

Eva Reich M.D.

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ORGONE ENERGY BULLETIN

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

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CHILD AT WORK



BUILDING ON ROCK

Orgone Energy Bulletin

VOL. IV, NO. 4

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C.O.R.E. (COSMIC ORGONE ENGINEERING)

DOR Removal and Cloud-Busting

Preliminary Communication

By WILHELM REICH
Orgone Institute

I. The "DOR-Clouds"

It has become possible to *apply the principle of the orgonomic potential to the dissolution and formation of clouds*. This technical application of the orgonomic potential¹ was forced upon this institution during the emergency which shook Orgonon from about March 21, 1952, till the present date, September, 1952. It was a matter of survival in this region to find a way to remove the "DOR-clouds," as we came to call the nauseating concentrations of DOR over ORGONON.

Let me first explain what these DOR-clouds are, how they look, what they do and what can be done about them. DOR-clouds were observed and comprehended for the first time during the early days of May, 1952. The main characteristics of these DOR-clouds, as they appear at various intervals over Orgonon, coming in mostly from the west, are the following:

1. "Stillness" and "Bleakness"

A "stillness" and "bleakness" spread over the landscape, rather well delineated against unaffected surrounding regions. The stillness is expressed

¹ Cf. THE ORANUR EXPERIMENT *First Report* (1947-1951).

in a real cessation of life expressions in the atmosphere. The birds stop singing; the frogs stop croaking. There is no sound of life anywhere. The birds fly low or hide in the trees. Animals crawl over the ground with greatly reduced motility. The leaves of the trees and the needles of the evergreens look very "sad"; they droop, lose turgor and erectility. Every bit of sparkle or luster disappears from the lakes and the air. The trees look black, as though dying. The impression is actually that of *blackness*, or better, *bleakness*. It is not something that "came into the landscape." *It is, rather, the sparkle of Life that WENT OUT of the landscape.*

2. Vanishing of Luster and Sparkle

The vanishing of luster and sparkle from the sunny landscape had been independently confirmed by several observers who have grown up on farms. Trees, rocks, telegraph poles, mountainsides, and houses appear "black" although it is not really blackness. It is, rather, like the *absence of light*. To the organomic observer, it appears to be the result of thinning or a failing of the OR energy substratum that usually luminates into brilliant daylight, with sparkle and luster. It should be carefully noticed that DOR-clouds appear while the sun keeps on shining. The green color of trees and meadows disappears from the mountain ranges. Everything seems to go black or "dull." One cannot help but feel this to be DEATH, "BLEAK DEATH," as some call it. This bleak blackness hovers especially over landscapes without any vegetation, and over swampy regions. Swamps have a peculiar bearing on DOR effects. Swamps are basically accumulations of stagnant water which enhance decay processes and are the opposite of fresh running brook or river water which counteracts decay. They are distinguished by the absence or, respectively, presence of organotic metabolism. Everything still remains to be carefully investigated in this realm. We are only breaking trail for a first over-all orientation.

The lack of luster can be understood in terms of some *reduction of organotic pulsation and metabolism in plants and animals*. This seems to be confirmed by the fact that at the lake surfaces organotic pulsation also ceases; the water becomes calm and motionless.

A DOR-cloud is usually surrounded by normal atmospheric OR activity, such as *blueness* of the mountain ranges, sparkling of the sunny atmosphere, greenness of the trees. One cannot help but feel that natural cosmic OR energy retracts from the "evil," "bleak," "black," "lifeless" DOR-cloud and

lets it pass. Observations made at night show luminous OR surrounding and fighting the lusterless DOR-clouds. In daytime the mountains appear *black* while losing the normal blue-gray orgone energy color. The emotional impression here again is "sadness." The color of the mountain ranges is now somehow "dirty," or blackish with a *purple* tint. After the passing of the DOR-cloud, the intense *blue-gray "haze"* returns. We learned to realize exactly when normal OR activity replaces again the nauseating DOR blackness.

3. Bio-energetic Distress in Human Beings

People react to the DOR-clouds with rather grave distress. Many do not know or cannot explain what happens to them. They call it "heat," or "some atom dust," or just "bad air." Some are biologically insensitive to a degree which puzzles the organomic. There are others who *know* the deadly quality of these clouds, not intellectually, but rather with their *First, Organotic Sense*. "There is something wrong in the air," one hears them say, or, "Something is going on somewhere," a statement expressing awareness together with suspicion. "I cannot get any air," or, "It hits me like a brick when I enter my shop in the morning," etc. In some cases one must persist in asking the same question over and over until the answer creeps to the surface from a frightened or bewildered mind: "Yes, if you want to know, I feel it sometimes like something closing in on my face, like a wall, but I cannot really feel it, you know; and then I get that bad headache of mine," or, "My sinuses are going bad . . .," etc. etc.

If they are not completely dead emotionally, i.e., far below the normal bio-energetic level of functioning, people are usually aware of the "*changes in the weather*," too; in vegetation and in the "general feel" of things. In the early spring, already in the middle of April, 1952, the buds were coming out in the Rangeley region. People did not quite dare to admit such an astonishing fact, since buds are not expected there before the end of May. Remarks in the beginning of June about the peculiar "black" clouds that were coming from the west and for some peculiar reason remained "stuck," as it were, over Orgonon, were frequent. Also, the lushness of the vegetation was duly acknowledged and generally appreciated.

4. Geiger Counter Reactions

The reactions of the Geiger counter to the DOR-clouds deserves special attention. At this point, only a few basic phenomena should be mentioned:

During the passage of DOR-clouds over a certain region, the GM counter

will act in peculiar, extraordinary ways. When these reactions were seen for the first time during the early spring of 1951, they were dismissed as "only" or "nothing but" failure of the batteries. Since then, we learned to respect these "failures" and to read their meaning to a sufficient degree to form reliable opinions about the atmospheric OR conditions before, during and after the passage of DOR-clouds. It is advisable to distinguish the "disorders" of the GM counter as follows:

a. "**JAMMING**": The portable GM counter (SU-5, Tracerlab) will "*race*" to the limit of 100,000 cpm or 20 MR/H.

b. "**FAILING**" or "**FADING**": The counts will drop again rapidly until they will sink beneath the normal background count of 30-40 cpm. The needle will remain at 5 or 10 cpm or it will point to Zero with the range 100 cpm turned on. This will happen in an extremely highly charged atmosphere.

c. "**JAMMING**" as well as "**FADING**" may occur each by itself in a very high OR atmosphere. Sometimes the fading is preceded by jamming. One also sees rather frequently the GM set in with the normal background reaction of 30 to 50 cpm, and then, after a minute or two, start racing toward the higher or even the highest possible counts, which would cause alarm in any atomic plant. The details of these functions are as yet unknown. But it would appear reasonable to assume that *Fading*, *Jamming* and *Racing* are all variants of one and the same basic disorder: OVERCHARGE of the GM counter tube. To repeat: The pointer will not move at all: **FAILING**; or it may fail after an initial normal count: **FADING**. It may rush to abnormally high values: **RACING**, instantly or after a brief period of normal reaction. It may race to the highest possible count and beyond and then get stuck there with or without subsequent fading, i.e., **JAMMING**.

These distinctions are naturally subject to corrections and to further detailed interpretation.

d. *The "ERRATIC" GM Counter*: During the passage of DOR-clouds, one can, furthermore, observe a type of behavior on the portable GM as if, psychologically speaking, the GM counter had become "nervous" and could not make up its mind, as it were, whether to race, to fade or to jam. In such cases, one sees the needle start in with the normal 30 to 40 cpm; then it races, say, to 500 cpm, drops thereafter slowly, in the fading manner, to 100 and further to 70, only to start racing again to 10,000 or even 30,000 cpm; eventually this is followed by still higher "*erratic*" oscillations back and forth between 10,000 and 100,000; it may end in jamming or complete fading.

These few distinctions in the disorderly behavior of the GM portable counter may suffice. It should be noticed, however, that GM counters which are enclosed in *plastic* material will most likely only fade or fail; this is so, to judge from only one single observation with a new plastic-covered GM counter, because plastic material absorbs OR avidly without reflecting the OR energy. This observation requires further elaboration and confirmation.

In the beginning, during March and April, 1952, we were under the impression that the DOR-clouds coming from the west, originated from atomic blasts in the western United States. However, it was later ascertained that there were no atomic detonations in the USA in March, 1952. Thus, the origin of the DOR-clouds remains a mystery to this date. The onset of the disaster at Orgonon soon after the tornado struck in the West, March 21, 1952, centered our attention on the possibility that we were dealing with some very obscure *cosmic events*.

The DOR emergency at Orgonon worsened quickly during April. Emotional and physical distress became unbearable, and it was now a matter of survival to remove the black DOR accumulations that hovered ever more frequently over Orgonon. An inconspicuous, long-neglected observation came to the rescue:

Far back in 1940, when the atmospheric OR energy had been seen for the first time at Mooselookmeguntic Lake in the Rangeley region through long metal pipes, casual pointing of some pipes at the surface of the lake seemed to affect the movement of the waves. This appeared quite incredible at that early period of OR research; the matter was abandoned and soon forgotten. However, the incredible effect of metal pipes upon energy motion such as waves, seemed to have lingered on in my mind over all these dozen years. When the suffering from DOR became unbearable at Orgonon late in April, a few metal pipes, 9 to 12 feet long and 1½ inch in diameter, were directed toward the black DOR concentrations overhead, and connected through ax cables to a deep well.

The effect was instantaneous: The black DOR-clouds began to shrink. And when the pipes were pointed *against* the OR energy flow, i.e., toward the west, a breeze west to east would set in after a few minutes "*DRAW*," as we came to call this operation; fresh, blue-gray OR energy moved in where the nauseating DOR-clouds had been a short while before. Soon we learned that rain clouds, too, could be influenced, increased and diminished as well as moved, by operating these pipes in certain well-defined ways.

From the first hesitating attempts to end the emergency at Orgonon, more systematic experiments in the creation and destruction of clouds, as well as rain-making and stopping of rain began to develop successfully over several months, till the first two C.O.R.E. "CLOUDBUSTER" units were finally constructed at Portland, Maine, in September-October, 1952, for more elaborate CORE operations.

In the following pages only the basic principles of "CLOUD-BUSTING" will be presented. A detailed presentation of the technical aspects will follow in a broader context of Cosmic Orgone Engineering (C.O.R.E.).

II. The Principles of "Cloud-Busting"

1. "Cloud-Busting"

The term "Cloud-Busting," as used in this paper, shall denote all engineering techniques which deal with the destruction as well as the *formation* of clouds of water vapor in the atmosphere and of orgone energy concentrations of all kinds including gravity; briefly, with all phenomena which are related to or derive from atmospheric changes of climate including weather, humidity, amount of rainfall per unit of time, storms, hurricanes, "DOR-clouds," Oranur functions in the atmosphere, atmospheric OR energy changes of all kinds, the origin of deserts as well as of areas of green vegetation, and all similar functions which depend on the presence or absence, on the scarcity or plentifulness of OR energy, oxygen, water vapor, rain, sun and wind and their interaction.

2. Technological Use of the "Orgonomic Potential"

The "orgonomic potential" (see Bibliography, THE ORGONE ENERGY ACCUMULATOR, Nos. 5d, 6, 11) denotes all functions in nature which depend on the flow of cosmic energy, or potential, from LOW TO HIGH or from WEAKER TO STRONGER SYSTEMS. Thus the orgonomic potential is the basis of and functions contrary to the mechanical potential, heat, electromagnetic energy, mechanical potential of position, etc. The orgonomic potential is most clearly expressed in the maintenance in most animals on this planet of a temperature higher than that of the environment, and in the function of *gravitational attraction*. In both cases, the stronger energy system draws energy from or attracts a weaker system nearby; in both cases the *potential is directed from low to high, or from weak to strong*. Gravitation obviously functions on this basis.

The technique of cloud-busting is to a very large extent, if not wholly, based on the technological use of the orgonomic potential as it governs the OR energy functions of the atmosphere.

The technological use of the orgonomic potential can be divided, basically, into two major groups:

A. INCREASE of the OR potential:

In this case we *concentrate* OR energy and *build up* a steeper or stronger OR potential. This will have entirely different effects than

B. DECREASE of the OR potential:

In this case we *disperse* or *dissipate* OR energy; we *lower* the potential difference and create a tendency toward more or less equal distribution of the OR energy in the atmospheric OR energy envelope of the planet. We act in the direction of the mechanical potential.

