

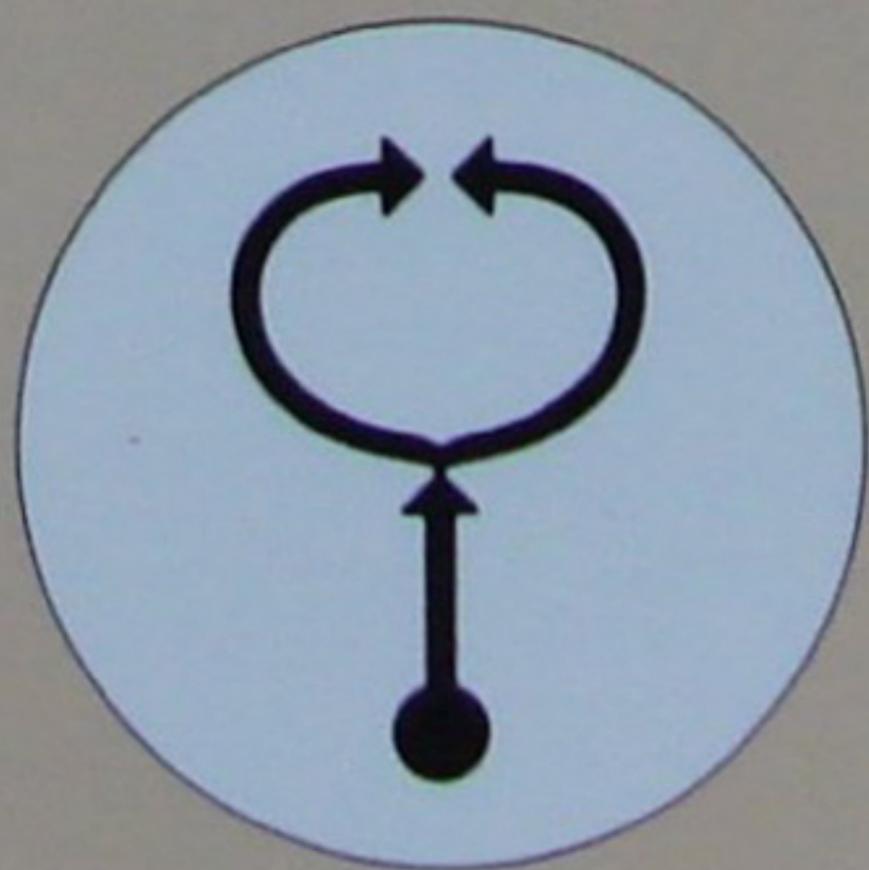
ERGONOMICS

FUNCTIONALISM

A JOURNAL DEVOTED

TO THE WORK OF

WILHELM REICH



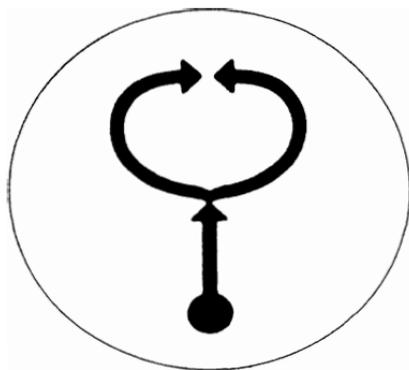
VOLUME 5 / SUMMER 1994

ORGONOMIC FUNCTIONALISM

A JOURNAL DEVOTED

TO THE WORK OF

WILHELM REICH



Editors: Mary Boyd Higgins, Chester M. Raphael, M.D.
Jacket design by Cynthia Krupat

Orgonomic Functionalism is published annually
by The Wilhelm Reich Infant Trust, Orgonon,
Box 687, Rangeley, Maine 04970.

All correspondence, direct changes of address,
subscription requests, and related business to this address.

Copyright ©1944, 1994 by The Wilhelm Reich Infant Trust.
All rights reserved.

ISSN 1054-075X

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

Wilhelm Reich

Contents

<i>Orgonomic Functionalism in Non-Living Nature</i>	1
<i>Part One</i>	
<i>Orgonotic Pulsation</i>	20
<i>The Differentiation of Orgone Energy from Electromagnetism</i>	
<i>Presented in Talks with an Electrophysicist</i>	
<i>Part Three</i>	
<i>Parents As Educators</i>	45
<i>Open Season On Truth</i>	67
<i>The Fundamental Problem of Form</i>	89

*Orgonomic Functionalism in Non-Living Nature**

Until the summer of 1940, I knew nothing of the existence of atmospheric (cosmic) orgone. The theoretical results, which had been derived from organ sensations and bioenergetic processes, were supported concretely by many facts and processes. However, the conclusions that related to the natural world surrounding the organism were nothing more than formal thought frameworks, hypotheses, totally lacking the support of any verifiable facts. The breakthrough achieved by functionalism, out of the living realm and into the realm of non-living nature, out of biology and into physics, took place with a consistency in the thought processes and observations that astonished even me, although I already had more than twenty years of functional scientific research behind me. In the course of developing the theory of character analysis, I had become adept at recognizing and observing purely formal functions, so my interest was held not only by the new facts that had emerged, but also and to an extraordinary degree by the *process of discovery and arranging* itself. Strictly speaking, the act of thinking is itself a natural process. For many years, I had felt that I was the tool of an internal logic of natural processes, a tool that merely had to be kept in perfect shape in order to function well. Since I was very familiar with religion and mysticism in my psychiatric patients, I knew that such an attitude toward my own scientific research activity could itself easily slip into mysticism. I could see why people started to accuse me of mysticism when I began to work with organ sensations. I understood why major scientists who had come into contact with certain orgonotic natural processes, such as sensation or the biological energy field, had become mystics. As a psychiatrist, I knew the experiential sphere of a schizophrenic too well not to notice at what point his cosmic

*Written 1947-48. Translated from the German by Derek and Inge Jordan.

sensations broke out. My organism was so well prepared for the task facing me that I never consciously thought about it. I was saved from the evil fate that had befallen other scientists because I did not believe any of my assumptions unless they could be verified by means of an apparatus or by clinical controls.

If we regard the scientist's organism as a specially organized natural function, then anyone consistently applying the system of functional thought is immediately faced with the question "What is the functional antithesis of the researching organism?" It is easy to see that even where purely mechanical natural events, such as free fall, pressure, tension, etc., are studied, the organism reaches into its own organ sensations and correlates them with the objective processes. But, along with mechanical, there are also fundamentally different types of organ sensations, the inner emotions, which have nothing mechanical about them. We experience the blue of the sky, a sunset, the stars, the green colors of spring, the undulations of a hilly landscape, etc. in a way that is peculiarly tinged by emotion. This experience is a psychic reality. Mechanistic science is not concerned with this side of nature; neither with the experiences nor with the corresponding natural processes taking place outside the organism. For some inexplicable reason, mechanistic science was denied access to these functional areas where only aesthetic, religious, moral, and artistic judgments were and still remain valid. The physical knowledge that the red of a sunset and the bluish violet color of the sky before sunrise are the result of certain mechanical vibrations does not in any way affect the fact that we *experience* nature as we do, and it has absolutely nothing at all to do with the natural process itself. It encompasses only the mechanical, but not the functional and emotional side of such processes. Goethe, in his role as scientist, was perfectly aware of this.

The mechanistic statements about nature leave us cold. There is no harmony linking emotion and electrical ampères. A mechanistic researcher is excited by the discovery itself, but not by the fundamental nature of what is discovered. On the other hand, there is a harmonious link in the functional

realm between emotion and objective events, and this tells us that the distinctive quality of living nature must somehow have its antithesis in non-living nature. Otherwise, the researching organism would not experience any emotional excitation. This became immediately understandable when I found that whatever it is that is moving *in me*, constituting my emotions and making me "alive", also moves in the universe *outside* my body, and is visible, measurable, and can be concentrated and used.

In my writings, I have so far treated religion solely from the standpoint of sexual economy. The criticism was often levelled at me that the problem of religion is much broader and more complex than my theory assumes. Religion, I was told, is more than just orgasmic yearning. Religion involves experiencing cosmic events in a certain way that is still not understood. At this point, I must say that my critics are right. But I have never claimed that the theory of sex-economy can explain everything about religion. A religious person feels God both within himself and outside of himself. A scientist suspects the existence of natural processes and tries to detect them both inside and outside himself. But, even if correct, these statements are too general; they do not contain sufficient concrete processes to be more than just philosophical speculation.

The functionalism of orgone research led quickly and *in a practical manner* to the essence of the harmony that exists between the scientist and nature, or between the religious person and God. It will become clear later on in this discourse why Newton wrestled with the problem of God when he was studying the problem of gravitation, and why Kepler was able to express himself in nothing but animistic terms when he discovered the law of harmony in the universe. The intensity with which mechanistic science resisted any attempt in this direction is understandable. There was a rational core to this resistance. Science was in the process of overcoming the mysticism of the Middle Ages and had to oppose any movement in the direction from which mysticism sprang. What struck me as irrational about this resistance was the harshness and the dogmatism of the mechanistic methods, and their inability

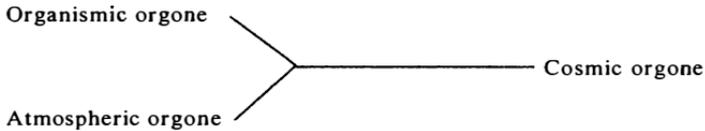
and unwillingness even to consider the possibility of functionalism in nature. Mechanism was at the same time materialism in the sense of the theory of matter, i.e., essentially atomistics and chemistry.

But wherever it was necessary to break through rigid boundaries, which mechanism had imposed on the process of human thought, functionalism was at work in mechanistic research into nature. Darwin penetrated the mechanistic barrier separating human beings and animals. Curie broke through the absolute mechanistic barrier between the chemical elements, namely, the belief that one element could not convert into another. Freud broke through the mechanistic barrier in psychology which held that consciousness was mechanically built up of individual pieces, and which did not recognize the transition from hate to love and vice versa, etc. Einstein demolished the theoretical mechanical separation between energy and matter. But none of these breakthroughs or related achievements affected the mechanistic antithesis of physiological excitation and psychic sensation. This privilege was reserved for the embryonic theory of orgonomy. Then, in 1940, yet another artificial barrier fell, the barrier between the organism and surrounding nature.

So far, I have not logically analyzed this breakthrough but have merely described the course of the observations.¹ Let me briefly repeat the facts: I had seen the orgone radiation inside a metal box in which I was keeping the radiating Sapa bions. But the radiation could not be removed from the metal box once I had removed the Sapa cultures and stored them at a distance from the box. The radiation persisted, although it was not quite as intense as before. Thus, biological energy did not just exist inside a living organism. It also existed *outside* the organism. Philosophically speaking, this is a banality. If the motility of an organism depends on its energy, then it follows logically that the same energy must also exist outside the organism. How else could it get into the organism? This led to the discovery of the atmospheric orgone during the summer

¹Cf. *The Discovery of the Orgone*, Volume II, *The Cancer Biopathy*.

of 1940, about eighteen months after it had been discovered in the bions. The counterpart of biological energy within the organism had been found. It was the biologically active energy in the atmosphere. Atmospheric and organismic orgone formed a functional antithesis whose common functioning principle now had to be sought. Let me anticipate the result of my research: *The common functioning principle of organismic and atmospheric orgone is the cosmic orgone.*



We have now conquered a new functional framework which unites in a practical way a living, a planetary, and a cosmic function in one functional unit. It is one and the same energy, the orgone, which functions in all three areas. In purely deductive terms the atmosphere of the planet and the living organism are the two special variations of the cosmic orgone function. If we now examine those functions in the variations that link them with the functional unit, we can make correct statements about the common functioning principle, the cosmic orgone energy, without having to fly into space. *The cosmic function has become directly accessible in the laboratory.* Let us now look for the concrete properties and processes on which this functional identity is based.

In a darkroom, the atmospheric orgone has a *bluish* appearance, ranging from blue-grey vapor to blue-violet dots of light. It is easy to see in the blue color a property that the atmospheric and the organismic orgone have in common. Bions of the PA type and protists have a blue shimmer when viewed with good, apochromatically equipped microscopes. So do red blood corpuscles, white blood corpuscles, sperm cells, etc. The blue color of the sky was explained away by the mechanists as merely the “scattered blue of the light spec-

trum" and the blue color of the cells was minimized as a "refractive phenomenon". However, we can extend our functional principle with many facts. Wherever we find the bluish, bluish-grey and blue-violet color in nature, the cosmic orgone is evident, e.g., in storm clouds. Their dark blue color cannot be a reflection of the blue sky. Clouds are strong concentrations of atmospheric orgone and they hold together large masses of water until these masses become too large for the attractive force of the concentrated orgone. The water then falls to earth as rain. Oceans and lakes are blue. But water has a particularly strong attraction for orgone, and vice versa. The "haze" shrouding distant mountains on warm days is blue to blue-grey and corresponds to the orgone over wide areas. The color of the flashes of the aurora borealis is blue. But the color of excited fireflies, certain sexually aroused frogs, bio-nously disintegrating wood, etc., etc., is also blue. The fact that the biological energy contained in the leaves of plants is blue in color is demonstrated by the fact that when the leaves wilt in the fall, they turn yellow to red, while in the prime of their existence they are green. We know that a mixture of yellow and blue gives us the color green. Therefore, the process of wilting in the leaves is based on the fact that the blue orgone passes out of the green leaves, and the yellow coloration is left behind.

BIOLOGICAL EXCITATION, ATTRACTION, AND LUMINATION DEMONSTRATED USING THE "DIVINING ROD" AS AN INSTRUMENT OF SCIENTIFIC RESEARCH

For many centuries, the discovery of aquifers or hidden sources of water in the ground has occupied a special place in the field of natural science. On the one hand, the use of a "divining rod" was mocked and scorned as mystical nonsense or charlatany by "strict and objective investigators of physical phenomena". No serious scientist, so it was claimed, believed in the fairy tale of the divining rod. On the other

hand, it is a widely known fact that farmers and miners use the "mysterious" divining rod to discover springs of water. The divining rod can do in practice what the "exact science of physics" has so far never accomplished, namely, it can discover water in the ground. There can be no doubt about this. In time of need, it is practical results that count, not vague theory. During the First World War, the divining rod was held in high regard in the dry karst regions. During the Second World War, the British Royal Air Force is said to have used divining rods with great success. But the underlying principle and the mechanism by means of which springs were detected by the divining rods remained a mystery, and it was always suspected that charlatantry and mystical hocus-pocus were involved. A short time ago, orgone physics succeeded in making an important contribution toward understanding the function of the divining rod, and I would like now to describe this achievement.

I asked a water diviner to come to Orgonon². This man did not display any special characteristics which would have indicated that he was a mystic. He told me that he had acquired his skills long ago from a farmer's wife and that he had been using them for many years to find underground springs. He never charged for his services. He claimed that he could find any aquifer that was not deeper than fifteen feet below the surface.

I asked him to demonstrate his skill and I took him close to the site of an old well, which was now covered over. He cut a V-shaped branch from an apple tree and held it in his hands so that the tip of the V pointed upward and was approximately at the same height as his stomach. When he approached the well the unrestrained tip of the branch turned with great force toward his body. It was obvious that the man was struggling to keep his grip on the branch. I have to admit that I felt something mystical was happening and I did not understand what it was.

How was it possible that the branch turned toward the

²The site of Reich's home and laboratories in Rangeley, Maine. [Eds.]

water? In response to my questions, the man stated that the branch had to be cut *fresh* from the tree in order to obtain good results. Old, dead branches do not work. At first, I believed that the branch is attracted toward the earth in the vicinity of water. This later turned out to be incorrect. It looks as if the water is found by the branch, and this false assumption gives credence to the mystical character of the phenomenon. Here, in Maine, the farmers refer to this method of finding water as "divining", which is a clear enough indication of the religio-mystical interpretation placed on this technique.

I had the diviner walk over an area where a water supply pipe for the laboratory is buried five feet deep in the ground. At precisely the point where the pipe runs, the branch turned toward the soil, although not as powerfully as in the case of the well. The man did not show any signs of being in a trance or any similar state. He seemed only to be concentrating very carefully on the branch.

Then, still holding the divining rod in his hands, he walked up and down over part of the land near the laboratory. At a certain point, the branch turned toward the ground, and the man followed in the direction in which the branch was pointing. The branch began to move more and more vigorously until it was almost impossible for the man to hold it. Then he said, in a positive tone: "At this point there is water at a depth of less than fifteen feet. You can be sure of it."

Since the divining rod had already twice indicated the presence of water, I saw no reason to doubt that the man was right this time as well.

I now took the divining rod and held it in my hands exactly as I had been shown. I then walked up and down the same piece of terrain and my academic scepticism rapidly dissipated. There was absolutely no doubt that the branch in my hands turned slowly and then with ever greater force toward the ground. The same thing happened when I walked across the water pipe buried in the ground, and as I approached the old well, although the force was weaker over the pipe than near the well. I could not understand how this was possible. But half an hour later, the riddle was solved.

I repeated the procedure several times, also changing the position of the branch. When it was held to the side of the body, the branch failed to react at the same spot where it had moved vigorously when held in the original position. *The movement of the branch therefore had something to do with its position in relation to the body of the diviner.*

The branch reacted more weakly, or not at all, when it was held too far from the body, just like when it was held to the side of the body. It now occurred to me that the unrestrained tip of the branch moved most strongly when held at about the same height as the stomach. The only possible explanation for this was that the center of the body attracted the branch toward itself. The diviner's discovery of water thus has nothing to do with the performance of the branch. The branch merely serves as an indicator. *It is the organism of the diviner which reacts to the water in the ground.* This reaction expresses itself through the fact that the unrestrained tip of the branch is attracted toward the body, and not toward the water. It was then understandable why, when it pointed to the ground, the branch always turned inward toward the body and never outward away from the body.

I had several other test persons, workers at the laboratory, repeat the procedure. One assistant failed completely. Another felt a weak tug in his hands and a resistance in the branch when he tried to turn it away from his body. A third and fourth person both experienced a strange sensation in the area of the solar plexus as the branch was attracted.

The next step was to arrive at the following conclusion: *The organism reacts with orgonotic excitation to the presence of water in soil, because both the organism and the water are highly orgonotic and represent two orgonotic systems.* The orgonotic excitation is identical with a lumination of the vital nervous system. But lumination goes with the development of attraction functions, with which we are very familiar in the radiating bions and the orgone accumulator. That was how the riddle of the attraction of the branch was solved.

