of direc injection of SAPA bions.

2. Healthy rabbits were injected several times with SAPA cultures. When blood was withdrawn from them we found again that it no longer contained any SAPA bions. The rabbit blood was injected into mice, in two different ways. One group of cancer mice received injections of rabbit blood (0.2-0.5 cc.), diluted with KCl, every day for several weeks. The other group received injections of centrifuged blood, that is, orgone-charged serum. This method of indirect orgone application was also successful. Intravenous injection was more effective than subcutaneous injection, but there were several deaths due t the shock effect of the KCl.

3. Injections of orgone-charged rabbit blood or serum *directly into the tumor* were unsuccessful.

4. Injections with *human blood*. This was taken from the arm vein and SAPA bions were added to it in the test tube. Microscopic observation showed clearly how the erythrocytes collected eagerly around the SAPA bions, formed radiating orgone bridges and absorbed orgone. These observations were as instructive as exciting. The erythrocytes became more taut, the blue orgone margin became wider, the radiation (particularly when observed with a blue filter) more intense. Again two groups of cancer mice were injected with blood and serum respectively. The effect on the cancer tumor was pronounced. However, the whole procedure was very time-consuming and laborious.

5. We also tried to make a "T-bacilli serum." Healthy rabbits were injected with very small doses of T-bacilli; after a week, blood was withdrawn and the serum injected into cancer mice. No satisfactory result could be observed, although microscopic observation showed the formation of blue orgone vesicles in the serum when T-bacilli were added. We soon gave up the idea of preparing a specific T-bacilli serum. Attempts to produce antibodies in the blood of mice or rabbits by injecting autoclaved T-bacilli were also unsuccessful.

Among these indirect methods of orgone application, the most effective was the injection of erythrocytes which had been orgonotically charged by SAPA bions. In this case, as with direct injection of SAPA bions, the tumor tissue disintegrated into dead T-bodies, the anemia improved, and the T-reaction of the blood on autoclavation was replaced by the B-reaction.

The table on page 44 summarizes the findings.

Eight of the 27 carefully examined control mice (actually we observed many more untreated cancer mice) died within the first week, that is, about two weeks after the discovery of the tumor at the animal farm. The breeder assured us that he examined all mice once a week, so that the manifest tumor at the time of its discovery could be no older than a week. These mice showed typical cancer symptoms (cachexia, T-reaction, tumor growth, putrid disintegration of the cancer tissue, etc.). In the second week, 5 cancer mice died, and after that, 2 each in the third to seventh week, and 1 each in the eighth to eleventh week. That is, the maximal life span of untreated cancer mice is about 10 to 12 weeks. The *average* life span, however, is much less (3.9 weeks), since most of the cancer mice die very soon after the appearance of the tumor.

LIFETIME OF TREATED AND UNTREATED CANCER MICE (1939-1941)

Mode of orgone application	Number of mice	LIFETIME AFTER DETECTION OF TUMOR, IN WEEKS																										Average lifetime	Maximum lifetime
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38		
Injection of bions (SAPA bion cultures, earth bions, etc.)	Died 34		2	2	2	3	3	2	7	1	-	3	2	1	1	1	1	1	1	2	2	2	1	1	1	1	1	1	1	1									9.1 weeks	28 weeks
	Killed for autopsy 47				3	4	3	6	1	4	3	3	4	1	1	5	-	2	2	1	1																			
Injection of orgone-charged blood (from rabbit, human, etc.)	101	2	5	8	7	9	4	13	6	5	11	2	1	8	2	3	3	2	2	1	1																			
Orgone accumulator	36			1	3	1	5	2	3	3	2	-	1	2	4	2	-	1	1																				11.1 weeks	28 weeks
Sister, University control mice.	27	8	5	2	2	2	2	2	1	1	1	1																											1.9 weeks	11 weeks
Total	164																																							

In contrast, the average life span of the 101 cancer mice treated with direct and indirect orgone application was 9.1 weeks. The average life span is calculated by dividing the total number of life weeks of *all* treated cancer mice by the total number of the mice, the life span being figured from the appearance of the tumor to the date of death. The figure was actually higher than 9.1, because we killed 47 out of the 101 treated cancer mice for a study of the orgone effect in the tissues.[10] Only 54 out of the 101 treated mice died spontaneously. In other words, ***the average life span of the treated mice was over 2½ times longer than that of the untreated ones.*** While the longest life among the untreated mice was only 11 weeks, 2 of the orgone-treated cancer mice lived 28 weeks, i.e., 7 ***months after the appearance of the tumor.*** This is a remarkable result. Since the total life span of a ***healthy*** mouse is only about 2½ years, and most of the mice were about 5-8 months old when we got them, we succeeded in prolonging the life of these mice by about a fourth of their total life span. In the human, this would mean about 15 years.

These first results were encouraging, even if they were far behind the requirements of a radical cancer therapy. They led one to expect far better results in the human. To begin with, a human cancer tumor is, ***in relation to the total body,*** far smaller than the tumor in the mouse. The human can report pain or other symptoms which may indicate the presence of a tumor. In addition, there are medical measures (vegetotherapy, forced fluids, iron colloids, diet, vitamins, etc.) by which orgone therapy can be supplemented.

[10] It might be argued that, from a statistical point of view, the 47 mice that were killed should not be included in the calculation. Since, however, they were killed at a time when they were about to die spontaneously, their inclusion in the calculation does not materially alter the result.

This was the status of the orgone therapy experiments in mice in 1940. I shall not mention the numerous efforts which were made in an attempt to fill in gaps and in trying to achieve better results. Only one major difficulty should be mentioned which later on we encountered again in the orgone therapy experiments with humans: True, it was now possible to destroy tumors by charging the blood with orgone. But the fate of the treated mice depended primarily on ***whether and in what manner the dead tumor material was eliminated from the body.*** Many mice died not from the tumor nor from T-bacilli intoxication but—according to the saying, "operation successful, patient dead"—from clogged renal and lymph passages or from a gigantically enlarged liver and spleen. These are the organs which have to eliminate detritus from the organism. Especially typical was the clogging of the kidneys. The larger the tumor, the greater was this danger. The mice did not die from cachexia; at the time of death they were not emaciated and still had a smooth fur. They died from the results of the *elimination* of the cancer. This is a gigantic, as yet unsolved problem. If one destroys large tumors too rapidly, the excretory organs become clogged. If one destroys them slowly, other tumors are apt to grow. There is only one answer to the problem: ***the tumor must not have grown beyond a certain size.*** For this reason, our tests for an early cancer diagnosis from the blood (T-reaction, culture, etc.) are of great importance.

In July 1940 I discovered the atmospheric orgone. A few months later the construction of an orgone accumulator, which concentrates the atmospheric energy, succeeded. Various experiments showed that the atmospheric orgone showed the same characteristics as the orgone in the bions which we had injected into cancer mice. We gave up the injection method and, instead, ***kept cancer mice in the accumulator*** for one half hour a day. The very first tests revealed an astoundingly rapid effect: the mice recuperated rapidly, the fur became smooth and shiny, the eyes lost their dullness, the whole organism became vigorous instead of contracted and bent, and the tumors ceased to grow or they even receded. At first, it seemed astounding that a simple cabinet, consisting of nothing but organic material outside and metal inside, should have such a pronounced biological effect. Later on, at a time when this effect had long since become a matter of fact to us, we saw this astonishment in many visitors to our laboratory. They looked for electric wires and complicated mechanical contraptions and could not understand that such a simple arrangement should be capable of influencing cancer.

Statistical studies showed that the results with atmospheric orgone were ***better*** than with bion injections. 37 cancer mice were treated in the orgone accumulator. The average life span of the bion-injected mice had been 9.1 weeks; that of the mice treated in the orgone accumulator was 11.1 weeks. The maximum life span with injection was 7 months after discovery of the tumor; with the orgone accumulator, it was about 9½ months. This represented an important step ahead. We had increased the prolongation of life from ¼ to ⅓ of the total life span. In the human, this would correspond to a life prolongation of about 20 years. (True, humans, unlike mice, suffer from severe emotional biopathies which complicate cancer tremendously).

We were glad not to have to introduce foreign substances into the organism any longer. In addition, the treatment no longer required much preparation and time-consuming labor. The mice were simply left to themselves in the accumulator, and we were free to do other work.

This opened a wide vista to a future cancer therapy in the human. If the orgone accumulator should prove effective and at the same time harmless to healthy tissue and healthy blood, one could let healthy as well as sick people use the accumulator in their own homes. In December 1940 the first orgone accumulator for humans was built. I shall describe what measures we took to determine whether or not the atmospheric orgone in the accumulator is in any way harmful to the *healthy* human.

I, myself, had already been studying orgone effects for two years in a Faraday cage with iron walls, which thus acted as an orgone accumulator, spending several hours a day in it. Not only did I not feel any disturbances, but felt a strong vitality. Some workers of the laboratory spent at least a half-hour a day in the accumulator. We had rabbits and mice live in the accumulator for many hours a day, over several months. Except for a certain restlessness, they showed no disturbances. Humans may show dizziness and slight nausea if they stay too long in concentrated orgone, but these disturbances disappear rapidly in the open air.

A special experiment revealed a fact which at first seemed peculiar. We had grass infusions in which protozoa grew abundantly between the second and fifth day. We now put grass infusions into a small orgone accumulator and found that *in these orgone-treated infusions no protozoa developed, or only a very few*. If, however, the protozoa and bacteria were fully developed and the normal grass structure essentially destroyed, the orgone did *not* have a killing effect on the protozoa. This was at first incomprehensible. The blood tests in the cancer mice showed unequivocally that the orgone treatment in the accumulator charged the blood and made it free of T-bacilli. If, however, we put a culture of T-bacilli in the accumulator, the killing effect was absent. This was analogous to the finding in the grass infusion and was just as incomprehensible.

Finally, consideration led to the following conclusion: The SAPA bions, also, had not had a direct killing effect on cancer cells and T-bacilli, but an *indirect* effect by charging the erythrocytes and healthy tissues. Similarly, the orgone in the accumulator charged the healthy grass tissue, thus slowing up its disintegration into protozoa. When the grass had already disintegrated, when, in other words, there *was no healthy tissue* that could be charged, the killing effect on the protozoa was also absent. In this case, the orgone charged only the protozoa. As we see, the orgone experiments cannot be understood within the framework of mechanistic thinking. In order to eliminate protozoal or bacterial foreign bodies or to prevent their development, *healthy and vigorous orgonotic systems capable of being charged are necessary*. It is a basic law in orgone physics that *the stronger orgonotic system attracts the weaker one and withdraws its charge*. (This is exactly the opposite of the action of the electric charge in which the energy flows from the stronger to the weaker system.) The animal tissue or blood represents a far stronger orgonotic system than the protozoa, cancer cells or T-bacilli. This is why the latter are killed by the former. Under normal conditions, this takes place without orgone being supplied from the outside. But in the process of fighting against the cancer cells and the T-bacilli, the healthy tissues and the blood lose an increasing amount of their orgone; hence the anemia and loss of weight. *If, now, we supply the organism with repeated doses of concentrated orgone, the organism does not have to use up its own orgone*. Then, the anemia and cachexia do not appear or, if already present, are alleviated or eliminated.

The experiment with the infusions was an interesting and important confirmation of this concept of the effect of the orgone on tissues and blood. A great series of important questions, however, still await an experimental solution.

In applying the atmospheric orgone, we ran into the same difficulties as those encountered in the experiments with the injection of bions. Many mice died from the clogging of the excretory organs, although they did not develop anemia or cachexia. This problem will be more extensively discussed in connection with the orgone therapy experiments in humans.

I shall now proceed to a presentation of the orgone therapy experiments in human cancer. I wish to repeat again that we are not dealing here with *final* results, but only with important observations which still contain many gaps, doubts and uncertainties.[11] The more we learn about all the effects of the orgone, the more secure becomes the foundation for a mastery of the cancer scourge, and the more helpers will join in the fight against it.

[11] *Translator's note:* Although the pressure of other work, unfortunately, keeps me from active participation in the cancer research, I have, nevertheless, been in constant touch with it during the past five years and can claim more than a superficial familiarity with it. On the basis of this, I may say that Dr. Reich is far too modest in the presentation of his findings. Every week, some cancer researcher bursts into print with a "great discovery"; every week one hears that the "cause" of cancer, or a "promising therapy" for cancer has been discovered. Yet, every single one of these discoveries is completely forgotten a week—or at most a few months—later. These discoveries are usually nothing but some chemical substance which either causes experimental cancer (although the *reason why* it does so remains undiscovered) or some chemical which is supposed to cure cancer (again without any intelligible reason). This, together with the fact that the mortality from cancer is by no means decreasing, but actually increasing, shows the complete futility of traditional, mechanistic cancer research.

Thus, when Dr. Reich points out that his findings are not final, this means only that he is a conscientious scientist. It should not obscure the fact that he *has* discovered the etiology of cancer and opened a way for its cure and prevention. No matter what the headlines are screaming these days, this is one of the greatest discoveries of the century, not to say of centuries—T. P. W.

VII. THE ORGONE ACCUMULATOR.

At this point, I have to interrupt my description of the development of the orgone therapy experiments in order to answer a question which the attentive reader is bound to ask: How is the concentration of the atmospheric orgone brought about, and how is it measured?

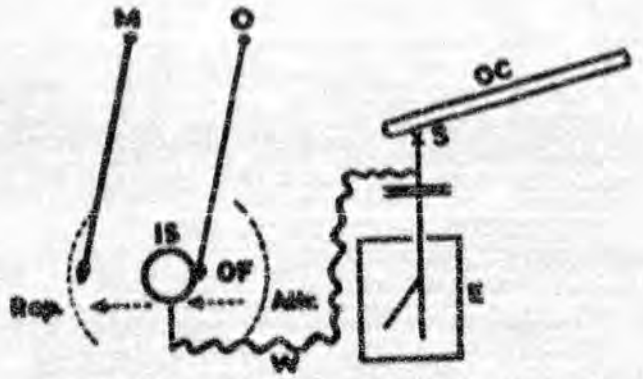
These questions cannot be answered here as extensively as they deserve. The orgone is a newly discovered form of energy, totally different from electricity and magnetism. Its study is the task of orgone physics in the field of inanimate nature. This study is as yet very incomplete. Though the reader may be acquainted with the concepts of electrophysics, he will have to realize that they are not applicable to the orgone. The new physical concepts deriving from the orgone experiments will have to be presented separately. What interests the reader in the present context is the mechanism of the accumulation of the energy and the methods of measuring it. At the risk of being misunderstood and misinterpreted by electrophysicists, I shall mention three basic facts which demonstrate the concentration of the atmospheric orgone in the orgone accumulator and which make the measurements possible.

1. THE MECHANISM OF THE CONCENTRATION OF THE ATMOSPHERIC ORGONE

The orgone accumulator consists of an outer wall of organic material such as wood or celotex and an inner wall of sheet metal. This arrangement is sufficient to achieve an orgone concentration five times as great as the atmospheric concentration. The mechanism of this concentration is based on two facts:

a) *Organic material attracts orgone and absorbs it.* Conversely, orgone-containing organic material attracts small organic particles and holds them in a state of attraction.

b) *Metallic material, especially iron, also attracts orgone, but repels it again rapidly.* Conversely, orgone-containing metallic material repels metallic particles.



Demonstration of the orgonotic attraction of organic material and the repulsion of metallic material in the orgone energy field of a metal sphere.

O: organic material.
M: metallic material.
OF: orgone energy field.
IS: iron sphere.
Attr.: attraction.
Rep.: repulsion.
E: electroscope (orgonometer), grounded or not grounded.
W: wire connection.
OC: orgone carrier (polystyrene rod)
S: spark to the tip of the electroscope.
←—: direction of deflection.

These two basic orgone-physical facts can be experimentally demonstrated and reproduced at will in the manner illustrated above.

Under a glass hood which protects the arrangement from air currents, a metal sphere is set on a rubber or cork plate. On one side of the equator of the sphere, at a distance of about 2-3 mm, we suspend a small piece of cork, on the other side, at the same distance, a small piece of tinfoil. The metal sphere is connected by a wire with an electroscope.

We then charge a polysterene rod by stroking it once or twice, *without rubbing*, over our hair. The rod is then brought near the metal point of the electroscope which is connected with the sphere. If the orgone charge of the rod is sufficiently strong (and the relative humidity of the air not over 50%), the cork will move toward the metal sphere and will adhere to it for a shorter or longer period of time. This means: *the orgone energy in the rod has led to the formation of an orgone energy field (OF) around the metal sphere, in which organic material is attracted and held fast.* In connection with other experiments, this statement can be reversed: organic material attracts and absorbs orgone energy.

A non-charged polysterene rod does not influence a piece of tin foil. *An orgone-charged rod, however, will attract the tin foil and hold it fast.*

From this it follows: *Orgone energy and organic substances attract each other; so do orgone-charged organic and orgone-charged metallic substances.*

At the other side of the sphere we notice

what happens with the tinfoil when we approach the charged rod to the electroscope. We observe that the effect on the tin foil is different from that on the cork. The tin foil is *first attracted* toward the metal sphere but immediately *repelled* and *held at a distance*. That is, *two metallic substances in the orgone energy field repel each other*. From this it follows also that *metal attracts orgone, but*, instead of absorbing it, as organic material does, it *repels it*.

These findings are fundamentally new. They have a relation to what is called "friction electricity" and to the confused theory of "static electricity." These connections will be extensively dealt with elsewhere. This simple experiment demonstrates two basic functions of the orgone energy: *attraction* of organic substances and *repulsion* of metallic substances in the orgone energy field.

The implications of this experiment for the orgone accumulator are the following: The external wall of organic material attracts orgone energy from the atmosphere and absorbs it. The inner wall of iron also attracts orgone energy, *but immediately repels it again, both to the outside, that is, the organic material, and to the inside of the accumulator*. The orgone energy given off by the metal to the inside is attracted by the opposite metal wall which again repels it. Thus the orgone particles oscillate freely on the inside, back and forth between the parallel metal walls. This oscillation can be observed in the dark.[12] It is different, however, with the energy given off by the metal wall toward the outside. Here, the surrounding organic material takes up the energy and accumulates it. For this reason, *the direction of the stream of energy particles is always from the outside toward the inside.* This accounts for the fact that the concentration of the energy inside the accumulator is about five times the atmospheric concentration. This can be measured with the static electroscope.

2. ELECTROSCOPIC MEASUREMENT OF THE ORGONE CONCENTRATION

We charge the electroscope with an organic substance (cellulose, polysterene, etc.) which we have charged by stroking it over our hair. The electroscope leaf becomes deflected. Then, slowly—the speed varying with the atmospheric orgone tension—the deflection decreases; the electroscope discharges. If now, the orgone concentration were the same inside and outside the accumulator, the speed of discharge would also be the same inside as outside. But this is not the case.

Furthermore, if the energy in the accumulator were of an electric nature, the electroscope should discharge more quickly inside than outside, because ionized air is conducting. The opposite is true, however: the electroscope discharges much *more slowly* inside than outside. *The relation between the speed of discharge on the inside to that on the outside is the yardstick of the concentration.* For example: the electroscope discharges the orgone energy at the rate of 1 scale division in 1 hour on the outside, and of 1 scale division in 4 hours on the inside. In that case, the concentration in the accumulator is 4 times that of the atmospheric concentration. This is confirmed by the biological effects within the accumulator: cancer mice, for example, recuperate in the accumulator but not in the atmospheric air.

3. THERMOMETRIC MEASUREMENT OF THE ORGONE CONCENTRATION

The concentration of orgone can also be measured thermometrically. The temperature above the top of the accumulator is always higher than that of the rest of the air and also higher than the inside of the accumulator (provided that no living

[12] *Cf. Internat. J. of Sex-economy and Orgone-Research*, 1, 1942, 129 f.

organism is in it). Similarly, the air above an accumulator which is buried in the soil is always many degrees warmer than the air above a similarly buried simple glass container.

The intricate details of these measurements are described in an as yet unpublished article. I shall have to ask the reader to postpone his objections and criticisms until I shall be able to present all the orgone-physical material.

VIII. ORGONOTIC CELL LUMINATION: THE THERAPEUTIC FACTOR.

Physical and biological phenomena show unequivocally that the orgone energy is *concentrated* within the orgone accumulator. Yet, this does not yet explain the therapeutic effect of the accumulator. We shall now try to get a clearer picture of this.

In the first few months of the therapeutic experiments with atmospheric orgone (early in 1941), not many characteristics of the orgone were known. True, it had been made visible, the temperature differences and the differences in electroscopic discharge had been investigated; in other words, the fact of the concentration in the accumulator was established. But the *mechanism of the therapeutic effect* was still obscure. Our preliminary hypothesis was that the concentrated orgone in the accumulator penetrated the naked body and thus charged tissues and blood. In the course of the ensuing two years, observations accumulated which provide a better explanation.

Individual, isolated facts have no scientific significance. It is a common procedure in science to give a certain term to unrelated facts, such as "static electricity" and then to believe that one has understood them. Or one invents an "interpretation" for each individual fact, without any correlation. It is a different thing when the *totality* of many individual facts result spontaneously in *one* concept which is inescapable and necessary and which reduces the many diverse facts into one *functional unity*. If this *one* concept not only explains the functional connection of the diverse facts, if it not only makes superfluous a number of different interpretations and explanations, but, in addition, leads to *new* facts, then we are dealing with a *satisfactory* theory.

Many "practical" people consider theory formation a "philosophical pastime." In reality, theory formation is not a luxury, but a scientific tool comparable to the arrangement of the instruments before an operation. This arrangement is as decisive for the success of the operation as each individual instrument itself. The best surgeon would fail if the instrument for each manipulation first had to be looked for all over the room. As in the arrangement of tools, so one arrives in theory formation from a less satisfactory to a better *arrangement* of facts. Consequently, such theories can never form a finished system, but will always be incomplete and in need of improvement. This is also true of the following presentation of the therapeutic effect of the orgone accumulator.

The initial hypothesis that the orgone in the accumulator simply penetrates the organism left a number of facts unexplained. Many patients reacted to the orgone immediately; others needed a number of irradiations before they showed any reactions. Now, if the effect were due simply to a mechanical penetration of the organism with orgone particles, all organisms would react in the *same* way. The fact that this is not the case calls for an explanation.

The assumption that the organism is being penetrated by the orgone while the organism itself remains passive and does not participate in the process, was taken over from the process of irradiation with radium or Xrays. In this case, it is a matter of irradiation with non-biological,

that is, *body-alien* energy: the organism emits neither Xrays nor radium rays. The atmospheric orgone, on the other hand, represents a *body-own, specific biological energy:* the body continually takes it up from the sun and the air, contains it in all its cells and constantly radiates it. If, now, an organism is in the orgone accumulator, *two orgonotic systems establish a functional relationship with each other.* Today, this is an established fact, but two years ago we did not know it. In order to understand the functional relationship of two orgonotic systems, we have to go back to the observations made in bions which have been described earlier.

As we have seen, an erythrocyte and an earth bion each form an orgonotic system. Biophysically speaking, such a system consists of an *energy nucleus,* a *plasma periphery,* and an *orgone energy field* around the organism:

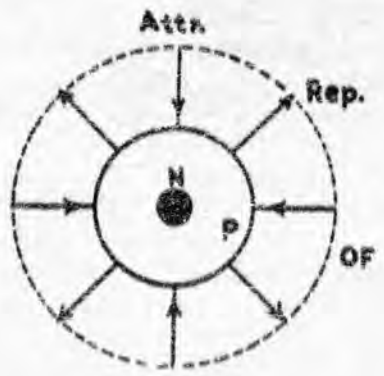


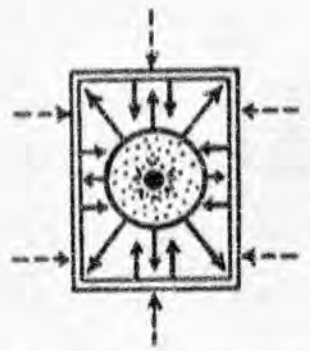
Diagram of living "orgonotic system"

N: biological nucleus.
P: plasmatic periphery.
OF: orgone energy field.
Attr.: orgone charge.
Rep.: orgone discharge.

When two orgonotic systems come close to each other, the two orgone energy fields establish contact. The immediate result of this orgonotic contact is mutual *excitation and attraction.* This is expressed in the fact that the two orgonotic systems approach each other. For example, the erythrocytes group themselves around the heavier and less mobile earth bion. If they come close enough, a radiating bridge of orgone energy is formed. At this point, the biological nuclei of the orgonotic systems begin to radiate more strongly. We call this phenomenon "orgonotic lumination." It is the same phenomenon which traditional biology has observed in the process of cell division and has termed "mitogenetic radiation." All fundamental bio-energetic processes, like sexual excitation, orgasm, cell fusion and cell division are accompanied by a high bio-energetic excitation, i.e., by *orgonotic lumination.* It is a matter of the liberation of large amounts of energy in the living substance. The "sexual contact" between two organisms which strive toward the sexual act is, orgone-physically speaking, nothing but the formation of a radiating orgone bridge and orgonotic radiation in the two orgonotic systems. Many investigators (in this country, e.g., Burr) have demonstrated an energy field around living cells or metazoal organisms. They hold it to be an electromagnetic field. Orgone physics demonstrates the fact, however, that this energy field around the organism has nothing to do with electromagnetism: it is an *orgone energy field,* i.e., a field of specific biological energy. It functions at a distance, without contact of the material body surfaces. My experiments with the oscillograph and a recently constructed orgone field meter show not only that such an energy field exists, they also show that in different people it extends to different distances; according to observations to date, from a few centimeters to four meters. In addition, the orgone field varies in one and the same individual; it becomes wider and narrower, i.e., it expands and contracts. These functions of the energy field depend on the emotional state

of the organism. The field extends considerably in a state of orgonotic cell lumination.

In other words, as far disparate as may seem the connection between erythrocyte and earth bion on the one hand and that between the orgone accumulator and the organism in it on the other hand—it is the same phenomenon. With this difference: In the first case there is a radiating bridge only at the contact surfaces; in the case of the orgone accumulator, however, *the orgone energy field of the non-living orgonotic system completely envelops the energy field of the living orgonotic system.* This can be graphically presented in the following diagram:



Contact of the orgone energy field of the organism with that of the orgone accumulator (solid arrows). The dotted arrows indicate the attraction of the atmospheric orgone. Effect: Lumination of the organism.

What are the facts which substantiate this assumption? The main facts are the following:

1. The effects of the orgone accumulator are far weaker or even absent if its inner walls are at a greater distance from the organism than about 4-8 inches. Ignorance of this fact caused a whole series of therapeutic failures. The effect in mice was poor when they were treated in large accumulators built for humans; it was far better when we used small accumulators of about 1 cubic foot. A small boy of four, suffering from bone cancer, reacted poorly compared with adults suffering from the same disease; we had used a large accumulator designed for adults. We often hear the objection that if there were such a thing as an orgone effect, electrophysicists who work in Faraday cages would have noticed it. The point is, a wire cage of many square meters is not a biologically effective orgone accumulator. I personally can stay far longer in the Faraday cage (which is about 2 x 3 meters) than in a therapeutic accumulator (which is about 2 x 2½ *feet*) without noticing any effect.

2. Vegetatively *lively* individuals feel the orgone effect in the accumulator much more quickly and intensely than vegetatively *sluggish* individuals. The former have a wider orgone energy field than the latter. Consequently, they establish a contact between their body energy field and the field of the metallic accumulator wall far more easily and quickly.

3. Vegetatively sluggish individuals usually do not feel the orgone effect in the accumulator until after a number of sessions. This admits of only one explanation: the organism first has to be passively charged to a certain degree so that the body orgone radiation becomes stronger, before they feel it. A physician friend who occasionally used the accumulator was unable for months to feel the typical sensations of prickling and warmth. Only when he began to use the accumulator more regularly did these sensations gradually appear. That is, at first his organism remained passive, but later it "reached out," as it were, toward the orgone field of the metal wall.

4. The inner metal walls of the accumulator are cold to the touch. However, if one holds one's palm at a distance of about 4 cm. one feels after a while a sensation of *prickling* and *warmth*. (The objective differences in temperature will be discussed elsewhere.) We must assume

that the sensation of warmth is the subjective result of the impact of the orgone particles on the skin. This fact is of great importance for an understanding of the sensation of warmth with orgone irradiation.

A few months ago, a phenomenon was discovered which has a decisive connection with the body lumination in the accumulator: *the body temperature increases in the accumulator.* This temperature rise is of different magnitude and occurs more or less rapidly in different people. If the body temperature before the irradiation is subfebrile (near the fever limit), it rises above this limit in the accumulator. That is, the orgone creates a mild fever.

Fever is known to be a basic reaction of excitation of the cells and the blood. Its nature has hitherto not been understood. The temperature rise in the accumulator points to an orgonotic lumination. Just as the contact of two bions results in an orgonotic lumination, so too does the contact of the blood and the cell system with the orgone field of the accumulator. The contact of the two orgone systems leads to an *orgone energy metabolism* in the organism; to this, the vivifying effect of the orgone therapy must be ascribed. The essential phases of the process are: energy-field contact, penetration, cell lumination and energy metabolism. They are identical with the typical phases of basic biological processes such as copulation and conjugation. That is, in orgone therapy we are dealing with processes of sexual energy in a strictly biophysical sense. This explains why so many patients who suffer from a standstill of their biological energy metabolism develop sexual excitation and sexual stasis under the influence of the orgone treatment. This aspect will be further discussed in connection with individual case histories.

The repeated luminations of the organism caused by the orgone accumulator show themselves also in such findings as that the erythrocytes gradually show an increase in biological energy, thus becoming capable of radiating more energy and killing cancer cells and T-bacilli, things which previously, in an orgone-weak condition, they were not capable of doing. If fever is correctly conceived of as an increased bio-energetic activity of the organism, orgone therapy could also be called a natural fever therapy. From this standpoint, many therapeutic methods which have thus far been employed purely empirically, without being understood, become understandable. The malaria therapy against progressive paralysis which my teacher Wagner-Jauregg developed, is nothing but an artificial stimulation of strong cell lumination by way of injecting malaria parasites. The therapeutic factor consists in the cell lumination thus brought about. The "rum toddy" in colds and the hot compresses for pain also belong here. We are confronted by the task of comprehending the effect of many drugs from this standpoint. Thus it will be possible to distinguish the beneficial from the harmful drugs. A drug which, though it kills bacilli, damages at the same time the blood cells and plasma system instead of invigorating them, should not be tolerated, powerful profit interests notwithstanding. It can be nothing else but the orgonotic lumination in the organism which alleviates or eliminates pains of all kinds. (The rapid alleviation or elimination of pain in the orgone accumulator is an everyday observation.)

Based on the observations to date, I consider the cell lumination which the orgone accumulator brings about the real and essential therapeutic factor. This cell lumination has the same destructive effect on cancer cells and T-bacilli as the orgone radiation of the SAPA bions which we can observe under the microscope and which we have filmed. Further experiments with different arrangements of ma-

terials will, most likely, vastly increase the effectiveness of the orgone accumulator.[18] It would be desirable to be able to shorten the individual treatment sessions and to effect a greater rise in body temperature.

IX. Results of the Experimental Orgone Therapy in Humans, 1941-1943.

The results of orgone therapy in human cancer, as presented here, are incomplete. I would have liked to postpone their publication until the observations were more complete. We felt, however, that the general endeavors to master the problem of cancer might receive a strong stimulus once the mechanism of the cancer biopathy and the basic question of the cancer cell formation were elucidated and the effects of the newly discovered orgone energy were made known.

The first cancer patients who were subjected to the orgone experiment were accepted by the Orgone and Cancer Research Laboratory only provided that their physicians had no objection to the experiment and provided that the relatives of the patient signed a statement to the effect that they had brought their relative because the physicians in charge considered the case hopeless and because they had heard of my cancer experiments in mice and humans; that they recognized that orgone therapy in cancer was still in an experimental stage; that I had not made any promise of cure and was undertaking these experiments without charge; that they had been told that the disease might result in abscesses or death regardless of the treatment, and realized that such an outcome could not be ascribed to the experiment.

I shall emphasize the disappointments and failures. It is most important for us to prevent the impression that we possess a cure-all, a means of "curing" cancer under all circumstances. If one is to develop the beneficial effects of the orgone, an understanding of the *failures* is indispensable. The following examples will illustrate the difficulties and failures.

Case M. F. A 57-year-old widow came to us with numerous tumors, localized mainly in the cranium and the bones of the arms. She was compulsively religious and suffered from hypochondria and masochistic complaining. 17 years previously, her uterus had been extirpated because of tumors. 2 years previously, she developed pains in the neck, the scalp and the lower back. She began to suffer from insomnia and lost her appetite. It was difficult to distinguish her hypochondriacal complaints from her complaints about acute cancer pains. Her skin was pale and livid, her hands and feet cold and clammy. She was able to walk only with support. The hemoglobin content of the blood was 33%. The blood tests for cancer were all positive: growth of T-bacilli, T-reaction on autoclavation, rapid shrinking of the erythrocytes in NaCl. The tumors at the cranium were palpable and hard. The diagnosis of cancer had been established at Memorial Hospital.

For 8 weeks, the patient came daily for orgone treatment. The hemoglobin content on the third day was 41%, on the sixth day 55%, on the eighth day 85%. It remained at that level for 4 weeks, then dropped to 78% and remained at about that level. The T-reactions remained positive for about 3 weeks. After 4 weeks there were no longer any T-bacilli in the blood, but the T-disintegration of the erythrocytes, which had been almost 100% at the start, was still about 35% after 7 weeks.

The tumors at the cranium became appreciably smaller and softer. The patient developed nose bleeds; the blood was of a brownish color and contained typical

[18] Since this was written, an arrangement of meterials has succeeded which allows a concentration in the accumulator 8 times that of the atmospheric orgone.

tumor material. The pains decreased, sleep and appetite improved. The patient became fond of the orgone accumulator and wished to have one in her home so she would not have to make the long trip every day. I had to refuse her wish, because there were as yet too few observations of the effect of the orgone on human cancer.

After two months, the patient developed tensions in the deep adductor muscles of the thighs. She seemed to develop an aversion to the accumulator which at first I did not understand. This was at about the same time that another patient, whom I have described previously,[14] reacted to the orgone radiation with sexual stasis. The same thing had occurred in this patient: the orgone accumulator had charged her sexually and she reacted to it with spasms of the adductor muscles. Her hypochondriasis became more acute. She had no cancer pains, but she became very petulant. Her relatives could not stand her behavior and sent her to a home for the aged. Thus, the orgone therapy experiment came to an end. Another series of Xray pictures showed a definite reduction and calcification of the tumors. The cancer therapy was complicated by the patient's neurosis. After a few months of definite improvement, the patient died. All that the orgone therapy was able to do was to prolong her life for a number of months and to reduce her pains. This patient, too, presented the picture of complete resignation in life. The relatives had noted this also. Her nephew told me one day, "She has nothing to live for." One had definitely the impression that the patient died because her "life instinct" had never functioned properly and her life system had shrunk as a result of a complete lack of joy in life.

Case C. K., 33 years. This patient was under treatment for a colostomy which had been done for a cancer of the colon. The patient related that she had always been constipated, even as an infant. She also had always been anemic. During the summer of 1939, "dysentery" always set in at the time of the menstrual period; this had continued to date. During 1940, there were intestinal hemorrhages. For many months, the patient had been suffering from excruciating pains in the rectum, for which she constantly used suppositories; as they never worked for long, she also took codein tablets.

The patient first came to the laboratory on May 7, 1941. She was in a hopeless condition. Her cachexia was far advanced; in spite of being tall, she weighed only 115 lbs. It was immediately evident that she suffered from a severe sexual biopathy. Her expression was anxious. She suffered from anxiety dreams. Her husband had died 8 years previously. Since then she had lived in complete abstinence. During the marriage, also, she had had no sexual gratification, since her husband was always sick and "too weak to pay attention to that." Her colostomy increased her nervousness; she thought she would faint when she passed gas without being able to control it. Her insomnia had existed long before her cancer. In her anxiety states she had spasms in the throat and the anus and "thought she would die." Her case had been diagnosed as cancer by several private physicians and by the hospital.

The tests revealed the following: Hemoglobin 72%; on autoclavation 99% T-reaction, confirmed by Gram stain. The erythrocytes were pale, with narrow orgone margin. They degenerated slowly but with definite T-spike formation. Culture from the intestinal contents: T + + +, numerous rot bacteria, formed cancer cells, including ameboid forms.

Two days after the beginning of the orgone radiation, the hemoglobin in-

[14] *See* footnote p. 1, I.

creased to 82% and stayed at that level. After about 2 weeks, the blood picture showed a definite improvement. In the intestinal contents, only very few fully developed cancer cells could be found, but there were masses of destroyed cancer cells and immobile T-bacilli. After 4 weeks, the autoclavation test of the blood revealed a T-reaction of only about 5% (as compared with the original 99%), that is, a B-reaction of 95%.

As early as the fifth irradiation, the pain decreased considerably. She managed a whole night with only one codein tablet, which she had never been able to do, and was able to sleep. After the 12th irradiation she stopped using rectal suppositories regularly, and in the succeeding 6 weeks she used them only twice. She also no longer took any codein. Her appetite improved, but she failed to gain weight.

Examination of the rectal discharge on May 29th showed the absence of formed cancer cells and the presence only of cancer detritus and immobile T-bacilli. The excretion was no longer gray, but brownish, which pointed to disintegrated blood from the tumor.

After the 12th irradiation, *itching of the anus* appeared. The patient perspired freely in the accumulator and was no longer pale. She continued to be free from pain, slept well, re-established social contacts, etc.

She continued the treatment until July 28, 1941, continued to be free from pain and to feel well. Then she stopped coming. In the middle of September she called on the telephone and said she still felt well, but that she could no longer come for treatment. I wrote the relatives that I would have to decline all responsibility for the patient's fate. It turned out that her neurosis kept her from coming. Since puberty, she had been suffering from a severe claustrophobia which recently had become intensified; this prevented her from taking the subway to come to the laboratory. Her relationship with her relatives was extremely bad. I often had the impression that their intense unconscious hatred made them hope for an early death of the patient. They had no time for her and showed her so openly that she was a burden to them that she no longer dared to express the wish to be taken to the laboratory by car. I knew that she was lost but there was nothing I could do. The familial situation could not be changed, and I could not make up my mind to give the patient an accumulator for her home, because her physician showed a hostile attitude, even though on May 24th he had admitted the patient's improvement to her brother. At the beginning, he had threatened me with reporting me to the police and had refused to give her case history. During the summer of 1942, I heard that the patient had died a short time previously.

Her death was a clear case of shrinking death. The orgone treatment had prolonged her life for about a year and had greatly alleviated her condition. But her case showed again the extent to which the orgone therapy is dependent on social and familial circumstances.

Open questions in the orgone therapy of cancer. Orgone therapy will be able to eliminate a series of cancerous affections or to prevent their development, but by itself it will never be able to conquer the cancer scourge. Orgone therapy is only one of the necessary measures in the fight against the biopathies. Orgone can charge tissues and effect an expansion of the vital apparatus. But when the social milieu constantly forces the organism into contraction, resignation and shrinking, the application of orgone is like trying to fill a barrel without a bottom.

We have to distinguish the problem of the orgone application from that of necessary social measures. To the practising physician, the orgone therapy will be of first importance. But he must never lose

sight of the social causation of the biopathies, if he is going to treat the human organism as a product of biological *and* social factors.

Compared with the methods of radium and Xray irradiation, the orgone therapy of cancer offers several advantages. True, Xray irradiation is capable of inhibiting the growth of a tumor temporarily. But this method of treatment is accompanied by a general biological weakening of the organism. It impairs the appetite and produces nausea and vomiting. Its effect is only local; it does not affect the underlying shrinking biopathy. The results of local radium therapy are better, but they are also local and do not touch the biopathy. The surgical removal of a tumor, it is true, has a radical local effect, but it does not prevent the formation of metastases and also does not touch the general process.

Orgone therapy, on the other hand, offers the enormous advantages of applying a body-own energy and of reaching every part of the body. The orgonotic charging of the erythrocytes has, simultaneously, two most important effects: *expansion of the organism* and *development of the organism's own defense reactions against the T-bacilli intoxication.* For this reason, the usual result is that the appetite increases, the loss of weight is checked or is replaced by increase in weight; nausea and pains diminish or disappear and the biological blood reactions become more vigorous. The tumor is not destroyed immediately. What happens first is an invigoration of the blood. Only when the general biological invigoration has reached a certain degree does the attack of the blood on the tumor and the T-bacilli set in. For this reason, the excretion of liquefied tumor masses does not set in until several weeks after the beginning of the treatment. Similarly, the T-cultures in the blood do not become negative until after several weeks. In many cases of biologically debilitated blood and severe anemia, the attack on the tumor is preceded by the formation of a great number of young erythrocytes, as can be observed microscopically. Breast tumors disappear in the course of 2 to 3 weeks.

Observation to date shows that the tumors always become soft, no matter what their localization. While this is highly gratifying in itself, the cancer therapy becomes complicated exactly by the *destruction* of the tumor in those cases where the products resulting from its disintegration cannot be absorbed or eliminated. We had encountered this problem before, in our mice. What happens is this: Orgonotically strong blood goes into the tumor; the tumor tissue disintegrates. Cavities develop which may even enlarge the tumor. These cavities contain a brownish, non-putrid liquid. This consists of enormous masses of inactive T-bacilli, as the microscopic study of the excretions shows. The fate of the patient depends largely on whether these enormous masses of disintegration products can be eliminated from the organism or not.

In one case of brain tumor the destruction of the tumor occurred as early as two weeks after the beginning of treatment. The eye symptoms and the intracranial pressure receded. But the detritus from the tumor filled and clogged the lymph glands of the neck and the patient died—according to the report of her physician—of *suffocation* due to glottis edema.

Another woman with a tumor of the stomach the size of an apple, also reacted rapidly to the orgone therapy. The tumor, which was palpable, became soft and became rapidly smaller. But after 8 weeks the kidneys became clogged: There was edema of the legs and the patient died of cardiac decompensation. In this particular case, the elimination of the products of disintegration through the intestines would have been possible in principle. But the patient suffered from chronic constipation. As a result of

this, the intestines could not manage the elimination and the organism attempted it by way of the blood stream.

Similarly, a third woman, with ovarian tumor, who had reacted to the orgone therapy with an improvement of her general condition and with a decrease in size and a softening of her tumors, died of kidney complications.

In a boy of five with an adrenal tumor and metastases in the spine, Xray showed calcification of the bone defects after 4 weeks. The primary adrenal tumor was no longer palpable after 2 weeks' treatment. However, the dissolved tumor mass apparently filled the spinal canal and the boy suddenly developed a flaccid paralysis of the legs. He died later of enlargement and degeneration of the liver, apparently due to the process of elimination of the dissolved tumor mass.

Enlargement of the liver with degeneration of the liver cells and clogging of the kidneys seem to be the most frequent and typical sequelae of the destruction of the tumor unless the destroyed tumor mass finds a ready outlet to the outside (the body surface, through the intestines, the bladder, etc.). We have as yet no answer to this difficulty. To say that the tumor should not be allowed to grow to such a size that this complication is likely to happen is correct but unsatisfactory. It should be possible to find ways and means of dealing with these secondary manifestations in cases that come for treatment at an advanced stage. The fact should be remembered that *none* of our cases came to us shortly after the discovery of the tumor. They all had tried other methods for several years, and when they came to us, they had been given up as hopeless and were on the point of dying. That is, we do not know whether most of the tumors could not be eliminated without such secondary manifestations if the casees came to us *immediately after the discovery of the tumor*. Much smaller tumors, of course, would result in much less detritus, and the danger of the clogging of the excretory passages would be much less.

A fact which needs special emphasis is that the biological strength of the blood can*not* be judged by the hemoglobin content. We have seen cases with 80% hemoglobin who, nevertheless, gave a *100%* T-reaction on autoclavation. In other words, the biological resistance of the blood, as indicated by the T-reaction and B-reaction, is essentially independent of the iron content of the blood.

I shall have to mention briefly a few *sex-economic aspects* of the orgone therapy in cancer; they are of utmost importance. We know that sexual resignation is in the background of the cancer shrinking biopathy. All patients show a striking *lack of libido*. The orgone therapy results in an alleviation of pain and the orgonotic charging of the blood system. In many cases, this leads to a re-awakening of sexual excitation. If the sexual repression and the armoring is very intensive, the patient does not perceive the sexual excitation. He expresses it in a manner which is comprehensible only to the sex-economist: acute anxiety, genital spasms, spasms in the pelvic and thigh musculature, or simply in flight from the "weird" orgone irradiation (this occurred in 2 cases). In other cases, where the sexual life was not altogether extinguished, where sexual intercourse still took place occasionally (although, of course, without orgastic potency), access to the difficulties is somewhat easier. Here, the sexual disturbance is more often due to ignorance and takes the form of harmful practices and inhibitions.

There was, for example, a man with cancer of the rectum. When his general condition improved, he developed pain in testicles and sperm ducts. He ascribed these pains to the cancer. But recognition of their stasis character made it possible to eliminate them. His wife refused sexual intercourse. He was too ill to obtain gratification elsewhere, and he would not have thought of masturbation. In a talk together with his brother, who was very understanding, he realized that his pains were due to sexual stasis and that no other way than masturbation was open to him. After a short time, he was again free from pain.

Another patient with cancer of the urinary bladder sporadically developed violent pains in the pelvis; these pains were of a different character from those caused by the tumor *before* the orgone treatment. I tried to clarify the sexual situation. It turned out that the man had not had sexual intercourse with his wife for the past 15 years, and no other sexual gratification for the past 5 years. Whether this sexual stasis had anything to do with the appearance of the bladder cancer I cannot say, but it is highly probable. I discussed the situation with him and he understood that he had to get rid of the sexual stasis. This eliminated the pains so rapidly that the connection could not be doubted for a moment.

All the more incomprehensible is a medical attitude which a reviewer expressed in connection with a similar case described in the first issue of our Journal: "One may reasonably object to the recommendation to practice masturbation in order to achieve relaxation of the genital apparatus." "Reasonably?" Why? There is, in fact, not a single rational argument against this measure. More than that, the pains and other stasis symptoms in the sexual apparatus in cancer patients deserve a great deal of attention, as these two cases—and many others—show very clearly.

By far the greatest obstacle to the orgone therapy of cancer is its general biopathic basis: the shrinking of the total autonomic life apparatus ("shrinking biopathy") goes to the roots of living functioning. The reader will be aware of the significance of the findings in the case described in a previous article ("The carcinomatous shrinking biopathy"): the organism underwent a process of shrinking *after* the local tumors were eliminated. This finding shifted the whole problem from the local tumors to the general shrinking process. But here we no longer deal with biological problems alone, but predominantly with social and sex-economic problems. It is too early to say whether and to what extent orgone therapy can counteract the general tendency to shrinking. It will be essentially a question of whether and to what extent one can improve the general sex-economic way of living.

Up to now, I have only reported on the difficulties of the orgone therapy and the obstacles which stand in its way. I shall now proceed to the positive achievements. They are unequivocal and gratifying.

Case S. T., 42 years old. This patient came for treatment on April 30, 1941. In February, 1938, her left breast had been amputated for cancer. Two months after discharge from the hospital, tumors appeared below both knees. They were very painful and the patient could hardly walk, so that she kept to her bed most of the time. Even before her operation, she had suffered from "rheumatic" pains in her legs and the big toes had feit "numb." For years previous to the operation she had been suffering from pulling pains in the arms, fingertips and neck, from headaches, "dizzy spells" and chronic constipation. She had had five premature deliveries and three spontaneous abortions. Menstruation had ceased 6 months before she came, as a result of the Xray treatment. The tumors at the knees grew slowly but steadily in size. The pains were always worse in bad weather. Her arms were so weak that she often would support one arm with the other in lifting some object. Since the operation, her left arm was swollen and painful.

We have here the typical history of a biopathy. Examination confirmed this. The whole musculature of the neck was hypertonic. The thorax was in chronic inspiratory position, expiration was

severely inhibited. The neck was held in a rigid attitude of spite. The abdominal musculature was rigid and could not be pressed in. The tumors at the knees were the size of a walnut.

Blood tests: Hemoglobin 80%; autoclavation test and Gram stain showed a T-reaction of about 40% T-cultures were + + +, with numerous rot bacteria. The erythrocytes were pale, with narrow orgone margin, but without T-spikes. They disintegrated in about 5 minutes.

Vaginal secretion: T-bacilli + + +, microscopically numerous rot bacteria and T-bacilli.

On May 4th, that is 4 days after the beginning of the treatment, she was able to walk better. The feeling of numbness in arms and legs disappeared. On May 6th, her physician found that the tumors had become smaller and advised her to continue the treatment. The patient wrote to her son about her striking improvement. She no longer kept to her bed but was up and around and did small errands. On May 7th, the tumor at the left knee had disappeared, that on the right knee was barely palpable. Her biological reactions in the accumulator became more intense, she began to perspire freely. That is, she developed vagotonic reactions. Her weight remained constant, at 173 lbs.

Xrays: When the patient came to us (April 30th) her bones showed numerous small shadows, particularly in the pelvis. On June 20th, the Xrays showed a far-reaching disappearance of these shadows, particularly in the pelvic bones. The findings at the knees were *negative*.

The patient continued the orgone treatment until December 1941. During that time, she was practically free from pain, no longer took morphine preparations, did not lose weight, and did her housework. At the time of this writing, in January 1943, she is still well. It is impossible to say when the disease process will again set in. She had the orgone treatment for only about half a year and does not have an accumulator in her home.

Case F. H., 45 years old, came to the laboratory on April 19, 1941. A year before, he had developed a pulling pain in the chest and choking sensations. He was unable to take solid food, and even liquids only with difficulty, by the teaspoonful. In the course of a year, he had lost 25 lbs. He suffered from a diaphragmatic tic ("hiccups"), insomnia, and tired very easily. The *emotional* nature of this case has been described previously.[18] The diagnosis of his physician was *inoperable carcinoma of the esophagus,* almost complete obstruction, as shown in the Xray. The epigastrium was tense, the patient suffered from severe constipation. The thorax did not move properly with respiration. The weight was 144 lbs.

Blood tests: Hemoglobin 70%. T-culture + + +, T-reaction 95%. Erythrocytes with T-spikes immediately disintegrated bionously, but changed into small erythrocytes with homogenous plasm.

There was an immediate and strong reaction to the orgone radiation: warm perspiration, redness of the skin and sensation of heaviness in the head after 20 minutes.

On April 28th, the hemoglobin was 85% and remained at this level during the following months. During the same time, the patient gained about 5 lbs. and became able to swallow soft foods without difficulty. On May 9th, the *T-reaction* was no more than 10%. The choking sensations disappeared, the patient slept well and was able to work without getting easily fatigued. The skin became tanned. The patient was very much relieved and grateful. Although in this case, too, a relapse is possible, the fact is remarkable that today, in January 1943, the patient is still well and working. The orgone therapy lasted only about 12 weeks.

[18] *Internat. J. of Sex-economy and Orgone-Research,* 1, 1942, 135.

Summary: 13 cases of cancer diagnosed at hospitals and previously treated with Xrays, and 2 cases diagnosed by myself were treated and observed. All were in advanced stages of cancer cachexia. In all of the cases, the pain was greatly alleviated and the use of morphine preparations reduced or eliminated. In all cases, a decrease in the size of the tumors and an improvement of the general condition was observed. Breast tumors disappeared in all cases.

In 4 cases, calcification of bone defects was shown by Xrays. In most of the cases, destroyed tumor substance was eliminated. In 3 cases, the orgone therapy did not prolong life. In 6 cases, it prolonged life by about 5 to 12 months and made the last few months of life much more tolerable. In 6 cases, the process of shrinking was stopped. In 6 cases, patients became able to work again. Five of the inoperable cases, otherwise doomed to an early death, are alive today and in good or at least tolerably good condition.

These results are encouraging and oblige us to continue the work, even if they are far from satisfactory. However, compared with the condition of the patients previous to the institution of the orgone therapy, the results are even *astonishingly good*. The problem of the elimination of the destroyed tumor masses remains essentially unsolved.

These results not only confirm the fundamental correctness of the bion research, but they also form the point of intersection at which the T-mice experiments, the orgone blood tests, the formula of tension and charge, and the findings of orgone biophysics were shown to be correct and of practical significance.

As far as orgone *therapy* of cancer is concerned, it has reached the point where it deserves to be taken out of the experimental stage and to be put on a large-scale practical basis. As far as the *prevention* of cancer is concerned, that is a more complicated problem, both technically and from the point of view of organization. We shall now consider this problem.