Rain clouds, thunder clouds, hurricanes and tornadoes are, seen from the viewpoint of orgonomy, different expressions of basically one and the same function, i.e., *combinations of concentrated OR energy streams and water vapors*. On the intensity, direction, location and similar conditions related to the combination of water and OR energy ($H_2O \neq OR$) many atmospheric conditions depend; most of these conditions still await detailed study and logical comprehension.

However, the two basic principles of cloud-busting, *increase* and *decrease* of the OR potential, suffice at the moment to make their technological use comprehensible.

If we wish to *destroy* clouds we must use the orgonomic potential in such a manner that the potential *decreases*.

If we wish to create clouds or to increase the power of existing clouds, we must use the OR potential in such a manner that the potential between clouds and their immediate environment *increases*.

In order to execute these two basic principles in a satisfactory manner, we must, logically, construct and use a device which is capable of adding OR energy to the atmospheric OR energy envelope; or, we must construct a device which will *DRAW ENERGY FROM THE OR ENVELOPE* in such a manner that the affected region *loses* certain amounts of energy to other regions, thus changing the atmospheric energy concentrations.

Since at present, adding energy to the atmosphere is not yet possible, we must use the other principle, that of *DRAWING ENERGY FROM THE ATMOSPHERE*.

3. Drawing Off Atmospheric OR Energy

In order to draw off atmospheric OR energy, we must accomplish two tasks: a) we must use a device which *draws* OR energy; b) we must know into what place to draw this energy.

This is accomplished by changing, basically, the principle of the functioning of the LIGHTNING ROD:

The lightning rod, too, functions according to OR energy principles, since "lightning" is atmospheric OR energy discharge in a very narrow space. The pointed rod, reaching into the atmosphere, attracts the lightning discharge and conducts it through heavy wires into the ground. This lightning rod system functions according to *orgonomic*, and not according to electrical principles: In the lightning rod system, the atmospheric charge is drawn *from* the atmosphere *toward* the point of the rod and further toward the earth's crust. It is, thus, the *orgonomic* potential *from weak to strong* which is operative also in the case of the lightning rod. If the electrical potential from high to low were operative in the lightning rod system, the direction of flow would necessarily be the reverse, from the earth's crust toward the atmosphere; the energy would stream off and *away* from the point of the lightning rod.

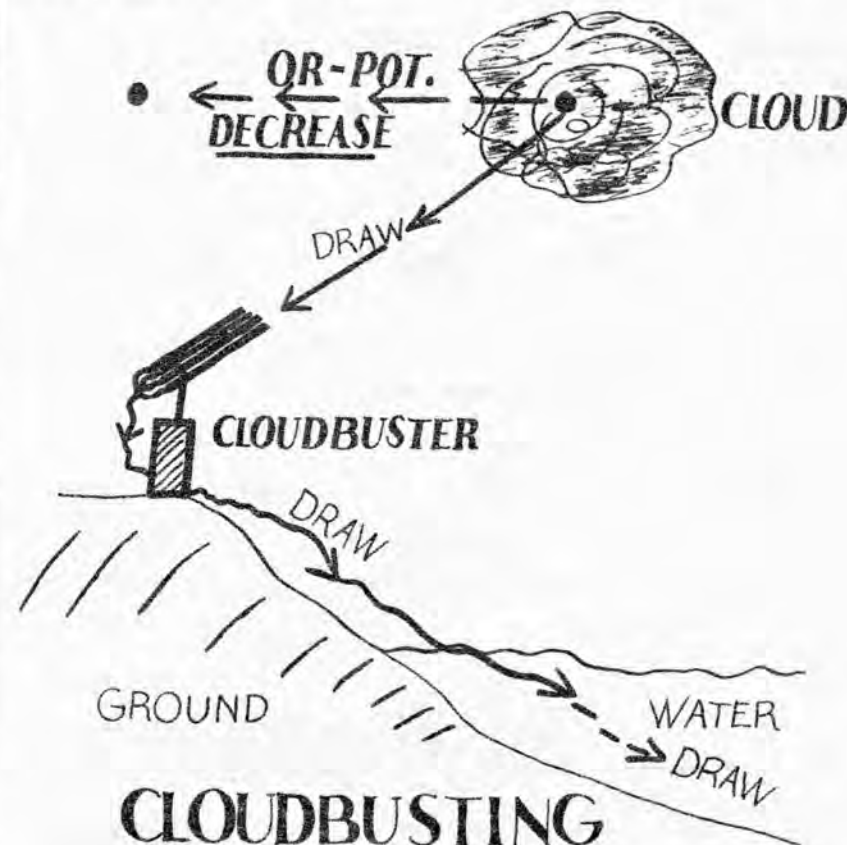
Cloud-busting operates in *agreement* with the functioning of the lightning rod, only if we put *both* functions, cloud-busting and lightning rod, on the common functional basis of the OR potential.

Cloud-busting *deviates* from the lightning rod principle in four ways: (1) Its purpose is not to draw and to ground bolts of lightning, but *to draw OR energy charges* out of atmosphere and clouds. In doing so, it deals with the same kind of force as in the lightning, with one important difference: *The cloud-buster draws the charges slowly, in small amounts at a time, dispersed*, as it were, in time as well as in concentration, and not in the form of sudden lightning. It does so by way (2) of long, *hollow pipes*, and not of solid steel rods.

The pipes, any number of them, and any length beyond a minimum of about 4 meters or 10 feet used in our first cloud-busting experiments, have the function (3) of *triggering the atmospheric OR energy flow into certain directions*. The function of the pipes is fulfilled with this triggering of directional flow. Once the OR energy flow is directed at will, it continues to flow in the same direction, until another natural or artificial stimulus changes it again. The lightning rod, on the other hand, is not intended to direct OR

energy flow. It only functions as a conductor toward the ground IN CASE *concentrated* OR energy discharge, i.e., lightning, happens to come its way.

(4) *The OR charges are drawn* (not into the ground but) *into* WATER, preferably into *flowing* water of brooks, flowing lakes and rivers. We draw into water since the attraction is greater between water and OR energy than between other elements and OR energy. Water not only attracts OR speedily but it also holds it, as especially in clouds. We thus have the following picture of the process of cloud-busting:



CLOUDBUSTING
Destruction of Clouds
 through DECREASE of OR-POTENTIAL

This sketch depicts the *principle* of cloud destruction only. It does not suffice to enable the technician to destroy all existent types of clouds. This remains a task of future experimentation in cosmic engineering, to be solved in many ways, in various regions of the globe, with various models of cloud-busters (various as to number, length and width of pipes, direction of draw, size of clouds, maturity of our experience, etc.). The principle, however, may be described as basically complete:

ONE DISSIPATES CLOUDS OF WATER VAPOR BY WITHDRAWING, ACCORDING TO THE ORGONOMIC POTENTIAL, ATMOSPHERIC (COSMIC) OR ENERGY FROM THE CENTER OF THE CLOUD. THIS WEAKENS THE COHESIVE POWER OF THE CLOUD: THERE WILL BE *LESS* ENERGY TO CARRY THE WATER VAPORS, AND THE CLOUDS NECESSARILY MUST DISSIPATE. THE ORGONOMIC POTENTIAL BETWEEN CLOUD AND ITS ENVIRONMENT IS LOWERED.

4. The Creation of Clouds

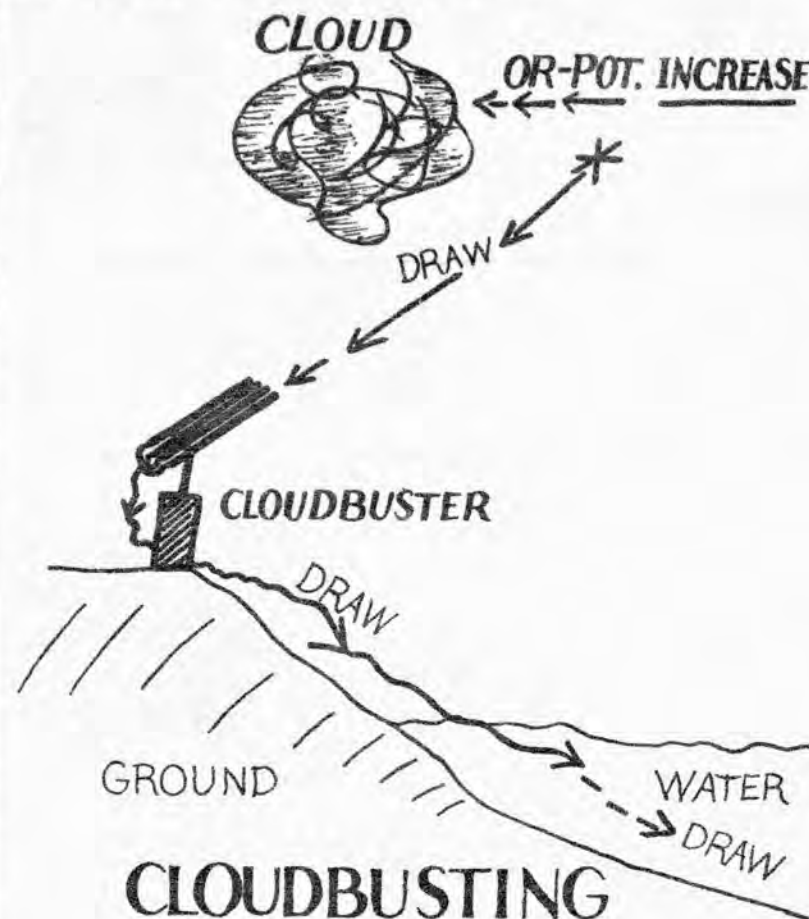
The principle used in the *creation* of clouds is the same as that in the destruction of clouds: the orgonomic potential from low to high. However, while in the destruction of clouds we draw off energy from the cloud proper, we draw energy from the close vicinity of the cloud if we wish to ENLARGE EXISTENT CLOUDS AND TO PROCEED TOWARD RAIN-MAKING. The chart on page 181 depicts the process.

The technological experiment bears out the theoretical assumption: Clouds *dissipate* when the cloud-buster pipes are aimed at the *center*; they *grow* when we aim at the close vicinity in the *cloud-free sky*.

One may create clouds in the cloud-free sky in a certain manner, by *disturbing the evenness in the distribution of the atmospheric OR energy*; thus clouds appear upon drawing energy from the air. The more clouds that are present and the heavier the clouds, the easier it is to induce growth of clouds and finally rain. The fewer clouds, the more difficult it is and the longer it takes until the clouds give up their water. Practically, a rather sharp distinction exists between rain-making in a *cloudy* as against a *cloud-free* sky.

No matter what the variations, the principle remains the same as described: Drawing from an existent cloud destroys the cloud. Drawing from its vicinity makes it grow.

It is necessary to stop at this point. Strong reactions to cloud-busting in Rangeley, Maine, have been observed in distant regions (Boston); such influence on far-away regions is due to the continuity of the OR envelope;



CLOUDBUSTING

Making of Clouds through INCREASE of OR-POTENTIAL

the details will require extensive and careful study. We have always been cautious not to overdo while cloud-busting, since small twisters and rapid changes of winds have been observed beyond any reasonable doubt. Also, on one occasion, heavy, prolonged rain occurred upon faulty operation.

Cloud-busting as a task of *Cosmic OR Engineering* will by far transcend

the facilities and potentialities of any single institution and even state or country. Cloud-busting is truly an international affair with no regard for national borders. There are neither passport controls nor custom officers in the sky where the weather is being made. This is good and as it should be in *Cosmic OR Engineering* (C.O.R.E.).

LAWFUL REGULATION OF CLOUD-BUSTING WILL PROVE INDISPENSABLE IF CHAOS IS TO BE AVOIDED.

(April till August, 1952.)

Administration of Cosmic Orgone Energy

Regulation of Orgone Energy Accumulator Distribution

according to decisions at the 3rd Annual Meeting of the Board of Trustees of The Wilhelm Reich Foundation, August 23, 1952.

1. It is necessary to distinguish clearly the *medical use* from the *non-medical use* of orgone energy.

The medical use of the Orgone Energy Accumulator must be *under medical supervision*, and is defined as the use of orgone energy, i.e., life energy for the treatment of specific, acute diseases, such as acute colds, arthritis, rheumatism, shrinking biopathies, etc. For medical use, only rented accumulators for a certain, specified time, can be used.

