

the journal of Orgonomy



Major articles

- The Bions: An Investigation into the
Origin of Life (Part III)**.....
Wilhelm Reich, M.D.
- My Eleven Years with Wilhelm Reich (Part II)**.....
Elsworth F. Baker, M.D., O.S.J.
- The Electroscope IV: Atmospheric Pulsation**.....
Courtney F. Baker, M.D., O.S.J.
- The Masochistic Schizophrenic**.....
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- A Case of Voyeurism (Scoptophilia)**.....
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- Shoestring School**
Mary M. Leue, A.B., R.N.
- Samuel Beckett's *Waiting for Godot***.....
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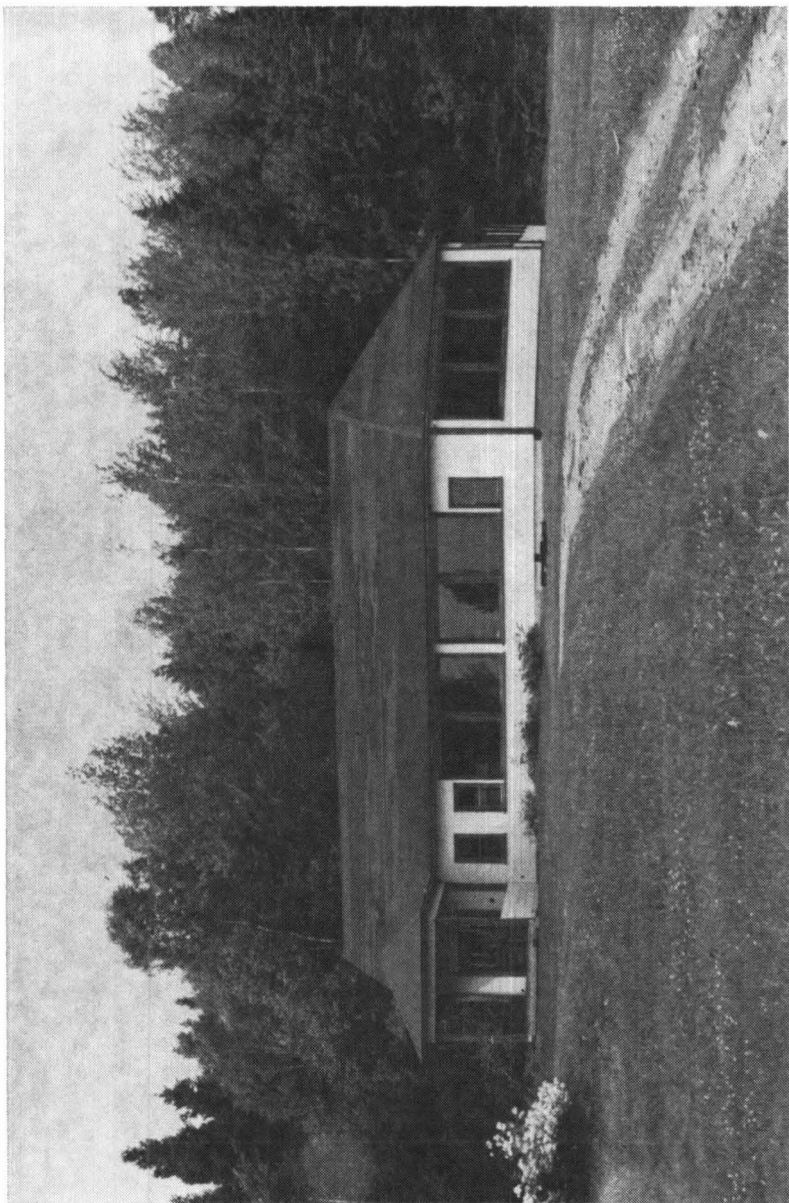
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JIM LASER

The Students Laboratory at Orgonon

EDITOR'S PAGE

We have had requests to write a chapter on orgonomy in each of two books that will be published on body-oriented techniques. We have also been invited to be listed in forthcoming books describing various "alternative and holistic techniques" and listing therapists practicing each particular discipline. Further, we have been asked to take part in various seminars, workshops, and symposia such as those given at Esalen in the Big Sur and The Center for the Healing Arts in Los Angeles. We have declined to participate in all of these cases as we would be in the company of schools most of which have pilfered from Reich but have failed to understand his teachings, and have thus dispensed with what is most vital therapeutically. They have diluted and grossly distorted the essence of Reich's discoveries. Furthermore, all of these schools accept or are wholly practiced by lay therapists.

Medical orgonomy is a specialty in medicine practiced only by well-trained physicians holding diplomas from both a classical specialty board and from the Board of Medical Orgonomy. Because we do practice a body-oriented technique developed from Reich's pioneering discoveries, these lay-oriented schools feel that we should cast our present and future with them, and they equate medical orgonomy with their distorted and sometimes dangerous techniques. Association with orgonomy would naturally tend to confer more credence and status on them. We cannot accept such an association even though there have been persistent attempts to woo us and accusations of bigotry when we have refused. We can never sanction their techniques nor can we condone their use of unqualified therapists.

Therapy is a very serious undertaking, entailing the responsibility for an individual's very life and future. It should not be entered into lightly and attempted without all the background, training, and experience possible.* Our standards require that medical orgonomists be better trained and thus better qualified for this task than any other therapeutic practitioners. These standards we plan to maintain.

The Editor

* Cf. "Lay Therapists" on page 62.

From the History of Orgonomy

The Bions:

An Investigation into the Origin of Life*

By WILHELM REICH, M.D.

Part II (continued)

Chapter IV**
Initial Control Experiments
by Professor Roger du Teil,
University of Nice

I now interrupt my report to include my communications to Professor Roger du Teil, his lectures, and a portion of our correspondence. They are informative with regard to important details and the initial misgivings we entertained from January through April of 1937, and should also forestall any difficulties about my final presentation.

Communication dated March 7, 1937,
from Prof. Roger du Teil,
Department of Natural Philosophy, Nice,
concerning Dr. Reich's Oslo Research

Dr. Wilhelm Reich, a student of Freud's and specialist in the field of psychoanalysis, has, since settling in Oslo (Norway), devoted himself to laboratory research in a field allied to his specialty.

*Translated by Barbara G. Koopman, M.D., Ph.D. and Irmgard Bertelsen, B.S. from *Die Bione*, which was published by the Sexpol Verlag, Oslo, in 1938.

**An Introduction and Chapters I and II appeared in the May, 1976 issue of this journal, Volume 10, No. 1, and Chapter III in the November, 1976 issue, Volume 10, No. 2.

After discovering that a continuous charge is generated across the surface of erogenous zones in the human body, he observed that certain sensations and emotions — especially pleasure, sadness, and anxiety — produce voltage changes in these zones. For this purpose, he had a voltmeter built, consisting basically of an electronic tube plugged into an electric circuit and an oscillograph. The tracing produced on film by the oscillograph beam directly depicts the polarity and amplitude, as well as the fluctuations, of the corresponding emotions. Thus, I can show you here the graph corresponding to pleasurable sensations, such as, for example, are produced by tickling the hand (tickling phenomenon): Here is the tracing corresponding to the taste of sugar on the tongue; that unpleasurable one is produced by the subsequent taste of salt; this shows the pleasure sensations of two people warmly shaking hands and this depicts a kiss. And here, after the kiss of a happy couple, there is even a tracing of someone's becoming distressed, since apparently the female partner does not sufficiently relish this kiss. You can easily see the downward deflection of the graph.

I shall not go into the practical application — humorists (for we are that in France) would doubtless say the danger — of such a discovery. I only mention it in order to give you a picture of Dr. Reich, a laboratory researcher, a true scholar, who has been familiar with experimental research for a decade and, consequently, is accustomed to applying experimental methods to their fullest extent. Let me name several works published by Dr. Reich as they occur to me: "Character Analysis and its Technique," "Dialectic Materialism and Psychoanalysis," "Psychic Contact and Vegetative Streaming," as well as other works dealing with mass psychology and its relationship to psychoanalysis.

These preliminary remarks are not without applicability. We must, indeed — like a jury piecing together written evidence — examine and evaluate a series of works, whose conclusions are totally startling and seemingly contradict the most solidly founded scientific dogma. Evaluation of this kind requires, indeed demands, or rather would tend to demand, absolute objectivity. I say "tend to demand," for absolute objectivity is not of this world — and perhaps not of any. So it is quite normal to approach such a question with mixed feelings heightened by the fact that this material overturns knowledge which, since we acquired it and consider it definitive, has become part of us. Therefore, the atmosphere that surrounds such a communication is of great importance — not because we think it would generate an unbiased view from the start, but because it could offset the prejudice that is likely to arise and could tip the balance toward this objectivity I was just requesting. As a matter of fact, Wilhelm Reich's past performance and works give him the right to demand this objectivity from us. [This implies] the renunciation of prejudice, which Descartes always decried — as well as snap judgments and partisan attitudes of inquiry — in favor of the sharpest scientific scrutiny and the most fastidious critique.

Dr. Reich's thesis, which already figured largely in his early experiments, equates the process of the electrical [buildup of] tension-charge with the vegetative life process. With this in mind, he spent several years researching the origin of life in the light of the above-mentioned process. This led him to attempt, through purely electrochemical processes, the experimental production of unicellular structures *in vitro*, which exhibit the phenomena of vegetative life functions. Please note that he does not introduce a separate electrical power [source] into the elements being combined. In the area of colloidal chemistry, the phenomena of surface tension and molecular motion appear spontaneously with the production of electrical charge, manifested at least as movement. And movement is considered one of the characteristics of life.

Moreover, he has made a point of using only sterilized substances, *i.e.*, those from which, according to our present-day knowledge and resources, any earlier, intrinsic life property has been removed. In other words, using a [process of] total pasteurization, he is proving that there is no such thing as total pasteurization. I should like to mention this here as an aside.

Dr. Reich informed me about his work during a trip undertaken for this purpose, and he left some of his writings with me for translation so that they could be published in France. However, I had heard nothing more about these experiments for a year, when suddenly, on January 8 of this year (1937), he sent me two sealed, sterilized vials, which he asked me to examine microscopically at a magnification of approximately 3000x; included were a letter and a brief report. I started investigating the matter almost immediately and shall read you the report I prepared promptly after my examination. But first, I should like to acquaint you with Dr. Reich's basic report from my own translation. The translation was hastily done, and I ask you to excuse the style, for I have not yet had a chance to edit it. I can definitely guarantee its accuracy, though it may be lacking in finesse. By the way, the original of this report, as well as of all writings which I shall read to you in translation, is on hand here and at the disposal of those among you who know German and have the — absolutely justified — desire to become acquainted with the original text.

On January 8, 1937, I received a report entitled:

*Preliminary Communication
Concerning Production of Life Forms
Based on the Tension-charge Formula¹*

The following is my summary of this report:²

¹The full report will be found on page 54 of the May, 1976 issue of this journal.

²Translated from the French.

Report (translated from the French)

In a letter dated January 8, Dr. Wilhelm Reich, residing in Oslo, reported to me some preliminary findings about the genesis of structures possessing characteristics of life, based specifically on the tension-charge formula.

This communiqué reveals that Dr. Reich, after many years of research, has, through purely physical and chemical processes, obtained structures showing all the characteristics of life. The report discusses in some detail the experimental procedure, *i.e.*, the constituents of the structures, as well as the order in which the substances were combined. By the way, from the researcher's point of view, this order seems to be the most important aspect of the experiments.

These reports were accompanied by sealed vials, each containing approximately 5 cc [of materials]. The labels read as follows: Bions 6b. sterile. January 12, 1937. A brief note attached to the vials read: To be examined with a binocular microscope at a magnification of 2000-3000x.

On Tuesday, January 26, that is twelve days after the specified date of origin on the vials, I was able to make a series of observations on the contents of the vials in accordance with the conditions stipulated by the researcher, thanks to the cooperation of Drs. Ronchese and Saraille, who have an analytic laboratory in Nice furnished with the latest equipment. As a matter of fact, I had the use of a binocular microscope that magnified at least 2500x and could go up to 3000x, a range still permitting fruitful observation despite difficulties with the illumination.

As soon as we opened one of the vials, we placed a sample onto a sterile slide. A second slide was immediately placed over the first and sealed with paraffin in order to prevent any evaporation or movement associated with accumulation of solution at the periphery caused by the evaporation.

Examination disclosed immediately and with indisputable accuracy the picture described in Dr. Reich's communication. I could observe four main types of structures:

- 1) Rods apparently measuring $\frac{1}{2}$ -1 cm at a magnification of 2500x are unequivocally observable. These structures move in two different ways: sometimes vigorously in a linear direction, stopping suddenly and then resuming their movement; at other times undulating, resembling a crawling movement as it were, *i.e.*, these structures appear to be delicate bodies which are relatively broad and flat and remind one of the shape of certain fish. While swimming, they are visible sometimes from the side, sometimes from their broad surface, and seem to undulate in the solution in a linear motion, horizontally as well as vertically, like fish in an aquarium. These structures contain a nucleus which itself is moving and vibrating. Moreover, they undergo division, thus behaving in all respects exactly like living unicellular organisms. With my own eyes, I have seen several

divide and form two daughter structures, as they pass through the familiar, characteristic stages.

2) Unicellular, mushroom-shaped structures with a luminous, continually vibrating nucleus.

3) Structures of significant size, similar to mycelia, with spores at the tip of each hypha. These structures are not in motion but continuously expand and contract *in situ* in a barely discernible and extremely slow motion. They are much larger than the previous ones — apparently several centimeters in length at a magnification of 3000x.

4) Undivided cells, lacking a nucleus, that appear to be moving in a much more mechanical fashion, as if the momentum were imparted to them from the outside.

On the whole, the preparation looks quite like a solution containing living organisms, and seemingly contradicts the clearcut statement that it was obtained through heating and is completely sterile.

Nevertheless, it seems to us that the crucial experiment — *i.e.*, determining the living or nonliving state of these structures — would have to involve the propagation of cultures. Progressive elimination of the first elements produced *in vitro*, and their replacement by new structures evolved through an inherent potential, would alone determine whether one is dealing with the dynamics of life itself or with a mere illusion, "simulated" by chemical and electrical processes. It is our hope that these experiments may be continued until this basic question is answered definitively: in any event, credit must be given to Dr. Reich for having advanced to this point.

