

ORGONE ENERGY BULLETIN

Edited by the teaching and research
staff under the direction of

WILHELM REICH

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Eva Reich,

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ORGONE PHYSICS

Orgonotic Light Functions. 3. Further Physical Characteristics of Vacor Lumination (1948)

By WILHELM REICH, M.D.

As reported in this *Bulletin* 1, 1949, 9 fl., evacuated tubes (0.5 micron pressure) are capable of *bluish* lumination if they are sufficiently charged with orgone energy and are excited by a moving orgone energy field or by an electric tension of from 100 to 1000 volts. The following characteristics of the function of orgonotic lumination *in vacuo* have been secured in one special vacor tube:

1. With the two electrodes some 15 cm. apart (surface area ca. 2 cm.²), the bluish lumination begins at *both* electrodes and extends from both ends toward each other as the voltage is increased. The two luminating fields make contact with each other; then the field which is excited by the *negative* electric pole *extends* further; the other field, which depends on the *positive* pole, *recedes*, until it disappears altogether. It seems as if the negative electrode field were the stronger one, since it "pushes" the other one away. After disappearance of the lumination at the anode, and with further increase of the voltage up to about 800 to 1000 volts, the whole tube luminates strongly with a *bluish-violet* color. With further increase of voltage the lumination becomes brighter, until it shows a *whitish* color like daylight.

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2. A static electroscope, attached with one wire only from the plate to the anode of the vacor tube, or to a third unconnected wire within the vacuum, demonstrates clearly that the lumination effect corresponds to a process of charge. Discharges occur in the form of very bright, whitish, rapid flashes of light between the two electrodes at intervals depending on the degree of the charge. The leaf of the electroscope *deflects* during steady lumination; it deflects more with higher excitation, and it *collapses* slightly with the single flashes, deflecting again when the flashes disappear. Therefore, it can be assumed that the steady orgonotic lumination represents a *charging* process, while the flashes represent *discharges*, i.e., lowering of the potential which has been built up during lumination. If we do not increase the steady lumination, flashes will occur nevertheless after a certain period of time.

3. In observing these vacor phenomena, one cannot escape the impression that what we are witnessing here is the PROCESS OF DAWN AND THE DEVELOPMENT OF DAYLIGHT. Their similarity in color and process is most impressive. However, only further experimentation can reveal what, in the atmosphere of our planet, corresponds to the "triggering" excitation which, in the vacor lumination, is exerted by the electromagnetic voltage. Our assumption has been that "LIGHT" is a *local* function, an orgonotic lumination effect; that the phenomenon of *light* must be separated from the excitation which triggers the orgone energy into lumination. We must assume that there are many kinds of such trigger functions, such as a second, *moving* orgone energy field, and electromagnetic tension whose trigger effect depends on the surface area of the electrodes (plates of 64 cm.² each require only 100 to 200 volts for their trigger function; the white discharges are more frequent at a much lower voltage); an as yet undefinable excitation coming from the sun, which triggers the earth's orgone envelope into bluish-violet and finally whitish lumination, called "DAWN" and "DAYLIGHT." I do not agree that it is electromagnetic waves which are propagated from the sun. We should not hurry to solve this riddle but wait patiently for further experimental disclosures. We can expect such disclosures from careful observations of cloud and thunderstorm formations.

4. The orgonotic lumination in the vacor tube is brighter, up to *white*, at the electrodes, and diminishes in intensity and changes toward blue-violet, the farther away it is from the electrode in a continuous scale of shades. (See photograph in *Bulletin*, 1949, No. 1.)

All vacor tubes which were built and exposed to concentrated orgone

energy before the big snowstorm at Christmas, 1947, reacted at the Geiger Müller Counter as described in my communication in *Bulletin*, 1949, No. 1. *All of these vacor tubes are still functioning in regard to blue lumination and high speed impulse output at the Geiger Müller counter (up to 18,000 per second).*

However, since the end of December, 1947, no new vacor tube showed any of the phenomena as described in the aforementioned communication. All through 1948, the 0.5 micron pressure vacuum tubes remained silent or showed only minimal orgonotic effects.¹

It is difficult to explain this fact. It was responsible for my decision to publish only a preliminary communication, and to withhold a paper on the orgonotic motor force which is ready for print save for the unexplained fact of the amazing lack of charge in the tubes of 1948. It is possible that the charging was due to the fact that 1947 was a severe sunspot year. Should it be true that the vacor phenomena were due to sunspot activity in 1947, we would have to wait until the next sunspot cycle occurs to be sure of this. However, the fact that these tubes charged whereas the tubes of 1948 did not charge, would constitute a *corroboration* of the orgone phenomena in the vacuum, although it would be restricted to sunspot cycles. Another interpretation would require that, possibly, better vacua would have to be devised to demonstrate the phenomena at all times.

Whatever the answer may turn out to be, we are forced to follow the functions of nature as they guide us; in orgone research, most unusual, non-mechanical reactions are always to be expected.

January, 1949

What would you say of the leading philosophers here to whom I have offered a thousand times of my own accord to show my studies, but who with the lazy obstinacy of a serpent who has eaten his full have never consented to look at the planets, or moon, or telescope? Verily, just as serpents close their ears, so do men close their eyes to the light of truth. To such people philosophy is a kind of book like the Aeneid or the Odyssey, where the truth is to be sought not in the Universe or in nature, but (I use their own words) by comparing texts.—Galileo.

¹ Note, April 7, 1949: One of the "dead" vacor tubes, a year old, reacted with lumination for the first time this date.

The Treatment of a Mediastinal Malignancy with the Orgone Accumulator

By SIMEON J. TROPP, M.D.*

This is the case of a sixty-nine-year-old woman, married, with six children. I first saw her on July 23, 1948. She was referred to me by the Orgone Institute. Her general appearance was that of a small, tired woman with a sallow, ashen complexion. She was dyspneic, her lips were pale and bluish; she gave the general impression of a person in distress. During a preliminary conversation she kept on remarking that she had lived long enough and, with the exception of her children, she had nothing to live for, and did not wish to be a burden to anyone. Even as recently as a few weeks ago, after she had improved a great deal and was much moved by the fact that her Xray finding had shown the disappearance of the tumor, her feeling of hopelessness and resignation had not altered any. I remarked that nobody could tell how long anyone could live, she might even have many more years to live. To which she retorted, "What for, who wants to live that long?" Whatever sex life she had had or had ever looked forward to, disappeared soon after marriage, leaving only the bearing of children who came one after another. The rest of her life was devoted to the raising of her children with all the duties and responsibilities that came with it.

She had been coughing for about two years and had been getting progressively worse. She had lost about ten pounds in the last year and found herself tiring very easily. Her appetite was fair, although somewhat diminished. She was not constipated and slept well. There was no history of numbness in her

* Medical orgone therapist and practicing physician in New York. Member of the Board of Directors of the Orgone Institute Research Laboratories.

hands and feet or chest, but further exploration revealed the fact that for the past three or four years before going to sleep she had experienced in her arms and legs peculiar feelings which she could not define. She was always well and seldom saw a doctor. It was only through the insistence of the family that she visited a physician who found a mass in the upper left mediastinum. There was no history of rusty or bloody sputum, and the cough was generally unproductive. The doctor suspected a malignancy and suggested Xray irradiation. She then consulted a lung specialist who made the diagnosis on the basis of clinical and Xray findings. The following is the report of the Xray findings.

A roentgenographic examination (stereo) of the CHEST of your patient, . . . reveals the following:

The pulmonic fields are of about equal size and of normal aeration.

The diaphragms are clearly outlined and regular. The costophrenic sinuses are clear.

There is a large mass in the upper and posterior portion of the mediastinum projecting into the left pulmonic field. The mass is oval in shape, measures approximately 2 x 3 inches and displaces the trachea anteriorly and slightly to the right. The periphery of the mass, while visualized, is not sharply outlined.

The vascular markings in the lower lobes are slightly accentuated.

There is no pleural effusion.

There is no tuberculosis.

The heart is not enlarged. The aorta is not dilated. There are calcareous plaques in the aortic arch.

Findings: There is a large mediastinal mass projecting into the upper and inner portion of the right pulmonic field. The lesion appears to be that of a neoplasm. There are no evidences of a bronchostenosis and the lesion does not appear to be vascular. An angiocardigraphic examination would prove whether the lesion is vascular or nonvascular. My impression is that it is nonvascular. (Cf. Xray photograph, Plate I.)

On examination I found a generally armored person with a stringy quality to the armor, as usually seen in old people. Her chest was high, rigid and in inspiratory position. However, it could still be made to go up and down. Her skin was pale and pasty, her hands and feet were cool. Blood pressure ranged between 115 and 135/85. The examination of the head and neck and axilla was essentially negative. On auscultation there was a rough inspiratory and expiratory wheeze somewhat accentuated on inspiration which reminded one

of a bronchial stenosis. These sounds were heard through the whole chest. Percussion revealed a dullness in the upper left chest which could not be differentiated from the dullness of the heart. There were no rales. The rest of the findings were essentially negative.

At the time the patient came to me she had been using a two-layer accumulator for about ten days. There was a good deal of skepticism on her part and on the part of the family about the efficacy of the accumulator, and there were urgent queries as to what I thought about Xray irradiation. It was only after the lung specialist had told the family that Xray irradiation was of no avail in this case, that this subject was dropped. But it was not until she began to use a three-layer accumulator and had noted the marked difference between the two, that the patient and the family became more convinced that there must be something to it.

On August 4, 1948, the patient reported a pulmonary hemorrhage. It was difficult to ascertain at that time whether it was a hemorrhage from the tumor or the rupture of a small blood vessel in the nasopharynx during an attack of coughing. Two weeks later she reported that she felt much better, was taking less sedatives and showed definite improvement, especially while sitting in the accumulator. The coughing spells would usually stop after a few minutes in the accumulator.

I saw her again on September 10, 1948. There was no more bleeding. She felt much better and looked more alive. The chest findings were about the same. Throughout the whole time the cough was relatively unproductive, the sputum was gray in appearance. Her weight showed a loss of four pounds since her first visit. She had been using the accumulator two or three times daily for half hour periods. She always experienced a feeling of warmth and well-being and oftentimes mild sweats.