The medical use of the Orgone Energy Accumulator is royalty-free, donated by Wilhelm Reich to The Wilhelm Reich Foundation. Application for the royalty-free use of the Orgone Energy Accumulators must be made yearly to the Orgone Institute, at the annual meeting of the Foundation.

2. The non-medical use of Orgone Energy is administered by the Orgone Institute which, in certain cases, can grant to the Foundation the right to use orgone energy in the non-medical field. Each application for non-medical use must be accompanied by a *statement from a physician that the applicant does not suffer from an acute illness which requires medical supervision*.

The non-medical use of orgone energy is to be compared with life-strengthening swimming or other sports, sun-baths, etc., i.e., with such human activities as enhance the natural life energy metabolism in the organism.

The non-medical use of orgone energy is mainly preventive, just as are hikes, sea resort vacations, etc.

The non-medical use of orgone energy accumulators shall, under no circumstances, be submitted to the restrictive practices of the medical profession.

3. Procedure to obtain the *medical use* of orgone energy:

- a. Medical report from applicant's physician as to the nature of medically supervised illness.
- b. Decision of the Orgone Energy Research Clinic whether or not to grant the medical use of the orgone energy accumulator.
- c. If the decision of the OERC is positive, the application will be handled

in the usual way, i.e., after receipt of notarized application and the initial payment for the accumulator rental, the applicant will receive the accumulator through the central distribution place. All financial matters such as billing, etc., will be handled by The Wilhelm Reich Foundation in Rangeley. Medical users have to *renew* their application after two years' use.

d. In cases where there is doubt as to whether the accumulator is wanted for medical or non-medical use, the final decision rests with the Orgone Institute.

4. The income from the medical use of the Orgone Energy Accumulators can be used only for the purposes of basic natural scientific and medical research within the framework of The Wilhelm Reich Foundation.

5. The non-medical use of Orgone Energy, i.e., Life Energy, is administered by the Orgone Institute, which can sell accumulator devices just as well as rent them. However, the rented devices are limited to certain periods of time, at the discretion of the Orgone Institute.

An Administrative Law Needed

The responsible officers of The Wilhelm Reich Foundation are keenly aware of the necessity to give the discovery of the Cosmic Orgone Energy, and the devices which derive from this discovery, a practicable and appropriate legal administrative form. However, it is neither possible nor advisable to subsume devices which operate according to primordial OR energy laws under the Food, Drug and Cosmetic act which is administered by the Food and Drug Administration. OR energy is neither a food, nor a drug, nor a cosmetic, nor a device in the usual sense of the word as defined in the act on foods and drugs.

In order to reach a legally as well as factually valid decision in this matter, it is hereby submitted to obtain a first orientation by comparing the action of the layering of an Orgone Energy Accumulator to the layering of an atomic pile. The energy at work is basically the same. In the Orgone Energy Accumulator, the cosmic energy acts in its original, primordial form; in the atomic pile, it acts as secondary energy after—or liberated from—matter. However, the inter-action of alternative layers of organic and metallic materials is, in principle, the same.

Therefore, it is hereby proposed that a government agency which has no power and authority over atomic energy as developed in the atomic pile,

including its devices, should likewise have no power and authority over the primordial cosmic energy and the devices derived from it. We are dealing, in both cases, in the case of the *primordial* as well as the *secondary*—after-matter—energy, with the same cosmic force.

Should the Atomic Energy Commission not be designated as the proper agency to deal with the primordial cosmic orgone energy, we would propose the creation of a new agency which would administer lawfully all matters and devices pertaining to the primordial cosmic orgone energy.

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

By WILHELM REICH

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- 13. *Spontaneous Motility as the Comprehensive Functioning Principle of the Living*
- 14. *The Form of Movement—A Function of the Energy Form*

13. Spontaneous Motility as the Comprehensive Functioning Principle of the Living

We have decided with good reason to set up bio-energetic excitation as the common functioning principle of energetic charge and sensation. But this is insufficient if our arrangement is to be fruitful. The functions "excitation," "charge," and "sensation" are dealt with in different scientific realms—in biology, electrophysics and psychology. Now, it is of decisive significance for the progress of the logical development of orgonomic functionalism to find out what *basic* property of nature is expressed in these three different functions. The formal logical arrangement must be filled by a *concrete* natural process, which must be accessible to our sense organs and our experimental instruments, if we do not wish to remain mired in formalistic logic and schematization. In order to fulfil the requirements of our functional thought technique, we must avoid two different biases:

If we describe the qualities of a natural process without arranging them

* The first twelve chapters of Part II appeared in this *Bulletin*, Vol. II, Nos. 1, 2 and 3, and Vol. IV, No. 1.

logically, we attain knowledge of facts but not of their functional connections. If we arrange facts mechanically without concretely supplying the *functions* which integrate them into an organic unity, e.g., into a living organism, we fall victim to logical formalism. The first bias is represented by empiricism, the second by abstract mathematics. Functionalism loses its value as a *tool* of thinking if the facts do not follow *functional* logic, and if functional logic does not keep pace with *concrete* observations. *Form* and *content*, *development* and *product*, the "HOW" and the "WHAT" form two basic branches of variations with the common functioning principle of functional thinking.

What, then, is the *concrete* natural process which integrates *bio-energetic excitation*, *charge* and *sensation* into the functional unity of a "living system" or "organism"? If we study the three functions in detail, we find that they have only one single quality in common: SPONTANEOUS MOTILITY.

The psychic states of anxiety and pleasure are experienced as concrete functions of motility. We experience pleasure directly as a movement of expansion, of widening; anxiety as the movement of contraction, as in fright, as "creeping into oneself" in anxiousness, as a "need to burst" or "inner restlessness" in the acute anxiety state. I would like to point out here that I am not referring to the "pleasurable" or "unpleasurable" quality of the two perceptual states, but only to the sensation of motility. The word "*movement*" directly expresses in everyday language what actually takes place in the organism: one feels "*moved*." This "being moved" can be strong or weak, agreeable or disagreeable, but it is always *movement*.

Movement $\begin{cases} \text{Pleasurable} \\ \text{Unpleasurable} \end{cases}$

Observed at the oscillograph, inner motility is accompanied by processes of charge and discharge. The characteristic of the charge, equally valid whether centripetal as in anxiety, or peripheral as in pleasure, is again *movement*, this time the movement of the skin potential, its "*wandering*." This movement of the potential, visible as the movement of the light streak from the mirror of the galvanometer, can be rapid or slow, in this or that direction; it can be sudden or hesitating. The common functioning principle in all these phenomena, which express so many different part functions, is always *movement*. It is even possible to understand the *stopping* of movement, its cessation, as a special state of movement, as *immobility*. "Psychic immobility" or "affect block," as in catatonics, corresponds to it in the realm of sensations.

The common functioning principle of motility is evidenced in physiological and physical realms as *motion of charge*.

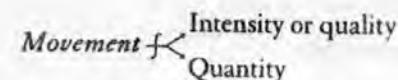
As a *bio-energetic* functioning principle, the *excitation* of the organism forms the basis of the movement of sensations and the movement of charges. *What do we mean concretely when we speak of "bio-energetic excitation"?* We must not make the mistake of mechanistic description and claim to "understand" natural processes when we give them a name and catalogue them. *Concretely, what is "bio-energetic excitation" made up of?* On the basis of microscopic observations of protozoa, roots, wheat seeds, transparent worms, etc., the answer is again: *Bio-energetic excitation functions visibly as MOVEMENT OF PROTOPLASM*. These movements can again occur rapidly or slowly, in this or that direction; they can be hesitant or convulsive. *We are always referring to plasmatic motility when we speak of bio-energetic excitation*. Specific *kinds* of plasmatic motility correspond to specific *states* of excitation, which we in turn describe with specific terms such as "rapid," "eager," "hesitant," "stagnant," etc. Not only the principle of motility itself, but also its different *forms* of expression are common to the three functioning principles. We can equally well apply the words "hesitant" or "eager" to the *sensations*, to the movement of the *skin potential*, and to the *plasmatic motility* of an ameba.

Thus, the objective process of movement has different forms which give us a distinct qualitative impression such as "eager," "anxious," "cautious," etc. *Bio-energetic movements have or show moving expressions which are meaningful*. The "*meaning*" of living functions was hitherto sharply separated from and incompatible with the "*mechanics*" of living functioning. Now, since both "*movement*" (mechanics) and "*meaning*" (psychic) are functionally derived from *one* single bio-energetic function, *plasmatic expressive motion* or EMOTIONAL EXPRESSION, the deep abyss between quality and quantity, psychic and physical is bridged in the depths of the "MOVING" living substance. Note carefully that language grasped this functional identity long before the human intellect succeeded in formulating it scientifically: Living protoplasm is "*moving*" in the *physical* as well as in the *emotional* sense of "*meaningful expression*." A rock before one's foot which suddenly began "*moving*" would certainly be a quite "*moving*" event for the observer.

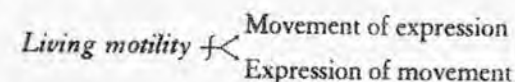
From here we can further proceed in our functional formulations.

Spontaneous motility as the comprehensive functioning principle (CFP) of the living forms the starting point of a series of possibilities for scientific research:

a. Biological motility is characterized by INTENSITY of sensations and by QUANTITY of bio-energetic charges. Intensity and quantity are different functions which condition one another and which are functionally identical in the CFP of *movement*.



b. Bio-energetic motility is further characterized by the functional pair of MOVEMENT OF EXPRESSION and EXPRESSION OF MOVEMENT. Every movement of a living organism has a comprehensible, i.e., "*meaningful*" expression and each expression corresponds to a definite movement. The EXPRESSIVE LANGUAGE of the organism lies *beyond verbal expression*; we learn how to understand it in medical organomy.



c. Bio-energetic motility is also characterized by chemico-physical processes, by movement of ions in the body fluids, by action currents in the heart and muscles, by movement in chemical combinations, etc., and by the movement of sensations. Here obviously belongs the phenomenon of the sensation of DURATION in the ego.

d. The *totality* of the organism, with spontaneous motility as its comprehensive functioning principle, is characterized again somatically or physiologically by a unity of different organ functions on the one hand and subjective ego perception on the other. Ego perception is composed of different organ perceptions; it forms a unity which is indivisible. Where the *somatic* organ functions lose integration in their unity, *bodily* sicknesses appear. A brain tumor, for instance, excludes the brain from the total function of the organism. Similarly, a schizophrenic delusion excludes a part of the organ perceptions from the unitary ego perception. The well-known dissociation of the affective personality is a result that is exactly described by the term SCHIZOPHRENIA. Thus, we are able to apply a new criterion for the judgment of biological "health" and "sickness." *The undisturbed totality of organismic functions in both the somatic and the psychic realms establishes "health" or "normality" in the bio-energetic sense*. Every disturbance in this totality and unity, be it in the somatic or the psychic realm, will be the basis for disease to a greater or lesser degree. From here the path leads into medical pathology,

which can only be a functional pathology if it claims to treat the organism as a biological unity.

e. The most important realm of research is opened to us if we now ask, with logical consistency: *On what is the motility of the organism based?* Or, put differently: *WHAT MOVES?* For this motility, as large as its functioning realm may be, is itself nothing ultimate, as the mystic and the metaphysician assume, but it must have an origin, a developmental principle, and a functioning principle. We can, indeed we *must*, draw this logical conclusion and place the living with its functioning principle of motility in a still wider functioning framework of *movement*. We must *comprehend living motility itself in principle as a variation of still simpler natural functions of movement*, even if we are not able to fill this formal principle of thought with a single concrete fact. For, to repeat, to begin with the consistency in our thinking is always more important than fact.

We must now arrange the concept of "emotion," which in present-day psychology and medicine rules so wide a realm, in order to pave the way for subsequent concrete investigations. The word "emotion" is ordinarily used interchangeably with the word "feeling" or "affect." This signifies that it is limited to the realm of the psychic. Doubtless this limitation rests on the equating of the psychic and the biological, which, as we have seen, is wrong. We must assume that the human animal formulated the word "emotion" on the basis of his organ perceptions. Without bringing in any etymological proof, we may conclude that in so doing he has simply described his inner state of "motility." But in this case the concept "emotion" cannot be limited to the realm of psychic functioning (in the sense of our functional thought technique) for there are also *physical* and *bio-energetic* states of movement. That the emotional process objectively has bio-energetic and not only psychic significance will clearly emerge from the presentation of the clinical results which we are obtaining in medical orgonomy.