Nice, February 3, 1937.

Signed: Roger du Teil

I must add to this report that Dr. Ronchese examined the various cell formations with me — and even before me; after carefully studying Dr. Reich's report, he did indeed refrain from making any interpretation that might be applicable to the structures observed, but did not doubt for a moment the accuracy of the experiment by which the bions were obtained. This attitude of a bacteriologist must be mentioned here since it throws a favorable light on this accuracy, this seriousness that must be present in all research of this kind. And I should immediately like to add that Mr. Deel, the bacteriologist from Cannes, who also read the various reports and handled the cultures, certainly had his reservations, too, with regard to the interpretation (though they differed from Dr. Ronchese's), but he also did not for a moment doubt the basic finding — namely, the development of germs in cultures that had been in the sterilizer at 180° for two hours. He even added that the culture he was holding in his hands truly had the appear-

ance of a "pure" culture, which would exclude the hypothesis that these were so-called "air germs." Moreover, as we shall see, a particularly careful attempt was made to eliminate the various objections in later experiments.

On February 8, Dr. Reich wrote me again, informing me that he had cultured the bions methodically and that he would keep me posted since he shared my opinion that the successful culturing [of these structures] would be of paramount importance in the interpretation of his discovery.

On February 16, Dr. Reich wrote once again, giving me, in response to my request, all the necessary details for starting my own bion culture. Thus, far from avoiding further investigation, he encouraged it. This is a further favorable indication of his assurance that he had not made any experimental error. I shall now read you the letter.

Oslo, February 16, 1937

Dear Professor,

Today I should like to inform you of some useful and unequivocal results of my attempts to culture the bions. I totally agree with you that the question of spontaneous generation cannot be answered by microscopic findings, but essentially only through successful cultures of sterile, *i.e.*, heated, colloidal mixtures. I am pleased to be able to communicate some positive results at this time. The matter is simpler than it appeared to be during these months of hard, experimental work.

I should be extremely grateful to you if you would keep me posted as you follow up and verify my experiments in a local laboratory. I am convinced that this could only further my progress. Therefore, I heartily concur with your wish to follow up on the matter and am gratified by it. The same holds true for the cultures.

Last week, I succeeded in culturing fresh bion preparations on agar culture medium and in bouillon; in fact, all four types are growing. This shows that very fresh, heated bion mixtures grow much more slowly and show far less movement in culture than do heated bions that are approximately 2-5 days old. I should like to recommend that, according to my instructions given in my first communication, you prepare such a bion mixture yourself, heat it in the dry sterilizer at 160° for approximately one hour, and, to begin with, let the closed vials, sealed with paraffin, stand for 3-4 days. Remove approximately two small drops from the sterile vials with a Pasteur pipette using sterile technique, and brush the surface of the agar culture medium with the solution. After 24 or 48 hours, respectively, either a thin, rough surface film will develop, which is nondescript in color, or a thick, grayish-white growth. I can not yet determine what is responsible for this difference. The culturing in bouillon is much more unequivocal. After 24 hours, the bouillon solution becomes strongly turbid, and, under the microscope, a vigorously moving picture develops consisting of rods, round cocci, large cells with nuclei, and, finally, ameboid structures showing movement within.

Yesterday, I heated a bouillon culture of bions in the sterilizer for a

quarter of an hour; however, under dark-field, at a magnification of approximately 250x, the movement, as well as the shape, of the structures was preserved. I don't believe my own eyes when looking at it, but we have replicated the culture experiments in so many different ways that there is no longer room for any doubt.

I am also sending you a culture sample and would appreciate your informing the Academy if you are satisfied as to the accuracy of the data. I, myself, shall now complete the control experiments, prepare a detailed communication, and send it to the Academy along with a copy to you.

Signed: W. R.

February 19, 1937. Postscript:

I hesitated several days before mailing this letter because the control tests are yielding some very strange results, and I am confronted with some puzzling facts. However, it appears that it will take quite a long time to complete all the control tests, and I don't want to keep you waiting unnecessarily. In the meantime, we are observing over and over again that heated bion mixtures, which are kept in the incubator for two to three days, regularly give rise to very strong growth in bouillon. Fresh mixtures and bions prove to be weaker immediately after heating, *i.e.*, growth on agar is not as vigorous as it is three to four days later. That bion cultures heated for a quarter of an hour continue to give rise to growth is also verified. During these two weeks, I have not had a single dissimilar result with repeated inoculations into bouillon. I must ask you to wait patiently for the exact details of these facts and the control tests until I have brought them to a certain conclusion. Please write if you wish me to send you sterile bion preparations for culturing or whether you prefer to prepare the mixture yourself and to culture it. So far, I have propagated four stocks of different bion mixtures in bouillon and mostly on agar (stocks IV — VII). Stocks I to IV were propagated on albumen-containing culture medium, but this culture medium was abandoned because of unreliability and similarity of the substances. I would be grateful to you if you would inform me as to the results of your examination. As far as the accuracy of the findings is concerned, nothing stands in the way of reporting on the culturing of the bions in bouillon. But I did notice that the rod shape is predominant in bouillon, whereas cocci develop mainly on agar. I don't know what the significance of this is. It is possible that the culture medium plays a crucial role in the determination of the various types. Right now, I am in the process of investigating the possible basis for this phenomena.

On February 22, Dr. Reich wrote me again, advising me about the shipment of cultures and giving me the most precise details as to the experimental procedure.

Oslo, February 22, 1937

Dear Professor and Colleague,

I must trouble you with a brief postscript to my letter of February 20. Further control tests have yielded such strange results that I wish to

reiterate the current experimental protocol for sterilization and cultivation of the bions:

The basic substances (mentioned in the first report on the bion components) were heated before mixing and, after mixing, placed in glass vials in a dry sterilizer, set at 160°. The solutions were heated in the sterilizer at a temperature of 100° for one half to one hour. Similarly, the cultures were heated in the sterilizer, set at 160°, for one quarter and one half hour, respectively. One could, however, raise the objection that heating in the dry sterilizer for one hour is insufficient to exclude bacterial infection from the outside or the inside. In order to test this objection, we shall perform the following experiment: We shall sterilize the component substances of the bions in the dry sterilizer, inasmuch as they are dry substances, under dry conditions at 180° for two hours. We shall sterilize the fluids necessary for the bion preparation in the autoclave at 120° for one half hour and then combine the dry substances with the liquid substances, store this mixture under sterile conditions, and inoculate a sample into bouillon after 48 hours. As a second control test, we shall first combine the substances and then autoclave them as a mixture at 120°.

I should like to emphasize the following facts. These experiments are not an attempt to prove that the bions move like living organisms, for this can be clearly determined microscopically. The sole purpose of these experiments is to refute the objection that the culture phenomena are the result of contamination from the outside with so-called air germs. Moreover, in order to test the validity of this objection, I am also performing various control experiments involving inoculation of dust from a vacuum cleaner. So far, it has been shown that the dust cultures have a different appearance, both macroscopically and microscopically, than the bion cultures.

I am writing this to keep you posted and to assure you that — though playing devil's advocate while yet protecting what has been found — we are making every conceivable effort here to reach a definite conclusion about the cultivation of the bions.

Cordially yours,

Signed: W. R.

The announced cultures did not arrive for several days. Dr. Reich cabled on February 25 notifying me that they had been successful and had been dispatched.

Finally, on February 27, the first shipment of cultures arrived, to be followed by a second shipment three days later, together with a schedule. Along with this, I also received a letter and a second report.

Oslo, February 27, 1937

Dear Professor and Colleague,

As I notified you last week by telegram, I was successful with the autoclaving experiments. Enclosed I am sending you samples of cultures from autoclaved bion mixtures, as well as a second preliminary communication about the positive result alone. Included with the cultures you will find a

schedule of culture inoculations, and there is also a description included in the report.

May I ask you to forward samples of the cultures to the Academy in Paris at your own discretion, as well as a duplicate copy of the "preliminary communication." I would very much appreciate your advising me whether you were successful in preparing and culturing bions according to my written instructions. I would especially like to draw your attention to the strange ameboid structures on agar, which surprise me greatly.

With sincerest thanks,
Signed: W. R.

*Second Preliminary Report
on the Cultivation of Bions
by Dr. Wilhelm Reich (Oslo)*

Herewith follows the verbatim report on the cultivation of bions (Prep. 6) on bouillon and agar, including the positive results with autoclaving, as set forth in the chapter on bion cultivation (Chapter III, p. 26).³

Furthermore, herewith are the cultures in question, and you can check them, at least macroscopically. I should like to inform you that the culture on agar, which favors this undulatory form, has developed quite extensively during the few days that I have had it; it grows while one is watching it. When one considers that these are substances which have been in the sterilizer at 180°, one is overwhelmed — and a little skeptical about the effectiveness of sterilization as it is performed today. I say this without intent to attack our esteemed member in the field of pharmacology or even our respected members of the medical profession.

I am finished with the objective enumeration of facts. However, before I hand it over for your evaluation, I should like to offer some personal thoughts on this matter.

One may consider these experiments from two aspects: facts themselves or the interpretation thereof.

With regard to the facts, there are again two aspects to consider: the formation of organized structures from unorganized substances, or the resistance of these structures to destruction by sterilization. Let us note, however, that these two aspects converge because the unorganized substances used in the experiment are sterilized beforehand and the sterilization is repeated at each step of the experiment, so that the possibility of coming up with an unorganized state exists with each new step. Besides, this situation permits increased testing, since each time the substances are heated a new, complete experiment is carried out to answer the question concerning the transition from an unorganized to an organized state.

³Chapter III will be found on page 156 of the November, 1976 issue of this journal.

In fact, inquiries that I directed to specialists — and I am asking the specialists who are present here either to confirm or refute this — showed that at this stage no germ is known in the biological sciences that can withstand a temperature of 180°. In any event, the very least that we can say about Dr. Reich's discovery is that he has found organisms which show all the characteristics of life and are capable of withstanding such temperatures. And henceforth, this discovery can be verified by each and every one of us with the aid of the bions and the bion cultures which Dr. Reich has sent me.

By the same token, so to speak, since we are discussing the facts and their interpretation, we may raise another set of questions having to do with the endogenous or exogenous origin of these newly discovered germs.

As for the objection that they might be air germs, Dr. Reich, as you have heard, gives a twofold response: First, as with the other objections, he emphasizes the use of sterilization at 180°, to which no known germ is resistant; and secondly, he takes atmospheric dust from a vacuum cleaner and cultures it. The cultures obtained in such a way have nothing in common with the cultures characterized yesterday by Mr. Deel as obviously "pure."

To the objection that the culture medium might contain germs, the first response is that their development would not occur solely within the inoculated area. The second one points again to the sterilization, the third one to the fact that such germs would be polymorphous and therefore would not resemble a "pure" culture. Once the facts are placed in a favorable perspective, we may proceed toward an interpretation, while awaiting the final verification which should be forthcoming soon. Here we can raise two objections to Dr. Reich's hypothesis, although he has not yet emphasized that these are actually living organisms.

The first objection is that these phenomena are merely electrical and chemical processes displaying movements similar to Brownian movement (this is Dr. Ronchese's objection). Reich responds by pointing out that these organisms can be cultured.

The second objection, raised by Mr. Deel, is that lecithin is a living substance. Therefore, [Reich's] discovery would not represent the missing link in the chain between organic and inorganic, but would merely indicate that a living but not yet organized substance has been "organized." To this objection, one can reply that lecithin in the egg yolk is considered merely a nutrient, while the life [principle] itself is probably localized in the egg embryo. The process of extracting lecithin — by stirring and dissolving in ether, and washing with zinc chlorate, to form a soluble bivalent salt, from which the lecithin is recovered with hydrogen sulphide — indeed gives the impression of being an entirely chemical process, devoid of all vital, dynamic characteristics. At least at this stage of our knowledge, sterilization must in any event exclude [the presence of]

life. Even if lecithin were something other than the substance from which the nourishing yolk is synthesized, it would be killed by this sterilization.

Moreover, when we are told that these are electrochemical processes, which in all their manifestations completely and absolutely imitate that which we call life, we could doubtless reply: If one takes two congruent triangles, which is the first and which is the second? Which is the real life [process] and which is the artificial? And at this point, I should like to conclude this report — which surely offers food for scientific thought — with a glance at the metaphysical realm. May we not at this point admit that we are capable of electrochemically producing unicellular organisms that show all the characteristics of life, taken in the full sense in which we have understood it up to now — no longer in terms of materialistic phenomena of movement, ingestion, and division, but rather in terms of the organization of various structures originating from a germ, and classifiable by type and species? And wouldn't these experimental results — which *a priori* seem to incline us toward a materialistic solution to the problem of life — lead us, rather, to view life as "purposeful organization" and to assign it basically to the realm of the mind?

Practically speaking, I believe that our participation and the interest shown in this discovery can and will be of the greatest service to science. [It can be so] by enabling Dr. Reich to disclose his discovery to the French Academy of Science, when we accept the accuracy of his findings and draw his attention to any experimental errors or erroneous interpretations that might be found. And either way, we would have performed a useful service.

Therefore, following the discussion, I shall ask you to appoint some of our members to assist me in performing a series of experiments for the purpose of verifying the results of Dr. Reich's research.

Signed: Roger du Teil

Concluding remark:

After the discussion, the Department of Natural Philosophy, cognizant of the obvious interest in Dr. Reich's research, no matter how it is interpreted, appoints the following members to assist Prof. Roger du Teil in his verification experiments: Dr. Chartier, Dr. Perisson, Miss Femand, lecturer in natural sciences, and Mr. Claude Saulnier, pharmacist.

Further, it expresses the wish that a major French laboratory, particularly the Laboratory Lumière in Lyon, may shortly be entrusted with this matter.

Meeting dated Sunday, March 7, 1937

(To be continued.)

My Eleven Years with Reich (Part II)*

By ELSWORTH F. BAKER, M.D., O.S.J.

There were two outstanding events in 1947: first, Reich's fiftieth birthday, and second, the beginning of the FDA investigation of the orgone energy accumulator. I might add a third, the birth of my third son, Michael, on May 4th.