A few weeks later she reported that she was running a temperature; her family physician could not find the cause of it. This continued for about two weeks. On October 7, 1948, I took an Xray film of the chest. I found some diminution of the size of the tumor but was not sure what had happened or what was going on. I kept in touch with the patient by telephone most of the time and did not see her again until January 4, 1949. She seemed to be holding her own although she had lost about four pounds since the last examination. She reported that she had been bringing up some bloody sputum every now and then. An examination of the chest revealed the absence of the stertorous breathing as noted in the first exam-

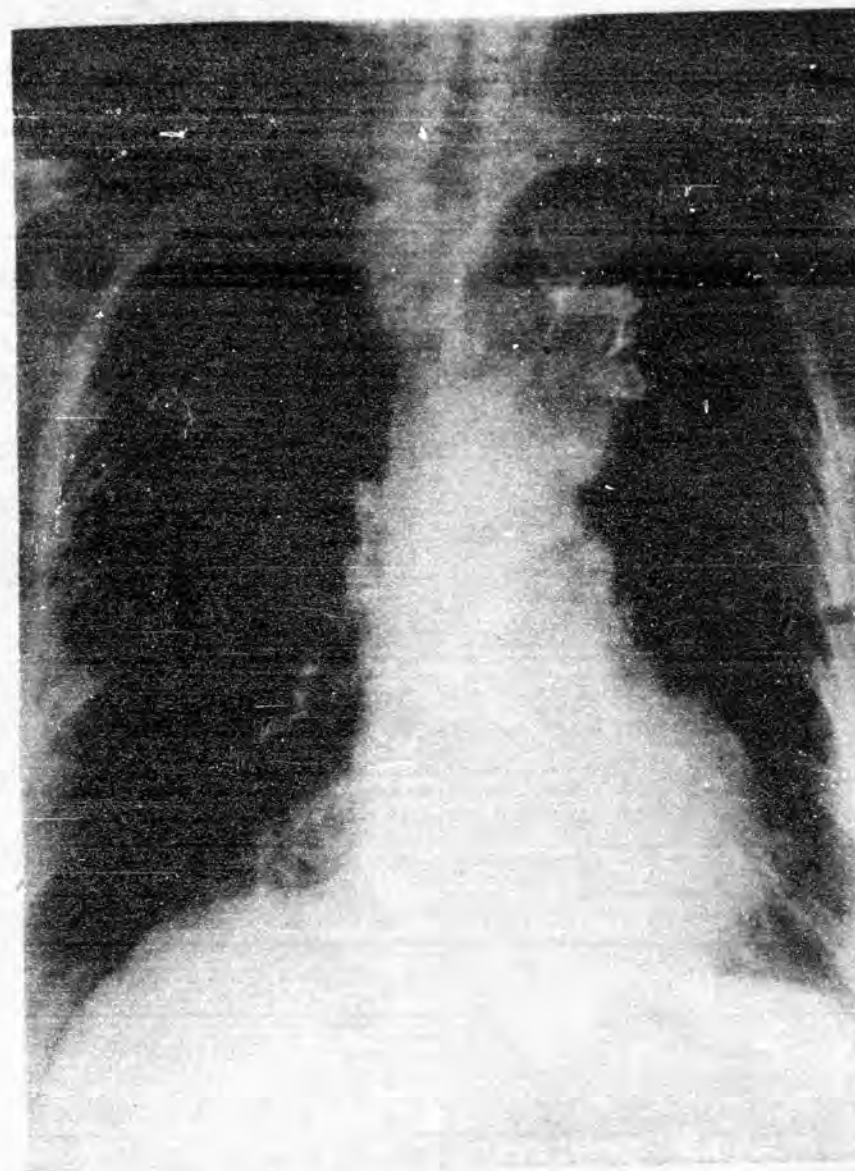


PLATE I. Xray photograph of July 16, 1948

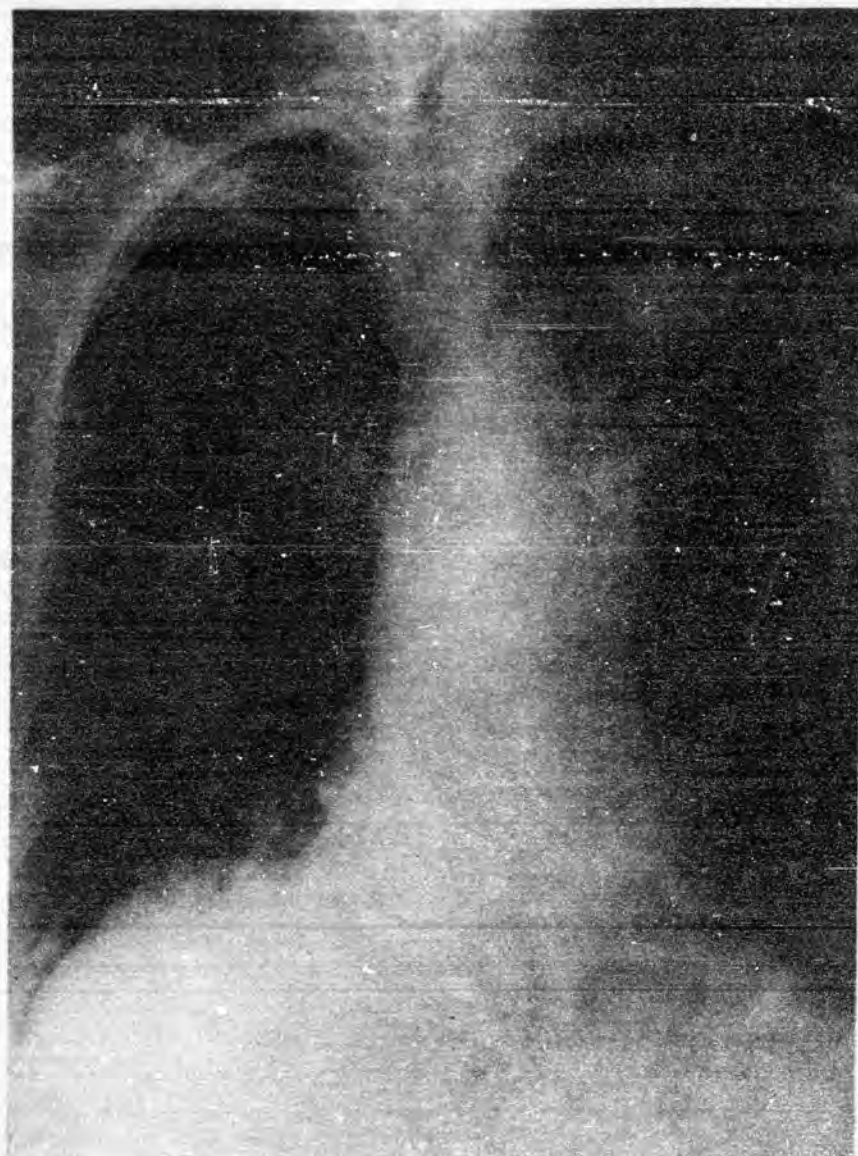


PLATE II. Xray photograph of January 14, 1949

TREATMENT OF A MEDIASTINAL MALIGNANCY

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ilation. The breathing sounds were somewhat rough. There were no rales. The percussion was inconclusive. A chest Xray taken at that time showed the remarkable disappearance of the tumor and an increased density of the left lung. Ten days later the patient was re-Xrayed by a well known roentgenologist. I would like to emphasize here that the changes which have taken place in this case were a direct result of treatment with the orgone accumulator. Similar findings have been previously reported by Dr. Wilhelm Reich in his experimental work on cancer. The tumor had disappeared but the biopathy and the problems it presents were still there. The following is the report of the Xray findings:

Region examined: Chest.

Mode of examination: Fluoroscopy and radiography-PA and left lateral views of the chest.

There is an area of increased density occupying the medial and posterior 2/3 of the left upper lobe. There is an area of increased density in the left hilar region. The left half of the diaphragm is displaced upward, and its respiratory motion is limited. The mediastinal shadow is displaced to the left side and moves during deep inspiration to the left side.

The right lung field shows no abnormalities except for emphysema.

Remarks: The findings in the left side of the chest are consistent with partial atelectasis of the left upper lobe; partial obstruction of the left upper lobe bronchus; enlargement of the left hilar glands.

Films taken July 16, 1948 show a large ovoid-shaped soft tissue mass measuring about 9x5cm. in diameter in the medial and posterior left upper lobe region lying close to the mediastinum.

Films taken October 7, 1948 show the mass mentioned above considerably diminished in size measuring about 6x4cm. in diameter.

Films taken January 4, 1949 show an extensive atelectasis of the left upper lobe. The mass described cannot definitely be visualized.

Films taken January 14, 1949 in my office show the atelectasis to be less extensive; the mass in the medial upper left lung cannot definitely be visualized. (Cf. Xray photograph, Plate II.)

Blood test taken January 24, 1949, revealed red blood cells of good blue color with a good field and frame. Disintegration began after five minutes and continued very slowly so that after fifteen minutes only about 10% of the blood was disintegrated.¹

¹ Cf. Wilhelm Reich's *THE CANCER BIOPATHY*, pp. 144-145, for a presentation of orgone-biophysical blood tests.

Autoclavation test: The sample showed slight turbidity, relatively large flakes, good sedimentation and was of a reddish-brown color. Microscopically 60-70 % B-reaction.

Culture positive for T-bacilli.

Vaginal secretion: few leukocytes, atrophic mucous cells, no bacteria and otherwise negative.

Sputum: occasional bionous heaps, few leukocytes, cell detritus, some large round cells, otherwise negative. These specimens were always at least a day old.

Urine: negative.

An Xray film of the chest taken on February 8, 1949, showed an improvement of the general picture. The atelectasis was decreased and the emphysema of the right side was also decreased.

Here are findings which speak for themselves. They clearly show the disappearance of a tumor in the upper left chest through the use of an orgone accumulator. These findings are not accidental and are not a result of a bright, clever idea or inspiration. They are a result of very careful and extensive research covering many decades on the broadest biophysical basis possible. They have been observed repeatedly. Each step in this far-reaching research project had been logically worked out and proven. No findings were incorporated until the subsequent findings had also been proven.

It is interesting to note the silence and impatience with which the roentgenologist reacted to these observations, and to my explanation of the concept of the biopathies in general and the cancer biopathy in particular, and also to orgone therapy and the accumulator. It was as if a wall of ice had come between us. Another colleague who saw the Xray findings just nodded and said nothing. Another questioned the findings and thought that the Xray machine was not functioning correctly and anyhow questioned the results and thought that the films showed that the condition was worse rather than improved. He could hardly repress his excitement and hidden rage. These reactions and many more, which I and others have experienced in the course of work in orgonomy, bring into focus a still unsolved problem for the future of our work.

This was the first cancer patient who came to me for treatment who was not too far gone and who remained under my care. My experiences with the other cases was that they either came in at terminal stage and in a

hopeless condition and were willing to try anything, or they came soon after they found out that they had cancer but were afraid to trust themselves to this new method of treatment in the face of all the traditional authority which knows almost nothing of this work.

In all the other cases that came under my observation and used the orgone accumulator the beneficial effects of the orgone irradiation were without doubt. A terminal case of Hodgkin's disease who came to me with a huge infiltration in the left groin and suffering from constant excruciating pain, I took on for therapy not because I expected to cure him but for pity's sake. But it was amazing to see the relief that this tortured man experienced while sitting in the accumulator. It was the only time of the day that he was able to sleep without medication.