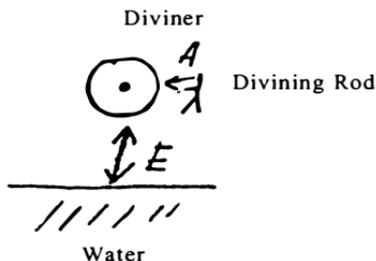


Diagram of how a divining rod functions

A Attraction

E Excitation between organism and water (cf. excitation between the palms of two hands when rubbed together, or the "sensing" of springs by dogs, horses, etc.)

To summarize:

1. The divining rod does not move toward the water but is attracted by the body of the diviner.
2. It is not the divining rod but the living organism of the diviner that reacts to the water.
3. The reaction of the diviner is based on the lumination of the living organism, which goes together with increased attraction in the body field.
4. The organism and the water, as two orgonotic systems, react to each other with lumination.
5. In order to react and attract the divining rod, the searching organism must be very strong orgonotically. Anorgonotic or armored organisms fail to attract the branch, because their orgone field is too weak.
6. The divining rod itself must be strong orgonotically, or alive, in order to be attracted. Dead branches produce no reaction.

To test this interpretation of the function of divining rods, I had to be able to reproduce the function in the absence of water. If my explanation was correct, i.e., that the action of the divining rod is based on the lumination produced when two orgonotic systems are in contact with each other, it ought to be possible to achieve the same effect when the organism approaches a strong orgone accumulator or is sitting inside an accumulator. My expectations were confirmed. The branch

was attracted by my body when I entered the metal orgone room.³ The effect was significantly intensified, beyond all doubt, when I approached the 20-fold orgone accumulator⁴ from outside, or when I was sitting inside it. This was further proof of the correctness of my interpretation that the attraction effect in the accumulator manifested itself with particular intensity whenever I subjectively experienced the surge of warmth associated with the known sensation of lumination.

The orgonotic potency of an organism can be measured with the orgone energy field meter⁵ using the lumination from an electric bulb. The lumination from the incandescent filament is proportionate to the orgonicity of the organism. Our man with the divining rod produced the strongest lumination on the orgone energy field meter, fully in keeping with the intensity of attraction of the divining rod in his hand. My reaction was somewhat weaker, and the persons who had produced no response with the divining rod generated the weakest lumination at the apparatus

These facts speak clearly for themselves. The phenomenon of the divining rod is no longer a mystery. Its function meshes perfectly and without contradiction with the theory of orgone biophysics. *The locating of underground water by means of the divining rod sheds the clearest light on the organism and organ sensation as tools of natural research.* Defining and explaining the function in scientific terms is of secondary importance. *Primary is the "orgonotic contact" between the living organism and a part of nature.*

I now believe that orgone biophysics will succeed in scientifically improving the function of the divining rod. For example, the idea suggested itself to place the still living branch in orgone water in order to intensify its orgonicity and thus also the attraction effect. The result was positive. It will probably be possible to use the orgone energy field meter to determine the orgonicity of the diviner and to obtain better reacting

³Reich refers to a room in the laboratory at Orgonon that was constructed as a large orgone energy accumulator. [Eds.]

⁴An accumulator constructed with twenty layers of metallic and non-metallic materials. [Eds.]

⁵Cf. *The Discovery of the Orgone*, Volume II, *The Cancer Biopathy*.

materials by means of the physical orgone. The divining rod is no longer a mystical object. Its function is now just as well understood as the fact that, using the orgone energy field of the palm of the hand, an organotically strong organism is able to attract the freely growing branch of an indoor climbing plant, or that the atmospheric orgone is capable each year of drawing up and holding in suspension billions of tons of water from lakes and seas.

The functional relationship between lumination and attraction forms a transition to the problem of light.

ORGONE AND LIGHT

Orgone energy had several connections with light that needed to be clarified. The classical theory of light was dominated by a contradiction which appeared insoluble. This problem is known in the literature as the contradiction between the "particle character" and the "wave character" of light. Light casts sharply defined shadows when it is screened by objects, that is, it behaves like a stream of particles which can be interrupted by a physical barrier. However, it can also be bent through very narrow gaps. In these cases, it can bend around corners and displays the characteristics of wave-like refraction. The stream of light exerts a pressure, like a flow of particles, that can be demonstrated by deflecting a candle flame. However, it also has a certain wavelength which is shortest at the violet end of the spectrum and longest at the red end. According to Maxwell's research, light is identical with electromagnetic waves because it moves in accordance with classical theories at the speed of electricity. At the same time, the propagation of light does not take place continuously like waves, but intermittently like the impacting of a stream of particles. Electromagnetic waves can pass through paper, but light can be blocked by a thin piece of paper.

It is not my intention here to become involved in the confused discussion on the physical theories of light. But I am forced to indicate at what points orgonomy touched on or

intersected with the problem of light, and where it opened up prospects for a possible functional understanding of the processes of light.

Orgone energy is visible in the dark, thus it emits an energy which *specifically* excites our optic nerves in the same way that light does. Like sunlight, it can tan the skin. It can cause inflammations of the retina. It creates shadowing on photographic plates which are exposed for long periods in the orgone chamber. In the photographic industry it is customary practice to protect photographic plates from unwanted exposure by storing them in metal foil. Metal reflects orgone. Therefore, there is a good reason for adopting the practice just described. Experiments have been performed in which imprints of living organs, such as hands or leaves, have shown up on photographic plates after coming into contact with them in the complete dark.

Light is therefore in some way functionally identical with orgone. At the same time, orgone has properties that are the opposite of light. For example, if strongly radiating bion earth is allowed to act in complete darkness on the emulsion layer of a photographic plate (for 6 hours to 2 days), and if afterward the plate is exposed for 1/2 to 1 sec to the light from an ordinary bulb, then the plate becomes dark at all the points where the orgone did *not* act on it. However, the part of the plate which is influenced by the clump of bions remains undarkened. On the reverse print, the influenced section shows up as black and the rest white. There is thus some antithetical function involved in the relationship between orgone and light.

The propagation of light in space, at a speed which is used as a fundamental dimension in classical astronomy to measure distances, presupposes the existence of a medium in which the electromagnetic light waves can oscillate. So far, despite the necessary assumption of its existence, and no matter how carefully it has been searched for, no such ether has been found. In particular, it was Michelson's well-known experiment that caused the Einsteinian school to abandon completely the supposition of an ether.

The Michelson experiment with light was based on the premise that the planet earth moves through the ether like a rotating rubber ball in *standing* water. In contrast, orgonometry examines the relation of the rotating rubber ball to the water waves, and *not* to the water. *In reality, the medium, i.e., the ether, moves through space more quickly than the rotating sphere of the earth.* It is of course clear that the relation of a rubber ball to water is quite different from its relation to the water waves. The water inhibits the forward motion of the rubber ball, while the waves help it to move along. This distinction is crucial for the ether problem.

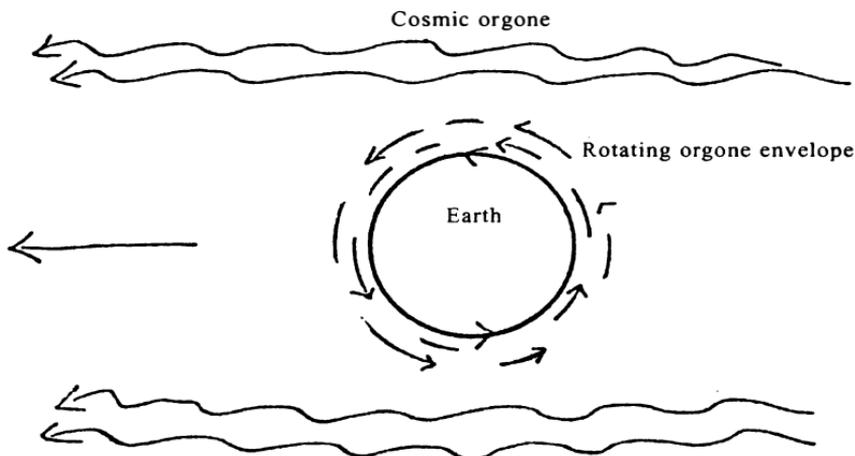


Diagram of the rotation of the earth in a sea of orgone (= ether) which moves forward faster than the planet. The relationship is the same as that between water waves and a rolling ball floating in the water.

When orgone was discovered in the atmosphere, its universal existence seemed to be confirmed by the fact that the orgone accumulator functioned wherever it was set up - in Scandinavia as in the United States of America, in England as in Palestine and South America. *It was clear that the planet was surrounded not only by a chemically definable atmosphere containing air, but it was also enveloped in orgone energy.* Consequently, it was logical to study the extent and the motion of this energy field. I will now describe the sequence of thought processes which led me to the discovery that *the*

orgone envelope of the planet rotates faster than the planet itself, and in the same direction, from west to east. An energy existed in space surrounding the earth, an energy which might possibly be the sought for light-propagating medium and which itself had qualitatively close connections with the function of light. Once attention had been drawn to this relationship, it was no longer difficult to observe phenomena and, from the observed functions, to develop an approximately correct view of the relation between atmospheric orgone and light.

During the lunar eclipse in 1942, I was struck by the fact that the circle corresponding to the darkened part of the moon was very much smaller than the circle which could be drawn if the bright part of the lunar disc was considered as part of the arc of a circle. Why was the radius of the bright arc larger than that of the darker arc? Could it be that the moon also possesses an orgone envelope, like that of the earth, and that *by luminating* this envelope made the moon appear bright?

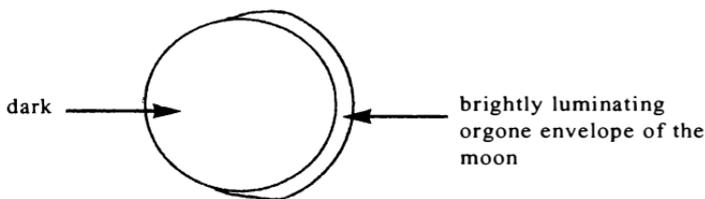


Diagram showing the brightly luminating orgone envelope of the moon
(width exaggerated)

The light which allegedly travels from the sun to the earth and then is reflected onto the moon does not light up the intervening space through which it speeds because, as far as our powers of observation extend, space remains dark. The logical question that now had to be asked was this: Is it possible that the light which appears on the surface of the earth and of the moon is a local phenomenon, a lumination of the atmospheric orgone? If this were the case, instead of emitting light the brightly shining sun would merely have given off an excitation, which propagated through space at the speed of light and caused the orgone envelopes of the earth and moon to

luminate. It would follow from this that the space between the planets is also filled with orgone, but in a very attenuated form. Could this question be answered by direct observation?

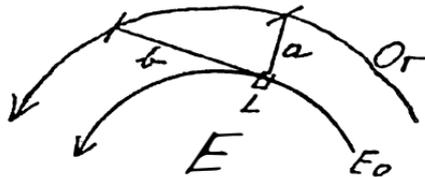
After just a few days, a telescope with a 3 1/2" aperture, which was specially procured for the purpose, revealed a fact of enormous significance. In clear weather, and independent of temperature or wind direction, one sees an *undulating motion in the atmosphere that moves from west to east, except when storms build up*. The velocities and the wavelengths vary greatly, but the direction is constant. The motion also possesses a pulsatory character that can easily be observed at the smooth surfaces of lakes. *Something is moving in a pulsatory manner from west to east at a rate faster than the rotating surface of the earth*. It reverses its direction or remains invisible (because it is motionless) only when heavy cloud formations build up in the west. This observation confirmed the assumption that an orgone envelope exists which rotates faster than the surface of the earth, and it immediately and logically took us one step further.

So far, no medium has been discovered in which radio waves can oscillate. We know, however, that radio waves propagate in two different ways over the surface of the earth. They start off close to the ground, then they move up into the ionosphere where, remarkably, they are reflected and return again to the surface of the earth. Can this reflection have anything to do with the existence of the orgone envelope? If orgone energy rotates in concentrated form at a velocity faster than that of the earth's rotation; if, furthermore, interplanetary space is filled with attenuated orgone, then there must be a certain point above the surface of the planet at which *the rotating part of the cosmic orgone separates from the other segment of cosmic orgone which no longer rotates around the planet in space but continues to propagate in pulsatory fashion*. The radio waves might be reflected at that point. The task remaining was to determine the width of the rotating orgone envelope. *The earth's radius would accordingly have to be increased by the width of the orgone envelope*. The existence of a ring of light around Saturn, the fact that the surface of

the sun rotates more rapidly at the equator than at the solar poles, the aurora borealis, and similar pheomena now appear in a clearer light. Their common functioning principle is to be found in the rotating orgone envelope. The corona of the sun could also be nothing other than a luminating orgone envelope.

The shape of the orgone envelope needs to be corrected. Instead of being circular it has the form of an elongated ellipse.

The discovery of the orgone envelope drew my attention to the various types of phenomena associated with searchlights. During the Second World War, there were several searchlights scanning the sky in the area of New York City. Detailed observations conducted over a number of years finally brought order into the abundance of phenomena: The light emitted by the searchlights, that is supposed to move through space at the velocity of 300,000 km. per second, could no longer be seen at a range of just a few kilometers from the light source. The light beams became increasingly narrower and weaker until they disappeared altogether. The more they were directed vertically into the sky, the shorter the light beams became; the closer they were oriented to the horizontal, the longer they became. When the searchlights swung from pointing vertically to pointing horizontally, the beams became noticeably longer, and they grew shorter again when the motion of the searchlights was reversed.



- Or = Earth's orgone envelope, rotating
- Eo = Surface of the earth
- L = Light source
- a = Vertical ray of light
- b = Horizontal (tangential) ray of light
- E = Rotating earth

When combined, these two facts led to the conclusion that *the light phenomena are bound to the orgone envelope. The orgone envelope extends further in the horizontal direction than in the vertical.*

The light from the searchlights did not appear white but instead was blue-grey, i.e., it had the specific color of orgone. In good weather conditions the light beams were uniformly wide and bright, but on cloudy days they were uneven and the brightness varied; "nodes" formed, although there were no visible clouds in the path of the light beams.

The orgone envelope surrounding the planet thus interacts in a wide variety of ways with the electromagnetic waves of light, and it forms the medium in which the light oscillates. *Light waves and the orgone envelope form a functional antithesis* which is responsible for a number of hitherto unexplained phenomena.

Mechanical movements of the air remain invisible. A telescope does not reveal any movement of the air when the latter is agitated by a strong wind. Therefore, the images of air moving around fast-moving projectiles can have nothing to do with the mechanics of air movement. Air is and remains invisible. If the atmospheric orgone moves from east to west, while the wind blows from west to east, the undulating motion in the atmosphere is seen to run in an east-west and not a west-east direction.

The earth's orgone envelope, like the orgone energy field of living cells and bions, "strongly refracts any light passing through it", to use the terminology employed by physicists. When cells or bions die, the strong lumination of the energy field ceases, before any change has occurred in the material membrane. Lumination occurs in the orgone energy field surrounding bions, around living cells, and also enveloping our planet. If our theory about the local formation of light is correct, then *light is a function of the orgone energy field and not of the electromagnetic waves.* These waves, which remain invisible, act on the orgone energy field in such a way that lumination is generated. There is clearly an antithetical relationship, which still needs to be investigated, between excita-

tion and lumination of the orgone energy field.

If we set up a good telescope at night and aim it at a flickering fixed star, without focussing sharply on the star, then the apparent surface area of the star increases. We see clearly a *pulsating* disc which rhythmically alternates between a bright and a dark state. Naturally, it is not the surface of the fixed star that is pulsating between bright and dark, but instead the "light excitation" travelling from the fixed star to our eye is alternately weakened and strengthened by the oscillating orgone energy field around the earth. Thus, atmospheric orgone is capable of undergoing rhythmic changes so that the light-generating waves are also rhythmically altered as they pass through. Strong and weak luminations of the earth's orgone field alternate phenomenologically.

Does this alternation of strong and weak light depend on the concentration and attenuation of the atmospheric orgone, or are other alternating processes involved? In order to find out, we must again make use of our functional thought technique. The question we now ask is as follows: If the excitation (I am deliberately not using the word "light") emanating from the luminous sun or star provides the external stimulus which causes the orgone envelope of the earth to luminate, then what is the *second* energy function which occurs in the earth's orgone envelope as the functional opposite of lumination?

To be continued.

*Orgonotic Pulsation**

The differentiation of orgone energy from electromagnetism
presented in talks with an electrophysicist

ORGONOTIC ATTRACTION AND REPULSION (CONTRACTION AND EXPANSION) IN THE ORGONE ENERGY FIELD (1942).

Electrophysicist (E.) Since our last discussion I have convinced myself that the speed of discharge of the orgonometer [electroscope] increases shortly before a thunderstorm. During a storm, several scale divisions discharge in seconds or even fractions of seconds instead of in the usual half an hour or even hours. This confirms your observation, which opens a new avenue of approach to the problem of weather formation. This observation cannot be explained away. At any rate, it is more interesting to participate in this breakthrough into unexplored realms than to stand aside, sulky and ill-tempered, as I did in the beginning. Your art of interpretation is infectious. Could it be that the orgonometer functions *biophysically* when it maintains the deflection longer in good weather than in bad? After all, it registers biologically effective physical energy, so why shouldn't it react biophysically?

Orgone biophysicist (O.) I don't quite see what you mean.

E. In good weather, an animal stretches out comfortably; in bad weather it withdraws into itself. It *expands* and *contracts* according to the weather, entirely in accord with the function of orgonotic attraction and dissociation of particles.

O. I am glad to see that you thought this out. When I had to reject the original mechanistic interpretation of the speed of discharge, I was at a loss. Gradually, I formed the idea that you just put forth. I did not mention it last time because I

*Written 1939-44. Translated from the German by Theodore P. Wolfe. Reprinted with permission of Erica Wolfe Burke.

thought it might disturb our friendship. But I think it is entirely justified to say that *with high atmospheric orgone tension the deflection lasts longer because the leaves of the organometer can expand or dissociate longer*. Biophysically speaking, they "feel better" in strong orgone than in weak orgone or bad weather. In other words, we are not dealing with potential differences, as in mechanical or electrical energy, but with strong or weak attraction and dissociation. Biophysical pulsation consists of rhythmically alternating expansion and contraction. The expansion of the orgone corresponds to the dissociation or repulsion of the organotic particles. The contraction corresponds to their association or attraction. Do you consider this conclusion justified?

E. Yes, it is theoretically correct, but can hardly be demonstrated experimentally. In order to demonstrate it, one would have to make a *non-living* system expand and contract rhythmically, and that cannot be done.

O. It is possible to reproduce the dissociation of the particles in the form of a repulsion and the association in the form of an attraction. It is not yet possible, though, to produce attraction (contraction, association) and repulsion (expansion, dissociation) alternately in one body. That would be the same as producing a homunculus. It is possible, however, to reproduce these two basic orgone functions separately, that is, in different substances.