We have designated the function of plasmatic motility as the common comprehensive functioning principle of ALL LIVING nature. It follows logically that this functioning principle distinguishes the living as a specific functioning realm of nature from other realms of functioning. We could here be satisfied with the hasty conclusion that the living is distinguished from non-living nature, as a jellyfish is from a rock in the sea, by *movement*. This conclusion brings us into difficulties, for there is also movement in nonliving nature, such as the movement of electrons and planets, the surface of the

ocean, gravitational acceleration, etc. We will have to define still more precisely the function of living motility, if we wish to penetrate beyond the realm of the living. This functional question is of the very first importance. On its correct answer depends whether we may or may not correctly integrate the living into nonliving nature.

14. The Form of Movement—A Function of the Energy Form

The following details of thought technique are decisive if one wishes to understand how a purely physical energy could be discovered in the realm of bio-energetic emotions.

In natural research the qualities of an energy are derived, as a matter of methodical principle, from the phenomena of its effects. Thus, one infers the "resistance" which a wire opposes to the passage of electrical energy from its heat. The velocity of electrical transmission is concluded from the time elapsing between contact closure and effect at set distances. One concludes the wave character of light from the phenomena of interference and refraction, the speed of mechanical sound waves from the time elapsing between tone production and tone perception at certain distances. *Thus, one generally draws conclusions from the form of movement to the energy form.* This principle is also to be applied consistently in the realm of the living:

The basic properties of bio-energy must correspond to the forms of movement of the living. In order to understand the functions of the energy which governs the living, we must observe and describe the common functioning principle of living movements; we must find what is common to them in the total realm of the living, and we must pursue it into the most important variations. A thorough survey of all living movements shows that the living moves in an essentially different way than does the rest of nature. The basic movement of the living is above all *spontaneous*; it is *slow* compared with light, electricity or sound waves. It has the character of *flowing undulations*. This form of movement is most clearly expressed in worms, in the intestines, and in amoebae. One can unite them under the term "*peristalsis*."

This movement is composed of alternating *expansion* and *contraction* of living substance; it is a kind of oscillation which we call *pulsation*. We can observe this pulsation, very much slowed down, in the realm of plant growth: The rings on the tree trunk, for instance, represent clearly the alternation between expansion in growth, and contraction in lignification. The alternating, pulsatory character of plant growth is especially beautiful to observe in the ivy

plant. Its clinging growth alternates a foot adhering to the wall with a leaf stem up to the free air. The more precisely we study the arrangements in the plant kingdom, the more clearly emerges the rhythmic, pulsatory character of the energy movement—in the position of the leaves, in their inner structure, in the branching of the stem, in the splitting-up of root and trunk, etc.

The pulsatory movement is speedier in the realm of animal organs, in the action of the heart, in respiration, and—with particular vividness—in the orgasmic convulsion. The jellyfish probably presents the purest type of pulsation; here total locomotion is directly identical with total pulsation. The muscles of animals also pulsate, e.g., in the gallop of a horse or in the leap of a deer.

In all cases of biological movement the membranes of the organism are set into pulsation by an energy. The energy impulses arise *within* the living organism. They are independent of outer forces, in contrast to nonliving matter. *The spontaneous inner impulse* is a specific characteristic or *functioning principle* of the living that is not to be found elsewhere in nature. Similarly, *movement against the pull of gravity* is a specific function of the living, as in the growth of plants, the walk of animals, and the flight of birds. If we study the process, we find that the *mechanical* energy which is active in it represents itself a function of the living, and not vice versa. The statement: "*The mechanical energy of living movement creates the functions of bio-energy*," is absolutely meaningless. On the other hand, the reverse statement: "*The pulsatory movements of bio-energy do mechanical work*," is full of significance. *The mechanics of living movements is secondary; it is a special function of bio-energy*. It cannot be primary mechanical energy that causes the pulsation; for *the living pulsates before it moves mechanically, i.e., overcomes space*.

These results of functional thought are of quite decisive significance for our further natural research, particularly for the integration of living nature into the general natural process and for the *functional* comprehension of nonliving nature. This is now already clear to anyone who has occupied himself with basic scientific questions:

For the first time in the history of natural research the *primary* nature of *mechanical* energy is questioned: *We derive a mechanical functioning principle from the functional principle of pulsation*. Mechanics in the living realm is subordinated to functionalism. The next logical question follows immediately which we will have to answer concretely: "*Is the derivation of*

mechanical from functional principles of movement valid only in the realm of living nature or is it universally valid in nature?"

We cannot evade this logical question if we wish to describe the living accurately *and* to incorporate it into natural processes in general. The question was not forced; it is, on the contrary, a *necessary* thought result, as upsetting as it may sound to any student of the principles of natural research. But we must not be frightened away from any conclusion so long as it follows with logical consistency from the facts. *The mechanical functioning principle does not explain an iota of basic bio-energetic processes, and it itself requires functional derivation*. Anticipating our later presentation, this can already be confirmed by means of physical formulations. We will now make use of the language of physics for a short stretch:

The physics of nonliving matter defines ENERGY as the "capacity to do work." The unit of energy and work is the same, the ERG. An erg is completely described mathematically when we multiply the mass by the distance which it travels squared, and then divide this product by time-squared: $m \times l^2 \times t^{-2} = \text{erg}$.

Mechanistic physics now asserts:

a. A definite amount of mechanical energy accomplishes a definite quantity of work. They are—the loss of energy through friction heat included—equivalent.

b. Mechanical energy is a product of FORCE times DISTANCE. If a force moves a body forward in space, it accomplishes work. The unit of force is the DYNE, the product of mass times distance divided by time-squared: $\text{DYNE} = m \times l \times t^{-2}$.

c. Since a definite amount of energy corresponds to a definite amount of work, work can also be described as the product of force times distance: $\text{ml}^2\text{t}^{-2} = \text{mlt}^{-2} \times l$.

The reader who has attentively followed the details of functional thinking up to this point has surely seen the abundance of problems, even if as yet without order, which result here for functionalism:

For the mechanist, energy "here" accomplishes work "there"; for him, energy and work are *two* natural processes which are "in interaction" with one another: If a motor is turned by means of electrical energy, it can do work. In this manner electrical energy is "transformed" into mechanical work. Reversing the process, we can move a dynamo mechanically and obtain electrical energy. Mechanical work has been transformed into electrical energy.

The functional setting is the following:

Dynamo $\nleftrightarrow$ Motor
Energy $\nleftrightarrow$ Work

In a dynamo or a motor we know exactly where the energy comes from. The energy which turns the motor electrically stems from the dynamo, and the mechanical energy which moves the dynamo stems from the motor. In this narrow functioning realm, the *mechanical* principle of thought is fully valid. It describes in a satisfactory manner the alternating function of energy and work. Since work always consists in motion, i.e., the overcoming of space, and since mechanical energy without distance (= length = 1) is inconceivable, the CFP of both work and energy is the product of force times distance:

$$\text{Force} \times \text{distance} (\text{mlt}^{-2} \times 1) \nleftrightarrow \begin{matrix} \text{Mechanical energy (ml}^2\text{t}^{-2}) \\ \text{Work (ml}^2\text{t}^{-2}) \end{matrix}$$

$m \times 1 \times t^{-2}$ is contained in both formulae, the energy and the work formulae which are identical in the mathematical sense:

$$m \times 1^2 \times t^{-2} (\text{ERG}) = m \times 1 \times t^{-2} (\text{DYNE}) \times 1 (\text{DISTANCE}).$$

To be sure, the mechanist knows that energy and work represent mechanical equivalents, even if he does not functionally describe these functions in our sense. But his thinking is limited to this mechanical realm of functioning. On the other hand, we have just reduced mechanical "energy" and mechanical "work" to paired functions with the common functioning principle of force times distance, and hence cannot, whether we like it or not, limit ourselves to this given functioning realm. For with the functional formulation of the identity of mechanical energy and mechanical work we have automatically raised the next question: *If the function, force times distance, is the common functioning principle of mechanical energy and mechanical work, it must itself be the variation of a deeper functioning principle that is necessarily wider than that of mechanical energy and mechanical work.*

What is this deeper functioning principle? What qualities does it contain? What is the second function that pairs with the function, force times distance?

Briefly and simply: *Whence stems the "force" in the functions of mechanical work and mechanical energy? WHAT "FORCES" MOTION AND WHY?*

Its origin must necessarily be deeper than that of pure mechanics; it is closer than mechanics to the common functioning principle of nature. The

functions of mechanics have an origin. They are not primary or ultimate, but secondary functions; in principle, they are genetically derivable.

These functional conclusions transgress the rigid boundaries which mechanistic thinking has erected in nature. We must be fully aware of the consequences of this functional deduction. It is in sharp contradiction to the mechanistic "world picture." More, it disputes the mechanistic principle of thought as a tool of knowledge when it is applied to the *understanding* of functioning in nature *generally*. It does *not* dispute the correctness of *mechanistic* thinking in the realm of *mechanical* functions. It is completely valid there. But if the mechanics which we meet in astrophysical theories is not primary, if it is itself methodologically and necessarily derivable, then all physical theories tumble in so far as they reduce the natural functions *in principle* to *mechanics* as the *ultimate* natural process.

Classical physics has itself seen its limitations; but it was not in a position to fill the gaps which mechanistic thinking left open. The electron theory, too, is of a mechanical nature and therefore is not valid in the basic functions of nature, *if all mechanics is in principle derivable*, i.e., secondary, and if it itself obeys a wider and deeper natural law.

When a mountain climber, through hard exertion, has reached a high summit, he enjoys a vast view. He does not know the vastness around him in detail, he sees only its contours. He knows that beyond the horizon spreads a wider, still unsurveyed territory. In order to master practically that which is within his horizon, the mountain climber must explore each individual hill, one after another. He cannot do that alone; he needs co-workers, helpers—enthusiastic, enduring workers. But the summit he has conquered, from which he enjoys the spaciousness, is his own. He has conquered that summit *practically*.

And so it is for the natural researcher who has succeeded in mastering concretely and practically a basic riddle of nature. He has gained an important, new point of view, and may now, from its perspective, enjoy the broader survey. This survey is no longer a dream, no longer mere scientific speculation. It is a *reality* though it is not yet fully mastered in all its details.

The functional unification of bio-energetic movement, physiological excitation and psychic sensation formed the high mountain peak, which around 1936 the then embryonic organonics had mastered practically. From here I was able to look into a far-reaching new land, the complete practical mastery of which I dared not hope for. Still, it was conceivable that I would have the

good fortune of reaching one or the other of the peaks that were closest to me. No more than a mountain climber in an unexplored land can say *which* way leads to the nearest peak and what is its configuration, could I in 1936 have predicted what concrete results would yield the conclusion that *mechanical functioning in nature can itself be reduced to a wider and deeper functioning principle*. Arbitrariness is excluded in such well-controlled thought processes, for incorrect thinking in natural science does not lead to verifiable results. At that time I committed only *one* error in thinking, an error which had dangerous consequences: I thought that the view which I enjoyed would also delight some researchers in mechanistic science. I did not know that they would become panicky as soon as it was presented to them and would call for the police.

I had no premonition at the time that the entangled and concealed pathways which my work took in the following decade and a half, would lead to the organometric results of the last sections of this manuscript. My conclusions did not form a prejudice but only a thought possibility. I would not have defended it against attacks then as I do today; I was ready to drop it. The way my work hypothesis was verified in the course of the following ten years demonstrates that the process of correct thinking is itself a natural process in the observer. Thus, we are describing natural processes even when we investigate, correctly, the function of thinking itself.

(Written Summer, 1947)

(To be continued)

A Space-Energy Continuum

By R. H. ATKIN (London, England)†

One of the most important problems that has ever confronted scientists is that of the ether. The denial of its projected properties by the experiments of Michelson and Morley led to the Einstein theory of Relativity and the concept of space-time. This has not finally settled the matter, however, and many people must feel that the work of Wilhelm Reich and other organonomists has extended its significance.¹

We shall here put forward the suggestion that a space-energy continuum is more of a physical reality and less of a mathematical convenience than the accepted space-time. The problem of the ether will then, we hope, be seen in its proper context.

The most recent study of the ether problem (confining itself to the world of physics) has been undertaken by Lord Samuel² and provides much interesting information on scientific thinking. Since it also lays great stress on the significance of energy in the universe, it would be well for us to examine it more closely.