I would like to recapitulate briefly some of Wilhelm Reich's findings on the problems of the cancer biopathy. It was Reich who was the first to show that cancer is a disease of the total organism and that the local tumor is only one of the symptoms of this disease. That after the removal of the local tumor by means of surgery, Xray or radium, the underlying basic disease which he termed the Carcinomatous Shrinking Biopathy still remained. That cancer is an expression of premature dying of the organism caused by a deep-seated disturbance in the biological function of pulsation in the total organism. It is a disease caused by our brutal suppression of life and living at its very roots, namely, the pleasure function. It is only by an understanding and knowledge of the orgone and its functioning in the living and non-living that the way has been opened to the study of how this scourge may be mastered.

Reich was the first to show that cancer can be diagnosed in the blood and the secretions of the body long before the tumor appears.

With the discovery of the orgone and its establishment as the specific bio-energy, the way has been opened to a better understanding of cancer and the other biopathies.

There is no easy cure for cancer. Our problem here as with all the other diseases lies rather in the field of prevention. Our present aim is the alleviation of this disease on a more rational basis. According to our experiences so far, we feel justified in considering orgone therapy superior to the traditional therapy of cancer. We advise the use of the orgone accumulator in all cases of cancer. Notwithstanding, whenever indicated we advise in addition to orgone therapy the use of surgery or radium. We consider

Xray irradiation in spite of some of its good results as too harmful to the organism, especially in its devastating effects on the blood system and the neighboring healthy tissue. Xray is a body-alien energy. If, for example, one subjects a hundred patients to a given dose of Xray the results would be more or less similar, whereas if one subjects the same number of people to orgone irradiation the results will vary with different people, because orgone being the body's own energy, the reaction of different people to the orgone irradiation will depend on the state of each individual. For example, some people will react immediately to the orgone while others may take a much longer time. Xray therapy is based on a killing principle. It only destroys the tumor. It kills just as the cancer does. In contrast to Xray irradiation, orgone energy, being the specific bio-energy, influences the organism in a positive way. It does more without injury to the organism. It alleviates pain. It promotes healing, it builds up the blood system, it prevents organic deterioration, and re-vitalizes the whole organism and it thus makes it possible for the organism to fight the disease.

I would like to raise my voice against the useless and cruel application of Xray with all its devastating effects as a last resort of therapy in terminal cases of cancer. For instance, I was recently consulted by the family of a patient, who was about to be discharged from the hospital, after a diagnosis of an advanced malignancy with multiple metastases had been established. I told the family that it was useless to undertake the treatment of this patient because he was beyond help, but that the use of the orgone accumulator might help make his remaining days somewhat easier. This suggestion was promptly and impatiently turned down by the attending physician and instead, the patient was given a series of Xray irradiations.

I would like to raise my voice against the attitude prevalent among many physicians who would rather see a patient die miserably than try something new. As in the case of a doctor's wife who had developed multiple skeletal metastases after a radical breast operation, who following Xray treatment developed an aplastic anemia, to which she succumbed. This could not have happened with orgone therapy.

And, finally, I would like to raise my voice against the criminal negligence of allowing countless people to die rather than to give new basic concepts an opportunity for practical application.

In this connection I would like to say a few words about my personal experience with orgonomy. When I first sat in an accumulator I felt the

energy; and then did not feel anything at all for weeks on end. And the thought would come to me: what if all this were a fantastic hoax of a madman? Then I saw the bions for the first time. That impressed me, but scared me at the same time. And when I felt a strong stream of heat from the funnel of the accumulator at the Orgone Institute Laboratories, I was again surprised. Later, I had a terminal case of cancer come to me with intractable pains and, not knowing what else to do, I had her sit in the accumulator; when I found that after half an hour her pains were gone and she "felt new life coming into her body," I was elated. "So, it's not a hoax after all!" And when after a week of progress the patient commenced to have even more severe pain—this time different pain—again I thought I must have been mistaken.

In the meanwhile I spent months at the microscope studying grass infusions and everything else that I could lay my hands on, such as infusions of crushed coffee beans, flower pollen, egg white, various seed pods, sea weeds, etc. During all this time I had a feeling of constantly reaching out and being blocked. No sooner did I become comfortable in following the progress of the grass infusion when something happened to throw me off again. Then I tried an infusion of young grass, which I had washed very carefully, and found protozoa on the second day. According to what I had read they shouldn't have been there. That was very confusing. I could hardly wait through the night in order to call the Institute and ask about it. Then again, lying in the dark and seeing the orgone, the thought came to me that I would see it better inside the strong accumulator. So I got into the accumulator, covered the opening, then for a while I thought I saw something. Then I saw nothing. It was all so strange. I was even ashamed to mention it to anyone. But it was not until sometime later when I was eliciting light effects in a neon tube, under the same conditions, that all the light phenomena suddenly stopped. But when I took the tube out of the accumulator, the light effects reappeared. I now realized that the orgone phenomena did not manifest themselves when the humidity was high. And it was because of bodily evaporation that I could not see anything in the covered accumulator.

It was during this period that I tried to reproduce Experiment xx. I followed the directions as closely as I could with the limited means at my disposal and everything went according to the description of the experiment. Until I began to study the changes which took place in the thawed-out bion water. This seemed to be a little bit too much for me and I soon lost interest

in the experiment. But what a surprise to me, when I examined it again after a few weeks and found live protozoa. These were definitely formed without my help or supervision.

Whenever I would report some orgonomic phenomenon which I had observed, Reich would look at me and say, "You still don't believe it, do you?" And I must say that he was right. When I reported to him the Xray findings of the case which I have just presented, he again said to me, "You still don't believe it, do you?" I answered, "Of course, I believe it." But I couldn't help but feel that somewhere it was still unbelievable to me.

When this case was referred to me by the Institute, Reich told me not to expect too much. She was a very old woman with a mediastinal malignancy and he didn't think that she would respond too well to orgone therapy. My own immediate feeling about the case was that there wasn't much to be done for her and that she might just as well sit in the accumulator. It could do her no harm. This was a grave error on my part and it forced me to the conclusion that the work was pushing me more than I was pushing the work.

It took me a long time to realize the truth of what Reich has been saying about there being no authority in orgonomy except a person who had worked with it and feels and understands it. The road to this feeling and understanding is not an easy one. I remember when I studied the sciences, there was no doubt in my mind when confronted with the fact that sodium and chlorine make sodium chloride. When I learned about the laws of Boyle and Avogadro I accepted them. There seemed to be no doubt about it. When I did any experimental work in physiology, bacteriology or chemistry, there was such a sense of security. It was as if one lived in an encapsulated environment. One did not know what was outside this capsule. One did not even dare to think what was outside it. It was Wilhelm Reich who first turned this capsule into a dynamic and functional sieve, if I may continue with my analogy, and I can only speak for myself, that it is not easy to follow him. Even with a certain amount of restructuralization. And impossible to follow him without a minimum of restructuralization.

I will never forget when Reich, in one of his sessions, expounded to me the identity of the cosmos and the microcosmos, the bien and the planet, the ameba and the universe; how they all function and are governed by virtue of the same energy. It lifted me far beyond my depth and I found myself trying to suppress an involuntary sly, silly smile. It was all very confusing

and disturbing. I had had a glimpse beyond my capsule and was overwhelmed by it and could not take it.

And although many human beings in the course of thousands of years have pierced the capsule of the generally accepted knowledge of their time, have gotten a glimpse of what was beyond it and have made some connection with this beyond, their efforts were always "rewarded" with the stigma of the gravest heresy and ended in exile, or the burning stake, or flight into insanity or mysticism.

Follow the order of nature, for God's sake! It will lead who follows; and those who will not, it will drag along anyway, and their tempers and their medicines with them.—Montaigne.

Public Responsibility in the Early Diagnosis of Cancer*

Case No. 13, 1942, female, married, 2 children, age 41 years. Mother of patient died of cancer. Result of routine medical examination on 12/21/42: "Patient has an asymptomatic fibroid which enlarges the uterus to about twice its normal size. The cervix is lacerated, contains a large *ovulum nabothi* and shows an old inflammatory erosion in different stages of healing. No treatment is necessary at the present time, but the patient should be re-examined in about three months."

On December 3, 1942, a first cancer test in blood and excretions was made at the Orgone Institute, and a report was given to the patient's physician, a well-known gynecologist, on February 5, 1943.

The tests indicated only a slight cancerous process (Ca I). The test was repeated on February 3, 1943, during menstruation in order to examine the discharge from the uterus. This time the suspicion of cancer was confirmed; the existence of cancerous cell formations, which we termed Ca III, was established. It was felt to be a duty to inform the physician of the fact that clear-cut cancerous formations were in the uterus. It could not be determined, of course, how far the change in the tumor from benign to malignant cell growth had advanced, i.e., how large a part of the tumor had become cancerous. None of the traditional means of cancer diagnosis could have confirmed the organomic finding. A biopsy might have hit just that part of the tumor which had not changed in the direction of malignancy. Also, the patient was under experimental orgone treatment which had already built up her blood system to a great extent. *It was felt that a radical extirpation of the uterus should be performed.* According to the diagnosis of the physician, the tumor in the uterus had become rather large and it was to be expected that it would change rather rapidly into cancer and decay quickly.

* From the Archives of the Orgone Institute.

The tests of December 3, 1942, had shown: Culture in bouillon, *positive*; autoclavation test, 30% *T-reaction*; red blood cell disintegration microscopically, 30 seconds with *T-spikes*; vaginal secretion and culture thereof, *strongly T-positive*; most epithelial cells with *T-structure* and some suspicious formations.

During 1943 six cancer tests were made: in March, 1943, the examination of intermenstrual bleeding from the uterus showed clearly Ca IV cell formations. The blood picture improved continuously during 1943. The *T-reaction* became *negative*, and the time of disintegration of the red blood cells increased to 25 minutes. The patient used the orgone accumulator regularly. The blood picture continued to be good. But the *vaginal secretion showed clearly a local process of malignant development, until, in November, 1945, clear-cut cancerous spindle formations and large, plasmatic Ca IV cell formation appeared in the menstrual discharge.* (Cf. W. Reich, *THE CANCER BIOPATHY*.) The vaginal secretion culture was strongly *T-positive*, while the blood tests remained negative. The weight remained constant between 102-104 lbs. during 1943. In 1945, the patient had gained six lbs. within two months due to orgone therapy. This improvement in the general status was apt to conceal from the physician in charge the malignant process rather than support our statement of the necessity for a radical operation of the uterus and adnexae.

The husband of the patient, as well as the patient herself, *was urged repeatedly during 1945 to have the uterus removed, since the diagnosis "cancer of the uterus" was beyond any doubt.* The operation was *not* recommended by the attending gynecologist who, from his standpoint of classical diagnosis, could not agree with the diagnosis made by the Orgone Institute. Since, furthermore, the process of bionous disintegration and cancerous cell organization was unknown in routine medicine, no mutual understanding was possible.