E. This would certainly be an important practical step beyond mere theory. What are the experimental arrangements?

O. They are simple. But to remain with the concepts for a moment: Repulsion and attraction are *energy functions*. They are the basis of the corresponding changes in the state of matter, such as disintegration, dissociation, association, cohesion. Accordingly, *the state of matter is determined by the function of its energy*.

Now let us demonstrate the functions of repulsion and attraction. We connect this iron sphere of about 3 cm diameter with the metal rod of the organometer by way of a wire. On each side of the sphere, at a distance of about 2-3 mm and at the height of the equator, we suspend a substance in pen-

dulum form. For a reason to be explained later, I suggest 16 cm as the length of the pendulum. The pendulum on the right carries a small piece of cork, that is, an organic substance; that on the left, a piece of thin tin foil about 5 mm long. As you see, the pendulums do not move at all. Now please charge the organometer.

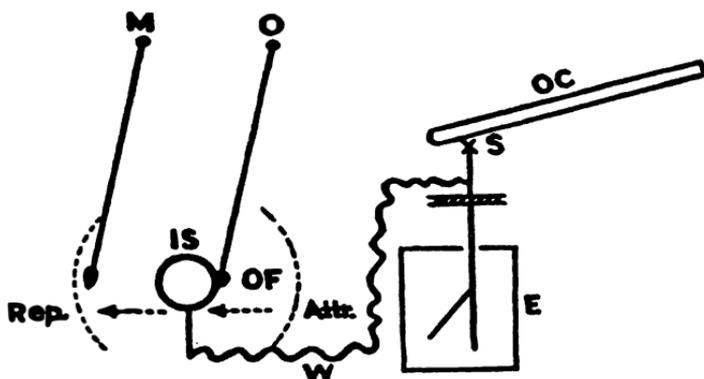
E. The piece of cork moves toward the metal sphere and adheres to it. The tin foil was first attracted but then immediately repulsed.

O. Did the tin foil return to its original vertical resting position?

E. No, it is *being kept away* from the metal sphere. That is, the organotically excited metal sphere has attracted the piece of cork and holds it fast, while it repels the tin foil and keeps it away.

O. Please continue to charge the sphere.

E. The cork continues to adhere to the sphere. The tin foil



Demonstration of organotic attraction of organic and organotic repulsion of metallic material.

O: organic material.

M: metallic material.

OF: orgone energy field.

IS: iron sphere.

Attr.: attraction.

Rep.: repulsion.

E: electroscop (organometer), grounded
or

not grounded.

W: wire connection.

OC: orgone carrier (polystyrene rod).

S: spark to the tip of the electroscop.

← : direction of deflection.

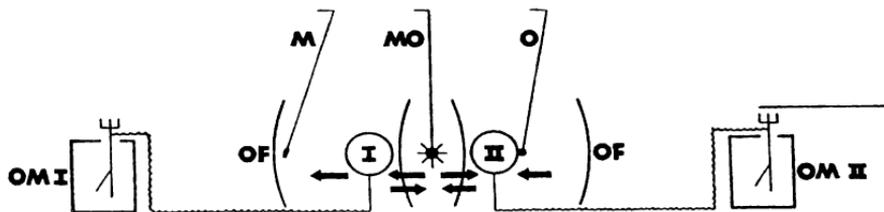
is kept away at an *increasing* distance. We can observe how the repulsion increases. We can only surmise the increase in the attraction of the cork; we cannot observe it.

O. *One and the same excitation of the metal sphere has an antithetical effect: it repels metal and attracts organic material.* According to your theory of the two electrical fluids which are present in the metal *and* in the organic substance, the effect would have to be the same in both: first attraction, then repulsion, in the metal as well as the cork. Our experiment produces the two reactions separated.

E. Orgone energy, then, is not composed of two antithetical fluids, but of *two antithetical functions, attraction and repulsion*. Each of these functions *has a specific relation to the nature of the substance*. In chemistry, one knows metals, metalloids, and carbon compounds

O. I must interrupt you. Let us postpone the discussion of these relationships to the chemical function. It has to do, among other things, with the energy function of chemical affinity. We are not yet prepared for that. Let us confine ourselves to the conclusions that can be drawn from this one experiment. Otherwise we would get lost in speculation. Let us introduce into our experiment a second metal sphere which is connected with a second organometer. Sphere II is at a distance of about 1-2 cm from sphere I. Exactly in the middle between the two spheres a small piece of cork is suspended through which thin pieces of iron and copper wire have been stuck in all directions. It represents a combination of organic and metallic materials that we shall term MO. On the free side of sphere I we have the tin foil, on that of sphere II a piece of cork. Please charge organometer I with orgone from your hair.

E. MO oscillates back and forth between the two spheres. Each sphere alternately attracts and repels it. The tin foil (M) is repelled and kept away by sphere I, while the cork (O) is attracted and held fast by sphere II. I notice that the organometer II, without direct influence, has become charged spontaneously. How do you explain that?



Demonstration of the orgonotic functions of repulsion and attraction.

OM = organometer; OF = orgone energy field; I, II = iron spheres I and II; M = pendulum with metallic material; MO = pendulum with combination of metallic and organic materials; O = pendulum with organic material.

O. The total system is charged with orgone. Each spark from the rod to the organometer tip has added a certain amount of orgone energy to the total system. Orgone energy fields (OF) were formed around both spheres. The tin foil (M), influenced by only one orgone field, was repelled and is being kept away. The combination MO oscillates back and forth because it is influenced by both fields, in the sense of attraction and repulsion.

E. Let us ground the casing of organometer I. The total system gradually becomes discharged. Let us repeat the experiment by charging organometer II. We obtain the same result as before, when we charged organometer I.

O. Let us put the tin foil (M) between the spheres in place of the combination MO. Now charge sphere I.

E. The tin foil oscillates between the spheres.

O. Discharge both spheres by touching the organometer tips. Then charge sphere II alone.

E. During the discharge, the tin foil kept still. It began to oscillate again when I charged sphere II.

O. Let us again discharge both spheres. Then we charge them alternately with one spark each, that is, evenly.

E. The tin foil does not oscillate, but remains still in the middle. Thus it is held fast by the two repulsion fields between the two spheres. I shall check this. If the interpretation is correct, the tin foil must move toward sphere I and not toward sphere II when I reduce the charge of sphere I. It does. When

I charge sphere I more strongly than sphere II the tin foil moves from sphere I toward sphere II.

O. Another control consists in discharging one of the spheres completely.

E. I discharge sphere I. The tin foil oscillates vigorously between the spheres. I now also discharge sphere II. The foil no longer moves.

O. Organic material is attracted and held fast. Metal is attracted for a moment and then constantly kept away. Therefore, *MO will be neither attracted nor kept away; it only oscillates a little.*

E. MO oscillates vividly between two charged spheres. It swings slightly back and forth near one charged sphere. The energy field of one sphere attracts MO a little. The complete attraction of the organic material contradicts the repulsion of the metallic material. The sphere does not keep MO steadily away as it does M, for the O in MO contradicts the repulsion by attraction. These experiments are clear. They prove the repulsion of metallic substances and the attraction of organic substances in the combination MO also. What happens with organic material between two spheres?

O. O, unlike MO, does not oscillate, nor does it stay still like M, but it adheres alternately, and for a considerable time, to one sphere and then to the other. This is accompanied by phenomena that I do not yet understand.

E. Nobody would ask to have every detail of a new experiment clarified all at once.

O. I would like to particularly stress two facts emerging from this group of experiments:

1. When the excitation of the pendulum has already subsided and the spheres are discharged, the excitation can flare up anew if the connected organometer is touched with a finger. It reminds one of the lumination with *contact interruption*. But this detail is not yet quite understandable.

2. If we arrange MO with one metal sphere, which we excite, it exhibits not only a pendulum movement, but also a rotating or torsion movement. This also is not understandable. But we shall have to keep this rotation in mind; nobody can

predict in what connection it will prove significant.

E. You observe very well. I had seen both phenomena but did not mention them. Couldn't it be a matter of mechanical disturbances?

O. No, for I have been able to reproduce them under different circumstances.

According to the theory of electricity, an electrical charge is transferred by influence from the charged to the *non-charged* body. An amber rod, when rubbed, attracts pieces of paper. Let us relate this theory to the palm of our hand, which we assume is charged. But it does not attract the freely suspended metal foil. How do you explain this?

E. I have no explanation for it.

O. Please produce an orgone energy field around the metal sphere so that the tin foil is repulsed from it.

E. I have done it.

O. Now bring your palm close to the tin foil slowly and remove it again.

E. Every time I bring my hand close, the tin foil approaches my hand and goes back again when I remove it.

O. The charge of your hand has not changed. Your hand exerted no attraction on the tin foil *as long as the tin foil itself was not in an orgone energy field. But as soon as the energy field was produced around the foil, the attraction effect of your hand appeared.* If it were a matter of electrical influence, the effect would have had to be present from the beginning. It was not. It appears when two orgone energy fields, that of the sphere and that of your hand, come into contact with each other.

E. These phenomena are not understandable from the point of view of electricity. Orgone must be fundamentally different from electricity. A simple logical confirmation of these facts occurs to me. The orgone is present everywhere in the atmosphere and in all substances. It must thus be present between the wires of a telephone or high tension conduit. These wires are not insulated, and even if they were, it would change nothing, since the orgone penetrates insulating materials. If orgone were simple electricity, there would be con-

duction between the wires and there would be discharges and electrical disturbances. Telegraph and telephone would be an impossibility. This is not the case. The orgone, then, does not establish a conduction between the telephone wires, and can therefore, logically, not be electricity.

O. This is a critical objection to the thoughtless application of the concept of electricity. If orgone were the same as electricity, insulation by air and insulating materials would indeed be impossible. I suggest that we postpone a discussion of the relationship between orgone and “dielectricity”, which comes to mind here, until another time.

E. I had to think of this relationship myself. It has remained obscure why different insulators act so differently when placed in the field between two condenser plates. The difference of the dielectricity constants is a riddle.

O. We are not yet prepared to discuss this.

E. I see. I begin to realize that your discovery is far more significant for the theory of electricity when it is perceived that the orgone is an energy different from electricity.

O. There are many still hidden approaches to the biological energy. Several years of hard experimental work showed me that the current theory of electricity not only failed to provide an avenue of approach to the problem, it always led one astray. I would like to illustrate this with an anecdote: My first biophysical experiments with human subjects were done in 1935,¹ with the assistance of a physiologist from the Kaiser Wilhelm Institut in Berlin. We had to find out whether the erogenous zones of the body surface, when biologically excited, showed an increase of their bioelectrical potential, compared with another place of the skin's surface that had been made indifferent by scratching. I had already observed the increase of the potential with pleasurable vegetative excitation and asked my assistant to carry out further experiments while I went abroad to give a lecture course. When I came back six weeks later, my assistant told me that “nothing had

¹Cf. Reich, *The Bioelectrical Investigation of Sexuality and Anxiety*, Farrar, Straus and Giroux, New York, N.Y. 1982. [Eds.]

shown" at the erogenous zones, that there was no increase of potential with pleasure, and that my hypothesis was therefore erroneous. I asked him to demonstrate his experimental procedure. For six weeks, with the greatest precision, he had fastened glass cups over the subject's nipples with adhesive tape. The glass cups were filled with electrolyte fluid and equipped with unpolarizable electrodes which were connected to an oscillograph. Mechanically speaking, the arrangement was faultless, absolutely correct in every detail. Only one fact had been overlooked, and that was a decisive one: *No living organ gives a pleasure reaction if glass cups are tied to it with adhesive tape!*

E. If I understand you correctly, this means that mechanistic methods, taken from the realm of the non-living, are not applicable in the case of phenomena of biological excitation.

O. That, precisely, is my contention. It is based on a great many disappointing experiences. *Living matter functions in a way that is basically different than dead matter.* My assistant had excellent training in mechanistic concepts and methods, but he did not know what to do with the biological concept of "emotion" and had no understanding of the faultiness of his procedure.

E. So you first used mechanistic methods which failed and then had to work out new methods which were in keeping with the biological functions?

O. Precisely. But that in itself was not sufficient. Since the biophysical laws can be deduced only from the observation of biological processes, the methods of observation and experiment must also be biological. Thus we adhere to our work with the living organism in order to gain indications of the nature of orgone energy. On the other hand, we must also free ourselves from the living organism in order to arrive at the purely physical orgone functions. Ideally, the orgone-physical experiment should convincingly demonstrate living energy functions. *The biological orgone experiment must agree with the purely physical experiment.*

E. The hypothesis of the two separate electrical fluids, then, led nowhere. The organism does not contain two poles, one

charged negatively and the other positively, and there is no equalization between negative and positive charges.

O. True, there are higher and lower charges. But there is no flow of energy from the higher to the lower charge. On the contrary, *the specific biological mechanism is that of an energy flow from the weaker to the more strongly excited part.* The strongly excited pseudopodium of an ameba attracts plasma from the non-excited parts of the organism. That is what leads to the flowing of the total plasma, the "crawling." There is lumination ("excitation," "emotion") which is unipolar and has nothing to do with potential differences. There is no equalization of positive and negative charge.

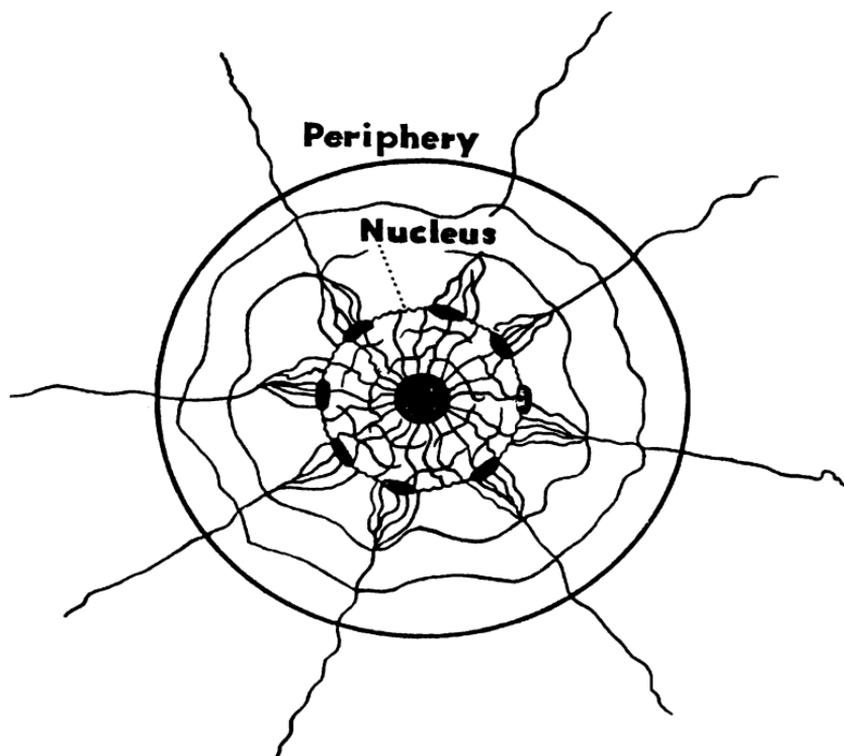
E. You have replaced the attraction of positive and negative electricity and the repulsion of positive and positive, or negative and negative electricity, respectively, by the antithetical functions of attraction and repulsion.

O. The theory of electricity assumes that the antithesis of positive and negative develops from a neutral state. In the living organism, the concept of a neutral state is not applicable. The living organism is never completely at rest like, say, a dynamo. *The unitary, always functioning biological energy works in two antithetical directions as attraction and repulsion of the particles in the living plasma or the colloid.* The repulsion of the particles is expressed as *dissociation* or *expansion*, the attraction as *association* or *contraction*. Orgone biophysics had to demonstrate, purely physically, these two antithetical functions of one and the same energy. After innumerable failures, this demonstration succeeded only when the electrical concepts were discarded and the experiments were carried out purely from the standpoint of biological attraction and repulsion.

E. A piece of leather, a glass rod, and a piece of tin foil, put together on a table, do not mean anything until the searching intellect puts them into some relationship with each other. It is necessary to rub the glass rod with the leather in order to produce a movement of the tin foil leaf.

O. I always find that one of the greatest hindrances to research is the fact that science gets stuck on separate individ-

Field



Schema of orgonotic system.

ual facts that it does not really understand. Scientific research is essentially the intelligible connecting of facts. *The problem of biological plasma pulsation reduces itself to an alternating expansion and contraction, that is, alternating repulsion and attraction (or dissociation and association) of the particles of the living colloid.*

As sex-economy began to understand the basic pulsatory function of the autonomic life system it was astonishing to see how the innumerable facts of physiology and biology were without comprehensible connections. As you know, the formula of plasmatic functioning, the four-beat TENSION →CHARGE →DISCHARGE →RELAXATION, was not discovered by

experiment but by an act of thought. The unification of the known facts of physiology was later confirmed by the bio-electrical experiments at the erogenous zones.

E. Let's remain with the theory. In order to follow your experiments I have to comprehend your theoretical standpoint. Otherwise I could easily explain away your separate findings by wild individual interpretations.

O. Nothing is easier than to take the facts out of their context, to separate them from the basic theory, and to find a special "explanation" for every fact. For example, if you bring your hand close to the charged electroscope, the leaves collapse; that is "the effect of capacity." If you bring the rubbed rubber rod close, the leaves deflect; that is "the effect of influence." If you connect the electroscope casing with grounded metal the deflection increases; this is "the effect of the negative charge of the earth on the positive charge of the leaves." If the orgone rod is brought close to an electric tube and removed again, the tube flickers; this is "the effect of ions." If there is a bolt of lightning between cloud and earth, this is a discharge of "positive cloud electricity and negative earth electricity." If, however, there is a bolt of lightning between two clouds, without contact with the earth, lo and behold, there are suddenly clouds not only with positive but also with negative charge. The lightning contains millions of volts while the air contains only traces of electricity. Well, then it was "the effect of the electrical charge of the surface of the droplets," and so on.

E. That's enough! I know there is a magic of words which, in physics no less than elsewhere, is taken for scientific explanation. But we want to get at *new facts*.

O. I cannot pass over the magic of words so easily. For many years, it was used against me with great dignity and authority at every step I took, until finally I lost my respect for it and determined to declare orgone research autonomous and independent. When I demonstrated the pulsation of the bions microscopically, it was said to be a matter of "Brownian movement," although this cannot explain the pulsation. The SAPA bions, which opened the way into the realm of orgone

energy, were called "only sarcinae." Character analysis was called "old stuff" or "all wrong." Vegetotherapy, to which we owe the formula of living functioning, was called "simple massage." With regard to the orgone accumulator, many physicists said that "of course" a metal cabinet was warmer, without substantiating such a statement. Thus, we cannot get around the magic of words; we have to overcome it.