The book actually constitutes a more detailed version of Lord Samuel's address to the British Association (1951). He suggests the existence of a two-state ether. This is to be an "energy ether" which is to exist in two possible states, *quiescent* and *active*, and able to pass easily from one to the other.

He was led to his concept by experiencing a difficulty in accepting the usual view of motion, and particularly the motion of a body consequent upon an impulse. His challenge is really directed to Newton's law of motion which states that a body may, under appropriate conditions, "continue in its state

† Mathematical physicist.

¹ Cf. Reich: *ETHER, GOD AND DEVIL* (1949) and *THE ORANUR EXPERIMENT* (1951), the latter containing a bibliography on organonomy.

² Cf. H. L. Samuel: *ESSAY IN PHYSICS* (Harcourt Brace & Co.).

of uniform motion in a straight line." Lord Samuel demands to know *How?* The logical difficulty is made quite apparent in his book and it is interesting to be reminded of the smooth but evasive answers which a modern scientific training provides for this dilemma.

As an illustration, suppose we ask, "Why should a ball on a table which has been set in motion by a single impulsive blow, *continue* to move without change of momentum?" The first answer we are likely to receive is "Why not?" Unfortunately we can get nowhere with this: it is really nothing more than an invitation to join hands and all dance round in a philosophical ring.

The second answer is likely to be: "Because the ball possesses a certain amount of momentum, and this cannot be changed because the motion is in a line along which there is no externally applied force."

This will not do either. The "possession" of momentum is only another way of describing the motion since momentum itself is a concept derived from the physical study of the motion, and so the phrase "Because the ball possesses momentum . . ." is only another way of saying "Because the ball is moving . . ." The remaining part of the second "answer" unfortunately falls into the same tautological class.

Samuel's ether suggestion boils down to the statement: "All material events are to be accounted for as cases of the activation of the quiescent energy." The procedure of motion is thus explained as the successive activation of the energetic ether corresponding to the change of position of the body. The motion is not that of pushing and pulling by an old-fashioned elastic medium. The local quiescent energy (ether) is "activated" in some way and manifests itself as (say) the kinetic energy of the body which, *ipso facto*, moves. The state of motion then refers more precisely to the state of the ether (in the space position of the body), and it follows that the nature of the activation is of paramount importance in the discussion.

Let us illustrate by Samuel's own account of what happens when a billiards player strikes the ball with his cue, thus setting it in motion.

"The man has the capacity of muscular movement, made possible by chemical materials and processes and electrical impulses as constituents of his body. This being the situation, when the man moves his arm and propels the ball with his cue, we conceive that this movement activates the quiescent ether which permeates and surrounds the ball. The resultant of the forces so set up together with gravity continuously operating, sets the ball rolling. This initial phase is completed when the movement of the player's arm stops. In

the second phase the ball is kept rolling by the sequence of activations of further areas of quiescent ether: this goes on, independently of the player, for so long as the strength of the activations does not fall below the requisite minimum."

We must observe that in physics the energy involved in motion is not distinct in quality from that involved in "chemical processes and electrical impulses" so that the activation of energetic ether in this case is accomplished by that same manifestation of the ether. This would suggest that Samuel has committed a "circulus in definiendo": "energy is a manifestation of active ether, and the ether is activated by energy." But you may say that he has only undertaken to explain "all material events" by the process of activation, which is so, and in a postscript he points out that he cannot hope to include the "spiritual world" in his thesis. But this means that we must ascribe the technique by which the billiards player produces his chemical processes and electrical impulses to the spiritual world of which, presumably, the player forms a part. But this is to play the devil with Natural Science since the "material world" is apparently to be continually activated by the "spiritual," and in a manner which we cannot hope to describe.

This state of affairs need not, however, depress us. The idea that the world is "material" and "spiritual" (or "physical" and "mental") dies very hard and its death may unwittingly be prolonged by modern science if we do not take care. Today we know a great deal about the inanimate world at the expense of the animate, and by insisting that they are poles apart in their natures and their laws we are encouraging the view that they are irreconcilable. The result so far has been that we are encouraged by a great deal of scientific dogma to behave like machines and this means, in the last analysis, behaving chaotically, selfishly and destructively.

The difficulties confronting an attempt to regard the universe as composed of the animate and inanimate (A-systems and I-systems) with the emphasis on the first are naturally great. It must, however, be our aim to build a Natural Science in this manner, and so that the laws of inanimate nature are special cases of more general laws, since the converse persistently leads us to the "gulf" between the two systems. It is almost trite to point out that the knowledge we acquire of the universe is only sought after for our own benefit, so that our future and our science go hand in hand. Our first thought should therefore be for the function of animate systems. It is not sufficient to study bits and pieces of (say) a human being *in the light of mechanistic*

theories, thereby discovering the "electrical impulses in the nervous system" and the "chemical reactions in the stomach." This approach will always lead us to that familiar gulf dividing the physical from the mental because it fails to reveal the *living functioning* of a living organism, an organism which cannot consist entirely of I-systems by definition. It is surely incumbent upon us to attempt the suggested course of proceeding from the A- to the I-system.

The study of this functioning is not unknown to the world although it has frequently been disjointed and rarely blessed with the name of science. Perhaps we may just mention the work of Historians, Moralists, Political Scientists, Psychologists and (may we?) Biologists.

Perhaps the simplest fact about A-systems is their ability to *organize* themselves and their environments. This process of organization has a manifestation in the "conscious" but by far the greater part of it lies in the "unconscious" as indicated by the pattern of evolution. It would seem therefore that any basic disorganization of the A-system will affect the conscious as well as the unconscious level, that is to say, may well affect the ability to "reason."

A neurotic character will often be described as "irrational" and this is meant in the sense of being disorganized. Such a person will frequently give the impression of not being able to organize the simplest aspects of their lives, such as making simple decisions or remembering simple details. These aspects of their conscious lives are easy to notice as facts, but they are more serious for being symptomatic of disorganization at the unconscious level, a disorganization which may be represented by muscular tensions, psychic fixations and the like. It is the job of the physician to unearth these things and to relate them to the energy (*orgone energy*) function of the system, and here the researches of Reich and the Orgone Institute provide valuable information. It is in fact, upon this work, that the significance of the energy function depends.

Here let us glance at a typical reaction, by a man of learning, to the "question" of orgone energy.

On January 13, 1952, Lord Samuel lectured at the Hebrew University of Jerusalem upon his thesis, and being questioned as to the relevance of orgone energy to his ether, stated that he had studied the question of this energy and found it too mystical to follow. This is regrettable to say the least. I suspect that finding it *mystical*, and not just "difficult to follow," "unreasonable," or even "not proven," points to the fact that he found it intellectually revolutionary, that is to say, "out of this world." It is regrettable since such a judgment too easily encourages a man to refrain from a more serious study.

The fact is that the work on orgone energy by Wilhelm Reich has all derived from the study of A-systems, and largely, of course, from the study of human beings. Initial progress in even recognizing the living functioning of these systems required a fundamental change of conscious scientific outlook. The effort had to be made to refrain from imposing upon A-systems the theories (and therefore methods of approach) pertaining to I-systems. This automatically involved violent attack from the established bastions of traditional science. Work went on, however, and it soon became clear that a fruitful view of living organisms was developing so that, for example, psychiatrists trained in the new technique were undeniably achieving results in what had otherwise been barren fields. It became clear that the *organization* of an A-system was an indication of its vitality and a function of its energy level, and this level could be increased by the use of a certain kind of energy accumulator which possessed neither strings nor batteries.

The energy was called "orgone energy" by Wilhelm Reich because of its derivation from A-systems and the accumulator was therefore called an *orgone energy* accumulator. There followed much work and much speculation as to the "nature" of this energy. Was it "electricity"? Was it "heat"? Was it, in fact, the energy of physics?

These questions clearly missed the point of the whole problem. The real questions should have been: "How does it manifest itself as electricity?" "How does it manifest itself as the energy of physics?" The difference is simply one of direction but is fundamental. If orgone energy had failed to appear as heat, etc., then we were in real trouble, but *it did not fail*. The orgone energy accumulator itself showed an electrical and thermal effect, and under our very noses we had A-systems generating the energy of physics via movement, heat and electricity.

Here was a direct instance of the *phenomena of I-systems being particular cases of the phenomena of A-systems*.

The significance of orgone energy in the functioning of A-systems leads to the concept of their existence in a space-energy continuum. This would appear to be rooted in factual experience, and the initial and obvious difficulty of accounting for what we call "time" may not be insuperable.

The following arguments are put forward as a stimulant to discussion and in the belief that they are not factually baseless.

We are all aware of the dual nature of what we call the "passage of time." We hear such things as "time flies" and "a quarter past two." The first refers

to our own real sense of time in relation to some other. The second is a reminder of what, by common consent, this other system registers as time. The use of such an external system is clearly indispensable to our proper communal functioning, and since A-systems tend to disagree on the passage of time, it is only sensible to use some I-system as the external standard.

How, then, does an inanimate clock indicate the passage of time? The answer, as every physicist knows, is supplied by a study of the *energy* of the spring whose inevitable decrease from one value to another may be taken as measuring the interval between two p.m. and three. In this energetic sense the clock "knows" that time is passing.

Living is also synonymous with energetic functioning and this is inseparable from a sense of time. *The eternity that faces us with death is then seen to be the "eternity" of no-time*; to speak of us having to "live" in it is a contradiction in terms. Similarly, the words "after death" are meaningless for A-systems. The direction we associate with time—the sense that it goes forward and not backwards—may also be thought of as the essence of our ability to *organize* events, in which case it involves the converse of the accepted view. It is usual to think of the organization of events as "taking place" in time, but it seems just as real to consider the *time as a consequence of the organization instead*. In this case, it would follow that a heightened degree of organization would result in a greater (or "swifter") sense of the time interval.

When we are young, we suffer from the feeling that we shall "never grow up," and the passage from eight years old to nine seems interminable. This, however, is what we would expect. A period of growth is really a state of great organization and of a rapidly increasing power of organization with respect to the energy variable. Time intervals will therefore appear to increase with respect to a standard clock. The clock will therefore appear to move slowly and "time" will drag.

A similar argument will account for the sense of the years "flying by" experienced by the aged.

Let us now have one more look at our standard I-time. The clocks we use are all referred to the motion of the earth around the sun. This I-system is one of constant dynamical energy and this would suggest that we cannot speak of the system experiencing time.

Suppose we are asked to consider the statement: "Columbus discovered America in 1492." This, we say, is something that happened 460 years ago *with respect to the earth's travels around the sun*. In imagining that period of

460 years we do not imagine the earth revolving around its orbit 460 times. We imagine the long record of human events which divide us from that particular event. Our sense of that period is a sense of the organized energy functions of our human history, the evolution of certain A-systems. On the other hand, what of that period from the point of view of the I-system composed of the earth's revolutions around the sun? Is the I-system able to distinguish that certain orbit from all the other orbits without referring to the life-history involved? Does it mean anything in fact to say, for the earth, "This is the 460th revolution from the event that I started counting?" It would certainly mean something if the earth could count without losing energy, but energetic action without the loss (or gain) of energy is nonsense. The I-system in fact is incapable of distinguishing one of its events from another or of ascribing any "order" to them in this case. The fact that we know the events can be counted (by us, say) is only part of our own functioning as A-systems and must not be confused with their appearance to the earth.

It seems possible therefore that a reasonable idea of what we call time can be obtained even though our universe is supposed to exist in a space-energy continuum and not space-time. It is still incumbent upon us, however, to seek the ready physical recognition of these dimensions and their relative roles in the world of events. We can appreciate the three spatial dimensions in the concept of volume. The energy dimension is indicated in the *activity* of systems, whether as motion, heat etc., or decision. This activity will naturally be some aspect of "existence" which is superimposed on the spatial existence of the system and will thereby be phenomenological with respect to passive space.

A ball may lie at rest on a billiards table. If it suffers an increase in energy while the table does not, we may find it "moving" relative to the table. On the other hand, we may find that it is "hotter" than the table, depending solely upon the manner in which the ball acquired this energy. But what is important is that relative to the table, the ball "happens," it is described as a phenomenon, it is active. Suppose the ball actually moves. Then it will continue to do so until the energy of motion, relative to the table, is reduced to zero by some process. This reduction of the energy automatically supplies the ball with a "life" relative to the table, a life which has a beginning and an end—in that order!