Reich's birthday occurred on March 24th. The fiftieth birthday is a very special occasion in Europe, and Ilse Ollendorff was determined that Reich's would be celebrated in typical European tradition. The important students and workers in orgonomy were invited, along with Reich's two daughters. I was greatly honored to receive an invitation, especially when I saw that many had not been invited. Wolfe took charge of deciding on the gift to Reich and collected funds for it. The decision was to carpet his house, upstairs and downstairs. We were all very excited about the coming event. Although I had been going to Reich for over a year and attending his meetings, and had even been invited to the inner circle, there were many in the work I did not know. Wolfe, who was translating and publishing Reich's books (*The Function of the Orgasm* in 1942, *Character Analysis* in 1945, *The Sexual Revolution* in 1945, and the *Mass Psychology of Fascism* in 1946) as well as editing and publishing a journal, the *International Journal of Sex-Economy and Orgone-Research* (4 volumes from 1942 to 1945) and holding seminars which I attended, was of course known to me. Mrs. Wolfe was there with him. However, I had never met nor had even heard of Wolfe's efficient assistant, Miss Lois Wylvell, until this party. Of course, I knew Dr. Cott and had worked with Dr. James A. Willie in Reich's labora-

*This is the second half of an address to the members of the American College of Orgonomy and guests at the annual meeting of the college on August 8, 1976. The first part was published in the November, 1976 issue of this journal as a valuable contribution to the history of orgonomy.

tory. Willie had left his private psychiatric hospital and practice in Oklahoma City, Oklahoma to have therapy and training with Reich. His main conversation at the party was how hard he was pounding his patients. Lore Reich, the pretty younger daughter, was there. She had little to do with her father, living with her mother Annie Reich, a well-known psychoanalyst, who remained bitter toward Reich and maligned his work. Annie Reich had been a former patient of Reich's. At this meeting, however, Lore seemed happy and well disposed toward her father. (She later went into medicine and became a classical psychiatrist.) Eva, the older daughter, was there with her first husband, and, when Reich introduced him as his "son-in-law, the social worker," I detected a bit of disparagement in his voice. Eva was going to the Women's Medical College in Philadelphia to become a physician like both her parents. Thorburn and Simeon Tropp were there, as well as Felicia Saxe, and Mr. and Mrs. Hamilton, who ran a school based on A. S. Neill's free school. I believe that Elizabeth Tyson, Marika Hellstrom, Lia Knopfmacher, and Elizabeth Badgley were there too. Myron Sharaf's mother was there and many others I did not know. I thought Jo Jenks, the sculptress, was present also, but she says not. Everyone wished Reich a happy birthday, and we drank a toast with punch. Then we sat around and talked. There were educators, social workers, teachers, and nurses. Most of them attended Reich's meetings and eventually vanished into thin air.

In April, 1947, there appeared in *Harpers* magazine an article entitled "The New Cult of Sex and Anarchy" by Mildred Edie Brady, a free-lance writer and economist of Berkeley, California, who was also a Communist. The article dealt with a group of Bohemians on the West Coast who purported to follow Reich, although Reich had never heard of them. The article was an indirect attack on Reich. Shortly after it appeared, Mrs. Brady called Reich and said she would like to see him, as she brought greetings from the West Coast. Reich had not seen the article and agreed to meet with her. The meeting was pleasant and seemed friendly, but, in May, this she-wolf published a second article, entitled "The Strange Case of Wilhelm Reich," in the *New Republic*. This was a direct and very vicious attack on Reich, calling for an investigation of him by the medical societies. It was filled with half-truths, gross distortions, and outright lies. It was all accompanied by sneers and implied that Reich was running a profitable sex racket, renting accumulators and claiming they would produce orgasmic potency. This was conceived out of the whole cloth. Brady, a Communist, wished to destroy Reich, who was not only anti-Communist but whose philosophy

was inimical to Communism. Unfortunately, Reich's legal advisor at this time was Arthur Garfield Hays, a civil liberties lawyer, who advised doing nothing, although the article was patently libelous. A good libel action would have prevented the dozen or so later articles against Reich and orgonomy that were based on Brady's article, which appeared in tawdry and even scholarly magazines. All paraphrased Brady with no fear of libel. Even the Menninger Clinic in their *Bulletin* reprinted the whole article in March, 1948, assuming it to be a factual report. Reich himself was not one who relished court cases, as they were expensive and time-consuming. However, they are sometimes necessary. Wolfe wrote a very brilliant monograph called "Orgone Physics vs the Emotional Plague," answering Brady's lies. It was published in January, 1948 by the Orgone Institute Press.

The FDA read Brady's article and, feeling spanked for negligence, decided to investigate on the strength of the fact that the orgone energy accumulator was sent across state lines. They started in the summer of 1947. Reich at first sent out instructions to all concerned to cooperate fully with the FDA. It soon became apparent that the FDA was not interested in ascertaining the truth, so cooperation was withdrawn.

On Tuesday, January 20, 1948, two investigators from the FDA appeared at my home just after lunch, showed me their credentials, and explained that they were investigating the orgone energy accumulator. I said I had been expecting them and would be glad to assist in any way I could. They appeared quite surprised and wanted to know how I knew they were coming. I told them they had already visited some of my patients in the area and had seen other orgone therapists. Then they wanted to know if Dr. Reich had mentioned the investigation and, if so, what he had said. I replied that Dr. Reich had welcomed an official investigation and had asked me to cooperate with them. Then they asked me many questions concerning the accumulator, its rationale, use, and effectiveness. These questions I answered gladly and explained that I had personally used it for two years and had prescribed it for many of my patients. I said I had been skeptical at first but had seen so many conclusive experiments and clinical results proving the presence of orgone energy and its effectiveness in medicine that I could assure them the accumulator was not quackery but an effective, scientific device which I could not afford to be without. They assured me that they had no prejudice against it but had been requested to investigate it and were glad to find one who could speak authoritatively about it. I suggested they would be wise to concentrate their investigation on the physicians using the accumulator rather than on the patients, who did not under-

stand it and could at best give only personal and often vague opinions.

They wanted to know if the accumulator could cause harm. I said I did not believe so, other than temporary headache or dizziness if one remained in it too long. I told them that one of my patients had gone to sleep in one for several hours with no ill effects, but Dr. Reich had cautioned us against its over use. They then asked if instructions came with it. I said that very detailed instructions were included. They then asked if I had signed an affidavit when I received the accumulator and what it had said. I replied that I could not remember the whole affidavit but did recall that it warned the user that the accumulator was considered experimental and no claims were made for it.

They spent some time on questions concerning the accumulator, although I constantly found it necessary to redirect their questions to this subject. It became apparent they were interested in something else, other literature, undoubtedly pornographic. They asked if I had any of Reich's literature. I reminded them that I understood they were interested in the accumulator, not literature, but I had no objections to answering that I did. I said I had all the English publications, both books and journals, and added that I supposed they were familiar with them. They said they were but again asked if I had any other literature. I said, "No, I know of no other literature and do not understand what you mean." They repeated this question several times and did not seem to believe my negative reply. Then they asked how I happened to get in touch with Reich. I again felt the question irrelevant but said I had no objection to telling them. I had long been looking for a book on character analysis and, when I saw one listed in a medical book company brochure, I ordered it and then ordered all of Reich's books because at last I had found something in psychiatry that made sense. Then I had contacted Reich and had studied under him since. They wanted to know the names of my patients who used the accumulator. I told them I could not ethically answer that question but I presumed they had the names already since they had visited three. Another question they took up in detail was how I got the accumulator. I told them I had a friend pick it up for me in New York and bring it to me. I showed them the accumulator, explained how it worked, and consistently redirected conversation to it, explaining that I thought that was what interested them. However, I felt that the accumulator actually was not the major subject of interest and that they had many questions they would have liked to ask had they the courage or the opportunity. They constantly seemed to be looking for something else, particularly "other literature," and impressed me as being rather confused because they couldn't find evidence of that

something else. They were very courteous, even sweet. At first, I felt they were conducting a legitimate investigation, but more and more I began to feel they were after something they either did not understand themselves or did not wish to communicate to me. I ended up feeling this was not a fair investigation of the accumulator.

When cooperation was withdrawn, the investigation soon bogged down, and the FDA disappeared from the orgonomic scene for some time, though considerable correspondence continued between the FDA and the Orgone Institute and later, after it was formed, the Wilhelm Reich Foundation. It became obvious the FDA was interested in more than the accumulator because they asked patients what they paid the doctor, what he did to them, why they went to him, etc.

In the summer of 1947, Reich was preparing a new issue of the *Annals of the Orgone Institute*. He asked me to prepare a report on the activities and lectures of the physicians for publication. This I continued to do each year thereafter. During this time, Reich started his seminars for the medical orgonomists. Wolfe discontinued his seminars and came to Reich's with the rest of us. Reich was a wonderful teacher, making psychiatric orgone therapy seem clear and logical. The goal always was to establish genitality. Later, he divided the seminars into two sections, one on Wednesday afternoons and the other on Saturday mornings. I went to the Wednesday section with Wolfe, Cott, Raphael, Willie, and Simeon Tropp. We now began to take turns presenting patients. Reich would see the patient before the seminar and make a thorough examination. During the seminar, he would ask each in turn what he saw in the patient, after which he would end up with a full description, making us wonder how we could have missed so much. Then the patient would be dismissed, and Reich would discuss therapy and prognosis. At one seminar, he discussed basic character traits. Wolfe's was reserve, mine was modesty. He stopped there; some of the other therapists' basic traits could not be mentioned.

Our seminars consisted not only of psychiatry but also orgone physics. Reich was doing a great deal of work on orgone energy. We, of course, had all become acquainted in the laboratory with the breakdown of blood and tissue into bions, and the orgone energy vesicles, the bions, formed from heating coal, sand, and earth. We knew the Reich Blood Test and had had considerable experience with the orgone energy accumulator, funnel, and blanket, and with bion water and bion pads, all in the treatment of various ills, burns, cuts, etc. There was no doubt that the daily use of the accumulator reduced the incidence of colds and helped anemia.

Reich was also doing pure research in the physics of orgone energy. He devised an experiment to demonstrate orgone energy on a fluorescent screen. This greatly magnified the orgone energy particles. We also observed how a fluorescent tube would light up when passed through the hair and saw lumination of orgone energy in a vacuum tube which had been left in an accumulator for six weeks. We were very enthusiastic about these experiments and more often than not voted to have these demonstrations rather than the psychiatric seminars. We were becoming familiar with orgone energy and thoroughly convinced of its reality. Thus went our training through the fall and winter of 1947-48.

I did considerable lecturing, mostly to PTA groups but also to the Lions Club and other groups, even to the medical staff of Riverview Hospital, Red Bank, N. J. In the spring of 1948, a group of my patients from the Lakewood area asked me to meet with them weekly and teach organomic principles. I was glad to do this.

Things had not quieted down at the State Hospital at Marlboro. On Friday afternoon, May 21, 1948, Dr. J. B. Gordon, the medical director, called me into his office to say that the matter of orgone therapy had become acute. Dr. Henry A. Cotton, deputy commissioner of Institutions and Agencies had just phoned and appeared very angry. He requested that Dr. Gordon, Dr. Raphael, Mr. and Mrs. Treverton, both patients of mine (she was director of Social Service and he a psychologist at Marlboro), and myself appear at his office in Trenton the next morning. Gordon claimed that Cotton accused him of washing our dirty linen in Washington when he requested that the American Psychiatric Association investigate orgone therapy. He said, too, that Cotton complained he was subjected to ridicule for tolerating physicians in the state service who were doing orgone therapy. Dr. Gordon professed that Dr. Cotton was very angry at him and said, "We may all be fired tomorrow."

The next morning, we appeared in Trenton, and, singly, the four of us were interviewed by Dr. Cotton and Dr. Gordon. I went in first. Dr. Cotton's first question was, "Where is Dr. Reich?" I asked if he meant at the moment. He said he did. I replied that Dr. Reich was in Maine. He then asked if he were in a mental hospital. I said of course not, that was a vicious rumor started years ago by Otto Fenichel, which kept cropping up. Then he asked if Reich was ever in a mental hospital. I said, "If you knew Dr. Reich, you would know what a ridiculous question that is." "Well," he said, "I heard he was in a mental hospital. I am glad to hear you say he is not."

He then asked me how I got interested in orgone therapy. I told him.

He said it is too bad that one with my background and training should become involved in such quackery and asked if I realized that I would never be considered for promotion. I said I had been aware of my status for a long time, but I did want to make it clear that I was interested in helping people get rid of their emotional misery, that I had done analysis for ten years and would not for a moment be interested in orgone therapy were I not thoroughly convinced that it was a far superior type of treatment than analysis or any other therapy that I knew of. I assured him that it did help people and asked if that was not the important thing. "No," said Cotton, "It isn't accepted. I don't doubt that you help patients, but only by your own enthusiasm and suggestion. You could help them with an electric belt."

"Now," he said, "do you masturbate your patients to stimulate an orgasm?" I replied, "Certainly not. We are all ethical physicians, and we do not do anything but remove the pathological superstructure to allow them to function naturally." "Well," he continued, "a doctor in Washington told me he treated a patient who was going to an orgone therapist and that the therapist masturbated the patient." I said that, if that were true, it was not an orgone therapist but a quack, that anyone can call himself an orgone therapist, as in any other field of medicine. "But," he said, "You do manipulate them don't you?" I said, "No, we don't manipulate; we do irritate spastic muscles to get them to function and release the emotion bound in the spastic muscle."

Then he said, "I understand patients scream with pain." "They may scream," I replied, "not with pain, but because screaming that has been held back perhaps for years has been released. They may also cry or become very angry." He continued, "I have heard, too, that you bruise some patients." "Yes," I said, "sometimes there are bruises; some people bruise very easily. But I do not feel that is of any consequence, and no patient has complained, any more than he would about being cut in an operation."

Cotton discussed the possibility of observing treatment from behind a screen. I said I would be willing if he furnished the patients. I would not consent to this with my own patients.

"Now," he said, "Suppose you were treating a case of globus, would you work on the neck?" I said it might be necessary but that was only a localized symptom of a generalized body dysfunction. "Well," he continued, "you wouldn't draw their attention to their neck, would you?" I said, "Why not? Their attention is already there, and the sensation of a lump in the throat can be removed only by removing the emotional problems. To divert their attention is not a cure." "That is against the

general attitude of psychiatry," he said. "You should get their mind off their neck and onto other things."