X. CANCER BIOPATHY AS A PROBLEM IN SEXUAL SOCIOLOGY.

It will take years of intensive clinical study before we have a picture of the magnitude of the ravages which the emotional pest causes in the life system. This fact is all the more impressive in that the disturbed sex-economy in these cancer patients continues to be completely overlooked, no matter how obvious it is. Observation to date leads to the following general conclusions:

Deprived of the possibility of natural sexual functioning, the potential cancer patients develop a general character attitude of resignation. At first, there are only local and more or less harmless "disturbances" such as peptic ulcer or perhaps only gastric hyperacidity, hemorrhoids, a spasm in the throat, genital deadness, menstrual disturbances, and such. To an increasing extent, the chronic disturbance of biological functioning undermines respiration and pulsation in the tissues. Gradually they begin to undergo a slow process of disintegration in the direction of putrefaction. T-bacilli develop and accelerate the process, which is still a chronic process, stretched over years. Finally, protozoa begin to develop and a tumor becomes palpable or visible.

No matter how early the diagnosis of the local cancer tumor is made, it is *always too late,* because in the meantime the biopathy has already done its work of destruction in the organism. The task of cancer therapy, therefore, is to influence the *general disturbance of functioning in the biosystem,* the furtherance of the B-reaction of the organism. Considering all things involved, this means: *As long as education and social conditions are going*

to produce resignation and muscular armoring en masse, *so long is any radical elimination of the cancer scourge out of the question.* True, one will be able to eliminate a few more tumors and to save a few more lives. But one should not harbor the dangerous illusion that one will ever be able to vanquish cancer with chemicals, the knife, or the orgone alone.

I know the strong tendency toward illusions only too well from personal experience. When I saw the effects of the orgone radiation on the cancer tumors in mice, I heaved a sigh of relief. Finally, I told myself, an avenue of approach to cancer therapy is opened; now we can begin to cure cancer and perhaps even prevent it. Secretly, something in me was delighted at the prospect of finally getting away from the "cursed sex problem" and at being able to escape into the sex-free atmosphere of organic pathology. But I was wrong. *The facts did not let themselves be cheated.* They soon deprived me of the illusion of having found an easy way out.

Great tasks cannot be solved in easy ways. The difficulty of the path reflects only the difficulty of the task: I could not get away from the "cursed" sex-economy, and I have reason to be grateful to the facts for this.

These cancer patients brought again to my consciousness, in the sharpest focus, what I had learned to see for the past 24 years: *the pestilence of the sexual disturbances.* No matter how I tried to get away from it, the fact remained: *Cancer is living putrefaction of the tissues due to the pleasure starvation of the organism.* That this extremely simple fact had hitherto been overlooked was not alone due to inadequate research methods or the traditional errors of biology. I had hit upon it only because I had to be consistent as a sex-economist and had to follow the results of the sexual disturbances no matter where the search was going to lead. What has really prevented this discovery from being made long ago is the prevailing concept of life, the moralism, the sexual crippling of our children and adolescents, the moralistic prejudices in medicine and education, in brief, our blindness toward life and our fear of it, attributes which for thousands of years have been handed down from generation to generation. We have outlawed the most important life function, have given it the stamp of sin and crime and have denied it any social protection. We have tolerated, and still tolerate, the domination of the deadly enemies of natural love life, pornography, sexual gossip and defamation, sexual compulsion and medieval sexual laws. We still tolerate smutty phantasies—be it in a moralistic-hypocritical way or in an open sadistic-pornographic way—to determine how our children should be brought up and whom we should love and embrace. We have lost confidence in the natural laws of life and now we have to pay the price for it.

Things being as they are, one has to marvel again and again at the vitality and power of resistance of the organism. One really has to marvel that the human organism does not perish much more quickly, considering the ravages of mechanism and mysticism to which it is subjected. Just this strength of the vital powers is our hope. If a maltreated organism takes decades before developing local malignant growths, then today's cancer terror without end can be changed into the end of the cancer terror. This is possible only, however, if we approach the task without any illusions and without taking in any way into account the neurotic ideologies of a sick humanity.

In a recent article,[16] one of our coworkers compared the mortality figures of biopathic diseases with those of non-

[16] *Cf.* Wm. F. Thorburn, "Mechanistic medicine and the biopathies." *Internat. J. of Sex-economy and Orgone-Research,* 1, 1942, 237-238.

biopathic diseases. These figures have such important implications that they bear repeating. They show that, while the percentage of *non-biopathic* diseases (such as pneumonia, diphtheria, etc.) showed a considerable decline between 1921 and 1940, the percentage figures for the *biopathic* diseases (insanity, cardiovascular disease, cancer, suicide, criminality, etc.) increased considerably during the same period:

Deaths, chief causes, New York State
per 100,000 population

NON-BIOPATHIC DISEASES

	Pulm. Tuber.		*Pneumonia*		*Diphtheria*	
Year	D.	Rate	D.	%	D.	%
1921	9,503	88.6	10,645	99.3	1,702	15.9
1925	9,162	78.9	13,571	116.8	1,001	8.6
1930	8,146	64.6	12,908	102.4	656	5.3
1935	6,847	52.4	11,018	84.4	102	0.8
1940	5,793	42.9	6,143	45.5	15	.01

BIOPATHIC DISEASES

	Cardiovascular		*Cancer*	
Year	Number	%	Number	%
1921	36,594	341.4	11,163	104.1
1925	43,370	373.3	13,201	113.6
1930	48,487	384.5	15,144	121.8
1935	55,109	422.1	18,600	142.5
1940	64,987	481.3	21,384	158.4

Insane in New York State

Year	Males	Females	Total	% per 100,000 Pop.
1920	19,515	21,265	40,780	390.0
1925	22,667	23,858	46,525	413.6
1930	28,674	27,737	56,411	444.0
1935	36,124	33,943	70,067	493.0
1941	45,870	43,393	89,263	664.2

Convictions for Crime

1920	40,691
1925	77,202
1930	175,530
1935	363,743
1940	1,155,986

Suicides

	Number	%
1920	1,442	13.5
1925	1,664	14.3
1930	2,135	17.2
1935	2,180	16.7
1941	2,188	16.2

These figures show not only that the biopathies are *fundamentally* different from the non-biopathic diseases, but also that they are *not understood.* Mechanistic medicine, lacking a sex-economic orientation, has no access to the biopathies. *Biopathies are diseases due to disturbances of the biological pulsation of the autonomic life apparatus.* They have essentially a *social* causation and are, basically, diseases resulting from *sexual stasis.* Their chief characteristic is the disturbed economy of the biological energy, in brief, *orgastic impotence,* which makes biologically correct pulsation of the autonomic system impossible and thus reduces the orgonotic potency of the organism. Their frequency is steadily increasing.[17] The situation is alarming and calls for study as well as for relief.

Sex-economy and orgone biophysics offer some important insights which can be of help here. Not in the way in which one might like to think of it: we have not discovered some chemical cure-all which, if used on a mass scale, would suddenly wipe the scourges of the biopathies from the face of the earth. It is far from being that simple. The fight against the biopathies will be one of the most arduous tasks with which humanity was ever confronted. I do not hesitate to contend that no previous revolution nor such achievements as the conquest of the plagues of

[17] *Translator's note:* The *fact* of this increase of certain diseases has been obvious for some time past to such groups as insurance companies, internists and psychosomatically interested psychiatrists. Indeed, it has been pointed out in the literature of the past ten years with an impotent and bewildered repetitiousness and emphasis. But the best "explanations" offered were the "high pressure of modern city living" or this or that unconscious "conflict" or "complex." The reason why it has never been *understood* is obvious from this article.—T. P. W.

the Middle-Ages can compare with this task in magnitude, depth and danger. The solution of this task will probably require the greatest revolution in thought and action which man has ever had to achieve. Obviously, it will not be the achievement of individuals, but of *society*.

The biopathies are an endemic disease of the population of the earth. The statistics just cited speak an unequivocal language. We cannot entertain the hope that the elimination of the biopathies will take place rapidly, easily or without dangers; the necessary knowledge is still lacking, or, to the extent to which it exists, it is not sufficiently organized, and there are all too many deeply rooted erroneous doctrines. We are only at the beginning of our insights into the gigantic disaster under which humanity has been suffering for thousands of years and to which at present it seems almost to succumb. This disaster cannot be comprehended, and even less, mastered, by placebos, ideas, political slogans, or by prayers. On the contrary, all and any of these things will only deepen it. The first prerequisites are: to adhere to insights which have been gained; to develop and protect truth under *all circumstances;* the courage to comprehend the gigantic magnitude of the social misery; and confidence in natural living functioning. It is an essential part of this misery that the natural living does not get its due, that it is feared and always suppressed. And yet, it is the only real hope. *And it is based on the natural sexual function of the animal species "man."* There is no escape from this fact, and it is good that there is no longer any escape from it.

The chief of the Theresienhospital in Düsseldorf, Lönne,[18] said in 1937: "We have to reckon with the fact that in Germany about 15,000 women a year die of cancer of the uterus and the vagina and about 3500 or 4000 of cancer of the breast. In more than 12,000 of the 15,000, it is a cancer of the cervix of the uterus. . . ."

The frequency of cancer of the genital organs and the breasts far exceeds the frequency of cancer in the other organs. That alone points unmistakably to the *sex*-biopathic nature of cancer. Taken in conjunction with the prevailing sexual frigidity in women, these cancer statistics only express what sex-economic clinical experience has taught us long since about the disturbances of the sexual function. But what interests us here is exactly the link between sexual pathology and cancer statistics. It shows an important fact: *The local cancer affection is a result of a disturbed sex-economy of the organism.* Consequently, *a radical fight against cancer requires a radical change in the sexual hygiene of the total population.*

While the predilection of cancer for the *sexual* organs logically leads to conclusions which are in accordance with sex-economic principles, leading cancer specialists make less logical statements on the subject. Lönne, for example, writes (*loc. cit.*):

"Scientific cancer research of today is inclined to assume, in addition to local causes for the development of cancer, a second, general factor, weakness of the antiblastic system.[19] In our *practical* fight against cancer we have to adhere to the theory of the *local* origin of cancer. For, if there *were* a general disease *previous to* the manifest appearance of the cancer tumor, even the best operation or the best kind of irradiation would be only a partial solution, and a dubious solution at that. In that case, physician as well as patient would lose their confidence in the curability

[18] Lönne, Friedrich, *Wirksame Krebsbekämpfung*, 1937.

[19] This "antiblastic system" was only a word indicating a system, principle or function which had an effect against ("anti") the formation of tumors ("blastoma"). It never had any concrete content. In our "B-reaction," the "orgonotic potency" of the organism, it becomes concretely understandable and capable of therapeutic influencing.

[*Turn to page 82*]

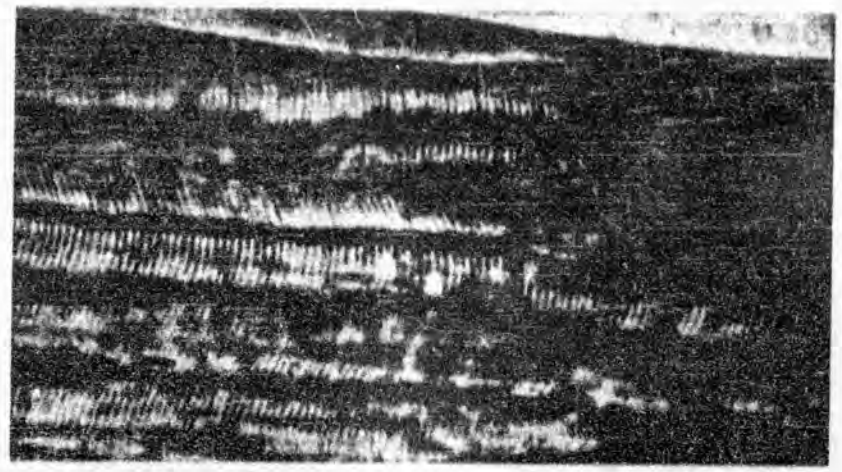


FIG. 1. *Healthy muscle tissue* (human). Striated, regular structure; no vesicles. Alive, in physiological NaCl solution. Approximately 1000x.

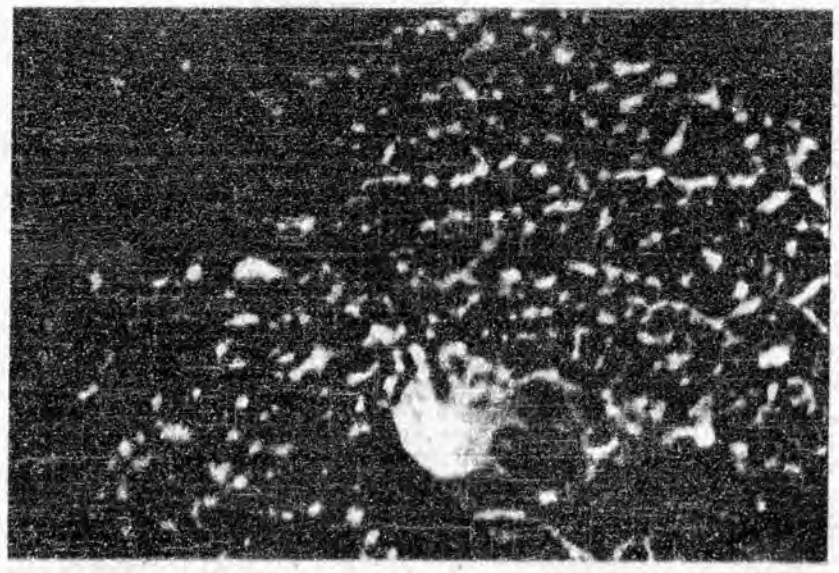


FIG. 2. *Cancerous muscle tissue* (human uterus; hysterectomy). Vesicular (bionous) structure. At the right margin, protozoal organization. Alive, in physiological NaCl solution. Approximately 1000x.



FIG. 3a. Marginal formation in the process of organization. In bionously disintegrating grass. Approximately 700x.



FIG. 3b. Organized heap of bion vesicles. Approximately 1500x.



FIG. 4. Epithelial cells from breast cancer. Alive, in physiological NaCl solution, 1 hour after operation. Healthy, structureless epithelial cells (upper and lower right). Strip of bionously disintegrated epithelium (center of right margin toward center and from there downward). *Heaps of cancer cells in the process of formation* (left margin). Approximately 1000x.



FIG. 5a. Precancerous changes (x) in the epithelial cells of a wart; in KCl.



FIG. 5b. A proliferation (x) from an epithelial cell of the same wart.

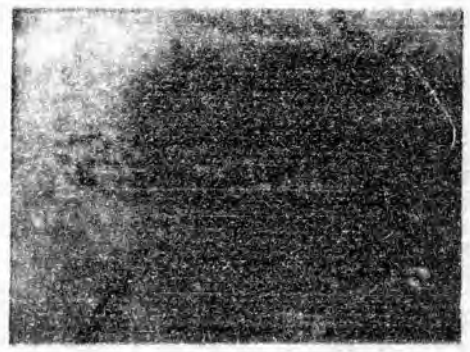


FIG. 6. Development of strongly chromatic spindle forms (x) within an epithelial cell (arrow) from the vaginal secretion of a woman suspect of cancer (Ca II).

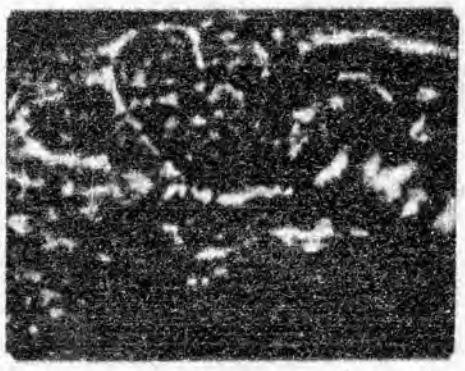


FIG. 7. Cancer of the fibula. Tissue with vesicular structure, containing a heap of cancer cells in an advanced stage of organization. Approximately 1000x.



Fig. 8a. Protozoal (bionous) *marginal vesicle* in disintegrated grass (dark).

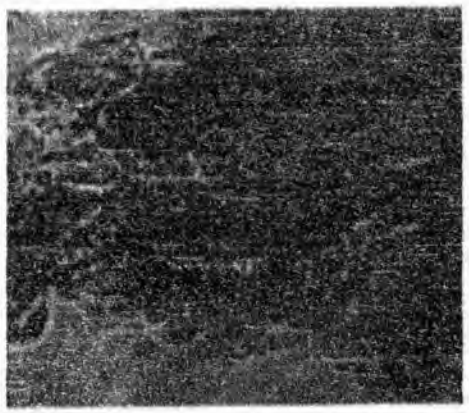


Fig. 8b. Precancerous cervix epithelium cells, with T-bodies and intensely blue vesicles.



Fig. 8c. A precancerous spindle formation (x) in cancerous cervix epithelium.





Fig. 8e. Maturing cancer cells (x) in cancerous cervix epithelium.



Fig. 8d. Isolated spindle-shaped cancer cell from vaginal secretion (Ca III).

FIG. 8A-E. EPITHELIAL CANCER CELLS IN THE PROCESS OF FORMATION.

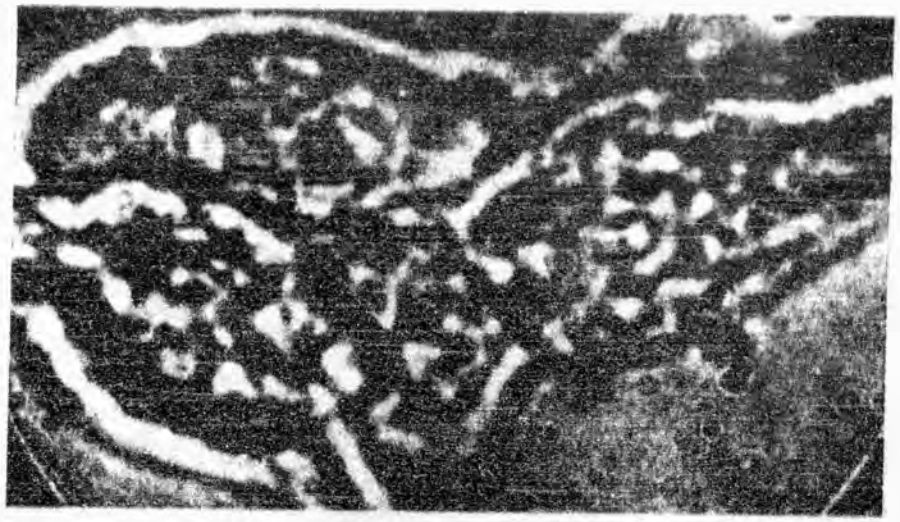


Fig. 9. Three mature cancer cells from human tumor. Filmed on 16 mm film at about 2300x, then enlarged. The club shape is typical, and an important characteristic of living cancer cells.



Fig. 9a. Metastases in the subcutaneous tissue of the neck. T-mouse (Ca III).

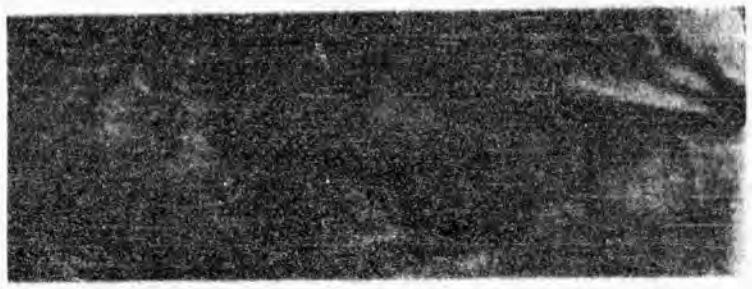


FIG. 10a. Cancer of the gluteal muscle in mouse, developed after injection of T-bacilli from disintegrated blood of healthy human (10 Ge T).



FIG. 10b. The same tumor, removed.

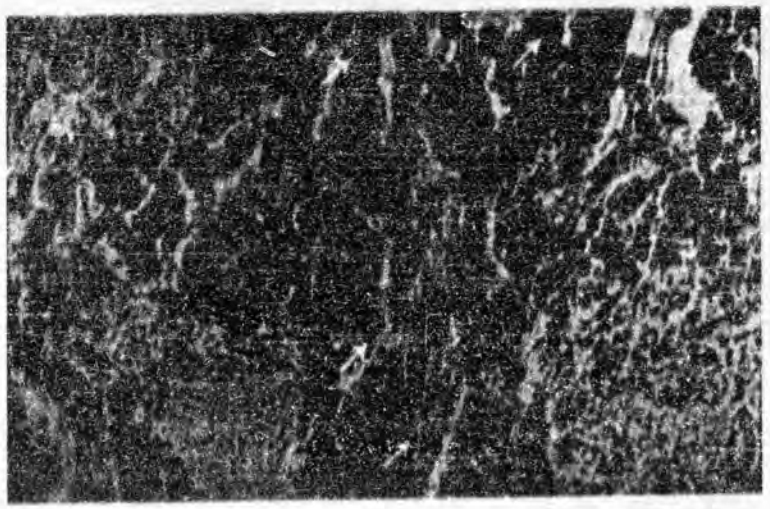


FIG. 10c. Stained section of same tumor, from the boundary between healthy muscle and tissue showing chronic inflammation. The arrows point to individual large, strongly stained cancer cells.

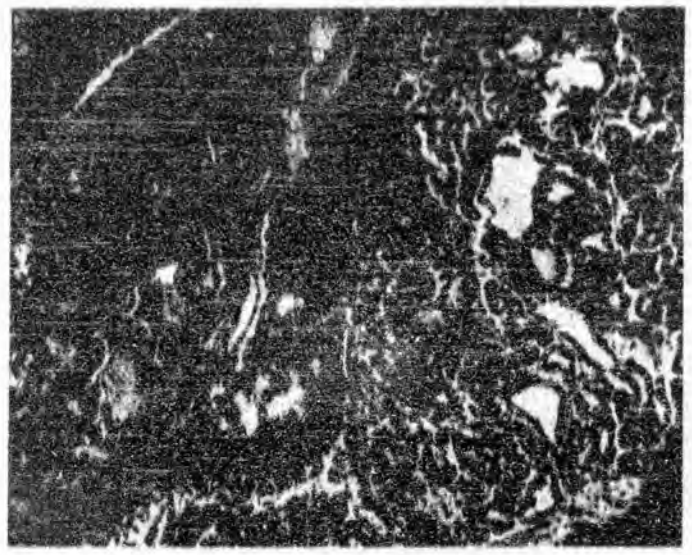


FIG. 10d. Another section of the same tumor, showing formation of cysts. Arrow points to inflammation tissue at the borderline between musculature and adenocarcinoma.

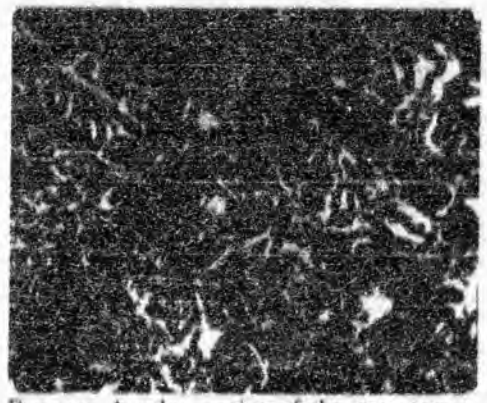


FIG. 10e. Another section of the same tumor. Fully developed adenocarcinoma in the muscle.



FIG. 11a. Cancer cell metastases in the lung of a T-mouse. Hematoxylin-eosin. Approximately 300x.



FIG. 11b. Cancer cell metastases in the subcutaneous tissue of a cancer mouse. Individual spindle cells (arrow). Hematoxylin-eosin. Approximately 300x.



FIG. 11c. The same metastatic cells in masses, free, in the peritoneum of a T-mouse. Hematoxylin-eosin. Approximately 300x.

FIG. 10A-E, AND FIG. 11A-C: EXPERIMENTAL T-BACILLI CANCER IN MICE.

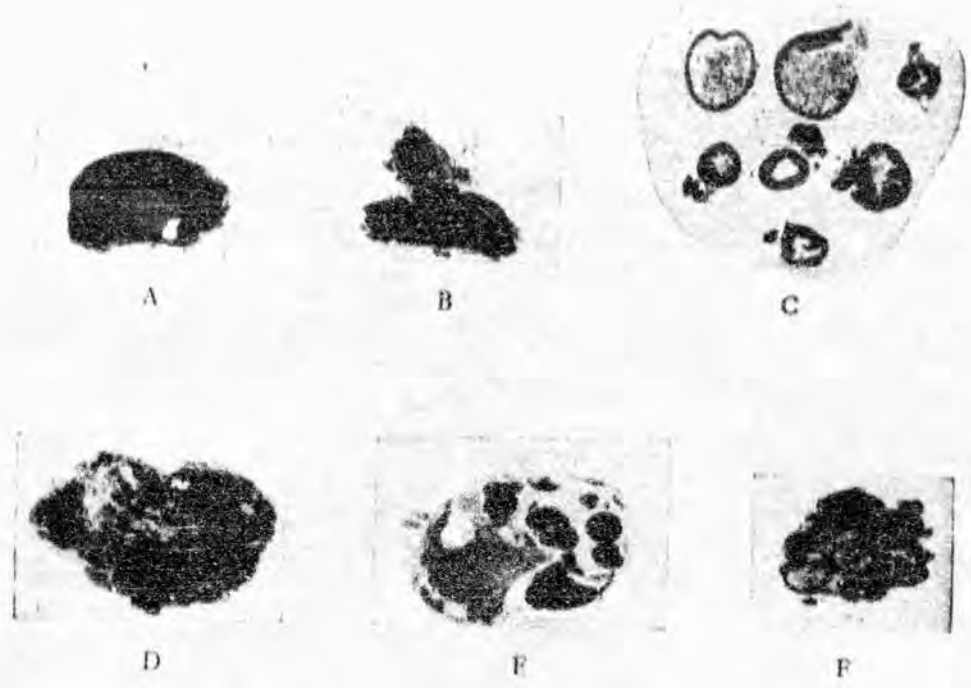


FIG. 12A-G. CANCER TUMORS IN MICE, TREATED AND UNTREATED.

HEMATOXYLIN-EOSIN, 2X NATURAL SIZE.

A and B: Compact, hard, breast tumors from two untreated mice.

C: Sections from stomach and duodenum of a T-mouse (artificial cancer). Atrophic gastric mucosa; polypous cancerous growths; cancerous cell masses in the peritoneum.

D: Tumor from an untreated mouse, in the process of putrid disintegration.

E: Tumor from an orgone-treated mouse. Large, empty cavities, previously filled with blood. Detritus, consisting of dead T-bacilli (left). Substitution by connective tissue (center). Residual cancer masses (center and right).

F: Tumor from an orgone-treated mouse. Large, empty cavities, previously filled with blood, now partly filled with cancer tissue, partly with detritus consisting of T-bacilli.

G: Tumor from an orgone-treated, cured mouse. Only little cancer tissue, disintegrated. Formation of connective tissue (lower part); sterile detritus (center).

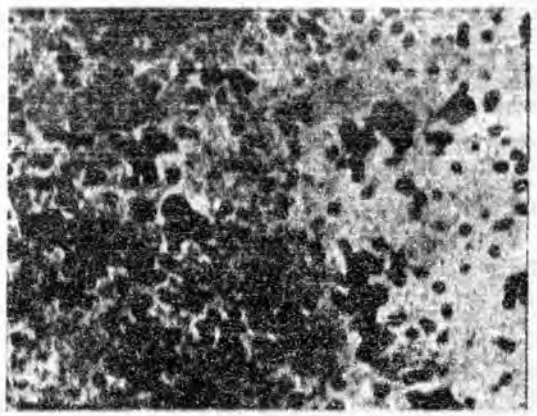


FIG. 13a. Coal bions, from coal dust heated to incandescence and made to swell in bouillon + KCl.

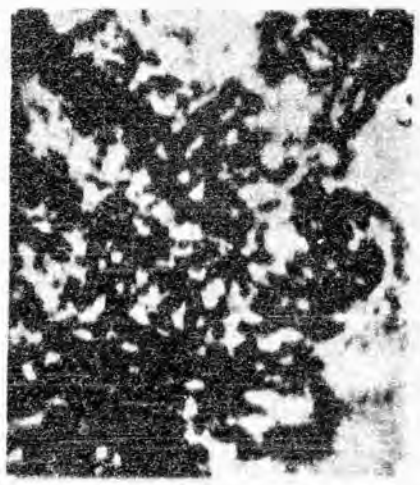


FIG. 13b. Cancer cell model experiment Nr. 14. Substance of egg medium penetrated by coal bions. Approximately 300x.



FIG. 13c. Same as Fig. 13b, at approximately 2000x.

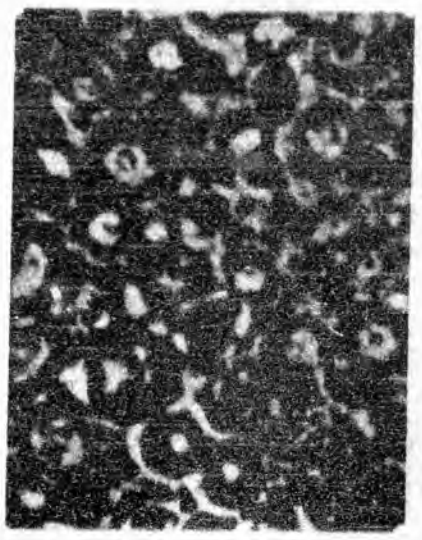




FIG. 13d. Bion cells, live (left) and Gram stained (right).

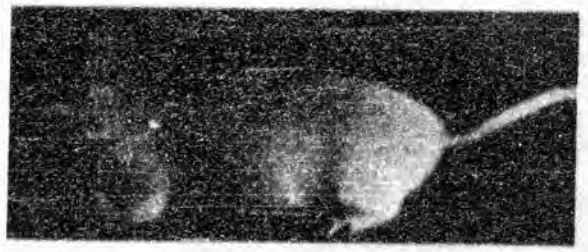


FIG. 13e. Tumor produced in a healthy mouse by the injection of these bion cells.

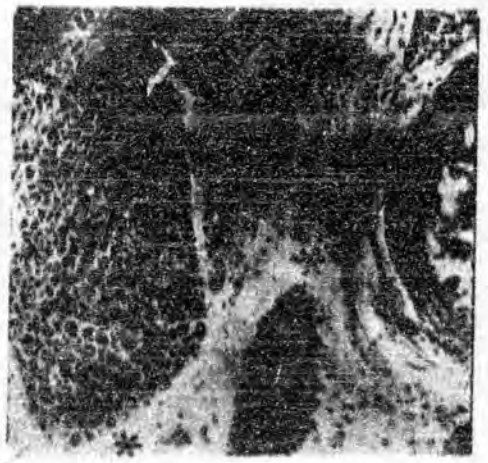


FIG. 13f. Peritoneal metastases of these bion cells. Stained section.

FIG. 13A-F. EXPERIMENTAL CHARCOAL BION CANCER.



FIG. 14a. Healthy epithelium, gastric glands, mouse.

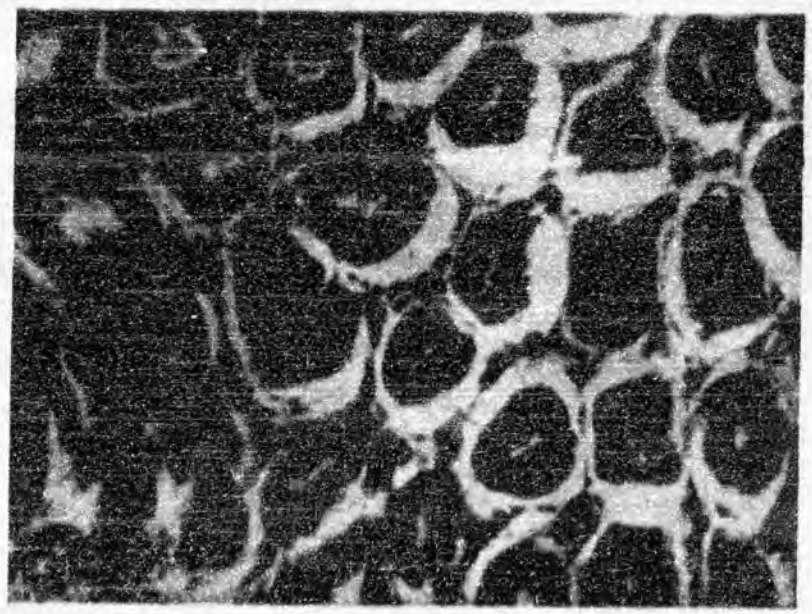


FIG. 14b. Shrinking and carcinomatous degeneration of gastric epithelium (Ca II and III). T-mouse. (Cross section.)



FIG. 14c. Carcinomatous changes (dark parts) in the intestinal gland cells in T-mouse, corresponding to the club-shaped formations in the living tissue (Ca II and III). Hematoxylin-eosin. (Longitudinal section.)



FIG. 14d. Putrid disintegration of gastric mucosa (Ca V). T-mouse.

FIG. 14A-D. DIFFERENT STAGES IN THE FORMATION OF CANCEROUS GROWTH (CA I TO V).



FIG. 15a. Blue PA bions in the process of interpenetrating and disintegrating heaps of cancer cells (dark, center). Live preparation. Movie film.

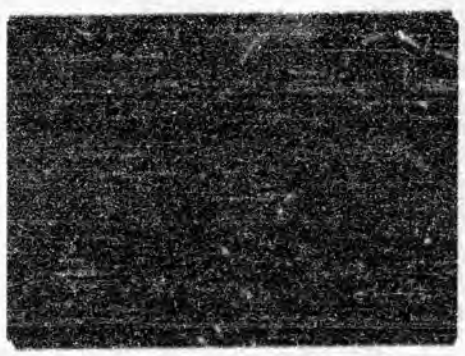


FIG. 15b. A spindle-shaped precancerous cell-formation (arrow) from vaginal secretion and a SAPA bion (upper right).



FIG. 15c. A SAPA bion has caused two ameboid, oblong, mobile cancer cells to assume spherical shape and has immobilized them.

FIG. 15a-c. BIONS IN CONTACT WITH CANCER CELLS.

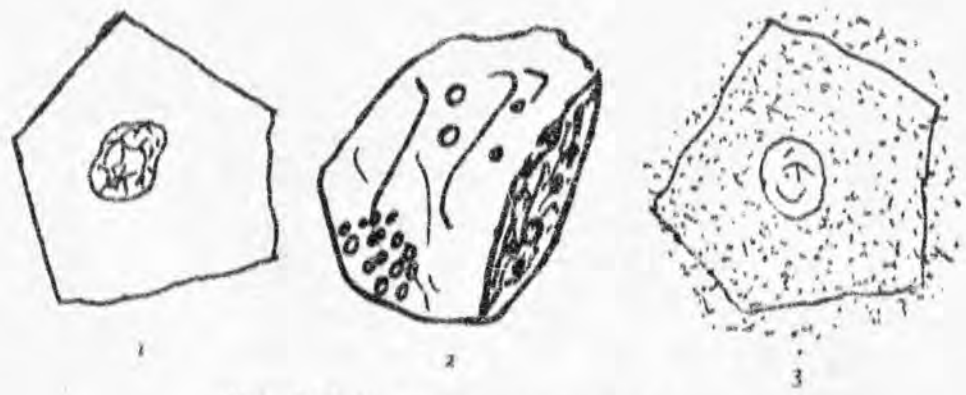


FIG. 16. Healthy and precancerous epithelial cells.

1. Healthy epithelial cell (no structure).
2. Epithelial cell disintegrating into blue bions; spindle formation with intense blue glimmer at the right margin: *precancerous stage* (Ca I).
3. Epithelial cell disintegrating into T-bacilli which are also seen outside of the cell (Ca I).

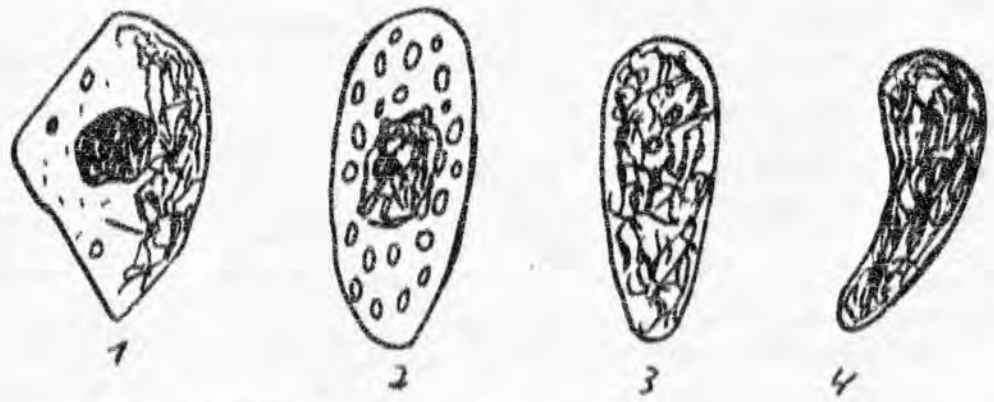


FIG. 17. Stages in the transformation of an epithelial cell into a cancer cell (Ca II).

1. Part of the cell shows a blue striated structure.
2. The cell assumes an oblong shape; blue bions develop.
3. The blue bions flow together and form a dense, striated structure.
4. The cell assumes club shape.



A typical form of precancerous epithelial cells.



Four epithelial cells, one of them cancerous. From the renal tubule of a T-mouse. Drawn from life.



Various forms of cancer cells, as found in mice with spontaneous tumors and with tumors produced by the injection of T-bacilli.

FIG. 18. Cancer cells in the stage of maturing (Ca III).



Alive. The arrows indicate the jerk-like movements of the plasm. The large arrow indicates the direction of movement of the total cell.



Dead. Assumption of spherical shape and disintegration.

FIG. 19. Forms of mature, ameboid cancer cells from T-mice (Ca IV).

FIG. 16-19. TYPICAL PRECANCEROUS AND CANCEROUS CELL FORMATIONS.



FIG. 20. Deformed erythrocytes as seen in the blood of advanced cancer patients. Bion formation in the center, T-spike formation at the membrane. ("Sympatheticotonia" of the erythrocytes.)

of cancer, for we all are ignorant of any effective treatment of a possibly existent *general* disease."

Indeed a peculiar way of reasoning: If we do not know any treatment for the *general* disease (the cancer biopathy), then we must adhere to the belief of a *local* origin of cancer, or physician and patient alike would lose their confidence. We may ask, lose confidence in *what?* The confidence in an illusion, an illusion which *blocks* any approach to the understanding and the possible eradication of the cancer biopathy. This argumentation of Lönne is the same as that of many psychiatrists: they deny the social origin of sexual repression and the sex-biopathic nature of neuroses and psychoses, only because by stating these facts they would get into conflict with many social institutions and would be *compelled to answer publicly for unpopular facts.* Such behavior has nothing to do with science. It is dictated by interests of material existence, and nothing else.

The reader will now understand why I introduced this article with the case of a patient with cancer shrinking biopathy who had no demonstrable tumors, and why, throughout this article, the main emphasis is on the biopathic *background* and not on the local tumor.

In the literature on cancer statistics the contention is made that the statistical increase in cancer mortality during the past decades is an artifact, due to better diagnosis. In the interest of the hereditary theory of cancer such facts are denied as that primitive peoples with a relatively natural sex life are relatively free from cancer and that the increase in the mortality figures represents an *actual increase* of cancer morbidity.

The following is a statistical table of cancer mortality in Norway from 1853 to 1925 (according to Gade):

Year	Cancer deaths per 100,000 population	Number of physicians in the country	Percentage of death certificates made out by physicians
1853	7	295	20.4
1860	12	330	28.8
1870	27	410	38.5
1880	42	551	50.0
1890	58	658	55.4
1900	91	1066	82.7
1910	93	1177	88.3
1920	105	1281	92.4
1925	118	1496	98.5

The interpretation of such figures by the heredity theorists is to be understood on the following basis: The theory of heredity does not recognize any effects of the social environment. The theory of the heredity of acquired characteristics, although correct, still is not recognized. There is every reason to doubt the rational and scientific character of the theory of heredity. On the other hand, there can be no doubt that in all considerations of heredity there is a strong emotional element at work. The irrational function of the mystical theory of heredity is that of excluding the influence of the social environment, thus giving the inherited characteristics a supernatural, eternal quality. According to this concept, all hereditary diseases are determined once and for all by hereditary factors and are therefore inaccessible. According to such a concept, any changes in the social environment are superfluous; cancer is seen even in plants and animals, that is, quite generally in nature, and there is no difference between primitive peoples who live naturally and the mechanized civilized people. Cancer is considered to be due to an "embryonic malformation." On the basis of this erroneous hereditary thinking there can be no genuine increase in cancer mortality but only an artificial, apparent one. This "apparent" increase is being explained by saying that, as a result of an increase in the number of physicians and of better diagnostic methods, more

cancer tumors are diagnosed than previously.

The hidden meaning of all these hereditary arguments is the attempt to save the erroneous theory of the rigid hereditary factors from being destroyed by the functional theory of the interaction between plasma and environment. True, the mechanistic and metaphysical theory of heredity does not produce one single positive idea for medical control of the so-called hereditary diseases; true, such thinking leads in a straight line to the mysticism of the hereditary Übermensch and Untermensch, that is, to the thinking of the emotional pest; but we should not be surprised by this, for this is the conservative function of the theory of heredity into which the work of Darwin, De Vries, Freud and others thus far has made only a dent. The theory of heredity is not a science but an ethical alibi.

For these reasons, it is difficult to evaluate such sham-statistics as the ones quoted above. While the argument of better diagnosis may be valid for older statistics, it certainly does not hold for such recent statistics as those of the years between 1921 and 1940. There has been little improvement in cancer diagnosis in this period, and yet there was, in the same period, in the State of New York, for example, an increase of cancer mortality from 104.1 to 158.4 per 100,000 population.

The argument that the increase in mortality is a statistical artifact or due to the increase in the average life expectancy, becomes invalid, furthermore, if one *does not isolate the cancer biopathy from the other biopathies,* but looks at it in connection with the parallel increase of cardiovascular biopathy, of the schizophrenias, criminality and suicide. If one does this, and if one comprehends the common sex-economic and social background of the sexual biopathies of all kinds, such formulae and alibis go up in smoke. Then we are confronted with the naked fact of the murderous effects of the emotional pestilence and of the ignorance of physicians and educators in matters of the natural sex life of children and adolescents. No sin of omission ever committed by medicine and education can compare with this mass production of sex-starvation diseases. It was not the fault of medicine or education that hundreds of thousands died of the plague or of puerperal fever. One did not know the microorganisms which caused them. But the murderous biopathies are, in the last analysis, socially caused by the irrational reactions of sex-pathological people. The avoidance or moralistic treatment of sexual problems is an intentional, though most frequently unconscious, attitude on the part of physicians and educators. The resistance of these social groups to the fight against the sexual biopathies proves the correctness of this statement.

As frightening as the truth of the matter is, it has its hopeful counterpart. Once one has understood that there are biopathic diseases which are at one and the same time *causes and results* of social ills, the picture becomes simpler. True, there is not any single individual who could function as "savior," as the masses of people would wish it to be. But the constant deepening of the misery will achieve what no individual could achieve: *The masses themselves, who suffer so much, biopathically and socially, will be forced to think rationally and to regain contact with their basic biological being.* This revolutionary change, most likely, is going to be one of the essential results of the emotional pestilence of the 20th century. There are already a number of unmistakable signs of this change:

Ten or twenty years ago, the sexuality of the child and the infant was taboo, in science as well as in the lay world. It no longer is to the same extent, and it will be so less and less. Sexual misery has become too obvious in its widespread occur-

rence. The attempts to get at the misery—still unofficial rather than official—are becoming increasingly numerous and insistent. It is as yet not part of any political program. But, for the first time in the history of humanity, the political programs themselves are being scrutinized as to their usefulness and rationality. The question is already being asked whether politics itself is not a disease of the body social. The consciousness of the natural life demands is becoming clearer and clearer, not as a demand or dream of individuals but as an achievement of society.

The reader will ask what these general social questions have to do with the cancer scourge. The answer is: everything. The main goal of this presentation is to show that cancer, as a special form of biopathy, is inseparable from the problem of sexuality as well as from the social structure of our society. More than that, cancer has remained an unsolved riddle only because neither its *sexual* nor its *social* origin has been taken into consideration. One hears the question, "What does organic pathology have to do with sociology?" One no longer asks, as one did 12 years ago in Europe, what the sexual life of the masses has to do with sociology. Here, sex-economy has fundamentally influenced thinking. Today, every progressive psychiatrist knows that sexuality and sociality cannot be treated apart from each other. The time may not be too far off when *organic pathology*, in judging a tissue lesion, will take into account its *sexual and social* causation. Man is a biosexual *and* social organism, and develops disturbances in the functioning of his tissues just as he develops disturbances in his emotional life.

Many people who know the statistics concerning the increase of cancer will have asked themselves *why* it is that cancer increases in this manner. Years ago, the psychiatrists were confronted with a similar question when they found that, compared with hysteria and compulsive symptoms, there was a steady increase of the *character neuroses*. In that case, the answer was this: Before the turn of the century, the sexual repressions and armorings were quite complete. Correspondingly, there were only circumscribed severe breakthroughs of neurotic symptoms, such as hysterical attacks. At that time, the completely armored individual was the "normal individual." Since that time, the sexual demands have broken through more and more, asking to be recognized and to be gratified. The circumscribed symptom neuroses were more and more replaced by the general character neurosis: *increased vital demands came into conflict with old, rigid forms of life, with irrational dogmata and inner neurotic inhibitions.*

The prevention of the biopathies, cancer included, leads back to the cardinal problem of sexual mass hygiene: *the sexual problem of children and adolescents*. The conflict of the adolescent of our times is greater and more acute than that of the adolescent of 1890. The adolescent of 50 years ago was resigned. The adolescent of today is *demanding*, and rightly so.

After the first world war, parents and authorities were horrified when youths of 18 or 20 of both sexes went on trips unchaperoned. "Bobbed hair" and "a job" were considered signs of moral degeneration among girls. Chaos and the end of the world seemed in sight. Lindsey lost his position because he understood the struggle for a love life among the 18-year-olds, even though he did not approve of it. Now we have the second world war. Now the 14- and 15-year-olds are about to fight for their sexual rights. Since nobody helps them, since they are threatened from all sides and since, in spite of their physical maturity, they are not structurally mature, this change takes place in chaotic forms which makes society call out the police. In another 20 years, the love life

of adolescents will be as much a matter of course as is today that of the unmarried 20-year-olds, or the bobbed hair and the working of the girls. Twenty years ago, nobody would have dared to propose sexual enlightenment in the schools. Today there is a violent fight on for it. In still another twenty years, the 15-year-olds will have won their natural sexual rights, and the children *under* 14 will enter the arena. Again, blindness and prejudice will do incalculable harm, instead of the children being helped. But finally the children will win out. One can only wish that this revolution in the life of our children might come into the hands of *healthy* physicians and educators instead of remaining in the hands of reactionary bodies, that it would be carried out in a *positive* instead of a destructive way.

What must be achieved is that so-called public opinion cease to hobble along far behind revolutionary happenings, still adhering to outmoded beliefs and methods. Unless the educators, physicians and social workers, on the contrary, have the courage to be ahead of the happenings and to create the prerequisites for a natural and gratifying love life (instead of sexual criminality, perversions and pornography), the chaos and mass misery will only be all the greater. As long as adolescents are treated as criminals and psychopaths merely because they follow their natural need for love, the problem of "juvenile delinquency" will continue to grow and will remain insoluble. Sexual criminality cannot be vanquished by compulsive morality, but only by the generous opening of all possibilities for natural satisfaction in love. Compulsive morality and sexual criminality are functionally identical; they create each other. It is to be hoped and expected that the institutions which are based on sexual suppression will bow to the events. It is to be hoped that those who are lost and resigned will not interfere when healthy physicians and educators will help youth. *Youth itself will, from its own organizations, create the responsible organs, which will, in a self-regulatory manner, solve the social and sexual problems of youth.*

Here, and only here, is the avenue of approach to an attack on the biopathies, be they criminality, mental disease, hypertension or cancer. *Organisms which are being made conscious of their sexual needs by the social development of new forms of life but lack the means of discharging their sexual energy in full natural gratification, must of necessity become disorganized, must fall ill biopathically, become antisocial or criminal.* That this is actually occurring is a tremendous *advance*, even though it is *painful* and momentarily *dangerous*. To fight against it means only to increase the existing misery or to create new misery.

Of course the reactionary and mystic will find proof in this of the dangers of "immorality" and will ask for a return to the old, resigned way of living. In fact, they do it all the time; but they have nothing positive to contribute to the problem of human suffering. No matter what they say: Biosocial development cannot be turned back. All that can be done is to let the development take place in less painful and less dangerous ways.

What applies to the increase in biopathies in general also applies to the cancer biopathy. The total social development has begun to replace the old ways of sexual living by new ones. Around the turn of the century, a woman of 35 was a matron. Today she is a young woman expecting to get a great deal out of life. The same is true of the man of 40 or 50. But medicine and education have not kept pace with this social development. *People's structural capacity to achieve fulfilment in life remains far behind their knowledge and their needs. Therefore, the stasis of biological energy in the human organism is far greater than it was 20 or 40 years*

ago. A frigid woman of 1900, who stayed at home doing her housework, did not have a job and no outside contacts with men, was much less endangered than she is today, where she takes an increasing part in social life. She does so as a result of industrial development as well as a result of the present war. No doubt we will have to expect even far more revolutionary changes in the life of the woman. Nobody — except Fascists — will demand her return "to the hearth." And even Fascism becomes impotent here.

If, now, the human organism is exposed to an ever greater differential between life demands and possibilities of gratification, it is clear that the *stasis of the biological energy increases* in the same proportion. The greater the stasis the more severe the damage, emotional and physical, to the organism. Cancer is the most significant somatic expression of the biophysiological effect of the sexual stasis, schizophrenia the most significant emotional expression. It is not by accident, but entirely logical, that Massachusetts, that state which, in the middle of the 20th century, has the most stringent laws against contraception, and enforces them, also has one of the highest cancer death rates of any state in the country.[20] Society will have to learn to take cancer as a sex-starvation disease seriously.

The tremendous increase of the biopathies, then, is the simple expression of the discrepancy between the will to a sexual life and the incapacity for a sexual life. The will to life has increased tremendously but the capacity for life (sexual potency, responsibility, self-regulation, etc.) has not grown. The way out of this dilemma cannot be a renewed suppression of the will to life, but only *the establishment of a structural capacity for life which keeps pace with the life demands*. This is primarily a social and educational task. Medicine can play only a mediating role here. It goes without saying that the establishment of the full capacity for life and pleasure will require the elimination of age-old institutions and laws which are at variance with it. If, then, adolescents establish *natural, satisfactory* love relationships *before* reaching the "legal" age, and there is, at the same time, an age-old law which exposes them to the reform school, that is, to antisociality—then it is the age-old law, and not the natural sexuality of the adolescents, which has to be eliminated. This one example will show anybody with what reactionary forces such an attempt will inevitably and violently clash. But who believes that the fight for a "new world order" which is being longed for everywhere, will be fought in words, and not in terms of such concrete life problems? It is just the profound and revolutionary character of these life problems which has led our world into chaos, which urgently calls for an answer and which made it impossible for those who are calling for a new order to name the problems concretely. This new order is not going to be established by political "ideas" and phrases, but only by the *solution of concrete tasks*.

[20] "Whats and Whys of Cancer." Massachusetts Department of Public Health, 1939.

XI. ORGONON: A PLAN FOR THE PREVENTION OF CANCER.

Up until the summer of 1942, I had refused to let patients keep orgone accumulators in their own homes, although the suggestion had been made by a number of friends. My refusal had various reasons. It was unclear in what form—purely from the legal standpoint—the accumulators should be released for public use. As business is not in my line, I did not want to become an entrepreneur. To leave the construction and distribution of the accumulators to business people would have meant delivering the orgone research to the very practices which today govern the pharmaceutic industry. I have neither the time nor the inclination to engage in any competitive struggle. On the other hand, I had applied for a patent, with the explicit notification to the Patent Office and all co-workers that the patent had the exclusive purpose of protecting the discovery against exploitation and profiteering. Orgone can be had like water or air and is present in infinite quantities. It is taken up by the body like air. All that is necessary to bring it to the consumer is a mechanism for *concentrating* it; this is what the accumulator does. Arrangements must be made so that even the poorest people can avail themselves of the concentrated orgone.