Here it will be interesting to reword Newton's first law of motion for the

benefit of space-energy. It is commonly stated as: "A body continues in its state of rest, or of uniform motion in a straight line unless (and until) it is acted upon by a force." We might now find ourselves writing: "A state of rest or of uniform motion in a straight line describes a system with no-time. This system will experience time, and therefore a change of its relative state, in the event of an energy change inspired externally to it." (The apparently hidden reference to time in the "will experience" is only part of our own time-supplying description.)

Let us now go on to suppose that the basic "bricks" of the universe are what we have called events, and that these may be represented mathematically as functions of the four variables x, y, z, e where e represents the energy. We shall suppose, tentatively, that the events defining a given system are generated by an *event-function* which we shall write as $\phi(x, y, z, e)$ for an A-system and $\psi(x, y, z, e)$ for an I-system. For brevity we may just refer to an A ϕ -system. Let us suppose, in the light of our discussion to date, that the system experiences a sense of time defined by the equations

$$t = \left| \frac{\delta\phi}{\delta e} \right| \quad dt = \left| \frac{\delta^2\phi}{\delta e^2} \right| de$$

It immediately follows that for a system with $de = 0$ then $dt = 0$, i.e., a system with no-time.

Taking the same definitions for an I ψ -system let us consider the type of system which is defined solely by its energy e (for simplicity) and which is random in the statistical sense. Then taking our cue from classical physics let us write $\psi = Ae^{-\lambda e}$ where A and λ are positive constants and e is the base of the natural logarithms. For such a system we shall have,

$$t = \left| \frac{\delta}{\delta e} (Ae^{-\lambda e}) \right| = \lambda Ae^{-\lambda e} = \lambda\psi$$

and $dt = \lambda d\psi$

The events themselves may therefore be taken as a measure of the time. Furthermore, it follows from $t = \lambda Ae^{-\lambda e}$ that increasing time means decreasing energy. This is the result deducible by the Second Law of Thermodynamics and usually referred to as the "running down of the universe." Here we find it as a special case and that corresponding to a system composed of random events, a system without organization in the living manner.

Finally, let us return to the billiards player striking the ball with his cue.

The player is an A ϕ -system and taking the line of the cue as the x -axis let us regard the action as corresponding to a change $d\phi$ in the event function, where

$$d\phi = \frac{\delta\phi}{\delta x} dx + \frac{\delta\phi}{\delta e} de.$$

The increase in x (dx) will apply equally to the player and the ball; the occasion, $\frac{\delta\phi}{\delta e}$, will likewise apply to them both. Let us therefore regard the term $\frac{\delta\phi}{\delta x}$ as corresponding to the process of increasing the ball's energy.

To describe the motion of the ball we will use the familiar terms of applied mathematics, and it seems fair to call the physical action of the A ϕ -system an "impulse." Then writing terms dealing with the A-system on the left-hand side of the equations and those for the I-system on the right, we have

$$\begin{aligned} \frac{\delta\phi}{\delta e} &= t \\ \frac{\delta^2\phi}{\delta x \delta e} &= \frac{dt}{dx} \\ &= \sqrt{(\frac{1}{2} m)} e^{-\frac{1}{2} e} \end{aligned}$$

Since $e = \frac{1}{2} m \left(\frac{dx}{dt} \right)^2$ where m is the mass.

$$\begin{aligned} \frac{\delta\phi}{\delta x} &= \sqrt{(\frac{1}{2} m)} \int_0^e e^{-\frac{1}{2} e} de \\ &= \sqrt{2 m} e^{\frac{1}{2}} \\ \text{i.e. } \frac{\delta\phi}{\delta x} &= m \frac{dx}{dt} \end{aligned}$$

The impulsive action of the A-system therefore results in what is called momentum in the I-system. This is also deducible from Newton's laws of motion. The difference is that the traditional approach starts from the idea of a force (equated to acceleration times mass) and then calls an impulse

the quantity $\lim_{t \rightarrow 0} \int_0^t F dt$ where F is the force and t the time.

This means that an impulse is the action of an infinite force acting for a negligible time; a difficult concept.

Here we have a gentler explanation.

In conclusion we must point out that we have dealt with the problem of a billiards *player* striking a ball. The mathematical problem will usually be stated in this way but it is meant to be solved by replacing the player by a convenient mechanical impulse, defined in a mechanical way.

May we hope that further discussion will produce even more interesting results.

[Received July 12, 1952. Ed.]

A Letter

By OLA RAKNES, PH.D. (Oslo, Norway)

Dear Dr. Reich,

You asked me to write down for the archives of the Wilhelm Reich Foundation and possibly for publication, the story of the way I became interested, first in psychology, then in sex economy, then in orgonomy, going back in my life as far as I can. I shall try to comply with your request, making my story as brief as I can if it is to be of any interest.

At least from the age of 10 or 11, perhaps even from my 7th or 8th year, I was strongly impressed by what religious people told of their having another kind of life, a superior new life, which was unknown and inaccessible to other people. I had a feeling that somehow they were right, but also that somehow they must be wrong. I had a vague feeling of having known that other life myself at the time when I was a church-builder, which from the age of three or four was my way of expressing that I had known another kind of life before.

From the age of ten upwards, I for several years tried to come in contact with that other kind of life, going to every prayer meeting in the neighborhood and also to church, although I, like the "saints," thought that less important because a religious conversion would be much less likely to start there. What chased me from one prayer meeting to another was above all my constant fear of hell, where I was sure to go unless I could find the new life.

I never succeeded in being converted in spite of all my attempts. I felt as if it would be dishonest in me if I were to stand up in a meeting and do as some of my comrades did, confess that I had experienced the grace of God—and I strongly doubted if all those who did confess were honest in so doing. Looking back now, I think it also was my fear of surrender that kept me back.

About the age of seventeen I came across a little pamphlet on Determinism. With the exception of a few popular newspaper articles by Dr. G. Armauer Hansen, one of the discoverers of the lepra bacillus, I had up to then never read anything that expressed a doubt of the religious teachings I had been brought up with. This pamphlet on Determinism, of which I do not remember much now, made the belief in an eternal hell seem senseless to me, and it also gave me the courage to trust my own thoughts and feelings much more than I had ever dared to do before. When sometime later I told a friend about my unbelief in hell, and he to my joy and relief agreed with me, my interest in religion for many years receded into the background, and my interest in a survival after death was gone forever. At the time before and after my matriculation (which took place at the age of twenty years and a half), religion, philosophy and psychology were mostly being ridiculed among my comrades as a playing with words and empty concepts; I got the feeling that such subjects were not fit occupation for a person who wanted to make something useful out of his life, and that was what I wanted to do.

After matriculation I began studying philology, hoping to find in the languages and literatures I studied, a field where I could feel that here I had a work to do. But I never succeeded in my search—whatever I came across, however interesting it might look, did not seem to present any problem that I felt important enough to become absorbed in. It was just as with my relation to girls: I met many whom I liked and who I now think took a liking to me, too, though at that time I felt that no woman could really come to love me, even as it seemed that I could never come to love any woman, although that was what I longed for most of all.

My first real and deep love since my childhood did not happen till I was twenty-four-and-a-half years of age. It meant a revelation and a revolution to me. Until then I had felt that life was passing by me, that I was merely an onlooker incapable of sharing the real things of life. From now on, I felt I was living, was a part of life in general, although I was still searching for my special field of work.

In the next years, I to some extent pushed aside that search, being too busy, partly with my education as a philologist, partly with making the necessary money, and partly with bringing up a family. But just about the time when I was thirty years old, an incident revived my past interest in religion and psychology. I got into a newspaper discussion with a well-

known educator and an equally well-known bishop about the reward of good deeds. They, especially the bishop, said that human nature needs the promise of a reward in order to keep on the right path, while I maintained that love and goodness are natural to man, are essential to his natural functioning and do not ask for any other "reward" than to be permitted to *function unhampered*. After that discussion I began reading in a random way a certain number of books on other religions than Christianity, both primitive and advanced ones. I was, however, still looking for tasks in the field of philology where I had my education.

Some months later I was appointed lecturer of Norwegian language and literature at the Sorbonne, a lectureship which I held for four years. My teaching was supposed to take only part of my time; the rest of the time I was free to study whatever might interest me. My first intention was to study the influence of French literature upon the Norwegian literature in the Middle Ages and I began by reading Joseph Bédier's great work "*Les légendes épiques*." This fascinating book made it clear to me that if I wanted to understand medieval French literature and its influence, I would also need some acquaintance with medieval philosophy and theology. So I went to the lectures of the professor of those disciplines at the Sorbonne, François Picavet, studied some of his books and also had several personal interviews with him. He had the laudable custom, whenever he had been treating some problem of medieval theology or philosophy, of briefly sketching its later history and its influence upon contemporary thought. That was how I first became aware of the importance of religious psychology for the understanding both of religion and of philosophy—and so I began reading William James.

James' "*The Varieties of Religious Experience*" I still think the most exciting book I ever read. For the first time in my life I saw religion treated as a natural phenomenon, in a way that at least tried to be independent of what religion postulates about itself. It took me several weeks to read the book; I was in an ecstasy of new thoughts and feelings—I have now the impression that at that time in the early spring of 1918, in the midst of the bombardment of Paris, my friends considered me slightly crazy, with the exception of a couple of artists who envied me. For the first time in my life I discovered a field of work where I felt sure I should have something to do, something important at least for myself, but probably also for many others.

Though I believed in no dogmatic religion myself, I still felt that I now

could understand religion from "*within*." I saw it as my task to set forth what was real and true and valuable in religion and also how in every single religion there had come in so much that was not true, but directly inimical to life. I felt a strong need of concrete knowledge both of the different religions, of the philosophies of religion, of ethnology as giving the background and soil of the different religions, and of life itself in all its manifestations. Somewhat indiscriminately, I read as much as I could in all those fields, followed university lectures, courses and seminars in general and religious psychology, in psychopathology and psychiatry, and in biology. I read the principal works of the French school of sociology (Durkheim, Mauss, Lévy-Bruhl), a number of books on mysticism, of which I consider "Les grands mystiques" by my teacher Henri Delacroix the most important one, and the chief works of the young, chiefly American, science of the psychology of religion. Among my ethnological readings were also quite a number of books by Catholic missionaries with their preconceived views of the origins and developments of religions.

At the back of my mind I had a strong and clear idea, although not clearly formulated, of what I wanted this knowledge for: I wanted it in order to be able to explain and to demonstrate my own conviction, which from the first I felt to be true, in spite of the acknowledged fact that I was not able to prove it. That conviction was that at the root of every genuine religion there is an inner experience of life and growth and communication with something beyond one's own narrow self. In its narrowest form you may have this experience localized to a healing wound, in its widest form it is the feeling of communion with the universe, which may come with the discovery of some all-embracing or all-pervading truth. I first thought of naming this experience "the consciousness of growth."

After the four years in Paris and another year in the University of London, where I could devote half my time or more to study, I had for several years to give all my time to economically remunerative work, teaching languages and literature in secondary schools and writing a big English-Norwegian Dictionary. Not until 1927, when I was well into my forty first year, did I find time to finish the book I had planned in Paris and begun writing in London. That was "Møtet med det Heilage" ("Meeting the Holy. An Investigation into the Psychological Foundations of Religion").

The main thesis of this book is that religion as we meet it in primitive societies is the ritual and ideational outcome of certain states of mind, at first

experienced by whole groups in common. I termed such states *ecstasies*, defining the word in almost the same way as does William James in his definition of what he calls mystical states of mind. With the development of society, the content of the ecstasies will change to some degree, and still more will their interpretation in ritual and belief change. But however great the changes, what keeps any religion alive is that same core of ecstatic experience which first gave origin to religion. And what threatens to kill every religion—as I see it today, 1950—is a certain tendency to formalization, mechanization and limitation which seems to be inherent in the idea of the *sacred*, which originally means the circumscribed, that which is fenced in or set apart, as opposed to the *holy*, which originally means what is whole and healthy.

During my work on the psychology of religion, I little by little arrived at the conviction that I could get no further in the understanding of human behavior without a method of studying the unconscious. At that time, in the latter half of the 20's, there was no other method for that purpose than psychoanalysis, and so, in 1928, I gave up all teaching activity and went to the Berlin Psychoanalytic Institute to study—I even got a fellowship for that purpose from Nansenfondet, a fund belonging to the Academy of Sciences in Oslo. From then on I gave up all philological work, except that I completed a French-Norwegian Dictionary which I had begun in 1927 and which enabled me to leave Oslo for Berlin. My work since then has been devoted exclusively to psychology, to psychotherapy and of late to orgonomy.