He then said, "You wrote a paper in which you said that you approved of masturbation." He was referring to my article "The Concept of Self Regulation." (So Gordon had shown that to him too!) "Now," he continued, "I don't think that one should be punished for masturbation, but you should divert their minds to acceptable channels. Certainly psychiatry cannot approve of masturbation." I said nothing.

"Now, what about this box?" he went on. I said, "I suppose you mean the orgone energy accumulator." I explained it as well as I could together with all the proof of the presence of orgone energy.

"Well," he said, "none of this makes any sense to me, it is all a mixture of quackery, chiropractic and Christian Science. I think Dr. Gordon has been very patient and tolerant with you. *He has been down here many times to tell me how worried he was about orgone therapy* and to ask what should be done about it. He has asked the American Psychiatric Association to investigate it. I am not going to do anything until then."

I walked out. After the others had been in, he came out very excited and said he had discussed it with the commissioner and they thought we should sever our connections with the state service and should cease doing orgone therapy until we had. On our way home, Dr. Gordon expressed sympathy toward us, but later we learned that he had spread the rumor at the hospital that Dr. Reich was a patient at the Utica State Hospital, that we massaged our patients' thighs to excite them sexually, masturbated them, and had them undress so that we could see "everything they had." Raphael and I went in to see Wolfe to discuss the whole event that May 22nd evening. We needed his clear thinking and counsel.

The general hospital attitude was very cold until Cotton committed suicide four weeks later. This was a shock to Dr. Gordon, who then seemed more friendly toward me. Finally, on Monday, July 5th, Dr. Gordon requested that I speak to the staff on orgone therapy, giving me about one hour's warning. I could not find out why he wanted this, but I spoke. I suspect he wanted to appear fair, not to condemn without a hearing. After I had finished, he prevented discussion and reiterated his usual attitude, saying, "I have requested the American Psychiatric Association to investigate orgone therapy. If it is good, we should use it; if it isn't, it should be stopped and those doing it kicked out of all the medical societies. I personally see nothing in it but a hodge-podge of

quackery." Later, from the FDA files, I obtained a copy of the following letter dated December 4, 1947:

Dear Dr. Gordon,

While I was attending the recent conference of regional and territorial health officers in Washington, I was approached by Dr. Robert Butz, who served under me in the army. Dr. Butz is now working in the Food and Drug Administration division of the Public Health Service and is assigned particularly to investigation and possible prosecution of physicians who are making extravagant claims for worthless medical apparatus. Dr. Butz is at present working on the case of Dr. Wilhelm Reich and he asked both Dr. McCurdy of New York and myself whether we had any contact with this man and what our attitude was. Both of us condemned everything connected with him and advised Dr. Butz to go ahead with his case as rapidly as possible. Later on I talked with Dr. Butz confidentially about the situation at Marlboro with respect to Duvall and Baker. Without going into too many details I explained that we had to dispense with the services of Duvall because of his strong adherence to Reich's ideas and practices.

My purpose in writing to you at this time is two-fold. First, this confirms all of our own ideas about Reich and gives us further justification, if any were needed, in our attitude that he is a medical quack and not a qualified psychiatrist. There is no question but what we were perfectly justified in our attitude toward Duvall.

Secondly, Dr. Butz is very anxious to know whether the accumulator box which Duvall and possibly Baker are using was sent through the mails or by express. If this was true, it would help the Public Health Service in building up a case against Dr. Reich as it is illegal to send apparatus of this type from one state to another. I don't know whether there is any way you could possibly trace this at the present time, and I suspect that Duvall probably brought the box from New York in his own car. However, you might discreetly try to see whether anyone recalls it having arrived through express or postal channels. In this connection, I must caution you not to let either Duvall or Baker or anyone else become aware of the fact that the Public Health Service is preparing a case against Dr. Reich. If the latter were warned he might very well be able to protect himself and remain immune for many years.

While Duvall is leaving us on the first of January, we still have Dr. Baker on our hands and I am wondering what the eventual disposition of his case will be. At the time we talked with him he seemed satisfied to keep his unconventional psychiatric ideas completely out of his practice with the state patients. However, it will certainly be difficult to do this. I don't know

that you can do any more than keep a close eye on his future activities. I will talk with you further about this the next time I see you.

Very truly yours,
HENRY A. COTTON, JR., M.D.
Deputy Commissioner
Dept. of Institutions and Agencies

Philip A. Jackman, an FDA investigator who was given a copy of the above letter, further stated:

In our presence Dr. Cotton telephoned Dr. Gordon at Marlboro informing that we would visit him and to afford us complete cooperation and to treat the matter confidentially. In the conversation Dr. Gordon informed Dr. Cotton that he had just learned that accumulators were found in the living quarters on the hospital grounds in the rooms of Miss Ruth Schram, social worker, Mrs. William Treverton, Director of Social Service, and Mr. William Phillips, chaplain.

The first two were my patients; the third was Dr. Wolfe's.

At this time, I was secretary-treasurer of the county medical society and was being groomed for the presidency. The medical director, Dr. Gordon, for whom I had worked for fifteen years, created so much fuss that the medical society became uneasy about me. The president backed me and refused to allow me to resign, so I finished my term and then withdrew from the meetings.

After the visit to Trenton, I moved my private practice out of the hospital. Dr. Duvall kindly offered me quarters in his house for an office. At this time, he was in private practice in Shrewsbury, N.J., having left the hospital at the end of December, 1947.

The Orgone Institute had received a great many requests for therapy from persons in Los Angeles. Reich asked me if I would be interested in moving out there. There were enough requests already for a full practice. I had been much in love with the West since I had interned in Vancouver, British Columbia. I said yes, I would be happy to go. I set about making arrangements to obtain my license. At the same time, I applied to New York for a license, which I finally got on reciprocity with my licentiate of the Medical Council of Canada. New Jersey was not reciprocating with New York because New York accepted foreign doctors with insufficient qualifications.

In June, I went to San Francisco by train to take my California State Board examinations. These were purely oral. Technically, there was reciprocity, but, since I had held my New Jersey license more than five

years, I had to appear and satisfy the examiners of my fitness for a license. Everyone had said that if they asked more than four questions you flunked. They asked me four questions, three of which I answered quite well. The fourth question was, "You are in the South Pacific, a soldier comes in complaining of headache, chills, and has a temperature of 104°. What is your diagnosis?" I said, "Malaria." He replied, "No, cerebral malaria." That was all, and I left. Later, in Los Angeles, a physician friend assured me that no out-of-state physician got his license on the first try, and I would find that I had flunked. He was quite right.

I went on to Los Angeles to meet a prospective patient, Herbert Drake, a publicity man for Orson Welles. He showed me around the city and advised me about possible places to live when and if I moved to Los Angeles. I liked him very much. Later, he and a girl friend came East for therapy with me. I liked Los Angeles, and, since 1948, I have been thinking of moving there. At least I do go out for a visit once a year. I didn't move in 1948 because Reich found work to keep me busy in New York, but I did get my California license in November, 1948.

Raphael was let go from the hospital in the summer of 1948. It came about very suddenly. He admitted a patient to the hospital and had some difficulty with the relatives. I do not know just what the problem was, but the relatives called the Commissioner of Institutions and Agencies in Trenton and complained. The commissioner called Gordon and asked him to fire Raphael immediately. Raphael was conducting a private practice in Perth Amboy, N.J., and continued there for some time. He also rented an apartment in Kew Gardens, Long Island and set up a practice in his home. Later, he bought a house in Forest Hills very near Reich and moved his practice there.

This year, Reich published *The Discovery of the Orgone, Volume II: The Cancer Biopathy*. This was a magnificent work entailing years of research in which he showed that the cancer biopathy was a problem of sexual sociology. The cancer tumor was only one symptom of the disease and appeared years after emotional resignation with shrinking of the organism had set in, the resignation originating from sexual stasis. Eventually, T-bacilli (Tod or death bacilli) and cancer cells develop from the breakdown of the living tissue, which has become oxygen-starved and fragile. The cancer tumor then develops, most frequently in those parts of the body where the individual concentrates his defense against excitation by contracting the musculature, especially in annularly muscled areas such as the throat, anus, and stomach, but also in the breasts and genitals.

The First International Conference was held at Orgonon, Rangeley,



KARI BERGGRAV

**Reich and Dr. Walter Hoppe at the First Ergonomic Conference
at Orgonon, August 1948.**

Maine from August 30 to September 2, 1948. It was a very important and impressive occasion. I had never been to Orgonon before and looked forward to it with a great deal of excitement. A. S. Neill was coming from England, Ola Raknes from Norway, Ferrari Hardoy from Argentina, and Walter Hoppe from Israel. Raphael and I volunteered to meet Hoppe at the airport in New York and take him to Rangeley. Lois Wyvell was there, also, to meet him. His plane came in, but nowhere could we find Hoppe. We waited around for about an hour and finally learned that for some reason, not given, he had been detained in custody. Lois Wyvell volunteered to stay and see what could be done, and we left in Raphael's car for Rangeley. It seemed a long way, much longer than in later years, and we stayed overnight at a hotel in Boston. This seemed ridiculous in later years when we made regular trips to Orgonon. We arrived the next morning, Sunday, August 29, and had rooms at Mountain View Inn on Mooselookmeguntic Lake. Reich had been bombarding the Immigration Service with telegrams for Hoppe's release. He even talked to Hoppe on the phone. Finally, Reich's lawyer obtained Hoppe's release by posting a \$500 bond. We never did find out why he was detained.

Orgonon was very beautiful and very impressive. After a long drive from the entrance off the main highway through wooded land, one came to an open field and buildings in the near distance. There was a cottage on the right-hand side of the road, where Reich and Mrs. Reich lived with their four-year-old son, Peter. On the left was a large, attractive, one-story building with large windows, the Student's Laboratory. Below the cottage was a fair sized lake called Dodge Pond, and behind the laboratory a slope ran up into a good sized hill, behind which was a small mountain. At the top of the hill, Reich had started building an observatory out of local stone. It was a lovely place and showed the discrimination Reich had used in selecting the site. Reich loved beautiful things, and he loved Orgonon. He asked me if I were surprised to find the Students' Lab as large and functional as it was. I replied that I was.

Sunday evening, August 29, everyone gathered in the Students' Laboratory where Reich welcomed them and outlined the four-day program of the First International Conference. There were about thirty-five present, physicians, educators, and laboratory workers. There would be laboratory demonstrations in the mornings, and lectures and discussions in the evenings, while the afternoons were left free to do as one wished. We met each other. I met and talked to William Washington, who was helping Reich with the orgone energy motor. He was small and timid, and had a cold-fish handshake, but he was pleasant to talk to.

In the mornings, Reich gave demonstrations of bions, microscopic orgone energy vesicles, and the orgone energy dark room. This was a large room with no windows, built like an accumulator to observe orgone energy. Reich had us sit in it until our eyes became accustomed to the dark and we could begin to see luminescent clouds of orgone energy that, with the excitation of the people sitting in the room, began to show pinpoints of light and shooting streaks of light. When we looked through Reich's magnifying glass, we saw that it could magnify these particles of light. If they could be magnified, they must be *real*. Films from the archives of the Orgone Institute on cancer development were shown, as well as a film of the development of the orgone energy motor.

Reich also demonstrated the reaction of the Geiger Mueller Counter to orgone energy and, finally, the orgone energy motor. Reich discovered the motor force of orgone energy in 1947 when he observed the dial of the Geiger Mueller Counter revolve. He decided to build an orgone energy motor. On Myron Sharaf's suggestion, he employed one William Washington, a black who was a student of mathematics at the University of Chicago, to help work out a way to build the motor. Reich first used vacor tubes in series attached to a small accumulator and connected to a transformer to build up an electrical charge to excite the orgone energy. He used four or five vacor tubes. All were connected to a 25 volt electric motor. A vacor tube is a vacuum tube soaked in orgone energy in an accumulator for six weeks. Reich was able to get the vacor tube to glow a beautiful blue when excited by a charge of 500 volts of electricity. His photographer, Kari Berggrav, took colored photographs of this, as well as of the orgone energy motor. Reich took away one vacor tube after another until all were taken away, and still the motor ran. The important ingredient was the so-called "Y factor" which Reich did not divulge. The motor ran on $\frac{1}{2}$ volt of electricity sent through an accumulator that was connected to the electric motor. When the motor was run on electricity alone, it took 25 volts of electricity and was noisy and wobbly. On orgone energy, it was practically noiseless and ran smoother and much faster. At times, it would change direction. In damp weather, it would not run. Reich said it was like an hysterical woman.

Reich said that orgone energy cannot be understood without understanding the emotions, and he explained functionalism as the opposite of mysticism and mechanism. He also emphasized that the functioning of free orgone energy must be understood to comprehend human functioning.

Lois Wyvell flew with Hoppe to Portland the next day, August 30th,

where Wolfe met them in a chartered hydroplane. All landed on Dodge Pond where Reich's estate touched the pond and where Reich had a dock. We all went to the dock to meet the plane. Hoppe debarked and was given a royal welcome. At this time, he spoke very little broken English, but Reich and Wolfe could talk to him in German.

In the evening, lectures were given. The first was by Dr. Guillermo Ferrari Hardoy on orgone therapy in Argentina. He and an associate, Dr. Tallaferro, had treated many cases of neurosis and physical illness, the latter with the orgone energy accumulator alone. Dr. Tallaferro had given several lectures on orgonomy to the Argentinian psychoanalytic association, which were well received. Some neuroses that he had treated only with the accumulator had improved. Reich said he had seen such cases. The accumulator builds up energy and helps the organism to expand. Neurosis is a contraction of the organism.