One will ask why I do not simply "present the world" with the discovery. I have asked myself this question. Since I personally do not care for the economic exploitation of the discovery, I could easily have enjoyed the ephemeral fame that comes from such a donation. But it is not merely a personal problem. *I have to consider the future of orgone research*. Thus far, no social institution has considered it necessary to offer our Institute that economic support which any average, or below-average, experimental work in the chemical field obtains without any difficulty. In addition, orgone research had been made to feel the narrowmindedness and the irrationalism of the conventional officials of science. In Scandinavia, they almost succeeded in smashing it when they began to get an inkling of the fact that a dangerous opponent and competitor of mechanism and mysticism in natural science began to grow in the form of a functional orgone physics. This running amok of science in Norway in 1937 and 1938 was a powerful warning. I had to rid myself of any naiveté. To expect aid from social institutions which owe their existence to the *lack* of knowledge, is fatal. Would Edison have expected material support for his construction of the incandescent bulb from the manufacturers of gas lamps? The atmospheric orgone is the electric bulb as compared with the gas lamps of the chemical drugs.

I am still impressed by the fact that Madame Curie did not have sufficient money to buy radium for her researches, that, out of commiseration, as it were, she had to be presented with radium, while at the same time the profiteers were making millions from radium. I am too familiar with the "ethics" of the business mind, and with the dependence of routine science on it, not to have learned caution and foresight.

Since, thus, selling as well as donation of the discovery were as much out of the question as its personal exploitation, there did not seem to be any possible form for the practical utilization of the orgone. As happens so often in such situations, the spontaneous course of events led to a solution. This is what I shall describe now.

For the past few years, I have enjoyed the friendship of a Maine guide, now 70 years old. I have a cabin in the Maine woods where I have set up a laboratory for the study of the atmospheric orgone. Since this work cannot be carried out in New York during the summer months due to the high relative humidity, the work in orgone physics is carried out in Maine.

In February 1942, I heard from my friend's family that he was suffering from cancer of the prostate and was at a hospital for Xray treatment. The tumor had been discovered a few months before, and in November 1941 the physicians had thought that he would not live longer than 6 months or at best a year.

This news was a hard blow. We had come close to each other when I told him about the nature of the bions. This simple man disclosed a spontaneously acquired knowledge of the living with which no academic biology or physics can compete. I asked him whether he wanted to see the

life energy in the bions under the microscope. I was flabbergasted when my friend, even before looking into the microscope, gave me a correct description of the bions. For decades, he had been observing the growth of seeds and the character of the humus with the unerring instinct of somebody who has always lived close to nature. There are, he said, very small vesicles ("bubbles") everywhere. From these, everything develops that is "life." They were so small, he said, that they could not be seen with the naked eye. Yet, the moss on the rocks developed from them: the rock, always exposed to the weather, "softens up" on the surface and forms these life bubbles. He said he had often tried to talk about this with academic tourists, but had only met with a peculiar smile. Nevertheless, he said, he was sure he was right. I had to admit that he was right, for how could moss "germs" "strike root" in the rock?

When I showed him the vesicles, of which he had had an inkling, in the microscope and told him they were magnified 4000x, he felt shaken. It was, as he said, "the greatest experience of his life." He had never thought that one day it would be granted him to see these vesicles in which he had so firmly believed and of which he had always thought when he tried to imagine in a concrete form all the growth, the flowering and the fertility of the soil about him.

The first two summers, I had told him nothing about the atmospheric orgone because I was afraid it might spoil our relationship. Later it turned out that he, too, because of the same fear, had kept a well-guarded secret from me.

When I went to Maine in the summer of 1942, I found him in a cachectic condition. He had lost much weight, was stooped, hardly able to do any work, had no appetite, and felt hopeless. He knew that his days were numbered; a physician had told him so. He admitted that he did not carry his fate lightly; that, on the contrary, he rebelled violently. He said he did not want to die, for this world of woods, mountains and lakes in which he had spent almost 70 years, was too beautiful. He could not imagine that soon he would no longer enjoy any of it. He loved his lonely woods in which he had fought hard for his existence for many decades.

The Xray treatment had alleviated his worst pains temporarily, but now they returned. He had no money, for he had always been a poor businessman. The family was desperate. Death within a short time was certain; the physicians had left no glimmer of a hope. He did not want to go back to the hospital. He had felt miserable there and had rebelled against everything. He was not only a poor businessman but also a bad patient. Living close to nature, he had had difficulty in adapting to the "values" of culture and civilization. He knew too much about nature, love and life, war and business to have developed the otherwise so highly esteemed "resignation to fate." He was deeply religious in the *good* sense of the word, but he had only contempt for the church business. For this reason he was considered in his parts a renegade, not without, however, enjoying the highest esteem and respect of his neighbors. I always felt that under the proper economic conditions he could have become an outstanding natural scientist. How many great talents are lost in this way!

When I asked him one day whether he believed in God, he said: "Of course, he is everywhere, in me and all around us. Just look over there," and he pointed across the lake to the blue against the distant mountains. "I call it *Life*, but people would laugh at me, so I don't like to talk about it."

In other words, this woodsman also knew of the existence of the biological energy in the atmosphere.

For weeks now I had been deliberating

with his family how it might be possible to get him to use an orgone accumulator. He was extremely suspicious of any medicine and had a good deal of stubbornness in him. Thus it was a very difficult task.

When he confided his secret to me and called the blue in the atmosphere "life," I also told him my secret. I told him that he was right, that what he called "life" was indeed the biological energy which I had discovered and termed "orgone." I told him that one could concentrate it and make it visible in the form of lightning-like phenomena, that the Northern Lights were also a manifestation of the orgone. One night I showed him the orgone radiation in the orgonoscope. He saw it immediately and gave a correct description, without any of the pseudo-scientific compulsive doubts which our mechanistic or mystical academicians develop in the same case in order to maintain their academic dignity. We persuaded him to build an orgone accumulator himself and to try it. Very cautiously and suspiciously he went to work. It seemed to us to take far too much time, because he was getting visibly weaker. But finally the accumulator was finished. He sat in it and reported with great pleasure that he had felt a prickling sensation in his hands. But he could not be induced to use the accumulator *regularly*. Finally I found out that he kept fighting the admission that he was ill. A friendly talk availed little. Then, with a spell of bad weather, severe pains set in and he became practically unable to move; there were burning pains in the urethra and he was about to give up.

Great effort on my part and his strong will to life induced him now to use the accumulator twice a day for an hour. After a few days, the pains ceased. Microscopic examination of the urine showed disintegrating cancer cells and numerous, but immobile T-bacilli. He became able to get up, to eat with appetite and to go around. I made him promise to take it easy for at least a year, not to consider the fact that he was sick a disgrace, and to give his organism a chance to recover.

The effects of the accumulator, together with my psychotherapeutic efforts, were successful. I was able to follow this improvement over several weeks. He came to visit me in my cabin and asked me about that energy which he called "life." He had an excellent spontaneous grasp of all the things I had elaborated by experiment. When I finally returned to New York, I was convinced that he would soon stop using the accumulator regularly. But I was wrong. He became fond of the accumulator, admitted that for the time being it had saved his life and reported that he felt much better. He no longer had any pain, gained 7 lbs. in 2 months and felt "rejuvenated." For a period, he excreted a brownish liquid, that is, destroyed tumor substance.

According to his physicians, he should have died long since. At the time of this writing, in January 1943, he is alive and feeling well on the whole. Whatever his fate is going to be, he enjoys the power of that which he called "God" and "Life."

He is Herman O. Templeton and is now the manager of the nucleus of "Orgonon," the Orgone Institute Laboratories which are being established in Franklin County, Maine.

This I shall now briefly describe. It is as yet *only a plan*. Its realization does not depend on our Institute alone. We do not know how long it will be before the social authorities will realize the dangers to human existence of the sexual biopathies. We do not know how long this war will last and how long it will prevent social endeavors. At any rate, the Orgone Institute has taken several decisive steps in the direction of the prevention of the biopathies. I leave it to the reader to judge whether our efforts deserve public support. By that I mean not just recognition

and praise, but *tangible* social and material support.

Templeton was the first cancer patient who had an orgone accumulator constantly in his own home. This made a great deal of difference. The patients who came to the laboratory for their orgone treatment were, every day, on their way "to the doctor." Our friend is his own doctor. He can use the accumulator whenever he pleases. When he develops pain, he need not wait for the appointed hour with the physician, he can avail himself of the orgone radiation immediately. He does not have to travel—as he otherwise would have to—50 miles to the physician. Instead of using the accumulator once a day, he can use it as many times as he wants to. He has the leisure to become acquainted with the radiation, to make friends with it, as it were. The accumulator is not a piece of "laboratory equipment." The patient can show it to his friends and acquaintances, can let one or the other try it, discuss the phenomena and get his own observations confirmed. That is, he is not just the passive object of the treatment, but he is active. He learns to think about the energy which so greatly helped him and to do something with it. He becomes a new kind of social worker who, independent of his physician, acquaints his own environment with the subject. Incidentally, he saves a good deal of money which otherwise would go for travel to the hospital or the physician, for drugs, etc.

These medical and social effects of the *"orgone accumulator in the home"* are the basis of the plan for Orgonon. Our patient offered spontaneously to take over the construction of the orgone accumulators. If everything goes its logical way, the demand for accumulators will in time increase considerably. A place was needed where the workshops could be set up. In order to get the place and to build the workshops we needed money. The orgone research requires very large amounts of money which we workers of the Institute cannot provide and which are provided by nobody else. Thus the small amounts that would come in from the orgone accumulators should, in time, not only cover the costs of their manufacture, but, if possible, the whole research work. When the public becomes increasingly well informed about the orgone, it will readily contribute to the orgone research. In return, it will get the contribution of the orgone accumulator to public health.

Thus, instead of selling the patent for the orgone accumulator or exploiting it, we arrived at the plan of letting it work for *the orgone research*. This is possible only in the form of a *public non-profit institution*. The U. S. Patent Office has been notified of this plan.

The Institute has bought a piece of farm property in Maine which consists of 150 acres and cost $4000.00. This amount of money was loaned to us by a student of the Institute, without interest. The property contains some old structures which can provide the material for the most necessary buildings. Templeton, who is not only a guide but also an experienced carpenter and builder, took over the administration of the buildings.

Orgonon is situated at an altitude of 1600 feet in a dry, sunny climate. Thus it lends itself excellently to experimental orgone research. As time goes on, all of the biophysical work can be transferred there. It would be a great relief finally to overcome the handicap of a city laboratory crowded with instruments and apparatus. Orgonon may well become the home of orgone-physical life research which now has been wandering from country to country for fifteen years. It may be said that it deserves some quiet and permanence.

The orgone accumulators built in Orgonon remain the unsalable property of the Orgone Institute, that is, there is no private ownership either on the part of the discoverer or the consumer. Profiteering is thus excluded. The accumulator is rented from the Institute the way one rents telephones, and the consumer pays a monthly contribution, the amount being agreed upon according to the consumer's circumstances. All income goes to the "Orgone Research Fund" which in turn pays all expenses.

The orgone accumulator promises to become an important or even indispensable weapon in the fight for public health. It effects a vagotonic reaction of the organism and an orgonotic charging of the blood which increase the resistance to disease. If this war, as is most likely, is going to be of long duration, diseases of the autonomic life system, which are inaccessible to chemical treatment, will increase enormously. The orgone accumulator thus will be an indispensable weapon in the fight against diseases which consist in decreased defense functions of the organism. I do not doubt that the first reaction to the novelty and simplicity of the apparatus will be overcome, or that the authorities will grant the priority for the purchase of machines.

It seems as if the war had pushed the interest in cancer into the background. I would like to emphasize the following: *It is not a matter of cancer* alone even though the orgone energy first proved its value in this disease. Rather, it is, quite generally, a matter of the *charging of the organism with biological energy*, something which the orgone has finally made possible. Incidentally, experiments with directing the energy through flexible tubes have demonstrated an interesting and important property of the orgone: small wounds heal surprisingly quickly and easily if they are directly "shot at" with orgone. We hope for the opportunity of testing this property of the orgone on a large scale in a military hospital. Such an experiment would show the immediate usefulness of the orgone in war medicine.

On the other hand, this war is not going to last forever. The prevention of cancer is a task which may be postponed but it will still be with us. The plan of our Institute for an experimental cancer prevention is based on the following: *Cancer prevention can be based only on the principle of increasing the orgonotic potency of the organism long before the development of T-bacilli or even cancer cells. It is a matter of preventing the shrinking of the life apparatus and of the progression to putrefaction.* This task, has two aspects, biophysical and social.

The biophysical task consists in the direct application of orgone with the orgone accumulator. The wider, social task consists in the mastery of the sexual biopathies in children and adolescents, that is, in the elimination of those processes in the organism which lead not only to cancer, but to *any* kind of biopathy. It goes without saying that the social task is the much more comprehensive and difficult one. Our European co-workers are deeply engrossed in this task.

In comparison with this task, the biophysical task of direct orgone application is much simpler and easier. At the start, it would be possible only on a small experimental scale, in one of two ways:

a) As more and more orgone accumulators are being used, a check is kept on the development of cancer among the orgone consumers. This will give a picture of the possibilities of cancer prevention. Of course, the emotional factor, the shrinking of the life apparatus due to resignation, is an imponderable, and can only be eliminated by the necessary social measures. Let us assume that beginning from a certain date 5000 accumulators are in use. If, within 3 to 5 years, these 5000 consumers should develop considerably less cancer than the control group or no cancer at all, this part of the task would be done.

b) A district containing, say, 10,000 inhabitants would be provided with an "accumulator in every home." The incidence of cancer in this district would be checked by social workers. Comparison with other districts would, within 2 to 5 years, show definite indications as to the possibilities of a general cancer prevention.

This plan may seem phantastic to many a reader. But if it is possible to mobilize whole populations of a planet for war purposes, it certainly should be possible to mobilize a district with 10,000 inhabitants for the purpose of a decisive experiment. I am fully conscious of all the circumstances which will create difficulties in such a plan. But the execution of such a plan *is* possible; it is even indispensable.

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GIVE RESPONSIBILITY TO VITALLY NECESSARY WORK!

All over the world, social conditions are again in a state of flux. The fall of the Italian leader of political irrationalism has introduced this process. Sooner or later, it will be followed by the fall of German political irrationalism. The process of social reconstruction in Europe will begin with a vacuum in social life which will manifest itself primarily in political chaos. If there is to be a way out of this chaos, two things must be established in time: the duty of the working individuals in all vital occupations to take an active part in the social process; and rational organizations for the mastery of the social chaos. We cannot assume that any of the old political parties or any new ones which may be formed will be capable of bringing about a *factual* and rational new social order. It is necessary, therefore, that, as soon as circumstances permit, the outstanding and politically independent representatives of all vital branches of work gather in national and international conferences. It is the task of these representatives of work to discuss and solve, in a work-democratic manner, the practical problems of individual and social life for which they are responsible. Once such strictly practical and unpolitical work conferences have started to function, events will shape themselves according to the logic and consistency which are inherent in factual and rational work. A thing which has become clear long ago, independently in various places in Europe and America, is this: the responsibility for all future development can rest *only and alone on vitally necessary work* and, consequently, on the shoulders of its representatives, and not on any merely ideologically oriented bodies.

WHAT IS "WORK DEMOCRACY"?

Work democracy is the natural process of love, work and knowledge which has always governed economy and the social and cultural life of man and always will, as long as there is a human society. Work democracy is the sum total of all naturally developed and developing life functions which organically govern rational human relationships.

Work democracy is not an ideological system. Nor is it a "political" system which could be imposed on society by the propaganda of parties, individual politicians or ideological groups. There is not a single formal or political measure by which work democracy could be "established." One cannot establish work democracy the way one establishes a republic or a totalitarian dictatorship. The reason for this is simple:

Natural work democracy exists and is in constant operation, no matter whether this or that political party or ideological group knows about its existence or not. The process of natural work democracy may be strictly at variance with existing social institutions, or it may be more or less identical with them. This work-democratic process requires that social ideologies and institutions be brought into harmony with the natural needs and human relationships as they express themselves clearly in natural love, in vitally necessary work and in

scientific search. These living social functions can be hindered or they can be furthered; the working individual may be conscious of them or not. But they cannot ever be destroyed. For this reason, they form the solid and only rational basis of any rational social process.

Political ideological systems are based on conceptions of the natural life process. They may further or hinder the natural life process. They themselves, however, do not function *at the roots* of the social process. They may be democratic; in that case they further the natural human life process. They may be authoritarian and dictatorial; in that case they are its deadly enemy.

Work democracy cannot be imposed on people as a political system. It depends on the consciousness on the part of the working people in all professions of their responsibility for the social process. This consciousness may be present or it may grow in an organic manner, like a tree or an animal organism. The growth of this consciousness of social responsibility is the most important prerequisite for the prevention of the cancer-like growth of political systems in the social organism. If they are allowed to grow, they will sooner or later bring about social chaos. Furthermore, such consciousness of responsibility alone will, in the course of time, bring the institutions of human society into harmony with the natural functions of work democracy. Political systems come and go without stopping or fundamentally changing the social process. But the pulse of human society would stop and not return should the natural life functions of love, work and knowledge cease for only one day.

Natural love, vitally necessary work and scientific search are *rational* life functions. They can inherently be nothing but rational. Consequently, they are diametrically opposed to any kind of irrationalism. Political irrationalism which infests, deforms and destroys our lives, is—in the strictly psychiatric sense—a perversion of social life, caused by the ostracizing of the natural life functions and by their exclusion from the determination of social life.

Any kind of totalitarian and authoritarian regime is based on the irrationalism which the masses of people have inevitably acquired as a result of their upbringing. Any dictatorial political ideology, by whomsoever it may be advocated, hates and fears its deadly enemy, the functions of love, work and knowledge. The two cannot exist side by side. The dictatorial regime can only suppress the natural life functions or exploit them for its own purposes; it can never further them without digging its own grave. From this it follows:

1. To establish new, artificial, political systems would be not only unnecessary; it would be catastrophic. What is necessary is that the determination of the social process be given over to the natural life functions. Nothing new has to be created; all that has to be done is to eliminate the obstacles which stand in the way of the natural social functions.

2. The ones to represent these natural life functions are the best workers in all of the vitally necessary professions. They function in a work-democratic manner not on the strength of any personal political inclinations, but simply on the strength of their activity as industrial workers, farmers, teachers, physicians, writers, administrators, technicians, scientists, etc. The gathering of the representatives of vitally necessary work into an international body with socially and legally recognized factual authority would be invincible and would mean the end of international political irrationalism.

3. Social production and consumption are interlaced in a natural, organic manner. Organizations which would express this natural interlacing in a practical manner would be a solid guarantee against

further catastrophes produced by irrationalism. The responsibility for the gratification of human needs would rest exclusively with the consumers and producers[1] and would not be imposed on them—against their will and in spite of their protests—by an authoritarian government. This responsibility for one's own fate, as it is already at work in the existing organizations of consumption and production, would be a decisive step in the direction of establishing a work-democratic self-administration of society. Since all work processes are dependent on each other and are organically interlaced, and since, furthermore, consumption determines production, there already exists, in the basic social process, a naturally developed and organically functioning organization; this alone will be able to safeguard the further social development of Europe.

4. Natural work democracy is politically neither "left" nor "right." It embraces anyone who does vital work; for this reason, its orientation is only and alone *forward*. It has no inherent intention of being against ideologies, including political ideologies. On the other hand, if it is to function, it will be forced to take a firm stand, on a factual basis, against any ideology or political party which puts irrational obstacles in its path. Yet, basically, work democracy is not *"against,"* as is the rule with politics, but *"for"*; for the formulation and solution of concrete tasks.

WHAT IS NEW IN WORK DEMOCRACY?

Neither the idea that democracy is the best possible form of social living nor the idea that work and consumption are the natural basis of social existence. Neither its anti-dictatorial orientation, or its will to fight for the natural rights of all working individuals of all nations. All these demands, ideals and programs have been advocated for centuries in liberal, socialist, early communist and other political organizations.

What *is new* in work democracy is that its exponents neither founded political parties in order to enforce a work-democratic organization, nor were content with a mere ideological reiteration of these old demands, ideals and programs. What is new is that the work democrats asked themselves, *scientifically*, why it was that thus far all democratic demands, ideals and programs have failed and, both in Europe and Asia, had to give way to reactionary dictatorships.

What is new in work democracy is: that for the first time in the history of sociology a *possible* future order of human society is deduced not from ideologies or from conditions yet to be created, but from processes which are naturally given and which have always been in operation. What is new in it is the renunciation and rejection of any kind of politics and demagogy. New is that, instead of the working masses of people being relieved of social responsibility, they are being *burdened* with it. Further, that the work democrats have no political ambitions nor are allowed to develop any. Further, that it consciously develops formal democracy—which means merely the voting for ideological representatives without any further responsibility on the part of the voter—into genuine, factual and practical democracy on an international scale; a democracy which is borne, in progressive organic development, by the functions of love, work and knowledge. Further, that it fights mysticism and the idea of the totalitarian state not by an ideology, but by practical life functions governed by their own natural laws.

Work democracy introduces into liberal thinking a decisive new insight: the working masses who carry the burden of social existence are not conscious of their social responsibility. Nor are they—as the result

[1] "Producers," here and in the ensuing pages, is not used in the customary "capitalist" sense. The term includes all those who actively participate in the process of production.

of thousands of years of suppression of rational thinking, of the natural love function and of the scientific comprehension of living functioning—capable of the responsibility for their own freedom. Another insight contributed by work democracy is the finding that politics are in themselves and of necessity unscientific: they are an expression of human helplessness, impoverishment and suppression.

In brief, work democracy is not a political program, but a newly discovered basic biosociological function of society.

The responsibility for this brief summary of work-democratic concepts is exclusively mine.

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July 30, 1943

THE BIOLOGICAL MISCALCULATION IN HUMAN STRUGGLE FOR FREEDOM*

By WILHELM REICH, M.D.

"Ein armes Luder ist der Mensch.
Er weiss es nur nicht. Wüsste er es,
was wär' er für ein armes Luder!"
—Pallenberg.†

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1. Our interest in the development of freedom
2. Biological rigidity, incapacity for freedom and authoritarian, mechanistic life concept
3. The arsenal of human freedom

1. OUR INTEREST IN THE DEVELOPMENT OF FREEDOM

This article will demonstrate a miscalculation which, as history shows, all movements for freedom thus far have made; a miscalculation which either nipped such movements in the bud or else brought to nothing what had already been achieved. These considerations are based on the conviction that only a *work democracy* can create the foundation of *genuine* freedom. Long experience in sociological disputes leads me to expect that a great many people will take offense at the disclosure of this miscalculation. It makes the highest demands on people's will to veracity; it puts a heavy burden on everyday living; *it places all social responsibility on those who work*, be it in the factory, in the office, on the farm, in the laboratory or wherever.

Facts of a *fundamental* nature, that is, facts which—beyond the political noise of today—concern the history or even the biological constitution of humanity, such facts, experience shows, are always being refuted. They are being refuted with all kinds of arguments, but basically always on irrational grounds. As long as there is peace, as long as everything runs its usual course, the argument goes somewhat like this: "Everything is all right anyhow, the League of Nations sees to it that peace continues, the diplomats straighten out what international difficulties there may be, and the generals are only figureheads. So, why bring up problems which would be of importance only in the event of war? We've just finished a war to end all wars, so why get excited?" Once such arguments have been shown to be illusions, once the League of Nations and diplomacy have failed, once a new war has broken out, this time more world-embracing and more brutal than anything history has ever seen, then all attention is concentrated on winning this war. Then the argument runs: "First of all we've got to win the war. This is no time for any fundamental truths. To those we'll pay attention when the war is won, when the time comes to consider the peace." That is, one makes a neat distinction between waging a war, winning a war and winning the peace. What is overlooked is that *it is exactly during a war that those deep social trem-*

* Translated from the manuscript by the Editor. This article is a section from the author's book, NATURAL WORK DEMOCRACY. (In preparation.)
† "A poor devil is man. He only does not know it. If he knew it, what a poor devil he would be!"

blings take place which destroy old institutions and change human beings, in other words, that the germs of the peace ripen in the devastations of the war. The human longing for peace is never so strong as it is during a war. In no other condition of society, therefore, are there such strong impulses to do away with the conditions that make for war. People learned to build dams when they suffered from floods. Peace can be built only during the war, then and there.

But instead of learning in time the lessons of the war for building a new world, important decisions are postponed until the diplomats and statesmen are so busy with peace negotiations and reparations that again there is no time for "fundamental facts." For the argument during the transition period from war to pseudo-peace is, "First of all the war damages have to be repaired; the factories must be converted from war to peace production; we have no time now. Let us postpone the problem until we have again arranged everything for peace." In the meantime, the lessons of the war have been forgotten and everything becomes once more arranged in such a manner that within *one* other generation there will be another, even more terrible war, bringing with it the old "busyness" and the "lack of time" for occupying oneself with "fundamental problems." The war emotions are soon replaced by the old rigidity and emotional inertia.

If one, like myself, has experienced this busyness and these arguments for a second time in the course of a life of 45 years; if in the new catastrophe one recognizes every trait of the old one; if one has to admit reluctantly that nothing has changed basically since the first catastrophe (except the improvement in destructive war technique and a more comprehensive development of human sadisms); then one cannot in the long run escape the conclusion: *For some peculiar reason, the masses of the people do not want to get to the bottom of the secret of what makes wars, they are afraid of the truths which might bring the cure.*

People are wont to consider a war as a "social thunderstorm" which "clears the atmosphere." They say it has great advantages. It "builds character," it "makes men out of the boys," etc. Furthermore, they say, there always have been wars and there always will be. They are biological facts; Darwin found that there is a "survival of the fittest." If that is so, why organize peace conferences? Incidentally, I have never heard that the bears or squirrels split into two camps and go about destroying each other. *There are, in the animal world, no wars between members of the same species. War among members of the same species is, like sadism, an acquisition of "civilized man."* There can be no doubt: for some reason humans avoid tracking down the causes of wars. There are, no doubt, better ways of making youth healthy and strong than wars: such as a healthy love life, enjoyable and secure work, sports, and freedom from the gossip-mongering of spinsters of all kinds. All such arguments in favor of war are empty irrational talk.

What is the fact people are afraid of? And why are they afraid of it? Could it be that everybody secretly knows this fact and is simply afraid to acknowledge it to himself as well as to others?

The fact is this: *As a result of thousands of years of social and educational warping, the masses of the people have become biologically rigid and incapable of freedom. They are no longer capable of organizing a peaceful living-together.*

This finding answers the above questions. It sounds hopeless and contemptuous. Nobody wants to hear this or to take cognizance of it. No statesman would know what to do with it. Yet, every honest person knows it. *The dictators, without exception, have built their power on the social irresponsibility of the masses.* They have exploited it consciously and have made no bones about it. The German masses have been told for years that the masses only give out what is put into them. They reacted to this by becoming servile followers. They themselves brought about the infamous situation. It would be nonsense to assert that the Psychopath General *alone* could have conquered 70 million people.

"What," the politicos and the saviors will ask, "you call Americans incapable of freedom? And what about the heroic rebels in Czechoslovakia and Jugoslavia, the British Commandos, the Norwegian heroes, the Russian armies? How dare you thus offend the democracies?"

We do not mean military groups, governments, minorities, individual scientists or thinkers. When we speak of genuine social freedom, it is not a matter of this or that group. *The history of society is determined exclusively by the overwhelming majority of the working individuals,* be it that they passively tolerate tyranny, be it that they actively support it. Are the masses of people capable of administering society, without being told by politicians or parties what they should do, and how? True, the masses are capable of enjoying freedoms which have already been given them, to do the work which is laid out for them, to be for or against war. But thus far they have not been able to protect work against exploitation, to organize the work process themselves, to further pioneer work, to prevent wars, to master their own irrationalism, etc.

They are incapable of doing all these things because they have never been in a position to acquire and develop this capability. There is no other answer to this war than self-government of the masses in producers' and consumers' organizations. *If one takes the masses seriously, one must ask for their full responsibility, because they have only peaceful intentions.* Love of peace must be complemented by the *capacity* for responsible freedom.

This is a painful bit of truth: Fascism, in the form of irresponsibility, is present in the masses of all countries, nations and races. Fascism is the result of thousands of years of warping of the human structure. It could have developed in any nation. It is not a specific German or Italian character trait. It works in every mortal. It is expressed in the Austrian, "Da kann man halt nix machen," just as in the American, "Let George do it." The circumstance that it is due to a prolonged social development does not change this fact; "historical developments" cannot be blamed instead of living humans. Shifting the responsibility from the living human to the "historical development" is what destroyed the Socialist freedom movement. The events of the past 20 years call for the assumption of responsibility by the working masses of the people.

If *"freedom"* means, first of all, *the responsibility of every individual for the rational determination of his own personal, professional and social existence, then there is no greater fear than that of the establishment of general freedom.* Without a thorough-going solution of this problem there never will be a peace lasting longer than one or two generations. To solve this problem on a social scale, it will take more thinking, more honesty and decency, more conscientiousness, more economic, social and educational changes in social mass living than all the efforts made in previous and future wars and post-war reconstruction programs taken together. This one problem and its solution contain everything that the most courageous thinkers in history have tried to comprehend in terms of international social revolution. The world is suffering a gigantic social revolution. But when the suffering is inevitable, we should see to it that the "blood, sweat, and tears" have a rational goal. This goal is: *responsibility of the*

working masses of people for social life. This follows with inescapable logic from the following facts:

a) *The social process is entirely determined by the working masses;*

b) *The masses are incapable of freedom;*

c) *Achievement of the capacity for freedom on the part of the masses, by their own effort, means genuine social freedom.*

What, the reader may ask, causes me to relinquish the usual habit of covering up such generally known facts, particularly since I do not have any aspirations to political leadership?

There are several motives for doing so. For years I fought against giving in to them, simply for fear of the results. I have again and again postponed the writing down of these facts. I tried to get out of it by telling myself that, after all, I am not a politician and political events are none of my business; or by telling myself that I was more than fully occupied with my research in orgone biophysics, so why should I burden myself, in addition, with a painful, thankless and, at the present time, hopeless social problem? I tried to convince myself that perhaps I did have political ambitions which tempted me to get mixed up with political, irrational ideologies; and to such ambitions I did not want to yield. I could leave it to the responsible politicians and statesmen to come out with these facts.

After years of painful conflict and attempts to avoid these facts, I finally had to yield to the pressure which is exerted upon me, as well as upon my co-workers, by our research. There is a *duty to express truths* with which no other of the highly esteemed duties can compare. The performance of this duty is made so difficult by the fact that, as things are, the utterance of such truths, instead of being a matter of fact, becomes extremely dangerous. Fundamentally, it is only a matter of summarizing and combining facts which, individually, have been known for a long time:

a) Humanity is biologically sick;

b) Politics is an irrational social expression of this illness;

c) Whatever happens in social life is determined by the structure of the masses, be it actively or passively, intended or unintended;

d) This character structure owes its existence to socio-economic processes and it anchors and perpetuates these processes. The biopathic human character structure is nothing but the solidification of the authoritarian historical process, nothing but biophysiologically reproduced mass suppression;

e) Human structure is determined by the conflict between longing for freedom and fear of freedom;

f) The fear of freedom of the masses of people is biophysically anchored in the rigidity of the character and the total organism;

g) Any variety of social leadership is nothing but the social expression of one or the other side of this human mass structure;

h) It is not a matter of such things as the treaty of Versailles, the oil wells of Baku, or of 2-300 years of capitalism. It is a matter of 4-6000 years of authoritarian mechanistic civilization which has ruined human biological functioning;

i) Money and power interests are substitutes for happiness in love, maintained by the biological rigidity of the human masses;

k) The suppression of the natural sex life of children and adolescents serves the function of structuring people who are willing bearers and re-producers of a mechanistic authoritarian civilization;

l) Thousands of years of human suppression have come into a state of flux and upheaval.

Based on our character research, our interest in a free development of the world is threefold: personal, professional and social:

1. The *personal* interest is determined by the threat to our existence as members of this sick society. Anyone who, like myself, lost in the first world war his home, family and fortune, witnessed over three years of murderous warfare, saw many of his friends perish, etc., knows what millions and millions of people have to go through today. We want to see an end to this outrage. It is an outrage that a handful of Prussian gangsters and perverse neurotics, who play this or that "Führer" role, are in a position to exploit the social helplessness of hundreds of millions of decent and industrious people. The outrage is all the worse in that these same millions—not alone in Germany—unknowingly and naively put the power into the hands of the political swindlers. All we want is to be able to do our work in peace, to love our women or men without danger, to bring up our children without the influences of the emotional pest; in brief, we do not want to be disturbed and deceived in this short life of ours by a handful of political thieves. We no longer want our lives ruined by politics.

2. The bearers of the fascist pestilence have realized the incapacity of the masses for freedom and contend that it is a *biological,* and thus unalterable, fact. They have put into circulation irrational, but deceptive, race theories which divide humanity into biologically superior and inferior races; themselves, the sickest of them all, they have designated as biological, racial "Übermenschen." We have the answer to this fraud: The race theory is a mystical philosophy. Happiness in natural love and security in life for the human masses will do away with it.

3. Our Institute, with its physicians, teacher and research groups, is confronted with a fantastic task. We must be prepared for two basically different eventualities:

a) This second world war may, after all, bring the answer to the existing social chaos into the consciousness of society. In that case, we would be called to great tasks and would have to assume a tremendous responsibility. For such an eventuality, one has to be prepared. One has to have an idea of the tasks that would present themselves. One must have coordinated one's knowledge of human reactions and the effects of the fascist pestilence if one is not to fail. Such tasks can be undertaken only and alone within the framework of the general struggle for the establishment of *genuine* freedom. If we were under the illusion that people have a structure adapted to freedom, that they are capable at any time of determining their lives themselves, that, in other words, all that is needed is the elimination of the fascist party—then, undoubtedly, we would perish along with everything else that is based on such an illusion. The development of freedom *requires that one shed all illusions. Only then will it be possible to eradicate the irrationalism in the masses and to develop their capacity for responsibility and freedom.* The idealization as well as the commiseration of the masses will only lead to ever new disasters.

The liberal organizations of all kinds in Europe showed an attitude toward this disease comparable to that of the quack who tells a paralyzed patient that, really, he is *not* paralyzed, that he could get up and dance a waltz if there only weren't the big bad wolf (in 1914 it was the munitions industry, in 1942 it is the Psychopath General). The paralyzed patient may be glad to hear this, but it will not enable him to walk. The *decent* physician would proceed "brutally"; he would carefully avoid giving the patient any false hopes. He would, with all the means at his disposal, try to find out the nature of the paralysis and determine whether it were curable or not. If it were curable, he would find the means of effecting the cure.

The fascist dictators declare the masses to be biologically inferior and craving for authority, that is, slaves *by nature;* thus, they say, any other than an authoritarian dictatorial regime is out of the question for them. It is significant that all dictators of today come from the class of the suppressed masses. They know this disease of the masses very well. What they lack, however, is the insight into natural development, and the will to truth and search; thus, they would never think of *changing* these conditions.

The leaders of formal democracy, on the other hand, believed, in an illusory way, in the masses' capacity for freedom; thus, they relinquished any possibility of ever *bringing about* the capacity for freedom and self-responsibility in the masses, as long as they were in power. The catastrophe has swallowed them and they will not return.

Our answer to the problem is *scientifically rational*. It is based on the recognition of people's incapacity for freedom. This fact, however, is not conceived of as absolute, as biologically, naturally determined as it is in the mysticism of the race theory, but as the result of old social conditions, and therefore as *alterable*. From this, two important tasks inevitably follow:

1. The study and clarification of the various forms in which human incapacity for freedom expresses itself;

2. The study and elaboration of those medical, pedagogic and social tools which would enable us to evolve the *capacity* for freedom.

In this connection, people will mention all the various "mistakes" of the democratic governments: the pacts with dictators; the many betrayals of democratic comrades (England—Spain, Russia—Czechoslovakia, etc.); the placing of business interests before principles (Russian oil for Italy during the Ethiopian war, Mexican oil for Germany during the Spanish anti-fascist war, Swedish iron for Nazi Germany, American iron, oil, etc., for Japan); the English attitude in Burma and India; the religious mystical attitude of Socialists and Communists, etc. But these "mistakes" dwindle in importance compared with the mistakes of the masses of people, their social apathy, their passivity, their craving for authority, their willingness to delegate responsibility, etc. Again and again: *the working masses of people alone are responsible for everything that happens, good or bad.* They are not only the chief sufferers but also the chief creators of the war. For this reason, *the working masses are also the only ones who can establish lasting peace.* The essential prerequisite for this is the eradication of the incapacity for freedom. This can be achieved only by the masses themselves. In order to become capable of freedom, and capable of building a lasting peace, *the masses will have to have social power.* This is the conflict and its only possible solution.

b) On the other hand, the outcome of this war may *not* bring the fundamental facts to the surface of social consciousness, and the old illusions may continue to flourish. In that case, little will change in our present situation. In that case, the illusory "pills," the *formal* freedoms, the *formal* enjoyments and the *formal* democracies will soon give birth to new dictatorships and a new war. In that case, we will have to continue to exist in "isolation" and in opposition to the existing social order and its misery. This will not make the task any easier. We will have to continue to exist, personally and professionally honest, in a framework of illusory beliefs. The task of preserving *unadulterated* one's knowledge about human nature, and of deepening it, is in itself a heavy struggle under these circumstances. It will not be easy for the workers in the fields of orgone biophysics, structural psychology and sex-economy to keep themselves uninfluenced by the prevailing illusions and to preserve their knowledge *clear* and *intact* for coming generations. But, though they are not rewarded by the world with anything but opposition and defamation, they must, nevertheless, do so. For their knowledge must be available, in a practically usable form, when, maybe after the sixth, maybe after the twentieth world war, the insight into the emotional mass pestilence will make itself felt. In that case, we shall not hand down to our descendants any glorious feats or "heroic memories," but a piece of knowledge which, though simple and unspectacular, has a *future*. This task can be fulfilled even under the worst of social conditions. *That generation which will be ready to master the emotional pest shall not fail if is can be helped; it shall not be compelled first to gather laboriously the answers to the arguments of the pestilence.* It shall be enabled to fall back on *old, though neglected, truths* and to arrange their lives more honestly and decently than is possible now.

At this point, many a friend will ask: "Why, on God's earth, don't you fight for social power in order to get recognition for the important truth you have discovered? If you contend that you know vital facts, is it not cowardly to sit there in political inactivity? Why don't you fight for positions as directors of education or public health, as politicians and statesmen?"

We understand this argument. Many of us have struggled with it ourselves, again and again. It has been the cause of many a sleepless night. If one is confronted with this problem in a concrete form, one runs into the following dilemma:

Truths without the power of putting them into practice are of no avail. They remain academic.

Power without a basis in truth, whatever kind of power it may be, is dictatorship. It may be so more or less, in this way or that, but it always is dictatorship, because it is based on the human fear of social responsibility and of the personal burden which "freedom" imposes on one.

Dictatorial power and truth do not go together. They are mutually exclusive.

It is a historical fact that truth died every time its advocates attained social power. *"Power" always means the subjugation of others.* Truths, however, can never be established by subjugation but only by conviction. This was proved by the French as well as the Russian revolution. Not one of those truths survived as much as a few decades. Jesus advocated a truth which at his time was tremendous. It died in the Christian world as soon as his place was taken by the popes. Deep insights into the human misery of 2000 years ago were replaced by formulae, the rough cowl by the golden ornaments; the rebellion against the suppression of the poor was replaced by the holding out of hopes for happiness in a hereafter. The great truths of the French revolution died in the French republic and ended in politics, in the ignorance of a Pétain and the business deals of a Laval. The truths of Marxian economics died in the Russian revolution when the word "society" came to be replaced by the word "state," when the attitude of international humanity was replaced by nationalistic patriotism and the pact with Hitler. These same truths died in Germany, Austria and Scandinavia, even though the successors to the great European fighters for freedom had all the social powers in their hands. Less than a hundred years after the birth of the great truths of '48, the worst product of age-old irrationalism is in power. *Power and truth do not go together.* This is a brutal, unfortunate truth.

True, those of us who have had political experience could attain power as easily

as any politico. ***But we have no time for it; we have more important things to do.*** And if we did so, the truths which we hold sacred would undoubtedly go to ruin. In order to obtain power one has to fill the millions with illusions. Even Lenin gained the support of the millions of Russian peasants, without whom the Russian revolution would have been impossible, on the basis of a watchword which was at variance with the real, collectivistic, aims of the Russian party. The watchword was: "Take the land away from the large landowners. It will be your own *individual* possession." The peasants followed. They would have refused to follow if they had been told in 1917 that one day the land would be made collective. This was shown by the hard struggle for collectivization of the Russian farm industry in 1930. There are, in social life, *degrees* of power and degrees of lying. ***The more truthful the masses, the less despotism;*** conversely, the fuller the masses are of irrational illusions, the more comprehensive and the more brutal is the despotism of groups or individuals.

To try to win the masses with the contention that it is ***they themselves*** and not individual psychopaths who are to be blamed for the social misery; that ***they themselves,*** and not some self-declared or elected leader or leaders, carry the responsibility for their own lives; that ***they themselves*** and nobody else are responsible for all that goes on in the world —that would be a different thing. It is so much at variance with all that the masses have heard and have made part of themselves that it would be inane to try to obtain power by way of such truths.

However, it is entirely conceivable that the world catastrophe will reach a stage in which the masses of people will be ***forced to realize their social behavior,*** where they will be ***forced to change*** their ways and to ***take over themselves the heavy burden of social responsibility.*** When that stage of social development is reached, however, ***they themselves*** will obtain power and will refute any individuals or groups who claim to fight for power "in the interests of the masses." Thus, there is no reason for us to try to fight for power.

But if and when the masses will have reached this stage of rational re-orientation, we can be sure that then they will need us and will entrust us with important functions. Then we shall be a part of these masses. Not their Führer, not their elected representatives, not the ones who, from some elevated position, tell them what to do. No, the masses will—as was the case many years ago in Germany and Austria—come by the thousands to our clinics, talks and scientific demonstrations in order to get answers to central questions of living. This, however, ***only if we shall have succeeded in remaining honest.*** They will not come with the expectation or the demand that we should tell them how to solve their own problems. For as soon as the masses themselves ***have to carry the responsibility*** for the social process they will inevitably come up against their own weaknesses, against that which was handed down to them by the past; in brief, against those facts in their own structure, their thinking and feeling which we have summarized in the concept of "incapacity for freedom." And we shall gladly fulfil the social function of disclosing the mechanisms of this incapacity for freedom and of all inhibitions of free development to the best of our ability in order to aid this mass development in the direction of genuine freedom.

For that, we need no power. The ***confidence*** of people—regardless of their age, profession, color or ideology—in our absolute integrity as physicians, researchers, educators, social workers, biologists, physicists, technicians, etc., this confidence will provide a much more solid basis than all the power which politicians ever achieved. This confidence will be the greater the better our scientific and practical activity reflects reality. This confidence cannot be forced; it develops by itself if one does no more than adhere honestly to one's work. The worst thing we could do would be to adjust our knowledge to the prevailing mass thinking with the objective of "gaining influence." The general confidence in our knowledge and activities can arise only out of the maturation of a general knowledge about the nature of the emotional pestilence.

If ever we are called upon, it will be a sign that self-determination in social life is becoming a ***reality,*** that the will to fundamental veracity and to fruitful self-criticism is awakening in the masses. Since our organization is the only one which sees through the irrationalism of politics and the old ideologies, this must of necessity be so. Conversely, the fact that we must remain in the "opposition" will show us with certainty that society has not reached the stage where it can see through the irrationalism in its doings and set about eliminating it. In that case, power would be of no avail to us; if we tried to achieve it we would only ourselves deteriorate irrationally.

This conscious renunciation of power should not lead anybody to underestimate our work. We are not playing any role, such as that of the "modest," "unassuming" scientist. Our work takes place at the very roots of life, along the line of fundamental natural science. False modesty in this case would inevitably do harm to the work itself. True, "orgastic potency" sounds insignificant beside "Dneprostroj" or "Boulder Dam"; "character armor" sounds unimportant beside "blackout," and "orgone" sounds academic beside "Bataan" and "Tobruk." It does, from the point of view of ***today.*** But what remained of Alexander the Great, compared with Kepler's laws? What of Caesar, compared with the laws of mechanics? What of Napoleon's campaigns compared with the discovery of the micro-organisms or of unconscious psychic life? And what will remain of the Psychopath General, compared with the cosmic orgone energy?

Renunciation of power does not mean renunciation of rational guidance of human existence. Only the effect is of a different nature: in the long run, deep and revolutionary, true and life-positive; it makes no difference whether the effects will be felt tomorrow or the day after tomorrow. It will be the responsibility of the working masses of people to gather the fruits of new knowledge today instead of the day after tomorrow. They have no less responsibility for their own life and their own activities than the individual shoemaker for the shoe, the physician for the patient, the scientist for his findings, or the contractor for his buildings. We do not want to take part either in the gestures of saving people or in commiserating them. ***We take people seriously.*** When they need us, they will call us. We shall be there. But we refuse to fight for power to impose our knowledge on people.

II. BIOLOGICAL RIGIDITY, INCAPACITY FOR FREEDOM AND AUTHORITARIAN MECHANISTIC LIFE CONCEPT

We are confronted by the incontrovertible fact that ***never in the history of human society have the masses been able to preserve, to organize and to develop the peace and freedom which they gained in bloody struggles.*** What is meant here by freedom is the *genuine* freedom of personal and social development, the freedom from fear of life, from economic suppression of any kind, from reactionary inhibitions of development; in brief, the ***free self-determination of life.*** We should not have any

illusions about it: There is at work, in the masses, a reactionary, murderous, development-inhibiting force which brings to ruin again and again all the efforts made by the fighters for freedom.

This reactionary force in the masses expresses itself in a general *fear of responsibility* and *fear of freedom*. These are no moral judgments. This fear is deeply rooted in the biological constitution of man of today. Not, however, in a constitution which, as the Fascist believes, is the very "nature" of man, but in a constitution which has a historical development and therefore is alterable. It is not easy to present in a few sentences the social role of the fear of freedom. I shall proceed from a newspaper report by James Aldridge, published in the *New York Times* of June, 24, 1942, under the headline, BRITISH IN AFRICA LACK KILLER URGE:

> The German Afrika Korps defeated the Eighth Army because it had speed, anger, virility and toughness. As soldiers in the traditional sense, the Germans are punk, absolutely punk. But Marschall Erwin Rommel and his gang are angry men, they are tough to the point of stupidity. They are virile and fast, they are tugs with little or no imagination. They are practical men, taken from a most practical and hard life to fight practically: Nazis are trained to kill. The German commanders are scientists, who are continually experimenting with and improving the hard, mathematical formula of killing. They are trained as mathematicians, engineers and chemists facing complicated problems. There is no art in it, there is no imagination. War is pure physics to them. The German soldier is trained with a psychology of the dare-devil trackrider. He is a professional killer, with no distractions. He believes he is the toughest man on earth. Actually, he cracks very easily and is not so tough, and can be beaten soundly and quickly by a foe using the same ruthless speedy methods he uses . . . The British soldier is the most heroic on earth, but do not confuse that with military toughness. He has the toughness of determination but he has not the toughness which makes him scientifically kill his enemy.

This is the best description of mechanical militarism I have yet come across. It reveals clearly *the complete identity of mechanistic natural science, mechanical human structure and sadistic murdering.* This identity has found its sublime and unsurpassable expression in the German ideology of totalitarian dictatorship. This mechanistic trinity is opposed by that other view of life which does not consider man as a machine, or the machine the master of man or militarism his highest ornament. This living functional view has found its last refuge in the Western democracies. Whether it will survive the chaos remains to be seen.

It may sound peculiar to the ears of a general, but I contend that the defeats suffered by the democracies, as tragic and as dangerous as they were, were the sign of a deep humanity which is the exact opposite of mechanical automatism: *the valuation of human life.* Aldridge is wrong in reproaching the democratic military leaders with trying to save lives, in contradistinction to the machine men. He is wrong when he demands that the anti-fascist fighters learn to kill in a still more mechanical, automatic, scientific way than the Prussian automaton. If one tries to beat the automatons with their own weapons one will, in the process of murdering still more scientifically, *oneself* become an automaton and will *oneself* perpetuate what the enemy set in motion. In this process, the last vestiges of all living hopes for a different, lastingly peaceful human society will perish.

The way of the anti-fascist struggle is a different one. It is the way of a clear, ruthless recognition of the historical and biological factors which lead to such murdering. Only this recognition, and not the imitation of fascist methods, will lead to the extermination of the fascist pestilence. One cannot vanquish fascism by imitating or surpassing its methods without, intentionally or unintentionally, degenerating fascistically oneself. The way of fascism is the way of the machine, the dead, the rigid, the hopeless. The way of life is fundamentally different, more difficult, more dangerous, more honest and more hopeful.

Let us proceed from the question of the day to the one question: *How can such a complete functional identity of machine, man, and scientific murdering come about?* This question leads far away from such questions as whether our shipbuilding equals the sinkings by U-boats, or whether the machine monster is going to reach the Baku oil wells. We do not minimize the importance of these questions of the day. Naturally, when my house catches fire, the first thing I do is to try to save as many of my manuscripts, books and instruments as possible. But sooner or later I shall have to build a new house, and in order to prevent a new castastrophe I shall have to think hard to find out what caused the fire in the old house.

MAN IS FUNDAMENTALLY AN ANIMAL. Animals, as distinct from man, are not machine-like, not sadistic; their societies, within the same species, are incomparably more peaceful than those of man. The basic question, then, is: *What has made the animal, man, degenerate into a machine?*

When I say "animal," I do not mean anything bad, cruel or "base"; I am stating a biological fact. Man has developed the peculiar concept that he is not an animal at all, but, well—man; a creature which long since has shed that which is "bad," which is "animal." He demarcates himself in all possible ways from the bad animal and points, in proof of his "being better," to culture and civilization which distinguish him from the animal. He shows, in his whole behavior, his "theories of values," his moral philosophies, his "monkey trials" and such, that he does not want to be reminded of the fact that basically he is an animal, an animal, furthermore, which has much more in common with the "animal" than with that being which he asserts to be and dreams of being. The theory of the German Übermensch has this origin. Man shows by his maliciousness, his inability to live in peace with his kind, his wars, that what distinguishes him from the other animals is only his unbounded sadism and the mechanical trinity of the authoritarian concept of life, mechanistic science and the machine. If one looks at the results of civilization as they present themselves over long periods of time, one finds that these contentions of man are not only erroneous; more than that, they seem to be made expressly for the purpose of making man forget that he is an animal. *Whence these illusions of man about himself? What makes him form such illusions?*

The life of man is split in two: a life according to *biological* laws (sexual gratification, feeding, contact with nature) and a life according to his *mechanized civilisation* (mechanistic ideas about his own nature, his position of master in the animal kingdom, his class and race distinctions, his ideas of possession and non-possession, science, religion, etc.). Being-an-animal and not-wanting-to-be-an-animal, *biological basis* and *technical* development, are the poles between which his being and thinking are split up. All the concepts of himself which man has developed are borrowed from the machines which he has created. Building and handling machines has given man the belief that, through the machines and beyond them, he is developing to a "higher"

plane. On the other hand, his machines show the appearance and the mechanics of man. The locomotive has eyes to see and legs to run, a mouth to eat the coal and excretory apparatus for the slags, and mechanisms for the production of sounds. The product of his mechanistic technic thus is an expansion of man himself. The machines are, in fact, an enormous expansion of his biological organization. They enable him to master nature to a far higher degree than he could with his hands alone. They give him mastery of time and space. Thus, the machine has become a part of man himself, a beloved and highly esteemed part. He has the perennial *dream* that the machines will make life easier for him and will give him an increased enjoyment of life. And in *reality*? In reality, the machine has become man's worst enemy. ***It will remain his worst enemy unless he differentiates himself from the machine.***

The progress of civilization, as made possible by the development of the machine, was accompanied by a ***disastrous misinterpretation of human biological organization***. In building machines, man followed the laws of mechanics, of nonliving energy. This technic was highly developed long before man finally began to ask himself how ***he himself*** was built and how he functioned. When finally, very gradually, cautiously and often at the danger of risking death, he began to discover his own organs, he interpreted their functions in the same way in which he had been building machines for hundreds of years: he interpreted them mechanistically in a rigid, unalive manner. ***The mechanistic concept of life is the reflection of mechanistic civilization.*** But living functioning is something basically different; it is not mechanistic. The specific biological energy, the orgone, follows laws which are neither those of mechanics nor those of electricity. Because man has been biased in favor of a mechanistic concept of the world he has been incapable of grasping the specifically living, nonmechanistic functioning. Man dreams of one day constructing a homunculus, a Frankenstein, or at least an artificial heart or artificial protein. The phantasies which man developed about this homunculus show a brutal monster which, though human-like, is mechanically stupid and awkward, filled with enormous powers which, once released, can no longer be inhibited and will automatically wreak destruction. This, Disney has splendidly shown in his "Fantasia." In such phantasies of man about himself and his functioning we miss any expression which would be kind, alive, social and natural. Conversely, it is striking to see how man, in portraying animals, gives them just those traits which he misses in himself and which he does not ascribe to his homunculus figures. This, too, is splendidly exemplified in Disney's animal films.