E. Let's overcome it by the solution of problems, and by a correct instead of a verbalistic solution. One such problem is why these phenomena, unequivocal as they are, have not so far caught the attention of any physicist or astronomer.

O. You are mistaken. The atmospheric orgone has been seen and even described by hundreds of physicists, astronomers, meteorologists, biologists, and chemists. That the orgone was not discovered in a practical way long ago is due to the mechanistic splitting up of the natural sciences, the mechanistic verbalizations, which have been taken for explanations, and the lack of functional, that is, unitary thinking.

E. I don't understand what you mean.

O. One and the same phenomenon, the wave-like flimmering movement of the atmospheric orgone, has been sighted and described in meteorology, as well as in astronomy. Meteorology, observing the atmosphere mainly during the *day*, knows the atmospheric orgone as "blue haze" and "flimmering as a result of evaporating water." Astronomy, on the other hand, which makes its observations primarily at *night*, knows the orgone under the designation of "diffuse light" and as a disturbance in astronomical observations called "bad seeing."

Geologists and physicists know the atmospheric orgone as "flickering in the sky due to terrestrial magnetism." The physicist also knows the orgone as "static." Astronomers and physicists have experienced the atmospheric orgone mainly as a disturbance. The spontaneous discharge of the electroscope is a natural expression of the atmospheric orgone. The physicist calls it the "natural leak" and *excludes* it because it disturbs his calculations of ion effects. Orgone lumination at the mast of a ship is called "St. Elmo's fire;" lumination at the height of some hundred kilometers is called "aurora borealis," but at

the height of a few hundred meters it is called "heat lightning." The orgonotic flickering at the walls of a room is called "merely a subjective optical impression." The blue of the sky, an unequivocal orgone phenomenon, is "merely absorbed blue sunlight." The blue-green coloration of the protoplasm is "merely a phenomenon of refraction." The lumination of fireflies is merely the luminescence of a substance called "luciferine." The lumination in the dark of disintegrating wood is "merely a phenomenon of putrefaction."

If natural science were not mechanistically split up, if it did not operate, to its great disadvantage, with a plethora of concepts, then the astronomer, the geologist, and the meteorologist would have arrived long ago at an understanding of the flickering in the atmosphere. The astronomer would have found that the stars in a planetarium also flicker. The physicist, together with the meteorologist, would have found that there are lawful variations in the spontaneous discharge of the electroscope; that, for example, the speed of discharge increases with cloud formation and before rain and decreases with strong sunlight in the afternoon. It was a triumph of the new scientific method of energetic functionalism to have unified the many scattered facts and forms of expression of the cosmic energy. This theoretical comprehension led to the construction of the orgonotic cabinet² and, with that, to the locally delimited reproduction of the flimmering lumination in the atmosphere and, still further, to the thermal and electroscopic demonstration of the cosmic energy.

E. This only shows that the theoretical unification of different and widely disparate phenomena leads to new experiments, which in turn confirm the theory.

O. The path to the discovery of the orgone was in reality a different one; it led from the finding of the bionous structure of any substance that has been made to swell. But it might have taken the course you indicated.

E. How about discussing the thermal manifestations of the orgone next time?

O. Gladly.

²Reich refers here to the orgone energy accumulator. [Eds.]

ORGONOTIC HEAT (MAY 1939-FEBRUARY 1944).

E. I am most curious about your demonstration of organotic heat. There are many gaps in the physical theory of heat. For example, the heat developed by the sun is still not understood. It cannot be simple combustion heat, otherwise the sun would have burned out long since. The sun's loss of mass by radiation amounts to about 4.2×10^{12} gram/sec. This corresponds to about 4.200.000 metric tons, or 1% of its mass in 150.000 million years. The earth alone constantly receives about 2 cal. of heat per cm^2 every minute. In order to understand these gigantic amounts of radiated heat energy one has assumed that it is not a matter of heat from combustion, but of *subatomic heat*, that is, heat from disintegration of matter.

O. Has anybody tried to explain how it is possible that the heat radiated by the sun into the universe does not get lost on the way to the earth, a distance of about 149 million kilometers, why there is not a rapid equalization with the temperatures of the universe which are near absolute zero?

E. I know of no such consideration, but it is undoubtedly important. Have you an opinion about it?

O. The discovery of the orgone has led to some surprising clarifications.

E. I just remembered the fact that you can easily charge your organometer to many hundred volts through exposure to sunlight. That must mean that the sun radiates orgone energy directly to the earth. *It is orgone energy and not heat that manifests itself at the organometer.* Besides, heat is only a *form of manifestation* of energy, and not energy itself. But I cannot as yet think of a connection between orgone and heat. According to your experience, orgone penetrates all substances. Until now, research on heat has shown no irregularities. All temperature differences result in an equalization from the higher to the lower temperature which takes place more rapidly or slowly according to the conductivity of the substances involved. Since, now, your orgone is present everywhere, only in varying concentrations, such differences should have been found. This is not the case.

O. The demonstration of such irregularities in the equalization of temperature succeeds only if one imitates, in miniature, the arrangement of materials of a planet such as our earth. Then one finds indeed *a constant temperature difference without a constant source of heat of any known kind.*

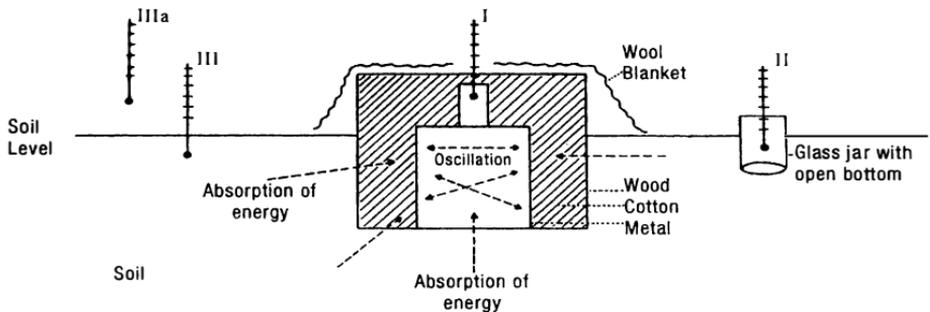
E. I was prepared for all kinds of surprises, but this would be a bomb if it were actually proved.

O. I am afraid that when this "bomb" is going to explode, many physicists will dig in behind an impenetrable wall of "interpretations," which are to explain the phenomenon away.

E. You are too pessimistic.

O. I speak from experience. But first let us convince ourselves that the rule of the equalization of all temperature differences is actually correct. Here are four very exact decimal thermometers. Please put their points about 2 inches below the surface of the soil. You may choose shady or sunny spots; the thermometer tips are protected from direct sunlight in either case.

E. I prefer a sunny spot. *The four thermometers show the same temperature.*



Measurement of To-T in the open air.

O. Now we bury this apparatus in the soil. The apparatus consists of an exterior box of wood and an interior box of sheet iron of 1 cubic foot. It is a good idea to use an apparatus consisting of two or three such layers. In the top of the box

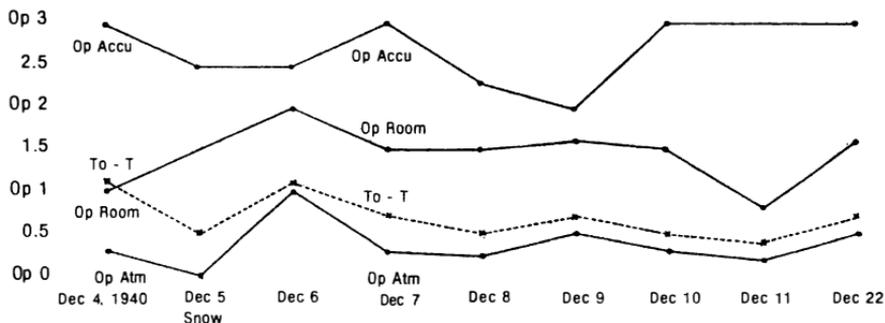
we insert a glass cylinder which has a small opening for the insertion of a thermometer. The whole thing is covered with soil so that the apparatus itself is not exposed to the direct sun rays. Will you measure the temperatures?

E. The apparatus thermometer shows a far higher temperature than the other thermometers. At present the difference is 9°C .

O. This is April, and the sun is not very high. In summer, we find temperature differences up to 20 degrees. Let us call these differences *To-T*. It is that temperature above the average soil temperature that is produced by our arrangement of materials. Since the sun radiation is the same in the whole field of the experiment, the temperature difference can only be the result of the arrangement of materials.

E. The sky has become overcast. The temperature difference decreases gradually. Now it is only 2°C .

O. Before and during a heavy rain, it decreases to very low values, such as 0.1° - 0.4°C . It is much smaller at night than during the day. It increases toward noon and again decreases toward sunset. In other words, we find the same daily variations as in the curve of the orgone tension. *The curve of the temperature difference runs more or less parallel to the tension curve of the atmospheric orgone.*



Measurements of the atmospheric orgone in the open air, in the orgone accumulator, the orgone room, and To-T.

Op = orgone tension
(Op 1 corresponds to $To-T = 1^{\circ}\text{C}$.)

E. I have an objection. The control thermometers are in contact with the soil, while the orgone thermometer measures the temperature of the air in the soil above the apparatus. I am going to put a piece of rubber hose around the tips of the control thermometers in order to create the same condition as above the apparatus. *The result is the same. The thermometer inside the orgone accumulator shows a temperature several degrees lower than the thermometer above the upper metal surface.*

O. When I told an eminent physicist about this fact he said it was impossible. *The temperature within the orgone accumulator is always lower than that above its upper surface.* This fact is difficult to explain.

E. I am going to bury a simple wooden box in the same way as the metal apparatus. *The temperature above the wooden box is the same as within; it is only about 0.2°C. higher than that of the control thermometers.* In this experimental set-up, metal reacts quite differently than organic material. As far as I know, such a phenomenon is unknown in physics, and I certainly could not explain it.

O. Individual findings remain as unintelligible in orgone physics as in other realms of physics. For example, you could not explain the deviation of the compass needle in the electrical field without a knowledge of other electrical facts and of the corresponding theory. We have already encountered a fact which explains the temperature difference between above and below the metal surface, just as it explains the disappearance of the temperature difference if we use organic material alone.

E. Oh yes, our cork piece is attracted by the orgone-charged metal sphere while the tin foil is repulsed.

O. You have established the right connection. *Organic substances attract and absorb the orgone. Metallic substances reflect it.* The functions of the orgone become comprehensible not so much through individual findings as through *the connection of seemingly widely disparate facts.* A connection between this temperature phenomenon and that of attraction and repulsion would not be easily surmised. The temperature

and the electroscope phenomena correspond: metals retard the kinetic energy of the orgone. True, organic substances also retard the orgone units, but this is almost completely counteracted by the absorption effect of organic substances. The retarding of the orgone's kinetic energy by metallic substances is expressed as heat, just as when any kinetic energy is retarded. Since heat ascends, it is clear why the temperature above the upper metal surface of the apparatus is higher than that of the inside, and why both accumulator temperatures are higher than those of the control thermometers.

E. I am going to repeat this experiment *above* the soil surface. I shall put the apparatus on the ground, measure the temperature of the enclosed space above it, and compare it with the air temperature in the shade. The tip of the orgone thermometer is also in the shade.

O. If you compare with the air temperature in the sun, the fundamental result will be the same.

E. The orgone thermometer in the open air above the ground shows a difference of about 10 degrees compared with the air temperature in the shade and about 8 degrees compared with the air temperature in the sun. In other words, *To-T is always positive*. This is indeed a bombshell: a constant temperature difference without an apparent constant source of heat!

O. That's not right. There is no visible or artificial source of heat beside the sun radiation. But, of course, there must be a source of heat, or else we would have discovered the principle of the impossible perpetuum mobile and only made ourselves ridiculous. *The source of heat of the temperature difference is the retarding of the orgone radiation by the metal.* We use no artificial, mechanical, or chemical energy. The energy consumption of the metal in retarding the kinetic energy of the orgone radiation inside the apparatus is of a passive nature, consisting simply of the existence of the material resistance. The same kind of passive mechanical energy is consumed when a meteor hits the surface of the earth, resulting in light and heat. The high temperature difference at the orgone accumulator is due to the kinetic energy of the flying energy particles. What is consumed is the kinetic energy of

the orgone which, in being retarded, is transformed into heat. *Since, however, the available amounts of orgone are, practically speaking, infinite, the amount of energy transformed into heat is negligible, and the observer has the impression of heat production "out of nothing," that is, of a perpetuum mobile.*

This fact always creates difficulties when the orgone is demonstrated. In seeing the temperature difference, the observer always looks for a known source of heat, unless he is ready with an arbitrary interpretation. Once, when I demonstrated the biological effect of a simple wood-metal cabinet, the observer began to look for hidden wires and electrical connections, because without them it seemed incomprehensible. Only time and experience will acquaint observers with the fact that orgone is present everywhere, that it can be concentrated in a specific manner, and that in this way it develops its physical and biological effects.

E. These facts are amazing. Your interpretation appears simple and plausible; I suppose you have not just thought it out.

O. Certainly not. It resulted from the combining and comprehending of innumerable small findings over the course of years of constant and painstaking observation. All the more peculiar is the attitude of "critical" onlookers who see this or that isolated finding and immediately try to dispose of it with a word or a wild interpretation. An eminent physicist thought it "quite obvious" that the temperature above the metal should be higher. Why it should be "quite obvious" he failed to say.

E. You were going to tell me about an interesting experience.

O. Yes. I had been observing the temperature difference in my basement laboratory since 1939. In closed rooms, it is rarely higher than $1.5^{\circ}\text{C}.$, apparently because the orgone radiation from the walls and from objects in the room is too strong. I presented my finding to a man who is a great authority in mathematical³ physics. At that time I had no inkling of the results obtained later from temperature measurements in the open air, because I had discovered the atmospheric orgone

³Cf. *The Einstein Affair*, Orgone Institute Press, 1953. [Eds.]

energy only a short time previously. The physicist listened patiently to my story in the course of a four to five hour conversation. The fact that the temperature above my accumulator was several degrees higher than that inside it, he considered impossible. And he declared, as you did, that, if true, the difference between the temperature in the apparatus and in the room was a "bombshell." He wanted to have an apparatus so he could observe it for several weeks. I put a small one on a table in his basement, suspending control thermometer freely in the room at the same height. While I was there, he had become convinced of the temperature difference and he then observed its constant existence over a period of two weeks. He had promised me to support orgone research if he could confirm the existence of the temperature difference. Now he had confirmed it. Then he called in an assistant. The assistant soon found "an explanation." The temperature difference, he opined, was due to "convection of heat from the room's ceiling to the table top." If his interpretation had not been irrational, he would naturally have convinced himself of its validity or invalidity by conscientious experimentation. He would only have had to put the control thermometer at the same height with the orgone thermometer *above* the table top. This would have shown him that the temperature difference continued to exist and that his argument was incorrect. His chief took the trouble to take the apparatus apart and found a difference in the temperature above and below the table top. This phenomenon was well-known to me. It is explained by the retarding of the ground orgone radiation at the underneath side of the table top and has nothing to do with the temperature above the apparatus. If the convection of heat from the room ceiling is interrupted and the wooden table top replaced by a metal one, thus eliminating the difference, the To-T phenomenon still continues to exist. But these minute manipulations were not to be expected from the Authority. The simplest procedure, of course, was to exclude all heat influences that may exist in a room and to *measure in the open air*, as we just did. This excludes ceilings as well as table tops.

E. The superficiality of this assistant is amazing. After all, that's no way of dealing with "bombshell" phenomenon. How did it come out?

O. As usual. I refuted the assistant's interpretation by the measurements in the open air, where the phenomenon is stronger and the objection is eliminated. I submitted the results of these new measurements to the physicist but he never responded. I never understood this. But I never lost the feeling that this man, who had understood my work and its development so well, was convinced of the correctness of my findings but simply wanted to wait, to stay aloof.

E. That must have been a bad blow for you.

O. It was. It made me think of how the many great and small discoveries, made by people less strong than I, are done away with in this manner, only to be newly discovered or, rather, stolen, by others. This physicist, by the way, immediately saw the radiation when he looked through the orgonoscope, but later he felt incapable of quite distinguishing his subjective eye phenomena from the radiation. The orgonotic lumination of gases, such as argon, was as yet unknown to me.

E. That was a dangerous situation there. Your work might easily have been smashed.

O. No, because my refutation of the objection was unequivocal. In addition, there are too many tangible and proven facts, and there are too many gaps in physics that cannot be bridged without orgone physics.

E. Do you find a connection with the so-called "radiation of black bodies?" "Black bodies" absorb all the colors of the spectrum that are reflected by white bodies. The earth contains heat which might be absorbed by your apparatus.

O. In order to refute this objection, all orgone boxes are painted white on the outside, as you see.

E. The heat at your orgone accumulator would seem to explain the heat of the sun and the earth. If orgone is that energy which results from the disintegration of matter; if, furthermore, orgone heat results from the retarding of the kinetic energy of the orgone; then the heat of the sun could be simply explained as "orgone heat" as it results from the dis-

integration of matter at a temperature of about 6000°C.

O. Our little orgone system in the soil easily produces 10°C. of "orgone heat," that is, the difference To-T. On the basis of these facts, the sun heat is no longer a riddle. The heat produced in the inside of the earth also becomes understandable. It is assumed that the inside of the earth is composed of "*incandescent* material." The heat of the interior of the earth cannot be simply combustion heat, for chemical combustion requires immense amounts of oxygen. If this oxygen were taken from the atmosphere, the available supply would soon be exhausted. Moreover, we may view the earth's interior as a secluded region to which the atmospheric oxygen has no access. The interior of the earth consists of "magma," an undefined, incandescent substance. Its existence cannot be doubted for two reasons: First, the temperature rises considerably toward the earth's interior, about 1°C. for every 30 meters of depth. Second, the interior of the earth must be incandescent if the geological explanation of our planet's origin from incandescent star material is correct. Since we must exclude chemical combustion, we can only assume that the interior of the earth develops orgone energy which, in turn, produces orgone heat. Finally, on the basis of these facts, what the sun transmits to the earth is *not heat, but orgone energy*, no matter how obscure the mechanism of this process still is. Besides, the assumption of direct heat radiation from the sun to the earth is incompatible with the almost absolute zero temperature in the universe.