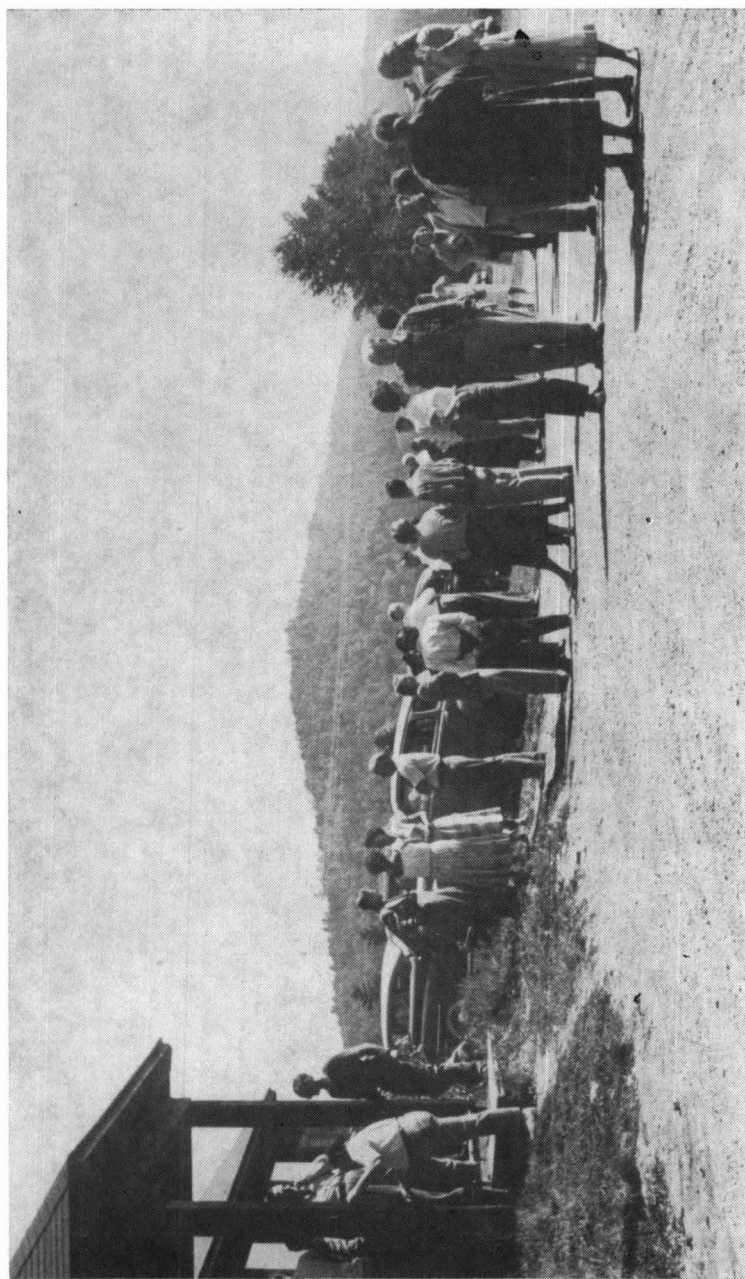
Next, Dr. Ola Raknes from Norway spoke on his experiences there. The newspaper campaign attacking Reich in Norway in 1937 still had its effect, and Raknes was threatened with loss of his license, but progress was being made. He planned to lecture at the University of Oslo in the fall. He said he used the accumulator in his practice.

On August 31, Dr. Simeon Tropp gave a talk on experimenting with psychiatric orgone therapy in the general practitioner's office. He said immediate results were good, but later many patients relapsed into their former symptoms, though some symptoms never returned. He said much needed to be learned.

Also, Dr. Willie reported on a pair of male and female dummies he had made and kept in his waiting room. Many patients would show anger at one or the other of the dummies and attack them. It seemed to help in mobilizing hate.

Hoppe was the honored speaker at the conference. He gave his lecture in German, and Wolfe interpreted. Wolfe did a superb job and made Hoppe's lecture come across very clearly. Hoppe spoke of his experiences with the accumulator in Israel. He showed a delightful humor and won everyone's heart. Reich was very fond of him and spent a great deal of time talking to him and demonstrating new techniques and findings in orgonomy. Hoppe showed a lot of courage, perseverance, and ability working all alone in Israel.

On September 1, Reich spoke on "The Consequences of Orgone in a Vacuum." He had discovered that a vacuum tube sufficiently charged with orgone energy luminesces a beautiful blue when excited by another orgone field or a small electrical charge. Reich said that man, unable to understand the primordial cosmic energy, erected two systems of thought



KARI BERGGRAV

**Socializing Outside the Students Laboratory
at the First Organomic Conference**

around the concepts of God and ether: (1) God was behind all spiritual and subjective phenomena, while (2) ether was behind all material physical processes. Reich hit upon both the God and ether problems when he discovered cosmic orgone energy. Man's armoring made him run away from understanding nature, and he split cosmic orgone into God and ether. Reich said the same fear that prevented the discovery of orgone energy blocked the discovery of the true nature of the child.

The next evening, Reich spoke on the emotional plague. He said it applies to those neuroses manifested by socially harmful actions. It is not a term of contempt and should not be used loosely. The real danger lies with certain individuals whom he called "the sergeants" of the emotional plague. These are sadistic individuals who stir up the dormant plague in other people. Education of the public about the plague is essential.

I went prepared to take moving pictures of this momentous occasion. It was shortly after World War II had ended, and color film was scarce. I could only secure one fifty-foot roll. I did have several black and white rolls of army surplus film. I was worried about my one roll of color film and anxious not to ruin it. I was not an expert photographer, so I steeled myself to ask the official photographer, Kari Berggrav, to take my fifty feet of color. On it I wanted all the important people. Miss Berggrav looked disdainfully at me for a moment, a nobody, an unknown, asking for her time, and said she was much too busy to accommodate me. (Later we became very good friends.) Crestfallen, I could only risk it myself. I took footage of Wolfe, Thorburn, Ilse Ollendorff, Reich, who raised his arm in protest and shook it in disapproval, Hoppe, Ola Raknes, Neill and Mrs. Neill, and their one-year-old daughter. I also took Mr. and Mrs. Hamilton (who thought their free school was better than Neill's). On the black and white film, I took other things such as the Students Laboratory, and the group on an outing at Myron Sharaf's parents' vacation home by Rangeley Lake. Myron's father was head of the Sharaf chain of restaurants. Imagine my surprise and pleasure when I found later that my color film turned out beautifully.

We all visited the new observatory that was being built at Orgonon and watched the stone masons work. Most of us had donated to it. Wolfe had a cabin on Mooselookmeguntic, and Simeon had bought Reich's old cabin near Wolfe's.

The conference ended at last, and Raphael and I headed for home with nostalgic memories that I have to this day. Raphael returned to his apartment in Kew Gardens, and I went back to the hospital. There we would resume our work and wait for Reich's return in October, when

activities at the Orgone Institute would start again. My Lakewood group invited Neill to speak at the Howell Nursery School before he went back to England, and there was a full house. Afterwards, some of us took him out to dinner.

I was preparing to leave the hospital and engage only in private practice. I continued working at the hospital but moved my family into a rented house in Red Bank, conducting a private practice after hours and on weekends at Dr. Duvall's office in Shrewsbury. I finally handed in my resignation on October 18, 1948, to be effective on November 15. I chose this date because on the sixteenth I had to leave for Los Angeles to take the California boards. I received the following letter from Dr. Gordon, dated October 21, 1948:

Dear Elsworth,

I have the sad duty of acknowledging your resignation dated October 18 to be effective November 15, 1948. I feel very badly about the termination of our official relationship at the Marlboro State Hospital and I regret more than you can imagine that events have developed to the point where you feel it necessary to resign.

Although I cannot agree with you in your endorsement of the new psychiatric discipline which you have undertaken, I have complete respect for your integrity, your sincerity and your good will. It is most unfortunate that in so many affairs of this kind personal feelings become aroused and I want you to know that although I do not agree with you, I have never had any thought that you have acted in bad faith or in dishonor in any sense. I trust that in the future all will go well with you and your family and I wish you all success.

Sincerely yours,

J. BERKLEY GORDON, M.D., Medical Director

On November 10, 1948, Richard Singer reported that Dr. Joseph S. A. Miller, the medical director of the Hillside Psychiatric Hospital on Long Island where Dr. Singer worked, had started a rumor that Reich and his followers masturbated their patients and had sexual relations with them. We were all for suing for libel. Dr. Reich consulted his attorney, Arthur Garfield Hays, who advised him to ask the doctor for an apology but not get involved in a libel suit. Reich acquiesced, but it was our first observation of the spinelessness of liberals. This sort of libel has continued to this day, whereas one successful libel suit would have ended it once and for all, just as one good victory by the U.S.A. against the Communists might have ended their harrassment of the rest

of the world. We in this country never even tried to get that victory, and the world is in chaos because of it. Not only did we not aim for victory, but we arranged that the Communists would never lose. This encouraged their continuous and merciless aggression. Things were not so clear in 1948, but there was a feeling of great frustration with the liberal attitude.

Similar vicious rumors spread by psychiatrists were reported by other physicians, Handelman, Sobey, Levine, and Gold. One of Sobey's patients formerly had consulted Dr. Edwin Cameron, president of the American Psychiatric Association, who told him they were investigating Reich and would expose him as a quack. This was at the time Dr. Cameron was lamenting that psychiatry had reached a dead end and pleading for new ideas however fantastic they might be. Reich said that no one ever brought him good news but they rushed to him eagerly with the bad news. About all we had at this time was bad news. Orgonomy was being noticed by the psychiatric profession.

November 15 rolled around. I worked in the morning and part of the afternoon, and then, since I had seventy-odd sick days coming to me which I would not use, I felt I could leave an hour or so early. I cleaned out my desk, said goodbye to my secretary and Dr. Gordon's secretary, who had always been friendly, and walked out to my car and drove away never to return. Dr. Gordon had been away all day; none of the staff were around. Everyone seemed to have vanished. I thought of the burial of Sir John Moore, "Not a drum was heard, not a funeral note." In days past, when a staff member left, I always arranged a farewell party and a rather elaborate gift. Now, there was no thought of a party. I was leaving in disgrace. My seventeen years at the hospital were simply in the past and forgotten. Later, the nurses sent me a farewell gift with words of their kind wishes and support, and many of my patients on the wards corresponded for years. One still corresponds after twenty-eight years. It was good to know that someone missed me.

The next day, I left for Los Angeles and another try at the State Boards. This was again to be purely oral and technically was reciprocity. I remembered that if the examiners asked more than four questions you had failed. I flew out. As an interesting aside, it took twelve hours' flying time in addition to one hour's stopover in Chicago. The Los Angeles Airport consisted of one small building and a long, open counter, roofed over, for baggage. One rode through a long stretch of countryside to get to the city. It is a little different today.

On November 17, I appeared before the medical examiners at City Hall. Since my name started with B, I was one of the first to go in.

They asked me questions ranging from anatomy of the neck to treatment of gonorrhoea, twenty six questions in all. When they told me I could go, I went out and sent Marguerite a telegram, "Failed legitimately." Then I got a plane home. A few weeks later, I received a letter from the board. I dreaded opening the envelope, but the letter said that I had satisfied the board of medical examiners and would receive my license. About the same time, I was sent my New York license.

(To be continued.)

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

Wilhelm Reich

The Electroscope IV: Atmospheric Pulsation

By COURTNEY F. BAKER, M.D., O.S.J.*

This report is a continuation of the atmospheric observations and measurements described in a previous issue of the *Journal of Orgonomy* (Vol. 10 No. 1) and comprises data from August 1, 1975 through January 31, 1977 (18 months). Readings were taken every 60-90 minutes for the first year, and every 2-2½ hours thereafter. The setup is identical to that discussed previously. The parameters to be discussed in the present paper include the following:

- Electroscope : initial and final deflection: —980 volts
- To-T : 3-fold orac and control buried in ground
- Barometer : aneroid type
- R. Humidity : mechanical instrument
- Weather : clouds, precipitation, front movement, etc.

The findings to be described include atmospheric stasis following radioactive fallout; lunar and yearly cycles; analysis and comparison of clear, cloudy (cumulus), and rainy weather states; negative To-T; and electroscopic correlation with cloudbusting.

Radioactive Fallout

The Chinese exploded an above-ground atomic device (estimated at 20-200 kilotons) on September 26, 1976. Several days later, the fallout arrived over the continental United States and was partially deposited on the East Coast. A rise in radioactivity was noted in two regions: South Carolina, and parts of Eastern Pennsylvania, New Jersey, and New York State. The increase was first noted on October 3 and was high enough to cause concern about radioactivity in cow's milk (monitored at one point as "44 times the normal amount" (1)). After a few days, levels of radioactivity subsided to more normal levels. However,

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abnormalities in the weather and To-T were noted from the onset and continued for several weeks.

The first effect noted was in To-T. Previous data had shown a consistent relationship between To-T and the electroscope readings, with To-T parallel to the electroscope but with a 1-2 day phase lag. However, on September 26, To-T became erratic, with peaks and valleys 180 degrees out of phase with the electroscope, and remained that way for several weeks. This immediate reaction, long before the actual fallout, is due to the irritation of the orgone energy envelope, not to radioactive particles. The electroscope continued to follow the weather patterns in the usual manner.

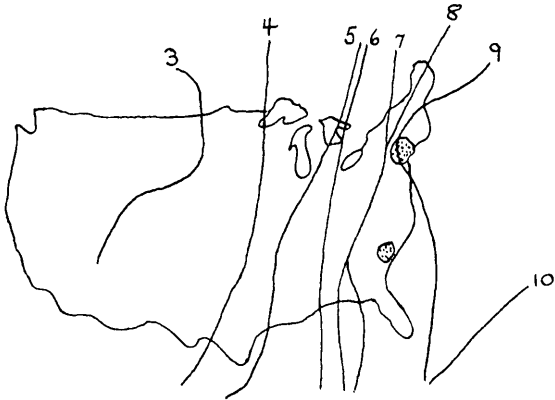
Also, the polarity of To-T became exclusively negative at this time, remaining that way for four months; a full day of positive readings was not obtained until February 1, 1977. However, it is not clear whether this reaction was due to the nuclear radiation or to the extremely unusual weather during the winter months.

The weather immediately after the test consisted of two days of good skies (cumulus), followed by four days of rain and almost continuous overcast as the fallout came over and was washed into the ground. The impression at this time was of continuous stasis, subjective irritation or lethargy, and high DOR index readings. Finally, on October 9, a cold front came through, with extremely DOR-ridden clouds, rain, and high winds, followed by clearing the next day. Tornadoes were also reported in two areas — South Carolina and Maryland — indicating a vigorous reaction of the atmosphere to clean itself out.

The progress of the cold front is instructive of the degree of stasis, and is shown in weather Maps I, II, and III. Normally, a cold front moves at 20-35 MPH. In Map I, the speed of the front has been calculated (using the center point along the 40° parallel). A noticeable slowing occurs as the front moves east toward the two pockets of fallout until it becomes stationary on October 7-8, reflecting the obstacle to movement presented by the DOR-reaction on the East Coast. In Map II, a second front is shown in the west; its movement, also, is slowed during this period, illustrating that movement is slowed across most of the continent. Finally, in Map III, the movement of this second front is charted and calculated, showing normal movement and indicating a breakup of the stasis in the east.