Man himself, then, appears in his phantasies as a mechanical, cruel, all-powerful, unalive monster, while the animal appears as a kind, social being, with all the human qualities and weaknesses. One has to ask: do these phantasies reflect a reality? The answer is, *yes*. In these phantasies, man depicts in the most impressive way his inner biological conflict:

a) in the ideology: bad animal—exalted man;
b) in reality: brutal mechanical man—kind, free animal.

That is, ***the machine has in turn influenced man's own conception of himself in the sense of making it machine-like, mechanistic, unalive and rigid.*** According to such a concept, man is built like this: the brain is the "most highly developed part." It represents a "central" which, like a "master" in a state, sends orders and impulses to the various organs. The organs are connected with the "master" by the nerves as if by telephone wires. Needless to say, a totally erroneous concept because in primitive organisms the organs act in a biologically correct way though a brain has not yet developed; furthermore, in more highly developed organisms the essential life functions continue even after removal of the brain. The machine-like concepts are found in every aspect of life: Infants have to take so and so many grams of milk at exactly prescribed time intervals and have to sleep exactly so many hours. The diet has to contain exactly x grams of fat, y grams of protein and z grams of carbohydrates. Up to the date of the marriage ceremony, man has no sexual urge; exactly on that day, he has it. God created the earth in 6 days, on the 7th he rested; just as man takes a rest from the machines. The children get x hours of mathematics, y hours of chemistry, z hours of zoology, etc.; all of them the same thing and all of them are supposed to learn exactly the same amount. High intelligence means 100 points, average 80 points, stupidity 40 points. With 90 points you can become a doctor, with 89 you can't.

To man, psychic life to this day is only a nebulous mysterious something, or else a secretion of the brain. For centuries, he not only denied the existence of the mind, he also declared any attempt to comprehend sensations and psychic experiences to be erroneous. At the same time he constructed a mystical world in which to place all emotional experience. Those who questioned the correctness of his mystical concepts of life, be it "the saints," "racial purity" or "the State," he persecuted, even unto death. In this way, he developed mechanistic, machine-like concepts and mystical concepts of his functioning at the same time. Thus, his understanding of biology remained far behind his skill in building machines, and he gave up trying to understand himself. The machine which he created seemed sufficient to explain the functioning of his own organism.[1]

Is this chasm between extraordinary industrial skill and biological comprehension merely a result of deficient knowledge? Or does it result from an unconscious intention to ban all real insight into man's own functioning? In pursuing my experimental studies of the orgone, I am constantly amazed by the fact that the atmospheric orgone has been so thoroughly overlooked by thousands of excellent scientists.

The answer is unequivocal: The lag in the comprehension of living functioning, its mechanistic misinterpretation and the over-valuation of the machine have been, and are, unconscious intentions. One would think that it should have been possible mechanistically to build machines on the one hand, and to comprehend living functioning *non*-mechanistically on the other hand. Careful observation of human behavior in important life situations reveals the nature of this intention.

Machine civilization means to man not only an improvement of his animal existence. In addition, it has a subjectively far more important but irrational function: to stress again and again his not-being-an-animal, ***his being basically different from the animal***. We have to ask ourselves: What interest has man in constantly proclaiming loudly—be it in science, in religion, in art or in other forms of expression—that he is *man* and *not* an animal; that the highest task of human existence is the "subjugation of the animal in man" and the cultivation of

[1] The tragic split between biological and technical understanding, between that which is alive and that which is machine-like in man, is unequivocally expressed in the following: No mass individual in this world wanted the war. But all are its victims, as of a mechanical monster. *Yet, this monster is the biologically rigid human himself.*

"higher values"; that the child has to be educated from a "wild little animal" to a "real human being"? How is it possible, we must ask, that man, consistently, saws off the biological limb on which he has grown and to which he belongs? How is it possible that he fails to see the devastations which result from this biological denial, the biopathies, the sadisms and wars? How can he fail to see that the existing human misery cannot possibly be done away with until man again fully acknowledges his being-an-animal? He must learn to see that what distinguishes him from other animals is nothing but a higher degree of security in life; he must give up the irrational denial of his true nature.

"Away from the animal! Away from sexuality!" is the leitmotif of all human ideology. No matter whether the Fascist puts it in terms of the racially pure "Übermensch," the Communist in terms of proletarian class consciousness, the Christian in terms of the "spiritual-moral nature" of man, or the liberal in terms of the "higher human values." All these ideologies have one and the same basis: "I am not an animal; I have invented the machines, not the animal. *I am not a sexual being, like the animal.*" Hence the overemphasis of the intellect, of "pure" logic over against the instinct, of culture against nature, of the mind against the body, of work against sexuality, of the state against the individual, of the Übermensch against the Untermensch.

Why is it that out of millions of car drivers and radio listeners only a few know the name of the inventor of the car or of the radio, while every child knows the names of the bearers of the political pestilence?

Natural science keeps reminding man again and again that he is nothing but a worm in the universe. The bearers of the political pestilence keep persuading him that he is not an animal, but a "zoon politikon," that is, specifically a non-animal, a bearer of values, a "moral being." What disaster has been brought about by the Platonic philosophy of the state! It is quite clear why man knows the politico better than the natural scientist: He *does not want to be an animal*, he does not want to be reminded of the fact that fundamentally he is a sexual animal.

Seen from this vantage point, the animal has no intelligence but only "base instincts," no culture, no "values" but only "material needs." This is stressed by just that type of person who sees the content of his life in money-making. If such a murderous war as the present one has any trace of a rational function, it is that of unmasking the abysmal irrationality of such ideas. Man has every reason to envy the animal for its freedom from sadisms, perversions and meanness, and for its natural spontaneity. As vain as was man's belief that the earth is the center of the universe, so unreal and disastrous is his philosophy that the animal is a being "without a soul," without a morality, or more than that, an immoral and antisocial being. If I had the idea of being a benevolent saint and at the same time would smash my neighbor's head with an axe, I would, rightly, land in a mental institution or in the electric chair. But this is exactly the nature of man's contradiction between his ideal "values" and his actual behavior. His putting this contradiction into highsounding sociological formulae like "the century of wars and revolutions" or "the highest development of military and political strategy" does not in the least alter the fact that in no other respect is man as blindly groping and as hopelessly lost as he is with regard to his biological and social functioning.

It goes without saying that such attitudes are not natural but that they have been brought about by the development of machine civilization. The history of the patriarchal order shows clearly that the principal mechanism of changing human structure in the direction of the authoritarian is the suppression of infantile and adolescent genitality. The suppression of nature, of "the animal" in children, was the first tool for the production of machine-like obedient humans; it still is.[2] The socio-economic development of society has proceeded independently on its machine-like way to the present day. Along with this development, there was a further development and ramification of the basis of all ideological and cultural formations: "Away from the animal; away from genitality." Within these two processes, the social and the psychological, man made an ever more thorough and all-embracing effort to deny his biological nature. With that, there was an equally thorough and all-embracing increase of his sadistic brutality in business and in war, of the machine-like in his being, of the mask-like quality of his facial expression, of his armoring against sensations, of his perverse and criminal tendencies.

Only a few years have passed since the devastating effects of this biological aberration began to be understood. One might be tempted to take an all too optimistic view of the situation, and to argue as follows: "It is completely correct that man erred when he equated his own nature to that of mechanized civilization. But now that we have recognized this error it will not be difficult to correct it: true, civilization cannot but be machine-like, but man's attitude toward life can easily be changed from the mechanistic to the functionally alive. All that needs to be done is that the educational authorities change education accordingly." Indeed, this is what many intelligent people said at the time of the Russian revolution, between 1917 and 1923.

The flaw in the argument is that the mechanistic concept of life is not a mere "idea" or "attitude." Character-analytic exploration of average people from every walk of life has shown that the mechanistic concept of life is not merely a "reflection" of the social processes in psychic life, as Marx had assumed, but far more than that:

In the course of thousands of years of mechanical development, the mechanistic concept, from generation to generation, has anchored itself deeply in man's biological system. In so doing, it actually has altered human functioning in the sense of the machine-like. In the process of killing his genital function, man has become biologically rigid. He has armored himself against that which is natural and spontaneous within him, he has lost contact with the biological function of self-regulation and is filled with a strong fear of that which is alive and free.

This *biological rigidity* is expressed primarily in a general rigidity of the organism and a demonstrable reduction of plasmatic mobility: intelligence is damaged, the natural social sense is lost, there is a general psychosis. The facts which substantiate this statement were presented in some detail in my book, THE FUNCTION OF THE ORGASM. What is called civilized man is in fact angular, machine-like, without spontaneity; it has developed into an automaton and a "brain machine." Man not only believes that he functions like a machine, *he does in fact function like a machine.* He lives, loves, hates and thinks like a machine. With his biological rigidity and the loss of the natural function of self-regulation, he has acquired all those character attitudes which reached their pinnacle in the pestilence of the dic-

[2] The socio-economic process, together with its effects on the formation of human ideology and structure, is described in my book, DER EINBRUCH DER SEXUALMORAL.

tatorships: hierarchic concept of state, machine administration of society, fear of responsibility, longing for authority and a Führer, expecting to be told what to do, mechanistic thinking in natural science, machine-like killing in war. It is not by accident that the Platonic concept of the state was conceived in a slave society. Neither is it an accident that it goes on living to this very day: serfdom has simply been replaced by inner slavery.

The problem of the fascist pestilence has led us deeply into that of man's biological functioning. it is a matter of a development stretching over thousands of years and not, as the economists believe, a matter of imperialistic interests of the past two hundred or even of the past twenty years. The importance of the present war can by no means be limited to imperialistic interests in the oil wells of Baku or the rubber plantations in the Pacific. The treaty of Versailles is no more than a cog in the whole machine. The economistic conception of life—as great as its services have been—is completely inadequate for an understanding of the revolutionary processes of our life.

The biblical legend of man's creation in the image of God, and the legend of his superiority in the animal kingdom, clearly represent the act of repression of man's animal nature. Nevertheless, every day he is reminded of his animal nature by his natural needs, conception, birth and death, sexual urge and dependency on nature. All the more intense are his efforts to fulfil his "divine" or "national" role; the age-old hatred of any genuine natural science which is not limited to machines stems from this source. It took several thousand years before a Darwin succeeded in proving man's animal origin. It took equally long before Freud discovered the elementary fact that the child is first of all a sexual being. And what a noise did the animal man make when it was presented with these simple facts!

From the "superiority" over the animal there is a straight line to racial "superiority" over "Negroes, Jews, Frenchmen" or whatnot. Clearly, man prefers being a "superior being" to being an animal.

In order to distinguish himself from the other animals, man, in the process of becoming biologically rigid, denied the existence of his organ sensations and finally ceased to perceive them. To this day, it is a dogma of mechanistic natural science that the autonomic functions are not perceived and that the autonomic nerves are rigid. This in spite of the fact that every child of three can tell you exactly that pleasure, anxiety, anger, longing, etc., are perceived in the belly. This in spite of the fact that the perception of the ego is nothing but the totality of the organ perceptions. With the loss of his organ sensations, man not only lost the intelligence of the animal and the capacity for reacting naturally; he also blocked for himself any possibility of mastering his vital problems; he replaced the natural self-regulatory intelligence of the plasm by an imp in the brain which has, at one and the same time, metaphysical and machine-like qualities. Man's perception of his own body has, indeed, become rigid and machine-like.

Man constantly reproduces the machine-like organism by his kind of education, science and philosophy of life. This biological crippling is reaching the pinnacle of its triumphs in the scientific, mathematically exact, machine-like killing of today. As mechanistic philosophies and machines alone cannot kill, sadism also comes into play; sadism, this secondary drive born of suppressed nature, the only important characteristic which distinguishes man's structure from that of the animal.

This tragic machine-like aberration did not develop, however, without its counterpart. Deep down, even the rigid human has remained a living animal. No matter how immobile his pelvis may be, no matter how stiff his neck and his shoulders, no matter how tense his abdominal muscles—deep down he feels that he is a part of living nature. But as he denies and suppresses this nature in every possible way, he cannot recognize it rationally and factually. Hence, he needs *must experience it as something mystical, supernatural, out-of-the-world,* be it in the form of religious ecstasies, in the form of a cosmic soul, or in the form of the sadistic "surging of the blood." As is well known, such an impotent monster has its best intuitions for killing in the spring. The Prussian military display shows all the characteristics of the mystical machine-man.

Human mysticism, which thus represents the last traces of a feeling for life, became, at the same time, the source of the machine-like sadism in Hitlerism. From the remaining depths of biological functioning, through all the armoring and enslavement, the cry for "freedom" keeps rising. No social movement could ever attain a following with a platform of "suppression of life." Every one of all the social movements which suppress the self-regulation of the vital forces proclaims some sort of freedom: the freedom from "sin"; the freedom of the "Lebensraum"; the freedom of the nation; the freedom of the proletariat; the freedom of culture, etc. These diverse cries for freedom are as old as the machine-like aberration of the human plasm.

The cry for freedom is a sign of suppression. It will not cease to ring as long as man feels himself captive. As diverse as the cries for freedom may be, basically they all express one and the same thing: *The intolerability of the rigidity of the organism and of the machine-like institutions which create a sharp conflict with the natural feelings for life.* Not until there is a social order in which all cries for freedom subside will man have overcome his biological and social crippling, will he have attained genuine freedom. Not until man is willing to recognize his animal nature—in the good sense of the word—will he create genuine culture.

The striving for freedom is nothing but the biological development of the vital forces. It is conceivable only in the framework of the biological laws of development, and *not in opposition to them.* The will to freedom and the capacity for freedom are nothing but the will and the capacity to recognize and further the development of human biological energy. Freedom is inconceivable as long as the biological development of man is suppressed and dreaded.

Under the influence of politicos, the masses blame the powers that be for wars. In the first world war it was the munition magnates, in the second the Psychopath General. This is shifting the responsibility. *The blame for the war belongs only and alone to the same masses of people who have all the means of preventing wars.* The same masses of people who—partly through indolent passivity, partly through their active behavior—make possible the catastrophes from which they themselves suffer most horribly. *To emphasize this fault of the masses, to give them the full responsibility, means taking them seriously.* On the other hand, to commiserate the masses as a poor victim means treating them like a helpless child. The first is the attitude of the genuine fighter for freedom, the latter is the attitude of the politico.

III. THE ARSENAL OF HUMAN FREEDOM

Rulers and generals muster their troops. Magnates muster the sums of money

which give them power. The fascist dictators muster the irrational human reactions which make it possible for them to attain and maintain their power over the masses. The scientists muster knowledge and means of research. But, thus far, no organization fighting for freedom has ever mustered the *biological arsenal* where the weapons are to be found for the establishment and the maintenance of human freedom. All precision of our social existence notwithstanding, there is as yet no definition of the word "freedom" which would be in keeping with natural science. No word is more misused and misunderstood.

To define freedom is the same as to define sexual health. *But nobody will openly admit this.* The advocacy of personal and social freedom is connected with anxiety and guilt feelings. As if to be free were a sin or at least not quite as it should be. Sex-economy makes this guilt feeling comprehensible: freedom without sexual self-determination is in itself a contradiction. But to be sexual means—according to the prevailing human structure—to be sinful or guilty. There are very few people who experience sexual love without guilt feeling. "Free love" has acquired a degrading meaning: it lost the meaning given it by the old fighters for freedom. In films and in books, to be genital and to be criminal are presented as *the same thing*. No wonder, then, that the ascetic and the reactionary enjoy a higher esteem than the loving primitive; that high social position is incompatible with natural sexual attitudes and behavior; that the "authority" is not allowed to have a "private life"; that a great scientist like De La Métrie could be besmirched and hounded by ascetics; that any perverse moralist can get away with besmirching a happily loving couple; that adolescents risk the reformatory for sexual intercourse, etc.

This article was intended to show the miscalculation to which thus far all struggles for freedom have fallen prey. It is this: *the incapacity for social freedom is physiologically anchored in the human organism.* It follows that the mastery of the physiological incapacity for freedom is one of the most important prerequisites of any genuine struggle for freedom. This article was not meant to discuss those elements of freedom which are generally known and advocated, such as the freedom of expression, freedom from economic suppression and exploitation, freedom of assembly, freedom of scientific search, etc. The essential task here was that of showing the most powerful *obstacle* in the path of all these endeavors.

It is not difficult to understand why the general characterological incapacity for freedom on the part of the masses of people has never been made a matter of public discussion. It is an all too depressing and too unpopular fact. It requires severe self-criticism and far-reaching changes in the whole way of living on the part of the overwhelming majority of people. It requires shifting the responsibility for all social processes from minorities or individuals to the masses of people on whom work in society depends. Thus far, this working majority of people never have themselves governed the fate of society. The best they could do thus far was to put the guidance of their lives in the hands of decent instead of worthless individuals. The "parliamentary" form of "government" was not equal to the actual happenings, for at the same time, *other* groups and majorities invested brutal sadists and imperialists with power over their fates. There is great danger that formal democracy, in fighting authoritarian dictatorship, may itself undergo a change in the direction of dictatorship. Since the working masses do not themselves determine their lives, factually and practically, the germ of the suppression of freedom is present in the course of events themselves; it does not have to lie

in any evil intention of the elected representatives. The war, e.g., requires many measures which, though acutely necessary, are potentially authoritarian. Under such circumstances it depends on the accidental composition of the government whether the suppression of freedom is going to be temporary or permanent. Of this fact there seems to be a general awareness. For one hears it said ever more clearly everywhere that there can be no return to the old order, and that a basically new world order has to be established. While this is entirely correct, one misses any concrete propositions. In particular, nobody proposes *to burden the working majorities, who thus far have played a passive social role, with the full responsibility for their future fate.* It is as if there were a general and secret fear of shifting the responsibility from a democratic, well-meaning government to those who thus far have only been voters but not *responsible* bearers of society. This fear is based not on malice or evil intent, but on the knowledge of the biopsychic structure of the masses of people. The Russian revolution, which started out in the direction of establishing mass responsibility, failed for this reason. Nevertheless, the necessity of a social revolution in the sense of progressing from a formal to a full, factual democracy is the most important conclusion to be drawn from this war and all that led to it. To repeat the inescapable conclusions from the foregoing facts:

a) The masses of people are incapable of freedom;

b) the general capacity for freedom can be acquired only in the daily struggle for a free life;

c) it follows that the masses, who are incapable of freedom, must have the social power if they are to become capable of freedom and capable of creating and maintaining freedom.

The task presented by these facts may be illustrated by an example from plant life. For a long time, I have been observing the effect of weeds on the growth of pine seedlings. The little pines which grow in spots where there are few weeds grow vigorously on all sides, developing branches right above the ground; the leaves are green and full; the plant grows, unimpeded, straight toward the sun; it is "healthy," its development is "free." If, however, the seed has fallen on a spot where there are many weeds, it develops a crooked stem, incomplete branches, with poor leaves or none at all. Many such seedlings are incapable of pushing through the weeds at all. Others grow crooked in their attempt to reach the sunlight. If one frees such a seedling from the weeds, it begins to grow better and develops more fully; nevertheless, the earlier influence of the weeds is still seen in the form of stunted growth, crooked stem, poor development of leaves, etc. Seeds, however, which fall, in the beginning, on a spot free from weeds, develop freely and fully.

The free development of a society is like that of the freely growing pine seedlings; the dictatorship like the seedling smothered by the weeds; and the formal democracies under the pressure of the dictatorships like the seedlings which, though they manage to push through, are, nevertheless, biologically stunted. There is at present no democratic society able to develop according to natural, free, self-regulatory principles, without the deforming influence of dictatorial authoritarian pressures from without or within. The experiencing of fascism has given us the means of recognizing Hitlerism within and without our own borders. *Biopsychically speaking, Hitlerism is nothing but the most highly developed form of machine-like mechanism plus the mystical irrationalism of the human masses.* The crippling of individual and social life is nothing but the result of the age-old in-

fluence of all the irrational and authoritarian institutions on the human of today. Fascism has not newly created these conditions; it has only utilized old conditions of suppression of freedom and has brought them to a new peak. All that the generation which is characterized by the results of thousands of years of authoritarianism can hope for is to breathe a little more freely. It can no longer count on becoming a tree which will develop fully, according to natural laws, once the weeds are torn up, that is, once the fascist machine is smashed.

In other words: the biological rigidity of the *present generation* can no longer be eliminated; all that can be done is to give their still active life forces more room for development. But new individuals are born every day, and in the course of 30 years there is a *new generation*, without a trace of fascist deformity. Everything depends on what kind of conditions this new generation is born into; conditions which secure freedom or foster authoritarian conditions. This defines clearly the social and legislative task that lies ahead:

The coming generation must, under all circumstances and with all means, be saved from being influenced by the biological rigidity of the old generation.

German fascism was born from the biological rigidity and crippling of the former generation. Prussian militarism, with its machine-like discipline, its goose-step, its "belly in, chest out!" is the extreme manifestation of this biological rigidity. It was able to depend on the biological rigidity and crippling of the masses in other countries. Hence its international success. It succeeded, finally—within one generation—in eradicating the last traces of a will to freedom in German society and in turning the new generation, in hardly more than a decade, into rigid, unthinking automatic war-machines. It is clear: social freedom and self-regulation are inconceivable in rigid, machine-like people. *The main weapons in the arsenal of freedom, therefore, are the gigantic vital forces in each new generation.*

Let us assume that the formal democracies win this war but overlook or underestimate the biological miscalculation in the struggle for freedom, the biological rigidity of the mass individual. In that case, every new generation will inevitably reproduce the rigidity, will form new authoritarian and life-inimical concepts of life, and there will be, at best, only crippled, biologically poorly functioning freedoms. And the masses will never become capable of developing their responsibility for social existence. Thus those who have *no* interest in such a self-regulation of society need do nothing but use their power of money, position or authority to *prevent* the liberation of the new generations from the pressure exerted by the rigidity of the old generation.

If, on the other hand, we are interested in bringing about a free society, we are confronted with social, medical and educational tasks:

Socially, it is a matter of finding all the sources of the biological impoverishment of man and of creating laws for the protection of a free development. General formulations such as the "freedom of the press, of expression, of assembly," etc., are a matter of course, but far from sufficient. For under these laws, the irrational individual has exactly the same rights as the rational one. As weeds always grow more easily and rampantly than other plants, the Hitlerist will inevitably win out. It is a matter of not limiting Hitlerism to the bearers of the Swastika sign, but of recognizing it in everyday life, scientifically and humanly, and of fighting it there. Only in the process of thus weeding out fascism in everyday life will the proper laws against it formulate themselves.

Only one example of many: anyone who wants to drive a car or wants to run a barber shop must, for the protection of other people's safety, prove his ability to do so; he must have a license. But there is still no law for the protection of newborn infants against the parents' inability to bring up children or against the parents' neurotic influences. Children can—and, according to fascist principles, should be—put into the world en masse, without anybody asking whether they will be fed and properly brought up. The sentimental slogan of the family with many children is typically fascist, no matter by whom it is propagated.[8]

From a *medical* and *educational* point of view, the ignominious fact will have to be remedied that the fate of each new generation is in the hands of physicians and teachers who have not acquired the slightest knowledge of the biosexual development of the infant. This is still so, 40 years after the discovery of infantile sexuality. Every day and every hour, this ignorance of physicians and teachers create fascist mentality in millions of children and adolescents. Two requirements are immediately obvious.

First: Every physician, teacher or social worker who will have to do with children must show proof that he or she himself is sex-economically healthy and that he has acquired an exact knowledge of infantile and adolescent sexuality. That is, *training in sex-economy must be obligatory for physicians and teachers.* The formation of concepts about sexuality should not be left to chance or to neurotic moralists.

Second: *Most rigorous laws are needed for the protection of infantile and adolescent sexuality.* This may sound revolutionary. But it should be obvious to anybody that fascism, which grew out of the suppression of infantile and adolescent sexuality, has been much more radical and revolutionary, in a *negative* sense, than society could ever be in the positive sense of protecting natural development. In every democratic society, there are innumerable attempts to bring about a change in this respect. But these islands of understanding and good will are blotted out by the obfuscations which biologically rigid, moralistic physicians and teachers spread over the total society.

There is no sense in going into details here. Every individual measure will formulate itself spontaneously *once the principle of the affirmation of sexuality and of the social protection of infantile and adolescent sexuality is established.*

From an economic point of view, only the natural work relationships, i.e., the natural economic interdependence of people, can form the basis and the framework for a biological re-structuring of the masses.

The sum total of all natural work relationships we call *work democracy*. These work relationships are *functional* and not mechanical. They cannot be arbitrarily established or organized; they can only develop spontaneously from the work process itself. The mutual interdependence of carpenter and blacksmith, of researcher and glass grinder, of painter and paint producer, etc., results in itself from the interlacing of the work *functions*. One could not invent an arbitrary law which would change these natural work relationships. One cannot make the laboratory worker independent of the glass grinder. The nature of the lenses is dictated only by the laws of optics and by technic, the form of induction coils by the laws of electricity, the activities of man by the nature of his needs. The natural functions of the work process are out of the grasp of human authoritarian arbitrary action. They function *freely* and are free in the strict sense of the word. They alone are rational. Only they, therefore, can rationally determine social existence. Love, work and knowledge comprise the whole meaning of work democracy.

[8] It crept, e.g., into the otherwise progressive Beveridge Plan in England, 1942.

True, the natural functions of work, love and knowledge can be misused and smothered. Nevertheless, they regulate themselves intrinsically; they have done so ever since there was human work and they will do so as long as there is a social process. These natural functions constitute the *fact* (not by any means the "postulate") of work democracy. Work democracy is not a political program or the anticipation of a "new order." It is a *fact*, though it is one of those facts which thus far have escaped human attention. Work democracy cannot be organized any more than freedom can be organized, or the growth of a tree, an animal or a human. *The growth of an organism is, on the strength of its biological function, free in the strictest sense of the word.* So is the natural growth of society. It regulates itself and needs no legislation or regulation. Again, it can only be hindered or misused.

The essence of all kinds of authoritarian rule is that it *inhibits* the natural self-regulatory functions. The task of a *genuine* free order can be nothing but that of *preventing* any inhibition of natural functions. This makes strict laws necessary. Democracy, if it is serious and genuine, is identical with natural self-regulation of love, work and knowledge. Dictatorship, human irrationalism, on the other hand, is identical with the inhibition of this natural self-regulation.

From this it follows that the fight against dictatorships and the irrational longing for authority on the part of the masses can consist only in two fundamental measures: *1) in the elucidation of all natural vital forces in the individual and in society; and 2) the elucidation of all obstacles which counteract the spontaneous functioning of these vital forces.* The vital forces must be furthered, the obstacles must be eliminated.

Human regulation of social existence cannot extend to the natural functions of work. Civilization in the good sense of the word can consist in nothing but the establishment of the optimal conditions for the *development* of the natural functions of love, work and knowledge. Although freedom cannot be organized—more, any organization contradicts freedom—the *conditions* can and must be organized which guarantee free development of the vital forces.

In our professional organization we do not tell our workers what and how they should think. We do not organize their thinking. But we demand of every worker in our field that he rid himself of that lack of freedom in thought and action which he has acquired as a result of his upbringing. If he does so, his spontaneous rational reactions are set free. It is nonsensical to interpret freedom in the sense that the lie has the same right before a court of law as the truth. A genuine work democracy will not give mystical irrationalism the same right as the truth, nor will it give to the suppression of children the same power as to their freedom. It is nonsensical to negotiate with a murderer concerning his right to murder. But this nonsense is constantly being perpetrated in our relations with the Fascists. Fascism, instead of being recognized as organized irrationalism and indecency, is considered a form of "State" like any other. This, people do because of the fascism *in themselves*. Of course, even fascism "is right, somewhere," just like the mental patient; it only does not know where.

Seen from this standpoint, freedom becomes a simple fact, easy to understand and to manage. In fact, freedom need not be first achieved; it is spontaneously existent in all natural life functions. *What has to be achieved is the elimination of all the obstacles that stand in the way of freedom.*

Seen from this standpoint, the arsenal of human freedom is gigantic and ever so rich in means, biological as well as mechanical. Nothing extraordinary has to be

fought for. Life is to be set free; that is all. The age-old dream of freedom can become reality once reality is comprehended. In this arsenal of freedom we find:

The spontaneous, alive knowledge of the natural laws of life, which everybody has somewhere, no matter what his age, social position or color. What is to be eliminated is the distortion and repression of this knowledge by life-inimical, rigid, mechanistic and mystical concepts and institutions.

The natural work relationships among people and their natural enjoyment in work. They are full of strength and promise. What is to be eliminated is the obstruction of the natural work democracy by arbitrary, life-inimical and authoritarian limitations and regulations.

The natural sociality and morality which is present in everybody. What is to be eliminated is the loathsome moralism which obstructs natural morality and then justifies itself by the very impulses, perverse, antisocial and criminal, which it has created.

The present war, as no other war before, will do away with many obstacles to natural self-regulation, obstacles which to eliminate would seem inconceivable in peacetime. Thus, for example, the authoritarian fascist relegation of the woman to the hearth, certain practises of business, exploitation and usury, artificial national boundaries, etc. We do not belong to those who contend that wars are necessary for the progress of human civilization.[4] The situation is the following: the mechanistic, mystical, authoritarian organization of human society and of human structure again and again bring about the machine-like murder of war. That which is alive and striving for freedom in man and his society rebels against this. Since in war the biological crippling of man and of society shows itself in its extreme, grotesque manifestations, the living function is *forced* to assert itself, something which under more normal conditions it is less likely to do.

An alive, functional concept of life opens up manifold tasks. They cannot be entered upon here. One could write a fat volume about the antics of politiciandom alone, this supreme expression of human irrationalism. All that this article intended to do was to demonstrate *the biological anchoring of the human incapacity for freedom.*

The following objection may be raised: Granted that man, under the influence of machine production for thousands of years, has suffered his body to degenerate in a machine-like fashion and his thinking to degenerate irrationally. But we cannot see how it would be possible to reverse this process in the organism and to liberate the self-regulatory forces in man if the masses continue to be under the influence

[4] *Translator's note:* The fact that this should even be mentioned is a problem in itself. One would think that every decent, thinking person would be of the same opinion. That this is far from being the case is exemplified in the following item which appeared in the LETTERS column of TIME, January 25, 1943:

> Sirs:
> It is regrettable that Mr. Biddle in his otherwise admirable treatise on Mr. Justice Holmes (TIME, Jan. 4) should have seen fit to praise one of Holmes's rare public indiscretions, the rhapsodic defense of war. That was worthy of a Mussolini or the war lords of Germany and Japan . . .
> War in itself is obscene, not ennobling . . .
> S. Asoce

Some other unorthodox views of war:

"Men grow tired of sleep, love, singing and dancing sooner than of war."—Homer: *Iliad*, XIII.

"I shall always respect war hereafter. The cost of life, the dreary havoc of comfort and time, are overpaid by the vistas it opens of *eternal life, eternal law, reconstructing and uplifting society*—breaks up the old horizon and we see through the rifts a wider vista."—R. W. Emerson: *Letter to Thomas Carlyle*, Sept. 26, 1864.—Ed.

These examples show clearly that the glorification of war is not limited to professional soldiers and imperialists. The italics in the quotation from Emerson are mine.—T.P.W.

of the machine. No sensible person will expect us to become iconoclasts and to want to abolish industrial civilization. There is no appreciable counteraction to the biologically devastating influences of machine technic. To eliminate the biological rigidity of man would take things more palpable than scientific information. In addition, this war, with its discipline and its regulation of human activities, will increase rather than decrease biological rigidity.

This objection is entirely correct. The present technical means offer indeed no possibility of undoing the biological aberration of man. For a long time after I had recognized the fact of the biological reproduction of mechanized civilization, I hesitated to publish it. I told myself that there is no use in proclaiming truths which cannot have any practical effect.

Finally, the answer to this painful dilemma presented itself when I began to ask myself how I myself had arrived at the functional formulations in psychiatry, sociology and biology which so successfully explained mechanism and mysticism and could replace them in these three fields. Not because I am some sort of superman. Then, how could I arrive at solutions which were inaccessible to others? Gradually it became clear that decades of professional work on the problem of biological energy had forced me to rid myself of mechanistic and mystical concepts and methods; otherwise the work would have been impossible. That is, *my work itself forced me to learn functional thinking*. If, instead of cultivating functional thinking, I had cultivated the mechanistic, mystical structure which my upbringing had imparted to me, I would not have been able to discover one single fact of orgone biophysics. But I found myself on the hidden path that led to the discovery of the orgone the moment I entered the taboo field of the orgastic plasma contraction. In retrospect I saw that I had passed any number of critical points at which I might have been pulled back from the functional way of looking at things into the mechanistic, mystical way. How I escaped this danger I could not tell. What is certain is that the functional way of looking at things, which contains so many important answers to the present chaos, was supported by the occupation with the biological energy, the orgone. In this way, I found an answer for myself. The reason for my explaining this is my belief that this answer is generally valid:

The *ignorance* of the laws of biological functioning has created mechanism, and has put mysticism in the place of living reality. The orgone, the specific biological energy in the cosmos, however, is neither mechapistic nor mystical. This energy follows its own laws, which are *specifically functional* and cannot be comprehended in terms of rigid mechanics, or in terms of positive and negative electricity. It follows functional laws such as attraction and dissociation, expansion and contraction, lumination, pulsation, etc. The technique of machine murder can hardly expect any succour from it, for it will not be adaptable to the technique of killing. This war, or the next one, will create a gigantic demand for life-positive functions. The orgonotic life-rays are not the least contribution to the development of humanity which sex-economy has been able to make. Sooner or later, ever increasing numbers of people will make themselves acquainted with the functions of the orgone. In the process of understanding and mastering the cosmic life energy, people will be *forced* to learn functional, alive thinking; otherwise they would be unable to master the theoretical and practical problems of the orgone. Not long ago, they learned to think *psychologically*, when an avenue of approach was opened to an understanding of infantile sexuality, and *economically*, when the laws of economics became known. On the one hand, the mechanical laws of inanimate nature made man become rigid and machine-like when he grasped and mastered them. On the other hand, each new generation, in mastering the laws of the orgonotic life function to an ever increasing degree, will learn to comprehend, love, protect and develop *living functioning*.

I would like to ask the reader not to look at this conclusion as a proclamation of salvation. The more deeply one penetrates into the functional realms of natural science, the less one can get rid of the feeling of being only a "worm in the universe." I consider myself nothing but the tool of a certain scientific logic. The far-reaching conclusion which I drew from the discovery of the orgone for the solution of the social problem of human biological impoverishment is a *true* conclusion, comparable to the conclusion that one can overcome gravity by filling a balloon with a gas of a specific weight lower than that of air. I have no cure-alls to hand out, as many of our friends seem to believe. Such things as "natural biological self-regulation," "natural work democracy," "cosmic orgone," "genital character," etc., are facts. They are weapons which sex-economy has put at the disposal of humanity for the eradication of enslaving conditions such as "biological rigidity," "character and muscular armoring," "pleasure anxiety," "orgastic impotence," "formal authority," "social irresponsibility," "incapacity for freedom," etc. It is an essential part of this work that it is done out of the enjoyment of work, of searching and finding, of the perception of the spontaneous decency and wisdom in nature, and not in the expectation of medals, riches, academic recognition and popularity, and certainly not out of the sadistic pleasure in torture, suppression, cultivation of illusions, warfare and killing of life.

Concluded July 1942
Bald Mountain, Maine

WORK DEMOCRACY VERSUS POLITICS*

The natural social forces for the mastery of the emotional pest

By WILHELM REICH, M.D.

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INTRODUCTION

What I am going to present here is general and spontaneous human knowledge, although this knowledge is not socially organized and, for this reason, has as yet not attained a practical effect on a large scale.

Social events are again in a volcanic state of flux. Everywhere people are asking, "What is going to happen now? Which party, or which political coalition will take the responsibility for the fate of European society?" I have no answer to this question. This article is not intended to offer political advice. It is intended only to point out a certain practical and rational fact which is nowhere mentioned in all the political discussions of the shape of the postwar world. It is the fact which in circles of scientists, physicians, teachers, social workers and others has come to be known as *"natural work democracy."* I shall now show what natural work democracy is; I repeat, what it *is*, not what it *should be*.

In 1937, that is, two years before the outbreak of the second world war, at a time when the war clouds gathered over Europe, a small monograph entitled DIE NATÜRLICHE ORGANISATION DER ARBEIT IN DER ARBEITSDEMOKRATIE was published in Scandinavia. Its author was not named but signed as "a laboratory worker." It was published in mimeographed form only, and later translated in manuscript into English. It had no large circulation, for it had no political propaganda behind it and it was not written out of political ambition. But wherever it was read, it found acclaim. It was read in small circles in France, Holland, Scandinavia, Switzerland and Palestine. A few dozen copies also found their way illegally into Germany. It was reviewed in a German Socialist weekly in Paris, and otherwise did not make any great stir. Far from gaining any decisive influence on political events, it soon fell into oblivion in the turmoil of the day. Small wonder, for it was not a political treatise, but was, on the contrary, *against* politics, written by a working individual. Yet, two things seemed to stick in the memory of those who had read it and seemed to appear again and again in their conversations and discussions. One was the term "work democracy." The other was two sentences.

* Translated from the manuscript by the Editor. This article is a section from the author's book, NATURAL WORK DEMOCRACY. (In preparation.)

They sound out-of-the-world, utopic and basically helpless: *"Put an end to all politics! Turn to the practical tasks of real life!"*

Peculiarly enough, the only political daily which reviewed the book in an extensive article, also made the term "work democracy" and the two watchword-like sentences the center of the discussion. The article was sympathetic toward work democracy, but strictly refuted the tendency expressed by those two sentences. This contradiction showed that the book had not been really understood. Apparently, it was written by a former socialist. It refuted all socialist party doings but still contained a great many political formulations and discussions.

In spite of its defects and lack of clarity, it was read with great enthusiasm by a German sociologist and smuggled into Germany. In the course of the ensuing six years, hardly anything was ever heard of it. But in 1941 it was followed by a continuation under the title, WEITERE PROBLEME DER ARBEITSDEMOKRATIE. This also went illegally to several European countries and was even "intercepted" by the American Secret Police, the F.B.I., and made the basis for questioning.

In the circles of sex-economists and vegetotherapists, who have only a very informal organization, the term "work democracy" became more and more meaningful. It became part of everyday language; one spoke of work-democratic institutions, of the "work family," etc., things which gave a good deal of food for thought. In the midst of the war chaos, a sex-economist in one of the occupied countries wrote to the American group that the book had been translated and was being held in readiness for distribution as soon as circumstances would permit.

In the course of the last four years of war I tried more and more to comprehend the content of the concept of work democracy. My starting point was discussions I had had in Norway with friends of various professions. The more I dealt with the concept, the clearer became its outline, the fuller and more alive its content, and finally I had a picture of it which was in full harmony with a great many decisive though neglected sociological facts.

I shall now try to present the meaning of this picture. I have no intention of making any propaganda for it or of entering into any time-consuming discussions about it. But I may say that this picture is becoming more and more identical with the spontaneous and organic manner in which the International Orgone Institute is growing. In its basic features, this organization of sex-economists, vegetotherapists, teachers and orgone biophysicists develops *in fact* according to the picture of natural work democracy.

1. WORK IN CONFLICT WITH POLITICS

A physician, in order to be admitted to practice, must demonstrate his theoretical and practical knowledge of medicine. A politician, on the other hand, who, unlike the physician, purposes to decide the fate not of hundreds of people, but of millions, does not have to show such proof of knowledge. This fact seems to be one of the fundamental reasons for the tragedy which, for thousands of years, has devastated human society with periodic outbreaks.

The practical worker, no matter whether he comes from a rich or a poor home, has to go through a certain schooling. He is not elected "by the people." Working people who have proved themselves over years in their profession should determine whether or not the future worker should be a socially potent factor. This demand may be ahead of the facts, but it is indicative of a tendency. In America this demand has even found expression in the requirement that a salesperson in a department store has to have a college degree. As exaggerated and unjust as such a de-

mand may be, it clearly shows the social pressure with which even the simplest work is burdened. Every cobbler, carpenter, mechanic, electrician, mason, etc., has to fulfil very strict demands made on his abilities.

A politician, on the other hand, is not subject to the necessity of such legitimation. All he needs to reach the highest positions in human society—particularly when social conditions are chaotic—are a good dose of cleverness, neurotic ambition, and ruthlessness. The past 25 years have shown how a mediocre journalist was able to brutalize a 50-million Italian population and lead them to disaster. For 22 years there was a big noise about nothing, until one day the whole thing collapsed overnight, leaving one with the feeling, "*And nothing has happened.*" What remained of this gigantic noise which kept the world breathless and tore many nations from their accustomed lives? *Nothing*. Not one lasting thought, not one useful institution. Nothing could more simply and more forcefully demonstrate the social irrationalism which periodically brings our lives to the verge of disaster.

An unsuccessful housepainter has also succeeded in holding the world's attention for 20 years without having accomplished one single useful, factual and objective achievement. This also is a case of a gigantic noise which one day will dissolve into "nothing." The world of work continues on its quiet and vitally necessary course. Of the big noise, nothing will remain but a chapter in history textbooks with an erroneous orientation, textbooks which only confuse our children.

This simple antithesis of work and politics—of which every working individual is somehow aware—has enormous consequences for practical social living. It is expressed, first of all, in the political party system which has such an enormous influence on human ideology and structure. This is not the place to discuss the question of how the present party system developed from the first patriarchal and hierarchic systems of Europe and Asia. We are concerned here only with the effect of the political party system on the course of society. The reader will already be aware of the fact that natural work democracy is not a social system yet to be established but an *existing* system, one that is to the political party system as is water to fire.

The antithesis of work and politics leads to the following considerations: The elucidation and elimination of chaotic conditions, no matter whether in a social or in an animal organism, requires scientific and practical work of long duration. Let us briefly, without any subtleties of definition, call that individual who does any *vitally necessary* work which requires the scientific comprehension of facts, the "*scientific individual.*" In this sense, a lathe worker in a factory is a scientific individual, for his work is based on the fruits of his own and others' work and search. Let us compare this scientific individual with the mystic, including the political ideologist.

The scientific individual, be he a physician, a lathe worker, a teacher, a technician or whatnot, must work in accordance with the social work process and must safeguard it. He has a difficult stand socially: he must substantiate every one of his contentions in a practical manner. He must labor painstakingly, must think, look for new ways, must recognize errors and correct them, must recognize erroneous theories and refute them. In addition, if he achieves something fundamentally new, he must expose himself to human maliciousness and must fight his way through it. He cannot use might and force, for with might and force one cannot build engines, produce therapeutic sera, make stratosphere flights or bring up children.

The working, scientific individual lives and works without weapons.

The mystic and the political ideologist, on the other hand, have an easy stand socially, compared with the working individual. Nobody asks them to prove their contentions. They may promise the stars from heaven and paradise on earth: they can rest assured that nobody will call them to account for fraud. Their prerogatives are based on the sacred right of free democratic expression of opinion. If we give the matter a little thought, we soon realize that there must be something wrong with the concept of "free expression of opinion." For it was possible for an incompetent housepainter to establish for himself, within a few years and in a *completely legal manner*, with the right of free expression of opinion, a position in the world such as none of the great pioneers in science, art education or technic ever achieved. This shows plainly that in a certain respect our social thinking is catastrophically wrong and in need of radical correction. We know, from careful sex-economic clinical observation, that it is the authoritarian upbringing of children to be apprehensive subjects which guarantees to the political pirates the credulity and the submissiveness of millions of adult individuals.

Let us follow the antithesis of work and politics in another direction.

The cover of the International Journal of Sex-economy and Orgone-Research, the official organ of the Orgone Institute, carries the motto: "Love, work and knowledge are the well-springs of our life. They should also govern it." Without the functions of natural *love* between man and wife, mother and child, one work companion and the other, etc., without *work* and *knowledge*, human society could not exist for a single day. As a physician, I do not have to take into account any political ideology or any diplomatic necessity, as important as they may seem at the moment. My task is exclusively that of presenting facts. It is a painful fact that none of the three basic functions of social life are in any way taken into account by the exercise of universal suffrage; nor have they ever been taken into account in the history of parliamentary democracy. The political ideologies, on the other hand—though they have nothing at all to do with the functions of natural love, of work and of knowledge—have unimpeded and uncontrolled access to every kind of social power, on the basis of universal suffrage and the party system. I may emphasize here that I am, and always have been, for universal suffrage. This does not change the fact that the social institution of universal suffrage in parliamentary democracy is in no way identical with the three basic functions of social existence. It is left entirely to chance whether these basic social functions are safeguarded or harmed by the parliamentary voting system. There is no provision in parliamentary democratic legislation which would grant love, work and knowledge the leading role in guiding the fate of society. This lack of accord between democratic suffrage and basic social functions has a catastrophic effect on the social process.

I shall no more than briefly mention the many institutions and laws which explicitly impede these functions. This basic conflict between work and politics has never been clearly formulated by any scientific or political group. Nevertheless, it is the core of the biosocial tragedy of the animal, man. The political party systems do not correspond in any way to the conditions, tasks and goals of human society. A cobbler cannot suddenly become a tailor, nor can a physician suddenly become a mining engineer, or a teacher a carpenter. But in America a Republican, without any factual re-orientation, can suddenly become a Democrat; in pre-

Hitler Germany, a Communist could without any difficulty turn into a Fascist, a Fascist into a Communist, a Liberal into a Communist or Social Democrat, and a Social Democrat into a German Nationalist or a Christian Socialist party member; in doing so, he could strengthen or weaken the program of the respective party and in this unprincipled manner influence the fate of a whole nation.

This shows plainly the irrational character of politics and their antithesis to work. The question whether political parties ever had an objective and rational place in the social system is irrelevant here. What is relevant is that *today* the political parties do not fulfil any rational function. The practical and positive achievements in a society have nothing to do with party lines and party ideologies. This is shown, for example, in Roosevelt's New Deal. The so-called party coalitions are makeshifts for want of a factual orientation and a real solution. It is not possible to master tangible realities with opinions which one changes like a shirt.

These first steps in the elucidation of the concept of work democracy have already led to important insights into the social chaos. This makes it imperative to continue our examination of natural work democracy. For nobody knows where the answer will be found to the chaos produced by politics.

This task of finding an orientation in the social chaos must itself be considered a piece of rational practical work. Since natural work democracy is based on work, and not on politics, this "work on the social organism" may well yield a practically useful result. If so, it would be the first time that *work* had a decisive influence on the social problem. This work would be work-democratic in that it could cause other working sociologists, economists and psychologists to work on the social organism. Since this work attacks politics as a principle and as a system, it will doubtless be countered with political ideologies. It will be interesting and important to see how work-democratic sociology will stand this practical test. Work-democratic thinking meets political ideologies with the concept of *social function* and *social development*, that is, with facts and possibilities, and not with other political ideologies. It is the same as in the field of morals: sex-economy fights the damages wrought by compulsive morality not with another kind of compulsive morality—which would be the political way—but with concrete knowledge of and practical work on the natural love function. In other words, work-democratically oriented sociology will have to prove itself in practical life in the same way as the contention that steam contains energy is proven by the motion of the locomotive. Thus we have no reason for engaging in political or ideological squabbles about the existence or the practicability of work democracy.

The work-democratically thinking and acting worker does not take a stand *against* the politician. It is neither his intention nor his fault if the results of his practical work show up the illusionary and irrational character of politics. As a practical worker, no matter in what profession, one is intensively occupied with practical tasks for the improvement of life. For this reason, one is not like the politician who, for lack of practical tasks, is always *"against"* and never *"for"* something. This "being-against" characterizes politics in general. That which is practically productive is not done by the politician but by the worker, no matter whether the politician's ideologies are for or against it. Long experience shows unequivocally that the practical worker inevitably comes into conflict with the politician. Thus, whoever works for living functioning is against politics whether he wants to or

not. The teacher is *for* a rational upbringing of children; the farmer is *for* the machines necessary in his work; the scientist is *for* finding proof for his findings. It is easy to see that whenever a working individual takes an attitude *against* this or that achievement, he does not act in his capacity as a worker, but under the influence of political or other irrational motives.

The contention that positive work achievement is never against anything, but always for something, sounds exaggerated. The reason for this is simple: our work life is permeated by irrational expressions of opinion which are not recognized as such, that is, which are not being distinguished from objective judgments. Is not the farmer against the industrial worker, and the industrial worker against the engineer, etc.? Is not this and that physician against this or that drug or therapeutic method? It is argued that it is part and parcel of the democratic expression of opinion that one is "for" *as well as* "against." My contention, on the other hand, is that it was precisely this formalistic instead of a factual formulation of the concept of free expression of opinion which was an essential factor in the failure of the European democracies.

To take an example: A physician is *against* a certain drug. This may be the case for one of two reasons:

Either the drug is actually poor and the physician conscientious. In this case, the manufacturer of the drug has done *poor* work. Obviously, his work was not motivated by a strong objective interest of producing a good drug, but, say, by profit interests, that is, by irrational motives, for the motive does not fit the purpose. In this case our physician acts *rationally:* he acts in the interest of human health. That is, he is automatically against the poor drug if he fights *for* health. He acts rationally because the goal of his work and the motive of his expression of opinion coincide.

Or the drug is good and the physician unscrupulous. If, now, this physician is *against* the good drug, he does not act from the motive of protecting human health, but, say, because a competing firm pays him for the propagation of a certain other drug. He does not fulfil his work function as a physician; the motive of his expression of opinion has nothing to do with its content or with any work function. The physician expresses himself against the drug not because he is for health but because he is for *profit*. But profiteering is not the work function of a physician. Thus he expresses an opinion *"against"* and not "for."

This example applies to any field of work and any kind of expression of opinion. The rational work process is, intrinsically, *for* something. The being-against is determined not by the work process itself but by the existence of irrational life functions. From this it follows: *Any rational work process is spontaneously and intrinsically directed against irrational life functions.*

The attentive reader realizes that the clarification of the concept of free expression of opinion provides the democratic efforts with a new and better standpoint. The principle that *"what is harmful to the life interest is poor work, that is, no work"* gives the concept of work democracy a rational meaning, a meaning which formal or parliamentary democracy lacks. In a formal democracy, the farmer is against the industrial worker and the industrial worker against the engineer because the predominating interests in the social organization are political and not factual. If the responsibility is shifted from the politician to the *work* (that is, not to the worker), cooperation automatically takes the place of political opposition.

This will have to be discussed further,

as it is of decisive importance. But we shall remain for a moment with the subject of so-called democratic criticism which is also based on the democratic right of free expression of opinion.

II. OBJECTIVE CRITICISM AND IRRATIONAL FAULT-FINDING

The work-democratic way of living requires the right of every working individual to free discussion and criticism. This is an absolute requirement. Without it, the sources of human productivity are apt to dry up.

Due to the workings of the general emotional pest, however, "discussion" and "criticism" easily turn into more or less grave dangers to serious work. An example for illustration:

Let us assume a mechanic who labors on a defective motor. It is complicated work; the man makes every physical and mental effort to master the difficulty; he sacrifices his spare time and does not rest until the job is done. While he is at it, some man passes, watches for a while, and then throws a stone, smashing what the mechanic had just put together, and goes on his way. It so happened that his wife had nagged him at breakfast.

Another man happens to pass, looks on for a while and begins to poke fun at our working man, saying that he does not know a thing about motors anyhow, or else he would have fixed it long ago; that he is a dirty individual, being all bathed in perspiration and covered with grime; that he is an immoral fellow because he leaves his family alone, etc. After having thus insulted our worker for some time, he goes on his way. It so happened that he had just received a letter from his firm firing him from his job as electrical engineer because he was no good at it.

A third man passes, spits at our worker and goes on. His mother-in-law happened to have made him a nasty scene.