E. This opens the question of a connection between orgone and light. Do your experiments provide any clues?

O. Observations point to the existence of such connections, but I am not ready to say anything about it. The fact that light is identical with electromagnetic waves leads to another question which is as yet unanswered experimentally. The motion of waves always requires a medium in which it can take place. Water waves are unthinkable without water, sound waves without air. In order for waves to move, a medium must oscillate. To my knowledge, no one has explained in what medium light rays from the sun to the earth move. The fact of a

transmission of light rays, that is, of electromagnetic waves of the character of light, cannot be doubted. For the time being, it must be assumed that orgone is the medium in which the electromagnetic waves of light vibrate. This seems a justified hypothesis, not a "wild" one. The motion of radio waves is also to be ascribed to the orgone.

E. To decide the question, one would have to know whether and how the orgone extends beyond the earth's atmosphere, whether there is, so to speak, an "orgone bridge" from the sun to the earth. It might be much denser near the sun and the earth than in the intervening space. That would in no way exclude the possibility of it being the medium which carries the light waves. But this idea provides a basis on which the light medium might finally be comprehended.

O. Arrhenius assumes a cone which extends from the sun to the earth and beyond it into space. This cone was made responsible for the zodiac light also. It was conceived as "consisting of particles of matter." If you look through the orgonoscope, you see moving light particles. It is difficult to arrive at a clear picture. We are often forced to fill gaps in our knowledge with assumptions which later may prove erroneous. That the orgone is in motion is a definitely established fact. This motion is seen in the flickering in the sky and on objects. Certainly, orgone does not stay still like the water in a puddle. Furthermore, the motion seems to be of the nature of a *rhythmic* pulsation, again reminiscent of the wave. In the orgonoscope, we see moving light particles, and orgone heat is obviously produced by the mechanical retarding of this orgone motion. A good telescope clearly shows the wave-like motion in the orgone ocean at a magnification of as little as 60x.

E. I am reminded of the body temperature of animals which, in warm-blooded animals, is usually higher than the temperature of the air. If you don't mind jumping from one special field to another: *is animal heat also orgone heat?*

O. Since the orgone is a cosmic, or rather, *the* cosmic energy, it is not surprising that our discussion should lead us often abruptly from one specialty to another. You are right. The

organism contains orgone. The orgone in the body is in constant motion which is again and again retarded at innumerable places. This is the way that animal orgone heat is produced. The problem of the production of animal heat thus finds a simple explanation. If heavy work is done, more orgone is in motion and more is retarded. Consequently, more heat is produced. *The heat production in the organism follows the same laws as the production of solar heat.* It becomes understandable why life depends on the sun. Both systems function organotically. Both form "organotic systems."

E. I think the bomb of the orgone heat phenomenon has now burst for the first time.

O. The simplest is always the most amazing. It would be premature and detrimental to try to comprehend biological orgone phenomena before the foundations of experimental and theoretical orgone physics are established. Although the principle of organotic pulsation is derived from the realm of the living, it must be confirmed in the realm of non-living nature before it can be utilized for an understanding of life. Unless we proceed cautiously, there might well arise a few generations of mystics who conceive of the orgone metaphysically, divorced from non-living nature, and who do not comprehend it from the standpoint of natural science. And I think we have more than enough mysticism in this world.

E. You are right. What do you suggest for our next discussion?

O. The phenomena of organotic attraction in relation to magnetism.

To be continued.

*Parents as Educators**

THE COMPULSION TO EDUCATE AND ITS CAUSES

Recently an acquaintance of mine asked me for advice as to the measures she should employ in raising her two-and-a-half-year-old daughter. She reported that the child had been headstrong and obstinate for some time. For example, she would scream violently for the slightest reason or sit down in the middle of the sidewalk and neither persuasion nor severity could induce her to go home. Before proceeding, I must mention that the child's mother is in close contact with analytic circles. She is knowledgeable about psychoanalysis, sympathetic toward its findings, and, since the birth of her child, has tried to act accordingly, although of course not always with success.

I have chosen this example as an introduction, from among many others, because the optimal conditions for a favorable development have converged in this child's upbringing. It is obvious that the child of an alcoholic and an unhappy woman is bound to suffer serious psychic damage due to its milieu. This has been a subject frequently dealt with in recent pedagogic literature. Still, it is important to realize that even under the best circumstances imaginable, problems may arise that stem from an unconscious attitude of the parent and hence are difficult to approach. Knowledge cannot always be transformed directly into activity. Thus the reader will understand that this cannot be an attempt to approach the problem of raising children by answering the question "What should a parent do?" Since I am not an educator but a psychiatrist, the venture would be unsuccessful from the start. It seems advisable to limit oneself to examining the psychological pre-conditions of child rearing and to an analysis of faulty upbringing before advancing to the question of what "should" be done. The car-

*Written in 1926. Translated from the German by Beverly Placzek.

dinal principle of psychoanalysis is that one must first thoroughly understand a situation before taking action.

This modest contribution to the psychology of rearing children follows in the footsteps of the educator Bernfeld who in his brilliant book *Sisyphos or The Limits of Education*¹ stresses primarily the "education of educators." Although I support this unconditionally, I must view the question of education from a different standpoint, not that of an educator answerable to society, but rather that of a physician who is primarily interested in the genesis and cure of neurosis.

But let us return to our theme. The mother in question had avoided excessive severity in discipline and, from the very beginning rejected spanking altogether. On the other hand, she was aware of the ill effects of an over indulgent attitude toward the child that, due to her qualms, could swing to the opposite extreme. "In other respects I have, happily, been able to overcome a number of difficulties, such as the child's tendency to bed-wetting which lasted several months about a year ago. I realized that scolding and admonishing were of no use and since I am convinced that spanking only turns a child into a chronic bed-wetter, I ignored the issue altogether. Gradually the bed-wetting stopped. But I can't just allow her refusal to leave the park in the evening go unnoticed!"

The situation was quite unclear. Was the mother at fault for the child's recalcitrance? In my experience, when situations remain unclear during the analysis of adults, the analyst is usually at fault. Since the relationship between the patient and the analyst has much in common with the child-parent relationship, I asked her to describe in detail the most recent eruption of obstinacy and its causes. She guessed my intentions and said that she was aware of no fault on her part, and then related that the child had been playing happily and had willingly followed her to the park gate. There, however, presumably because of fatigue, she had asked to be carried. The patient refused to accede to her daughter's request in order not to spoil her. "It was only a very short walk from the gate to

¹*Sisyphos oder die Grenzen der Erziehung*, Int. Psychoanalytischer Verlag, 1926.

the streetcar station.” When the child began to rebel, she succeeded in distracting her by telling her a story. However, just as she was about to lift the child onto the streetcar, she began screaming (the mother used the term “bellowing”). She then quieted down, only to begin again when she was supposed to walk the short way from the streetcar to their home. When the mother refused to carry her, she sat down and would not move. When she was finally lifted into her mother’s arms she scratched her in the face and flailed about screaming. Subsequently, left alone in her room, she continued to scream at the top of her voice for a full hour, would not allow herself to be undressed, ate nothing, and only fell asleep after she had totally exhausted herself. The next day she showed no signs of this agitation.

While the mother was relating this, it occurred to me that she had mentioned, in passing, not wanting to carry the child “in order not to spoil her.” Thus she had intended this as a training measure. If indeed she was at fault, her error had to lie concealed in this area. During the further course of our conversation she added nonchalantly: “And by the way, I must confess that the child is getting too heavy for me and I didn’t want to carry her *all that way* to the streetcar stop.”

Finally, there was a ray of light. The distance to the streetcar stop was considered short for the child, while for the mother it was long. This contradiction could not be without significance.

“Were you annoyed with the child?” “No.” That seemed peculiar because recalcitrant children are annoying. When I expressed my doubts she betrayed herself with the following contradiction: “No, I am certain I was not annoyed because I didn’t do anything to the child. I didn’t show any annoyance either. On the contrary, I used kind persuasion.” I drew her attention to this contradiction as well as to her conflicting comment on the distance to the station. For a long while she refused to see the contradiction, until it finally occurred to her that when the child began to scream after leaving the streetcar she had thought: “But now you *definitely* won’t be carried.”

What motive could this otherwise discerning mother have

had for "repressing" her annoyance with the child? Did the thought that she, too, had been spiteful embarrass her? On further questioning, she remembered that she had greeted her husband with the following remark when he came home shortly thereafter: "Your daughter is completely unmanageable." During the preceding days her relationship with her husband had been affected by those seemingly unreasonable ill-feelings that arise from time to time, even in the most enduring personal relationships. Thus she had repressed the annoyance with her daughter because it had combined with the more significant annoyance with her husband ("your daughter"). This, in turn, prevented her from making the only correct decision, namely to carry the child (who was, in fact, tired) the short distance to the station.

This example illustrates clearly how the compulsion to educate may arise. An acute disturbance of the relationship between the parents causes a momentary rejection of the husband and "his" child. This, in turn, causes the child to be denied something unnecessarily which is then rationalized with an educational purpose. The entire process evokes a spiteful reaction in the child. An analogy between the compulsion to educate and other compulsive symptoms may also be seen in the fact that repressed hate impulses are the basic motor drive in both.

The mother asked me two further questions:

- 1.) What should she do when her daughter reacted in a similar way to necessary denials, for example, when she did not want to leave the park in the evening?
- 2.) Had her daughter's reaction already been a pathological one?

Let us consider the first question. In order to grasp the effect of the denials on the child, we must first take into account the fundamental antithesis between adult and child psyches, as discovered by Freud.

Children's thoughts and actions are governed by principles other than those of adults. Whereas the adult is controlled almost exclusively by the reality principle, it is the pleasure principle that governs the child, particularly at this critical

age. Children are not acquainted with internal admonishments such as "one shouldn't do that," and when the admonishments come from the outside they are not understood. *All a child values is what causes pleasure, while it rejects anything unpleasurable.* This is the child's biologically and psychologically well-founded logic. Due to the pleasure-unpleasure principle, the unpleasure reaction occurs automatically whenever the striving for pleasure meets with obstacles. These obstacles are usually the prohibitions of parents or educators and constitute limitations on instinctive desires. The child's natural reaction is negation. Only the form of negation differs according to age and temperament; its essence remains the same, namely, a mixture of hate and spite toward the person effecting the denial. In childrearing, the child's primitive strivings, which are directed exclusively toward pleasure gains, are restricted and replaced to a certain extent by drive inhibitions. Freud demonstrated further that these inhibitions, which form the nucleus of later "morals," are implanted by the external world, while the striving for pleasure is a primary biological phenomenon. Would a new-born child of cultured parents who was marooned on a lonely island and able to care for itself develop moral inhibitions? It is pointless to ask this question, though one is inclined to answer in the negative.

If "morality" is indeed an "unnatural" attitude, then what gives it its enormous power (primarily as an opponent of sexual instincts)? Here, too, Freud offers explanations culled from empirical data. Morality was only able to grow so strong because it derives its power from the instincts themselves and not, as was assumed until now, because it is an innate striving, such as the striving for pleasure. When, for example, a child foregoes the pleasure of playing with its feces, this occurs for love of the mother. Thus it becomes "moral" as a result of its striving for pleasure. To the extent that, for love of its parents, the child makes the demands of society its own, its ego is transformed. It gradually ceases to be a pure pleasure ego and adjusts to reality. In the beginning, this adjustment is based entirely on pleasure gains, although these are moderate, more altruistic, and socially more significant. We

now easily understand that what is so very important is not whether the demands of civilization take root in the child, but *how* this occurs and whether the denials are such that they are able to form a viable compromise with the striving for pleasure. It follows that a lack of love in the upbringing will only result in an artificial adjustment to reality. The inhibitions arising from austerity will always create a basis for conflicts in the psychic organization and obstruct the integration of the personality because they remain alien elements.

The compulsion to educate is expressed not only in unnecessary denials but also in the manner in which the educators undertake necessary drive restrictions. Here we may differentiate between two basic approaches:

a.) The child's drive manifestations are strictly repressed from the very beginning. The parents consider every primitive impulse as pathological or a sign of wickedness and, by the measures they take, cause the child to develop a pathologically inhibited character. This is marked by paralysis of sexual and social emotional life, difficulties in the struggle for existence, and inhibited sublimations. Since instincts must first develop before they can be sublimated, i.e., directed toward cultural goals, such early denials are injurious socially.

b.) Negligent supervision or pampering allow the child's instincts full development. Since the necessary denials were lacking at the beginning, the child's demands grow to the point of detrimental intensity. Usually the education of "pampered" or "unruly" children begins with vehemence when it is too late. The child's increasing "unruliness" demands increasingly brutal and austere measures. These are useless, while they create within the child a severe conflict, distinguished by uncontrollable drives, hatred toward the parents' brutality, as well as love for the parents. This state of affairs may be seen most clearly in impulsive psychopathic characters.²

Neither total drive inhibition nor denial that comes too late and is thus necessarily brutal bear any witness to parents'

²See "The Impulsive Character", included in *Early Writings, Vol. I*, Farrar, Straus & Giroux, N.Y., 1975. [Eds.]

understanding of the conflict between child and world. The best solution - for the moment, theoretical - would be a mode of intervention that would allow the drives to develop to a certain degree and then gradually introduce denials that are constantly supported by a good relationship with the child. If serious mistakes have been made during the first two years of the child's life, very little can be corrected later. The task of education begins at birth.

Not complying with a child who refuses to leave the park in the evening or will not eat its meals regularly belongs among the necessary denials. These differ from unnecessary denials in as much as they are not only in the interest of society but also of the child. If children were to remain as primitive and egotistical as they are at birth and continue to strive solely for pleasure, they would not survive in the struggle for existence. Children should experience at an early age the fact that they are not alone in the world and that they must be considerate. Later, they will need self-control for their own well-being. As long as education is practiced under the heading of an elusive, supposedly "objective" morality, the necessary denials, if not brutal, will nevertheless be ineffective. But what are the necessary denials? Only those meant to limit and transform those drives in children that would disturb their social integration. For example, a child's natural cruelty³ must be transformed partially into a sense of pity and partially into social activity.

However, little can be done with the concept of "social integration" as an educational goal. It immediately becomes apparent how vague this concept is when one considers that the rich would necessarily view it differently from the poor and that educational goals in general vary according to class, place, and era. Here the "world view" makes the practical decision, and we have to admit that each individual is correct, seen from his own egotistical standpoint as an adult. In this respect, we are unable to reach an agreement on children. But

³This statement represents psychoanalytic thinking at the time and would be repudiated by Reich's later understanding of primary and secondary drives. [Eds.]

the situation changes when the question of education is considered from a medical standpoint, for instance, the problem of preventing neurosis. To the extent the present findings of psychoanalytic research can be reviewed, no means has yet been determined to avoid neurotic conflict. It does not depend upon economic conditions, class, nation, or race. It arises through far more primitive circumstances present in the child-parent relationship (Oedipus complex). Only its result, neurosis, depends, with regard to form and severity, on the nature of accidental experiences and particularly on the parents' characters. In very general terms, the severity of mental illness is proportionate to the number of necessary and unnecessary denials and the austerity with which they were imposed.

As for the mother's second question: was the child's reaction pathological? In this form the question is unanswerable. The spiteful reaction was natural and logical in itself. It is merely the intensity of the reaction that might be considered "neurotic," although we must take into account the fact that the child had been vexed and that her spite had been intensified by her mother's own spite. In this case, due to an acute conflict, the mother had simply not been capable of understanding the situation. In other instances it is a basic characteristic of parents, as well as educators in general, to judge children by their own standards and to expect from them an adult degree of insight into the fact that all their wishes cannot be realized. They therefore view all expressions of the pleasure principle as either pathology or misbehavior. Obviously, each drive manifestation in children reminds the parents of their own repressed infantile desires, and the children's instinctual behavior poses a threat to the maintenance of the parents' own repression. This danger is warded off by educational proscriptions that clearly bear the stamp of education compulsion.

Another important role is played by annoyance with the child. Even a neurologist who is unacquainted with analysis may, for example, become annoyed with an hysterical woman and have her faradized for what he claims to be therapeutic reasons. Basically, however, he may feel that she is cunning-

ly trying to stimulate him and he punishes her for this. He has failed to understand her, is unable to empathize or "identify" with her. The mother mentioned above felt her child was neurotic, i.e., malicious, and she became annoyed for the same reasons as the old-school neurologist. Both were unable to cope with a situation in which they were expected to take action. In such cases, people tend to be easily annoyed with the person who has put them in the unpleasant position of recognizing their own ignorance or unacknowledged emotional impulses. Although most parents have no knowledge of children's idiosyncracies, they are expected to take action, or at least they believe they must. Hence annoyance with the object creating the perplexity is expressed in the way in which necessary denials are imposed and in the number and nature of unnecessary educational interventions.

Furthermore, anything unpleasant or uncomfortable for adults is viewed as pathological or improper. Thus parents use interest in their children's well-being as a pretext when attempting to resolve their own affects (whatever the origin) in educational measures. No matter how much the children are loved, they are occasionally also felt, consciously or unconsciously, to be a tedious burden. One then becomes annoyed with a child and may easily do him or her an injustice. The sense of justice that children, in keeping with their personalities, develop from a certain age is usually underestimated. The analysis of adults has revealed that children at a very early age, around two years old, are able to distinguish between unjust and justified adult demands, even if their reaction to these denials remained the same in both instances. In the first, they felt entirely within their right to resist, while in the second, they were aware they were being obstinate.

Children sense injustice, for example, when parents forbid them to do something that the parents themselves do in their children's presence. A child is simply incapable of understanding the prevalent argument employed in such circumstances, namely, "You are still too little." How are children to grasp the fact that they are not allowed to move a pencil across a piece of paper as their father does when, at the same time,

their father is portrayed as an example? On the one hand, children are supposed to be "good," i.e., grown-up, quiet, modest, and obedient. On the other hand, whenever they attempt to make other adult privileges their own, they are told they are still too little. This is based upon two analogous attitudes in parents. They wish to realize their own demands in their children, in other words, to have them become adult as early as possible. However, they also require that their own privileges remain undisturbed.

Unsatisfied parental ambitions are one of the most significant motives for the compulsion to educate. It is only necessary to observe the behavior of a governess toward her charge in a park, or that of mothers during a consultation with a doctor to be convinced of this. One cannot escape the impression that educators believe they must *do* something or educate someone, even when there is nothing to educate. They feel it a personal insult, a poor testimony to their educational ability, when their victims do not behave "in an adult way." "Sit up straight," "Don't misbehave in front of the doctor," "Sit still," "Look at the doctor," "Say 'good day' to him," "Get away from that," "Come here," "Fix your dress," "Don't get your hands dirty," and this goes on and on incessantly. If an adult were subjected to such an educational bombardment, he would not be able to maintain the stoic equanimity of some, already neurotic, children. Let no one be amazed when healthy children put up lively resistance.