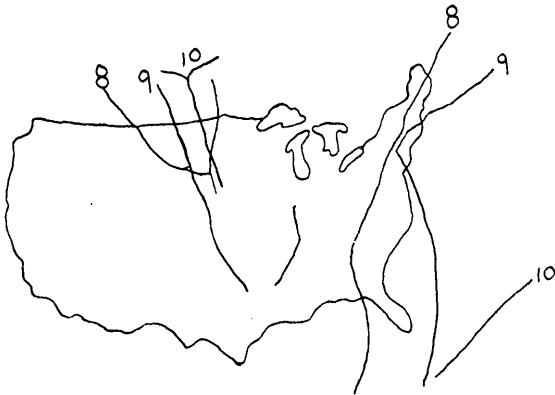
From an energetic understanding, therefore, we see that the effect of the radioactivity on the atmosphere is much more rapid at onset, longer in duration, and more severe in magnitude than a simple mechanistic viewpoint would lead us to believe. The entire atmosphere is irritated,

Cold Front Movement: 10/3/76 to 10/14/76

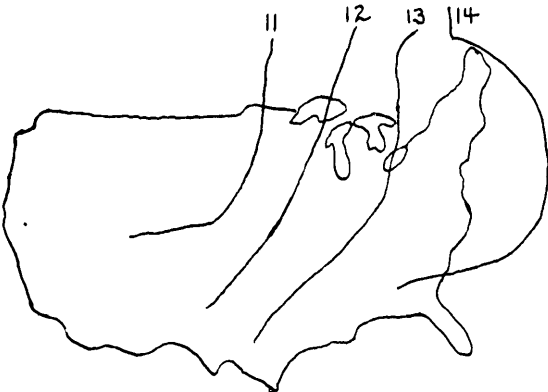


I. East Coast Fallout

<i>Interval</i>	<i>Speed</i>
3-4	26.5
4-5	20.7
5-6	11.1
6-7	13.3
7-8	0.0
8-9	4.4
Ave.	12.9



II. Continental Stasis



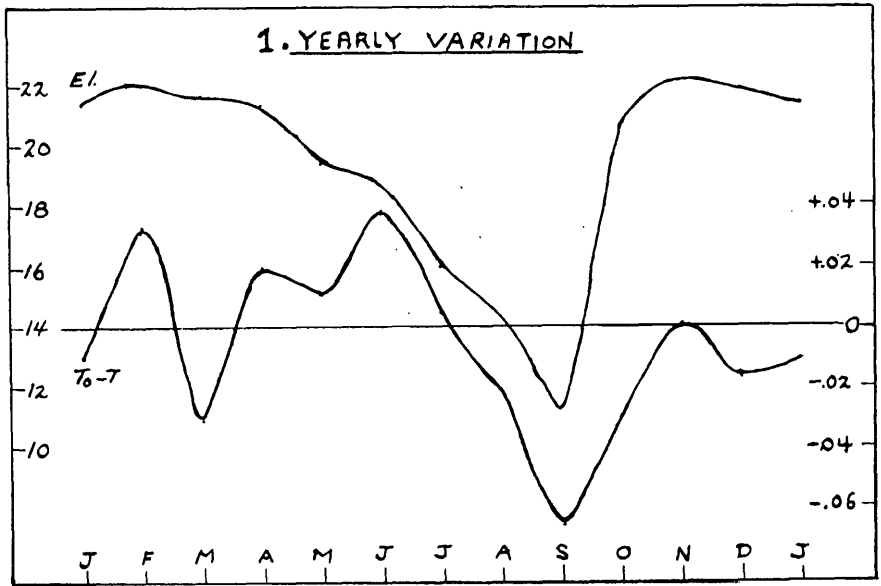
III. Normal Movement

<i>Interval</i>	<i>Speed</i>
11-12	15.5
12-13	26.6
13-14	33.2
Ave.	25.1

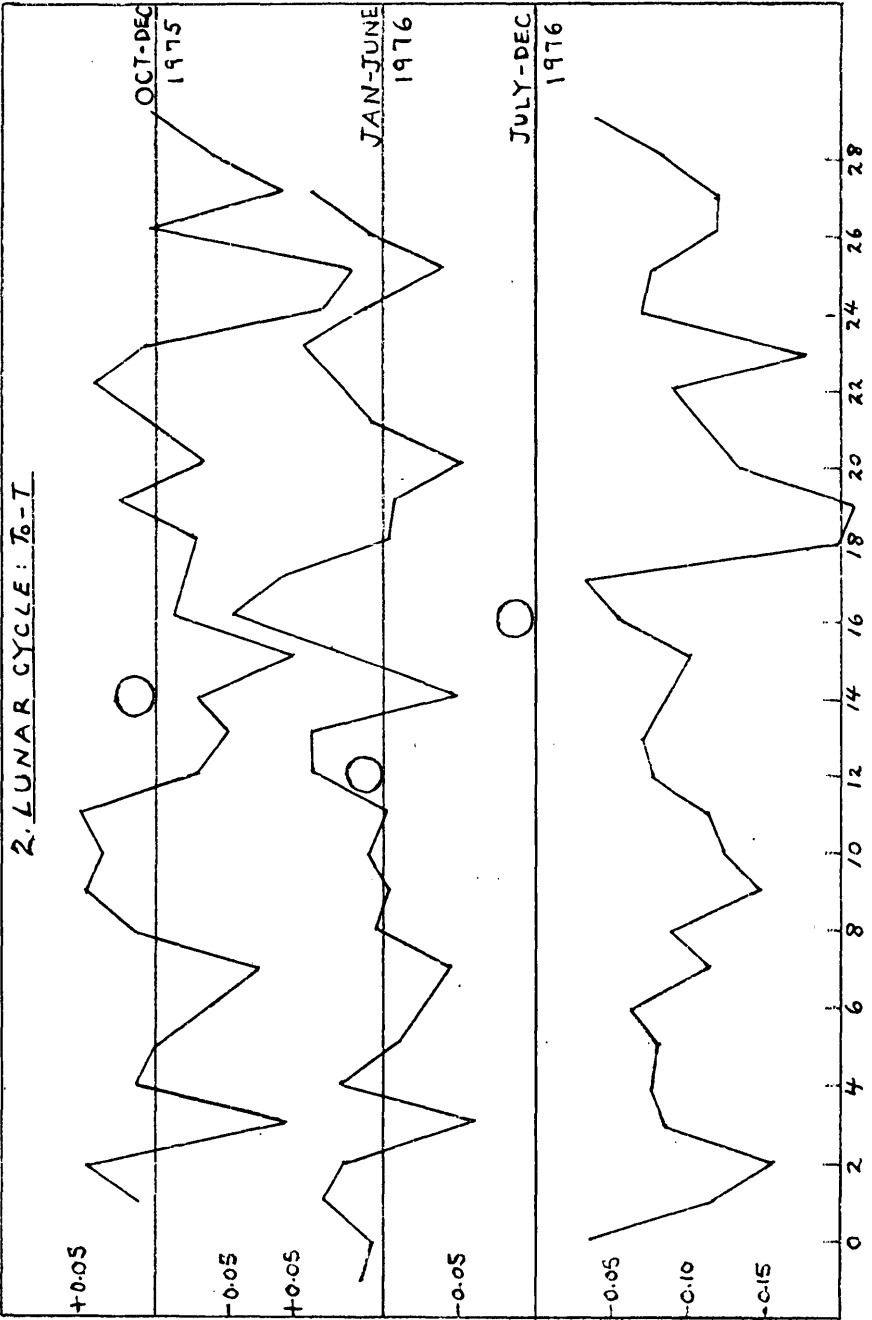
and orgone energy devices in it are affected, to say nothing of the impact on living organisms.

Yearly Curves

The monthly averages for both the electroscope (final) and To-T were graphed, producing a curve of the yearly fluctuation, as shown in Graph 1. There is an impressive drop in the summer to a low point in September, followed by a rapid rise. To-T follows the general contours of the electroscope curve, with a notable exception occurring in March. The two equinoxes occur in these two months, but it is not yet clear if this association has any physical significance. In any case, the curve clearly confirms the general impression of better "electrostatic" charging in the fall and winter.



The data in Graph 1 extend from August 1975 to August 1976; the data since then have been somewhat atypical. Since October 1976, the electroscope has shown a consistent tendency for frequent "inverted" readings (charging up) with a lot of "static electricity" present. To-T remained entirely negative in polarity until February of this year. We may note that, in the entire 14-month period prior to October 1976, there were no months of uniformly negative readings (although several months had negative averages). These readings can probably be associated with the extremely unusual fall and winter weather, with its



record-breaking low temperatures and snowfall. The possibility of this association is strengthened by the shift to positive values of To-T that occurred just prior to a distinct warming trend in the weather in early February.

Lunar Curves

The daily averages for To-T were averaged relative to the 29.5-day lunar (synodic) cycle for three, six, and six cycles; the results are shown in Graph 2. A number of extremely interesting features appeared in these curves. First, the upper two curves show a remarkable correspondence between the various peaks and valleys, demonstrating that these variations are not statistical fluctuations but a regular feature of the lunar cycle. One sees that the lower curve actually fits this pattern, as well, once one realizes that it has been horizontally distorted. To visualize this, imagine that this curve is a bent piece of stiff wire, and then "compress" the first half of the curve and "stretch" the second half — the correspondence to the upper curves will increase.

The second major feature is a phase shift, shown by the displacement of the time of the full moon (two days back for the second curve, and then four days forward for the third). This means that the curves retain their shape but vary their relationship to the time of the full moon; further, the distortion in curve three can be explained by a non-linear shifting of the phase (*e.g.*, various parts of the curve shift at different rates). The remarkable thing is that this shifting is *not seasonal*, since the third curve should have returned to the same position as the first. This may represent a cosmic influence beyond the earth-moon system, possibly another planetary influence.

The third and most interesting feature is the physical significance of this monthly pattern. These curves are peculiar in terms of their rapid fluctuations in amplitude; intuitively, one might have expected a smoother, sine-like curve. Yet this is clearly the true pattern of the function as substantiated by three similar (though not exact) curves generated by averaging the electroscop readings in the same fashion (the first of these curves was shown in the previous article). The electroscop curves also show phase shifting in the same direction although of lesser magnitude.

One possible approach to an understanding of these phenomena will be presented here by first making reference to a similar function discovered by John H. Nelson, formally of the RCA laboratories. Nelson found that he could accurately predict disturbances in radio propagation (resulting from terrestrial electromagnetic disturbances) by fol-

lowing the positions of the planets in their orbits. Specifically, he could predict disturbances when "at any instant three or more planets are so situated that the angular relationship between the lines connecting them and the sun is 15 degrees or some multiple of 15 degrees . . . provided one of the angles is 60 degrees, 90 degrees, 120 degrees, or 180 degrees" (2).

In other words, the interactions of the planets did not occur smoothly, but peaked at certain predictable angular relationships. A graph of this function might appear similar to the peaks and valleys of the lunar curves; in the latter case, the angle would be calculated between the lines connecting the moon and sun to the earth. This is further evidence for a concept presented previously (3): namely, that orgonotically charged bodies align themselves, or have special interactions, at certain critical angular relationships.

The lunar data are too crude to make a definite statement about the value of the critical angles in the earth-moon system, except for the following observation. Inspection of the three To-T lunar curves, and the three electroscopic lunar curves reveals between 12-15 fluctuations (depending on one's interpretation of relative peaks and valleys) for each cycle. This would represent an angular value of between 24-30° per fluctuation, since a full cycle is 360°. Such a system might also be expected to show not only seasonal variation but also the effects of nearby planets, which has been mentioned previously.

Analysis of Weather States

Three types of common weather states were analyzed in detail from electroscopic and barometric standpoints: clear (no formed clouds), cumulus clouds, and rain. In the discussion that follows, these states will be viewed according to two major but distinct energetic processes. The first is the function of "charging up" and the ability to "hold a charge" represented by the initial and final electroscopic readings, respectively. The second is that of "expansion" and "contraction" in the atmosphere, reflected by the barometric pressure. Low pressure is associated with contraction and bad weather (rain); high pressure is associated with expansion and clearing. It will become clear that the data support this theoretical approach closely.

Each of the various states were further broken down into substates to determine variations within a type, as shown below in Table 1; clear-cut examples of each were chosen from the first year's data (which give slightly different average values than previously reported, since the latter contained data from only a few months). The parameters

shown include electroscope, barometer, and relative humidity; the number of readings in each average is shown in the extreme right hand column.

Table 1: *Weather States*

<i>Substates</i>	<i>Initial/Final</i>		<i>Bar. (mb)</i>	<i>%RH</i>	<i>No.</i>
fair weather cumulus	22.4	22.9	1013.1	48	82
fuzzy cumulus	23.8	21.7	1014.2	49	16
congested cumulus	23.1	20.2	1010.9	51	18
clear	22.5	21.8	1015.9	46	114
milky sky	21.8	20.4	1015.7	49	47
heavy rain	20.0	11.8	1009.2	63	12
light rain	18.7	14.5	1009.3	63	62
prolonged rain	19.4	11.9	1007.6	70	17

The substate of fair weather cumulus was unique in showing an inverted average (*e.g.*, final > initial), representing the best ability to charge up and then hold the charge. These are the most sharply defined clouds, showing a lot of structure. However, the barometer shows that cumulus clouds of all types occur in an atmosphere which is slightly contracted relative to the more expansive clear sky and milky sky (that is, without formed clouds). This, again, demonstrates that the flow from low to high takes place in a generally expanded atmosphere that is then slightly contracted, breaking up the uniformity of the energy distribution. We may note that the larger congested cumulus clouds show lower final readings, lower barometric pressure, and rising humidity, all of which indicate increasing contraction and movement toward rain.

Rainy states showed significantly lower barometric readings (contraction) with low final readings (cannot hold a charge) and steep initial/final gradients (represents discharge). Further, the steepest gradient of 20.0/11.8 occurred with heavy rain (a difference of $20.0 - 11.8 = 8.2$), confirming again that the observed weather process correlates well with the energetic state. The high relative humidity readings show the leveling of energy differences with the discharge parallels and a return of water (concentrated in clouds) back into the general atmosphere.