These examples are to illustrate the "criticism" on the part of accidental passers-by who disturb honest work in the most senseless manner, work in which they never took any pains, that they even don't know and that is none of their business. This is the way in which, largely, that takes place which is erroneously called "free discussion" and "the right to criticize." Of this type was, for example, the attack of the psychiatrists and cancer specialists of the hereditarian school on the then still embryonic bion research. They had no intention of helping or of doing better: they only wanted to destroy hard work in a senseless manner. Such "criticism" is more than senseless; it is harmful and socially dangerous. It springs from motives which have nothing to do with the subject under discussion; it has nothing to do with any objective interest.

Genuine discussion and *genuine* criticism is something altogether different. To illustrate with the same situation:

Another mechanic passes the workshop of our friend. He sees at first glance, with the trained eye of the expert, that our worker is in a tough spot. He takes off his coat, rolls back his sleeves and sets out to comprehend the nature of the trouble and to find out whether the mechanic has made some mistake. He shows him an important point which he had overlooked, and together they discuss what mistakes might have been made in the course of the work. He discusses and criticizes the work ***in order to do it better***. His motive is not a nagging wife or a sadistic mother-in-law, not a failure in his own profession, but objective interest in the success of the job.

The two forms of criticism sketched here are often difficult to distinguish. As a rule, the irrational fault-finding is skillfully hidden behind a seeming objectivity. As different as these two forms of criticism are, they are usually lumped together under the one concept of "scientific criticism."

Speaking strictly in terms of science, only *one* kind of criticism is admissible, so-called immanent criticism; that is, the critic, in order to be entitled to his right to criticism, must fulfil the following prerequisites:

1. He must himself have mastered the field of work which he criticizes;

2. he must know it at least as well as he whom he criticizes;

3. he must be interested in the success of the work and not in its failure. If his motives have nothing to do with objective interest, if he only wants to disturb the work, then he is a neurotic fault-finder and not a critic;

4. his criticism must be done *from the point of view of the field of work which is being criticized*, and not from a point of view which is alien to the field of work in question. One cannot criticize depth psychology from the point of view of surface psychology, though the converse is true. The reason for this is simple. Depth psychology must of necessity include surface psychology in its field of work; that is, it must know it. Surface psychology, on the other hand, is *surface* psychology precisely because it does not look for the biological motives behind the psychic phenomena.

One cannot criticize an electric motor from the point of view of equipment which has the function of heating a room. In the electric motor, the theory of heat plays a role only insofar as it enables the electrical engineer to prevent overheating of the motor. As far as that problem is concerned, the engineer will welcome advice from a physicist specializing in the heat theory. But it would be utter nonsense to blame the electric motor for not being able to heat a room.

Similarly, sex-economy, which purposes to liberate the *natural* love life of children, adolescents and adults from neurosis, perversion and criminality, cannot be criticized from the point of view of antisexual moralism. For the moralist purposes to suppress the natural sexuality of children and adolescents and not to liberate it. A musician cannot criticize a miner, nor a physician a geologist. One may like or dislike a certain field of work, but such like or dislike does not in the least change the nature or the usefulness of the work.

III. WORK IS INTRINSICALLY RATIONAL

The analysis of the concept of work democracy has led us into a subject which for thousands of years has been considered extremely important and at the same time somehow overwhelming and inaccessible. It is the complicated, vast subject of so-called "human nature." What philosophers, poets, vacuous politicians, but also great psychologists call "human nature," is absolutely identical with the sex-economic clinical concept of the *"emotional pest."* It is *the sum total of all irrational life functions in the animal, man*. If, now, "human nature," which is conceived of as unalterable, is identical with the emotional pest, and this in turn identical with the sum total of all irrational life functions in man; if, further, the work functions are, intrinsically and independently of man, rational —then we see before us two vast fields of human activity which are diametrically opposed to each other: vitally necessary work as rational life function, and emotional pest as irrational life function. According to work-democratic thinking, all politics which are not based on love, work and knowledge, and therefore are irrational, belong in the field of the emotional pest. In this manner, work democracy provides a simple answer to the perennial question as to how to get at human nature: Education, hygiene and medicine, who always have been struggling with human nature without much success, have a powerful ally against the emotional pest: the rational functions of vitally necessary work.

In order to be able to follow the work-

democratic train of thought it is necessary, first of all, to rid oneself completely of the usual political and ideological thinking. Only then is it possible to contrast the fundamentally different thinking which stems from the world of love, work and knowledge to that other thinking which stems from the world of power and might and of political and diplomatic conferences.

The politician thinks of "state" and "nation" where the working individual *lives* "socially" and "sociably." The politician thinks of "discipline" and "order" where the working individual feels "joy in work" and "cooperation." The politician thinks of "morals" and "duty" where the working individual experiences, or tries to experience, "spontaneous decency" and "natural feeling for life." The politician talks of the "ideal of the family" where the working individual enjoys, or would like to enjoy, "love between man, wife and children." The politician speaks of the "interests of economy and the state" where the working individual wants "gratification of vital needs." The politician says "free enterprise" and means "profit" where the working individual wants "initiative" and "freedom to develop."

The politician reigns, in an irrational manner, over the very same realms of life which the working individual actually masters in a rational manner, or would be able to master were he not severely hampered by the interference of political irrationalism. These two realms are mutually exclusive: always in the history of human society, natural sociality and enjoyment of work have been destroyed by authoritarian state discipline, society by the state, love between man, wife and children by the compulsively sacred family, natural decency by compulsive morality, and the working human by the politician.

Our society is dominated by political and other irrational concepts; human work is being used for their practical realization. It takes workable institutions to safeguard the freedom of action and the development of vital human activity. Their social basis cannot be some political ideology which may be changed at will, but only the social function of vital work as it results naturally from the interlacing of the diverse forms of vital work.

Let us follow the work-democratic train of thought further into the tangle of the rational and the irrational life functions. In doing so, we must attempt to follow only the inherent logic and must exclude our personal interests as far as possible. If we are to arrive at a practicable conclusion we must base our thinking on the standpoint of work democracy itself; that is, we must act *as if we really placed the responsibility for social existence on natural work democracy*. We must examine it from all sides as to its practicability; that is, we must think in *factual* terms. If, instead, we were to let any personal interest in some unnecessary activity have a decisive influence, we would automatically exclude ourselves from the framework of this discussion.

If there were nothing but the emotional pest in its various forms, humanity would have perished long ago. Neither political ideologies nor mystical rituals, military power or diplomatic talks could, by themselves, supply the population of a country with victuals even for an hour, or maintain traffic, provide dwellings, or education, cure disease, discover scientific truths, etc. In the thinking of work democracy, political ideologies, mystical rituals and diplomatic manœuvres play a role only as part of the general social irrationalism. They are unnecessary in the factual realm of life which is governed by love, work and knowledge alone. These vital functions follow their own inherent laws which are inaccessible to any irrational ideology. Love, work and knowledge are not "ideas," not "political programs," not "sentiments" or "creeds." They are *tangible realities* without which human society could not exist for a single day.

If human society were organized rationally, love, work and knowledge would, as a matter of course, take precedence over the institutions which are not vitally necessary. True, there still might be groups of people who would arm themselves and slay each other; other groups who would enjoy mystical rituals; and still other groups who would delight in the discussion of ideologies. *But they would no longer be able to govern the basic biological functions of society, to exploit them and to utilize them for their own purposes and to deprive them of any decisive influence.*

The social irrationalism in the attitude toward these two realms of human activity is tremendous:

A politician is in a position to mislead millions of people with promises of giving them freedom without really having to do so. Nobody asks for proof of his competence or of the practicability of his promises. From one day to the other, he can change his promises into the exact opposite. Nobody keeps a mystic from instilling the masses with a belief in a life hereafter; nobody demands proof for his contention.

Let us apply the prerogatives of the politician or the mystic to a railroad manager. If he were to give people who want to be taken from one town to another a long talk about his ability to fly to the moon, he would immediately land in prison or a mental hospital. Imagine further that this railroad manager were to *demand* belief in the truth of his claim, at pistol point, or were to imprison the waiting passengers for refusing to believe him. If the railroad manager wishes to remain a railroad manager, he must *actually* and without danger transport the people from one place to the other.

It is entirely immaterial whether a contractor, a physician, teacher or carpenter is a Fascist, Liberal or Christian Socialist when it comes to building a schoolhouse, taking care of sick people, teaching children or making a cabinet. None of these workers can engage in orations or in making promises instead of doing practical, tangible work, instead of building a foundation, of putting brick on brick, or without having given thought to such things as how many rooms the schoolhouse is to have, where the exits are to be, where the administration, the kitchen, etc. No one who does practical work can do his job by means of ideologies, be they liberal, social-democratic, religious, fascist or communist. No worker can allow himself to engage in idle chatter. He has to know his job and must work. An ideologist, on the other hand, can go on making the same promises, no matter how thoroughly he may have proved himself incapable of fulfilling them. Long after a group of politicians are all through in one country, they continue their old ideological debates in some other far-away country, without any contact with actual happenings. There would be no objection to that if they were content with the satisfaction derived from their debating; if they did not try to impose their ideologies on others or even to shape the fate of nations.

One day I tried to test this work-democratic system of thought as it applied to my own case and found the following: I would only have confirmed the diagnosis of schizophrenia made by some overzealous psychoanalysts and would have landed in a mental institution if, in 1933, when I hypothetically assumed the existence of a universal biological energy, I had vociferously claimed that such an energy actually existed, that it could eliminate cancer tumors and that, in addition, it had to do with the problem of gravity. On the basis of my biological research, I could have promulgated any number of ideologies. I could have founded a politi-

cal party, say, a "work-democratic freedom party," much more easily than others found parties with less practical issues. On the basis of my influence on people, I could have surrounded myself with bodyguards and could have given thousands of people work-democratic insignia.

Yet, all this would not have brought me one iota closer to the problem of cancer or the comprehension of the cosmic or oceanic feelings of the animal, man. True, I would have founded an ideology of work democracy, but the naturally existent and hitherto overlooked process of work democracy would have remained undiscovered. Before I succeeded in discovering the orgone and in concentrating it in accumulators, before I could make it visible and usable, I had to work hard for years, had to master my irrationalism as best I could, had to learn to understand why biology is mechanistic and mystical at the same time, had to study books, to dissect mice, to treat diverse substances in hundreds of different ways, etc. Only after all this had been done could I ask myself —in the framework of the organic development of the work process—the practical question whether the orgone had any curative properties. All this means that every kind of vitally necessary and practical work has a rational, organic development which proceeds in logical steps which one cannot jump by any means whatsoever. This is the basic biological law of "organic development." A tree has to grow one foot high before it can grow two feet high. A child must learn to read before it can absorb the printed opinion of others. A physician must study anatomy before he can understand pathology. In all these cases, the *development is determined by the growth of a work process. The working individual is a functioning organ of work*. He may be a well or a poorly functioning organ; that does not change the work process itself. Whether this or that individual is a well or a poorly functioning organ depends primarily on how little or how much irrationalism there is in his structure.

This "law of organic development" is characteristically absent in irrational functions. Here, the goal is there, ready-made and finished, long before a finger is lifted in practical work. The activity follows a preconceived idea and is, therefore, irrational. This is shown clearly in the fact that of all the world-famous irrationalists literally nothing remains which would be tangible and could be used in any way by posterity.

On the other hand, the continuity, over thousands of years, of technic and science, clearly shows the law of organic development. Galileo's achievement derived from the criticism of the Ptolemaic system and continued the work of Copernicus. This was continued by Newton and Kepler. Every one of these functioning organs of objective natural processes gave rise to the development of generations of working and searching people. In contrast, there is nothing left of Alexander the Great, so-called, of Caesar, Nero or Napoleon. Furthermore, there is not the least continuity between the successive irrationalists, unless one were to take Napoleon's dream of becoming a second Alexander or Caesar as such a continuity.

Here, irrationalism discloses itself completely as a life function which is not only non-biological and non-social, but antibiological and antisocial. It lacks the essential characteristic of the rational life function, such as germination, development, continuity, interlacing with other functions, and productivity.

Let us apply these insights to the question whether, in principle, the emotional pest can be mastered. The answer is, Yes. No matter how sadistic, mystical, gossiping, unscrupulous, armored and superficial people may be, *in their work function they are, of nature, forced to be rational*. Just as irrationalism works and reproduces itself in ideologies and mysticisms, so is human rationality at work and reproduces itself in the work process. It is inherent in the work process, and, with that, in man in his work function, that *they cannot be irrational*, that they *must* be rational. Irrationalism excludes itself automatically here by the fact that it *disturbs* the work process and makes the goal of work unattainable. The sharp and irreconcilable clash between emotional pest and work process expresses itself clearly in the following: As a worker, one can always make oneself easily understood in a discussion of work functions with any technician, physician or industrial worker. As soon as the discussion shifts to ideologies, however, the understanding comes to an end. Characteristically, most dictators and politicians give up their work when they enter politics. A shoemaker who would fall into a mystical trance and would believe himself to be a God-sent savior of humanity, would inevitably cut his soles the wrong way, generally mess up his work and would finally starve. A politician, on the other hand, becomes potent and rich just in this way.

Irrationalism, then, can only *disturb* work, and can never *do* any work.

Let us examine this work-democratic thought from the standpoint of work democracy itself: is it a matter of an ideology, of a glorification or idealization of "work"? I had to ask myself this question in view of my job of teaching physicians and teachers. To distinguish necessary, rational work from unnecessary, irrational ideology is an indispensable prerequisite for my work as physician, research worker and teacher. I cannot help a student in vegetotherapy over a practical difficulty in his own structure or in a therapeutic situation with his patient by holding out hopes for a life hereafter, or by appointing him "Marshal of Vegetotherapy." Such title would not give him an iota of ability to master actual difficulties; more than that, it would only endanger him. I have to tell him the whole truth about his faults and errors. I have to teach him to find them for himself. In doing so, I am dependent on my own development and my practical experiences. I do not have the ideology that, for ethical or other reasons, I have to be rational. My rational behavior is enforced on me by my work. I would starve if I did not try to be rational. My work corrects me as soon as I develop any inclination to escape difficulties with illusions; for with illusions I cannot, say, eliminate a biopathic paralysis any more than a mechanic, a builder, a farmer or a teacher can do his work with illusions. Nor do I demand rationality. It exists in me, independent of myself and the emotional pest in me. I do not ask the student to be rational for that would do no good. But I educate him, in his own interest, to differentiate in himself and in the world the rational and the irrational as they show themselves in practical work functions; and to further the rational and inhibit the irrational. The emotional pest in social life is characterized by the flight from the responsibilities and the actualities of everyday living and of work into illusions, into mysticism, into indecency or the political party.

We are dealing here with a fundamentally new finding. Not the rationality of work is new, nor its rational effect on the working individual. What is new is the finding that it exists *by itself* whether I know it or not. It is better if I know it. For then I can become one with rational organic development. This finding is new in psychology as well as in sociology; in sociology because sociology has hitherto considered rational the irrational social activities, and in psychology because

psychology did not doubt the rationality of society.

IV. VITALLY NECESSARY WORK AND OTHER WORK

The more deeply one penetrates into the nature of work democracy, the more disaster one discovers caused in human thinking by political ideologies. Let us try to substantiate this contention by examining the concept of *work*.

We have contrasted work and political ideology and have equated work with "rationality," political ideology with "irrationality." But life is not mechanical. We catch ourselves having introduced another irrational black-white characterization. This sharp antithesis was justified inasfar as indeed politics is essentially irrational and work essentially rational. Now, is, for example, the construction of a gambling palace work or not? This example shows the necessity of clearly distinguishing *vitally necessary* work from other work. "Vitally necessary work" comprises every kind of work which is necessary for the maintenance of human life and of the social machinery. That is, any kind of work the absence of which would damage or inhibit the life process. Any work, on the other hand, the absence of which would not change the course of society and of human life is not vitally necessary. *Non-work* is any activity which harms the life process.

Through many centuries, the political ideology of the ruling but non-working classes was one of contempt for the vitally necessary work while non-work was considered a mark of nobility. The socialist ideologies reacted to this with a mechanically rigid reversal of the evaluation of work: To them, "work" was limited precisely to those activities which in feudalism were treated with contempt, that is, manual work. On the other hand, they considered any activity within the ruling classes as "non-work." True, this mechanistic reversal of ideological evaluation was entirely in keeping with the political concept of the two sharply separated classes, the ruling and the ruled. True, from a purely economic point of view, society actually could be divided into the "owners of capital" and the "owners of the commodity, working power." But from the standpoint of biosociology no sharp lines can be drawn between classes, neither ideologically nor psychologically, let alone with regard to work. It was the discovery of the fact that the ideology of a group of people does not necessarily correspond to their economic position but that there is often a sharp divergency between ideological and economic position which made an understanding of the fascist movement first possible. Around 1930 it became clear that there is a divergency between ideology and economy, and that the ideology of a group may, independently of the social class position, develop into a social power.

There are basic biological functions which have nothing to do with economic class distinctions; they transcend and overlap class boundaries. This was first shown with regard to the suppression of the natural love life in children and adolescents. The suppression of the love life occurs in all classes and strata of every patriarchal society; more than that, it is often much more pronounced in the ruling classes than in the ruled. Sex-economic investigation even demonstrated the fact that a great deal of the sadism employed by the ruling class in the suppression and exploitation of other classes derives from suppressed sexuality. The connection between sadism, sex suppression and class suppression is well portrayed in De Coster's famous "Till Ulenspiegel."

The actual social functions of work also transverse and overlap the political-ideological class boundaries. In the socialist parties one used to find many leading politicians who had never done

any vitally necessary work and knew nothing of the work process. It was a customary thing for a worker to give up his work when he advanced to the position of political functionary. On the other hand, the classes which political socialism called the "ruling, non-working" classes as distinguished from the workers, contained many important working bodies. Hardly anything demonstrates better the unrealistic character of the typical political ideologies than the fact that the guiding spirits of the political reaction in Austria, e.g., came from the Technical University. Nobody will deny that engineers represent vitally necessary work; these people built locomotives, airplanes, bridges, etc.

Let us apply this work-democratic critique to the concept of the "capitalist." In political ideology, the capitalist was either "the leader of industry" or "the non-working parasite." Both concepts were mechanistic, ideological, political, illusionary, and therefore unscientific. For there are *working* and *non-working* capitalists. There are capitalists whose work is vitally necessary, and others whose work is unnecessary. It is irrelevant here to which political wing or ideology this or that capitalist may adhere. The antithesis of work and politics applies to the capitalist as it does to the wage earner. As a bricklayer can be a Fascist, so can a capitalist be a Socialist.

We have arrived at the standpoint now that an orientation in the political chaos is not possible on the basis of political ideologies. The thinking of work democracy, on the other hand, is oriented by work and thus provides the means of a concrete orientation. On the basis of this, the political class of capitalists consists, with regard to vital work, of two opposite and even antagonistic groups: that of capitalists who themselves work, plan and produce, and that of the capitalists who do not work or plan but let others work for their profit. A Henry Ford, for example, may have this or that political concept, he may ideologically be an angel or a devil. This does not alter the fact that he was the first American builder of automobiles to change the technical face of America completely. Edison, as far as his political ideology went, was undoubtedly a capitalist; but where is the political workers' functionary who would not use Edison's incandescent bulb or who would dare state publicly that Edison was a non-working parasite of society? The same thing applies, from the standpoint of work democracy, to the brothers Wright, to Junkers, Reichert or Zeiss; one could exemplify indefinitely. On the opposite side of these personally and factually working capitalists are the actually *non*-working and only *profiteering* capital owners. With regard to their work function, they do not form any special class type, for they are, in principle, identical with any party bureaucrat who, from his desk, determines "the politics of the working class." We have experienced the catastrophic influence of the non-working capital owners and the non-working political workers' functionaries to a sufficient degree to seek our orientation no longer in ideological concepts but in practical activities.

The introduction of the standpoint of vitally necessary work leads to a revision of many well-established concepts of politics and the "political sciences." The concept of "the worker" must be extended. The concept of the economic classes is supplemented by that of human structure; this reduces the social significance of the concept of the economic classes to a considerable degree.

In the following pages I shall present the most important changes of concepts which were necessitated by the basically new social events as well as by the discovery of natural work democracy. I am well aware of the fact that the presentation of these changes will cause many

a political ideologist to raise vociferous and dignified objections. This will in no way alter the reality of the facts and processes described. No political persecution, no execution of hundreds of "-ists" will change the fact that a physician, technician, teacher or farmer in America, India, Germany or wherever, does vitally necessary work and does infinitely more for the life process than the whole Comintern has done ever since 1923. The dissolution of the Comintern in 1943 has changed nothing in the life of people. But imagine that in China or America all teachers, or physicians, or builders, were to be suddenly excluded from the social process!

The history of the past 20 years shows beyond any doubt that such party ideologies as the "abolition of class distinctions," the "establishment of the common weal," the "defense of freedom and decency" have by no means diminished the class distinctions, the disruption of social living or the suppression of freedom and decency. On the contrary, they have intensified these problems to a catastrophic degree. The scientific solution of the social tragedy of the animal, man, then, must begin by correcting or eliminating those party-political concepts which have made the disruption of human society a permanent phenomenon.

Work democracy does not restrict the concept of "worker" to the industrial worker. It calls a worker everyone who does socially necessary work. The political-ideological concept of a "workers' class," restricted to the industrial worker, drove a wedge between the industrial worker and the technician or educator, between the representatives of various vitally necessary work processes. This ideology even designated the professions of medicine or teaching as "servants of the bourgeoisie" as compared with the "revolutionary proletariat." To this not only the physicians and teachers objected, but the industrial workers as well. Understandably enough, for the factual connection and cooperation between the physician of an industrial town and the workers is much more real and earnest than that between the workers and the political functionaries. Cooperation in work and the interlacing of the various branches of necessary work are natural phenomena and are based on natural interests. For this reason, only these factors, and nothing else, can counteract the political disruption of society. Of course, when a necessary worker's group, such as industrial workers, degrades another, equally necessary group, such as physicians, technicians or teachers, to "servants" while it promotes itself to be the "master," then the physicians, technicians and teachers take flight into the ideology of the racial Übermensch, because they do not want to be servants, of the "revolutionary proletariat" or of anybody else. The "revolutionary proletariat," on the other hand, takes flight into the political party or the trade union, organizations which do not place any responsibility on them but who, instead, instill in them the illusion of being the "leading class." This does not alter the fact that this "leading class," as it has amply proven, is incapable of actually assuming social responsibility, or the fact that it engages in race hatred, as in America where unions of *white* workers exclude *colored* workers from membership.

All these things are the results of well-established party-ideological concepts which smother the communion established by work. For this reason, only and alone the concept of *the worker who does vitally necessary work* can overcome the social disruption and can bring the social institutions into harmony with the organizations of necessary work.

It can be safely predicted that the clarification of these concepts will displease the party ideologists. It can also be safely predicted that the attitude toward this

clarification of concepts will automatically and cleanly separate the ideological chaff from the practical wheat. Those who will affirm and represent the natural work community based on the interlacing of all necessary branches of work will show themselves to be practical wheat. Those, on the other hand, to whom party ideologies and concepts—though they undermine our society—are more important than the community of the working people, will object with much empty noise and thus show themselves to be chaff. But the clarification of these concepts will meet the naturally existent knowledge of these facts, and, with that, the demand for arranging social living in accordance with the interdependence of all branches of work.

In this discussion of the concept of "the worker" I have simply followed the logic of work-democratic thinking. I *had to* arrive at the described result, whether I wanted to or not; it lies in the course of the work itself. Just at the time when I wrote these pages, I had to procure various painted signs for Orgonon. Since I am not a carpenter, I could not make the signs; since I am not a painter, I could not paint or letter them properly. But the planning of the laboratories required the signs. Thus I had to go and see a carpenter and a painter and to discuss with them, on an equal footing, how the signs should be made and lettered; without their practical experience I could not have gone ahead. It was entirely irrelevant whether or not I felt myself to be a learned scientist or researcher; it was equally irrelevant whether the carpenter or the painter had this or that "idea" about fascism. The carpenter could not talk to me as a "servant of the revolutionary proletariat," nor could the painter look upon me as a superfluous "intellectual." The work process itself forced us to exchange knowledge and experience. The painter, e.g., if he were not to do a poor and mechanical job, had to understand the symbol of our functional research method; he became highly enthusiastic about the job when he understood its meaning. I, on my part, learned from the carpenter and the painter a good deal about how signs should be made so that they properly expressed the function of the Institute. This example of the factual and rational interlacing of work branches is clear enough to illustrate the abysmal irrationalism which governs the formation of public opinion and which completely overlooks the natural work process. The more concretely I saw my work interlaced with other branches of work, the better did I understand the rational world of work-democratic thought. Clearly, the work proceeded *well* when I let myself be informed by the microscope maker and the electrical engineer, and when they in turn learned from me the function of a lense or of an electrical apparatus in the special set-up of orgone-physical research. Without the lense grinder and the electrician I could not have made a single step in my orgone research. On the other hand, the lense grinder and the electrician struggle with unresolved difficulties of the theory of light and of electricity, some of which may well be clarified by the discovery of the orgone.

I have presented this matter-of-course fact of the interlacing of work processes purposely in quite a primitive manner and at some length because I have convinced myself that these facts, as simple as they are, seem nevertheless foreign and new to working individuals. This sounds incredible, but it is true and even understandable: the fact of the natural interlacing and interdependence of all work processes is not clearly and simply represented in the thinking and feeling of working people. True, every working individual knows of this interdependence purely practically and automatically on the

basis of his work; but it sounds strange to him when he is told that society would not be able to exist without his work, or that he is responsible for the social organization of his work. This gap between vital activity and the consciousness of the responsibility for it was created and is maintained by the political system of ideologies which splits the working individual into two organisms: *one* which works practically and *another* which entertains irrational sentiments. This contention also sounds strange. Its correctness becomes evident, however, as soon as one studies any daily paper, anywhere in the world. One will find that the processes of love, work and knowledge, their vital necessity, their interlacing, their rationality, their earnestness, are only rarely mentioned, accidentally, as it were. On the other hand, the daily papers are full of high politics, diplomacy, military and formal events which in no way touch the real everyday life process. In this manner, the average worker develops the feeling that he really means very little, compared with the complicated, "intelligent," and high-flung debates of such things as high diplomacy, strategy or tactics. He feels himself small, inadequate, superfluous, as if he were an accident in life. This mass-psychological contention can easily be put to a test. I have done so many times and have always arrived at the same result:

a) Some worker has a good idea and invents an improvement in his work process. We ask him to put his discovery down in writing so that it can be published. This request evokes a peculiar reaction: it is as if the worker, though his work is important and indispensable, crawled back into himself. It is as if he said (and often he does say, in so many words), "Who am I to write an article? My work doesn't count." This attitude of the worker toward his work is a typical, mass-psychological phenomenon. I have presented in a simplified manner, but this illustration presents its essence, as anybody can convince himself.

b) Now let us approach the editor of a daily newspaper. We suggest to him that he reduce the space given to formal questions of high politics, diplomacy, strategy and tactics to two back pages; and that he devote the front part of the paper to daily, extensive articles on practical everyday questions of technique, medicine, education, agriculture, industrial work, etc. He will look at us in utter perplexity and will doubt our sanity.

These briefly formulated basic attitudes of the mass individual (a) and the manufacturer of public opinion (b) complemen. and condition each other. Public opinion is essentially of a *political* nature and thinks little of the everyday life of love, work and knowledge. To this corresponds the feeling of the loving, working and knowing individual that he amounts to nothing in the social process.

It goes without saying that a rational reorganization of social conditions is inconceivable as long as political irrationalism has a part of 99% in the formation of public opinion and the basic functions of social life only 1%. The reverse proportion is the minimal requirement if political irrationalism is to be deprived of power and self-determination of society is to be established. In other words, *the factual life process must express itself also, unequivocally, in the organs of publication and in the forms of social life, and must become identical with them.*

In this clarification and correction of political concepts we meet a difficult objection. It is this: It is impossible simply to eliminate political ideologies, for the workers, farmers, technicians, etc., determine the course of society not only by their necessary work but also by their political ideologies. The peasants' wars of the Middle Ages were political revolts which changed society; the communist party in Russia has changed the face of

Russia. Furthermore, it is argued, one cannot prevent or prohibit political ideologies. They are a human need and have a social effect as do love, work and knowledge. To this we would say:

1. Work democracy does not wish to prevent or prohibit anything. Its only intention is the fulfilment of the biological life functions, of love, work and knowledge. If it is aided in this by this or that political ideology, it will only be furthered. If, however, a political ideology blocks its way with irrational demands and contentions, so that the basic biosocial functions cannot operate, then work democracy will act as a lumberman will act when he is about to fell a tree and is attacked by a rattlesnake. He will kill the rattlesnake in order to be able to continue his work. He will not stop felling trees because there are rattlesnakes in the woods.

2. It is true that political ideologies and illusions are also actually active social facts and that they cannot be prohibited or talked away. The standpoint of work democracy toward this fact is this: That this is so is precisely a major part of the tragedy of the animal, man. The fact that political ideologies are tangible, active realities does not prove their necessity. The bubonic plague was an extremely potent social reality. But nobody would have argued that, because it existed, it was necessary and nothing should be done about it. A human settlement in the wilderness is a necessary and tangible social fact; but so are floods. Who would equate the destructive floods and the building of houses, merely because both have social effects? It was precisely the failure to distinguish work and politics, reality and illusion, and the fallacy of considering politics a rational human activity like, say, building or sewing, which made it possible for a housepainter to bring the world to the verge of disaster. It is an essential part of our social tragedy that people, like farmers, the industrial workers, the medical profession, etc., influence the social process not only by their work, but also—and even predominantly—by political ideologies. For political activity hampers objective, rational activity; it splits professional organization into warring ideological groups; it disorganizes the industrial workers; it restricts the work of the physician and harms the patients, etc. In brief, political activity prevents precisely what it pretends to achieve: peace, work, security, international cooperation, objective expression of opinion, freedom of belief, etc.

3. It is true that political parties occasionally transform the aspect of society. But from the standpoint of work democracy we contend that if this happens it is a makeshift. Karl Marx, at a time when he set out to criticize political economy, was not a politician or party man, but a scientific economist and sociologist. It was precisely the emotional pest in the masses which caused him not to be heard, which caused him to become poor and miserable, and which forced him to found a political organization, the famous "Kommunistenbund" which he himself soon dissolved. It was the emotional pest which turned Marxian science into party-political Marxism which no longer had anything to do with Marx's scientific sociology and which is in no small part responsible for fascism. Marx knew what he was talking about when he said he was "not a Marxist." He would not have chosen to found a political organization if rational, instead of irrational, thinking were predominant in the human masses. True, the political machinery is often a necessity, but it is a makeshift made necessary by human irrationalism. If work were identical with the social ideology, if needs, gratification of needs and means of gratifying them were identical with the human structure, then there would be no politics, because then it would be superfluous. If one does not have a house,

one may live in a cave. It may be a good or a poor cave, but it is no house. The goal remains a decent house and not a cave, even if for a time one is forced to live in a cave. The politicians have forgotten what was the goal of the founders of socialism: the abolition of politics and the kind of state which stemmed from it. It is painful to be reminded of this fact. It takes too much thinking, honesty, knowledge and self-criticism if a physician is to see his main goal in the prevention of the very diseases from the treatment of which he makes a living. We will have to regard that politician an objective, rational sociologist who helps society to realize the irrational basis of politics and of its "necessity" so thoroughly that any kind of politics becomes unnecessary.

This work-democratic criticism of politics does not stand alone. In America, the hatred of politiciandom and the insight into its social harmfulness is quite general. One hears from the Soviet Union that there the technician gains more and more the upperhand of the politician. Possibly, even the executions of leading Russian politicians by other politicians had a hidden rational meaning, as much as such executions are an expression of political irrationalism and sadism.

For a decade, the politics of the European dictators were unrivalled. In order to comprehend the essence of politics, one only has to remember that it was a Hitler who, for many years, was able to keep the world breathless. Hitler as a political genius was a magnificent demasking of the essence of politics in general. With Hitler, politics have reached the peak of their development. We know what were their fruits and what was the reaction of the world. In brief, I believe that the twentieth century, with its gigantic catastrophes, ushers in a new social era, an era free of politics. It remains to be seen what part politics will play in the eradication of the political emotional pest and what part the consciously organized functions of love, work and knowledge.

VEGETOTHERAPEUTIC GYMNASTICS

By Lucille Bellamy

There are a number of terms being applied to the work I do. I have heard frequent use of the terms, exercises, dancing, limbering, mechanical manipulation, and even physiological psychiatry. Most gymnastic procedures are carried out with a therapeutic aim: that of correcting postural defects, of relieving tensions, of eliminating excessive fat, etc. My work has the specific aim of liberating vegetative energies which are immobilized in the body. Therefore, I call it vegetotherapeutic gymnastics.

The principles of vegetotherapeutic gymnastics were first worked out by Elsa Lindenberg, a co-worker of Dr. Reich's in Norway, beginning about 1936. Thus, although I developed my method independently, during the time I myself underwent vegetotherapy, I am not the first to use such a method.

At the outset let me say that I will restrict my comments to experiences with pupils going through vegetotherapy. Therefore, when I speak of my work, it will be understood that I refer not to the average gymnastic student, but to the student who, in going through vegetotherapy, has developed a certain awareness of his vegetative sensations.

The underlying principle of vegetotherapy is the establishment of the orgasm reflex. This is also my goal as a teacher in vegetotherapeutic gymnastics. However, it would be untrue for me to assert that orgastic potency may be achieved through gymnastics. It must be plainly understood that I consider such results from my work impossible. It is only through the treatment of the vegetotherapist that orgastic potency is made probable. I consider vegetotherapeutic gymnastics as a corollary to vegetotherapy. Therefore it is always necessary for me to keep in mind the end result—the orgasm reflex.

My immediate purpose is the release of body tensions. This is made possible by bringing to the awareness of the pupil the existence of the stiffnesses in his body, creating them, even to the point of exaggeration, and then effecting a relaxation by a conscious release of the tension. For instance, if a pupil comes to class with a stiffness in the neck, I say, "Do you know, something is going on in your throat today." The pupil will say, "Yes, it feels a little sore. I think I am holding back some very bitter hate." Then I say, "Well, let's try to work on it." I encourage the pupil to increase the hate feeling. This is not a simple matter because there is naturally a great resistance to bringing forth these emotions. All the energy is being consumed in doing the exact opposite, in forcing repression of the hate. However, with particular exercises, some words that fit the moment, or some slight specific movement on my part, I am usually able to break through the resistance. When the hate reaches a point that I believe strong enough, so that a release is possible, I direct the pupil into a relaxation of the movement.

For instance, if the resistance is slight, an exercise might be of value. Body movement that will produce a release of muscle armoring in the back will throw the pupil into repressed hate expression. Therefore, rotation of the shoulders, contraction and release of muscles along the spinal column, standing erect, with legs apart, and then tossing the head in between the legs, straightening up and repeating this process several times, all come under this category. Sometimes a few words aid the situation. A pupil may feel some embarrassment concerning the

expression of any deep emotion, and I might say, "You know, I had this same experience myself the other day, and after I worked it out, I had a wonderful sense of having achieved something." A pupil often feels strong resentment at my attempts to bring forth his innermost feelings. This is so because if he were to let go there would be a break in his armor and such a situation is something that people try to resist with great determination. In these cases I might say, "I know what a tremendous effort it is to just *let go*, but why not try it? I know how hard it is for me to *let go* sometimes, and I am doing this work every day, all day long, so it must be terribly hard for you. But sometimes, if you are just able to plunge, to *let go*, the results, in the form of release, are amazing. You see, when you have hate, or some equally strong emotion bound up in you, your body is stiff and unyielding. If you *let go* into actual expression of these emotions, your body will become so much softer, and you will feel a great sweetness."—I must note here, that to tell an average student that he will become softer would be to defeat my purpose, because such a phantasy would create an even greater resistance. According to our present culture we must not be soft. We must be hard, never give in, never allow a real emotion to come close to us because that would hurt too much. However, as I have already mentioned, we are speaking here only of pupils to whom the possibility of approaching softness is a deep incentive.

I have already discussed exercise and words as a help in assisting a breakthrough to basic emotion. There is a third method, that of vegetative identification. This is a method whereby one body may talk to another. For example, if it is difficult for my pupil to go into a free body contraction, I may encourage such a movement by producing a small contraction in my own hand, or shoulder, sometimes by merely contracting one of my fingers. A contraction in my own body that is almost infallible for producing such a movement in my pupil is contraction of my diaphragmatic muscles.

With the aid of one or all of these techniques we have a break-through and an experiencing of the emotion, which, as we are discussing it at the present time, is hate. When the hate reaches a point that I believe strong enough so that a release is possible, I direct the pupil into a physical relaxation of the movement.

It will be noted here that a deep level of contact between pupil and teacher is absolutely necessary if any results are to be achieved. The pupil must be prepared to see his deepest childhood phantasies appear, sadistic tendencies develop, frustrated weeping brust forth. So it will be seen that aside from teaching gymnastics it is necessary for much counseling to be included in the class work. The therapeutic gymnast, on the other hand, must be prepared to handle these everyday occurrences with a great reserve of love and understanding.

There will be many transferences, and the teacher must know what is going on. As in the case of the tense throat due to hate: the pupil may increase the emotion, and then begin to feel, "Miss Bellamy is my sister, I hate her, I would like to spit at her." Or the pupil may effect a release and say to herself, "Miss Bellamy is such a wonderful person. She is the husband I never had." All such transferences must be handled with great care so that contact between pupil and teacher will not only not be lost, but enriched by these human experiences between two people.

Resistance to bringing forth an emotion sometimes takes on curious aspects. A pupil came to me one day with a tension in her head, particularly noticeable across the forehead. There was a tautness of the skin of the forehead, and a death-like pallor of this skin. I asked her if there was anything wrong with her forehead. "Yes," she said, "it feels tight." I could see that the tension was due to some fear. I explained this to my pupil, and she corroborated my feeling. I started to release the fear in the forehead. Quite suddenly the pallor and tension left the forehead and the chords of the neck began to quiver and stand out. The tension had left the forehead and gone to the throat. I gave my pupil some exercises to release the throat, and the fear jumped to the chest. I worked on the chest, and spastic contractions appeared in the diaphragm. I suggested a means for relief of these uncomfortable contractions, and the fear settled in the pelvis.[1] This pupil, who had been working with me for several months, and who had achieved fairly free mechanical pelvic movement, could now not accomplish a satisfactory contraction and relaxation of the pelvis. She was already too strong in contraction to attempt a contraction for a release, and she was too bound up to use her contraction to effect a release. It was necessary to wait until our next lesson to recreate satisfactory pelvic movement. When I speak of mechanical pelvic movement, I mean voluntary controlled movement of the pelvis in contrast to the involuntary contractions and expansions of the muscles of the pelvic floor as they occur in the healthy orgasm reflex. Although, as I have already mentioned, the goal of the person in vegetotherapy is the orgasm reflex, mechanical movement in gymnastics, as a preface to emotional expression in gymnastics, is of value in that it brings to the awareness of the pupil the fact that such movement is possible, even if for a time he is approaching it intellectually and not emotionally.

The basis of my technique revolves around this point of contraction and expansion. Often I have been asked how I developed a method for teaching therapeutic gymnastics. My approach to gymnastics has been through the dance, and, therefore, I had no desire to impose mechanistic ideas, as might have been my inclination had I studied for this work on the basis of theory. I had seen bodies in movement for many years, but I had always seen them restricted, in the first place, being forced to express in a manner that was not of their own creation. The majority of dancers must do as they are told. A ballet is written for them, a group part is assigned them. This is not, however, the most serious aspect of my present discussion. A dancer may always rebel and set out to discover for himself. The factor that had a much more far-reaching effect was that I began to notice both male and female dancers being held down by something from within, something that did not allow for free motion. I would see a dancer try with all his will to achieve easy head movement, but be totally incapable of doing so, and only succeed in straining his neck. I would see big red blotches appear on the neck and chest of some dancers because they could not free their sternum. Many dancers have a retracted pelvis, that is, a pelvis that either can not, or unconsciously does not desire to be mobile, and, peculiar as this may seem, some of the most approved dance forms today encourage this unnatural posture. Then I would watch dancers who actually had no contact with

[1] *Editor's note:* This shifting of muscular tensions from one place where they are released to another place where they were not obvious previously is a phenomenon commonly observed in vegetotherapy. It makes any efforts of a mechanical relaxation therapy or of mechanical gymnastics futile. It can be understood and managed only from a sex-economic point of view: The muscular tensions—no matter where they may occur or how meaningless they may appear as isolated phenomena—have an emotional meaning and content and are all interlocked in an understandable manner: all the individual tensions, taken together, serve as a defense against the orgasm reflex which is unconsciously dreaded. This is why they can be effectively treated only if their role in the character structure is recognized as well as the role of character structure in the defense against the orgasm reflex. This applies to gymnastics as well as to vegetotherapy.—T.P.W.

their body. They were fine technicians, but they had absolutely no emotional understanding of what they were trying to express. I have seen a dancer asked to express fear and she would express slyness, or another when asked to express anger would turn in on herself and hardly move at all, or a third when asked to show more joy in her facial expression would appear as though she were about to burst into tears.

In order to explain this functioning, let us use the fear-turned-into-slyness mechanism. Let us say the fear is that of a young child toward his parents. At first the fear is conscious, "I am afraid of what they will do to me if I want to live." In order not to engender punitive measures, the child suppresses the fear, which now becomes seated in the unconscious. However, the fear still exists. It may be hidden, but it has not vanished. Now when the child is afraid of what his parents will do to him if he expresses a sincere desire for lively functioning, he says, "Since they will force life out of me if I express it, and since, above all, I want to live, I will fool them. I will do as I please, but in some form so that it will not be recognizable to my parents." Then, instead of unconscious fear, up crops the slyness. Over a period of time this mechanism becomes so fixed that slyness is always apparent when a fear situation exists.

After noticing situations of this type over a period of years, I began to have a great desire to know what was the basis for all this peculiar functioning.

When I started to work with people who had a background of vegetotherapy, I tried to make the lessons as self-regulating, on the part of the pupil, as possible. Instead of working out a schedule, I came to each hour with no preconceived notions of what we would do.

I found that, although there were some few specific variations, the body tensions among all my pupils were alike. They all manifested, in varying degrees, stiffnesses in the throat, all along the back, the buttocks, the sternum, the pelvis, the inside of the thighs, the calves, the toes, and the fingers.

In order to relieve these tensions, I would observe how the particular stiffness manifested itself in my pupil's body, transfer it to my own body, determine how I would rid myself of that tension, proceed to do so in a demonstration to my pupil, and then instruct the pupil to do the same.

Gradually a series of exercises began to develop from the needs of my pupils. I have made these exercises our starting point. We repeat them at every lesson. If I feel that some of them are not necessary one day, I omit some. If, on the other hand, I note that it is important to stress a particular series, we may spend a good part of our hour working on one special point.

These exercises in themselves have little emotional value. They are mechanical. However, we can, and do, on the slightest provocation use them as a springboard for emotional expression. For instance, we have one exercise for release of tension in the shoulders. It consists of alternately rotating the shoulders in a particular manner, bringing the right shoulder as far forward as possible, then making a complete circle, making certain that we touch every radius. This movement is done very slowly. Then we repeat this motion with the left shoulder. We do this on a mechanical basis. Then, if we wish to introduce an emotional value, we make the movement larger and deeper until the entire back is involved. At this point it will be discovered that repressed hate will appear. Then we give the movement free rein. This is where reactions common to all pupils end, and individual feelings take their place. In a group of four, at this point of divergence, the following reactions took place. One stamped the floor in rage. One had severe contractions of the shoulders as though somebody were

trying to catch her from behind. One experienced pleasure sensations with deep contraction and expansion of the entire body. The fourth had very little reaction, with the exception of trying to increase the movement.

There are times when we leave exercise, and go into free expression. If it is difficult for the pupil to "let go," I introduce these creative periods by music or rhythmic beating on the drum. Sometimes I suggest an emotion or childhood scene that I feel the pupil is ready to put into movement. More often I encourage my students to tell me what they want to do, not with words, but with their bodies. The emotional dances grow out of the phantasy life of the pupil, out of an acute need of the pupil to express deep longing, misery, fear, hate and occasionally joy and happiness.

One day I played some recordings for one of my pupils. I suggested that she select something that was closest to her current feeling. She chose the "Polevetsian Dance." She listened to it for some time. Nothing happened. I took my drum and put it in the center of the floor. "Maybe you can use that for something," I said. The drum is an old American Indian one, and has a primitive design painted on its surface. I had noticed for several weeks that this pupil had been intrigued by the drum and the design.

She stood in one place and began to manipulate her toes, then her feet—in toward each other, and out, in and out, for a few minutes. During this time she kept constant watch on the drum. Then she placed her hands over her knees and in a crouched position began walking around the drum, stamping a definite rhythm with her feet, and sounding her heels on the off beat. During this time, she continued to watch the drum, but now a great slyness had come into her face. A new movement began in her hands, opening and closing, as though there were a desire to hold something. She then knelt down in front of the drum in a prayer position. However, instead of bending at the waist and returning to an erect position as is common in such cases, my pupil sat over on her haunches with her chest touching her knees and commenced a rhythmic lifting and lowering of the buttocks and lower back. After several repetitions of this movement she sat erect on her haunches.

Now a wet swishing started in the mouth in which there was much curling of the tongue in different positions, and a great flow of saliva. This was accompanied by stretching the arms toward the drum longingly, and then banging the fists on the floor, very strongly, and with much bitter hate. At this point my pupil told me that what she really wanted to do was to bang her fists on the drum. There was some more walking around, and stretching of the arms out toward the drum longingly. Then the movement took on a new emotional aspect. My pupil stood in one corner of the room, took several short running steps, and leaped over the drum. Then she ran to the diagonal corner, turned around, faced the drum, stood lifting and lowering on her toes, continually watching the drum with exaltation and a feeling of having conquered. She repeated the leap several times, always with an increase of feeling, until I felt that she was almost dizzy.

At this point the music takes on a rapid tempo, and my pupil began to run around the drum, every few seconds pushing her hands in toward the drum as though she were going to catch it, and then drawing back immediately.

It was as though she were tempting *it* to do something, something to her, actually "I dare you to do something." More leaping over the drum with increased excitation, and then rotating hands and forearms around each other. A high point was reached when my pupil actually lifted the drum and began to swing it and strike it. She did this for a few min-

utes before she returned it to its former position on the floor.

By now there was a great reduction of tension. She took some very deep and wide knee bends, accompanied by stretching her neck toward the drum. After this there was some slapping of the fore thighs. "I just hate it with a passion," my pupil said, pointing toward the drum. "It is the brink of hell. It is the chasm of my dreams. The design on the drum has a face of lightning. This face was always there while I was watching it. It is something disgusting and horrible. I would like to wring its neck." It is of interest to note that at this point my pupil complained of severe stiffnesses in the arms.

The drum in this dance represented the "forbidden male." The constant watching of the drum was the "alertness" common to sexual frustration, the being "on guard," which prevents any deep emotion from entering the scene. When my pupil commenced to open and close her hands, it was with a desire to caress a man, to hold his genital. The oral swishing was a strong desire for kisses. When my pupil stretched her arms longingly toward the drum, it was an offer of real love to a man, and a request for him to come to her. When he did not come, sadism, in the form of banging the fists on the drum, on the "man," replaced the love. Leaping over the drum is further evidence of sadism. "If you will not love me I will conquer you, I will crush you." The swinging and beating of the drum is the enactment of this sadistic feeling.

I have given an example of an "emotion" dance. As I have mentioned before, we also put into movement remembrances of childhood scenes, usually traumatic childhood experiences. Typical of these is, "I Am The Unwanted."

One day I had a discussion with another pupil. "Was there any particularly difficult time you had as a youngster?" I asked. "Yes," she said, "when the second child in our family was born, my younger brother. I was about five years old. We lived in a small town, a large house, with a big lawn in front of it. I sort of remember my aunt and my mother always around the baby's carriage on the grass. They were so busy with him that I felt neglected, unwanted. I wished that I could run away. Then I actually determined to leave home, but all the time I felt that some force would drag me back. Nobody was looking at me and I started to run. "How did you run?" I asked. My pupil began to run in the manner of a grown woman, every few seconds glancing sharply back over her shoulder. "I feel as though somebody were following me," she said. In a few moments she made a transition from running as a woman, to running as a child, on her toes, legs slightly further apart than in adult running, and with great lightness. "I feel just as though I were back in that age-five situation. I can remember everything to the slightest detail, things I haven't seen for over twenty-five years. There is a fence. I always used to run my stick against it as a game." We found a stick in the room and used the radiator as a fence. My pupil ran by the "fence" and slid the stick over it a number of times. "There were beautiful little flowers by this fence. I loved them." My pupil commenced to run again as a child. "I opened the gate and ran down the road. At last I was free. I didn't know where I was going, but I was free. Then my mother called me back to the house, and although I didn't wish to, I had to go back to her."

At our next lesson we continued with this scene. My pupil repeated the movements that she had done during the previous hour. "That was a turning point in my life," she said. "After I ran away, and then was forced to return home, I began to conform." My pupil then worked out one of the most sincere dances I have ever seen. The title of the dance might be "YES, YES, YES." She began by shaking her head in the affirmative, then she included her neck, her sternum, her arms, her waist, her hips, her legs. Yes, yes, yes. At the beginning of this dance there was a sneer on my pupil's face, a hating, mean, narrowing of the eyes, and an upward wrinkling of the nose. Little by little, as the dance progressed, there was an intensification of the emotion of the face, until it developed into a huge grimace, frozen and stiff. "Yes, yes, yes," screamed the entire body. "Yes, I will do everything you say. Yes, I hate you. Yes, I detest you. Yes, I despise you." My pupil had had great reluctance to go into this deep emotion, but once she was able to start it, she felt very good about being able to express this childhood remembrance, the infantile memory of which had forced her into a pattern of reaction to many adult situations.

I would like to talk for a moment about breathing. I have never seen a gymnast or a dancer encourage his pupils to just breathe naturally. But this does not sound so strange because I have never seen a gymnast or a dancer who truly understood natural living functioning. There are all sorts of things that people do with breathing. The most common is that taught to the children in the schools, the men in the army and navy, the disciples of various religious cults: breathe in deeply, hold it, hold it as long as you are able, exhale, then as soon as you exhale, breathe in deeply again. The extreme of this pattern is to see what great prowess, or nearness to God, as the case might be, a man can exert, by the extent to which he can hold his breath. It is known that men have caused themselves to be buried alive to see how long they can remain without breathing. Then there are people who say that the best way to develop the body by breathing is to take many, many short inspirations and exhalations, and then return to the breathing that is normal for the individual, take one long breath, and then return to the short panting. The idea is to repeat this process many times. Among dancers, it is taken for granted that they compose a movement, and then arrange breathing to fit the motion.

I have found that the most difficult function for my students to approach naturally is breathing, and without breathing, as it is known in vegetotherapy, nothing is possible, no worth-while results can be accomplished. The breathing must continue at all times. It must be a part of the person, and not something that is superimposed. It must be a breath that has a very deep exhalation, and one that does not inhale and then hold. It must be a rather short inhalation, that immediately rolls over into a long exhalation, which is felt with pleasure sensation in the genital. It must abandon itself to a pulsating rhythm of contraction and expansion that is the same as the rhythm of life functioning.

There is a reason why no permanent, worth-while results may be accomplished unless the pupil is able to breathe in this rhythm of natural life functioning. For example, if I suggest to my pupil that he produce a contraction and release of the pelvis, he will either be incapable, or find no pleasure in so doing unless his breathing is natural. In other words, by holding the breath, he will be so inhibiting himself that free pelvic movement is denied him, or the movement will be purely mechanical.

In this article, I have merely given an indication of the possibilities of vegetotherapeutic gymnastics. At another time I would like to go more thoroughly into the points touched upon here, and to discuss vegetotherapeutic gymnastics in relation to newborn infants, pre-school children, pre-adolescents, and young people in their first years of adulthood.