In *The Psychology of the Infant*,⁴ Bernfeld offered plausible evidence to support the fact that the motives for infant care are hate impulses toward the newborn child. However absurd that may sound, it appears to be correct for the simple reason that few of the usual educational measures do not bear the mark of hate or rape. It would be worthwhile to write a special treatise to prove that a vast majority of educational interventions are in the nature of unnecessary denials and that a child's sense of having been treated unjustly has a basis in reality. An analysis of education as a neurosis equivalent

⁴*Psychologie des Säuglings*, Springer, Berlin, 1926.

among adults has also not been undertaken. All known conflicts, such as thwarted ambition, sexual dissatisfaction, marital strife, that is, everything that otherwise belongs to the inventory of a neurosis, has an effect on the education of children. It is especially important to realize that this primarily involves hate, which emerges strongly in neurosis, as in every conflict situation. Whether the hate emerges as the brutality of an alcoholic father or the extreme concern of a neurotic mother is more or less unimportant. In both cases the children are inundated by unnecessary denials.

To clarify the above I shall cite several examples drawn from analytic practice in which we learn to understand, analytically, not only the patient but his milieu. One female patient had never been allowed to play with other children because her mother, who showed all the signs of a compulsion neurotic syphilophobic, was afraid her daughter would contract a disease. In cases of such exaggerated concern, the opposite, namely hate and a wish for the child's death, are never absent as motives. In this instance, it was particularly clear because the child would always side with her father who lived with the mother in an unhappy marriage. The mother had repeatedly cursed the restrictions imposed by a husband and daughter. The father of another female patient had always forced her to eat when she succumbed to the neurotic eating disturbances that children usually suffer. Even the food she vomited had to be eaten and if she refused she was put into a dark closet and beaten with switches. Here also the marriage was desolate and full of hatred. The mother was a weak, resigned woman and the father was a pronounced sadistic character. In another case, a male patient had been forced to study law by his father. He was to be called "Doctor" because his father had not been allowed to acquire this title.⁵

During the analysis of the woman who had been so cruelly forced by her father to comply with "eating regulations," I discovered some information on the motives which lead people

⁵Translator's note: Academicians who completed their studies with the doctorate were addressed as "Doctor".

to become educators. This patient wanted to make amends to other children for what had been done to her. However, her unconscious revenge impulses toward her father hindered her from executing her conscious plans to such a degree that she behaved in a clearly sadistic manner toward her charges. Unconsciously, she had identified with her brutal father. The incentive to correct one's own childhood may be one of the most typical motives for the desire to educate. For primitive, unconscious thinking, however, the correction of one's own childhood can signify nothing but revenge, so that the will to educate is augmented by an unconsciously based, sadistic compulsion.

In other individuals we find a denied desire for a child (which had emerged in early childhood) as the motive for the compulsion to educate. Such women are relatively good educators because they will accept a strange child in place of one of their own. However, it is frequently observed that the desire to be an educator wanes when the desire for a child is fulfilled in reality.

Thus conscious motives prove to be secondary rationalizations. This results in the great difficulty of solving the problem of education. There is no way to convince educators of the true meaning and motives of their activity other than through individual psychoanalysis. How would one convince the mother who isolated her daughter from the social community, or the ambitious father who psychically raped his untalented son, that hate and egotism determined their behavior? As protection from themselves they must feel convinced that they thought "only of the child's welfare." One might say that those were only exceptional instances, but the example we chose as an introduction would provide second thoughts about this. Here, an analyzed, happily married, and prudent mother made a serious error in child-rearing for unconscious reasons. When this error is compared to what may be observed in general it is hardly worth mentioning and yet it had already produced serious consequences. Only prompt insight and correction of the mistake prevented the spite from becoming fixed. Who could be optimistic enough to hope that a similar degree of

insight and awareness will ever take place within the masses of those who raise children? Such optimism would allow us to hope that adult neurosis and its equivalents, such as self-inflicted social exigency and unhappy marriages, will actually cease to exist. But the question of education cannot be separated from that of the social system and from the problem of neurosis.

I am aware that pessimism does not lend itself to a solution of the present question of "How should one raise a child?" But does something else exist that is better suited to the task? Alfred Adler's school approached all questions of education optimistically and believes it has done justice to the problem with its formula of encouragement, or rather avoidance of discouragement. But can this really change the basic situation? What good is all the encouragement if a mother who is dominated by her own masturbation anxiety is immediately frightened when she sees her child masturbating and does exactly the wrong thing, namely, attempts to sow fear in the child as well? If an adult is dominated by his own infantile masturbation anxiety, no suggestion from a physician will convince him that masturbation at a certain age is a normal phenomenon. He will simply not believe it. And how is one to advise a mother when one is not exactly sure oneself of how and whether normal childhood masturbation is to be approached?

No. Giving advice is not easy because psychic development is immensely complex and also because the consequences of allowing masturbation can be equally good or bad. Thus optimism is no solution; it merely allays the adult's conscience and is itself a symptom of the compulsion to educate. Over a longer term, justified pessimism may still be more fertile as it forces self-control upon us and this leads us to ask valuable questions. Optimism in the question of education merely masks the difficulties.

One such difficulty is that education, if it is to be meaningful, must cater to the masses. Society will remain basically unaffected if five or even fifty children are raised correctly in a city of several million. The most desirable solution, namely a purely factual, affect-free evaluation of the objectives of

education, is only possible at this time through analysis of the educator and is therefore impossible for the masses. For the moment, it is merely a utopian idea that educators who are fully aware of themselves could succeed in spreading understanding among the masses of educators. When parents and educators realize the actual reasons for and purposes of education, when the controlling authorities stop believing that their efforts are directed solely toward the "welfare of mankind," when the masses realize that the relationship between children and adults constitutes a clash of two different worlds, then, perhaps, it will be possible to consider active educational measures.

And until then? Except for the admonishment to recognize and understand our errors, the futility of all current educational measures and the fact that whatever one does it is wrong yields only a negative rule: extreme restraint in education, restriction of educational measures to only the most necessary denials, and a demand for awareness of the fact that, for very natural reasons, one not only loves one's children but also hates them. And what about the dangers of being permissive? These can hardly be greater than the hazards of compulsive education. We must bear in mind that the original life force which compulsive education attempts to tame once gave rise to civilization from within itself. We may lay great trust in this force. Is it too daring to maintain that life itself is able to create the necessary forms for its own existence?

THE PARENTAL ATTITUDE TOWARD INFANTILE MASTURBATION

In our discussion of parental compulsion in child rearing and its unconscious motives, we also mentioned, among other issues, the fact that the expressions of a child's instincts frequently pose a threat to the maintaining of adult sexual repressions. The parents then protect themselves, either by completely ignoring the drive manifestation or by condemning it as "abnormal misbehavior." Among these early mani-

festations, masturbation holds a particularly important place. Whereas other manifestations are viewed as natural misbehavior, infantile, or even pubertal masturbation is considered a "pathological abuse" which must by all means be prevented.

How has it been possible for this attitude to take hold and for so much prurient literature to be written on the subject? Why do all the explanations that masturbation at a certain age is a natural phenomenon have no effect? Even notable authorities in the field of hygiene and sexology share the same erroneous views. Except for the unsupported ethical considerations they bring to bear, all the alleged damage from masturbation may be traced to other sources. Whenever rigid, unalterable, and grotesque notions are encountered we are sure to find unconscious motives which have caused them. It is to Freud's credit that not only the nature of masturbation but also the motives for its evaluation as a pathological abuse have been clarified.

This is not the context in which to probe the nature of masturbation. A brief survey however of the relevant findings of psychoanalytic research⁶ will facilitate understanding of the inadequacy of the customary methods employed by parents in dealing with it.

Masturbation is a reaction to physical excitation of the genitals. Its immediate cause is a sensation of tension or itching. These sensations are removed by scratching or rubbing which produces pleasure. Once this has been experienced, masturbation is practiced for pleasurable purposes. We may differentiate between three periods of masturbation: 1.) *Infantile masturbation*. This is frequently observed in the form of involuntary rubbing of the genitals and is probably due to coincidental external stimulation (cleansing, etc.). 2.) *Masturbation during the oedipal phase (ca. age four to six)*. For this period a physical basis for genital stimulation has not yet been confirmed, although the regularity with which masturbation flourishes allows us to assume stimulatory

⁶Cf. *Masturbation*, Discussion of the Vienna Psychoanalytic Society, 1910.

somatic processes. 3). *Pubertal masturbation*. Here the physiological basis lies in the rapid thrust of genital maturation.

The general opinion that only children who have been seduced practice masturbation is entirely false as masturbation is a manifestation of internal developmental and stimulatory processes. The well-known practices of "playing doctor" and of mutual handling and examination of the genitals are the result and not the cause of stimulation, although they do produce a secondary increase. Occasionally, itchy rashes or worms pose the actual inducement, but the notion that these coincidental phenomena are the cause of masturbation is also erroneous. It is much more likely that scratching of the genitals originally produces the irritation and this in turn intensifies the urge to masturbate.

During the oedipal phase the child approaches the itching sensation innocently and rids himself of the feeling through scratching or rubbing, as long as parental prohibition, threats, or fantasies do not complicate matters. Childhood masturbation is a sign that the genital phase of libido development which belongs to normal psychic development has been attained. Thus, it is not masturbation itself that is pathological, as is commonly assumed, but rather its absence.

Physical sexual excitation, however, is only one aspect of the masturbation process. The urge toward physical gratification of excitation is also accompanied by the urge to draw near to the loved object, usually someone of the opposite sex. Some children become highly aggressive during this stage and frantically demand to be embraced, kissed, or to be taken into bed. Even more or less disguised sexual attacks are not infrequent. Only now does a severe conflict begin: The child soon learns that the genitals are a subject that is not discussed. If, in addition, masturbation has been prohibited, the genitals, along with all desire produced through their stimulation, become "taboo," and even manual contact is forbidden. Here the seed is sown for later sexual rejection and repression. The parents establish a genital taboo but in their ignorance they overlook the fact that certain everyday necessities, such as childrens' play or even their own sexual desires, increase gen-

ital desire the more they are repressed.

How parents enjoy taking their children into bed with them in the morning or in the evening playing "Ride-a-cock-horse," or giving "piggyback rides." Both, however, have a direct stimulating effect on the genitals, as does the necessary daily washing of these organs.

Without realizing it, parents often increase genital stimulation through facetious or serious threats. The child's tendency toward anxiety is enormous, especially during the critical oedipal phase. It is known that the excitation caused by anxiety is easily transferred to the genitals where it produces a sensation called "Angst-lust," a pleasure sensation that is experienced with anxiety and is equivalent to masturbational excitation. Let us point out the sudden urinary incontinence resulting from the anxiety produced by severe fright in children. The fact that many children greatly enjoy listening to horror stories proves that these experiences are pleasurable; they are willing to bear the fear for the sake of the accompanying genital sensations. There is no need to prove that frightening children, threatening them with the "bogy-man," and relating weird horror tales are common practice.

Further, there exists the harmful practice (a necessity of course among the poor) of having both children and parents sleep, if not in the same bed, at least in the same room. There is hardly a child who escapes the effect of hearing its parents copulate. Two typical reactions to this may be seen in the analysis of adults. The child's first reaction is fear; naturally, he fears the strange, unfamiliar occurrence in the dark room. He imagines a struggle, and the panting and sighing and perhaps even the mother's resistance give rise to the "sadistic concept of coitus." The anxiety experienced usually arouses genital excitement which equals sexual excitement spontaneously produced. Gradually, the child begins to grasp the approximate meaning of the nocturnal scenes as a pleasurable process and the genital excitation, originally induced by anxiety, now emerges in its true nature. The child begins to masturbate while consciously or unconsciously identifying with one of its parents. Numerous cases of nocturnal anxiety (pavor

nocturnus) and bed-wetting are based on this excitation.

We have mentioned only a few of the many external factors which, due to the parents' ignorance, have an intensifying effect on already existent genital excitation. Children would certainly masturbate even if these factors were eliminated. However, masturbation would remain within physiologically prescribed limits and children would not suffer the effects of inconsistent measures taken against masturbation, namely, the parents' efforts to eliminate the results of masturbational stimulation instead of the causal factors which they unknowingly intensify.

The greatest deficiency in child rearing today lies in the fact that it employs fear and thus produces obstinacy. Both fear and obstinacy can intensify the masturbation conflict. Fear achieves this through its ability to arouse genital sensations while simultaneously leading to a struggle against these same sensations. This results necessarily in a pathological compromise.

The obstinacy caused by the prohibition of masturbation also heightens the inclination to masturbate, due to the additional "appeal of the forbidden." This mechanism functions in many chronic masturbators; they masturbate to excess particularly when they have been denied something. Frequently, this is accompanied by unmistakable and even conscious intentions of ruining themselves to spite their parents.

Masturbation prohibition further leads to more or less extensive character malformation. If anxiety is unsuccessful in suppressing masturbation completely, the children take to covert forms of masturbation which the parents neither see nor discover. They then no longer masturbate in bed but on the toilet. They no longer masturbate by hand but, for example, by pressing the thighs together, by pressing the genitals against something, by squeezing the penis between two objects, etc. The furtiveness of masturbation produces general timidity, mendacity, and deceit. What educator has not noticed the children who always isolate themselves, never look one straight in the eye and have a timid glance or a pinched facial expression? Everyone recognizes the "facies masturbatorica" of a

pubertal boy oppressed by masturbation guilt. Such children later exhibit a paralyzed ability to love and to function genitally; they become impotent or frigid and demonstrate reduced social achievement.

Certainly not all children who later become neurotics experienced a prohibition of masturbation, and many who did nevertheless developed into healthy and able individuals. Masturbation prohibition is only one part of the overall upbringing, and mental health or illness is always over-determined. This, however, must not induce us to underestimate the negative effect of prohibiting masturbation. It can be observed in the analyses of adults that later sexual disturbances assume forms corresponding to earlier masturbation prohibition and that the pathological formation of the entire personality is proportionate to the ascetic strictness and the inconsistencies of the upbringing. Especially to be avoided are the standard measures taken against masturbation, such as threatening to cut off the hands or the penis, warning the child that the penis will fall off or that a fatal illness will occur, that an evil spirit or the devil will fetch him or, further, spanking, tying the hands, bandaging the genitals, etc. These senseless and disgraceful measures merely cripple the child's personality at the very peak of its development and, in addition, accomplish nothing. Natural sexual excitation will either be forced to find pathological outlets or, more frequently, the masturbation period does not pass but becomes fixated for numerous reasons, some of which have already been mentioned.

What is responsible for all of this? Why don't parents allow a natural process to run its course? Here, again, it is the parental compulsion which, in this case, is unconsciously determined by the parents' own masturbation anxiety. The following example, which is by no means an exception, will illustrate the origin of parental fear of masturbation.

A thirty-two-year-old woman, the mother of a twelve-year-old daughter and an eight-year-old son, fell ill with acute hypochondriacal anxiety hysteria. She was tormented by the fear, or rather the compulsive idea, that she and her son might die of tuberculosis. Analysis revealed the following reason

for her illness. The previous year her son had looked ill. The physician she consulted had found nothing wrong with him and simply advised her to feed him well so that tuberculosis would not develop. At approximately the same time she had observed her daughter masturbating in a semi-somnolent state. This severely frightened her and she could not free herself of the thought that her daughter might induce her son to masturbate also and that he would then succumb to tuberculosis and die. But why did she transfer the masturbation anxiety to herself and her son when it would have been more logical to fear for her daughter. From the age of four to sixteen she herself had masturbated excessively (both alone and with other children). Later, when she married and incestuous desire arose due to an unhappy marital life, she suppressed masturbation desire for fear of the supposed results (tuberculosis, syphilis) and was entirely successful for a time. When she saw her daughter masturbating, her repressed desires were rekindled, although without becoming conscious. Her dreams betrayed not only the masturbation desire but also the tendency to play with her son's penis. Thus she once dreamed that the boy was pulling a hand-cart back and forth ("pulling a hand-cart" is a vulgar expression for masturbation) while she ran "back and forth" behind him as if to stop him because it was dangerous. Until she entered analysis she had slept in the same bed with the boy, lying behind him and placing her hand over his genitals. All of this requires no further comment. I should only like to mention that she transferred all the love she once bore for her father to the boy, and since the father had died of tuberculosis, this constituted a further reason for her fear that her son might die of the same disease. Furthermore, as a child she had slept in the same bed as her father until the age of twelve and had once been caught masturbating and scolded. "The boy and I will die of tuberculosis" had the emotional value of the repressed desire: "My son (father) and I will play with each other (masturbate)." As punishment for this she feared a grave illness and death.

The deep roots of masturbation anxiety, even in enlightened adults were observable in one rational, level-headed

mother who, upon seeing her small boy masturbate, screamed out almost involuntarily, "Get your hand away from there!" Afterward, she simply could not believe she had said it.

Why is masturbation viewed generally as a culpable abuse? A superficial reason is that parents assimilated this attitude unquestioningly in their childhood and exhibit the same behavior toward their own children. The second reason has little to do with external influences and is purely of internal origin. The analysis of the masturbation conflict, found without exception in all our patients, demonstrates that, although they are conscious of masturbational manipulation, they are not conscious of the fantasies that create guilt feelings and anxiety. It is these fantasies upon which the above mentioned evaluation of masturbation is based. In early childhood, genital stimulation was coupled with sexual desires directed at the parent of the opposite sex. In psychoanalysis, these desires are summarized under the heading of the "Oedipus complex." Boys wish to "marry" their mothers and for this reason to eliminate their fathers; in girls, the situation is reversed. The guilt feelings later accompanying masturbation stem from the hate that developed toward the parent of the same sex who, however, was also loved. Since the emotional content of the fantasized crime (elimination of father or mother) and the resulting guilt feelings are then transferred to the incest wish and the associated masturbational manipulations, the latter become criminal acts. Masturbational guilt alone remains conscious after repression of oedipal desire. Once the masturbation desire is repressed, the guilt is transformed into the view described above, namely, that masturbation is a culpable vice. Since no one escapes the fate of the Oedipus complex and since at least masturbation desire is a universal phenomenon, it is understandable that everyone suffers from masturbation guilt and that this accounts for its transformation into such a well-established prejudice.

The question still remains as to whether and to what degree masturbation is really harmful and, further, whether masturbation would become habitual if it were not restricted. These questions would be answered conclusively only if numerous

cases of children who were not influenced by their parents in this respect could be observed. Isolated observations allow us to assume that the masturbation period passes of its own accord. The guilt feelings from the Oedipus complex alone have sufficient repressive power to bring this about. Nevertheless, data on this question are sorely needed in the interest of a reliable decision.