The data support the general conclusion that the formation of weather, and in particular the movement of water in the atmosphere, derives at the deepest level from the energetic state of the orgone, and is not simply a mechanical result of temperature, wind, etc. The energetic definition of the above states is as follows:

Table 2: Weather States

<i>State</i>	<i>Expansion and charging</i>	<i>Movement</i>
clear	expansive, holds a charge	diffuse energy, stasis
cumulus	less expansive, holds charge	energy concentrating
rain	contracted, cannot hold charge	leveling of energy concentration

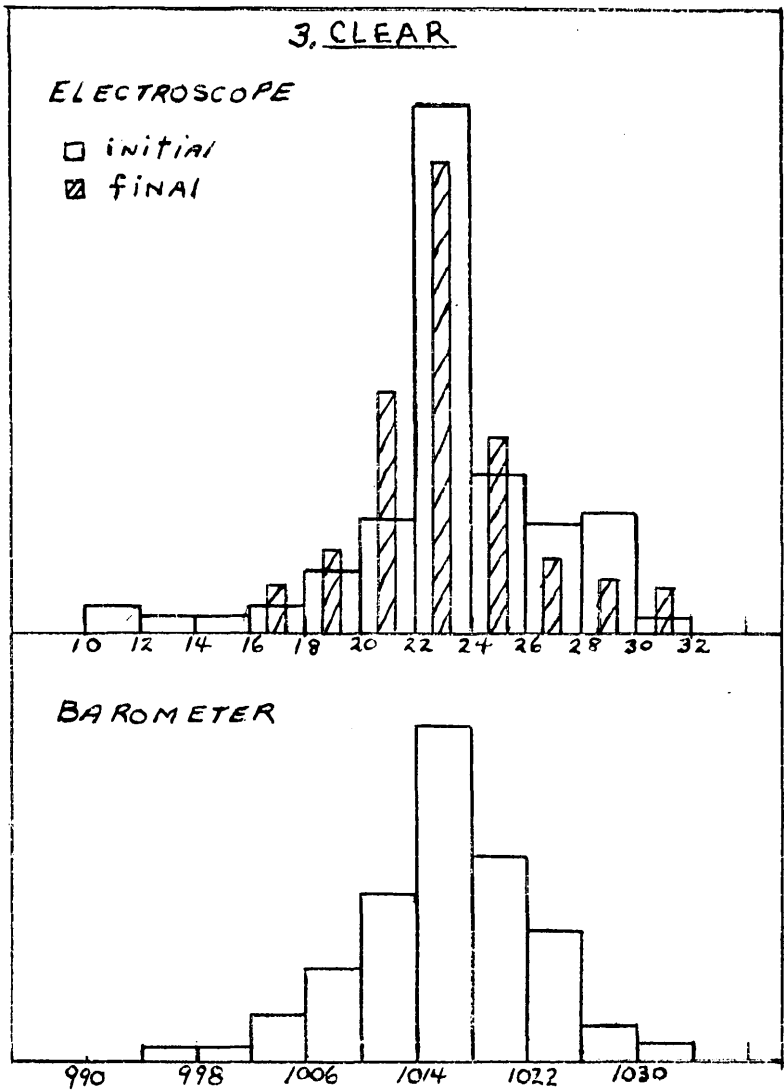
These three major states were further evaluated by making a frequency distribution chart of the readings for the electroscope and barometer, shown in Graphs 3, 4, and 5. The graphs for clear and cumulus show similar, strongly peaked electroscope patterns, while the barometer readings are skewed toward higher readings for clear states and skewed toward the low side for cumulus clouds. Thus, the formation of cumulus depends on a slight shift toward contraction, allowing discrete areas of high potential to form. This illustrates the nonmechanical nature of the orgone, whose functioning may change greatly with small shifts in its energy state.

Graph 5 shows the same parameters for rain states. The electroscope distribution is more spread out; in addition, there is the unexpected finding (not seen in the simple averages) of two peaks, suggesting two different kinds of rain states. The barometer, as expected, is strongly weighted toward low values.

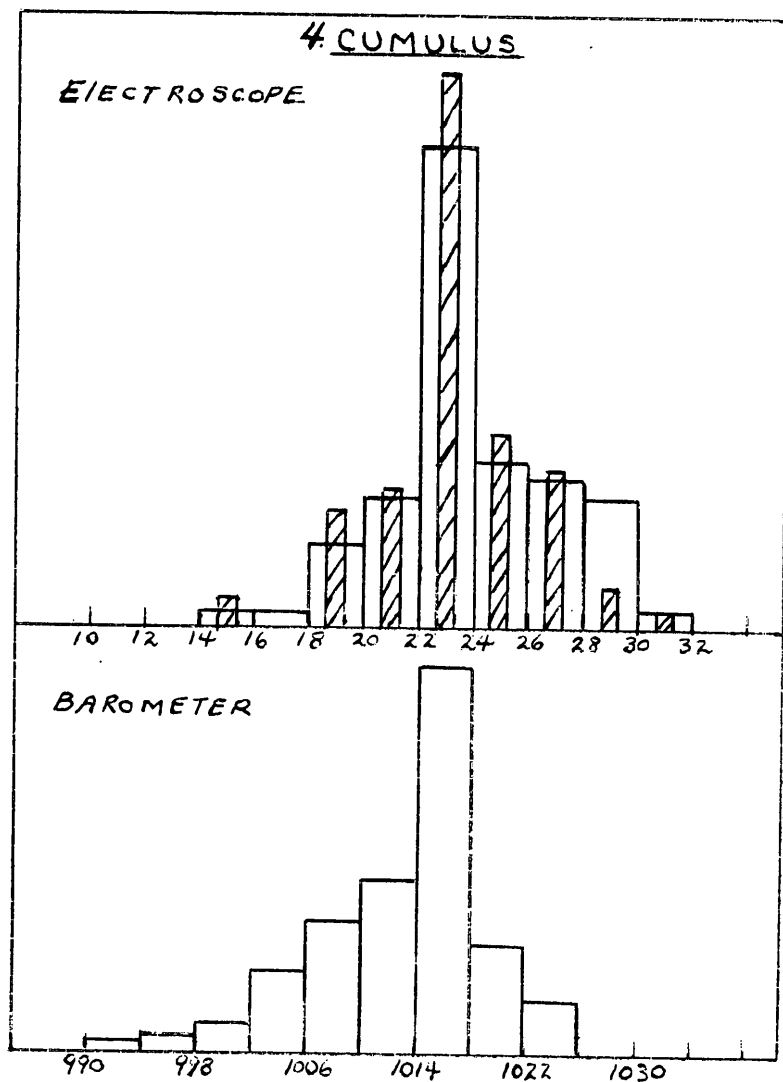
Graph 6 shows a frequency distribution for the electroscope (final reading) for all readings (regardless of weather) for the winter of 1975-6 and the summer of 1976. A very striking seasonal variation is evident, readings being strongly peaked in winter (strong charging tendency) but spread out in the summer, with a second peak at very low values. Two other such distributions were made (not shown) for fall and spring: both were quite similar to the winter distribution.

Negative To-T

The polarity of To-T, as mentioned, was continuously negative for several months beginning in October 1976. Negative temperature differences have been seen frequently since the start of the study and pose an interesting theoretical problem. First, of course, a consistently negative To-T (in a balanced accumulator and control, with the exclusion of sources of heat, etc.) violates the second law of thermodynamics just as clearly as do positive temperature differences. This follows from the second law's prediction that heat levels out, that there thus should be no consistent temperature difference between the accumulator and its control.

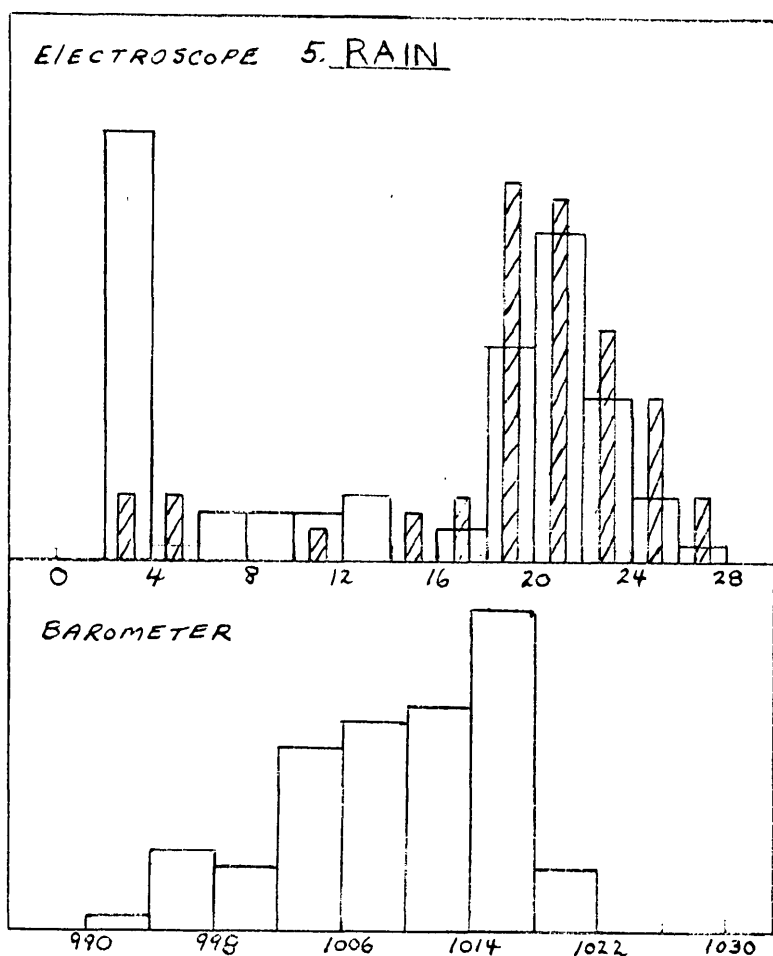


Second, it is apparent that a negative difference does not mean less energy is present in the accumulator itself than in the control, but only that the energy is in a different state. From a physical standpoint, it takes energy expenditure to maintain the accumulator at a cooler temperature (for the same reason an air conditioner consumes energy). Further, inspection of the third curve in Graph 2 shows that the orac continues to respond to the lunar cycle despite the fact that the polarity is entirely negative during this period. Again, this is direct evidence of



an energetic function in the orac which is in contact with the orgone energy envelope.

A consideration of the actual process in a negative orac leads to an interesting conclusion. Evidently, the orgone is doing something to either exclude or remove the heat which would otherwise flow down the temperature gradient into the cooler orac, which is at a lower temperature than the environment. This is equivalent to saying that the orgone removes heat; *i.e.*, it raises the possibility that the heat is actu-



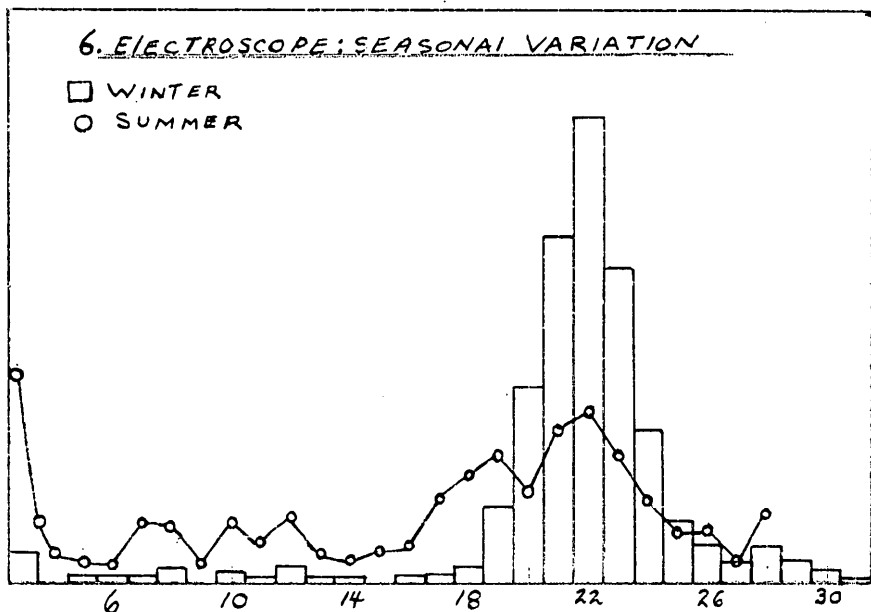
ally changed back into orgone. The issue appears to be a variable interaction of the orgone with matter; with a positive To-T, the movement of the orgone is partially given up to the air (increasing its kinetic energy and hence temperature), and, in negative To-T, perhaps the reverse may be occurring (e.g., kinetic energy may be extracted from the air molecules).

Cloudbusting Correlation

Analysis of the data also revealed an important correlation between the atmospheric orgone tension (measured by the electroscopes) and the effectiveness of cloudbusting operations. Over the summer of 1976, a total of 13 zenith draws were made with a modest cloudbuster (two

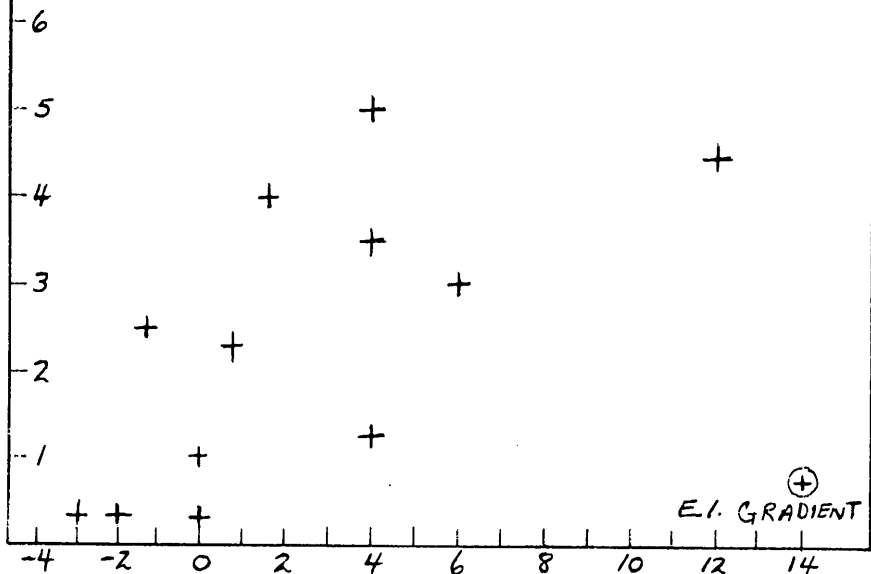
6. ELECTROSCOPE; SEASONAL VARIATION

□ WINTER
○ SUMMER



HOURS OF RAIN

7. ELECTROSCOPE VS. RAIN



tubes only) for DOR removal only. Later, the data were examined in terms of the amount of rainfall occurring within the 48-hour period following drawing operations; this amount was quite variable. The amount of rainfall was estimated by duration and magnitude (since the inches of rain were not recorded) as follows: the amount = the total hours of light rain + twice the total hours of heavy rain. Inspection of the data revealed a strong relationship between the electroscope gradient at the start of the draw, and the amount of rainfall. This correlation is shown in Graph 7.