It was in the course of my training analysis with Karen Horney that I first came to think, and later to be convinced, that psychoanalytic therapy would be a work congenial to me. After a paper read to the Berlin group, "Viewpoints for a psychoanalytic psychology of religion," where I differed greatly from Freud's theory, I was accepted as a member of the I. P. A. I went to my therapeutic work with enthusiasm and also with no little anxiety because of the responsibility I was taking upon myself, but with a feeling that now I had at last found my proper field of work. I dare say I had success in my work, in spite of the opposition of a great part of the medical profession, and I began gaining a certain reputation. But I was always on the look-out for ameliorations in the treatment technique, and was also dissatisfied with the theoretical explanations given by Freud and other psychoanalysts of the instincts, of the fundamental drives, of aggression and several other things. During my year in Berlin (1928-29) I had heard Wilhelm Reich's name

mentioned several times, especially was he praised as an excellent clinician, but I was warned against his tendency to draw social and political consequences from therapeutic findings—that might endanger the whole future of psychoanalysis.

For a long time I was so occupied with the study of Freud and other absolutely "orthodox" psychoanalysts, that I postponed the reading of Reich. Not until the appearance in 1932 of his "Charakteranalyse" did I seriously begin to study his writings, first that book, then "Die Funktion des Orgasmus," then his articles in the different psychoanalytic journals and finally in his own *Zeitschrift für politische Psychologie und Sexualökonomie*. His writings disclosed to me new points of view and an abundance of new observations, but they did not at first produce any fundamental changes either in my theoretic opinions or in my therapeutic technique.

When first I met Reich personally at the Scandinavian Psychoanalytic Conference in Oslo, Easter 1934, I was strongly impressed by his personality, and his lectures and other contributions to the discussions of the Conference helped clarify my concepts on many points. Had it then been possible for me, I should have started training with him at once, but I could not go to Sweden where he was then working. We met again at the XIII International Psychoanalytic Congress in Luzerne in August of the same year, where Reich gave a lecture on "Psychic Contact and Vegetative Streamings," and where I and the other Norwegians protested against his exclusion from the I. P. A., with the result that, when later in the course of the congress our group was accepted as a unit within the I. P. A., we were left free to accept Reich as a member. Reich, however, declined our offer of membership.

Toward the end of the same year, Reich came to Oslo where he was to stay for five years. I had then started a new training with Otto Fenichel, whom I considered one of Reich's friends and collaborators. I said to Fenichel from the start that if Reich had been there I should have gone to him. When Reich came he very soon started a technical seminar in character analysis, and I was admitted to and took part in it although I had not undergone character analysis myself. In the seminar I felt more and more my own structural difficulties, but tried all the same to practice Reich's new technique in a couple of cases, partially with good results. At the XIV International Psychoanalytic Congress in Marienbad 1936, I read a paper on "Religion and Psychic Structure," which the president of the I. P. A., Ernest Jones, told me he considered one of the best at the Congress and asked permission to print in the *Inter-*

national Journal of Psychoanalysis. He got the manuscript, but never printed it—I presume because he found out that it also represented Reich's point of view.

A short time after that Congress, I asked Reich to take me in training, both because of personal difficulties and because of my professional conviction that his technique was much more efficient than the classical Freudian one which I had practiced before. Reich hesitated, thinking me rather old and too settled in my armor, but finally he gave in to my insistence.

I think I was one of the first persons to be treated consistently with the technique which he then termed character-analytic vegetotherapy. My training, that is, my restructuring, took a rather long time—almost three years with few interruptions, with three sessions a week. It was a hard time, sometimes my feelings of emptiness and despair were such that I thought I should never be able to do in a satisfactory way the work I still felt I was made for—and if I could not, then I would not live any longer. I think it took an unusually long time before I began to feel what was going on in my organism, the energy that was at work there, and what it would be to function freely. But finally I got so far that I both felt and began to understand what was going on in me, and from then on I also felt capable of going on living and working, both on myself and on my patients.

From my first acquaintance with psychoanalysis, I had been somewhat ambivalent with regard to Freud's psychological dualism; his theory of two fundamentally different drives, sexuality and self-preservation, looked fine on paper and also seemed to account for a number of psychological and biological facts. But it did not satisfy my philosophical as well as emotional craving for unity and harmony. When I then became acquainted with the last phase in the development of Freud's dualism, his setting up of a life instinct or Eros as opposed to a death instinct or Thanatos, I could follow him no longer, and I think that one of the things from Reich that first impressed me, was his clinical refutation of the death instinct theory. After that it was easier to accept Reich's theory of one unitary life energy, which I later came to see could also function in opposites. From now on, the energetic and economical point of view gained ever more in importance in my thinking as well as in my clinical work.

What next impressed me in Reich's work was the great emotional as well as intellectual difference between undergoing a psychoanalytic and a vegeto-therapeutic treatment—the latter was something totally unlike the former.

When I experienced it, I had already read Reich's book on character analysis, I had participated in his technical seminar, and had even, as well as I could, tried to practice the new technique on a couple of patients. With all that, experiencing it on my own body was something quite new to me. I mention this for the eventual benefit of the many persons who, having read Reich's and his co-workers' expositions, still are not able to see any fundamental difference between vegetotherapy and psychoanalysis. I have never heard a patient or a trainee who was in doubt about the difference.

When I learnt about Reich's discovery of the bions, and also when I later heard him tell about his discovery of the organismic orgone energy, I thought the discoveries highly interesting, found them probable as they fell in so well with my whole trend of thinking, but took no personal interest in them until little by little I came to understand, first that they furnished a new and better basis for my own theories about the origin of religion, and secondly that they would transform my therapeutic work from a psychotherapy into a biotherapy. From now on it became important to me to see and to repeat as much as possible of the facts and experiments on which those discoveries and their corresponding theories were based. That is how and why I three times have come to America to study some of the principal facts and aspects of orgonomy.

Looking through these pages I discover that in my effort to remember and to present the main facts and phases of my scientific evolution, I have forgotten that I was writing a letter to you, Dr. Reich. Perhaps it is best so, if it ever should be read by other people as well; I therefore leave it as it is and hope you will excuse.

If you find my letter of sufficient interest to justify publication, please let some native American read it through and correct non-idiomatic expressions.

On board the "Oslofjord," September 30th, 1950.

Sincerely,

OLA RAKNES

Child's-Eye View of the Orgone Flow

By A. E. HAMILTON*

For two years now, our school and camp children have been looking through my telescope at the orgone energy, dancing, shimmering, flowing across the far-away hilltops, against clumps of white birch and the farmhouses that dot the landscape. I introduce them to the telescope without a word concerning what they may see or not see. I merely say: "Look at the hills, look along the hilltops, at the trees on the slopes and in the valley. See the houses, how close they come. Tell me what the houses look like in the sunshine." It would make a long story of interest, observation, discussion, speculation and the beginning of an understanding of Reich's biophysics in elementary terms. Suffice it here to report on what some of the children have said about what they saw, in their own words, leaving the history of our school's introduction of its pupils to the discovery of the orgone energy for another time.

Susan: "It looks like the house were down under a river and the river running by like this." (Pointing from left to right—west-east.)

Bill: "The house is swimming in jello!"

Carl: "That little house looks big, it is all wrinkly with wrinkles that move up and down and across."

Donald: "You can see blue waves all over the valley. It's beautiful."

Joan: "It's like everything was under the ocean and the ocean rippling in front of things." (Waves hands left-right—west-east.)

Tom: "That house is like it was in jelly and the jelly all shaky."

Jerry: "The birch trees are all trembly. Why do they dance up and down like that?"

Ann: "The barn looks as though it was burning up, only it doesn't look hot, like a fire, just wavy and blue."

* Counselor and educator. Director of Hamilton School, Sheffield, Mass.

I ask about the direction of movement. Usually what the child observes accords with my own view at the moment. Often they report only an "up and down" motion, especially when the telescope is pointed eastward. I am building an observatory where we can get a full sweep of the horizon instead of looking over less than half a circle.

Doris: "The birches are moving, or aren't they moving? They seem to be going from over here to over there. No, they're not moving, something moves in front of them. It's like a stream going by, a blue stream, a very light blue stream."

Sam: "Those are heat waves, like on the desert I saw. Only it isn't hot here like on the desert. How come?"

Sam's remark reminds me of an experience with the telescope this summer. We took it with us on a long school-bus trip around Cape Cod, up the Maine coast and over to Orgonon near Rangeley. Everywhere we stopped we set it up to observe the orgone over the ocean. I asked people to look through it, tell me what they saw. Said one young scientist-architect: "That's strange; never saw that before. Heat waves over the ocean. Water must be warmer than the air." I put a thermometer into a sea-pool beside us. It registered fifty degrees. In the air it went up to seventy-two. "Gosh, well," he continued, "ocean must be warmer out there where we see the heat-waves." I asked whether water was apt to be warmer out where the ocean is deep than in a shallow tide-pool. He speculated about air and water currents, but remained a puzzled young man.

Grown-ups and children along our way were interested in what they saw; but most children were fascinated and many of them were thrilled by a sight never encountered before. It is impossible to describe the manner in which the ocean seems to dance and flow in shimmering waves above itself. It is as though the ocean waves were detaching themselves, melting or evaporating away upward and along the rim of the horizon with a color of translucent blue midway in tone between that of the sky and that of the sea. To anyone wanting visual demonstration of Reich's "ocean envelope of orgone," I recommend a good telescope. I have found from 6x up to 60x satisfactory, with telescope placed on a firm tripod or stand on a sea beach upon a clear, crisp day.

Clarifications

This department will regularly publish corrections of misconceptions about orgonomy which appeared in recent literature.

1. In *MAN IN NATURE AND BEHAVIOR* (Philosophical Library, 1951, p. 249), J. M. Martinez writes:

"So marvelous are the feats of energy in the brain that even men . . . , who discarded the soul and other supernatural phenomena, had to invent some kind of special energy to account for them, and Dr. Wilhelm Reich, one of the most daring and revolutionary thinkers, falls into the same fallacy. The enormous difference between the manifestations and affects of energy in the brain, the stomach and in the muscles must not be sought in the existence of different types of energy . . ."

Reich never invented "some kind of special energy to account for feats of energy in the brain." On the contrary, his work is based on the discovery of a *unitary, life energy* (orgone energy); orgone energy is as much responsible for "manifestations of energy . . . in the stomach and in the muscles" as it is for energy expressions in the brain. (Cf. Reich's *THE DISCOVERY OF THE ORGONE*, Vols. 1 and 2.)

2. In *PERSONALITY: THE HUMAN INDIVIDUAL AND THE PATTERNS OF CULTURE*,¹ the editors (Calhoun Naftalin, Nelson, Sibley and Papandreou) erroneously state in their preface to Part VII, p. 335, that Reich's *THE MASS PSYCHOLOGY OF FASCISM* began "with Freud's basic conception of genitality as the goal of sexual and personal development."

It is not correct that Freud ever developed a "basic conception of genitality as the goal of sexual and personal development." On the contrary, Reich's concept of genitality and of the orgasm function was rejected by Freud and most psychoanalysts because of the tremendous social consequences involved.

¹ Volume I in a three-volume series of readings entitled *PERSONALITY, WORK, COMMUNITY: AN INTRODUCTION TO SOCIAL SCIENCE*, prepared for the Social Science Program of the Department of General Studies at the University of Minnesota. (Burgess Publishing Company, 1950.)

A basic concept of genitality would have precluded most of Freud's sociological attitudes—such as the impossibility of human happiness—and many of his later metapsychological concepts, e.g., the “death instinct,” just as genitality formed the key to Reich's character-analytic, bio-energetic and physical studies. (Cf. Reich's *DIE FUNKTION DES ORGASMUS*, 1927, and *THE DISCOVERY OF THE ORGONE*, Vol. 1.)

3. In *A HANDBOOK OF SEX EDUCATION* (Rylee Limited, London, 1951, p. 85), Theodore Faithfull writes:

“... Wilhelm Reich . . . has shewn that it is the emotionally positive person, man or woman, who abstracts psycho-somatic energy. During the foreplay leading up to coitus the male with a positive attitude absorbs energy; this is returned to the female partner at the height of orgasm.”

Reich does not speak of “emotionally positive” persons nor of “abstracting psycho-somatic energy.” Unarmored, i.e., bio-energetically mobile individuals—to follow Reich's concept—absorb and utilize orgone energy more vigorously and freely than armored; i.e., bio-energetically blocked persons, but all living organisms take up orgone energy constantly. Nor does Reich describe a separate energetic process for the male in the orgasm. (Cf. Reich's *COSMIC SUPERIMPOSITION*.)