According to clinical findings in adults, protracted masturbation is not so much physically as psychically injurious because of the exhausting conflicts. It also paralyzes the capacity to court real sexual objects. With regard to injurious physical effects, neurasthenia has been observed as a result of excessive masturbation although there are also numerous excessive masturbators who have no complaints. A comparison shows that in the first case the course of physical excitation is directly disturbed by guilt feelings and that this results in acute physical discomfort.

On the whole it must be said that the disadvantages of customary sexual upbringing far outweigh any possible disadvantages of permissiveness. Since we may expect nothing worse than what is being brought about today, permissiveness is an experiment we must not allow to remain untested. In principle, corrections are always possible.

*Open Season on Truth**

These past few years, when the world has been engaged in mortal combat against the forces of the fascist plague, while striving toward true democracy, there has been much talk of the power of truth. Only the truth, so it is claimed, can forge the weapons that will finally rid the world of Hitlerism. This cannot be done with firearms and warfare alone, or so people solemnly assert. But it is my contention that this genuinely democratic world, which is fighting so honorably, is afraid to tell the truth. It rejoices whenever somebody has the courage to bring forward just a tiny fragment of the truth. However, instead of a feat of heroism, telling the truth should be a simple and natural act. Where does this massive fear of telling the truth - and we are all familiar with it - come from? Why, in these panic-ridden years, have we heard so much of the *need* for truth, but so little of the truth *itself*? Because telling the truth is extremely dangerous. Because the truth stands naked and unprotected. Because there are no laws to protect the truth, which is the only thing that can save this miserable world from catastrophe - the truth, namely, that fascism is not restricted to one particular party, people, or government; the truth that the suppression of any kind of truth is in itself fascism; and the truth that this fundamental principle of Hitlerism is smouldering away in the midst of the very people who are struggling against the Hitlerian plague, infecting their lives, annihilating all efforts, and promoting the emotional plague of the masses.

I seriously believe the following to be true: A society which does not protect the truth, in the same way that a man protects

*Written in 1942 following Reich's arrest and detainment on Ellis Island as a possible "enemy alien." It was to be published by the Orgone Institute Press if Reich was denounced and arrested again. Translated from the German by Derek and Inge Jordan.

his eyes, a society which does not undertake with every fiber of its being to protect and nurture truth itself, a society which does not become a sanctuary for the protection of the truth, and which does not legally protect the knowledge of the truth that is innate in all human beings, and guarantee the safe expression of that truth - such a society cannot claim to be called democratic. A society cannot be held to blame if it is unfamiliar with the functions of "caring for the truth" on the one hand, and "annihilating the truth" on the other. But it is the fault of society if it does not provide full protection against pestilential attacks on the very people who can lay bare such mechanisms and expose them to public scrutiny. It must finally be realized - at this late hour - that fascism is not a rational political organization but an emotional plague of the masses and it should be treated as a problem of mental hygiene. In the same way that lies are the main pillar of fascism, so the truth is the main fabric of civilization.

Here is the technique employed by the emotional plague, as I personally experienced it:

At the end of May, a friendly neighbor informed me that a local police officer had visited him to make some enquiries about me. I was apparently suspected of being a fascist and an abortionist, because "He has kept rabbits in his yard." If this sentence is spoken with the right pestilential emphasis, we find that keeping rabbits in the yard does indeed sound like a suspicious activity. You see, animals (and it makes no difference whether they are rabbits or mice) are used for pregnancy tests. "Some very strange noises were heard coming from his house." If the hostile neighbor who had informed on me had taken the trouble to make a simple enquiry, he would have discovered the truth, namely, that I was teaching physicians how to apply orgone therapy and that, in order to treat others with this therapy, one must first eliminate all signs of emotional plague from oneself. Now, some students tend to emit strange sounds, with which every orgone therapist is familiar, whenever they come into contact with their biological impulses. In the sick imagination of a neurotic person these sounds are evidence of an "abortion" taking place. "He is supposed

to have given 'parties'." Well observed! I do not engage in any social activities, first, because I do not have the time, and, second, in order to avoid coming into unnecessary contact with emotionally sick persons. The parties referred to are in fact evening seminars which I gave once a week, over a period of one year, for some students from the New School for Social Research. If one utters the words "he gave parties" in the right tone of voice, then from a harmless fact we arrive at the intended effect of this piece of Hitlerism, namely, *defamation of character*. To do this, certain links have to be established.

"When his daughter graduated, he gave a party at which blacks were present and a young man got so drunk that a doctor had to be called." The truth is as follows: On the occasion of my daughter's graduation, I let her use my home to hold a party. It is true that some negro colleagues had also been invited. And it is true that one young lad got his hands on a whiskey bottle and behaved rather stupidly. The emotional plague ignores the rest and in so doing achieves its purpose. First, it ignores the fact that the equality of all races has been officially proclaimed in the USA. Second, it ignores the fact that I am proud not to be racially prejudiced and that, provided they are decent human beings, I have a much higher regard for black persons than I do for whites who are stricken with emotional plague. Finally, no mention is made of the fact that all the other guests at the party had partaken of just a little light white wine and were behaving in a very proper manner and were not in the least drunk when I returned home at 2 a.m. The one young man had not committed any indecent act, but had just behaved stupidly.

"He has paid his rent on time on the first of each month! Where did he get the money from?" Exactly like in the Dreyfus film: He worked hard and long. What a crime! He loved his wife and children. What a crime! He was a good strategist. What a crime! These are all crimes because the others, the plague sufferers, work very little and badly. They do not love their wives and children, and they are poor strategists. And because of that, the emotional plague takes this decent,

hard-working, upright individual, who does not wish to give in to petty meanness, and incarcerates him for five years on a remote and lonely island, until he has grown into an old man; and he is released only when a man of rare courage, Émile Zola, risks his life for him. Fascism was born of such parents.

Let me make clear at this point what I deeply and firmly believe. There is nothing for anyone to be conceited about in releasing a person like Dreyfus after he has been ruined and destroyed for life. There is no reason to be proud of making way for the truth when lies and meanness have been able to triumph for many years unhindered, and under the protection of the law, in public legal institutions. It is not an act of justice, but a confession of lawlessness when it takes a rare character such as Zola to blaze a trail for justice. This is what I believe: *It is a sign of lawlessness when truth can be expressed only at risk to one's life, while meanness and lies can be expressed without hindrance, and are even protected.* It is indeed lawlessness when the truth can be asserted only in rare cases, and only by lesser or greater Zolas who tremble for their lives and safety, while the emotional plague can destroy human existence unimpeded, as often and wherever it wishes, just as long as it has the necessary connections.

When my friendly neighbor told me the story of the plague-inspired action, I at first experienced fear, the fear that suffocates truth everywhere. Fear and a bad conscience ("Perhaps I really am a criminal") that have nothing to do with the here and now, but were drummed into me, as they were into millions of others, by teachers and parents. Fear and bad conscience, which are directed at the truth, at simplicity, at life itself. The Hitlerian plague has won its victories by evoking these childlike fears and feelings of guilt in the masses. If we are going to eliminate this plague, we must eradicate fear and bad conscience in humanity, because they prevent the truth from becoming a self-evident reality, and meanness from becoming a punishable, illegal action.

There is no way to protect oneself against informers if one does not know who they are. This means that the victim of the

pestilential informer is totally lacking in rights. Thousands of innocent people are continually falling victim to such unknown informers. I know the person who informed against me. I know exactly who he is. I did not go to the police to lay a charge because I wanted to take the opportunity of publicly stating what has to be stated, at least once: *Create strict laws to protect the truth and to destroy the informers.* The unsailable action of informing on others chokes all feelings of honor in thousands and thousands of honorable people. It destroys reputations. It brings unhappiness into homes. It paves the way for emotional plague, i.e., for Hitlerism. Not everybody is given the opportunity to express these things. Not everyone who falls victim to an informer has, like me, a high academic standing and the necessary friends and colleagues to defend himself against the plague and repulse it.

I did not go to the police to lay a charge against the informer because I think he is sick; because I wanted to come face to face with a central problem of human existence; because the way of the truth does not lead to the police. The informer saw to it that the lease on my house was cancelled because I was keeping white mice in the basement to carry out cancer experiments, and somebody in his house must have had a neurotic fear of mice. But this psychologically sick person's fear of mice cost me \$700 for the move to another home. It also cost me four weeks of incarceration by the FBI on Ellis Island. Although the police officer in charge of the case later humbly apologized to my wife and referred to the matter as an unhappy affair, this does nothing to alter the fact that my name appeared in the newspaper in connection with suspicious circumstances, that my wife almost collapsed, that I had to close my cancer laboratory and for four weeks had no income, that I had no idea why I, an opponent of fascism and a true democrat for the past twenty years, had been arrested without reason in a democratic society. The FBI had examined my activities closely, but unfortunately the local police was unaware of this. Now I am to be arrested again, all because of the denunciations by a plague-sick individual. Again, I have to explain and prove the pure and true character of my work.

Again, my difficult and responsible work has to be seriously interrupted; again, my name is on the lips of mankind, not as an honorable physician studying and treating biopathic diseases, but as a fascist and abortionist, as whatever my accusers choose to think. I do not believe that such accusations will catch on. I do not believe that such plague methods should be tolerated in this fierce struggle for a new, upright, decent world. I know that I am expressing here the knowledge and life experiences of millions of people. And I have firmly made up my mind from now on not to hold anything back. This is what I am fighting for here:

1. What part of my activities offends against the letter of the law? I do not say "what offends against public opinion" because major truths have always been against the prevailing public opinion, otherwise they would never have blazed the trail to a new future. What is it, then, about my activities that offends against the letter of the law? I want to stop, think about the situation, and take up the struggle against such laws, which are centuries old and not adapted to the age in which we live. I shall engage in this fight only if I have the right to do so in the USA. For the time being, in the eye of the law I am nothing more than an "alien" who has to remain silent until he is spoken to. But when questions are put to me, I will answer truthfully.
2. I am fighting, secondly, for the right of a simple citizen of this planet to enjoy his own customs, his scientific and social convictions and his thoughts, as freely as a bird or a deer in the forest. Nobody, and I don't care who it is, can deny me the enjoyment of my sole asset, namely my thoughts and my natural feelings of life. The only thing that I can be ordered to do is to stop expressing those thoughts, convictions, and customs outside my own four walls, and to refrain from trying to convince others where the truth resides and what it looks like. It is not my intention, and as an alien I do not have the right, to intervene in the American way of life. But I do assume

and secure for myself the sacred right to think and feel that anyone who speaks of “aliens”, “blacks”, “Jews”, etc. does not allow the currents of life to flow from wherever they originate, nor does he try to eliminate the currents of emotional plague from wherever they originate, but instead he is himself sick with the plague. He is a victim of these cruel millennia during which life has been suppressed. And the only possible goal of the present massacre must be to eliminate such suppression. Even if nobody dares to grasp the roots of the matter, simply because telling the truth is a deadly dangerous business, everyone knows what the truth is. And nobody can bury or eradicate this knowledge, which millions of hard-working citizens of this planet possess. It grows afresh with each new generation of infants. It lives on in the pure love between man and woman. It lives on in the workplace of the lonely, genuine researcher who has foresworn recognition by the scientific academies. It lives on in the pulse beat of human work and the yearnings of life. Whether it will take two, five, or two hundred years for true democracy to win out and for the truth to reign instead of meanness, simply means more unhappiness and suffering, but, in terms of biological development, it is unimportant. No evil ape was able to stop the process of evolution culminating in man.

Create laws to prevent “old maids” of both genders from infecting human existence with the plague! When psychoanalytic therapy was still in its early stages, there was scarcely any psychiatrist who was prepared to believe that a man and a woman could be left alone together in a room without sleeping with one another. The starved imagination of old maids simply cannot tolerate any situation that is even slightly reminiscent of possible sexual activity. My sick neighbor had informed the police that in my previous house I had lived together with “another woman.” This “other woman” was my female laboratory assistant who had come with me from Europe and lived in my house. If one simply pronounces the

words "he lived together with another woman" in the usual pestilential way, the defamation of character is achieved. Such defamation breeds disaster of unimaginable proportions in small communities. It wreaks more havoc than a dozen wars. It even paves the way for wars, because it generates hatred and stinking distrust. When I came to America, I was surprised at the free and open expression of love between young couples. I got to know the good films which pillory evil and malicious gossip. It is nobody's business who lives with whom, as long as no third parties suffer any harm. This should be a fundamental principle of human freedom. In order to protect this freedom there must be severe punishments, such as pillorying, etc., for anyone who tries to impute his own dirty fantasy to others or who introduces filth into a pure relationship. The natural relationships of love between human beings should never be dragged through the mud. As long as the natural love experienced by people is fair game for plague-sick individuals, feelings of guilt will always be present in the purest circumstances, and there will always be sexually motivated murders, suicides, and mass suffering. In this respect, I have nothing more to add to what I wrote in my book *The Function of Orgasm*, except to call for strict laws against defamatory sexual judgments. We can protect ourselves from sexual filth in pure and clean ways.

I have been living together with my present wife since October 1939. But let us for a moment assume that I had met a woman who did not want to commit herself to a permanent relationship. An individual with a plague-stricken soul would have observed this and would have spread the news in the neighborhood, adding the necessary garnish of sleaze, and he would have informed the police, who are not trained in evaluating living human relationships. This is what happens to millions of people. We cannot talk of the desire to achieve freedom when the plague is allowed to infect natural love relationships.

Make more films that present human conflicts and the struggle against meanness! I love films such as *Dreyfus*, *Mr. Smith goes to Washington*, *Pasteur*, *John Doe*, *King's Row*,

Philadelphia Story, Dr. Jekyll and Mr. Hyde, You Can't Take It With You, Edison. Such films structure human beings correctly, give them a feeling of self-worth, and also the will to tell the truth. Anybody suffering from emotional plague hates such films.

We need more such films, films that tackle life in all its functions, from its bad and its marvellous sides, films that plague sufferers at first hate and make them "see red", but which ultimately leave, in even the most hardened individuals, a trace of that unspoken dream which all working human beings cherish. May the kind of life that is nowadays depicted mostly on the silver screen one day become general reality and part of people's daily lives. May it one day also be possible for people to experience truth and openness fully in their daily lives, because this can be quite easily accomplished. It is not at all as complicated as some people, caught amid the welter of tactical manoeuvring and politicking, believe it to be.

When I came to the USA, a psychiatrist advised me to be careful to avoid mentioning sexual problems when lecturing at the university, and in fact to restrict myself to merely formally carrying out my duties. I refused to believe that this was what America was all about. What I saw increasingly in America was a serious attempt to get at the truth. But I discovered also that people here were unfamiliar with, or could not see through, the secret fascist mentality. The difficulties and risks involved in educating people to embrace the truth, or in living the truth, cause many people to swerve away or to back off in fear. However, the truth is dangerous only as long as its enemies are unrecognized, or the mechanism of the anti-truth campaign is cloaked in secrecy. Then, in schools and in families where weak teachers or parents, anxious about their own existence, are responsible for shaping the new generation, a certain false kind of education predominates which is concerned with pretense and illusion, with cultivating friendliness at any price, and with compromising on the truth, instead of standing firm as required. It is impossible to build a true democracy with people who, from an early age, have been

educated to be superficial and to avoid facing up to important matters. If self-regulation is ever to make any progress in social life and one day be the norm, children should be educated right from the start to face up squarely to the important facts of life and to treat them as they should be treated in the interest of maintaining the health, pure character, and independence of man. From this point of view, I regard the currently prevailing marriage laws to be quite simply catastrophic. They give the sick, dependent woman the right and the means to avoid taking care of herself but, instead, to be cared for in a dependent way, and to take unimpeded revenge on her husband. Any reasonable person knows that this situation encourages people to be afraid of founding a family. The prevailing marriage laws spoil marriages and people's characters also. It is therefore quite right that the institution of the common-law marriage should be gaining ground, because it escapes from the influence of these obsolete and bad laws and bases the marital relationship on voluntary internal acceptance instead of external compulsion. Such marriages should not have to hide themselves away because of malicious gossip. They should be encouraged and protected by society. They clearly express an important trait of self-regulation. And a genuine democracy can want nothing more than to see rigid, compulsory laws replaced by general human behavior that makes it unnecessary to formulate laws against meanness.

In stark contrast, there are no laws at all in an area where they are absolutely essential, namely, in that field of human existence which is of utmost importance to our future, the educating and rearing of our children. Anyone who operates a car without a proper driver's license is punished. Anyone who rents a larger home than he can afford will be punished. Before anyone can open a shoe shop, he has to pass an examination and acquire a licence. But, in order to have and raise children, no proof of ability to feed and educate them is required. In fact, children are treated as if they were less important than a pair of shoes. For all our civilization and academic education, it never occurred to anybody to pass any

laws for the protection of children. It is simply assumed that all mothers are fit to be mothers and all fathers fit to be fathers. Nevertheless, there is nothing more difficult under the existing conditions of civilization than to raise children, in economic, structural, and cultural terms. The "large family" is a fascist slogan, whereas the goal of work democracy is to create a healthy and loving family, and the essential thing is not to have more children than one truly wants and can raise to be hard-working valuable individuals. Only fascism in all its preliminary stages and variant forms propagates the large family at any price. This slogan identifies a fascist in the same way that a bird can be identified by its beak. The fascist loudmouths contaminate human thought when they declare that birth control is godless. Not one single person who holds to this line of thinking has ever been able to answer for me the question why nature, or God, if you wish, has created a sexual apparatus which requires that the act of sexual gratification be performed several thousand times in a lifetime. Do we want to reserve the performance of the sexual act for reproductive purposes, i.e., for two or four occasions in a person's life? The primary requirement for building up a world that is free from war and plague is to educate people to think clearly. Emotional plague is created and maintained by faulty thinking.

People who are mentally ill, like the person who denounced me to the police, usually pretend to be the protectors and saviors of morality, of the nation, of culture, and of the institution of marriage. Behind this front, as Ibsen was clever enough to realize, these pillars of society adopt a hostile attitude toward stateless individuals like myself, and hundreds of thousands of others. *The true representative of society is someone who supports socially important interests and performs socially important work, not the plague-infected person.* When the latter individual has the support of already existing laws, then our task is all the larger and more difficult. Because it is then necessary for obsolete laws to be modified or abandoned. Society controls the laws, and not the other way round. But this is only true of a *rational, evolving, progressive soci-*

ety. What then do we mean by progress?