In the beginning of 1947, intermenstrual bleeding from the uterus increased and on April 7, 1947, we received information that the patient had suffered a severe hemorrhage of the womb. On April 11, an operation was performed. A carcinoma of the cervix was found, but the uterus could not be extirpated since, according to the report of the operating gynecologist, the tissue was too brittle for sutures. The patient died of cancer of the uterus in December, 1947.

This short report shows clearly that the organomic cancer diagnosis of

1942 had been correct. It shows, furthermore, that due to the state of medical affairs in cancer research an understanding with the gynecologist could not possibly have been reached at that time, since the early indications of the cancer biopathy in blood and excretions are not recognized as specific for cancer. This case is one example of many such cases. A certain advance in early diagnosis of cancer has been made since the *examination of blood and excretions, for cancer, advocated by Reich in 1939 and again in 1942*, was adopted in some medical institutions. But it should be emphasized that the examination of blood and excretions in their natural state are to be preferred to those techniques which use smears; smears are of little value since they do not reveal the *living* process of putrefaction. Whether or not this patient could have been saved by total extirpation of the uterus and adnexae in early 1943, as advised by our research laboratory, is difficult to say.

This research laboratory has been accused by habitual promoters of "promoting a cancer cure." It has also been said that we act criminally in preventing cancer patients from being properly treated with surgery or Xrays. The abovementioned cancer case has been chosen in this connection to illustrate our basic attitude toward cancer prevention and cancer therapy:

1. The report proves that it is the researcher in this laboratory who insists on the application of the available means of early diagnosis and treatment of malignancy if they are indicated.

2. It proves, furthermore, that it is *we* who occasionally had to remind the physician in charge that a radical operation should be performed lest the patient die unnecessarily.

3. It shows, finally, that it is *we* who try hard to uncover the OBSTACLES in the way of a recognition of the great depth where the cancer biopathy has its roots.

To uncover obstacles in the way of therapy of cancer is a very thankless job. The deeper one digs, the deeper the roots of the disease appear. One finds, for instance, that destruction of the local malignant growth, which has finally become possible in many cases, leads often to a new insoluble problem: the elimination of the detritus of the destroyed mass. If, now, one finds in a few cases that proper handling of the case can overcome *this* obstacle; if the organism, as revealed by Xrays, shows no trace of the local tumor or metastasis and yet the patients still die sooner or later, then it *was not the local tumor that was the killer*, but something else, something *beyond* the tumor, something in the depth of the biosystem. We must now concentrate on this "some-

thing else" and not on the local tumor, if we are to understand cancer. We give this something a name, "SHRINKING CANCER BIOPATHY," and a whole new field of research opens up. It leads us farther and farther back into the patient's history, into his emotional life, into his total development as a LIVING, EMOTIONAL ORGANISM, and, furthermore, into his *intrauterine* life.

In addition to these tremendous difficulties, one meets the *perfect fool*, who earns his living as the public fool of the market place. He tells everybody that you have constructed a "box" where people can "get aroused sexually"; and from then on, you may try as hard as you can to show up the fool, everybody tells everybody else what the *fool* had said; the "party" dispatched the fool with a message to the market place; the policeman heard it and told it to the commission on foods and drugs; from here it got into several newspapers, from there into a psychiatric periodical and the district attorney's office, and, finally, to a Council on Pharmacy; the latter does not know what it is talking about, since orgone energy is neither food nor drug and has, in its natural state, nothing to do with chemicals. A truly foolish trick!

In the meantime, the problem has grown and has reached immense dimensions. It is *we*, in this Research Institute, who have been working at the real problem continuously since 1937.

In addition to the abovementioned attitudes toward the classical methods of cancer treatment, the following rules are at present followed in experimental orgone therapy of cancer:

1. Cancer of the breast which is operable and shows no metastases in the axillae or in the bones is submitted to orgone therapy for a period of from 4 to 6 weeks. If the tumor mass does not begin to yield to orgone therapy after about 10 days and does not disappear completely within 6 weeks, we advise the patient to have a radical operation of the breast performed.

2. In every case where the tumor has not infiltrated the surrounding tissue, where it appears freely movable or encapsulated so that surgical removal is not likely to induce major hardships, surgical removal is always advised. However, the patient is told with great emphasis *that the cancer disease is not confined to the local tumor, that it is a general systemic disease*, that the removal of the local tumor will, therefore, not alleviate the general condition and that, at present, the *only way known to medicine of attacking the general biopathic background is the regular application of orgone energy by means of the orgone accumulator*, for a long period after the local operation has been performed.

3. In cases such as cancer of the lung, liver, etc., the relatives of the patient are told explicitly that orgone therapy is not likely to prevent death, although it might succeed in reducing the tumor mass. However, the danger of clogging of the excretory pathways will most probably complicate the picture. The patient's relatives are advised to apply orgone energy to the patient nevertheless, since, according to experience, it will reduce pain to a certain extent; also, the general condition will be improved and, again according to experience, even cachexia might be beneficially affected.

4. We do not accept cases who are under X-ray treatment, since the latter counteracts the effects of orgone therapy. Wherever a local tumor can be removed by radium, we advise to do so.

5. In many cases, we are bound to advise the attending physician that a cancerous condition is present, where all known classical tests fail to secure a cancer diagnosis. We warn of the danger as soon as we see general resignation, lack of emotion, pallor or lividness of skin, numbness in certain organs, especially in the legs, and when we see the well-known degenerative symptoms in the blood and excretions. The diagnosis of cancer on the basis of these general symptoms is secured even if no local tumor is visible, palpable or detectable by means of X-rays. In all such cases we advise the use of the orgone accumulator as a *preventive* measure. In the course of about 8 years, since the orgone accumulator has been introduced into medicine, we have neither seen nor heard of any case where a malignant tumor developed among approximately 400 past and present users of the accumulator. However, this last observation will have to be corroborated by a much greater number of observations as to the preventive efficacy of orgone energy.

6. Since we have no hospital at our disposal, we do not accept cases who are bedridden.

A few or all of these methods may have to be changed in accordance with further experimental progress. Our advice to the medical profession is this: Do not listen to people, physicians or laymen, who utter opinions without having made certain by experiment or clinical practice whether their statements are true or false. *The only possible way of settling the question of the efficacy of the orgone energy in cancer therapy is to start, finally, in the hospitals, putting cancer patients into strong, 5- or 10-fold accumulators regularly; to check the results by clinical examination and by blood tests; and to find out in what type of cancer cases and to what extent orgone energy can or can not check the disease or even prevent it.* It must be kept well in mind that

the cancer work of the Orgone Institute is still in its initial experimental stage, and that no final statements as to cure or possibility of prevention have been made by this Institute.

To listen to the type of "critic" who has an opinion before having examined diligently, over a long period, how the accumulator functions, amounts to criminal neglect of medical duties in the face of a scourge which ravages the health and life of millions of people. Such a crime must not be permitted to be inflicted upon the people. Interests which have nothing to do with the problem of cancer therapy but only with economic gain, should be exposed as saboteurs of human health.

A new, hopeful way of getting at the cancer scourge has been opened up, and what remains to be done is to study carefully how great or how small this hope is.

The first requirement for fulfilling whatever hope there is in the orgone therapy of the cancer biopathy will be the recognition of the cancerous process as a process of slow organismic *disintegration* and *putrefaction*. It should not be too difficult to convince the medical world that this process of organismic putrefaction is entirely *within*, and not without the domain of classical medicine since Semmelweis and Pasteur. If ever sterilization were a first-rate medical requirement, it is in the cancer biopathy. Orgone energy stops the degenerative process in the organism; this can easily be checked with blood tests. It appears most peculiar that the process of putrefaction is continuously overlooked in this age of sterilization, and in a disease where it is one of the most striking pathological symptoms.

The responsibility for the fight against the cancer scourge rests squarely on the shoulders of the public at large. We quote from the Preface to Wilhelm Reich's *THE CANCER BIOPATHY*:

It is customary, when one has made a discovery, to have it confirmed by certain "authorities," to ask for such recognition, and to use all kinds of tactics to get it. It is also customary to try to get into the daily papers as soon as possible. All this does not become us who work with deadly serious things. If we work honestly and conscientiously, stick to the facts, and do not give in to any temptation to compromise on central findings, such as the function of the orgasm, then we will sooner or later gain general confidence. There are few things in the world which it needs more urgently than a knowledge of the orgone functions within and without the organism.

We must not concede authority where there is no objective authority in ques-

tions of the orgone. But *we must delegate responsibility*. Undoubtedly, it is the responsibility of every individual physician who has observed the therapeutic effects of the orgone to advocate these facts professionally, instead of avoiding them or waiting for the opinion of "authorities." It is the responsibility of every individual who enjoys the therapeutic effect of the orgone to help his fellows where possible. It is the responsibility of a writer not to impede the life-saving effect of the orgone by scandalous and sensational writeups in the daily press. He must know that indirectly he kills people when he agitates against us. Finally, it is the responsibility of the government of this or that country whether and how soon the orgone energy is made available to the general public, economically and administratively. We do our duty in every way and as best we can. We work hard, over decades; we sacrifice money and leisure; we act as decently and honestly as we can. We publish our findings in a responsible manner. More we cannot do. *The rest is up to the public*. If the public tolerates defamatory articles, lies and distortions, it is really *the public* which is hurt and not this or that orgone therapist. I wish I did not have to say these things, but it is my duty not to pass them over in silence. . . .

I do not publish this book without a great deal of concern. The core of this concern is the expectation of so many readers of our literature that now a cure-all for cancer has been found. This I must strictly refute. It is true that the riddle of the cancer disease has been made fully accessible by the discovery of the orgone. But it would be erroneous to believe that now every cancer patient can be saved. It will take long, hard cooperative work before we will know how much the orgone energy can do in this or that case of cancer. But a beginning has certainly been made.

The educated men have degenerated into the foes of education for they will deny the universal sickness and hinder the physician.—Nietzsche.

Reactions to the First Orgonomic Conference

By A. E. HAMILTON*

Sheffield, October 1, 1948

Dear G. W.:

I promised to report to you on the First International Orgonomic Conference. A large order. Here is an attempt. One must start somewhere, so I will begin with a diagram on a blackboard. It was a gem of artistic simplification. It was a symbol of something deeply significant which I felt that I could intuitively apprehend, but which I wanted very much to understand. It seemed to be trying to say that it solved the long antithesis between mysticism and science, idealism and materialism, God and the second law of thermodynamics (entropy), by showing that both were functions of the orgone.

When Reich began his exposition of the meaning of the diagram, my impression was that of a big magician, doing parlor tricks surrounded by a maze of shiny, sparkling, glowing, ticking, turning gadgets in a tangle of insulated wires. He became a profound professor diagraming the nature of reality, a solemn theologian defending a new conception of Deity, a psychologist anatomizing the ambivalent character structure of Sir Isaac Newton.