FREEDOM IS NOT SO DANGEROUS

By Dorothy I. Post

As a teacher of social science I have established a place for myself during the sixteen years since my graduation from college as a conservative, quite docile, cooperative member of the staffs successively of two formal private girls' schools. What lay behind the mask of that outward impression made upon my small professional world? Stage fright at the beginning of each school year, dispelled only by the impact of the fresh child life pouring into the classroom after the summer vacation; a half-realized lack of understanding of the behavior of the girls in my classes and a consequent worry lest unexpected incidents occur which I would be unable to cope with; a warring of inner opinion as to which side of the fence to be on in discussion of world problems; the necessity to cover up all this anxiety and uncertainty with a front of unconcerned cheerfulness and "easy" good nature, or in case of conflict, with a stiff dignity and air of authority that I abominated but often was forced to turn to as a last resort. There would be occasional loss of temper with some particularly unruly or troublesome child and subsequent unbearable guilt on my part for having "let my feelings run away with me." In staff meetings I was in constant dread of having to express myself in regard to a particular girl's behavior or academic standing, because I felt uncertain, divided in my opinion, and miserable. My outward attitude at such meetings was either impassive, dead, or indignant and impotent if I felt roused by some injustice or fancied criticism that I took personally. I tended to avoid contact with outspoken members of the staff both at school and socially, even though I often admired them secretly for their ability to be outspoken. I made myself believe that by so doing I was merely attending to my own business; if occasionally I talked openly, I found I had little to say actually, and I was constantly fearful of sounding catty and unreasonable. I hated marks, reports and examinations with a passion, partly because I felt there was nothing "creative" about them, but chiefly because I was concerned for fear that my standard was not that of other teachers. I had a hidden fear that I was "too easy" on the children, possibly to their detriment.

Mine may be an isolated case among teachers but I strongly suspect that it is the case of thousands all over the world. The amazing thing about it was that if questioned about my work I stated unhesitatingly that I loved it more every year (and I really believed this!); that I felt fortunate to be connected with a relatively independent private school where I had small classes and was free to teach as I chose with little or no supervision. I had developed a colorful background of travel experience that I made full use of in working out projects in history and geography, and I liked nothing better than to lose myself and my classes in a study of some remote or picturesque civilization like that of Tibet or Mexico. I was often rendered unspeakably happy by the children's response to creative projects, and felt at such times that I had found the secret to real education. What I overlooked was the fact that I had not touched their inner *lives* at all. I had merely succeeded in interesting them in a branch of subject matter, that provided an enthralling escape for me (and often for them!) from the dull or appallingly complicated facts of life. It was a fool's paradise of the most insidious sort, because it was so easy

for me to convince myself at such times that I had accomplished something of permanent value for the children. Whereas, if ruptures occurred and evidences of noncooperation made themselves manifest during the execution of such a social project, I was as nonplussed as ever as to what to do to straighten out the situation. I would scold or otherwise show my impatience at the interruption, complain of the waste of time caused by the interruption and seldom, if ever, would I succeed in understanding what was causing the trouble. When occasionally I *did* force myself to forget all about "the project" and deal realistically with such a situation, I would experience a moment of surprised interest, mixed with a peculiar terror, which was nothing more nor less than a fear of life itself. Such an abyss of unanswerable questions and conflicts presented themselves to me at such times that I was only too glad to get safely back again to the project, at the earliest possible opportunity.

What could I do about it all? Nothing, absolutely nothing. Oh, I took courses in various summer schools, feeling virtuous since I was studying of my own volition. At times I toyed with the idea that I might change my profession, but that suggestion did not take firm root as I knew I was not getting any younger and after all what else was I prepared to do? Then there was the lure of the summer vacations, those long months of freedom from all thought of school and tiresome behavior problems of children. What a refuge the summer vacation proves to be to the average teacher! In spite of the fact that it is often incredibly dull because the average teacher doesn't know how to enjoy herself and is frightened of freedom.

Then it happened that I came into contact with sex-economy. I decided to undergo vegetotherapy, as I became convinced that it would provide a path toward solution of my difficulties. I was introduced to A. S. Neill's book, The Problem Teacher, and found it provocative and full of plain truths which at first I was unwilling to face, but which I discovered had to be faced. Here is Neill's description of a child:

> "A child is a being that is largely unconscious. Its life is in great measure spent in phantasy and its play is an expression of this life. Childhood is playhood. The child is naturally active and noisy and unaware (as the state of the furniture in my school testifies.) It is primarily concerned with doing, not with thinking—phantasy thinking, yes: reality thinking, no. That comes later. Now in the classroom the phantasy side of the child has no outlook except the dangerous one of day-dreaming instead of attending to the lesson. The active child is inhibited by the necessity of sitting still, under an ignorant teacher sitting with arms folded. The noisy side is completely suppressed until playtime. The creative side in a desk school has the minimum of opportunity for expression. . . . Think what is behind the child we see sitting at a desk. We know what his arithmetic is like, but we don't know what is behind the insincere mask that conventional discipline compels him to wear all day long. Let me guess a few of the things behind his mask. He is concerned about his origin and the lies told to him about it. He is concerned about his sex, wondering if he will die or go to hell if he touches his genitals. He is concerned with all sorts of home problems, his fear of father when father raises his voice, his jealousy of his brothers and sisters. Perhaps he has a guilty conscience because he stole something, or because he told a big lie. Maybe he thinks anxiously about death. In all likelihood he is filled with fears, trembling to walk in the dark. Then there is religion. Who is God or is there a God? Further fears because of the dangerous thought. These among a thousand other troubles and doubts. And his teacher sees only the mask, his teacher is only in-

terested in his work, not realising that all the hidden hopes and fears can easily destroy the ability to concentrate on work. The frequent nervous breakdowns in school children are due to education's complete disregard for the deep traits of character."

Clearly I had much to learn, and vegetotherapy provided the means of learning about myself: the first step towards learning about children's reactions. Following is a description of some of my experiences on a typical school day after I had had a little over a year of the treatment. It will be borne in mind that the school is a private girls' school where manners, morals and subject matter are carefully stressed.

It was Friday, the last day of the week before mid-year examinations, with the weekend beckoning ahead of us. The day got underway with a class in 5th grade geography of the United States. Up to that moment review for examinations had not been mentioned, but individual outline maps of the United States were received with acclaim as I handed them out and the children busied themselves about finding important places they knew; several asked if they might go ahead and name all the state capitals as well as color the states; and altogether the map made a tremendous hit. At the same time we planned together to go ahead outside of the class with the wall map of products which had been started at the beginning of the year. The children clustered around this beloved map, exclaiming over its effectiveness, lingering lovingly over the bits of coal, cotton, rice, peanuts etc. which they had stuck on it in the appropriate places. The bell rang too soon and we had to gather up our possessions to move on to another room. I felt elated and happy in the evident enthusiasm of the children over their own handiwork. But now I sensed that everything about this particular class was giving me pleasure chiefly because it was a relief to me that the class was cooperative and homogeneous, with no problem or ruptures occurring to throw me into a state of uncertainty.

Next came a class in 6th grade English History. There were tests from the day before to be given out, with marks to be faced and understood, and the pressure of examinations was uppermost in my mind. I arrived at my classroom with the 5th grade wall map rolled up under my arm, quite full of the genuine pleasure that the last class had been to me. The following picture presented itself to me: Mary, the class "problem," had taken possession of my desk and was ringing the bell loudly while the other children were gradually taking seats at the row of tables in front of "teacher's" desk. There was a general air of unsettled laughter, talking and horseplay, aggravated by Mary's bell ringing. After a moment of sickening uncertainty I slipped into a chair alongside the children and looked up with I confess a certain glee at having outwitted Mary, and to her obvious surprise said, "Why don't *you* be the teacher, Mary? Come on!" At once Mary, an original child with a mind of her own, assumed an exaggerated pose of The Teacher, rang the bell sharply and said, "Come to order, children, come to order!" Laughing, equally surprised and delighted, the class came to order as quickly as I have ever seen them do so, and various members begged me urgently to come and sit beside them. I was one of them, accepted spontaneously. But Mary, by this time, was coming to the end of her rope. I could see uncertainty wrestling with her assumed air of authority. So I leaned forward with the fateful tests in my hand and waved them at her, saying, "Why don't you choose someone to give these tests out, Mary? And then let everyone read the first answer all around the class?" No sooner said than done. The first answer was repeated in variations by each child, each showing her thorough enjoyment of the game by reading her answer in a dramatic tone of voice. Each person in turn held a place of singular importance for an instant; and incidentally the mistakes in the answers came home with unusual clarity. With the second question, I suggested that Mary choose someone else to be teacher. This she did with alacrity and the next little girl had her chance to be a special one. The end of the class came all too soon, and the good feeling of exhilaration lasted to its conclusion.

As I approached my final class of the morning, I remember thinking, "This cannot go on. It is too good to be true, this feeling of being accepted, of being one with the individual members of the class." But as I stepped into the next room, I felt instantly that I was welcomed as one of the group. Everyone shouted to me at once, "See who's here! Jennifer!" Sure enough there was Jennifer, a little English evacuée, who had been in the school for a year but had now gone to the country to live. (I had learned at recess time that she was visiting the school when I overheard one of the teachers say in the staff room, "Now for hell in the Sixes' room, since that little spoiled Jennifer is visiting and upsetting everything!") Everyone wanted to sit with Jennifer in my class of the moment, so I realized that something would have to be done about it. I suggested that we move all the tables together in a compact mass, so everyone helped and a round table arrangement was achieved at once, with the touch of the unusual giving an air of thrill and excitement to the otherwise humdrum situation. The lesson happened to be a review of the cities of the British Isles. So Jennifer came into her own, much to the satisfaction of everyone in the room. Then suddenly there was a whispering and a stirring and Betsy said, "Please, Miss Post," (begging with her eyes,) "may I show Jennifer around the school? This is almost our last chance!" So I said, temporizing with the old feeling of uncertainty as to what I ought to do about allowing children to wander at will around the school during class time, "All right, go along for five minutes and show Jennifer around. You can watch the time because you have a wrist watch." So they departed, to the envy of everyone in the class. In no time at all Betsy was back, slipping beamingly into her seat. "She's with the other division of the class," said she with entire good will and satisfaction.

Going down the hall afterwards, I reflected on the difference, the enormous gulf, between my present exhilarated feelings and those of the old days. "I wouldn't have changed places with *anyone* this morning," I thought. But what had happened in this very class at the same period on a day not long past? I had come into the room dreading what lay before me: a half hour of constant misery because it was an occasion when the class always asserted itself in a mass nuisance manner. (They had just escaped from a classroom where they were held firmly to their seats and to their lesson, and discipline was maintained effectively by the teacher. What is more, a favorite gym class immediately followed my geography class and it was preceded by pleas to be allowed to leave a few minutes early, with eagerness for action on every face.) I came into the room anticipating trouble and I got it. The clustered groups around the tables seemed to be engaged in a conspiracy against me. They whispered and passed surreptitious notes and nudged and giggled. I announced brightly that we would draw a picture today, descriptive of the lesson that they had just prepared. I had a clear idea in my own mind of the kind of picture I intended them to draw, so I proceeded to draw it on the board, with the request that they draw it on their paper after me. The instant my back was turned there was murmured rebellion and more giggling. The class followed my instructions but unwillingly. I

terested in his work, not realising that all the hidden hopes and fears can easily destroy the ability to concentrate on work. The frequent nervous breakdowns in school children are due to education's complete disregard for the deep traits of character."

Clearly I had much to learn, and vegetotherapy provided the means of learning about myself: the first step towards learning about children's reactions. Following is a description of some of my experiences on a typical school day after I had had a little over a year of the treatment. It will be borne in mind that the school is a private girls' school where manners, morals and subject matter are carefully stressed.

It was Friday, the last day of the week before mid-year examinations, with the weekend beckoning ahead of us. The day got underway with a class in 5th grade geography of the United States. Up to that moment review for examinations had not been mentioned, but individual outline maps of the United States were received with acclaim as I handed them out and the children busied themselves about finding important places they knew; several asked if they might go ahead and name all the state capitals as well as color the states; and altogether the map made a tremendous hit. At the same time we planned together to go ahead outside of the class with the wall map of products which had been started at the beginning of the year. The children clustered around this beloved map, exclaiming over its effectiveness, lingering lovingly over the bits of coal, cotton, rice, peanuts etc. which they had stuck on it in the appropriate places. The bell rang too soon and we had to gather up our possessions to move on to another room. I felt elated and happy in the evident enthusiasm of the children over their own handiwork. But now I sensed that everything about this particular class was giving me pleasure chiefly because it was a relief to me that the class was cooperative and homogeneous, with no problem or ruptures occurring to throw me into a state of uncertainty.

Next came a class in 6th grade English History. There were tests from the day before to be given out, with marks to be faced and understood, and the pressure of examinations was uppermost in my mind. I arrived at my classroom with the 5th grade wall map rolled up under my arm, quite full of the genuine pleasure that the last class had been to me. The following picture presented itself to me: Mary, the class "problem," had taken possession of my desk and was ringing the bell loudly while the other children were gradually taking seats at the row of tables in front of "teacher's" desk. There was a general air of unsettled laughter, talking and horseplay, aggravated by Mary's bell ringing. After a moment of sickening uncertainty I slipped into a chair alongside the children and looked up with I confess a certain glee at having outwitted Mary, and to her obvious surprise said, "Why don't *you* be the teacher, Mary? Come on!" At once Mary, an original child with a mind of her own, assumed an exaggerated pose of The Teacher, rang the bell sharply and said, "Come to order, children, come to order!" Laughing, equally surprised and delighted, the class came to order as quickly as I have ever seen them do so, and various members begged me urgently to come and sit beside them. I was one of them, accepted spontaneously. But Mary, by this time, was coming to the end of her rope. I could see uncertainty wrestling with her assumed air of authority. So I leaned forward with the fateful tests in my hand and waved them at her, saying, "Why don't you choose someone to give these tests out, Mary? And then let everyone read the first answer all around the class?" No sooner said than done. The first answer was repeated in variations by each child, each showing her thorough enjoyment of the game by reading her answer in a dramatic tone of voice. Each person in turn held a place of singular importance for an instant; and incidentally the mistakes in the answers came home with unusual clarity. With the second question, I suggested that Mary choose someone else to be teacher. This she did with alacrity and the next little girl had her chance to be a special one. The end of the class came all too soon, and the good feeling of exhilaration lasted to its conclusion.

As I approached my final class of the morning, I remember thinking, "This cannot go on. It is too good to be true, this feeling of being accepted, of being one with the individual members of the class." But as I stepped into the next room, I felt instantly that I was welcomed as one of the group. Everyone shouted to me at once, "See who's here! Jennifer!" Sure enough there was Jennifer, a little English evacuée, who had been in the school for a year but had now gone to the country to live. (I had learned at recess time that she was visiting the school when I overheard one of the teachers say in the staff room, "Now for hell in the Sixes' room, since that little spoiled Jennifer is visiting and upsetting everything!") Everyone wanted to sit with Jennifer in my class of the moment, so I realized that something would have to be done about it. I suggested that we move all the tables together in a compact mass, so everyone helped and a round table arrangement was achieved at once, with the touch of the unusual giving an air of thrill and excitement to the otherwise humdrum situation. The lesson happened to be a review of the cities of the British Isles. So Jennifer came into her own, much to the satisfaction of everyone in the room. Then suddenly there was a whispering and a stirring and Betsy said, "Please, Miss Post," (begging with her eyes,) "may I show Jennifer around the school? This is almost our last chance!" So I said, temporizing with the old feeling of uncertainty as to what I ought to do about allowing children to wander at will around the school during class time, "All right, go along for five minutes and show Jennifer around. You can watch the time because you have a wrist watch." So they departed, to the envy of everyone in the class. In no time at all Betsy was back, slipping beamingly into her seat. "She's with the other division of the class," said she with entire good will and satisfaction.

Going down the hall afterwards, I reflected on the difference, the enormous gulf, between my present exhilarated feelings and those of the old days. "I wouldn't have changed places with *anyone* this morning," I thought. But what had happened in this very class at the same period on a day not long past? I had come into the room dreading what lay before me: a half hour of constant misery because it was an occasion when the class always asserted itself in a mass nuisance manner. (They had just escaped from a classroom where they were held firmly to their seats and to their lesson, and discipline was maintained effectively by the teacher. What is more, a favorite gym class immediately followed my geography class and it was preceded by pleas to be allowed to leave a few minutes early, with eagerness for action on every face.) I came into the room anticipating trouble and I got it. The clustered groups around the tables seemed to be engaged in a conspiracy against me. They whispered and passed surreptitious notes and nudged and giggled. I announced brightly that we would draw a picture today, descriptive of the lesson that they had just prepared. I had a clear idea in my own mind of the kind of picture I intended them to draw, so I proceeded to draw it on the board, with the request that they draw it on their paper after me. The instant my back was turned there was murmured rebellion and more giggling. The class followed my instructions but unwillingly. I

grew impatient and inwardly desperate. The lesson must be learned today, we must cover the material in this school, and this was (to my adult mind) a clever and entertaining way to bring home the dull facts of the lesson which had been read for homework. I rapped on the desk and waited for the silence and attention I demanded of them. But all my protestations and increasing annoyance were of no avail. The children were simply not interested in my picture, and though their banter was good-natured enough, it failed to break down the wall of my resistance. I never thought of asking them simply what the matter was today; nor of suggesting that some one of *them* draw, or act, what she remembered of the lesson! No, they should learn to behave themselves and have proper respect for me, their teacher, in any given situation! What is more, my way was carefully considered and well thought out, and they must be made to profit by it. How can a child know what a teacher knows about the subject? So at last the end of the period arrived, and with whoops of glee the children poured out of the room in unrestrained eagerness and excitement, leaving me cruelly to my sense of failure and chagrin.

Which is the better way, or rather the *only* way to handle children in a classroom? The teacher must be able to grasp *instantly* the tempo of the group when she joins it. And she must be ready and entirely free to shift *all* plans of her own, if necessary, in order to deal with the problems of the moment. Usually the needs, which present such a complicated impression due to efforts to conceal them, are simple and fundamental enough so that a frank discussion will draw them out. And real honest *sympathy* will go a long way toward relieving tensions which underlie an aggressive attitude. Children are so quick to respond to understanding and sympathy, as I have found over and over again, particularly during the past year. They are so anxious for approval and love. And yes, eager to learn too, when they are freed of their anxieties, feel a natural rapport with the teacher, and are given some opportunity for activity. Recently a young married man expressed to me his distrust of Neill's point of view in regard to freedom in a child's education. "I don't believe him (Neill) when he says no child in his school is forced to go to classes. Somewhere he must be exerting pressure on the child, by making the subject matter seem attractive or by getting him to feel that it is for his own good to learn science or history." This remark shows so clearly the average viewpoint toward children and education: that in the first place no child really wants to learn; and secondly that a child must be tricked or wheedled into learning what moralistic adults have decided is good and essential for him to learn. The average adult has no faith in the innate instinctive good in a child, but thinks that the child has to be *taught* goodness and love. In the same way, the average adult cannot believe that a child's natural curiosity will lead it to eagerly seek information and knowledge when its instinctive urges are satisfied.

Something of all this was in my mind as I walked down the hall, following the class that had left me so precipitately. Suddenly I heard a scurrying of feet and someone hurled herself upon me from behind, almost climbing up my back, clasping her arms around me in rough affection, as she exhorted me to guess who it was! It was Cynthia, a new child from a freer school, who had started out by being a bit offish with me as she sized me up, but who had lately been showing increasing signs of approval and liking. After I had guessed successfully, she said, "Well, *goodbye*, Miss Post!" giving my hand a hearty if somewhat painful shaking. Down the hall appeared her room teacher. "Come on, Cynthia!" and Cynthia went, looking back at me as much as to say, "*We* understand each other, don't we?"

THE SEXUAL BEHAVIOR OF ADOLESCENTS IN A NEW YORK BOROUGH

By A High School Student

With an editorial comment

The relationships between girls and boys in my school are typical of the lower and middle classes in New York City. This report is based on talks with all kinds of boys and girls and on personal observation.

If one happens to approach the subject of sexuality with one of the boys, the first reaction usually is a sort of moral indignation mixed with a disillusioned surprise, something like, "What? You? I would never have expected this kind of thing from you." Then follow such moralistic arguments as that it is not decent "to do that sort of thing" if one is not married, etc. If one sticks to the subject for a few minutes, the boy is apt to change his way of talking. Suddenly he becomes extremely vulgar and begins to make obscene remarks and to tell "dirty stories," more or less with an air of secrecy. It seems that the same boy who reacted to a serious discussion of sexuality with moral indignation has few if any inhibitions when the talk about sexuality becomes furtive and vulgar.

I remember how one day a boy of about 16 was horrified by the fact that I found it completely in order to sleep with my girl. A few minutes later, the same boy asked me if I wanted to come to a certain park at night to go in for petting with some girls; that he could tell me where I could find them.

Masturbation is very common, particularly between the ages of 13 and 16 or 17. Once a boy (age 15) told me: "You know, it's a damn good thing. Before you go to a party you take a real good jerk and then you don't get excited during the party no more." Particularly popular is masturbation of the boys by the girls. A boy (age 16) told me that a girl "jerked him off." "You know, it's nice. When it goes off, you put your prick into her mouth." When I seemed surprised, he said, "You don't seem to know anything! The girls like that."

The concept is prevalent that a healthy sexual relationship is something "dishonorable." When I ask a boy whether he sleeps with his girl, the answer regularly is, "I wouldn't do that to her. She is much too nice." In this connection, the most vulgar fellows are always ready with phrases such as "code of honor" or "I wouldn't lower myself," etc.

The girls themselves, the pretty ones in particular, are usually quite frigid. I have talked with some of them quite frankly, and most of them say that a serious relationship with a boy would not only not give them pleasure, but would make them feel guilty and disgusted. A reason frequently adduced by the boys for abstinence from real coitus is the danger of syphilitic infection.

Although at first glance it would appear that New York mothers are quite liberal, closer observation shows the exact opposite to be true. From an early start, the child is taught that sexuality is something that is not nice and that decent people don't talk about. The girls, particularly, have this dinned into them all the time. If then, later on, the girl is allowed to go out, the parents can rest assured that she has acquired such strong inhibitions that she is not going to engage in any sexual activities which they would consider wrong. Nevertheless, the girls sometimes indulge

in "petting," without, however, allowing intercourse. First, because of their inhibitions, and second, because they really do not seem to derive pleasure from it. When a boy visits a girl, somebody else has to be present; few mothers would allow a girl to visit a boy.

I know a very pretty girl who could easily develop into a very intelligent and natural person were it not for the stultifying effect of the home on her. She would like very much to have sexual intercourse, but is severely inhibited. As a substitute, she flirts with every Tom, Dick and Harry, even if they be quite vulgar types. When she gets sexually excited, she occasionally lets herself be touched by a boy, with the result that she goes home even more unsatisfied and feeling more guilty than ever.

Boys among the oldest group in my school (17 to 18) often have regular relationships with girls. An interesting case is the following: A group of boys had a girl in common. She was sort of a better prostitute. Members of the group pledged themselves not to sleep with any other girl; this because of venereal disease. On the other hand, only boys were accepted into the group who could be assumed to be healthy. There were about 25 boys in the group. Each paid a regular monthly contribution of three to four dollars. In addition, the boys often gave the girl a "tip" after having been with her. Incidentally, they treated her nicely. They could go to her as often as they wanted. I know all this from a "member." He used to go twice a week. One has to recognize the advantages of this arrangement: One does not have to take her out. She is not jealous. She is not sick. She is always there. One knows her well, one has become used to her. And how cheap it is: four dollars a month. Another girl whom one would have to take out would cost many times that much and she might not sleep with one after all.

Sad to say, it is not too much of a generalization to state that a shockingly high percentage of the "better" New York girls are nothing but pretty dolls who are after money and amusement, often somewhat lascivious and mostly frigid.

I know some older boys who have actual sexual intercourse, but then it is usually a wild and unserious affair. Every other day or so they have a different girl. One boy once told me proudly that within two days he had slept with no less than five different girls. There are, of course, girls who are by no means averse to taking part in such affairs. They come mostly from the lower middle classes and usually are among the relatively healthy and natural; they form a small percentage. Most of the girls stop just before coitus.

Sexual activities are classified in the following stages:

1. Flirting;
2. Kissing;
3. Necking;
4. Light petting;
5. Heavy petting.

Here it usually stops. "Heavy petting" may include mutual touching of the genital with the mouth, which is a common practice. In brief, it includes everything from slight mutual masturbation to just short of

6. Sexual intercourse.

If one happens to find a girl one really likes, who is nice and less stultified than the average, she becomes suspicious as soon as one is nice to her. Immediately, she takes one for one of these fellows who sleep around indiscriminately.

In conclusion, I should like to say that, of course, good and natural friendships do occur, but they are very rare. This is nothing but a factual report; there is nothing in it I have made up. It is based on my acquaintanceship with all kinds of young people and many of their parents.

EDITOR'S COMMENT

We publish this communication because it presents things *as they are* instead of in terms of the usual illusionary ideas and cultural theories. Clearly, if we want to know the nature of adolescent sex life, we have to go to the adolescents themselves for information.

This communication, as short as it is, presents a sinister picture of adolescent sex life. Obviously, almost all of the adolescents indulge in some sort of sexual activity. Sexual intercourse, however, is rare. When it occurs, it usually takes promiscuous and perverse forms in which the goal is not normal sexual gratification, but, for example, that of bragging of "how many times or with how many girls it was done." Normal sexual relationships, with mutual love and genuine genital gratification, seem to be an extremely rare exception.

The disastrous consequences of such a state of affairs are not difficult to discern. Clearly, genitality is quite generally debased. The average adolescent cannot think of a sexual relationship with a girl of his acquaintance as a normal, beautiful thing. He says, "I wouldn't do that to her. She is much too nice." The sexual act, then, is not viewed as an expression of love, but as a demonstration of contempt. To assume that such an adolescent, by the time he gets married, would have changed this attitude, or that it would be changed by the fact of marriage, would be a dangerous illusion. As a rule, this attitude is carried right into the marriage, where it is not only not corrected, but usually intensified by the compulsive marriage itself. Parents with such attitudes toward sexuality will inevitably implant the same attitudes in their children.

When we consider the fact that only a negligible percentage of adolescents have anything approaching satisfactory sexual relationships and that the majority of them either masturbate (usually with little satisfaction) or do not have any release, but engage only in sexual stimulation, it becomes clear that the overwhelming majority of our adolescents suffer from *chronic sexual stasis*. Although the sexual behavior of adolescents seems to be freer on the surface than it was, say, one or two generations ago, they are no better off than were their parents and grandparents. On the contrary: their sexual conflicts are much more acute. Then, sexual repression and sexual abstinence were considered normal and there was relatively little to disturb the quiet of the state of sexual repression. Today, things are altogether different. For one thing, the general attitude toward sexuality has changed everywhere. Sexual taboos and sexual abstinence are no longer taken for granted to the same extent, and the sexual demands make themselves more strongly felt. Furthermore, the adolescent of today is exposed to sexual stimulation in a degree which, two generations ago, was inconceivable. Practically every movie film excites his sexual desire, not without, however, bringing it home to him that genital sexuality, in our society, has no place outside of marriage. There is—or was until a short time ago—the automobile, which presented enormous possibilities for "necking" and "petting," without, however, providing the means for actual gratification. There is dancing, and many other things which lead to sexual excitation. All of which means that the discrepancy between sexual excitation and the possibility of sexual gratification has increased enormously. It means that our adolescents suffer, to a very high degree, from chronic sexual stasis. The results are obvious to all but those among us who go through life wearing moralistic blinkers, refusing to see things as they are.

Recently, the newspapers and magazines

had a great deal to say about the increase in "juvenile delinquency." I have read innumerable reports on the subject, but I have yet to see one that puts the finger on the very sore spot of our society: the sex life of the adolescent. Reich has shown what today is already a commonplace to anybody who thinks sex-economically: antisocial and perverse impulses owe their existence and their strength to the suppression of a natural love life. If one considers the general occurrence and the intensity of sexual stasis in our adolescents, one is not surprised at the existence of "juvenile delinquency"; on the contrary, one can only marvel at the fact that it is not much more widespread and much more violent.

It is by now common knowledge that the majority of rejections in the army are for "psychiatric" reasons; in other words, a great number of the draftees are found to be "nervous," "unstable," or "mentally ill." Again, if one considers the fact that these young men have suffered from sexual stasis for years on end, one wonders why the percentage of rejections is not even much higher. One must marvel at the amount of punishment the human organism can take without breaking down.

Another condition which the war has again brought to the attention of the medical profession is what is variously called "soldier's heart," "effort syndrome," "cardiovascular instability," etc. This condition has baffled the medical profession ever since it was first described in 1864. Physicians have made countless guesses at the possible causes of this condition, but have consistently overlooked the real cause: the essence of this condition—and in most cases the only cause—is sexual stasis, a chronic anxiety neurosis with a predominantly cardiovascular symptomatology.

This is not the place to enumerate all the disturbances, psychic and somatic, which result from sexual stasis. What has to be pointed out here is the crucial role played by the sexual life of the adolescent. A sex life as described in the above communication must inevitably lead to antisocial and criminal impulses, to sexual disturbances (impotence, frigidity, perversions), to neuroses and somatic disturbances. True, the basis for all this was laid in childhood, by a brutal sphincter training and the suppression of natural impulses, especially the prohibition of masturbation. But it is adolescent sex life which determines whether these infantile traumata will result in a life-long neurosis or physical illness, or whether these traumata will be overcome. They will be overcome if the adolescent succeeds in establishing a normal sexual relationship which makes it possible for him to discharge his sexual energies; energies which —if not discharged—not only produce various stasis symptoms but also are forced back into infantile channels of gratification and thus reinforce and perpetuate infantile attitudes of dependence and emotional fixation to infantile situations.

No matter how unwelcome is this truth to the uplifters and moralists: a healthy sex life of the adolescent is the only way out of the generally prevailing neurotic misery and emotional pest. The issue has to be faced squarely: there is a sharp clash, a deep chasm between the prevailing way of looking at these things, and the way things really are. According to prevailing concepts, the issue with which the adolescent is confronted is: ***abstinence or sexual activity***. The postulate, of course, is abstinence until marriage. To maintain that this is possible is sheer hypocrisy: even superficial observation leaves no doubt that the overwhelming majority of adolescents engage in sexual activity of one kind or another.

The alternative, then, is not: abstinence or sexual activity, but: ***natural love life or unhealthy sex life***. A natural love life will be healthy, gratifying and socially valuable. It will make the adolescent capable

of developing a normal adult genitality. It will relieve the adolescent of the torments of his sexual tension and of the necessity to seek abnormal outlets for it, outlets which usually result only in even more tension. It will—the fears of the moralists notwithstanding—not lead to "promiscuity" and "loose living"; on the contrary, it will do away with the promiscuity and the perverse sex life which is prevalent today, as a result of the very moralism and repression of natural love life which pretends to safeguard our "morals." Only with a natural love life is a natural morality and a natural sociality possible.

As clear as all this is to the sex-economically trained physician and to many lay people, its realization will remain impossible until *society* recognizes the problem of adolescent sex life as what it is: the central problem of mental hygiene. It is a problem which will have to be tackled on a large scale and in a determined manner. It will require complete honesty on the part of those responsible, and a thorough cleaning away of the cobwebs of hypocritical conventions which are strictly at variance with the facts. As long as this problem remains unsolved, it will remain the most important—although unacknowledged—source of what is called "juvenile delinquency."—T.P.W.

A SEX-ECONOMIST ANSWERS

By THEODORE P. WOLFE, M.D.

I. LETTER FROM A TEACHER

The following letter was written to one of our students by a friend to whom he had lent a number of the JOURNAL:

"Dear X.,

"Utterly fascinating! This is the only expression I can think of to describe adequately my reaction to the articles in the Journal . . . I want to thank you for two of the most engrossing evenings I've ever spent, for that is what the articles afforded me—from the very first on Reich's arrest right up to the warning on the last page.

"Wolfe's style is vigorous, confident, inspiring. I found it difficult to lay the periodical aside even for a moment to get a glass of water. The economic publications on my desk seemed to recede into insignificance next to the vibrant, commanding ideas on every page. The story of the discovery of the orgone is as thrilling as any Ellery Queen detective yarn. The excerpts from Neill's book were altogether delightful, and although his suggestions have been made over and over again by others, I must confess that my own attitude toward the pupils and superiors the very next day in school was quite affected by his remarks. Quite apart from the validity of the orgone theory, I probably learned more than in any similar period of time before. For instance, it was shocking to read that there has been no improvement in the national health since 1918.

"Although you have told me several times that you don't give a damn for my or any one else's views and reactions toward vegetotherapy, I wonder if you might want to discuss or clarify some of the following questions which popped into mind in the course of my reading. Please believe that they are by no means implied criticisms (for I hardly feel competent to criticise in a field of which I know next to nothing), but only sincere and humble requests for further information."

The last sentence expresses an attitude which is, unfortunately, quite rare. An all too common attitude, particularly among professional people, is just the attitude which our correspondent rejects: that of criticizing before acquiring familiarity with the facts. This irrational attitude is most common among people who consider themselves "authorities" in some special field, such as cancer, electrophysics, or sexology. In criticizing our findings, they overlook the fundamental fact that sex-economic cancer research is something fundamentally new and cannot be judged from the standpoint of traditional cancer research any more than the findings made with a magnifying glass can be used to judge those made with a high-powered microscope; that orgone physics deals with a newly discovered energy which follows laws entirely different from those of electrophysics; and that sex-economy deals with sexuality from an entirely different viewpoint than traditional sexology, taking, as it does, as its starting point the orgasm, and natural, healthy sexuality. No builder of rowboats or sailboats would proclaim himself an "authority" on motorboats without having studied the workings of a combustion engine and without having built motorboats. Yet, the professors and officials of science proclaim themselves "authorities" in fields of which they hear for the first time and in which they have neither theoretical nor practical experience. Thus it is extremely rare that any of them make "sincere and humble requests" for

further information, although the magnitude of the findings of orgone biophysics makes anyone humble who really establishes contact with them. Grown up in a world of formal authority, every worker in our field has to go through a difficult phase of development: that of ridding himself completely of the respect for this formal authority and of realizing fully the correctness of Reich's statement, "There is, in the fields of sex-economy and orgone biophysics, no authority save that acquired by work and achievement in these fields." Our correspondent, because he is not hampered by academic blinkers and does not set himself up as a critic, asks some very intelligent questions. Since they are of general interest, they are being answered here.

Q. How is it possible for mystics to experience that feeling of ecstasy and oneness with the universe, in spite of sexual asceticism?

A. Mystics have this experience not in spite of sexual asceticism but *because of it.* That is, their ecstatic feelings are a substitute for the normal orgastic experience. They experience the same energy which is felt in the orgasm but they experience the oneness with the universe not in the immediate, direct way of the orgastic experience, but in a mystified manner. Since there is sexual abstinence and consequently sexual stasis, the energy must seek abnormal outlets. These outlets may be anxiety, somatic symptoms (like palpitation, diarrhea, etc.), psychoneurotic symptoms (like phobias or compulsions), or—the mystical experience which gratifies the orgastic longing in a symbolic way.

Q. Does not every pseudo-scientific cult like Christian Science, chiropractic, even the much-criticized semantics present a record of miraculous cures as astounding as the cancer success of Reich?

A. The main differences between such "cults" and Reich's work are these: 1. They claim miraculous cures; Reich has *not* claimed any cures, but simply reported on certain therapeutic experiments in cancer, being careful to point out that—in spite of the results achieved thus far—the whole therapy is still in an experimental stage. 2. "Cures" claimed by "cults" are due to suggestion; Reich's results are due to a physical energy which can be measured in the laboratory. 3. Results achieved by suggestion cannot be checked by experiment; Reich's results can be checked by control experiment by anybody who will take the trouble of acquainting himself with the technique used and with the biophysical facts underlying this technique. As to General Semantics, *cf.* "General Semantics: The mysticism of words." *This Journal* 1, 1942, 186 ff.

Q. How do astrophysicists explain the diffused light phenomena of the atmosphere which Reich claims are manifestations of the orgone?

A. There is no known explanation for these phenomena outside of orgone physics. "Diffused light" is a term but not an explanation.

Q. Has Reich set up controls in the form of non-neurotic individuals to find out if similar childhood experiences did not results in muscular tensions?

A. I don't see how such controls could be set up. The fact is that unneurotic individuals do not have abnormal muscular tensions. If they did, their orgasm reflex would be disturbed, thus resulting in energy stasis which in turn necessitates muscular tensions for the immobilization of the dammed-up energy. During vegetotherapy, one sees the muscular tensions disappear to the extent to which orgastic potency, that is, the normal discharge of energy, is established. It is not to be assumed that there are individuals who

grow up without developing muscular tensions, since the usual upbringing is bound to bring them about, in varying degrees. Rather, the individual who grows up to be unneurotic has enough free energy left to break through the social barriers to genitality and to establish a genital life at a relatively early age. This in turn will enable him to get rid of those muscular tensions which he will have inevitably acquired. There is no absolute distinction between the "neurotic" and "unneurotic" individual. Even the "unneurotic" individual has grown up in a neurotic, authoritarian environment which inevitably leaves its scars. In addition, no matter what degree of health he may have achieved in spite of this, he lives in a neurotic world and cannot help being influenced by its constant impact on him, even though he may have been able to establish an unneurotic island of his own (with his sexual partner, his friends, in his work). The "unneurotic" behavior is characterized by the individual's ability to *recognize* his own irrational impulses (as they may have survived from his early upbringing and as they are provoked by a neurotic world around him) and not to act on them as if they were rational.

Q. If the orgastic discharge of energy is the end and goal of healthy living, what part do the other two elements of the slogan on the front cover, work and knowledge, play?

A. This is a misunderstanding. We never said that "the orgastic discharge of energy is the end and goal of healthy living." Such a statement would indeed be at variance with our motto, "Love, work and knowledge are the well-springs of our life. They should also govern it." The orgastic discharge of energy is not an end and goal in itself; it is the *prerequisite* of a healthy life which is governed by love, work and knowledge. If this prerequisite is not given, *love* is not possible, because the dammed-up energy will result in irrational reactions such as hatred toward the sexual partner; this hatred will be covered up by a "reactive love," that is, a "love" which serves to overcompensate and to repress the hatred. This "love" is a neurotic formation and not love in our sense of the ability to give oneself. The same is true of *work*. Only when there is orgastic discharge of energy can the energy oscillate freely between sexuality and work; only then will the work be free and joyful, instead of serving the neurotic function of suppressing sexual impulses and phantasies (*cf.* diagram, THE FUNCTION OF THE ORGASM, p. 157). And, finally, the same is true of *knowledge*. Why are people so incredibly uninformed and misinformed? Certainly not because the information is unavailable. Again and again one sees women who married at the age of 20, 25 or 30 without any knowledge of sexual matters. One constantly sees people of either sex who have lived in a sexual relationship for years and yet are not only ignorant of the most primitive sexual facts, but also full of misinformation about their sexuality and their own bodies. The knowledge, of course, was available, but they were *afraid* of it. They were afraid of it because they were afraid of their own sexuality, of their own vegetative sensations. The amount and the kind of knowledge that opens up with the establishment of orgastic potency, the extent to which illusions and tenaciously held misbeliefs are replaced by spontaneous insights, is a source of wonderment to any individual who goes through the final stages of vegetotherapy.

Q. What is the physiological process through which the mental and emotional impressions of childhood as received through the visual, auditory, tactual, etc., senses become anchored in the musculature?

A. It does not matter whether the impressions are received through the visual, auditory or any other channel. What matters is the emotion produced by such stimuli. For example, it does not matter whether the child sees the angry face of his mother or hears her angry voice. What matters is that the child gets afraid. The muscular response is a shrinking, a contraction, which, if the stimulus is repeated again and again, becomes chronic, particularly in the absence of stimuli which have an opposite effect, that of making the child expand. This shrinking reaction may be general or localized. The latter will be the case if the threat of the environment is a specific one, that is, one which does not generate a general fear reaction, but a localized one. For example, if a child is threatened with castration as a punishment for masturbation, it will tighten up certain muscles in the buttocks and in the pelvic floor; or if it is threatened with being hit on the head, it will stiffen the neck muscles in an attitude which expresses the expectation of a blow to the head. The process by which the impression becomes anchored in the musculature is the continued existence of the threat. The threat may continue even if it is not being repeated by the environment. It may be replaced by the fear of the repetition, or, to put it differently, the external threat may be replaced by an internal guilt feeling. The energy which maintains the threat is the energy which is repressed by the renunciation of the action which the environment threatened with punishment; e.g., a masturbatory action or destructive impulses toward the frustrating environment.

Q. Is the heavy chest breathing so common in women indicative of inhibited belly breathing?

A. We would say it is indicative of inhibited breathing, specifically, of the inhibition of breathing *out* deeply. Patients often ask, "Should I breathe with my chest or with my belly?" They are all confused about it because they have been taught so many different things; one school of gymnasts or singing teachers, for example, will advocate one type of breathing, another school, perhaps, the exact opposite type. What it comes down to is that *either* kind of breathing is abnormal. That is, normal breathing does not take place either in the chest or in the abdomen, but is a unitary function which involves not only chest and abdomen, but also shoulders and pelvis in a harmonious, spontaneous manner. Any other type of breathing, be it chest breathing or belly breathing, means one of two things: Either an inhibition of the normal breathing function, an inhibition which serves the function of preventing vegetative sensations in the abdomen and the genitals, sensations of which the patient is afraid. Or it means an unsuccessful attempt to overcome such an inhibition by certain "breathing techniques." By "heavy chest breathing" our correspondent probably means the chronic inspiratory attitude of the chest, an attitude which spells anxiety and the inability to let the chest down, to breathe out deeply. This attitude is often accompanied by more or less frequent sighing which is essentially an attempt to break through the respiratory inhibition and which may give the impression of "heavy chest breathing."

Q. With regard to the claimed superiority of vegetotherapy over cardiazol shock therapy, do not both mistakenly overlook the effect of the environment? My friend, N., has undergone the latter treatment, but still lives under the influence of a domineering mother who allows him no opportunity to practice independent living. Could vegetotherapy effect a permanent cure without a radical change in the environment?

A. Our correspondent asks, "With regard to the claimed superiority of vegetotherapy over cardiazol shock therapy, do not both mistakenly overlook the effect of the environment?" As Robert, in her article on shock therapy (*This Journal* 1,

1942, 156 ff.) made quite clear, the two modes of therapy cannot compare in this respect. Shock therapy, by its very nature, cannot possibly take into account the patient's personality, let alone his environment. It can only—at best—release a certain amount of energy. The use to which the patient can put this released energy is limited by his personality and his environment, neither of which is touched by the shock therapy. It is quite different in vegetotherapy. As has been pointed out carefully and repeatedly in our literature, vegetotherapy does not release energy mechanically and haphazardly. It is not a mechanical, purely "physical" or "vegetative" therapy. The release of energy is effected through an analysis of the character and a change in the character structure. This structure is inextricably linked up with the environment: in fact, it represents the environment in the form of personality structure. The question, "Could vegetotherapy effect a permanent cure without a radical change in the environment?" must be answered in the negative. In fact, this is one of the great difficulties of character-analytic vegetotherapy. Patients very often expect to get cured without having to change their environment. This is obviously impossible. The more neurotic the individual environment, the more radical the change will have to be. Take for example a marital situation. If the patient's (say, a man's) marriage partner is relatively healthy, if his wife is sexually unsatisfied essentially as a result of the patient's impotence, and not as a result of her own sexual inhibitions, then the marriage may become satisfactory when our patient becomes orgastically potent. If, however, the wife is severely inhibited herself, then the sexual relationship will become unbearable to the patient at the time when he establishes orgastic potency. In order to get really well, and to stay well, he needs a sexually healthy partner. To take another example: If a patient, for neurotic reasons, has chosen a profession or a kind of work which is not rational and genuinely gratifying, he will become more and more dissatisfied with it as he begins to function orgastically. If he wants to gain full health and to maintain it, he will have to change his work. If, on the other hand, he already was in the kind of work which he really genuinely liked and was only handicapped by his neurosis, he can continue in his work, now with more satisfaction and better achievement.

Q. Neill's defense of a pupil evaluation of teachers supports a pet project of mine which I've never had the courage or the ability to bring to fruition. I've always believed that a rating system of teachers by pupils would be much more valid than the present one of rating by supervisors. In fact I submit a questionnaire along these lines to my classes at the close of each term and value the pupils' criticisms of my personality and teaching far more highly than those of my chairman. I wonder how universal such a procedure could become throughout the entire educational system?

A. It is refreshing to hear of a teacher who is not afraid of his pupils' criticism. Such a procedure as a rating system of teachers by pupils can, of course, become universal in the educational system only to the extent to which authoritarian teachers will gradually be replaced by teachers who are, as Neill puts it, "on the child's side."

2. ANOTHER TEACHER ASKS THE FOLLOWING QUESTIONS:

Q. What if a child of 5 or 6 years masturbates excessively and has little interest or energy for play? What could a sex-economically trained teacher do to help such a child?

A. In order to answer this question, we must first have a clear idea as to what is *"excessive masturbation."* To most people, a child who masturbates "excessively" is a child who masturbates considerably more frequently than another child. In other words, the criterion is a purely *quantitative* one. This is erroneous. Does this child repeat the masturbatory act at excessively frequent intervals because it finds the act so satisfying that it wants to repeat it again and again? On the contrary. The masturbatory act is being repeated *because it is ungratifying.* It is ungratifying because the genital pleasure mechanism is disturbed as a result of threats of punishment for masturbation. As a result, the child masturbates primarily not in order to achieve genital gratification but in an attempt to rid itself of anxiety. Since the genital pleasure mechanism is disturbed, this attempt is largely unsuccessful; more than that, it will result in additional guilt feelings. In other words, the child who masturbates excessively finds itself in a vicious circle: anxiety motivates masturbation, and masturbation leads to new anxiety. The main difference between *normal* masturbation and *"excessive"* masturbation, then, is not a quantitative one, but a *qualitative* one: in normal masturbation there is satisfaction, in excessive masturbation satisfaction is lacking.

Children suffering from excessive masturbation are apt to be considered *"oversexed,"* that is, it is assumed that they have an abnormally strong sexual urge, just as adults are considered "oversexed" who engage in the sexual act with abnormal frequency. It is obvious from the above that it is not a matter of an abnormally strong sexual urge, but of the inability to discharge normal amounts of sexual energy.

Why has the child who masturbates excessively "little interest or energy for play"? Again, one might assume that the child has—congenitally—a strong sexual impulse and a weak impulse for play. Such an assumption would be erroneous, as is any assumption of a basic antithesis between work (play) and sexuality. There is no antithesis between *normal* sexuality (masturbation) and work (play). The lack of interest in play as well as excessive masturbation are *symptoms.* They are symptoms of a disturbed sex-economy, of a damming-up of energy, a disturbance which is bound to show itself in one as well as the other aspect of behavior.

What, finally, could a sex-economically trained teacher do to help such a child? In principle, the answer is simple: *to make normal masturbation possible for the child.* In practice, this may present varying degrees of difficulty. The task of freeing the child of his fear and of his guilt feelings is complicated mainly by two factors: a) the environment which may be unwilling to grant that masturbation in the child is a normal phenomenon and should not be interfered with; and b) the degree to which the fears and guilt feelings have become part of the child's structure. If the disturbance is of recent origin and the guilt feelings are superficial, a few talks with the child may be sufficient to make normal gratification possible, particularly if the parents are understanding. If, on the other hand, the disturbance is of long standing and the fear has become part of the child's structure—particularly in the form of chronic and intense pelvic and genital spasms—such superficial measures may be insufficient. The way the teacher can help the child in this case is by seeing to it that it gets the help of a sex-economically trained therapist.

Q. What do you think causes a block in the child's creative working? Why does one child seem to always have creative energy and another child little or none?

A. The main cause for a block in a child's creative working is the suppression of its sexual curiosity. Early questions

about "where the babies come from," questions about the genitals—the child's own or those of others—and about genital sensations, all too often meet with a rebuff from the parents. No matter what the rationalizations on their part may be —"the child is too small to understand," etc.—the cause for this rebuff, of course, is always the same: the parents' own unresolved sex problems, which make sexuality a matter of embarrassment to them and make the child's questions a problem instead of a matter of course. The child, instead of having an answer to his questions and instead of having these problems settled for the time being, and instead of being able to go on to something else, to play, to creative work, continues to ponder these problems. More than that, because the impression is being given that to ask such questions, or to think about "such things," is "nasty," the child is apt to repress the questions and the problem to which they refer. The result is the withdrawal of a great deal of energy which otherwise would be available for play and creative working. The child which "seems to always have creative energy" is the one who is not constantly preoccupied with sexual questions—consciously or unconsciously. The child who has "little or no energy" is the one whose energy is absorbed in these unresolved sexual problems.

Q. How can it all be attributed to sex-frustration? There are so many other factors.

A. This question contains, as it were, the whole history of psychoanalysis, from Freud's article on "The sexual etiology of the neuroses" to the desexualized and metaphysical psychoanalysis of today. The question, and with it, the reproach of "pansexualism," is as old as psychoanalysis. Only, since the time when this question was first raised as an objection to Freud's theory of the neuroses, the answer to the question has been put on a basis of natural science: Reich has shown that the sexual function is indeed the basic expansive life function, and that all other functions are secondary. It does not matter whether this basic function of expansion is observed in the protozoon, the red blood cell, the orgasm of the metazoon or in the process of cell division: it is the same basic process. For this reason, sexuality cannot be considered by itself, as "one factor" among others. Sexual energy is at work in all life functions. If the sexual process is disturbed, then the free flow of energy in the total organism is disturbed, and all other functions are impaired. Only then, *secondarily*, do the "many other factors" assume importance.

It must be remembered that the question, "How can it all be attributed to sex-frustration," or similar objections to the primary role of sexuality, are very frequently not objective requests for information, but the expression of an antisexual attitude. If some other function happened to be the basic function, let us say, the secretion of bile, that finding would be accepted without any objection. In fact, "scientific" statements of that nature are being made constantly and are widely accepted. Though they have no basis in fact, they serve a purpose which our society esteems most highly and which takes up a great deal of our so-called scientists' time and effort: that of detracting one's attention from the primary role of sexuality.

Q. How can you claim that adolescents of 14 or 15 years are able and ready to take up a full sex life? Why, they aren't emotionally ready for it—and biology shows us that their hormone development is not complete or adult!

A. Sex-economy does *not* claim that "adolescents of 14 or 15 are able and ready to take up a full sex life." What sex-economy does claim is that what puberty means is primarily nothing but reaching *sexual maturity*. Though this sounds like a platitude, it has to be said again and again in view of the many and continuing efforts on the part of antisexual "scientists" and educators who declare puberty a "cultural" or "social" phenomenon instead of a biological phenomenon with an unequivocal implication: the adolescent is now *biologically* ready to take up an adult sex life. Because this simple and inescapable conclusion is taboo, the apologists for sexual abstinence invent these non-biological interpretations of puberty.

Why, then, is the average adolescent incapable of establishing an adult sex life? It is here, in the *disturbance* of the adolescent sexual process, that the "cultural" and "social" factors enter the picture. Though the adolescent is biologically mature, he is, as a rule, *structurally* immature. That is, the exceptional adolescent—exceptional in our society—will, spontaneously and naturally, establish an adult genital life. The average adolescent is incapable of doing this. As a result of his upbringing he has acquired an antisexual attitude; to him, sexuality is inseparable from anxiety and guilt; brutal sphincter training and the prohibition of infantile masturbation have caused a disturbed pleasure mechanism which has its physiological basis in pelvic and genital spasms. Under favorable circumstances, he might be able to overcome these *inner*, structural difficulties. But the adolescent is also faced with the most serious *external* difficulties: the family and the school exert an antisexual pressure, the law threatens him with punishment if he insists on his natural sexual rights, and even his contemporaries, boys and girls alike, have absorbed the customary attitude toward genitality and feel that "one doesn't do such a thing" (that is, before marriage). Thus, the adolescent is caught tragically between his increasing sexual urge on the one hand and his own inhibitions and social pressure on the other. As a result, in the case of the average adolescent, puberty, instead of the beginning of a natural adult sex life, means a re-activation of infantile sexual conflicts and the development of the *puberty neurosis* which is such an outstanding characteristic of our society.

The statement that "biology shows us that their hormone development is not complete or adult" has no basis in fact; it is a misstatement used to justify the demand for sexual abstinence in adolescence.

MISCONCEPTIONS OF SEX-ECONOMY AS EVIDENCED IN BOOK REVIEWS

By Theodore P. Wolfe, M.D.

1. Review of W. Reich: The Function of the Orgasm, in the *Journal of the American Medical Association*, December 12, 1942 (Anonymous).