4. In an article entitled “Does Psychoanalysis Cure?” (*Commentary*, November, 1950, p. 492), Lilian Blumberg erroneously writes that “Reich's Orgone Institute” matches “patients with psychoanalysts.” The Diagnostic Division of the Orgone Energy Clinic in Forest Hills, New York, refers some patients to *medical organomists*, i.e., to *biotherapists* and not *psychotherapists*.

In the same article (p. 486), Miss Blumberg's statement that Freud “shifted from the analysis of *symptoms* to the analysis of total *character*” is not correct. Freud shifted from the analysis of symptoms to the analysis of *resistances*, but the introduction of the analysis of the *total* character, centering around the way the character *armor* impedes the orgasm function in the patient, belongs to the biopsychiatric work of Reich from around 1924 to 1930. (Cf. Reich's *CHARACTER ANALYSIS* and Freud's *THE EGO AND THE ID*.)

5. In *Collier's*, May 26, 1951, pp. 53-54, the erroneous statement is made that Reich claims to have a cancer cure, a slander originated some years ago by Mildred Edie Brady in *The New Republic*. Reich does not now nor did he ever promise any cancer cures. Reich's research on the cancer problem, including his solution of the riddle of the origin of the cancer cell, is described in *THE DISCOVERY OF THE ORGONE*, Vol. 2: *THE CANCER BIOPATHY*.

6. *ETHER, GOD AND DEVIL* by Wilhelm Reich was listed in the *New York Times* of Dec. 15, 1951, as a “religious” book among “religious books.” The editor of the book section apparently was unable to distinguish between a natural-scientific treatise ON THE IDEAS WHICH MAN DEVELOPS ABOUT THE ETHER and the religious *belief* in the existence of a *personified* supernatural power.

7. In the bibliography to his book, *THE CONDUCT OF LIFE*, Lewis Mumford makes these remarks about Wilhelm Reich's *DISCOVERY OF THE ORGONE*, Vol 1, *THE FUNCTION OF THE ORGASM*:

“What is sound in this work—the belated and perhaps long-suspected discovery that orgasms are important—was not original with Reich despite his contrary impression. (See Dr. Marie Stopes *MARRIED LOVE*.) His originality consists in prescribing the orgasm as a panacea for the ills of mankind: the fallacy of one dimensional salvation.”

The “soundness” in Wilhelm Reich's biopsychiatric work does not lie in any “discovery that orgasms are important”—a “discovery” that has been made through the ages by hundreds of philosophers, artists, researchers, etc. It lies in his describing exactly what “*orgastic potency*” is (a description one cannot find in preceding works on sexuality, including those of Dr. Marie Stopes), in showing its *bio-energetic* function, and in revealing in *what way* this natural bio-energetic function is impeded in armored man. Nor is “orgastic potency” prescribed as a “panacea” by Reich; the *absence* of this function in present-day man is cited, with thorough clinical, educational, and social documentation, as the key and *basic*, but not the sole human problem.

8.

August 12th, 1952

Mr. Lawrence Sanders, Editor
Man's Magazine
Almat Publishing Corp.
444 Madison Avenue
New York 22, N. Y.

Dear Sir:

The article by Francis Fowler “The Strange Case of the Orgone Box,” in the first issue of *Man's Magazine*, was brought to our attention. May we point out a few grossly misleading errors which have crept into this article:

1. It is not true that the Orgone Energy Accumulator “releases . . . the full strength of that most prized and precious spark of life—your sexual energy.” It does not. It only causes vagotonic expansion of the life apparatus.

2. It is not true that, as you say "This amount of Orgone energy should induce the same relaxation of body tensions that would normally follow complete sexual satisfaction—called, medically, an 'orgasm.'" The Orgone Energy Accumulator does not provide an orgasm and it is in no way a substitute for it. This was the invention of a malignant sniper in 1947, Mildred Brady, from whom you took over blindly the false and damaging contention.

3. It is not true that Reich has ever claimed a force in the atmosphere which is able "to induce the same relaxation which one would experience after a satisfactory orgasm." There is nothing wrong with the natural discharge of sexual energy. The Orgone Energy Accumulator, unfortunately, does not provide orgasmic potency and is no substitute for it. We wish such a device could be invented. This correction, thus, merely maintains a fact of truth.

You would serve a good cause in this most distressing field of human misery if you would publish these corrections, since people might be induced by your article to believe that the Orgone Energy Accumulator can replace the task of our civilization to reestablish the natural laws of the genital embrace.

Sincerely yours,
ILSE OLLENDORFF, Secretary
For WRF

Destroy It!

In an article by Pete Martin on David Randall, the rare book collector (*Saturday Evening Post*, March 22, 1952, p. 42), the following announcement of a book by Maxim Gorki was reprinted:

"THE LOWER DEPTHS—Maxim Gorki (In Russian). Petersburg, 1920, \$150. An unusually interesting copy, inscribed by Gorki with a long inscription giving his idea about the intrinsic qualities of the Russians. The inscription reads: 'This book tells the truth about the Russian people, about the way they preach without considering the consequence of their sermon, about the way they console one another without faith in the power of consolation, and pretend to love without knowing how to love. In the end each one of them wants only one thing: leave me alone! But the best thing they do is lie.' Signed and dated October 10, 1920."

The article goes on to state that the book was bought by a Russian and then vanished. It is clear to Randall that the book was destroyed because the buyer wanted to eliminate from the world this particular copy of the book which contained Gorki's searing inscription.

Recent References to the Work of Wilhelm Reich in Books and Periodicals

1. *THE GENERAL THEORY OF NEUROSES* by Rudolph Brun, M.D. International Universities Press, New York.

An extensive and very favorable description of Reich's contributions to depth psychology. Clear recognition that Reich was the first to take character analysis out of the moral-genetic realm and to put it on a scientific basis.

2. *FACES IN THE CROWD* by David Riesman, Ph.D. Yale University Press, 1952.

Riesman makes a detailed study of the social-psychological orientations of twenty-three Americans. One of the persons he studies is an adolescent boy who is a "Reichian." Since Riesman makes no distinction between Reich's work and the "meaning of Reichianism" to an adolescent boy, and since, furthermore, he uses the latter as a way to discredit the former, the analysis is valueless from the viewpoint of sex-economy and orgonomy and their accurate description. However, it is valuable as a description of how "Reichianism" looks in an adolescent boy, and adds another illustration regarding the distortion of sex-economy by the people.

3. *EMOTIONAL DISORDERS OF CHILDREN* by G. H. J. Pearson, M.D. W. W. Norton & Co.

Slight reference regarding phobias in children, with much material regarding character neuroses used without quotation or acknowledgment.

4. *Partisan Review*, May-June issue, 1952, p. 163.

"At the University . . . Billie . . . was initiated into the avant-garde world of Rimbaud and Wilhelm Reich."

Wilhelm Reich on "The Little Man"

"Fascist mentality is the mentality of the subjugated 'little man' who craves authority and rebels against it at the same time . . . A mechanistic authoritarian civilization only reaps, in the form of fascism, from the little, suppressed man what for hundreds of years it has sown in the masses of little,

suppressed individuals in the form of mysticism, top-sergeant mentality and automatism." *MASS PSYCHOLOGY OF FASCISM*, p. xi.

"Sex-economic sociology deals with a human structure which did not develop during the past two hundred years, but which reflects a patriarchal-authoritarian civilization of thousands of years' standing. More than that, it asserts that the excesses of the capitalist era of the past three hundred years (predatory imperialism, exploitation of workers, racial suppression, etc.) would not have been possible at all without that typical structure of the masses which is expressed in their longing for authority, their mysticism and their incapacity for freedom. The fact that this structure is not naturally given but produced by social and educational factors does not change its effects but points to the possibility that it can be *changed*." *Ibid.*, p. xxiii.

"... For some decades you [the Little Man] have begun to play a governing role on this earth. It is on your thinking and your actions that the future of humanity depends. But your teachers and masters do not tell you how you really think and are; nobody dares to voice the one criticism of you which could make you capable of governing your own fate. You are 'free' only in one sense: free from education in governing your life yourself, free from self-criticism." *LISTEN, LITTLE MAN*, p. 13.

"... You let men in power assume power 'for the Little Man.' You give men in power or impotent people with evil intentions the power to represent you. Only too late do you realize that again and again you are being defrauded." *Ibid.*, p. 13.

On Human Evil

"What did they want to do . . . ? Undermine, undermine, undermine . . . Believe in nothing, care about nothing: but keep the surface easy, and have a good time. *Let us undermine one another. There is nothing to believe in, so let us undermine everything. But look out! No scenes, no spoiling the game. Stick to the rules of the game. Be sporting, and don't do anything that would make a commotion. Keep the game going smooth and jolly, and bear your bit like a sport. Never, by any chance, injure your fellow man openly. But always injure him secretly. Make a fool of him, and undermine his nature. Break him up by undermining him, if you can. It's good sport.*

"The evil! The mysterious potency of evil. She could see it all the time, in

individuals, in society, in the press. There it was in socialism and Bolshevism: the same evil. But Bolshevism made a mess of the outside of life, so turn it down. Try Fascism. Fascism would keep the surface of life intact, and carry on the undermining business all the better. All the better sport. Never draw blood. Keep the hemorrhage internal, invisible.

"And as soon as Fascism makes a break—which it is bound to, because all evil works up to a break—then turn it down. With gusto, turn it down.

"Mankind no longer its own master. Mankind, like a horse, ridden by a stranger, smooth-face, evil rider. Evil himself, smooth-faced and pseudo-handsome, riding mankind past the dead snake, to the last break. Ridden by this pseudo-handsome ghoul of outward loyalty, inward treachery, in a game of betrayal, betrayal, betrayal. The last of the gods of our era, Judas supreme!

"People performing outward acts of loyalty, piety, self-sacrifice. But inwardly bent on undermining, betraying. Directing all their subtle evil against any positive living thing. Masquerading as the ideal, in order to poison the real. . . .

"Go on saving life, the ghastly salvation army of ideal mankind. At the same time secretly, viciously, potently undermine the natural creation, destroy it from the inside, betray it with kiss after kiss, till you have the swollen rottenness of our teeming existence.—But keep the game going. Nobody's going to make another bad break, such as Germany and Russia made . . . Let evil keep a policeman's eye on evil! The surface of life must remain unruptured . . . And the natural creation must be betrayed by many more kisses, yet. Judas is the last God, and, by heaven, the most potent.

"But even Judas made a break: hanged himself, and his bowels gushed out. Not long after his triumph. . . .

"What's to be done? Generally speaking, nothing. The dead will have to bury their dead, while the earth stinks of corpses. The individual can but depart from the mass, and try to cleanse himself. Try to hold fast to the living thing, which destroys as it goes, but remains sweet. And in his soul fight, fight, fight to preserve that which is life in him from the ghastly kisses and poison-bites of the myriad evil ones. Retreat to the desert, and fight. But in his soul adhere to that which is life itself, creatively destroying as it goes: destroying the stiff old thing to let the new bud come through. The one passionate principle of creative being, which recognizes the natural good, and has a sword for the swarms of evil. Fights, fights, fights to protect itself. But with itself, is strong and at peace." D. H. Lawrence in *ST. MAWR (THE LATER*

LAWRENCE, Edited by William York Tindall, Alfred A. Knopf, Inc., New York, 1952, pp. 74-75.

"All the slaves of this world, accumulating their preparations for slavish vengeance, and then, when they have taken it, ready to drop back into servility. Freedom! Most slaves can't be freed, no matter how you let them loose. Like domestic animals, they are, in the long run, more afraid of freedom than of masters: and freed by some generous master, they will at last crawl back to some mean boss, who will have no scruples about kicking them. Because, for them, far better kicks and servility than the hard, lonely responsibility of real freedom." *Ibid.*, p. 77.

"I don't believe that the big men, the politicians and the capitalists alone, are guilty of the war. Oh no, the little man is just as guilty, otherwise the peoples of the world would have risen in revolt long ago! There is in people simply an urge to destroy, an urge to kill, to murder and rage, and until all mankind . . . undergoes a great change, wars will be waged, everything that has been built up, cultivated, and grown will be destroyed and disfigured, after which mankind will have to begin all over again." THE DIARY OF ANNE FRANK, Doubleday & Co., 1952, p. 237.

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