The concept of the orgone flowing into a functional identity of God and Ether seemed reasonable against the background of Reich's multitude of facts of experience: from his radiating bions to the brilliant blue illumination inside a vacuum tube. However, I was troubled by the gap between the poles in his diagram. Like a naughty little boy, I found myself saying: "So what?"

This flippant question, from the little devil who has lived with me all my life, alternated with a serious longing for a spark of life between the anode

* Educator, author and child therapist. Former co-director of the Hamilton School, New York City, and present co-director of the Hamilton Farm, Sheffield, Mass.

and the cathode points in the diagram. I hoped that all this elaborate and fascinating demonstration of the orgone was a preliminary introduction to something that would touch my heart (even if my heart were only the functional identity of my sympathetic and parasympathetic autonomic nervous system)—that the diagram would glow, like the orgone in the tube.

And as for that lovely blue light in a glass box: "Very interesting," said I; but what of it? Just a new method of illumination for obsolescent neon signs on Broadway? And the demonstrated fact that orgone energy could turn a motor: "So what? Just a newly discovered form of cosmic energy that would do what falling water does? or gasoline? or volts through a wire?"



Before the lecture, I had been watching the orgone dancing its rhythms across a line of mountain-top through the telescope, caught it changing its blue mind for an hour or so and then changing direction from West to East to East to West (a phenomenon not yet understood, as far as I know)—and I had accepted Reich's theory of the Ether—from this and from his other observations which can be checked and double-checked by anyone who will do so. Why Michelson and Moreley missed the orgone envelope, or ether—I can't understand, although Reich explained it in terms of the measurement of light. I am illiterate in classical physics.

And I kept coming back to energy, but always, as I said at our Neill seminar, the energy of children, of Wendy, Peter, David, Erica, Zoe—the energy of the healthy child. I hoped that Reich would come around to that.

The lecture closed with a promise that we should continue next day from where we had left off—the gap between the electrodes in the diagram still a vacuum to be filled (like those on the table with "something in nothing").

I went away feeling like a perambulating vacuum myself—an aching, hungry void wanting to be filled.

Between twenty and thirty of us filed out of the laboratory, each to meditate on what had happened, in his own way. I as an inveterate philosopher; a number as psychiatrists, medicos of various experience; teachers of children; a confirmed mathematician and some young people not yet certain of their role in the new field of endeavor that Reich has opened for those who have eyes to see and ears to hear. I wished that I were a medico, as so much of Reich is for the pathologist. Envied the young, for they can begin where I shall have to leave off. Compromised on being the philosopher and teacher of children that I am—but still wondering what to do about it.

Next morning I wakened from a troubled sleep, went me to Reich's old icehouse near the cabin where he conducted his first orgone experiments in America and asked the sawdust what, where, and why. The sawdust answered: "Be yourself, do what you can with whatever of the new revelation you can work with." Unsatisfactory, and a generalization; but I felt better and returned to the laboratory, where Reich was demonstrating his field meter. We placed our hands over a neon-tube and watched it luminate from our individual orgone fields, and watched the same field make an ordinary Mazda bulb glow. OK—"Very interesting": but still, "So what?"

On the laboratory porch, afterwards, Reich fixed me with his piercing eye and asked: "Well, Mr. Hamilton, what about it? How is it?"—and I told him what I have outlined above.

"And did you hate me?" he said.

"A little, perhaps not enough; I don't seem capable of hating anybody, or anything very much. You said you were going to follow your lecture with one on the emotional plague this afternoon. That may wake me up—so far, even your showing me how my orgone field can make a Geiger-Müller counter tick, and flash on red lights, and turn the wheel of a dial leaves me somewhat cold and whispering to myself, 'Very interesting, so what?' I am still the philosopher, and it was the philosophers and beggars that the Greeks used to throw out of their cities when the enemy threatened!"

"Good, well put, Mr. Hamilton. Will you tell this to our colleagues tonight?"

"Yes, since you have been looking me in the eye and see that I am talking straight, and not just being a little man putting on airs before a big one."

I walked away, up the hill to the granite foundations of Reich's coming

observatory, where he wants to look at possible orgone envelopes around the planets, if not the stars themselves. The obstinate philosopher in me felt as though he were visiting some Maya ruins instead of the beginning of a modern scientific laboratory—to deal with cosmic energy from sand to nebulae. As though on a trip in Wells' "Time machine," I seemed to see the place a thousand years from now after a shaking down by repercussions from an atom bomb on Bridgeport and the slower, gentler hammerings of time—and asked myself again, "So what?"

Reich's lecture that evening was a fighting talk. He hit with all his verbal might against the emotional plague that he has so dramatically described



for us in his writings. He had to assume that we who had gathered there knew what he was talking about—especially the concept of the armoring of human beings into fascist personalities. He took for granted that each one of us, in our own individual ways, knew what we could do to fight the plague. He hoped that we would act in accord with our knowledge, by ourselves and collectively, remembering always that multitude of infants, children and adolescents who have been and are the helpless victims of plague-poisoned power people. (Pardon the alliteration, I didn't mean it, it just came—and is exactly what Reich meant, though he didn't put it that way.)

He said that love for our children, all children was not enough. Called upon us to hate those things and even those people who are the enemies of healthy childhood: and to fight them with all the guts we have.

Even as a philosopher of the kind who were driven out from Greek cities as unfit to man the walls, I know that hate (in the sense of healthy

aggression) is as important, or more so, than love for man's survival in order to be able to love. And Reich's symbol changed for me, as I listened, to one where love and hate represented a functional identity of orgone energy.

As a philosopher, as you know, I reverse the principle of using facts to formulate a generalization, and insist that a generalization mean something very specific to me in terms of individuals—especially of individual children. In my changed symbol, I could feel myself loving Peter and Wendy and hating Hitler and Hearst. The God concept had turned into Love, and the Ether into the energy of Hate—and both to a specific, understandable, workable purpose.

Workable—work—the word surrounded itself with sparks and got in between the electrodes on the diagram. Orgone, through me, a channel for Love and for Hate, nozzled down to work for the young ones. Still in the abstract, still in a symbol—but nearer home—much nearer answering (about the orgone) the naughty-boy's "So what?"

The discovery of the orgone, I found myself meditating, is significant because Reich made it—not someone else. Perhaps any scientist could have made it as so many have guessed at it, intuited it, postulated and tried to find it. The discovery came through Reich as a scientist interested primarily in biology, principally in the biology of humanity and specifically in the biology of health—bringing to us the burning question: "What is a healthy child?" That question can be worked on from the dawning understanding of the difference between free-flowing orgone energy, and this energy blocked and diverted into what Reich has called "secondary drives." It becomes the biological problem of muscular armoring. It brings us work to do in pathology (dissolving armor), therapy in the clinical sense, therapy as prophylaxis and education such as will make no therapy necessary—the growth and development of the *Healthy Child*.

The philosopher came away from Reich's second lecture feeling more at home in the universe. Generalizations had begun to crystallize into particulars. Symbols took on definitive personal meaning. And, while Reich was incandescent with hate against the emotional plague, he also radiated a human warmth that all of us felt who listened to his words.

Reich the scientist, discoverer, inventor; the professor at a blackboard became both a fighting physician and a daddy who loved his children. As a physician, he called upon us to join battle with him against the plague that makes our world a desperately hostile place for a child to be born in and try

to grow into healthy maturity. As a father, he wanted us to go with him across the new frontier in education for our children, all children everywhere.

The diagram of God-Ether, which I had modified into Love-Elate became personalized into the channeling of orgone energy through me, through all of us, into a running fight against the enemies of childhood and into a helping hand for those young people who need it and come to us for love and guidance on their way. While, as a mild philosopher, I had put the word WORK between the poles of my diagram, I now felt like replacing it with FIGHT. Maybe I would become an anomaly—a fighting philosopher, one who would not be thrown out, with the beggars, from the city when the battle got too hot!

When I got down the steep trail that winds down to Reich's cabin, I went out again to the old icehouse and asked the oracle of sawdust: "What can I best do about all this with my capacities and the energy Reich liberated within me through his therapy of years ago?"

This was a critical personal question because it involved a transfer of my practice of biotherapy from the city to the country. I was beginning to take root in concrete and had a hunch that it were better to transplant early into the good earth. I felt that it were better if children came to me into their heritage of grass and trees, running water and irradiating sunlight than for me to go to them in their forest of brick and mortar and steel.

On this afternoon of the second Reich lecture, I had watched four relatively healthy children and one who was emotionally sick playing together in the cedar-sprinkled meadows below the laboratory. (I say relatively, for it may not be possible to bear and bring up a truly healthy child in a sick world and we should assume a framework of relativity to avoid overoptimism.)

The relatively healthy children had parents who became acquainted with Reich's principles of reasonable self-regulation before the young people were born, and who were practicing them as best they knew how. The sick little girl was the victim of ignorance, of traditional mis-training; of the plague. None of the children had been brought up in the country, so that "the good earth" is no panacea for the ills of childhood, nor even essential to a relatively healthy upbringing.

However, I felt that the sort of environment we are making for children here at the Farm would supplement in many ways not possible in the city whatever we might do by way of therapy as prophylaxis, as early prevention of neurotic armoring. I recalled that I had said to you and to our Neill semi-

nar here under the maples, that I felt Reich's great, immediate contribution to all of us who deal with children, is his concept and experiential proof of this armoring, together with his revelation of how it can be dissolved—and, best of all—prevented. So, when I talked it over with the sawdust, and asked if I should start burning bridges right away, bring my work almost entirely to this big old house and its surrounding woods and fields, the answer was yes; and so it shall be.

I came away from the Congress a few days later with no echoes of the devilkin's "So what?" From the background of field meters, orgone accumulators, microscopes, Geiger-Müller counters, telescope and blue illumination *in vacuo* there had emerged and clarified what to me was the meaning and core of all that we had been doing together, each one our particular work toward the goal of the healthy child, of healthy children—the only hope for a healthy, friendly world. Better still, I have found myself actually working more effectively, with clearer vision and straighter purpose for having gone through the questioning and answering that the conference, and particularly Reich's two lectures, made me face and act upon.

So—this is no detailed report about happenings but I feel that you'd rather have it this way—what? When you bring David up to see the gold of maple and red of oak and crimson of sumac against the orgone-blue sky—and may it be soon—we'll chat about other phases of the Congress.

A. E. H.

Study the movement of the earth, the movement of winds and waves—and then study the movements of a child. You will find that the movement of all natural things works in their harmonious expression. And this is true in the first years of a child's life; but very soon the movement is imposed from without by wrong theories of education, and the child soon loses its natural spontaneous life, and its power of expressing that in movement.—Isadora Duncan.