The reviewer starts out by stating: *"This book is intended primarily for psychoanalytically oriented students of human behavior problems."* As a matter of fact, neither the preface nor the body of the book mentions any such intention. On the other hand, even a superficial reading of the book shows clearly that among the professional groups psychoanalysts always were—and still are—the strongest opponents of sex-economy, and that much of sex-economic theory owes its existence to the refutation of erroneous psychoanalytic theories. The book is not intended for any particular professional group, but for all people who struggle in a practical way with human problems.

The reviewer then gives a few quotations, ending with the sentences: "The severity of any kind of psychic disturbance is in direct relation to the disturbance of genitality. The prognosis depends directly on the possibility of establishing the capacity for full genital satisfaction." This is a very pertinent quotation, for it contains the core of the orgasm theory. But the reviewer's comment is this: *"Probably few if any psychoanalysts will completely disagree with these formulations."* If the reviewer had read the book at all carefully, the fact could not have escaped him that this is exactly where most psychoanalysts do disagree. That is, they have never accepted the orgasm theory and still contend that there are "neuroses with a completely normal sex life." It is not a matter of "more or less completely disagreeing"; it is a matter of either *accepting or not accepting the orgasm theory.* This is the basic difference between sex-economy and psychoanalysis. If that were not so, Reich would not have been expelled from the International Psychoanalytic Association; the psychoanalytic publications would contain the orgasm theory; and psychoanalytic treatment would be basically different from what it is. It is necessary to point out these things again and again, because sex-economy continues to be confused with psychoanalysis. Many people still think that our therapeutic method is merely a technical variation of the psychoanalytic method. The fact is that we still adhere to basic psychoanalytic principles many of which have been given up by the psychoanalysts themselves. But our theory and our therapeutic technique are no longer psychological, they are *biological.* While psychoanalysis, from a certain point in its history, developed more and more in the direction of metapsychology, sex-economy never left the safe basis of clinical observation and has, beyond that, developed into an experimental science which explores biological energy in its psychological, physiological and physical manifestations. The reviewer fails to mention the very crux of the book: the breakthrough into the *biological basis* of the neurosis, and the *discovery of the orgone,* a discovery which fulfills Freud's postulate that psychoanalysis one day would have to be put on an organic basis, and which gives Freud's concept of the "libido" a basis in natural science.

The reviewer then goes on saying, *"His work suffers from too much and often quite irrelevant rehashing of the author's own personal problems, particularly those involving his disappointment with his teacher, Freud."* The present writer challenges the reviewer to point out even *one* "irrelevant personal problem" in the book. It is easy to see that all seemingly "personal" problems have an important bearing on the development of sex-economic theory and practice, and are related only for that reason. True, as Reich says in his preface, the book is "not a textbook, but rather a narrative." True also, it is written in a more personal style than the average scientific book. To the average reader, this makes the book that much more alive and readable. The academic reader, on the other hand, seems to be made uncomfortable by this lively and unacademic style. It makes it impossible for him any longer to put the facts into pigeonholes where they lead an academic existence without any personal significance to anybody and without any practical consequences. As another reviewer put it, "Reich has presented dynamic facts of biological importance which cannot easily be repressed without creating a neurotic tensional state in the reader." The insistence on academic language and on the elimination of anything personal and alive is such an attempt at neurotic repression in the reader.

Further on, the reviewer admits that Reich "has contributed greatly to the understanding of human behavior problems and to the technics of therapy"; but he goes on to say, *"therefore it is probably wise to put to one side the political aspects presented in this work and to give thoughtful attention to the main thesis."*

By "political aspects," the reviewer can mean only the sociological aspects of the causation and the prevention of the neuroses, and the mass-psychological elucidation of fascism. To "put to one side these political aspects" is "wise" only if one's chief concern is that of staying out of trouble with the powers that be, but, in doing so, it is impossible to "give thoughtful attention to the main thesis." For the main thesis of Reich's work is precisely that it is the authoritarian principle which makes healthy living impossible. To leave the social factors out of consideration means throwing out Reich's whole work. In his chapter, "A biological revolution that miscarried," Reich made clear why Freud refused to go into the sociological aspect of the problem of the neuroses and how, inevitably, instead of arriving at a mass psychology, he arrived at a conservative cultural philosophy. It was just because Reich, as a result of his experience with the neuroses as a mass problem, could not follow Freud here, and because he insisted that psychoanalysis had social consequences which could and should not be avoided, that he was expelled from the Psychoanalytic Association.

It is interesting to see how the reviewer —be it consciously or unconsciously—minimizes exactly the basic points of the book: first, the *biological* and *biophysical* basis of the neurosis. This he does by intimating that Reich's findings are nothing fundamentally new as compared with those of psychoanalysis. Second, the *sociological* aspect of the problem of the neuroses. This he achieves by calling it "political aspects" and "putting it to one side."

The reviewer concludes as follows: *"It is unfortunate that the author chose to disregard the constructive scientific contributions to research in the study of psychophysiological problems made by Alexander, Simmel, French, Karl and William Menninger, Felix Deutsch, Fenichel, Dunbar, Wilson, Daniels, Saul and Benedek, among others. Reich seems to forget that he is not alone in contributing to scientific psychologic research. Could it be that he is so obsessed with his own theories and his own contributions that he does not 'familiarize' himself with the recent and current literature or that he just ignores the contributions of others?"*

In his preface (which the reviewer must have read, for he calls it "exceedingly well

done") the Translator went to some length explaining the difference between the "contributions to research in the study of psychophysiological problems" made by the authors of the "psychosomatic" school (to which the above-mentioned authors belong) on the one hand, and the psychosomatic concept of Reich on the other. The Translator explained why he, who used to be considered a pioneer in the psychosomatic field, became increasingly dissatisfied with the research methodology of this psychosomatic school and why he entered the sex-economic field of psychosomatic research. The writer does not know anybody who has a more thorough familiarity with the psychosomatic research problem than Reich, who worked on these problems long before any of the authors mentioned. If their contributions are not referred to in the book, it is simply because they are in an entirely different field. None of these authors has contributed anything to the orgasm theory. Reich does not, as the reviewer insinuates, "forget that he is not alone in contributing to scientific psychologic research." The fact is that his is not psychologic research, but biophysical research. Not research in which, as in so-called psychosomatic medicine, an attempt is made to correlate two disparate things, psyche and soma, but research in which both psychic and somatic phenomena, normal as well as pathological, are comprehended as manifestations of the same biological energy. An energy, furthermore, which is no longer a mere concept, as it was in Freud's "libido," but an energy which has become tangible and measurable in the biophysical laboratory. How this basic difference in concept, methodology and findings could have escaped the reviewer's attention is hard to see.

2. Review of W. Reich: THE FUNCTION OF THE ORGASM, in the *Am. J. Psychiatry*, November 1942; by A. Myerson, M.D.

"It must be quite wonderful," the reviewer begins, *"to achieve the state of mind which Dr. Reich demonstrates throughout this very interesting book. He has reached absolute certainty and a mono-ideology which explains not only the neuroses and psychoses, impotence, frigidity, perversion and psychopathy, but also 'disposition to cancer, cardiovascular hypertension, hyperthyroidism, emphysema, constipation, hemorrhoids, chorea, epilepsy, Raynaud's disease, chlorosis, peptic ulcer, tic, and obesity.'"*

The reviewer refers here to a table, "The social causation of disease through disturbance of the function of tension and charge," on p. 324. Right after this table, Reich states (p. 325):

> "It goes without saying that this cursory tabulation is not meant to take the place of a detailed elaboration which would be an impossible task for an individual, which, rather, requires the collaboration of a great many physicians and research workers. All it intended to do was to point to an enormous field of pathology which has the closest relation to the function of the orgasm. It was to stress connections that had hitherto been overlooked and was to make an appeal to the conscience of the medical profession to take the sexual disturbances of man as seriously as they deserve to be taken; and to see to it that medical students obtain a correct knowledge of the orgasm theory and general sexology in order to be able to meet an enormous need of the population. . . . Then, *psychosomatic medicine*, today a preoccupation of especially interested individuals and specialists, could soon become what it promises to become: *the general framework of the medicine of the future.*"

This is what the reviewer calls "absolute certainty and a mono-ideology." It might be pointed out that the diseases which the reviewer enumerates are diseases in which traditional medicine has essentially failed, both as to finding the causes and as to therapy.

The reviewer then goes on saying, *"These quoted achievements are, however, mere trifles. By the discovery of the 'orgone,' the fortunate Reich is able to state without doubt or equivocation that*

> 'biological energy is atmospheric (cosmic) orgone energy, and this orgone energy can be demonstrated (*sic*) visually, chemically, and electroscopically in the soil, the atmosphere, in plant and animal organisms. The flickering in the sky which many physicists ascribe to terrestrial magnetism, and the flickering of the stars are the immediate expression of the motions of the atmospheric orgone. The electrical storms which disturb electrical apparatus at times of increased sun spot activity are, as can be shown experimentally (*sic*), an effect of the atmospheric orgone energy . . .'"

To begin with, the reviewer misquotes: Reich said, "thermically," not "chemically." Second, the passage quoted is in the last section of the book which served no other purpose than that of pointing to the problem of orgone physics and orgone biophysics to which the consistent investigation of the problem of the orgasm had led, and to prepare the reader for the coming publications concerning the orgone. Reich writes on p. 343: "The second volume of this book will have to show the way in which the bion research led to the discovery of the atmospheric orgone energy, the ways in which the orgone can be objectively demonstrated, and the significance of its discovery for the understanding of biophysical functioning." The reviewer's insertion of (*sic*) after the words "demonstrated" and "experimentally" serves to give the reader the impression that the author makes irresponsible statements for which he has no proof, while Reich specifically stated that this proof was on hand and was going to be published. In the meantime, the methods of demonstrating the orgone have been published (*cf.* "The Discovery of the Orgone," *This Journal* 1, 1942, 108-130).

"Fortunately for its identification," the reviewer continues, *"orgone energy is blue."*

This is neither "fortunate" nor "unfortunate." It is a fact. The blue color of the orgone radiation has been demonstrated on Kodachrome film. It is easy to cast doubt by *"sics,"* "fortunately" and other insinuations, but it is often difficult to adduce scientific proof. In this case, it took about two years' patient experimentation and failure after failure until it finally succeeded.

"Incidentally," says the reviewer, *"he makes generalizations which explain fascism and all the social ills by the social perversion of the sexual life."*

Reich did not even mention such things as industrial diseases, the lack of old age pensions or unemployment insurance. He only dealt with the irrationalism in the social process; this irrationalism can be comprehended sex-economically only.

The reviewer states further: *"Nothing corresponding to proof appears in this book. The familiar technique of expanding a point of similarity between phenomena into identity, of selective use of that which favors the point of view and the rejection of all the divergencies and difficulties, and a passionate adherence to an ideal of the perfect world in which happiness is only an ephemeral by-product—all these and many other devices appear at the pitch of perfection in this book."*

If the reviewer states that "nothing corresponding to proof appears in this book," he overlooks the following:

a) the case histories and clinical illustrations;

b) the detailed description of pathological mechanisms;

c) the electro-photographs;

d) the references to the many clinical, sociological and experimental publications

of the author which appeared previous to this book; and, finally,

e) the methodological principle itself. If a compass leads us, say, from the wilderness of the Maine woods to a certain place in Canada, it follows 1) that the compass (= scientific methodology) *functions correctly*, for it has fulfilled its function; and 2) that *finding the goal was made possible* by following the path indicated by the compass. Thus, when Reich, in 1923, hit upon the problem of biological energy in his patients, then investigated the manifestations of this energy and in the process of doing so developed a method which finally, in 1940, resulted in the discovery of the biological energy in the atmosphere —then one should not poke fun at a method which made such a discovery possible, but should study it seriously.

Our reviewer, however, states: *"It would be a superfluous task to follow the chain of reasoning by which all this is established . . ."* Not only would it not be superfluous, but it is essential to any understanding to follow not only the chain of reasoning but also the way in which the *facts* logically presented themselves.

To illustrate the absence of proof and the use of illogical "devices," the reviewer cites "two samples of the mis-statements born of incompleteness." One is this: *"Reich says that the parasympathetic is the system which is behind joy and pleasure, thus the glistening eye of happiness. But he forgets that the lachrymose eye of sorrow is also parasympathetic. And either he does not know or he forgets to state that one of the most disorganizing of the symptoms of anxiety is the spastic colon, which is parasympathetic in origin."*

To begin with, the statements pertaining to the innervations of the autonomic nervous system are not Reich's. This he made quite clear (p. 265): "The achievement of my sex-economic theory was not that of having discovered new facts in the field, but, to begin with, only that of having reduced generally known innervations to a generally valid basic formula." These facts are part and parcel of modern physiology. The reviewer seems to be unaware of this. We quote from the leading work, L. R. Müller, LEBENSNERVEN UND LEBENSTRIEBE, 3rd ed., Berlin, 1931, p. 232 ff. (translated by the writer): "A preponderance of parasympathetic innervation leads to pleasurable sensations, to the affirmation of life . . . Conversely, all unpleasurable sensations go hand in hand with an increased sympatheticotonia . . . With the most intense sensation of unpleasure, with bodily pain, the excitation of the sympathetic leads to dilatation of the pupil, pallor of the face, salivation, tachycardia and to a *cessation of intestinal peristalsis"* (italics the writer's). Further, on p. 505, in the chapter on the "Physiology of the ganglion sphenopalatinum," Müller states: "Histological studies have shown beyond any doubt that this ganglion is . . . of a *sympathetic* nature . . . The ganglion sphenopalatinum innervates the *lachrymal glands* . . ."

Equally erroneous is the reviewer's statement that the *spastic colon* is *"parasympathetic* in origin." Müller, p. 580 ff., writes as follows: "Ludwig and Pflüger, in 1857, described the complete cessation of peristalsis in the small intestine as a result of electrical stimulation of the splanchnic nerve (which represents the sympathetic innervation of the intestines). These experiments were fully confirmed by Bayliss and Starling. The *splanchnic nerve,* then, is definitely the nerve which *inhibits* the intestines. This inhibition expresses itself in a suppression of the sidewise movements and of the peristaltic waves as well as in a considerable decrease in the tonus of the longitudinal and annular muscles. In the colon, the stimulation of the splanchnic nerves has much less effect than in the small intestine (Bechterew, Bayliss and Starling, Klee, Boehm, et al.). The effect is more pronounced in the upper colon than in the lower parts; at the distal end it is even absent as a rule. According to Boehm, stimulation of the splanchnic nerve even not infrequently leads to an *increase of the tonus in the colon.* L. R. Müller has found that the splanchnic nerve also has a *constricting* effect on the intestinal vessels . . . According to the experiments of Bechterew, Klee, Boehm, Elliot, et al., electrical stimulation of the vagus nerves results almost always, after a short latency period, in an intensification of intestinal movements."

In other words, as Reich stated in his book, the *inhibition of intestinal motility, "constipation," is of a sympathetic and not of a parasympathetic nature,* no matter whether we are dealing with spastic or paralytic constipation, for in either case it is a matter of *inhibited motility.* If the inhibition of intestinal motility were of a parasympathetic nature, the healthy vagotonic organism would suffer from chronic spastic constipation.

The reviewer's second "sample of the mis-statements born of incompleteness" is the following: *"Further, the chemical activity of the autonomic system has made all such statements as Reich's quite obsolete."*

This is erroneous, because, on the contrary, Reich made the chemical equivalents of sympathetic and parasympathetic innervation part of his theory (*cf.* p. 256 ff.). These chemical functions not only do not contradict (or "make obsolete") Reich's formula of living functioning, but *confirm* it.

The reviewer continues: *"As a further example of the proofs he adduces, he reaches, by a very tortuous type of reasoning, the conclusion that 'procreation, then, is a* function of sexuality *and not vice versa as heretofore assumed.' One has to do verbal gymnastics to reach this conclusion. Procreation appears on the biologic scene long before sex does. Sex appears as a specialized method of procreation, at first hermaphroditic, and later bisexual."*

a) *The finding that procreation is a function of sexuality and not vice versa,* that, in other words, the sexual function is a primary biological function, is not Reich's, but Hartmann's and Freud's. Reich made it quite clear that he did not claim this to be his finding but that he merely adduced further, important support for this finding.

b) Obviously, the reviewer did not comprehend the orgasm formula, for Reich showed that the formula of tension and charge applies also to cell division, that is, the most primitive form of procreation.

The reviewer states: *"The author goes into great detail about normal and abnormal orgasms and draws very simple diagrams to represent very complex events and situations."*

It seems almost inconceivable that anybody could have read THE FUNCTION OF THE ORGASM and still speak of "normal and abnormal orgasms." Clearly, there is only a normal orgasm; if this is absent, if there exists orgastic impotence, we no longer deal with an orgasm, but an orgastic disturbance. It is in these disturbances that we run into "very complex events and situations"; e.g., every form of neurosis has its characteristic form of genital disturbance, and, in the same form of neurosis, individual experiences determine further characteristics of the orgastic disturbance. The reviewer implies that, as far as the orgasm is concerned, Reich oversimplifies. Yet, every genitally healthy individual knows that the orgastic experience is a "simple" experience, because it is a unitary reaction of the whole organism, a reaction which, in its biological completeness, does not allow of any splitting up into "psychic" and "somatic" experiences. This subjective experience of the orgastically potent individual found its scientific substantiation in Reich's research: the essence of the orgasm is full and uninhibited contraction and

expansion of the total organism. From the standpoint of natural science, this is not basically different from the contraction and expansion of the monocellular organism, such as an ameba.

It is necessary again and again to point out a truth which Reich stated in THE FUNCTION OF THE ORGASM (p. 78): "The study of this disturbance [orgastic impotence] remained the central clinical problem of sex-economy. . . . One who does not thoroughly understand it . . . will not comprehend its implications and consequences. He will not understand the distinction between healthy and sick, nor will he understand the nature of pleasure anxiety; he will understand neither the pathological nature of the child-parent conflict, nor the basis of marital unhappiness . . . He will never comprehend religious ecstasy and certainly not Fascist irrationalism. He will continue to believe in the antithesis of nature and culture, instinct and morals, sexuality and achievement . . . He will never comprehend the identity of the sexual process and the life process . . . He will consider healthy what is sick, and sick what is healthy. He will, finally, misinterpret the human longing for happiness and overlook the human *fear* of happiness . . ."

The reviewer states further: *"Dr. Reich writes with fervor and gusto, and his book is consequently quite fascinating, although it does not, I believe, merit the term 'scientific.' It states boldly and without mincing any words a truth, namely, that in many ways society frustrates the instinctive life of man in cruel and disastrous fashion."*

Here, the reviewer postulates a contradistinction between "scientific" and "stating truths." We, on the other hand, believe that the stating of facts and truths, in a clear, simple way, without mincing words, without any abstruse verbalism, is the very essence of what is "scientific." If the reviewer considers the usual kind of pseudoscientific verbalization to be "science" and the stating of truths "unscientific," then we do not want to be "scientific"; we only want to be truthful.

The review ends with the following sentence: *"Reich is at least honest and fearless, even if in the opinion of the reviewer 'he knows all the answers' and is developing a cult rather than a school of science."*

We leave it to the reader to decide who is the one who "knows all the answers." As to Reich, he stated on p. 219 of the book under review: "By and large, we, as humans as well as physicians and teachers, are as helpless in the face of the biological aberrations of life as, say, the humans of the Middle Ages were in the face of infectious diseases. At the same time we feel in ourselves that the experiencing of the Fascist plague will mobilize those forces in the world which are needed to solve this problem of civilization." As to the reproach of "developing a cult rather than a school of science," we may say that we do affirm the cult of *knowledge*, as distinguished from the cult of words.

REVIEWS

SOCIAL RECONSTRUCTION WITHOUT SEX-ECONOMY

FROMM, ERICH: The Fear of Freedom. London, Kegan Paul, 1942.

The striking thing about Fromm's sociological and characterological analysis of the human fear of freedom is the way in which he appropriates sex-economic findings without acknowledging their source.

In contradistinction to sex-economy, which considers human character structure as the result of a conflict between social and biological functions, Fromm's "psychology of interpersonal relationships" is a kind of sociological philosophy: "man is primarily a social being,"—"the problem of psychology is that of the specific kind of relatedness of the individual to the world and *not that of the satisfaction or frustration of this or that instinctual need* per se" (italics are the reviewer's). Small wonder, then, that his "dynamic psychology" has to be supplemented again and again by metaphysical formulations such as the instinct for self-preservation and its counterpart, the "need for avoiding aloneness," or the "primary ties" which are supposed to exist at the beginning of social and individual development and which guarantee security and oneness with nature and society. According to this concept, nothing happens in the period of "pre-individualistic existence" which individuals as well as humanity have to go through; in fact, this period is the paradise lost. The historical and individual development is termed "individuation." It consists in an economic, political and individual emancipation from the "primary ties" and leads increasingly to a sham freedom ("freedom from" instead of "freedom to"). One dialectical aspect of this growing individuation is the insecurity, the powerlessness, of man. The other—the restoration of the disturbed harmony, the relatedness to the world, as expressed most clearly in love and productive work—Fromm has to postulate. This, though, has been done by all moral philosophers before him.

Fromm's "primary ties" are an unfortunate construction, even if used figuratively (he considers them "organic"). His excursions into the Middle Ages and the capitalistic epoch show that by the security-giving "primary ties" he really means the economic and social limitations of earlier epochs. As capitalism develops, it does away with them, and social "individuation" begins. To speak of security in the early phases of human development, however, is untenable. On the other hand, Fromm fails to explain what other reasons there may be for the "primary ties" which here are particularly strong. Do they mean "oneness with nature, with the clan, with the church," do they mean what is called the feeling for nature in the primitive or the "oceanic feeling" in modern man? At any rate, Fromm has failed to take into account the facts which are the basis of these feelings and which are described by Reich in his orgasm theory. The process of "individuation" works most strongly in the child. The psychoanalyst Fromm would be hard put to it were he to explain why an infant which has just learned to walk should long back to the kicking about in the crib and why it should feel "powerless" (loss of a "primary tie")—unless he were to accept the sex-economic concept of disturbed vegetative motility. But Fromm even declines to accept Freud's concept of infantile sexual development.

One asks oneself, where is the *energy* point of view in this "dynamic psychology," and what are the laws of psychic development? True, it has its own particular law, that of "dynamic adaptation," which mediates between the instinct for

self-preservation (whatever forms this may take in a given society) and the "need for avoiding aloneness," and which thus leads to the social formation of a character structure, either in the sense of "mechanisms of escape" (such as masochistic submissiveness or sadistic destructiveness) or (with appropriate guidance?) to relatedness to the world, spontaneous work, etc. "Character in the dynamic sense of analytic psychology is the specific form in which human energy is shaped by the dynamic adaptation of human needs to particular modes of existence of a given society." "Human energy," with Fromm, is nothing but an empty phrase; with him, it does not even play the role of a serious hypothesis as it did in psychoanalysis. Yet, Fromm does away with the psychoanalytic theory of reaction formation as pure instinct psychologism. For, according to Fromm, the "true" nature of man, and his "human needs," do not consist in "certain needs, such as hunger, thirst, sex, which are common to man," but in "those drives which make for the *differences* [italics are Fromm's] in men's characters, like love and hatred, the lust for power and the yearning for submission, the enjoyment of sensuous pleasure and the fear of it [which] are all products of the social process. The most beautiful as well as the most ugly inclination of man are not a part of a fixed and biologically given human nature, but result from the social process which created man. In other words, society has not only a suppressing function—although it has that too—but it has also a creative function. Man's nature, his passions and anxieties are a cultural product."

What Fromm, according to his definition of character, calls "human needs," are the symptoms of the *character armor*, pure and simple. They represent the vegetative energy in its specific social function, that is, in the function of defense against natural needs and in that of adaptation to authoritarian society. Sex-economy, which is aware of this bio-sociological function of the character armor, can make it a basis for sociological practice. Fromm neither has given any examples for such practical measures, nor does his definition of character allow the assumption that he would be able to do so. He only says that the character structure ("human needs") is shaped by the environment (instinct for self-preservation plus need for avoiding aloneness). Such a formulation does not require the introduction of the concept of "dynamic adaptation": any school of social behaviorism could say the same thing. The real meaning of "dynamic adaptation," however, consists in camouflaging the fact that social conditions are reproduced in the character structure.

Thus Fromm has little to offer to the sociologist. His formulations are, as Engels once put it in connection with the explanation of ideologies, like an algebra problem with two known quantities.[1] "It is the very task of social psychology," writes Fromm, "to understand this process of man's creation in history. Why do certain definite changes of man's character take place from one historical epoch to another? Why is the spirit of the Renaissance different from that of the Middle Ages? Why is the character structure of man in monopolistic capitalism different from that in the 19th century?"[2] This is what Fromm has to say to the sociologist: *"Ideas can become powerful forces, but only to the extent to which they are answers to specific human needs in a given social character"* (italics are Fromm's). Fromm, who knows Reich's CHARAKTER-ANALYSE and "mentions" it in passing, knows exceedingly well how to nullify the importance of the findings presented in that book.

Sex-economy, on the other hand, has something else to say to sociology: "Social ideologies can become material power only on the condition that they actually change human character structure" (Reich, in the Preface to CHARAKTER-ANALYSE). True, Fromm is aware of the human fear of freedom and describes it well, phenomenologically. But in attempting to explain affective processes, he always speaks in allegorical terms, such as "the thwarting of the whole life, curtailing of the expansiveness of life," etc. Today, when the orgasm theory is twenty years old, when the orgone has been discovered and when we are able to observe the "expansiveness of life" under the microscope; in brief, when we can operate with Reich's *functional energy concept* based on natural science, Fromm's psycho-sociological interpretation of sexuality as the "need to avoid aloneness" impresses one simply as anachronistic.

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[1] *Editor's note:* That is, he explains a character trait by a character attitude, which is as if one were to say that somebody is so malicious because he is mean, or that people follow Hitler because they have a submissive attitude. Thus explaining an ideology with an ideology is a basic error which should not happen to any scientific psychologist or sociologist. The reason for this illogical reasoning is obvious. Reich has clearly shown that character traits are the *result* of a conflict between biological and social demands. Fromm is forced to his conclusions by the fact that he *excludes* the biological basis of all character traits, sexuality, altogether.—T.P.W.

[2] This conformity between character and society was pointed out by Reich in 1933; its details have been investigated since by character-analytic vegetotherapy. Fromm's chapter on fascism shows how inadequate his analytic psychology is to explain fascist ideology. To explain fascism as a result of the middle class structure may be all right as far as it goes; but such an explanation does not take into account the *illusionary gratification of actual needs*. True, asceticism is the ideal of the monk; but so is ecstasis. To see this means being able to develop practical measures. As far as that is concerned, Fromm's psychology, due to his concept of ideology, leads into a blind alley. His explenation of fascism gives one the impression that fascism could have been avoided if the pauperized middle classes had had the necessary "character traits" to compete with the methods of rationalized economy. Here, Fromm becomes an "economist" with a "dash of psychology"—the psychology of the middle classes.

WHICH KIND OF "PROGRESSIVE EDUCATION"?*

A review of DET SUNDE BARN (The Healthy Child) by A. M. Nörvig, and of THE PROBLEM TEACHER by A. S. Neill.†

Two books which seem to advocate the same thing, a free upbringing; and yet, they represent two different worlds. One is by a public school teacher, correct and irreproachable in style and content; the other by the great, independent and imperturbable Scots teacher who calls a spade a spade, who knows that his kind of upbringing is in the direction of a new kind of world where people are going to be different, where they are going to be independent personalities without fear of and bondage to authority; people who will have a better appreciation of each other, a better understanding of the real values in life, and the capacity to give themselves, in love and work.

In discussing these two books at some length, we hope to help the reader to understand that there are two very different types of modern upbringing: one is a more or less indolent reform movement, the other what I have termed "upbringing for living," an attempt really to make people capable of living and happiness.

We shall discuss first Mrs. Nörvig's book, "The Healthy Child," with an addition, namely, "and its parents."

It is difficult to evaluate a book which presumes to give parents such thorough directions for the upbringing of their children as this book does in its approxi-

* Translated by the Editor.

† *Editor's note:* We publish here only the review of the Nörvig book. For Neill's THE PROBLEM TEACHER we refer the reader to the excerpts in *This Journal* 1, 180-184; 282-288; and this issue, p. 198 ff.

mately 200 pages. But the book and its author occupy such a prominent place in public education that we find it necessary to make clear our own point of view. First of all, because of the wide acclaim it received from the reviewers. Second, because it is being used as a textbook in teachers' education. And, last but not least, because we want to take this occasion to point out the difference between those attempts at a free upbringing which we can endorse because they really do forge ahead, and such other attempts which are apt to discredit the whole movement for a free upbringing because they do not really purpose to bring up people in such a manner as to make them free of the inhibitions from which the world is suffering.

Only that kind of upbringing which really gives freedom a chance to prove its value deserves the name of "free" and "progressive" upbringing.

The very form and style of the book show how it lacks a clear-cut point of view, how basically evasive it is, as if trying to avoid any possible controversy. The form is definitely authoritarian, something that unfortunately is found all too often in "liberal" movements. This applies both to the text and to the "Questions" and "Examples" parts of the book. Particularly dangerous is this authoritarian form in a book which is being used as a textbook for the education of teachers.

Not only the form and the style, but the content also leave one dissatisfied. After reading through the book, one is left with a peculiar feeling: inclined to be grateful for all the good advice, but—where are the healthy child and its parents? *My honest impression is that not one can be found in the whole book!* There is perhaps one exception, and the author herself does not know that she is dealing with a healthy child; on the contrary, she speaks of the child's ambivalence which she attempts to demonstrate. It is a little girl who comes out with the following open and quite natural statement, "I like you a lot, Mother, but when you say 'No' to something I want, I get mad at you."

But not alone is the *healthy* child absent from the book. There are no children at all, just examples. And not any adults either, for that matter. It is as if all that is human had been swallowed up by pure pedagogics. This is undoubtedly the main defect of the book. The consequence is that one can take any chapter by itself and correct errors in the respective fields by themselves, without any relation to all the rest. When every chapter begins with some remarks on freedom, biological and social needs, and then proceeds to give advice with regard to difficulties in the field under discussion, one gets the impression that one is dealing with a free and good education. But in reality all one has done is to correct some of the worst evils of the old-fashioned upbringing; one has not even laid a basis for a new one; all that is fundamental is treated only in a superficial manner.

This is particularly true with regard to the parents' relationship to the child (that of the teacher is not even mentioned). The author knows its decisive importance; she also knows that one cannot fool children, that they react to the whole way of being of those around them. She knows all these things, and yet in not a single place in the book does she draw the real conclusion from this knowledge, nor does she point out to the parents that their *total* weaknesses, their *total* way of being —their structure, as we would say—is the decisive factor in the child's development. It is just for this reason that one misses the *people* in this book and that it can influence parents and educators only in terms of petty reforms. The book fails to indicate the depth of the problems and the far-reaching demands they make on the parents—or society. As to the latter, the book goes no further than minor criticisms. *It does not really approach the problem of the healthy child.* There is a really good chapter on children's play, but, on the other hand, there is also a very poor chapter in which the author shows herself to be entirely on the side of the school as against the child and the home.

A subtitle of the book is "The child's social and biological needs." To this, I would like to remark: Not only does the author consider the social needs as important as the biological needs, but, with her, the social needs come first. This is a basic error in her whole attitude. To begin with, a great many biological needs are in themselves social, particularly the need for love. Furthermore, there are many biological needs that have to be gratified in order that the organism, the living child, may remain healthy; for example, hunger and love. Therefore, the social circumstances must be adapted to these needs and should be mentioned in second place. Only when the world is adapted, to a certain degree, to the people in it will people then be able, without suffering damage, to adapt themselves to the world and to the demands of society.

That this is not a matter of hair-splitting will be seen from the anti-child attitude which the author—in keeping with her "social" attitude—assumes on subjects which are as important to the development of the child's health and vitality as sleep, sucking and sexuality.

In the preface the author states: "An understandable reason for many mistakes which we parents make with our children is the fact that their results often do not show until a long time after they are made. Another, equally understandable reason is that most parents begin to educate their children with a very incomplete knowledge of the child's normal development and thus are unable to adapt their demands to the child's stage of maturity."

Particularly not, since the author does not even tell "us parents" that children should not be "educated," but should simply be given the best conditions for realizing their own potentialities of development.

"Where economic circumstances are reasonably satisfactory, it is the parents' knowledge, understanding and equilibrium which determine how good or poor the child's chances for development shall be."

No, it is the parents' whole structure and way of living—conscious and unconscious—together with school, society, relatives, the whole environment of the child, which are the determining factors.

"The purpose of this book is first of all to be a help to parents in properly utilizing the given possibilities, and second, to prevent them from getting too upset when their child is not a paragon in every stage of its development but is just an average child with average difficulties in adjusting itself to a not too favorable society. And finally, there is in it a tiny bit of a hope that to some parents it may perhaps be an incentive to take up some of the common ideals, attitudes and suggestions for a sensible and badly-needed revision."

This formulation is characterized by a not quite natural modesty. The title of the book is anything but modest. The least that one could expect of a book on "the healthy child" is that it would show what a healthy child is and how poor are the average results of education compared with the child's potentialities. If one really has as one's goal the utilization of all the potentialities, one gets far beyond the author's "not-to-get-upset" and "perhaps-an-incentive" attitude. The preface contains several errors just as serious:

"In a society like ours, enormous demands are made on the child's capacity for adjustment. It has to acquire a great many cultural habits and practical abilities. It must master language and must

be informed about many things in order not to feel inferior, and, finally, it has to learn to avoid conflicts with a great many demands made by society, demands which are not always based on reason but often on nothing but tradition."

This passage contains the whole book in a nutshell. First comes the quite banal remark that the child has to "master language" (which, after all, it does by itself). With a weak protest—for deep down one is dissatisfied with things as they are—the author then takes the side of things as they are and states that the child has to learn this or that no matter how crazy it may be ("based on nothing but tradition"), simply because this is what society demands of the child. The logical conclusion is that if society demands it we have to educate children to be cannibals, ruthless egoists or slaves. According to her students, she has indeed stated in her teaching that one should always insist on adjustment to the given social demands. If, furthermore, one contends that one should be "informed about many things in order not to feel inferior" one has taken one's starting point in an entirely erroneous psychology (in the same way as did Alfred Adler). The fact is that if one realizes one's potentialities, if only to a reasonable degree, one does not feel oneself inferior; one only acknowledges the achievements of others, when they are objective. On the other hand, if one does not achieve what one feels one should and could achieve, then one feels inferior, even though one may cover it up; and one of the mechanisms for covering it up is just this "being informed." Everybody knows how much inferiority feeling even the best-informed people suffer from. What the author suggests may well serve as a compensation for all kinds of lacks in personality development, but it can never lead to a healthy personality development. Quite in keeping with this, the author makes bodily and psychic equilibrium the most important postulate of health: "Growing and maturing means, in the first place, the development of the ability of the child to adjust itself to changing life conditions and to establish an ever new psychic equilibrium every time that external and internal causes may have disturbed the child's equilibrium. One should," says the author, "avoid controversy."

Elsewhere I have discussed this problem to some extent. Here I want only to state that the author's point of view is diametrically opposed to mine. What should be achieved is not the child's ability to "adjust itself," but, quite on the contrary, its ability to fight back, to force the environment to acknowledge *its* needs, *its* personality development—(of course, not to the extent of interfering with others' justified personality needs)—and the ability to do this rationally and fully, not neurotically and inhibitedly. It is here that the author shows herself to be altogether on the side of the given social conditions. This is only the logical consequence of putting social adjustment in the foreground. It goes without saying that it is always good to be able to *stand* even the worst conditions, but *without* giving up one's inner attitude, *without* "adjusting oneself" to the conditions; but just that is possible only under optimal conditions of personality development.

In an introductory chapter the author tries to present the general points of view with regard to the child's development and the adults' attitude toward the child. The main point would seem to be a knowledge of infantile development, the knowledge that nothing should be forced on the child for which it is not ready, and that one should give the child the right amount of freedom for the gratification of its needs.

There are several reasons why these remarks seem insipid and sterile. First of all, such concepts as the personality of the child are not even mentioned; throughout, the author adheres to the word "child" and one feels all the time the common—and quite unjustified—attitude of superiority on the part of the adult toward the child. More than that, where the author tries to substantiate the postulate of freedom, she does this by no means from the point of view of the child's natural needs for development, its individuality and its desires; no, she professes to "an humble realization that we know too little about the inner growth of the human to be able to decide how a child should be at any given time." To Neill, this very idea that the child "should be" such and such, would be a sign of dignity in the adult which to him is the worst thing to have if one has to do with children.

Chapter I is entitled "Sleep and Rest" but deals also with sucking and masturbation, subjects which would well deserve chapters of their own.

It is this chapter more than any other that makes this book dangerous and harmful. I cannot escape the conclusion that the author is worse than the average old-fashioned teacher or pediatrician. True enough, she mentions that "certain circles" maintain that "the demand for regular sleeping hours is an unjustified compulsion" and that "the child should sleep when it is so tired that it wants to sleep"; she admits that "there is something correct in this idea, just because every primitive need regulates itself *to a certain extent* (italics mine, P.M.). Her chief argument against this is that too few children have been treated reasonably enough since infancy to escape difficulties in adjustment.

I think it can safely be stated that these "certain circles" are our circle, which is of the opinion that the principles which the author presents here are of an extremely harmful compulsive nature. I want to emphasize, therefore, that I am in full disagreement with the author's statement that all primitive needs regulate themselves only "to a certain extent." It is a basic biological law that a primitive need—unless it meets with insuperable obstacles—regulates itself. When the author argues that too few children are treated "sensibly" enough to escape "difficulties in adjustment," she defends one bad principle (see problem of adjustment, above) with another bad principle, saying, in effect, that because the children are frustrated, one should also frustrate them where sleep is concerned. This is only consistent if one is of the belief that one should avoid difficulties. This is like giving morphine to deaden pain without finding and eliminating the cause of the pain.

The author adheres to the old misbelief that crying "during the first few weeks can also be a form of motion." No; crying is a sign of unpleasure, motion in itself is a pleasureable function.

On p. 16 we find two tables charting the child's need for help; these are given in such a way that they must be considered as authoritative advice for parents. The first of these tables is the worst I have yet seen; it demands, for children between the ages of 2 and 3, fifteen hours of sleep daily: twelve at night, one and one-half in the morning and one and one-half in the afternoon. The author actually approves of compulsive rest mornings and afternoons.

Her main idea is that of training the child in good sleeping habits, right from the second month of life. "There are very few children who will persist in crying for more than an hour for 3 or 4 nights if they have never found out that crying brings food or attention; but if the child has had some such experience, it will become more than twice as persistent." This is because it has learned that it can

assert itself. Further: "Here it is also of great importance whether, from the first time the child is dressed and is allowed up for a few hours, regular sleeping hours have been established, so that it is *a matter of course, without discussion* (italics mine, P.M.), that undressing and washing take place at the same hour every day. It must be pointed out that any relaxation in this regularity before it has become a well-established habit, can give rise to persistent protests against being undressed and washed." Further: "The same applies to the rest periods in the mornings and afternoons. Unless they are instituted with regularity from the very beginning and without any discussion, they will lead to conflicts between the child and the adults. The benefit of an afternoon nap is materially reduced if the child, after violent protest and struggle, is put to bed by force. The afternoon nap must be taken right after the noon meal, otherwise there is going to be too little time for play because the child must again be put to bed in the early evening and then it will have difficulty in going to sleep." Somewhat later, the author says explicitly that it is a matter of not disturbing the "quiet building up of good sleeping habits."[1]

The author then goes on to say that when children get to be about 2 years old they often try to protest against "the usual bed time." "The most frequent reason for this is that the child expresses its increasing urge for independence in forceful protests against a number of things which previously it submitted to as a matter of course." Here it becomes quite plain that the author, indeed, knows that her purpose is that of keeping down the child's independence and of forcing it to "submit," even "without discussion" and "as a matter of course." And this is supposed to be an upbringing to be a healthy child! From a passage on the same page it is evident that the author knows that it is the spontaneous child, that is to say, the very lively child, who is the adversary in her struggle.

The author, furthermore, believes that if a child protests against being suppressed, it is because the child wants to take revenge or to attract attention. This is erroneous. The child's aggressiveness is a biological result of the repression of its pleasure. Apparently, the author is ignorant of this fact. Neither do I believe that when the aggression is also suppressed the result must of necessity be passivity and stultification. But it must be so if the suppression is to take place "without discussion" and "as a matter of course." This misunderstanding explains also why the author again and again mentions aggression as something which the child produces *in order to* take revenge or to obtain certain things, e.g., affection. No, the aggression appears as a biological reaction to suppression, and is then utilized, if the cause for it is not removed, that is to say, if the child has no possibility of satisfying its need. On the other hand, if the aggression is suppressed, the result is a regular *inhibition*.

Then follow a number of statements covering the harmful effects of "poor sleeping habits" as a result of which the children are supposed to become "nervous, undernourished and irritable," and if they become entrenched they may "have an influence on physical and psychic health all through life." From this the author concludes that "the demand for regular sleeping hours and reasonable preparation for sleep" is not a "question of obedience and authority." I can see no other explanation for such statements than that such demands are made even more irrefutable by being justified from a hygienic point of view, which the author presents without any factual knowledge.[2]

[1] Neill's attitude toward "habits" is expressed in his saying, "The conditioned reflex is the very devil."

Such a point of view is bound to lead to absurd conclusions: "The germ of the insomnia in the adult lies in the small altercations at bedtime which in themselves are insignificant but which, in their totality, have the greatest influence on the child's and the adult's constitution." Further: "There is good reason to assume that a child who is treated reasonably during the daytime and who is accustomed to a definite bedtime will maintain its natural sleeping needs as a safeguard against over-exertion through the years. *In any case* (italics mine, P.M.), the person who has acquired good sleeping habits in childhood can stand a much greater burden before converting difficulties into insomnia than the person who as a child has already acquired a basis for insomnia."

But has the author ever treated a single adult for insomnia? Has she a trace of proof that "constitution" or "disposition" is permanently influenced by sleep conflicts in childhood? Or for the contention that the training which she calls "good sleeping habits" would *lastingly* eliminate any conflicts? Certainly, I do not know any either from the literature or clinical experience. In reality, quite different things cause disturbances of sleep; first of all, *acute* lack of sexual gratification. The remarks just quoted can have such far-reaching consequences that they must be considered quite irresponsible, particularly in a popular presentation.

Later on, two schemata are given concerning the causes of sleeplessness in children. Significantly, they both fail to mention love and sex needs, though in another place (section on masturbation) it is said that "a struggle between the pleasure drive and the fear of doing something which would shock the parents, usually disturbs the sleep of the child." It would be hard to put it more nicely.

The author can also be generous: "There would seem to be no great harm in letting a child take a doll or a teddy-bear to bed, but there would not seem to be much point in it."

There follows a section on night terrors. It is misleading more because of the way in which it is written than because of its content. The sexual causes are mentioned in the following manner: "Other children have learned that something or other is not nice but naughty, and often especially with regard to things which seem particularly attractive to them. Thus, a conflict is created between the child's curiosity, morality and urge for activity, on the one hand, and the parents' concepts of morality on the other hand." In other words, don't call things by their right names! "The child's anxiety shows that it wants to be better behaved than it is able to be. One has to be careful not to let the child achieve by its anxiety attacks what in a vague way it tries to achieve, namely, tenderness and attention; instead, one has to calm it down in a quiet, factual manner without taking it into one's bed or petting it."

This passage is again characteristic of the author: if conflicts are avoided, if the child is not given a chance to get anything it really wants, it will finally be quiet, that is, suppressed. Of course, it is preferable to satisfy the child's need for affection and attention *during the day;* but the very presence of night terrors is an indication that these needs have not been satisfied. The same is true of jealousy, which the author similarly mentions as a causal factor.

[2] It is characteristic of this book—as of many others—that nowhere are facts assumed to be as absolute and certain as in fields where the author has no factual knowledge. Throughout this book hygienic points of view are presented as absolutely correct. As a physician, I have reason for considerable doubt as to the correctness of a great many of them.

The next section deals with sucking. This, the author considers a "psychic defect"; she accepts as true the old warnings by physicians and dentists that finger-sucking will lead to dental and speech defects. She quotes an author who suggests prevention of the "bad habit" by "carefully watching the child during the first weeks and taking its fingers out of its mouth."[3] Nevertheless, the author realizes that in order to treat the symptom it is necessary to eliminate the underlying cause.

Her attitude toward the pacifier is characterized in the following statement: "As a last resort, some physicians recommend the pacifier." That our attitude is an entirely different one, how we consider the pleasure aspect the most important in sucking the fingers or the pacifier, I have shown elsewhere.[4]

Masturbation is treated on barely one page. To Neill and ourselves, this is one of the central problems of upbringing. The author's attitude is that only where it is "excessive" should one treat the underlying conflicts, that otherwise it is apt to be "temporary and entirely harmless." Her attitude, thus, is one of tolerance, without a trace of insight into the enormous importance of the problem for the whole development. According to the author, even masturbation in the infant which, erroneously, she considers to be rare, should be prevented. One of the "questions" at the end of the chapter deals with the effect of the prohibition of masturbation on the sleeping habits, another with the connection between the urge to masturbate and the urge for activity, and between masturbation and inferiority feeling. So, there is a connection there, after all! According to our experience, the problem is enormous, but this book makes it very simple: "In some cases, masturbation is a result of boredom and a desire for experimentation. In other cases, it is a consolation for some defeat in the course of the day or some blow to the ego." This is correct, and yet completely misleading. In reality, masturbation is, first of all, an essential expression of the child's strongest urge, the sexual urge. *Secondarily,* as a result of the inhibition of the natural expression of the sexual urge, it may be used, or rather misused, for the purpose of consolation, etc.

The following chapter deals with "Appetite and Table Manners," two subjects which the author seems to consider of equal importance.

True, she seems to endorse to some extent the correct point of view that not hunger but appetite is what makes us eat. But, on the one hand, this point of view is not expressed consistently, and on the other hand, it is nullified by the constant insistence on eating habits. The more important the eating habits, the more is the pleasure in eating reduced. In the section on the refusal to eat we find again the author's consistent tendency to put the secondary first, namely, the way the child utilizes its inhibitions, and to put the primary thing last, namely, the inhibition of the function itself. This may create an unfortunate bias in the reader's mind. The way the whole subject is treated will at best lead to a correction of only the very worst mistakes that are commonly made in this respect; it is almost "harmless"—up to the point where the author, approvingly, quotes Dr. F. H. Richardson's "Exact directions concerning the refusal to eat." This method is so brutal that in future times it will stand out as a horrible example. After a physician has found

[3] *Translator's note:* The *New York Times*, of February 8, 1942, carried the following notice: "An attachable sleeve for children which prevents thumb sucking won a patent (No. 2,271,380) for Margaret S. Abell of Berkeley, Calif. When the child lifts the hand to suck a thumb, the sleeve automatically pulls over the fingers and thumb so that they cannot be reached by the mouth."—Such inventions should be exhibited in a horror chamber of education.

[4] Cf. "Sex-economic 'Upbringing.'" *This Journal* 1, 1942, 18-32.

that the child is not suffering from some "hitherto undetected disease" and has outlined a diet, this is what follows: "The child is put to the table five times a day, and a very small portion is put on its plate. Then one says in a friendly manner, 'Here you are,' and after that, no remarks of any kind should be made, whether the child eats or not. *Its eating should be neither praised nor criticized.* The child is to experience that it does not make the slightest difference to the adult whether it eats or not. After the child has been sitting at the table for a reasonable time, the food is taken away *without any comment,* and after this the child is not, under any circumstances, allowed to have any food until the next mealtime. With many children, this treatment works within half a day, and very few are able to carry out a complete refusal of food for two days, if the parents are really able to achieve so much reasonable 'hardheartedness.' Naturally, this has to be continued all through childhood, so that the old habits are replaced by the new ones." Now, it is of course correct to see to it that children do not eat or refuse to eat for the sake of somebody else. But this schema with its uncompromising brutality must of necessity give the child the feeling that it is being punished, and so severely, at that, that it has to give in quickly.

The other half of the chapter deals with "Table Manners." Though the author admits that it is "quite a ritual," she nevertheless considers it necessary to teach the children such a ritual. She demands of the parents that they set an example particularly in this respect. This is a dangerous demand. If the parents also have to be faultless in order to have faultless children, the adults have to suppress their own spontaneous liveliness. According to the author, this process should take place slowly, but surely: "The training starts the moment the child begins to eat by itself, and it cannot and should not be terminated until around the age of puberty. The *power* of the example is mightier than that of the word, and if the parents themselves cannot fulfill the *demand which they make* on the children, the result will be anger and irritation on the part of both children and parents." My italics here are to emphasize the fact that in the author's way of looking at things there is no room for a spontaneous development of behavior on the part of the children. This is further substantiated in the rules, questions and examples at the end of the chapter. For example, a number of times there is talk of the child being "allowed" to do this or that.

The third chapter deals with *cleanliness.* Again it is difficult to find the author's own viewpoint because of the vast divergencies in her statements. On the one hand, she says that "it is not abnormal if an occasional accident happens at the age of two and a half"; and on the other hand, that "as a rule, the child, in the course of the first year, establishes one or two regular times for evacuation." Further: "As with all other habit formations, it is important to develop this habit as early as possible, that is, as soon as muscles, nerves and brain centers are sufficiently developed to work together in this desired control."

That is, the author, again, recommends habit training instead of self-regulation. In addition, she quotes one of the worst pieces of advice ever given. In this case, it is Watson's proposition that "as early as the second month of life, one can hold the child in a slanting position over a potty before or after meals and thus get the child very early to react to this situation with an evacuation." There are certain limits to this procedure, though they are strange: "In no case should the child be held over the potty more frequently than once an hour." Finally, perhaps the worst of all: "If the mother does not

know just when to put the one-year-old on the potty or when to call the two-year-old in from the playground to go to the bathroom, she can make sure by having handy a table with columns for each of the 24 hours of the day on which a cross and a cipher mark the evacuation of bladder and bowels, respectively." Under such a regime, it does not matter if the whole house stands on end, if only little Johnny never wets his pants.

All in all, one gets the impression of a very early, "kindly" and persevering training to cleanliness. The author does not even mention the principle of self-regulation here, and she has no idea of the severe spasms of the pelvic floor which result from a training according to her principles and which are very difficult to eliminate. As a psychologist, she also should know the disastrous effects of too strict a sphincter training on the whole character structure—even though this training may be achieved by kindly methods. But there is not a word to be found about the significance of sphincter training for character structure.

The section on enuresis (wetting) is, in its main tendency, positive, inasmuch as making the child feel secure is considered the most important thing. It is impaired by such things as the ugly consolation to parents that "a child, if treated sensibly, may develop normally in spite of this defect." Surely, this is the rule and not the exception. On the other hand, there are a number of practical examples which all show that if the child is allowed to wet the bed, or simply that if no preventive measures are taken (rubber sheet, etc.), this will *in itself* eliminate the symptom. Just today I heard of such a result from a home for problem children: the simple fact that they "did nothing" stopped the symptom in two five-year-old boys.

The succeeding section deals with personal hygiene, and here we find an excellent illustration of the author's method of upbringing. It concerns a nine-year-old girl who tells her mother "gleefully" that for three days she has not washed her neck and that the mother did not notice it. Whereupon she receives the "quiet" answer: "Well, that's up to you; after all, it's you who have to go to school with a gray dirt collar around your neck. That will go nicely with your nice new red sweater!" A few days later, the girl herself came to the conclusion that "really, it didn't look nice."

In other words, she is supposed to be "nice." But healthy? And free? No, if this powerful moral pressure is to be called free upbringing, then the old-fashioned upbringing, which was honestly authoritarian, is to be preferred. This is not a phrase, it is my honest conviction, because the old-fashioned upbringing left more room for protest than an upbringing which uses only "moral" means.

Chapter IV really would deserve a review of its own. It is about play and its significance. It is splendidly positive, an experience to read. One could make any number of criticisms, but they would be quibbling. A few extracts: "Play is not only a preparation for adult work, it is at the same time an absolute necessity for psychic and bodily health." It is "the most important means of curing any kind of psychic disequilibrium . . . Every time the child is so engrossed in its play that it forgets itself in the pleasure of playing, it is a step further along toward the solution of its problems . . . There has been an increasing appreciation of the importance of play, while at the same time living conditions and traffic conditions have considerably decreased the play possibilities . . . The child conquers itself and its small world in its play . . . One should have as much respect for the child's playtime as one demands for its work time . . . The child loves its own little corner . . . When children's needs are better understood, we may come to the point where

parents will be ashamed if their home is arranged 'without consideration for the children, whereas now a great many parents are ashamed when it can be seen that the home has been played in." And from a more social point of view: "The place where a deeper understanding of the need for playgrounds would most quickly bring results is the legislature. If it were unlawful to build up whole blocks without proper playgrounds, the old settlements would also be forced to provide some facilities for outdoor play."