Just imagine that in some dark, forgotten corner of our legal statutes, some medieval torture law had been left over from the days of the Inquisition. How easily a brutal sadist could come to the fore as a representative of our society and make people unhappy. For example: That man always has his windows closed. There must be some witchcraft going on in there. Or: That man always has his windows open, and he doesn't have any curtains. He must be a sorcerer, possessed by the devil, who lets evil spirits fly into the house. Or: That man always pays his rent on time. Where does he get money from? Or: That man is always late with his rent. He is therefore a suspicious character. Or: That man never has any social contact with other persons. He must have something criminal to hide. Or: That man is always surrounded by other people. He holds "strange parties" in his house.

The well of plague-infected fantasy is bottomless. A simple hard-working citizen has no means of defending himself against a plague-infected person who wants to poison him. Mental hygiene committees, acting in conjunction with the lawmakers, are therefore needed to control and overcome this plague. A law is needed by means of which any obsolete laws that have fallen behind the times can be amended with a minimum of bureaucratic fuss.

A vicious tongue is the essential characteristic of all petty politics, and petty politics is the essential element in the successes scored by Hitlerism. 1940: "Roosevelt stirs up war, because he arms his country. What a crime!" 1942 (after the first defeats): "Roosevelt is a criminal because he did not arm America in good time." Both these comments came from one and the same mouth. And such a mouth cannot be silenced, absolutely and forever, because there are no laws to control it. The plague makes use of the sacred right to freedom of expression. *But we must learn to distinguish between sober, rational, and plague-infected, irrational expressions of opinion. The motive behind the opinion expressed decides whether it is rational or irrational.* The motive must be appropriate to the given purpose, and the purpose must be socially necessary

and of general benefit. If the motivation is personal and far-fetched, and if the purpose is put forward merely as a pretext, then the opinion expressed is affected by the plague.

A WEAKNESS OF DEMOCRACY

There have been great men who were unequivocally in favor of democracy without asking themselves why all attempts at achieving it have so far either failed or were inadequate. And there have been other great men who were against democracy because they were well aware of the vicious behavior of human beings, but instead of seeing it as the result of unknown circumstances regarded it as something that could not be changed. At the core of man's vicious behavior is sadism, which derives from sexual dissatisfaction. *Sexually healthy individuals can become angry, but they are never vicious.* Since the character disturbances arising from sexual frustration have so far been unacknowledged by society, democracies have not developed any measures against them. The vicious attitude of certain priests toward decent and natural sexual relationships is rooted in precisely this fact. The weapon of truth has so far never been used in the area of general character defamation. If we wish to eliminate the emotional plague, it is essential that democratic organizations should use this weapon of the truth just as courageously and as ruthlessly as the fascists have so far used the weapon of lying, distortion, slander, and slurs. I am a stateless "alien," and that alone is enough in the eyes of many plague-affected individuals to be regarded as a capital crime. When my wife had to go into the hospital for an operation and wanted to pick up some books from a lending library, she was refused borrowing rights because she showed her alien's pass as identification. I do not have any political organization, no fund, no political connections, and no commercial interests. I disturb nobody and I do not want to be disturbed by anybody. "He lives in seclusion! What a crime!" "He only receives people if they have announced themselves over the telephone! What

a crime!" "He often works until 3 o'clock in the morning! There is still light on in his study at that impossible hour! What a crime!" "He was once seen with a bottle of whiskey. He must be a heavy drinker." "He buried tubes in his garden! What a crime!" "He has counselled young people on their sexual problems! Thousands of times! That's a crime!" "He does not take part in the life of the community, and does not go to any bridge parties! What a crime!" "His colleagues have declared him to be totally mad! Another crime!" "It is said that he was once very attractive to women! A crime!" "He believes that the sexual laws need to be thoroughly reformed! What a crime!" "He claims to be on the track of discovering the origin of life! What a crime!" "He has spent his entire income on crazy experiments! He hasn't even got any life insurance! What a crime!" "He loves to see sexually happy couples! He thinks that long-term abstinence is a source of much moral, social, and medical evil! What a crime!" Yes, what crimes! *I am proud of them!* They are crimes against the plague, against carriers of the plague! These people do not turn against the filthy pornography that is available at every newspaper stand, because they love and devour it. But they hate the truth! They do not turn against the constraint of living in a family, which undermines natural family ties. They promote and encourage it. They sow mistrust, fear, and bad conscience about the purest of things everywhere on this martyred planet. Once the motives behind their actions have been recognized, the hour will come when the plague will have been hygienically eliminated. These people will not be slandered, punished, or despised, but they will be recognized as biologically sick and will be treated.

The only weapon I possess is the truth, which is invincible. If, in the end, I am defeated, then it will be because I used the weapon of truth badly or fearfully, or because *I did not know enough*. They will try to distort the whole question: Have I correctly registered my diathermal apparatus? Have I paid my taxes correctly? Do I have a medical license? What fee do I charge? Do I have permission to keep bacteria? Or do I have the necessary knowledge to conduct cancer research? Am I

actually a doctor? And why does my name not appear in "Who's Who?" They will stress that I am godless and that I believe many institutions of the church to be harmful to health; that I deny the existence of God and do the work of the devil. They will gossip and malign, just like they did in the Middle Ages. Oh yes, they cross rivers on bridges built by godless engineers; they fly in aircraft conceived of by men of great intellect, whom they once crucified. *But this time, my aim is to destroy the emotional plague in human beings.* That is precisely what they thrive on, so they will be particularly mean and underhanded. I will not allow the question to be sidetracked into formalistic wrangling, not this time. For ten long months in Norway I put up with public defamation, without saying a word. This time, I know more about the technique of defamation and what is behind it. No official "cancer bureaucrat," who has never seen a living cancer cell, will ever again try to examine me to determine whether I am entitled to perform cancer research. I have already made it clear where cancer comes from, precisely from the stink that they produce, encourage, and maintain. I am able to provide exact scientific proof that it is the plague which actually causes human tissues to rot, thus producing a proliferation of protozoa. I am in a position to show that the millions of mentally ill people in this world are victims of this plague. I did not pick this fight. I have just worked quietly in my laboratory. But if I am not to be left in peace, then I must finally speak out. A decision must be made as to whether what I am doing, what I stand for, is of general benefit, truly democratic, and decent. It has to be decided whether this world should be ruled by perverted fantasy or by honest work. I know that I speak for countless others in the same position.

At one point in time, I seriously feared that the heredity oriented psychiatrists, who are the "police" in charge of mentally ill victims of emotional plague, would declare me insane and have me locked up. "He thinks he is continuing Freud's work," one pestilential loud-mouth once bawled out to the world at large. "He is schizophrenic, the poor fellow, quite mad." And many people believed this, because it is easier to believe such

statements than to look at the facts I have uncovered. *Yes, I believe that I am the only person who is continuing Freud's discoveries in a straight line.* Fifteen years ago, I predicted to a number of Freudians that they would one day distance themselves from Freudian theory, namely, libido theory. I was wrong about only one thing. I did not have to cope with the "psychiatric police" but with the secret police. At first I was extremely upset about this, but then I finally came to my senses. It is entirely logical that my scientific work should be criticized not by the academies but by the secret police. In fact, the secret police has much more to do with emotional plague than do the high academies.

"He was seen with a woman on 86th Street in New York." "What a crime," thinks the plague-infected brain. Together with a woman *and* in the German quarter of New York! So he's a sex offender and a German agent at one and the same time. This is what the plague-infected brain thinks (I am choosing a random event to which pestilential fantasies can attach themselves.), at first quite harmlessly and without any maliciousness. But if any dispute arises, for example, if an arrest is made, then the harmless event becomes linked with the subconscious pestilential fantasy and produces the defamation. There is nothing that can be done about this, unless one sees through it. Every average citizen of this planet carries inside himself feelings of severe sexual guilt dating from early childhood. At the slightest provocation, these feelings are stirred and attach themselves to accusations. This subconscious fear experienced by human beings is the fertilizer that makes the growth of the pestilential fantasy so fruitful. I really was on 86th Street with a woman, an acquaintance who accompanied me on a visit to my wife in the hospital. But that is not the point, dear citizens, you who work the word "democracy" to death. What it is really all about is the following: You spend your lives running around feeling crushed, dissatisfied, and filled with vicious hatred, and you fear nothing so much as the thought of being happy in life. You have put so much effort into becoming resigned, and you bitterly hate anybody who reminds you that it is in fact possible to make life on this

planet different, better, purer, more decent, and happier. If that's the way it has been up to now, it was because we did not know about the biological damage which human beings have suffered in the course of the millennia. But, now, the road is wide open to go ahead and eliminate this biological damage. Yet, instead of being able to seize, expand, and apply every single scrap of new and clear knowledge, the plague once more gets in the way. I have no delusions that I have the power to eliminate this plague from the world. But I do possess the necessary knowledge to comprehend it and to make it comprehensible to others. That is my duty and not my ambition. I hate the fact that it became necessary to bring these matters out into the open. But they finally have to be said, and differently from the way they were said before – not with a bad conscience and fear of authority, but in the proud awareness that I have achieved something in this life that gives me the right no longer to remain silent in the face of pestilential reactions, but instead to pillory them. Each of the following facts is documented and can be inspected in my archive.

At present, I have about \$60 in my bank account, although I have earned a lot of money over the last twenty years of hard scientific and medical work. "He spends his money on crazy experiments," says the pestilential loud-mouth. Yes, I spend my money on cancer experiments - everything that I own - instead of putting it in the bank. What a crime! He's mad! I am all in favor of such madness. "He has broken off with his family. He's not a good family man," says another pestilential loud-mouth. Yes, I have broken with my family because, as usual, they got in the way of any serious work. I do not believe it is good for persons who could perform socially important work to be overwhelmed and bombarded with demands by neurotic family members. This family mentality is a dirty business, a racket. I have helped such family members escape from their state of weakness to achieve economic self-sufficiency and independence. "What a crime!" They are now grateful to me for having done so. While I invested my hard-earned money in crazy experiments, the "critics" and "scrutineers" around me increased in number, rank, and meanness.

Officially accredited bacteriologists complained in the daily newspapers that they received less money for their institutions from the State than I spent on my private laboratory. They enquired surreptitiously whether I was Jewish or Aryan, while I was busy discovering the T-bacilli, which come from coal heated to incandescence and finally explain how tar painted on mice can cause them to develop cancer. For ten months, while I was on the trail of the biological orgone energy, they wrote in the newspapers that I was a charlatan and knew less about medicine than a first-year medical student. The louder the pestilential utterings from the other side, the more silent I remained. I did not reply to them directly but employed a lawyer to deal with them. This was correct but it got under their skin. Who does he think he is to dare to discover the origin of cancer, the organization of protozoa, the energy vesicles in swollen matter, and many other things? While the other side fumed, one new piece of equipment after another was developed, work was performed on the bions, through many sleepless nights, and great personal sacrifices were made until they yielded up their secrets. The other side sat round in groups outdoing each other in generating rumors. I was no longer able to show myself in society and could not go to a restaurant because I was afraid I would be attacked. (Once, in the largest restaurant in Oslo, a plague-sick, Hitlerian Jew, called me names in such a loud voice that everybody could hear. I wanted to slap his face, but I felt sorry for him.) The fascist newspapers were delighted with their friends in the democratic camp. They sent emissaries to distant countries to slander me. They put pressure on some supporters of my work to stop them from contributing to it. The socialist Minister of Justice, Lie, who later turned out to be a fascist, joined forces with Konstad, an officer in the Aliens Police Department, and a notorious supporter of the German fascists, to deny me a residence permit. But they did not dare to deport me because the public was on my side. However, they skillfully played away on the plague fiddle: I was the "outsider," the sexologist who was disowned by my colleagues. The medical directorate did not permit me, an

“outsider,” to keep mice. An anatomist had laid a charge against me. I am proud of the fact that as a stranger in a foreign country I was able, using my own funds, while under attack from plague-stricken individuals, to throw light on one of the major problems of natural science and research. My assistants left me. My friends became afraid, but they stood by me. One of my first assistants went around behind the scenes telling people that I had encouraged sexual intercourse between mentally ill persons. My bioelectric experiments, which ultimately resulted in the discovery of the orgone, were dismissed by him as a fraud. (He had been involved in them himself.) And another plague-sufferer wrote a long and learned article in the government newspaper, showing that the electrical reactions at the surface of the body are not biological phenomena at all but simply the result of the electrical potential between the liquid and the metal in the electrode. The fool had not considered the fact that, if liquid and electrode are enough, the psychogalvanic phenomena could be demonstrated without involving the body. But he pestilentially gave himself the appearance of being an authority, and made an impression on people. The newspaper refused to print a rebuttal written by one of my friends. German emigrants, whom I had helped financially, eagerly made themselves available to an old and ascetic police psychiatrist as “reliable sources of information.” (This same psychiatrist was finally advised by a clever school mistress that, in view of his advanced age and the rumors that he knew nothing about love and related matters, he should enter a monastery.) Fascist newspapers in Czechoslovakia wallowed in this filth and the representatives of good society called for my deportation. The government passed a special law relating to analysts, simply in order to stifle my work. It is true that I gained the confidence of all clear-thinking people, without having said a word. It is also true that everybody could see through the reluctance of the university people to have a public demonstration of the experiments. But as always in such cases, since there are no laws against the plague, in the end it won - if not in fact, then at least in practice. I had to leave Norway. It cost a few thou-

sand dollars to move to the USA. I had to grit my teeth and think and work hard in order to survive. I could not get very far on sympathy alone, although I got a lot of it. In America I completed much of the research on the findings I had made in Norway. But the plague continued to work its tricks. Rumors flew, and people were convinced that I was mentally ill. After discovering the energy in the atmosphere, I went on to conduct experiments on cancer patients who had been given up as incurable. It was then that I discovered, step by step, that a formal medical license is worth more than energy, which, like water, is available in vast quantities in the air and in the ground. Doctors scuttled off to the medical academy and to the medical association to report me. I came to realize that cancer is not supposed to be understood and vanquished, because enormous industries and revenues depend on the hopelessness that cancer produces. Nevertheless, someone seems to have had the right idea about me, at least to some extent, because the charges against me never went any further. In fact, on one occasion a person suffering from cancer came to me for treatment, and it turned out that he had some kind of connection with the medical academy and they had referred him to me.

Overall, however, I carried out my work, and I still do, under constant fear of the police, maliciously gossiping neighbors, and greedy physicians, who are business men at heart and fear for their income whenever any new discovery is made. I work hard, without taking any rest, to the point of exhaustion. I allow myself very few of life's usual pleasures. I simply want to be left alone. I have never yet attacked a priest for his perversions or a statesman because of his private affairs. I have deliberately not responded to some very mean and nasty things that have been said and done. Instead, I have gone quietly about my own business. However, they want me to stop dealing with emotional illnesses. Since they cannot come out openly against me without immediately creating propaganda *for* me, they fall back on the weapon of malicious gossip. I must admit that this scared me because there is no legal protection against this form of attack. From now on,

therefore, I will publish each and every piece of viciousness, because I cannot wait until the academies protect me. I shall take extremely seriously each and every word that is spoken about the value of truth and research. People can make my life miserable. They can threaten me, malign me, lock me up. *But nobody can stop me from thinking and making my discoveries. No emperor and no head of state is capable of doing that. In that domain I am and I will remain my own master.*

My life and my work are out in the open. I have no secrets. If a government agency, which possesses the necessary police authority, should ever decide to ban the publication of my findings and teachings, then I would comply. I would no longer publish anything. But nobody can forbid me to bury my notes and manuscripts in the ground so that they can be made accessible to a more just society in more honest times. Nobody can rid the world of orgone energy, because nobody has the power to do so. In the long run, it will be impossible to deny the existence of emotional plague, its outpourings and its origins. Those who do choose denial will be the first victims of the plague. Without the discoveries that I have made, human society will never be able to solve one single problem relating to human emotions or biological development and will never gain the upper hand over universal diseases such as cancer. It will be readily appreciated that I have not written down certain important findings but have stored them in my memory. No present-day physicist will be able to solve the secrets of biological energy, because I am the only one who knows the methods to use. On the other hand, in certain important respects, contemporary physics is incorrect, obsolete, incomplete, methodologically and conceptually wrong. The orgone possesses properties that can only be understood if the orgasm function is also comprehended. In this, however, I am alone. I can list hundreds of witnesses who can prove that I have always worked and suffered for the general benefit of mankind. In that respect, there is very little for which I must reproach myself. It would perhaps have been better if I could have developed a useful strategy against the tacticians. But I was not able to do this because I had better things on

which to spend my time, such as becoming convinced that if present human society does not soon learn to eliminate Hitlerism in mankind, pitilessly, like a surgeon excises a malignant tumor, then that society will perish. The self-induced destruction of society will be followed by a long period of deathly silence. And when the last clouds of plague have dispersed, life will slowly start to stir and bustle once more. But, in any history of the world, man with all his trappings and institutions of the last 4,000 years will remain as evidence of the process of rot that has taken place, as a source of horror and disgust for all future forms of life down through the millennia. He will stand as a warning that one cannot get away with violating nature, or with cherishing and preserving misbegotten ideas, or with opening the door wide to lies and deceit, or with besmirching decency and the truth or, on top of all that, with putting on fancy dress to urge people to commit murder and to glorify murder. One cannot get away unscathed with being mean. All these wars and declarations, pacts, broken pacts, and deliberate deceptions are secular phenomena. In the scheme of noble, wonderful nature they are on the same level as lowly bugs compared with the northern lights. I am glad that I have managed to retain an awareness of the meaning of life and of the need to make such distinctions in *this* world.

*The Fundamental Problem of Form**

It is apparent from character analysis that form is the actual shape of historical events. If this is correct, then it follows logically that it must be possible to explain the change in form as resulting from the action of a stimulus. Form is the frozen process of experience. The form is the shape of an expression, of an attitude. And attitude is a certain state of the excitation system (anxious, desiring, angry, excited). Therefore, it should be possible to determine the complete excitation processes, which have become frozen, from the formal attitudes. The inheritance of form can be nothing more than the expression of frozen, chronic, automatic function. It contrasts with dissociative unfolding as a productive force. Species will continue to reproduce their form as long as the structure evolving history of the species still functions. They develop and differentiate into new species as long as they still possess nonstructuralized excitation. Therefore, it is not the historical, fixed, structuralized but only the free and unbound elements that are the creative forces in the life process. For example, the form "human being" reproduces itself over and over again, while the form "ichthyosaurus" no longer reproduces. But there can be no doubt that once the present human structure has disappeared, like the historically limited structure "Early Teutons" disappeared, new structures will form, new vital types of "human."

*Written in 1935. Translated from the German by Derek and Inge Jordan.