A Dilemma in Social Self-Government

Self-government is a process and not a fixed state of affairs. It is a process of development toward self-rule and responsibility of the people. As a *principle* of social development it requires complete freedom of self-expression and discussion of opinions. As a social *process*, self-government is subject to exactly those evil trends in human character-structure which it is to overcome: the incapacity of the masses to rule themselves. This incapacity is at the root of all evil, socially disastrous happenings, be it war or dictatorship or corruption in representative democratic government. The basic dilemma is this:

HOW IS INDIVIDUAL AND SOCIAL SELF-GOVERNMENT TO BE ACHIEVED ON THIS PLANET, FOR ALL PEOPLE, IF THE SOCIAL FORCES WHICH REST ON THE HELPLESSNESS OF HUMAN BEINGS ENJOY THE SAME FREEDOM AS THE EMBRYONIC PROCESS OF MASS SELF-GOVERNMENT?

Let us exemplify the problem by means of a concrete issue: the activities of the "Un-American Activities Committee" versus the danger of red fascism. The *liberal* maintains that free expression of opinion should *in no case* be impeded, not even in the case of opinions which are directed against the very social system which guarantees freedom of speech and opinion. If we restrict this freedom in one case, who shall be the judge when freedom is restricted in other, *truly* progressive instances?

The advocate of the congressional committee which investigates red fascist activities, on the other hand, maintains that the activities of this committee are directed against subversive *activities*, and not against opinions. Here the dilemma centers around whether we are dealing with opinions *or* with actions. Opinions, according to this point of view, are free; deeds in accordance with opinions are not free but are subjected to public scrutiny; subversive activities should not be free.

In this form, the dilemma appears insoluble: the liberal, though defending self-government *in principle*, quite obviously *appears to defend* the dictatorial cause in practice. On the other hand, the advocate of the congressional investigation quite obviously *violates* the principle of self-rule; but, just as obvi-

ously, he appears to defend the social system which guarantees the practice of this rule. Both parties in the discussion seem to be right *and* wrong at the same time. It is equally obvious from experience that the red fascist will misuse freedom in order to kill it, just as it is obvious that the curbing of freedom of expression will achieve the same thing.

Something must be *basically* wrong here. It seems as if some of the confusion were due merely to the *NEGATIVE* formulation of the issue. This becomes clear when we replace it by a *POSITIVE* formulation, thus:

Let us change the name of the Committee to "CONGRESSIONAL COMMITTEE TO SAFEGUARD THE PROCESS TOWARD SELF-GOVERNMENT OF THE PEOPLE." With this formulation, not only is the exposure of the enemy of self-rule achieved, but also the *END ITSELF*, which justifies the activity of such a committee, is clearly defined. Furthermore, the positive definition will change the whole situation *practically*. Now it will be the *duty of the liberal* to fight the enemy of self-rule, and he will extract himself from the predicament he is in at present in which he appears as *the defender of his worst enemy*. With this definition, it will be only the people who are *right* who will fight the *cr*, and not the wrongminded people, who are clearly *against* self-rule *themselves*. We shall no longer feel embarrassed to sympathize with the exposure of spies and destroyers of human freedom as we do at present; there is no quarrel with the uncovering of spies in embassies, in civic bodies, in universities, etc. However, we want to be sure that those who investigate the spies are not themselves destroyers of the process toward self-rule of the people. By distinguishing the goal of *self-rule* from the goal of *extinction of self-rule*, as represented by the dictators, we shall no longer commit the grave and even disastrous error of misrepresenting dictatorial régimes as a special brand of democracy.

The conclusion is quite clear: *ONLY STRICT ADVOCATES OF THE PEOPLE'S SELF-GOVERNMENT CAN FIGHT ITS ENEMIES*. It would be this clearly defined goal which would make congressional investigations of activities acceptable. It would even discriminate between members of the *cr* who are *for* self-rule (and many rank and file members are *for* it) from others who are true fascists out to kill human freedom. It would eliminate the inconsistency which exists in that to *practice* what one believes is granted in one case and not in another. We expect every member of human society to help self-rule along not only in thought but also in *deeds*. At the same time, we split the *doing off from the thinking* in the case of the fascist and thus get hopelessly entangled in contradictions of our own making.

The positive formulation of *social self-rule* as the goal of the democratic process would also clear the atmosphere in some other respects:

We would see more clearly that the CP of today has nothing whatsoever to do with science or Marxism or truth or self-government of the people, that it is an organized power machine of and for little men, built on fear and irresponsibility of peoples, and nothing but that.

We would reach the general agreement that truth and frankness, and not a mere opinion or activity, are the criteria of human behavior in accordance with the process toward self-rule of all people on this earth. We would fight the CP, not for what it thinks or even does, but mainly for how it does things. The lie, and the distortion of truth on principle, would be the thing we fight. The CP would surely fall under this category since no other social body in the history of mankind has developed the lie and the distortion and defamation and the power principle to the same extent as the CP. But, on the other hand, we would no longer believe that it is *only* the CP which represents the evil; in applying this principle, we would get at any member of any congressional committee who does the same thing, seeks power, distorts facts, slanders the name of honest people; we would be able to get at any and every human being who impedes the process toward self-rule of the people. We would ask not only the CP but *everybody* to *put his cards plainly on the table, to stand up frankly for what he says, not to say one thing today and do the other thing tomorrow*. We would make it a rule in human and social intercourse to demand that the *motive of one's action coincide with the goal*; we would fight tooth and nail anyone, communist or non-communist, fascist or liberal, whose motive for fighting a cause is not finding the truth but protecting his own personal or professional interests, regardless of the truth.

We would agree that all human thoughts and deeds are acceptable which help to promote the independence, cooperation, factual self-government—from birth to the grave—of all people. We would finally learn to judge a man by what he actually does and not by what he professes to think or promises to do in the future. Then we shall find that *only the right man can do the right thing*, and that *only the wrong kind of man does the wrong thing*. And thus, with the goal of individual and social self-government constantly in front of us, we would learn to do *practically* what we are unable to do at present, i.e., to *develop* the riches in human structure, to anchor the social system in free, frank minds and bodies, capable not only of wanting freedom, but also of *being able to safeguard it and to administer it*.

We shall, then, have to learn to distinguish between the man who comes openly telling us that he hates our guts and the man who sneaks up in the dark telling us he is delivering a birthday cake, and the cake, concealing a bomb, explodes in our face.

Equipped with such *positive* goals in our endeavors, adhering strictly to the principle that *everybody must put his thoughts and deeds clearly in the open, visible to everyone, accessible to everybody's judgment*, and protected against the evil distorter and gossip, we could meet the CP saying: "Come on. Tell the people the truth: that you will take away their right to say what they think; to fight the social administration if it goes off the beam; to determine themselves, with the help of social bodies, what they want to do with their lives; *to take all the responsibility as a worker in any realm of social existence*; that you will imprison, hang, torture anybody who has an opinion different from that of the state machinery; that you will take away the right to stay away from work or to choose a profession or the place of work; that you will declare one single man or a small group of men capable of thinking, deciding, questioning, doubting and acting in place of two billion people, for them and instead of them."

The people who follow the CP do not know all this; they find it out when it is too late.

A defeat by the red fascists would be the result of our own hesitancy in coming forth with our goals regarding the process toward clear-cut *democratic social self-rule*. With this goal clearly in the open, we would have nothing to fear. Once we remove the fear in the people of expressing themselves, of believing in what they know deep down to be true and desirable, no dictator, no political cutthroat would get a single vote except that of the crackpot. We, on the other hand, would place all responsibility for social events on each single individual.

All we have had to live upon up to the present time are crumbs from the revolutionary table of the past century and even this fare has been masticated over and over again. These ideas of the past require new substance, new interpretation. . . . This is what the politicians will not understand, and therefore it is I hate them. These people demand only special revolutions, revolutions in the outside world, in the sphere of politics. But all this is sheer nonsense. What is really needed is a revolting of the human spirit.—Ibsen.

Orgonomic Lectures from January 1948 to Date

ELSWORTH F. BAKER, M.D.

- "This Irrational World." Feb. 3, 1948. Lion's Club, Red Bank, N. J.
- "This Irrational World." Feb. 29, 1948. B'nai Brith, Lakewood, N. J.
- "The Concept of Self-regulation." April 7, 1948. Rural Knitters for European Children, Lakewood, N. J.
- "The Concept of Self-regulation." April 21, 1948. Oceanport Parent-Teachers Association, Oceanport, N. J.
- "Psychiatric Orgone Therapy." March 31, 1949. Greystone Park Hospital, Greystone Park, N. J.

ALBERT DUVAL, M.D.

- "Self-regulation." March 17, 1949. Parent-Teachers Association, Atlantic Highland, N. J.
- "Self-regulation." April 22, 1949. Howell Township Nursery School, Farmingdale, N. J.

SIDNEY HANDELMAN, M.D.

- "Preventive Psychiatry." Jan. 30, 1949. Oheb Shalom Discussion Group, South Orange, N. J.

G. FERRARI HARDOY, M.D.

- "Development of Infantile Sexuality." "The Transformation of Puberty."
- "Sexual Aberrations." "The Theories of Freud in Relation to the new Sex-economic Findings." "The Mechanisms of the Masochistic Character."
- March-April, 1948. A series of lectures delivered in his home, New York City.

WALTER HOPPE, M.D.

- "Orgone Research in the U.S." Jan. 16, 1949. Tel Aviv, Israel.
- "Orgonomy." March, 1949. Tel Aviv, Israel.

ALEXANDER LOWEN

- "Functional Medicine." Feb. 10, 1949. Medical Circle of Jewish Students, Geneva, Switzerland.

A. S. NEILL

- Six talks on: "The Problem Family."
- Oct. 12, 1948. Fredonia, N. Y.
- Oct. 15, 1948. Farmingdale, N. J.
- Oct. 19, 1948. New Jersey City Training College, N. J.
- Oct. 23, 1948. Orgone Institute. Given at the New School of Social Research, New York City.
- Oct. 26, 1948. Allegheny College, Meadville, Pa.
- Oct. 28, 1948. Columbia University, New York City.

OLA RAKNES, PH.D.

- "The Development of a Psychotherapy on a Biophysical Basis." A series of eleven lectures begun on Sept. 16, 1948, and held weekly at the University of Oslo, Oslo, Norway.

CHESTER M. RAPHAEL, M.D.

- Five talks on: "Self-regulation: Its Meaning and Consequences."
- Jan. 7, 1948. Perth Amboy Parent-Teachers Association, Perth Amboy, N. J.
- Jan. 14, 1948. Woodbridge Community Center, Woodbridge, N. J.
- March, 1948. Freehold Community Center, Freehold, N. J.
- July 13, 1948 } Radio talks, WJKL, Asbury Park, N. J.
- July 20, 1948 }

FELICIA SAXE

- "Sexual Problems in Small Children." June, 1948. Howell Nursery School, Farmingdale, N. J.
- "Everyday Problems Parents Meet with their Children." Jan., 1949. Howell Nursery School, Farmingdale, N. J.

MYRON R. SHARAF and WILLIAM B. WASHINGTON

- "Orgonon and Its Activities." July 14, 1948. Rangeley Chamber of Commerce, Rangeley, Me.