"A child without playmates is an unhappy child . . . The best help for an only child is to have playmates come to its home . . . It is best for a child to have playmates of its own age, together with some that are older and some that are younger . . . Many parents are afraid that their children will learn bad things and words from their playmates. This fear shows how little confidence they have in the child's healthy nature and in their own ability to bring up a child. It also shows the exaggerated importance people ascribe to such external things as the use of slang words for an evaluation of character . . . The attraction between children is so strong that if only the adults do not put obstacles in their way, they will go out and find by themselves exactly those playmates which they need at a given period . . . For the child the activity, the play itself, is the important thing, and it spends its energies without any consideration of the result . . . If the adults take a hand in the child's play and make such demands as that it should be finished in the way in which we demand that work be finished, the child's attitude toward play and activity may easily be spoiled. The children must have full freedom in their play."

Chapter V deals with a relatively unimportant subject, language. On the whole, it is treated positively and correctly: "The child who is treated as a sensible being, who has a right to think and say what it wants, has a better chance of developing objective thinking . . . Of course, busy parents cannot always stand ready to give extensive answers to the children's questions; but one is never too busy to say that one will talk about it when there is more time, and a question which is of importance to the child can wait a few hours."

But the section on "The Problem of Procreation" is not good. True, it says that the child's questions should be answered in a factual way, but they are considered "pure curiosity and nothing else." Consequently, "honest and reasonable answers" make the child "lose interest in the problem." This is not astounding, because "the main thing is to make the child understand that sexuality is a natural thing, an indispensable part of life, neither nice nor ugly, but simply natural."

Clearly, we have here a kind of sexual enlightenment which completely disregards the fact that sexual life is love life and the deepest and strongest source of pleasure and happiness. It is the kind of sexual enlightenment which is called "objective enlightenment." The children are expected to and are made to "lose interest" in sexual life which is shown to be "neither nice nor ugly," not the most beautiful thing on earth, no, "simply natural."

A section on bad words is very good: "The fact is, no prohibition will keep children from swearing, once the urge for it is created."

Chapter VI is called, "The Child Learns from Experience," and deals, mostly in a very general way, with various factors in the child's development up to and including puberty. The author says quite correctly: "The worst kinds of admonition are those that in a broad way exhort the children to live up to the parents' ideals, to be industrious, modest, obedient, cleanly, etc." But then she goes on to say,

"Nevertheless, there are certain kinds of admonition that are necessary, particularly with small children. They are all the small reminders of things which the child as yet cannot remember, but these reminders, such as to close the door, to dry off their feet, wash their hands, to brush their teeth . . ."

The author is opposed to bodily punishment, but does not quite dare take up the fight against it. She knows the real danger: "The child, since it knows that it *must* love father and mother, will be ashamed of its anger and unfriendly feelings and will try to repress them." Nevertheless, the author nowhere protests against this "must" which she herself italicizes.

The author knows that "the child very well understands that the adults can get out of equilibrium." Nevertheless, this equilibrium remains in the dark throughout the book. The adults' temperament and structure and their influence on the child are nowhere mentioned. She believes that the baby's "life situation is satisfactory because things and people come to it in its bed or carriage and give it what it requires." Exactly, what it requires, not what it wants. She realizes the harmfulness of "overprotection on the part of apprehensive mothers," of "impractical furniture, bric-a-brac, etc.," and of the demand for obedience. True, she considers a spite reaction normal, but only if it does not last beyond a certain length of time. One should "pay as little attention as possible to bad behavior" and "occasionally it may be necessary to isolate the child, but this should be done in a quiet, objective manner."

Again and again, we find this "quiet, objective" suppression of "bad behavior." This leads, in fact, to an absence of conflict, to a condition where, as it were, the child is forced to cooperate voluntarily.

In the parts concerning older children there is quite a bit of good advice, but it is remarkable that a very important observation is not mentioned: the frequent loss of warm, spontaneous contact and its being replaced by a superficial, insincere pseudo-contact. The author also performs the not infrequent miracle of discussing puberty without mentioning that it has anything to do with sexuality beyond that "it has to do with the development of the sex glands to maturity."

Then follows a very telling example of the author as educational counselor, in the form of an analysis of the situation of a child 15 months old. This child has a tendency to get hold of everything possible. To the parents' question as to what they should do, the author answers: "Logically, there are the following possibilities of avoiding unnecessary conflicts . . ." and mentions the following: 1) To arrange the home in such a manner that the child cannot get at the things it should not get hold of, and give it plenty of things to keep busy with. 2) To put the child into the playpen every time it goes after something which is prohibited. 3) To give it "a slight but determined slap over the fingers if it reaches for the things that are forbidden." These three possibilities are considered equally good and nothing indicates that the author would have any objections if the mother chose the last-mentioned, that of the "training-slap" as she called it elsewhere.

The next chapter deals with "Children's Defects and Parents' Ideals" and shows a positive tendency: one should not force children to be industrious, truthful, modest, etc. Nevertheless, one feels that the whole thing is so vague, not only in the way it is expressed but also conceived, that it leads nowhere. The pleasure principle, for example, is formulated thus: "The urge to avoid discomforts and to seek comfort is the basic motivation in any living organism." As if it were just a matter of avoiding "discomforts," not all the life-negative things which ruin the

child—and humanity. It is in accord with this that the author recommends a "family meeting" in which things are thrashed out in a "quiet, objective way." Such meetings would undoubtedly be harmful most of the time, certainly if the real conflicts ever should come up, because they would either be enormous or be drowned in what in this book is called reason. That is to say, throughout the book, ideals and morality are contrasted to reason. The conclusion is evident everywhere: not ideals, but reason. The right thing would be: not ideals that are forced upon the child from the outside, not ideals that are at variance with reason; but only ideals which grow from inside, which are in harmony with the whole individual, and with that, also with its reason. There is hardly any demand or prohibition in education which is not being justified by reason. Only, this is most frequently a tolerating or even a life-negative kind of reason, and not a life-affirmative one.

The following statement may illustrate the author's concept of reason: "Now, the desire to procure as many of the goods of this world as possible, be it cake, praise, recognition or sympathy, is a quite natural and general human desire." No, indeed. Fortunately, the natural desire is to procure as much as one needs, and at the same time to ask others what they need. What the author considers natural is found only in the poor fellows—as numerous as they may be—who are never satisfied, who never can get enough, in whom the feeling of having enough has been replaced by an urge to amass things.

The last chapters I shall review only briefly because they do not bring anything basically new. In the chapter on fear, the only sexual factors mentioned are the child's sexual interest and curiosity. But of the child's sexual activities and their prohibition there is not one word.

One chapter deals with the school child and its parents. It is written entirely from the point of view of the schoolteacher; thus, there is hardly a critical word concerning the school, and many things are presented upside down: "The parents are the child's first teachers. They teach it, for example, every time they show it how it should eat, greet some one, how it should dress. They also teach by their whole behavior and example. The child's next teachers are its playmates . . ." As will be seen, the author considers life a school, while in reality one might say that the school is a—frequently very poor—substitute for life. The author states that "doubtless, the reason behind the children's fear of examinations is the parents' apprehensiveness, nervousness and fear." Some of us think that the school is not entirely blameless here. On the same page is a passage which, from a psychological point of view, is almost incredible: "For a healthy, well-balanced child it is both healthy and fun to concentrate on a task, even if that task is called examination and even if there is sort of a tradition that it is something to be afraid of."

In contrast, here are two quotations from Neill who treats the problem of examinations very extensively:

> "Exams very often have a bad effect on children. The dull child acquires an inferiority that life will find it difficult to rid him of, while the bright child may get a bee in his bonnet about his prowess."
>
> "I have no objection to voluntary exams in the school, but I cannot tolerate the idea of compulsion. The exam is the sequel to the over-evaluation of the school subject, but no good teacher judges his pupils by their aptitude for or progress in subjects: his standard is character and behaviour, qualities that cannot be and should not be measured by examinations. Exams are popular for the simple reason that they are easy methods of discovering what isn't worth discovering."

In a few words, the author takes a stand

with regard to Freud and Adler. As to Freud, this is done in the usual fashion: without a real understanding but with deep respect, and avoiding the central point, the theory of sex, because, "in this book we take the point of view that inhibitions of curiosity, activity and the urge for recognition can have as serious consequences for psychic health as inhibitions of the need for love and of sexuality." How one can manage to misinterpret Freud in such a superficial manner—as if these inhibitions were left out of consideration in his theory—I have never been able to understand.

Throughout the book, but particularly in the chapter on the school, mention is made of the development of children as social beings. All these statements presume that the average individual, school child or adult, is really social. There is no inkling of the fact that this sociality may be—and usually is—only an apparent one. The author cannot possibly be ignorant of the sexual and destructive chaos which practically always is hidden behind this polished surface of superficial sociality. After all, it is this chaos which creates all the inhibitions, which makes most seemingly healthy individuals incapable of really getting anything out of life, incapable of realizing more than a fraction of their potentialities, abilities and possibilities for happiness, and therefore thwarted in their work as well as in their personal lives.

It is from this point of view that the book has to be evaluated. It is entitled, "The Healthy Child," but it does not make the slightest attempt to distinguish between real and apparent health. If the author had contented herself with publishing a collection of good advice for educators, the result would doubtless have been highly valuable. But she has written about "the healthy child" from the point of view of its "social and biological needs." This without any real understanding of either biology or sociology.

I have given a great many quotations in order to show the author's style. When I read the book through the first time, I was inclined to believe that on the whole it was positive. This only shows the author's ability to write in such a manner as to please everybody. One really has to have a very definite standpoint of one's own to be able to see how over-tolerant and indefinite the author is. Practically everyone will find his point of view represented in the book. It seems that she herself has become a past master in the art of avoiding controversy. If one asks oneself, therefore, the decisive question, How do individuals turn out if brought up according to the principles laid down in this book, one can only say: they become balanced and attain a certain degree of independence. But what will be hidden behind these surface phenomena? No doubt, it may be any one of a thousand things. Only, there is no reason to believe that it will be freedom and health.

In conclusion, I want to emphasize again that the extremely important chapter on play is splendid; considering, in addition, the many pieces of good advice, the *very critical* reader can learn a good deal from the book.

PAUL MARTIN

NOTES

ERRATUM

Page 42, line 6, in vol. 2, number 1 (April 1943): read *"300x"* instead of "3000x".

PARTY-POLITICAL AND SCIENTIFIC CONCEPT OF FASCISM

Gunnar Leistikow, the author of the article, "The Fascist newspaper campaign in Norway," *This Journal* 1, 1942, 266-273, objects to several editorial changes made in this article. Specifically, Mr. Leistikow states:

"The use of the term 'fascist' in another, much broader sense than the usual, in connection with the campaign in Norway, demands an explanation of the term, because readers who are not acquainted with this particular use of the word will feel bewildered by seeing it used about a campaign mainly led in a Socialist paper. But such an explanation is not given. I personally do not think that it is a lucky choice to use the term 'fascist' in another sense than the current—because it can be misunderstood—and would certainly not have used it myself."

Editor's comment: This is an extremely important point. It is not a matter of a word and its use in one sense or another, but a matter of a fundamentally *different concept of fascism*. The sex-economic concept of fascism, as developed by Reich in his book, DIE MASSENPSYCHOLOGIE DES FASCHISMUS, and since its publication ten years ago confirmed by developments all over the world, is familiar to most of our readers. It is part and parcel of this concept that *fascism has nothing to do with party membership, nationality or class*. It is a specific *mentality*, a specific attitude toward life, love, work, knowledge, freedom, discipline, etc. Therefore, it does not matter whether this mentality is manifested in a Nazi paper, in a "Socialist" paper or a "scientific" article. It does not matter whether it is manifested by a member of the Nazi party, or by a member of the Republican party or Democratic or Communist party; it is the same mentality. *The Nazis did not create the fascist mentality; the fascist mentality created them.*

Not to understand this means not to understand fascism. It is, at this time, one of the most tragic misunderstandings. For if by fascism we mean the fascist Führers and their followers alone, we will delude ourselves into believing that we have won the war against fascism when we have won the war against the fascist leaders and their war machine. This is one of the most dangerous delusions. Fascism, as a mentality, is an international phenomenon. How is it possible that in this country politicians in high places can get re-elected in spite of the fact that it is public knowledge that they have actively aided notorious Nazi propagandists? How is it possible that other politicians in high places come publicly to the aid of indicted seditionists? And how is it possible that a great majority of people still do not recognize the fact that these people *are* fascists, no matter to what party they may or may not belong? There can be only one answer: the fascist mentality is widespread, a mentality which Reich, rightly, termed the *"emotional pest."*

It is in this sense that the word "fascist" was used in the title of Mr. Leistikow's article. As said before, the *current* use of the word is erroneous and dangerously misleading. If one uses such a word in its *correct* sense, it not only can be misunderstood, it is bound to be misunderstood by many people. But this is no reason for not using it in the correct sense. On the contrary, one is duty bound to use it in the correct sense because only then will read-

ers gradually grasp its correct meaning. In the long run, one will be better understood if one is not afraid of being misunderstood.

Mr. Leistikow not only read the MASSENPSYCHOLOGIE DES FASCHISMUS almost ten years ago, but wrote about it enthusiastically in various places. If today, after developments have further proved the correctness of the sex-economic concept of fascism, he argues against it by referring to the "current" concept, his motives cannot be objective. That is, his argument cannot stem from the motive of comprehending the fascist mentality *better* than sex-economy does. The continued adherence to an outmoded, narrow and erroneous concept of fascism means adhering to methods of thinking which have proven themselves incapable of comprehending and mastering the fascist pestilence. The orientation of such thinking is *not scientific* but *party-political*. It has nothing to do with the sex-economic psychology of structure and serves no rational purpose.

Mr. Leistikow states further:

"In my original MS I said *as part of the text* in connection with the attacks of Scharffenberg: 'Scharffenberg has during the German occupation of his country taken an extraordinarily courageous stand against the invader and by doing so acquired a well-earned reputation of a national hero . . .' In the printed article this has been taken out of the text and put into a footnote . . ."

Editor's comment: We are not concerned here with Scharffenberg's personality, nor does what he did or did not do at the time of the Nazi invasion change in any way the facts of the Norwegian campaign against sex-economy and bion research. The fact that Scharffenberg exposed himself to the Gestapo is beside the point. Reich, for example, has exposed himself hundreds of times to the Gestapo and similar agencies, but he never would have thought of using this as an argument. The point is, as is obvious from Mr. Leistikow's own description of Scharffenberg's campaign, that he used the very techniques of the fascist pestilence: distortion, lies and calumny; that, in other words, he was the tool—even though unconsciously—of the fascist pestilence. If the Norwegian campaign had been nothing but a personal feud between Reich and some of his scientific adversaries, it would not even be worth mentioning. When we write about it, it is precisely because the campaign was nothing but a manifestation of the fascist pestilence.

Mr. Leistikow states further:

"On page 272 the Norwegian newspaper 'Tidens Tegn' is called '*fascist* Tidens Tegn' where my manuscript has 'the influential liberal paper 'Tidens Tegn'. I do not see any justification for this alteration which conveys the wrong impression that 'Tidens Tegn' was a *Nazi* paper . . . I said some few lines before that: 'Even respectable papers as 'Morgenbladet' and 'Tidens Tegn' made him an aim of ridiculing attacks . . .' The word 'respectable' was deleted . . ." (italics the Editor's).

Editor's comment: Again, no matter whether a paper is "liberal," "socialist" or whatnot, if it expresses fascist views, it is fascist. The word "respectable" was left out because in itself it means nothing. All depends on *by whom* the paper is respected. As for "Tidens Tegn," this paper had a well-earned reputation as a fascist paper. During the campaign, it published a scurrilous caricature of Reich with an antisemitic implication. Antisemitism means fascism. Not to know this means understanding neither fascism nor antisemitism.—T.P.W.

ON DEFAMATIONS

From abroad comes word that several people are trying to fight orgone biophysics by way of personal defamation. In such cases, we should like to ask co-workers and readers to let us have the complete *facts* (not just vague rumors). Such defamations are either neurotic gossip or *intentional malice*. There are several *former* co-workers, that is, people who took part in the early development of sex-economy in Austria and Germany, who could not withstand the rigorous requirements of the work and who, instead of withdrawing quietly from the work, developed a bad conscience and took recourse to the technique of defamation. The problem of malicious defamation by biopathic individuals will be presented elsewhere from a psychiatric point of view. At this time, we wish to ask our readers and co-workers *not to react personally* to such incidents. True, it will not do simply to ignore such attempts at defamation, though that may be what one would prefer to do. For they have proven very dangerous on many occasions. On the other hand, we cannot retaliate with law suits or with defamation of the defamers. If one is to remain objective, there are only the following possibilities:

a) to put straight consistently all false statements;

b) to disclose scientifically the technique of irrational defamation; and

c) to keep an eye constantly on the sources of such attempts at defamation. We are preparing for publication a critical summary of the various rumors that have been set afloat about different sex-economists. If these defamations continue, we shall be forced to publish the names of the defamers together with the rumors which they circulate.

MISCELLANEOUS QUESTIONS

1. A correspondent suggests that we indicate the profession or specialty of our authors and, if political conditions allow, the country in which they work. In turn, we would like to ask our correspondents to give their *profession*, age and if possible the *organization* to which they belong. This would vastly facilitate the evaluation of their communications and the correct answering of their questions.

2. A correspondent from abroad asks in which manner the findings of orgone physics could be best "popularized" and "propagated." To this we would say: As long as the popularization of our findings does not dilute the facts, it is only welcome. But we must warn against diluting the findings and compromising with the facts in order to gain popular acclaim. The popularization of facts of natural science should not descend to the level of ignorance; on the contrary, it should attempt to bring the so-called lay world to the level of thinking in terms of natural science. While the techniques and experimental procedures may be complex, the findings and connections are usually so simple and so much in accord with the actual experience of people who are not all too neurotic that correct popularization without dilution of the facts is entirely feasible.

"Propagating," however, is a different story altogether. We are not a political party or an ideological group which would have to "propagate" its ideas. Experience shows that in the fields of natural science and mental hygiene, the best kind of propaganda is *exemplary work*. It is only a fruitless waste of time and labor to try to convince affectively blocked and therefore intellectually inhibited doubters and opponents, be they professional or lay people. The correctness of our biophysical findings, especially of our sex-economic views and practice, must prove itself in practical life in such a manner that professional and lay people come to us of their own accord. What is then necessary is not "propaganda" but *intelligent guidance of the beginners in our field.*

3. A reader asks into which languages sex-economic works have been translated thus far. The following—most or all of

which are out of print at this time—were translated from the original German:

Die Funktion des Orgasmus: Scandinavian, English (excerpt);

Die Sexualität im Kulturkampf: Dutch, French and Spanish;

Dialektischer Materialismus und Psychoanalyse: Russian, Serbian;

Die Massenpsychologie des Faschismus: French (extensive excerpt); an English, revised edition (3rd German edition) is in preparation;

Der sexuelle Kampf der Jugend: Czech, Hungarian.

4. Some readers of the reports on the bion experiments have expressed surprise about the statement made by Dr. Kreyberg in Norwegian newspapers in 1938 to the effect that Dr. Bonnet of the French Academy of Science had carried out control experiments and had been unable to confirm Dr. Reich's findings.

We do not know Dr. Kreyberg's authority for this statement. However, the files of the Institute contain a handwritten letter from Dr. Bonnet in which he states explicitly that *he never carried out any bion experiments since he did not know the technique.* He adds that in the bion preparations made by Dr. Du Teil he found "air bacilli." This finding is explained by the fact that in sterile bion preparations one finds, besides PA and T bions, also bacilli which originate from the *degeneration* of these bions. These bacilli are like others which one obtains through air infection. Microscopic observation shows that rot bacteria result from division as well as from disintegration of organic matter. Bonnet's statement, then, does not represent a disproof of the bion experiment; it merely states the presence of forms which one *also finds in the air.*

The "air germ theory" is no valid argument against the development of organisms from bions which do not exist "in the air." The process of the natural organization of primitive organisms takes place in nature in the same manner as in the laboratory experiment. Moreover, as to any and all "on principle" objections to the bion theory, the following is to be said:

a) the *existence* of the orgone energy, which is visible and measurable, proves in itself the correctness of those bion experiments which led to the discovery of the orgone;

b) the bion experiments resulted in previously unknown forms which cannot be obtained from the air.

Free Upbringing and Fitness for War

The front page of *The Boston Post* of August 12, 1943, carried the following item:

> *Too many in Draft unfit. Physically fine but Not Mentally Adjusted.* Memphis, Tenn., Aug. 11 (AP). Men who as children were allowed much freedom and self-expression are no good as soldiers and are the first to crack under strain, Major General Norman T. Kirk, surgeon-general of the army, said here today.
>
> In an interview with the *Press Scimitar,* Kirk blamed the lack of improvement on the upbringing of children in the modern schools of thinking.
>
> "We are running into the same problem that General Pershing ran into in the last war in that we have too many men physically fit to fight, but not mentally fit," Kirk said.

The dilemma contained in the statement of the Surgeon General is indeed a difficult one. The standpoint of the Surgeon General is understandable: His task is that of procuring soldiers for the army. In his present-day military function, his task is not that of safeguarding a human structure which is capable of freedom. His finding that people who were brought up freely are, for that very reason, the poorer soldiers than people who were brought up in a mechanistic, authoritarian manner, and thus acquired a rigid armor, is entirely correct. It is for this reason that the Japanese is the ideal type of the soldier who sacrifices himself automatically, without thinking.

The second statement, however, that people who were brought up freely are also the first to crack under strain, seems incorrect. It all depends on *the kind* of strain. We admit—and are glad to admit—that people structured for freedom poorly tolerate purely mechanical processes in which their own thinking and judgment is excluded. On the other hand, we do not believe that such people are less capable of standing strain than armored individuals, provided their activity is rational and positive. We do not believe that neurotically armored people, that is, automatons, can solve *alive* tasks in the fight for freedom. It is true that people who are structured for freedom and for self-expression have a difficult time in a war which must be conducted essentially along mechanistic lines. On the other hand, there is no doubt that under different conditions, that is, under conditions of general freedom, the individuals structured for freedom would be the better soldiers, and not the armored individuals.

The statement by the Surgeon General, as presented in this newspaper item, is *extremely dangerous.* For it leads automatically to the conclusion that the education of children to freedom should be given up because it produces poor soldiers. *But waging wars is not the natural goal of education,* and soldiering is not a profession of choice but of necessity. That is, education should *not* be adapted to the war, as this newspaper item implies. On the contrary: *the war should be fully made a war for freedom, and should, therefore, be adapted to the education for freedom.* That society which would draw the conclusion that education should be authoritarian and mechanistic in order to enable it to wage war *more successfully* will not only actually lose the war; it will, in addition, create new wars and *will create precisely that which it set out to fight in the war.*

One should think that persons in leading positions would weigh their statements carefully when they come up against the dilemma of freedom and peace on the one hand and warfare on the other. The dilemma will have to be solved in such a manner *that the human structure which is capable of freedom is safeguarded,* and not in such a manner that—in the "war for freedom"—it is *permanently ruined.*

Abolition of Co-education in Soviet Russia

The *New York Times* of August 5, 1943 carried the following item by Alexander Werth:

> MOSCOW, Aug. 4.—Coeducation in the Soviet Union is gradually being abolished, not only in the secondary schools but also at the elementary grade level. The move began last winter in Moscow.
>
> In the coming school year, beginning with 8-year-olds, boys and girls will go to separate schools. Articles in the press on this reform, written by education specialists, are interesting.
>
> The articles point out with great emphasis that this change does not entail any departure from the principle of sex equality, which is one of the most deeply cherished principles of the Soviet regime. They all go on to argue that experience with coeducation has shown that there are physical and psychological objections, notably the indisputable fact that girls develop more rapidly mentally and physically between 11 and 14, without a corresponding development in boys. Boys, on the other hand, experience their best development between 14 and 17, precisely the period when girls make relatively little progress. Mixed classes, therefore, are regarded as resulting in an inconsistency because the rate of mental de-

velopment of boys and girls of the same age do not coincide . . .

We can but hope that American and future European progressive educators will not point to a "revolutionary Russia" when they evade the difficulties of adolescent education with the contention that girls and boys, because of "biological differences in physical and mental development" cannot be brought up together. If this report is true, Russian education has sunk back to a level which even before the first world war in 1914 was under heavy attack in the "bourgeois" democracies. The contention that girls and boys cannot be brought up together because of differences in physical and mental development has no basis in fact. There are no inherent intellectual differences between the sexes. Individual differences, when they exist, are due to differences in the individual history, to factors which apply for both sexes alike. Pointing to the famous hereditary differences is always the same thing: an alibi for moralism, an unpardonable excuse.

To the well-trained sex-economist, it was clear as far back as the 'twenties that the Soviet Union did not comprehend the biosexual revolution which had broken out together with the economic revolution. One could foresee even then that the sex-economic social gains would be given up again, bit by bit. The abolition of co-education, an inherent part of any genuinely democratic education, will inevitably increase the perversions and neuroses and make them a still more unsolvable problem. Every progressive educator who reads this bit of news knows that what has happened is this: Co-education in Russia set the problem of the sexual relationships between adolescent boys and girls into sharp focus. Confronted with this problem, the Soviet-Russian officials of education did not know what to do. The abolition of co-education was the *easiest* way out of the problem. It remains to be seen for how long its evasion has postponed the solution of the problem another time.

NOTICE FROM THE ORGONE INSTITUTE REGARDING ORGONE ACCUMULATORS

In recent months, there have been recurring inquiries about the mode of construction of orgone accumulators. In each case, the correspondent wished to build an accumulator himself or have it built elsewhere. In each case, we had to refuse this request. This refusal may lead to misunderstandings. It might be objected that there is no reason why the construction of orgone accumulators outside of the workshops of the Orgone Institute should not be permitted; that, after all, the construction was "so simple": nothing was needed but six walls, consisting of organic material on the outside and metallic material on the inside. Why, then, make things so complicated and send accumulators, say, from Maine to California, when they could easily be built right there?

These objections shall be answered in the following. This is all the more indicated in that the emotional pest may easily get hold of the matter and may spread the rumor that the centralization of the construction and distribution of the accumulators serves only the profit purposes of the Institute members.

The refusal to let people build orgone accumulators outside of the Orgone Institute has the following sound reasons:

1. True, an orgone accumulator looks very simple; it consists, in fact, of nothing but six walls of organic and metallic material. Nevertheless, it is far from being a simple cabinet. The biological effect depends, among other things, on the kind of materials used, on their arrangement, and on the dimensions of the cabinet relative to the size of the user. These are problems which are still in an experimental stage. For this reason, it is imperative that the effects be standardized as well as possible. The further development of the accumulator (increased concentration, etc.) must be in the hands of a central body. If accumulators were being built at hundreds of different places outside of the Institute, by private individuals and hospitals, chaos would soon result. A scientific recording of the effects would be impossible. In the case of ineffective accumulators, orgone research would be blamed without the possibility of correction. The interest of the further development of orgone therapy requires that every construction detail be exactly registered in the workshops of the Institute.

In addition, "wild" construction of accumulators would inevitably invite profiteering, regardless of the best intentions of well-meaning individuals and institutions. Soon, it would be impossible to tell who would be building accumulators for therapeutic purposes without profit, and who would be building them for profit. The Institute is in no position to create a supervising agency on a national or international scale for the protection of its patent rights.

2. These dangers would in themselves be sufficient reason for not permitting private construction of accumulators. But there is still another, equally important consideration. "Wild" building of accumulators, even if profit were excluded, would be like indiscriminate cutting down of trees in a forest. True, there is orgone in the atmosphere and the soil in infinite amounts. But the uses to which the atmospheric orgone has been put so far are only a beginning. Nobody knows or can know the biological and technical possibilities which remain as yet hidden. One cannot, without doing great harm, indiscriminately cut down trees, no matter how many there are, without seeing to it that the forest keeps growing. In terms of orgone consumption, this means the following: Every orgone accumulator has, in addition to its special biotherapeutic function, another, equally important function: that of safeguarding the further development of orgone research and the discovery of still undisclosed applications of the biological orgone energy. This is a *strictly economic* question. Every orgone accumulator must bring in a certain amount of money—small as it may be—to the Orgone Research Fund for the maintenance and the development of the research work. In other words, every consumer, be it a private individual, a physician, teacher or a hospital, has an interest in the *development* of orgone research, whether he knows it or not. To build an orgone accumulator, to use it therapeutically, even without profit, and not to give the future of the orgone research any thought, would be the same as the indiscriminate cutting down of trees. The Orgone Institute holds that all those are responsible for the further development of the orgone research who have the usufruct of those orgone applications which have already been developed. This responsibility cannot be carried by Wilhelm Reich alone.

In this connection, a question which keeps coming up shall be answered: *How does one obtain an orgone accumulator?*

1. A request for an orgone accumulator should be addressed (*not* to Dr. Reich, but) to the ORGONE INSTITUTE LABORATORIES, 99-06 Stafford Avenue, Forest Hills, New York.

2. In the case of disease, the exact name and address of the patient should be stated, together with the name and address of the physician in charge. A detailed case history, if possible by the physician in charge, should be submitted. The Orgone and Cancer Research Laboratory will then decide whether an orgone accumulator should be sent or not. If the patient lives near New York or (in summer) near Orgonon, Maine, the laboratory will carry out the necessary biological tests which make it possible to check on the orgone effects. If the patient does not live near

the laboratory, he can, nevertheless, obtain an accumulator. Since the orgone is absolutely harmless, there is no danger in its use. Its effectiveness depends on the nature and the stage of the disease.

3. Physicians, teachers or research workers may obtain accumulators for experimental purposes. In such cases, it is in the interest of the individual experimenter as well as in the interest of the research work that constant contact with the Orgone Institute be maintained and that an exact record of all observations be submitted. Only in this way can failures due to erroneous experimental procedures be eliminated.

4. a) Every consumer must sign an *agreement* as follows:

Main Office:
99-06 Stafford Avenue
Forest Hills, New York

Workshops: Oquossoc, Maine
Manager: H. O. Templeton

ORGONON

Orgone Institute Laboratories
International Orgone Workers and Consumers Association

Agreement: .....

Country: .....

Accumulator: .....

The undersigned consuming member of the Association agrees to the following regulations concerning the distribution and use of the orgone accumulators:

1. The consumer pays a contribution of $..... to the ORGONE RESEARCH FUND for ..... months' use in advance.

2. The orgone accumulator is and remains the property of the Orgone Institute Laboratories. It must be returned to the Orgone Institute Laboratories after the period of use specified above. Any damage to the orgone accumulator will be paid by the consumer.

3. The delivery of the orgone accumulator to and from the consumer is paid by same.

4. The orgone accumulator may not be lent or leased for profit and may not be sold.

5. The member may let others use the orgone accumulator without payment. Such other users may, however, share his contribution to the ORGONE RESEARCH FUND.

6. The consumer will notify the Orgone Institute Laboratories in case the fact comes to his knowledge that anyone is building orgone accumulators (Pat. Appl. No. 377,277) without authorization of the Orgone Institute Laboratories and for profit purposes.

7. People in need of orgone therapy who establish sufficient proof that they cannot pay the regular contribution may obtain the accumulator for a lesser amount or free of charge.

8. Contributions to the ORGONE RESEARCH FUND serve to defray the expense of manufacturing the orgone accumulators, the maintenance of the workers in the field of orgone research, and to secure the further development of the entire research work.

9. The consumer recognizes that the Orgone Institute Laboratories with their affiliates are a non-profit, non-political, work-democratic institution, established and maintained as a public utility for human welfare.

Date ..... Membership card No. ..... Signature .....

Address: .....

The contribution to the Orgone Research Fund amounts at present to $10.00 per month for a plain accumulator. For every additional wall layer there is a charge of $20.00 as a contribution to the costs of manufacture; this may be paid in 10 monthly installments.

b) In the case of patients, a responsible relative must sign an *affidavit* to the effect that he acknowledges that any complications which may develop during the use of the accumulator (such as paralysis due to cancer biopathy, abscesses, pneumonia; death) cannot be ascribed to the use of the orgone accumulator.

The distribution of orgone accumulators *outside of the United States* cannot be organized until after the war.

WARNING AGAINST THE MISINTERPRETATION OF "SEXUAL HEALTH"

Several experiences prompt us to make the following statement:

It happens again and again that biopathic individuals who lack the feeling for the difference between *natural love* and *sexual activity motivated by secondary drives*—a distinction which we have emphatically set forth—confuse "sexual health" with sexual libertinism. It has to be said again and again that sex-economy has nothing to do with the propagation of a way of living which consists in the libertine enjoyment of socially irresponsible pleasures. It is a characteristic of sexually enslaved people that they lose their bearings and engage in antisocial sexual activities as soon as some authority loosens the fetters of sexual suppression. The result is that such people go on a sexual rampage, as it were; finally, they say, they can "live out" their sexuality.

Our Institute advocates the gratification of a *healthy* sexuality and not of a sick sexuality which is characterized by lack of seriousness, by lasciviousness and by the lack of the readiness to take full responsibility for one's happiness in love. It is due to present-day education and social conditions that freedom is apt to be grossly abused. Those who have grasped the significance and the earnestness of sex-economic mental hygiene will not only not commit such abuse but will protect our hard work on the human structure against it.

We ask all workers in the field of sex-economy to keep in sharp focus the differentiation of natural happiness in love on the one hand and sexual libertinism on the other, and to take the correct measures, medical and pedagogical, against the living out of secondary, pathological, sexual drives. The organized emotional pest only waits for the chance of showing that we only talk of natural happiness in love but that we actually, as the bearers of the emotional pest would like to have it, "propagate immorality."

The International Institute for Sex-economy and Orgone-Research

EXCERPTS FROM

A. S. NEILL'S "THE PROBLEM TEACHER"

Editor's note: *This continues the excerpts published in vol. 1, 1942, pp. 180-184 and pp. 282-288.*

THE WOMAN TEACHER

A good woman teacher is a pearl of great price, but a bad one is an abomination unto the Lord of Education—whoever he may be. I have a very clear picture in my mind of the bad woman teacher. Her sharp eye roves round the room glaringly. She constantly fusses about trifles. If she is allowed to, she straps a lot, boxes ears, raps over the knuckles with a ruler, shakes little devils into submission. But nine cases out of ten the poor woman is only acting as a sex-starved woman will act, and the cure for this type of teacher is manifestly a love life. Beneath the fuss and fury one always finds the lovable personality, one that softens easily to sympathy and understanding.

The shrew is really not so dangerous to children as another type of woman teacher is, the type that rules with a quiet authority. I call her the Higher Life type. She is never ruffled: her voice is never raised. Her whole being demands from the children perfect honesty, perfect obedience, perfect attention. Girls often worship her. Often she flourishes in the hothouse of a girls' boarding school. She has all the characteristics of Colonel Blimp, barring his language. She is responsible for thousands of upper and middle-class girls who go out into the world with limited class outlook, and an almost complete ignorance of everything that matters in life. She is the super-producer of the genus lady. She is nearly always a virgin.

That she is a sincere woman there is no doubt, but it is the sincerity that is attached to limitation that can be so dangerous. Her danger lies in her power to give girls a false culture, a culture that glosses over valuable things . . . What do they know of birth and sex and death, of their real feelings about family and school? How conscious are they of themselves and the world? What are their real loyalties as opposed to the loyalties they have got from their teachers? One of my girls left Summerhill and was sent to a girls' school.

"How was it?" I asked.

"Oh," she said with a chuckle, "I had a good time. You see I was the only one who knew about babies and how they were made, and I spent my time as a sort of underground teacher telling them all about it. Lord, they were an ignorant crowd."

"So you corrupted the poor dears?" I said.

"Not me. I got fed up with their questions, but they wouldn't leave me alone. Sex was the only thing they were interested in."

The poison of the Higher Life woman teacher is much more subtle than that of the shrew. The shrew is utilitarian, but the other is moral. To strap a child for bad spelling is pretty dangerous, but not nearly so dangerous as to deprive a girl of experience and knowledge of vital forces in life.

Behind the Higher Life teaching in girls' school lies the belief in the sacredness of virginity. The very fact that a girls' school is a girls' school, and not a co-educational school, proves that the chief function of segregation is to prevent the loss of virginity. It can have no other purpose, for life is co-educational. It fulfils its function well, but at a cost that is too high. To preserve virginity at the cost of giving girls a conscious or unconscious homosexuality does not seem to be wise or expedient, and that is what happens under segregation. The bad teacher with her Higher Life may not know it, but she is drawing to herself sex emotions that should naturally go to the opposite sex. Pashes in girls' school are very frequent. It might be found that much frigidity in wives dates from the apparently sexless days at school. A system that puts the education of girls in the hands of a body of women who have no sex life is a mad one. It affords too much opportunity for jealousy. The homosexual woman does not want her girls to go on to heterosexuality, and I do not mean the consciously homosexual woman. She has her own outlet for sex: much more dangerous is the woman who is unconsciously homosexual, the woman who would be genuinely shocked at the mention of the word.

The heterosexual woman who has no outlet for her sex is almost bound to have a jealous attitude to her girls. Many mothers have it to their daughters, some of them being conscious of it.

It cannot be too often emphasized that the child's attitude to a woman teacher is governed by her attitude to her mother. That attitude is always a mixed one, with love and hate alternating. The girl's natural love object is the father, and in a girls' school the father factor is absent. As a result the father emotion of a girl may become attached to one of the masculine women teachers, possibly ruining the girl's emotional life for ever . . . The only real solution is to make every school co-educational in pupils and staff, and I mean real co-education, not the half and half co-education so often seen, where the boys and girls have a separate life, only meeting in class or in games. The arguments against co-education are always evasive ones . . . boys and girls have different interests, different rates of progression in study, and so on. The basic truth is never faced, namely that co-education might lead to their sleeping together. The old do not want the young to have the greatest of all pleasures. Here again the truth is not faced . . . they might have children, it would lead to moral chaos, a sex life would dissipate the energy that should go into lessons:—all rationalizations covering the fear of the old that the young will have what they have failed to have themselves—an unguilty pleasure in sex. No wonder that my ex-pupil found a whole girls' school interested so completely in sex.

I am not trying to prove that sex is everything, that it alone matters. I am trying to say that so long as it is ignored and suppressed we shall have an education that is leaving out one of the main instincts. I am trying to show that a sane education would prefer a liberal education in essentials to a moral code that robs woman of a natural pleasure and gives to girls an unnatural upbringing. Every woman has a right to a love life and every girl the right to a natural outlet for her sexual emotion.

The State teacher in any kind of school has a social life outside the school, and in the week-ends is free to live her own life. She has thus a better chance of remaining sane than her boarding school sister has. And, apart from sex altogether, she has less chance of doing harm to youth. She has to spend so much time on school subjects that she has not the opportunity to lead the children to "higher" things.

Enthusiasm about the Multiplication Table is not so dangerous as enthusiasm about being a lady or being an upper class person. It is a just criticism to say that our State schools leave out many essential things. The boarding schools don't leave them out: they bring them in and convert them into empty nothings: they make religion a habit, behaviour a convention, sex a fearsome thing, culture a staging of *Midsummer Night's Dream*.

The State schoolmarm has her limitations but she does not aim at raising her pupils to conventional culture. She may be living a lie, but she is not trying specially to produce children who will adopt a lying life as the right thing. Her Three R's are never so deadly as the seven deadly virtues of the boarding school.

The whole Public School system aims at making boys men, and therefore it deprives a boy of all female contact and influence. Public School boys have often confessed to me that they dreaded their mothers might kiss them in public when they visited the school, or call them by their Christian names. Such a system may produce men who will fit into imperialistic conquest, excellent empire builders, statesmen of a dichard type: it cannot produce balanced men who are both weak stud strong.

It is the equivalent element to the Public School tradition that is so hostile to woman's influence with boys in the State schools. Psychologically it is the Fascist element, for the similarity between the two philosophies is patent: the German relegation of women to the three K's—*Kirche, Küche,* and *Kinder* is the Teutonic version of the masculine teacher's distrust of the power of women.

Our schools need all the women teachers they can get, but they need the right kind of woman, not she who identifies herself with men, and strives to follow their ideals and examples.

THE TEACHER AND RELIGION

The teacher should flatly refuse to teach religion. It isn't his job and in most cases he considers this part of the day's work a bore. He has the uneasy feeling that he is being made to do the work of another profession, one that has less to do than his own. In the majority of cases the teacher is conscious of the fact that he himself is not religious. For one reason or another there are very few true believers today: church-goers there are, especially in small towns and villages where the teacher goes to church because he fears the judgment of the local opinion.

We have one fatal limitation in talking or writing about religion . . . our early training gave us a complex about it: gave us an emotional attitude that precludes logical examination and criticism. No one who has heard church bells for a life-time can be free about religion. I am free intellectually but I am not free emotionally: I know that when I hear church bells, for they arouse in me a queer kind of sad irritation. The new generation that has never been taught religion is free from this complex. Summerhill children have no feeling about churches and parsons and prayers. One adolescent lad was heard to regret the absence of a Bible education, his reason being that people who know their Bible have a better chance in Crossword puzzle solving.

Let me try to give what is probably a more or less fair estimate of religion as seen by the average non-believer, be he teacher or doctor or merchant.

Religion concerns itself with this life and the life to come. The life to come is something that can only be guessed at. At one time it was a life of bliss in a golden heaven or an eternity of agony in a flaming hell. Today, partly owing to the Spiritualists, hell has receded into a distant background, and heaven is a place where people seem to carry on with work of some kind or another. The ideal of playing a harp all day and all eternity long no longer thrills the imagination.

Each of us is free to think or hope what we will about life after death. My own feeling is that when we die we are finished so far as personality is concerned, that only our influence lives on . . . For my own part I have no longing for immortality, and no interest in it. This life takes up all my interest and energy.

Religion today concentrates more and more on living and not on dying. The moral component has put the immortal component in the shade.

So that we are really most concerned with religion in so far as it attempts to show humans how to live, that is religion as morality. We are compelled to study how religion fits in with human nature as we know it.

All religions postulate a right and a wrong, a good and a bad. The Christian religion is founded on the conception of sin . . . Modern psychology has shown that this aspect of religion is built on sand. What is termed sin does not exist. Everyone who deals with "bad" children in a scientific way knows that "sin" has a causal factor. A familiar instance is the boy who steals money as a substitute for the love that was not given him by his parents. His "sin" is of a similar nature; it is the perversion of something originally good.

We find an excellent example of the genesis of "sin" in Malinowski's *Sex and Repression in Savage Society.* Among the Trobriands of Melanesia homosexuality was unknown. "It cropped up only with the influence of white man, more especially of white man's morality. The boys and girls on a Mission Station, penned in separate and strictly isolated houses, cooped up together, had to help themselves as best they could, since that which every Trobriander looks upon as his due and right was denied to them. According to very careful enquiries made of nonmissionary as well as missionary natives, homosexuality is the rule among those upon whom white man's morality has been forced in such an irrational and unscientific manner."

The Trobriands live a heterosexual life from childhood, without any idea of wrong associated with it. According to Malinowski there is no sexual crime among them, and there is no record of a man's attacking a child sexually.

Sin is the result of any morality that conflicts with human nature. But what is morality? Morality is the law of the ruling classes. Christianity began in the ruled classes. Jesus was on the side of the underdog, and naturally he was crucified. The religion which he founded was stolen by the overdog, who adapted it for his own ends, using it to keep the underdog in his place.

The ruling classes have for generations used religion as a means of keeping the people down. In less sophisticated times it was comparatively easy to lead the thoughts of exploited workers away from their misery to the promise of a life of eternal bliss. This is seen in the emotional longing "for a home up yonder" in the spirituals of the enslaved negroes.

And we have to teach children religion in schools. To ask a teacher to teach such a religion is to ask him to prostitute his intelligence and his soul. To impose such a religion on little children is criminal: it is the soundest method of changing good into evil, charity into hate, love into crime. The child is good to begin with. It should be left free to choose religion if it wants to in later life.

One criticism often made is that without religious instruction the children will miss the glories of the language of the Bible. Well, why not? They for the most part miss the glories and beauty of Shakespeare, Milton, Keats, and no one complains. The average child misses completely the beauty of Beethoven, Rembrandt, Wagner, Rodin. Indeed under our system of education he misses beauty in general, whether it is ancient or modern. But I would welcome a school anthology of beautiful passages from the Bible if they were selected by a frank pagan who had an eagle eye to eliminate anything dangerous to natural morals.

The teacher who is genuinely religious will be inclined to feel an unChristianlike hate of the ideas here expressed. He may

feel it his right to lead the feet of the young into the straight and narrow path. Yet, you know, in no other profession would an adult have the right to proselytize. In the army, yes, for compulsory attendance at church service is necessary to counteract any acquired belief that God is a God of love, and that Christ told us to love our enemies. The soldier must be brought into contact with the God of Battles. But in ordinary life there is no given right to teach religion. Judging by the language, most factories have their several sinners, yet the Head Office would be unwilling to give the machine-shop foreman permission to teach religion during the working day. I tremble to think what the Automobile Association would say to any A.A. scout who thought it his uplifting duty to stop every motorist and hand him a religious tract.

It is the cowardly exploitation of the young that I object to. It is our giving them false values that I hate . . . Races who never heard of Christianity have lived as honestly and lovingly as we have. In Melanesia there is no patricide: the Red Indians had no word in their vocabulary for "steal": the Laplanders were highly moral and theft was unknown among them. In my own school the children are infinitely more sincere than the children who are confined within the moral code of Christianity. The idea that the teaching of Christianity is necessary to make children good is just superstitious nonsense. On the contrary it inhibits them, converts their natural love into fear and hate, and, possibly, worst of all, it makes them priggish little hypocrites. In short it is the very devil.

THE TEACHER AND HIS TRAINING

Here I confess I am far from being an informed person. I have never been in a training college, have never even seen the syllabus of one. I have only seen the products of training colleges, and have not been violently struck with their educational outlook. As, however, to criticise an institution I do not know from the inside would be presumption, I shall try to suggest what in my estimation, a training college should be.

The primary subject would be child psychology, and all methods of teaching, methods of discipline, etc., would have a very minor place in the curriculum. A training in psychology would automatically cut out subjects like discipline and punishment from the syllabus. "Understand the child" would be the motto. That would have to be linked up with an equally potent motto: "Know yourselves," and at least half the psychology teaching would deal with adult behaviour. Lectures would not be so important as living constantly with children, and a good training college would have a proportion of one student to—say—five children. Each student would be given a small group of children to study, to study everywhere, at work, at play, in their sitting rooms, in their sleeping rooms. This could only be done efficiently if discipline were the province of students and children working together, that is, without any superior attitude, without any respect or obedience, without any moral teaching of any kind. The attitude of the students to the child would be what we might call a friendly scientific one.

When the children had retired to bed the students would meet and discuss with their teachers the observations of the day. These observations would refer mostly to behaviour, seldom if ever to prowess in mathematics or slowness in geography. The direct aim would be to discover what a child is and what he wants from life.

Apart from psychology most of the training would deal with matters that do not pertain to the schools at all. It would attach much value to the study of mankind. Anthropology, social and economic history, political theory and practice would

be subjects to be gone into as thoroughly as possible. Philosophy would be necessary, but the danger would be that the student would get lost in Hegelian and Kantian mists, unless his teacher was a genius. The aim would be to produce teachers who had a wide *Weltanschauung*, a grasp of causes and effects, men and women whose vision would refuse to be limited by school walls.

This could hardly be done without travel. Today a man can take a degree at a local university, have a couple of years at a local training college, and go out to teach in a local school without necessarily having ever been ten miles away from the house he was born in, or without meeting anyone from another country.

Now it is possible to travel all over the world and return as narrowly uneducated as when one sets out. Sailors are not noted for their breadth of vision, and globe-trotters are not necessarily people of culture. That proves nothing much one way or the other: we know that thousands can walk through a great art gallery without acquiring anything. You cannot give anyone culture: you can only put the culture in his way to accept or decline. The dullard will get little out of travel, but the alert may get very much. Perhaps every traveller acquires at least a faint inkling that England is not the centre of the universe, and that the village school in Muddletown looks rather small and unimportant when viewed from the top of a Swiss mountain. That is really the valuable thing in travel: it gives one an opportunity of looking at life in perspective.

The State should pay for the student's travel. Here the danger would be that the State would specify what kind of travel would be best: it would decide to send students to study educational methods in other countries. That would be fatal. That would limit the student's horizon to the classroom, and, after all, the classroom of a Swedish or Hungarian school is as far away from real education as its British counterpart. No, an understanding State education department would give a student a sum of money, and say: Get out of England. We don't care where you go or what you do so long as you keep clear of teachers and schools. When you return we shall ask for no report of your wanderings.

We see some progression to this system in the exchanging of teachers, especially dominion teachers who exchange with home teachers. The idea of broadening is there, only it is circumscribed by the narrow view that going from one school to another is of value . . . I haven't so far met one who claimed to have learned anything positive.

Play would be prominent on the syllabus, nor do I mean organised games, although they would also have a place. I mean play as a child sees it, the play that is directed by phantasy. I have said that childhood is playhood, and a knowledge of a child's play component is far more important than an understanding of the child's intelligence.

No teacher is good if he does not understand a child's play, if he cannot enter into the play of children. It is not always necessary that a teacher should actually join in the play: more important is it that his attitude to children is a playful one. Here humour is necessary, but, alas, humour is a subject that cannot be taught. The most humourless man I know grouses because his friends have no sense of humour. Unfortunately he is a teacher.

I am not quite sure how my training college would deal with the subject of play. The lecture system would hardly fill the bill in this case, and the study would have to be a practical one in the playground. There would be the danger that the earnest student would stand and look on, making occasional surreptitious notes in his notebook . . . "Willie says he is

an Indian, and he has scalped the whole class." This would tend to approach play therapy, and healthy free children should not require any therapy of any kind. Their job is to live out their phantasies in action. And here again one would have to guard against that fatal desire so many adults have—the desire to point a moral, to direct an action into a pedagogic one. Thus I can well imagine some fatuous student attempting to convert a game of gangsters into a lesson on the imports and exports of Chicago. My training college would expel any students who even mentioned the word pedagogic. It is the curse of education . . . Toys should have no ulterior motive, none whatever: and children should know this, and they are quick to spot any pedagogical snag. Similarly they are always suspicious of any story with a moral.

Not that children are averse to learning. Summerhill children are always athirst for information of all kinds, and they are given it when they ask for it. What they dislike is what you and I dislike—to have information thrown at them in a deceitful manner. I should imagine that a healthy child has the same feeling about an apparatus for teaching Long Division as I have about an exciting film that ends up with a demand that we buy someone's Ice Cream or Soft Soap. I feel I have been done brown, and so does the child.

The play is the thing. Play, like Oscar Wilde's art, should have no utility, and it would be good for students to be taught that utility is a minor matter in education. I have a strong disapproval of the utilitarian stuff we learn at school and soon forget, the fractions and history that disappear from our consciousness. I disapprove of them because, although they aim at utility, their usefulness is almost nil. I hate them because children do not want them. When I say that play should have no utility I mean utility as seen by an adult. To the child, of course, play has all the utility in the world.

The average adult considers that play is a waste of time. For six hours a day we keep children from playing, because playing is wasting time. My training college would have a different point of view. At the beginning of each term the principal would make a speech.

"The chief element in education is play, and the school must be a playground inside and outside. The only time a child wastes his time is when he is forbidden to play, and your job in life is primarily to see that every child has all the play he wants. If school subjects interfere with play, then scrap the subjects: the children will be all the better for their scrapping anyway."

Under the heading Educational Bunk would come the subject of school manners . . . or rather etiquette, for you cannot have manners in an artificial place like a schoolroom. Manners are from the unconscious, and they cannot be taught. Etiquette is a surface thing that any parrot can pick up glibly. The student would be advised to cut out all etiquette from his classroom, the addressing of teacher as "Sir" or "Miss," the standing up to show respect, the insincere use of the word "please." I have had children answer a question with: "Please, sir, no sir." Students would be told to treat children as they would adults. Then children would not be in the inferior position of having to ask: "Please, sir, may I leave the room?" every time they want to go to the water closet. My own ideal of a schoolroom is one from which the children can wander in and out when they want to, and stay out of for weeks if they wish; but then if my training college went so far the government grant would surely be stopped.

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