On Criticism of the Critic

On the basis of ample experience with so-called "authorities" and "critics" of orgonomy, we would like to advise all workers in our field to consider the following points in the evaluating of any kind of attack:

1. *Is the attack on our work rational or irrational?*

An attack is rational when it criticizes unclear presentation, insufficient evidence, wrong statements or factual errors of any kind in experimentation. It is irrational when it does not intend to help truth, but intends solely to destroy or to damage the work. Therefore, any critic or attacker should be thoroughly examined as to the *motives* of his criticism, just as any criminal act is judged also by the motives of the criminal.

2. If the attack is found to be irrational, the next point to ascertain is the *background* (political, ideological, commercial, etc.) from which the critic acts. One can recognize such a background by its secretiveness. The *rational* critic hides neither his motives nor his background.

3. Last, but not least, one should establish whether or not the critic or attacker has *actually studied and examined thoroughly what he pretends to criticize*. This examination of our findings must proceed from the premises of orgone theory, and not from any other standpoint. An airplane must be criticized and examined as to its ability to fly, and not to boil meat. Orgone energy cannot be judged from the standpoint of magnetism or chemistry.

Careful observation of these self-evident rules of scientific procedure will greatly help in rebuffing the irrational attacker.

A Clarification

In the editorial note to Reich's characterological papers of 1928-1930, reprinted in *THE PSYCHOANALYTIC READER*, edited by Robert Fliess, we find the following statement (p. 128):

The first systematic description of a character type observed in the transference and encountered there as a "resistance," and the suggestion to give preference to

its interpretation over that of the rest of the material, *the essential premise for Reich's argument*, we owe to Karl Abraham. His classic observation was published under the unassuming title: "On a Particular Kind of Resistance Against the Psychoanalytic Method" as early as 1919. (Italics the editor's.)

This statement needs to be refuted and corrected:

1. Reich's technique of character-analysis does not rest on the suggestion "to give preference to character resistance over the rest of the material." It rests clearly on the concept of the *character armor*, which was developed during the 1920's to cope with the difficulties which were encountered in the establishment of "orgastic potency" in the patient. Giving preference to the character resistance is a *CONSEQUENCE* and not a premise of the technique of character-analysis based on character armor.

2. Neither the clinical function of the character armor nor that of orgastic potency was ever observed or described before Reich began to study these functions around 1920.

3. Karl Abraham's observation of a "particular kind of resistance" becomes understandable only in retrospect and in the light of Reich's concept of the character armor, and not vice-versa.

From the Orgone Institute

No scientific worker connected with the Orgone Institute earns money from publications, books and articles, or from the orgone accumulator. Physicians do their research work unpaid.

Questions and Answers Regarding the Orgone Accumulator

Q. Can the orgone accumulator be used more than once a day?

A. The orgone accumulator can be used several times daily. In fact, it has been found very helpful to use the accumulator about every two hours in cases of oncoming colds, sinus trouble, etc.

Q. Is it less effective to turn the accumulator on its side and lie down in it?

A. In lying down in the accumulator, the greater part of the body would

touch the wall, and it is preferable to have a small air space between walls and body.

Q. Can the accumulator or the tube box be bought?

A. For the time being, orgone accumulators are given out on an experimental basis only, and remain the property of the Orgone Institute Research Laboratories, Inc.

Q. Does the accumulator lose some of its strength if it is dismantled and then put together again?

A. The dismantling of the accumulator does not have any effect on its strength. Once the 6 walls are put together again, the field is re-established and the accumulator has the same strength as before.

Q. Are accumulators built to size, that is, can a child use an accumulator beneficially?

A. We are building small accumulators for children on special request. A small child using a large accumulator by himself will not get the full benefit from the accumulator. However, if a small child uses a large accumulator sitting on an adult's lap, he will profit from the accumulator just as much as if he were using a small accumulator.

Q. Does orgone accumulate in the room in which the accumulator is located?

A. Yes; that is the reason why we recommend frequent and thorough airing of the room in which the accumulator is located.

Q. Does it matter, and if so how much, whether or not clothes are worn in the accumulator?

A. The less clothing the better, since the clothing will absorb some of the accumulated orgone energy.

Q. Can Xray treatment be combined with physical orgone therapy?

A. NO. We do not accept cancer patients for orgone therapy who are under Xray treatment, since the latter, while destroying tumor tissue, does to the blood system exactly the opposite of what is to be achieved with orgone therapy: *high bio-energetic charge of the blood cells*. It is mainly

the high content of bio-energy (orgone energy) in the blood which constitutes the curative factor in orgone therapy.

Q. Is sheet iron or steel the best metal lining?

Does the thickness of the metal sheets have any effect?

A. We have found that on living organisms only sheet iron or steel should be used. Experiments with other metals on living organisms have given negative results. The thickness of the metal does not seem to have any influence on the effect; however, we have not carried out experiments with regard to the thickness of the metal sheets and can, therefore, not give a conclusive answer to this question.

Q. Has metallic foil been tried, i.e., aluminum foil or metallic paint, such as aluminum paint?

A. Yes. Both metallic (aluminum and copper) foil have been tried in animal experiments, also aluminum paint. The results of these experiments make it advisable to use only iron in experiments with living organisms. However, for purely physical experiments, metallic foils can be used, although we found that an accumulator made of about 25 layers of aluminum-painted paper did not have the same strength as a single-layer accumulator made in the usual way.

Q. What is preferable, wood or any particular vegetable fiber building board?

A. We have found any kind of fiber material to be superior to wood because it absorbs orgone energy faster. Cardboard also is a better organic material to use than wood.

Q. Is there a minimum or maximum thickness for the non-metallic material used in the accumulator?

A. No experiments have been made to determine minimum or maximum thickness of this material. We have found a thickness of between $\frac{1}{4}$ to $\frac{3}{4}$ inches generally effective.

Q. Has dry sawdust ever been tried to fill in space between metallic sheets?

A. No, since it would necessitate the use of more than one metal sheet in a multiple-layer accumulator, to hold the sawdust in place. For the past few

years, the multiple-layer accumulators have been constructed with alternating layers of steelwool and rockwool or glassfiber, each layer about $\frac{1}{2}$ inch thick. This arrangement proved to be very effective and is easy to put down and to keep in place with the aid of thin wooden strips.

- Q. Does an increase of layers mean an increase of orgone concentration?
 A. Yes, but the increase of the orgone concentration is not proportional to the increase in layers. Thus, a three-fold accumulator may have double the strength of a single-layer one, and a five-fold accumulator may be three times as strong.

I WANT TO BE LIKE STALIN. From the Russian text on Pedagogy by B. P. Yesipov and N. K. Goncharov, translated by George B. Counts and Nucia P. Lodge. New York: The John Day Book Company, 1947.

Russia has embarked upon a program of education that cannot fail to stamp the pattern of fascism indelibly on the minds of its children. I WANT TO BE LIKE STALIN, published in 1946 and approved by the Minister of Education of the RSFSR, is a textbook for teachers that states in unequivocal terms the moral, social, and political doctrines of the Soviet Union. To read this book is to know that the "Russian enigma" is a myth, for as surely as Hitler in MEIN KAMPF outlined in advance every move he made, Stalin, in his theory and practice of education, gives us each piece of the puzzle that makes up the final picture. No doubt my use of the word "fascism" will bring forth a loud protest from those who would substitute the word "communism"; for these people I quote Arthur M. Schlesinger, Jr., in the *New York Times Magazine*, April 4, 1948:

In certain basic respects—a totalitarian state structure, a single party, a leader, a secret police, a hatred of political, cultural and intellectual freedom—fascism and communism are clearly more like each other than they are like anything in between.

What Mr. Schlesinger says is true, but I think the common denominator he is searching for lies in Reich's definition of fascism: "Fascism is . . . the expression of the irrational structure of the mass individual."¹

The Russian plan of education both implements and creates this irrational character structure, "a human structure as it has developed in thousands of years of mechanistic civilization which expresses itself in social helplessness and a longing for the Führer."² The men in the Kremlin have not only mastered but improved upon the technique of Hitler, and like the Führer, they have fertilized and planted their ideology in the rich soil of the authoritarian

¹ THE MASS PSYCHOLOGY OF FASCISM, p. xvi.

² W. Reich, *International Journal of Sex-economy and Orgone Research* 4, 1945.

family, the facsimile of the authoritarian state. They know only too well that the subjective appeal of the "Motherland" is rooted in the emotional fixation of the child to his parents, particularly his mother. They understand, too, that Nationalist feeling is primarily a perpetuation of this fixation. The father is the "Stalin" in his own family, the unchallenged unit of authority, which at once identifies him with the state. So when we read in this pedagogy that "only in the Soviet Union has the state established the title of 'Mother-heroine,'" and "with the word 'father' we address the Great Stalin," we see the authoritarian family as the telescoped version of the totalitarian state. The groundwork has now been prepared for the next step, the insuring of the family fixation by the suppression of the sexuality of the child.

When the sexual life of a child is frustrated, the foundation is laid for a crippled individual. The child immediately becomes anxious and afraid, and in order to win back approval and love, he hastens to be "good" and obedient. He would like to rebel but anxiety deprives this impulse of its strength, and repression sets in. His natural instinct to make contacts outside the home, the normal outgrowth of maturing sexuality, is now checked, so he acquires a sticky attachment to his parents. What many people do not understand is that authoritarian upbringing inhibits sexual development as surely as the capacity for independent thought and action. It must be kept in mind that any experience, good or bad, involves the *total* organism; one part cannot be acted upon while another remains unaffected. The biological energy of the body is at stake; if it is not obstructed, the life impulse of contraction and expansion will function naturally and normally, which means psychic as well as physical health. If there is an unresolved conflict, however, pulsation will function poorly and the energy become imprisoned in the musculature with its corresponding character rigidity and all the attendant ills that follow in its wake. Again it is not always understood what is meant by "conflict." The authoritarian régime in its disregard for individual freedom, its emphasis on blind obedience, duty, etc., brings about the deepest of all conflicts because it interferes with the natural rhythm of life. The child reaches out for his own fulfilment, which means he wants the chance for self-regulation. Soviet education makes this impossible; by each authoritarian gesture it instills fear and anxiety in the child, paralyzing initiative and causing a fundamental disturbance in his biological energy. Witness, for example, what the Russian teachers are ordered to tell their pupils: "Discipline is *firm*, that is, it is unquestioned obedience and submission to the leader, the teacher or organ-

izer." Is there any greater violation to the individual than the demand for blind obedience? The teachers are told, furthermore, that they must not be misled if "a child sometimes wants to act in his own way and thus express his personality; he refuses to yield to the influence of example. In such cases one must use other means. One must appeal to his sense of honor and personal dignity, expressing confidence that he could not act badly." Can one have personal dignity and a sense of honor if one is never allowed to express one's own personality?

These educators go on to say that it is necessary "to train them so that a sense of duty becomes the governing principle in their conduct." It goes without saying that if an individual must always consider what he *ought* to do, instead of basing his conduct on his own inner search for truth, his sexual life will undergo the same inhibition that the biological energy of his body is now subject to. The Rules for School Children begin with the words: "It is the *duty* of every school child," and end with: "For violation of these rules the pupil is subject to punishment, even to expulsion from school." Not content with stifling and strangling the vital forces of life in their children, the dictators even prepare them in one of these "Rules" for the far-reaching regimentation of the individual that renders him thoroughly documented in the event of war:

19. To carry always the pupil's card, guarding it carefully, not passing it to other children, but presenting it on request of the director or the teacher of the school.*

The obvious measure the Soviets have taken to discourage sexual interest between boys and girls is to abolish co-education in the schools. This deepens the sex-negative attitude in the growing generation and gradually causes them to become submissive and resigned. Later when they learn that "submission to the will of the leader is a necessary and essential mark of discipline," it is a familiar pattern in their lives, for by this time they have adjusted to the diminutive state, the family. Nor is the older generation neglected; divorce laws have been stiffened in accordance with the strict code of the totalitarian régime, and we are not surprised to read in the April 1948 issue

* In the Soviet Union every citizen must have a passport for use within the country. In movement from one place to another the citizen must present the passport to the police both on his departure and on his arrival. It is therefore a very important document. The "pupil's card," mentioned in the "Rules," is in a sense a passport in embryo.

of *The Nation* what Alexander Werth, well-known Moscow correspondent, writes: "The continuation of a successful physical relationship was not the most important thing in a happy marriage—whatever bourgeois psychologists said to the contrary." It is quite clear that the aim of sexual repression is to make a puppet of the individual, his actions regulated by the dexterous fingers of the authoritarian order.

The Soviets lay the foundation for communist morality in the school system, where special emphasis is put upon the pre-school child. The state exercises the most careful supervision over all children, the Party "being clothed with the power to supervise his life in the home and the community, even to the extent of granting or withholding permission to attend the cinema or other places of amusement." The leaders tell us quite frankly that "the cultivation of Soviet patriotism in the younger generation is the most important task of moral education," and then they go on to explain just what they mean by moral education:

Moral education is an education which, in the light of the communist ideal, shapes all the actions, all the habits, and the entire conduct of a person, determining his attitude toward people, toward his Motherland, toward labor, and toward public property.

It is very significant that the Russians spend two or three times as much on education as we do in America, and that their plan goes far beyond the school and university, penetrating deep into every organized agency, family, factory, radio, literature, etc. The All-Union Communist Party, under the supreme leadership of Stalin, controls all these intersecting lines that have the avowed purpose of "strengthening the Soviet state and building a classless society," but whose real aim is world domination. This is why "all teaching plans and programs, approved by the Ministry of Education, are obligatory state documents . . . arbitrary changes . . . are inadmissible." The translators of this book do not speak idly when they say: "The Russians undoubtedly are building in the minds of the young two great myths—one about themselves and the other about the rest of the world."

The religious quality that permeates the Russian doctrine explains much of the unreasoning devotion to their cause. In America, Father Divine is at least honest in declaring himself God, but Stalin goes about it in a more subtle way. By one method or another, he plants in the minds of the Rus-

sians the idea of himself as an omniscient being, all-knowing and all-wise; in their history book they read: "The Soviet people associate with the name of Stalin their present and their future, all their achievements and victories"; and the very title of this book, *I WANT TO BE LIKE STALIN*, raises him above the level of the ordinary human being. Furthermore, no blemish is ever publicly admitted in his character or action; his picture hangs in every classroom and "Heil Hitler!" in one form or another is invoked whenever a group of people are gathered together; the battle cry rings out "For the Motherland! For Stalin!"; and Marx, Engels, and Lenin pale beside him. As the translators point out: "The Russians, moreover, have their apocalypse. They believe as certainly in the ultimate triumph of communism on the earth as the early Christians believed in the 'second coming!'" Above all, whether the dictators realize it or not, mysticism is essentially a substitute for sexual gratification, and is a primary factor in the creation of the irrational character structure that is the breeding ground for fascism.

Let us make no mistake, Russia is preparing for war. One can argue that it is only a preparation for defense of their country, or against capitalistic encirclement, but even if this were true, it is beside the point. What is important is the fact that if a country is geared for war, if it systematically throttles the spirit of freedom in the individual, the repressed energy will break out in sadistic secondary drives and find its outlet in the need to kill. The Russians deliberately add fuel to this smoldering fire when they teach their children that "deep love of the Motherland must be linked to bitter hatred of all enemies." The Motherland is the theme song of totalitarian education. It begins in the nursery school where children are taught to play Red Army soldier and march to martial music; and "in the primary school work is conducted for the purpose of equipping the pupils with those elements of general knowledge which are closely related to the military preparation of future warriors." The spirit of nationalism is fostered in every possible way, and children and adults alike are thoroughly imbued with the idea of Russia as the "largest country in the world—the richest, the most powerful and the most advanced." Little reference is made to democracy, the ideals of individual liberty, or the established cultures of other nations. The Second World War is officially titled "The Great Patriotic War of the Soviet Union," and the teachers are told that they "must show the pupils the international significance of our struggle with the German robbers. We

proved to be the only power capable, not only of halting the dark surge of fascism, but also of inflicting on it a decisive and fatal defeat."

The Soviets point with pride to their great achievements that have improved the lot of the common man, but the tragedy is that they are invalidated by the oppressive and autocratic nature of Soviet rule, its forced labor, its ruthless treatment of those who will not conform, and the insidious regimentation of mind and body. Love of family is set high in the list of virtues, but they do not tell the people that the emphasis on unlimited families has its roots in the children of today becoming the cannon fodder of tomorrow. They claim to dedicate themselves to the principle of equality for all races and yet they nourish the seed of hate for all those whose mores differ from their own, this being typical of the contradictions in their statements that are as many as holes in a sieve. On the one hand, they quote, as an exemplary example, the distinguished nineteenth century literary critic, Dobroliubov: "Genuine patriotism as a personal expression of love for mankind cannot be reconciled with hostility towards particular peoples," and then a few pages further on they say: "The pupils of the Soviet School must realize that the feeling of Soviet patriotism is saturated with irreconcilable hatred towards the enemies of socialist society." When private capitalism was abolished, the Russians mistook it for freedom, but it was only the illusion of freedom, as state capitalism simply took its place. The people were not ready for social responsibility; they longed for freedom but their character structure was only capable of ersatz. It is for this reason that they fell prey to all the propaganda about the rights of the workers and the fact that they have "no personal interests opposed to the collective interests." They wanted a Führer and they got one. Sidney Hook in the *New York Times Book Review*, May 16, 1948, sums up the reaction of all clear-thinking people to this dictatorship that, unquestionably, is a threat to the peace of the world:

The stages in this journey of disillusion seem the same for all; from enthusiastic acceptance to bewilderment, from bewilderment to shock, from shock to the agonies of doubt, and then, under the hampering blows of history to the bitter truth that the system originally hailed as a glorious hope for all mankind was the cruelest form of despotism in human history.

ELIZABETH TYSON

DEATH BE NOT PROUD. By John Gunther, New York: Harper & Brothers, 1949.

John Gunther's *DEATH BE NOT PROUD* is the story of his son's battle against a malignant brain tumor. The particular poignancy of this testament lies in the fact that it reveals the hopelessness of traditional cancer research in terms of its futile efforts to save one sensitive, young and lovable spirit, with whom—through Gunther's moving and simple account—the reader comes to feel a close identification.

Johnny, aged 16, was struck suddenly by the illness in March, 1946. His parents spared no efforts to save him; the best physicians, the best treatments known were employed. Operation on the tumor, X-ray treatment, a new mustard gas therapy, even an unorthodox food diet advocated by a Dr. Gerson, were used. All proved ineffective; Johnny died some 15 months after the onset of the illness.

In the light of orgonomic knowledge, the Gerson treatment seems the most logical one that was used. Gerson believes that the cancer tumor must be fought by the total organism. He feels that the body spends such a great amount of energy fighting the disease that the less energy it has to spend getting rid of waste material, the better. Therefore, he advocates a fruit juice and fresh vegetable diet that burns down to a minimum of waste. Incidentally, Gerson's diet treatment was bitterly attacked by the *Journal of the American Medical Association*, and, to quote Gunther, by "others of the massive vested interests in medicine."

Though the diet treatment seemed to have helped temporarily, Johnny later suffered a relapse from which he did not recover. But following this line of reasoning of "giving nature a chance," how much more logical—and how much more bitterly fought!—is orgone therapy of cancer. For it adds to the organismic energy available in the fight against the disease through the application of physical orgone energy concentrated in an orgone accumulator.¹ It is revealing and saddening that the Gunthers, who desperately sought for every new experimental therapy of cancer, no matter how unorthodox, did not hit upon orgone research. This is not to say that the orgone accumulator would have "cured" Gunther's son. In spite of some remarkable successes, Reich has repeatedly stated that there are grave problems which remain unsolved—the problem of the elimination of the tumor mass when it

¹ Cf. W. Reich, *THE CANCER BIOPATHY*. Orgone Institute Press, 1948, pp. 244-290.

begins to disintegrate under orgone treatment, and the further, deeper fact that the cancer tumor is but a local symptom of the basic disease process—the biopathic shrinking of the organism. Still, in the face of the sterility of orthodox cancer research, the orgone accumulator should be given a serious experimental testing instead of the complete shunning it meets on the part of the medical profession, while our Johnnys die. One can easily imagine what Gunther's physicians, some of whom objected strongly to Gerson's diet treatment, would have said about orgone therapy.

During the course of the illness Gunther became "impressed with what little doctors do know. To question after question . . . the answers, despite the utmost good will, were confused and contradictory. . . ." Gunther credits this to the fact that the course of a tumor in a child is unpredictable. But it is no longer true, as he writes, that the "causation of cancer is the greatest and most formidable of all the unknowns of modern science . . . The origin of life itself is not more mysterious." Gunther's coupling of life problem and cancer problem is more apt than he realizes. For it was, in fact, the finding of the bionous origin of life that led to the later discovery that the cancer cell arises from *an autoinfection in disintegrating animal tissue*. Thus, the origin of the cancer cell is no longer an "unknown." (A full explanation of the solution of this problem is given in *THE CANCER BIOPATHY*, "The development of the cancer cell," pp. 182-208.)

The understanding of the nature of the cancer process, the use of orgone energy in the fight against cancer, the discovery that a real prevention of the disease means an elimination of its underlying basis, the chronic shrinking of the organism—these are great facts. One can only wish that such journalists as Gunther who have seen firsthand classical pathology's inability to understand and to deal with the cancer scourge will make contact with *orgonomic* cancer research and help bring it to public knowledge.

M. S.

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