The horizontal scale represents the atmospheric gradient immediately at the start of the draw, *e.g.*, the gradient = initial reading - final reading. A large gradient means the atmosphere is energetically (even if rain is not yet falling) in a discharge state. The graph shows that the amount of rainfall that eventually fell was roughly proportional to this gradient. In other words, the cloudbuster drawing function served to accentuate or speed up the pre-existing discharge tendency of the atmospheric orgone. One does not "create" rain, but only attempts to trigger or increase a natural function already present. However, if the gradient is small or even reversed (inverted readings), it may be impossible to trigger rain, or to do so only with a prolonged draw, since one is working against the atmospheric tendency.

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2. Dewey, E. R.: *Cycles*. New York: Hawthorn Books, 1971.
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The Masochistic Schizophrenic

By CHARLES KONIA, M.D.*

In schizophrenia, the primary block occurs in the ocular segment. Baker (1) differentiates some of the schizophrenic types which comprise the major character types affected by this specific ocular block. For example, within the anal group, he describes the catatonic schizophrenic which is a compulsive with a repressed ocular block. In a previous article (2), I described the passive feminine schizophrenic which is a passive feminine (anal unsatisfied) character with a repressed ocular block. Here, I postulate a third category of anal schizophrenia, the masochistic schizophrenic.

These patients exhibit severe masochistic symptomology which, next to the severity of the eye block, is crucial in shaping the clinical picture. In contrast to the masochistic character, however, where the presence of certain cardinal traits (the total masochistic syndrome) gives this character type its peculiar stamp, the masochistic schizophrenic does not present all of these symptoms in their entirety. In these cases, *at least one major criterion* of the masochistic syndrome is found to be absent, as will be illustrated below.

On the other hand, masochistic symptomatology can be present in any character type including other forms of schizophrenia. Careful observation of these other forms reveals that the masochistic symptoms are not predominant. For example, a catatonic schizophrenic may show such symptoms, but compulsive traits such as affect block, ambivalence, etc. will be primary.

Characteristics and Symptoms

Included in this category are those cases which have prominent masochistic symptoms with little or no manifestation of the other major sub-types of schizophrenia. These are schizophrenics whose characteris-

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tic way of handling anxiety is through masochistic mechanisms, although, in all cases, the primary block is in the ocular segment, thus symptoms relating to this segment are uppermost. What is specific in these cases is that any kind of expansion, such as expressing sadistic thoughts or impulses through the eyes, triggers the masochistic reaction in varying degrees.

The major differential diagnostic problem occurs with certain catatonic schizophrenics where, because of the anal block, masochistic symptoms are quite common. These cases may be diagnostically difficult, but the presence of affect blocking or rigid armoring will lead to a correct diagnosis. The masochistic schizophrenic displays no rigidity (except in the eyes) and can easily become bogged down and stuck in a masochist fashion. Catatonia is a disease of motor symptoms, whereas masochism involves a disturbance in the pleasure function *per se*. Doubt of others is a major defense of the catatonic, whereas the masochist manifests primarily self-doubt. Pragmatically speaking, any overt signs of catatonic behavior makes a diagnosis of catatonic schizophrenia mandatory. In the masochistic schizophrenic, catatonic mechanisms are not manifested. When severely anxious, these patients tend to be weak rather than rigid. They are distinguished from paranoid schizophrenics by the fact that they do not display well developed phallic traits.

Another diagnostic problem is differentiating the masochistic schizophrenic from the masochistic neurotic character. A plethora of masochistic symptoms can mask a severe eye block in some masochistic schizophrenics. Because of their extreme anxiety, these patients typically use masochistic mechanisms to such a degree that the underlying schizophrenia may be obscured. Frequently, however, determining whether these patients are actually psychotic underneath their masochistic facade is difficult. One often feels a delusional quality to their chronic complaining. Unlike the masochistic character, these patients are basically withdrawn and introverted. However, similar to the true masochist, they can relate in a masked, exhibitionistic manner. Aside from the presence of a severe eye block, these patients can be distinguished from neurotic masochists by precisely determining that one or more elements of the masochistic syndrome are absent. For example, since schizophrenics are introverted and withdrawn, a masochistic symptom that is frequently absent is the excessive demand for warmth and love. Similarly, since schizophrenics are typically shy, a lack of provocativeness may point to the correct diagnosis.* Furthermore, a catatonic or paranoid schizo-

*Not all schizophrenics lack provocativeness and may display this quality to the point of emotional plague reactions.

phrenic with elements of masochism in his structure may exhibit primarily masochistic symptoms when he becomes psychotic. This can constitute a diagnostic pitfall for the therapist.

Confusion, a schizophrenic hallmark, is always present. But it may also be used by these patients as a masochistic device. For example, they may complain in a self-belittling fashion that they do not know what is happening, etc.

Biophysically, the only distinctive feature is the severe blocking of the ocular segment. As with other schizophrenics, the cervical segment is also armored, but the lower segments, except for a spastic pelvic floor, may not be heavily armored. When the lower segments are unarmored, these patients feel severe, constant anxiety. The major difference between the neurotic masochist and the schizophrenic masochist lies in the predominance of ocular armor in the latter.

A combination of light armoring and a poor ability to tolerate any energy build up results in restlessness or jerky movements of the body as soon as bodily excitation starts increasing. This reaction is not limited to the masochistic schizophrenic.

Therapy

The major problem with the masochistic schizophrenic, as with the neurotic masochist, is to stop the flight into masochistic reactions by painstakingly unmasking them. This takes a great deal of consistent character work and enables the patient to face the underlying terror. The therapist then goes about mobilizing this terror by having the patient scream. This procedure typically leads to expressions of sadism in the masochistic schizophrenic. They consistently run from these feelings back into masochistic reactions whenever a deeper layer is reached. The therapist must be on the alert for, and persistently expose these reactions so that the underlying sadism may be expressed. The deepest layer of masochistic reactions is triggered when castration fears are reached.

As in the case of the neurotic masochistic character, the masochistic schizophrenic cannot tolerate any expansion of his biosystem. In the latter, mobilizing fear and sadism from the ocular segment gradually clears the head armoring, shifts the armoring to the lower segments, and slowly enables these patients to tolerate feelings of expansiveness. Later in therapy, pleasurable sensations can trigger masochistic reactions because of pleasure anxiety.

Establishment of the correct diagnosis from the very onset of therapy

is of particular importance in these cases. Otherwise, one may begin working on deeper layers of the armor, inadequately dealing with the masochism, before the ocular block (fear, sadism) is sufficiently eliminated. This can increase the underlying panic and tension, intensifying the masochistic symptoms, and may lead to a very dangerous situation. More often, one sees schizophrenic patients not of the masochistic variety who become bogged down in masochistic reactions. This occurs when the masochistic symptoms and the ocular block are not correctly evaluated and dealt with in the first place. In cases of catatonic schizophrenia and masochism, catatonic defenses must be clearly distinguished and dealt with separately from the masochistic ones.

Genesis

As with all cases of schizophrenia, a combination of factors seems to be responsible for the formation of these character types. Primary are those factors determining the ocular block that occurs during the neonatal period. The mother is experienced as being particularly sadistic and brutal. This further terrifies the already traumatized child and contributes to the formation of masochistic mechanisms against sadistic impulses during the anal and phallic stages. The major identification (I have seen only male cases with this diagnosis) seems to be with the sadistic mother and on an anal level. This combination probably forms the typical reaction basis whereby these schizophrenic individuals resort to masochistic mechanisms whenever their anxiety levels reach critical levels in later life. These mechanisms serve to bind tremendous quantities of infantile terror, as well as to provide some relief of inner tension, enabling the individual to ward off the breakthrough of an overt psychotic reaction.

Case Presentation

The patient was a 24-year-old, married, moderately successful businessman. He came to therapy because he had a vague feeling that something was the matter with his life, but was unable to pinpoint anything specific. He had seen another orgone therapist for one year, several years earlier. He described himself as having been a bum and a beatnik prior to that time. He narrowly graduated from college because his grades were barely passing. In school, he was extremely provocative, challenging his teachers with controversial subjects, which always put him in a bad light.

It was difficult to be certain of the accuracy of many of his statements

regarding his past and present functioning, since there was a strong confessional quality to his remarks. For example, he stated that he felt remorse because he hit his child, and, as he said this, he cried. It soon became clear that he had a tendency to belittle himself in front of the therapist.

Biophysical examination revealed a well-built, muscular individual. His eyes were sunken and had dark rings around them. They were rigid and glazed, and he frequently stared. Little armoring was present below the neck except for his legs which were hypertonic and overdeveloped in proportion to the rest of his body.

In the first session, I asked him to move his face. This frightened him, but soon produced a feeling of rage at his father-in-law, who had allegedly told him to beat his child. This was followed by bringing his hands up to his face in a self-protective gesture. He looked very frightened and recalled the beatings that he had suffered from his mother. At the end of this session, he stated that his head felt dead but that his body felt very much alive.

During the fourth session, we discussed his "crazy" behavior, one aspect of which was his sado-masochistic relationship with his wife. He would subtly set up situations with her which resulted in his being hurt in some way. The self-destructiveness of this behavior was pointed out, and I related this to the same tendency to belittle himself in front of me.

By the eleventh session, he had somewhat better contact with the expression in his eyes and gradually began feeling fear in them when he screamed. This led to an expression of defiance, as he shouted and shook his fist in the air, which momentarily produced an increased feeling of excitation in his body. This led into his typical self-critical and self-belittling chatter. Eye mobilization brought him into touch with the fear behind this. Afraid of being clobbered, he cringed by drawing up his arms and legs.

Gradually, his sadism toward his wife began to surface. I told him firmly to leave his wife alone. He reacted by becoming distrustful of me, thought of quitting, and compared me unfavorably with his previous therapist: Why do I always work on his eyes? Why don't I produce break-throughs? Therapy is not going fast enough. Etc. Gradually, he got in touch with his anger toward me for telling him to leave his wife alone, as well as his rebellious attitude toward authority in general. He fantasied himself as a hippie who would live in the Maine woods and raise beautiful children. Expressing these thoughts momentarily brought him into touch with his rage towards his mother for beating him unjustifiably. I kept after the angry expression in his eyes, and he looked

defiant for brief moments, but this revived the fear of his mother's beatings, since any anger had incited his mother to beat him mercilessly. Ocular mobilization alternated with more focused work on his character. I attacked the different ways in which he avoided anxiety by manufacturing problems so that he would have something to worry about. I also went after his contempt, as well as his rationalizations. All were characterological components of his severe ocular armoring.

With intensive work on his masochistic character, he admitted that he saw orgonomy and especially his previous therapy as "crazy"; that is, he believed it gave him license to socially act out his irrational, self-destructive impulses. I told him that he hid behind his craziness, that he never was a serious patient, did not know what it was to be one, and that he saw therapy merely as a dumping ground for his perverse impulses. He responded that he had thoughts of quitting, that therapy was too expensive, and that he would have to think over whether or not he wanted to continue. He called me the following week and told me that he wanted to remain in therapy.

Further uncovering of his masochistic tendencies revealed a strong layer of hatred manifested as contempt. He accused me of being too soft, too rich, etc. This was followed by envy. He hated me for having everything that he wanted.

Slowly, he became more honest with himself and developed some insight into his masochistic and guilt-ridden behavior. He lost some of his sneakiness and "crazy" qualities and began talking rationally and responsibly about some of his problems. He began feeling more integrated, and his dress and appearance improved.

Then the memory of his mother's sadistic behavior towards him came into sharper focus. He recalled having to bring to his mother the stick that she beat him with. Any shouting intensified the beatings, so he had to stifle his sounds.

Following this, kicking produced a strong pain in his penis. He recalled his circumcision, but felt too frightened to face these sensations. His pupils became dilated. Kicking further intensified his castration fears, which were accompanied by feelings of sexual embarrassment, and he wanted to put his pants on. This was followed by an exacerbation once again of his masochistic behavior. Despite my intensive work on his ocular segment and his masochism, he reacted biophysically by becoming weak and clammy in his legs (anorgonia).

It came out later that during this period when his castration anxiety was touched, he had begun acting in an extremely self-destructive man-

ner at work. He repeatedly set himself up as a target for attack by his coworkers by bringing up issues that were sure to be provocative. When this material finally emerged in therapy, he was on the verge of being fired from his job. Clearly, all his underlying sadism was surfacing against those in authority at work. I told him emphatically to stop this behavior, that he was acting out his sadism and the effect of this would be that he would ultimately destroy himself. Although he was not actually fired from his position, which had originally been a very high-ranking one, he was demoted to a level that was in his terms "the lowest of the low." He finally saw that the humiliation he suffered at the hands of his coworkers (even they had begun to call him crazy and paranoid) was no different than that which he felt when spanked by his mother. He further began to see for brief periods how he had been displacing the sadism that he felt for his mother onto those in authority in his present life. He saw his entire life as a waste. He became tired of being a failure. He said, "There must be a way to live and not be destroyed."

I reassured him that it was all right to *feel* his sadism, but that he could not act on it. He would have to express it in therapy. This brought up a wealth of sadistic thoughts and feelings as he allowed himself to feel the pleasure in feeling destructive. On the couch, he began having intensely sadistic urges toward his mother. He felt he was spanking her and wished that both women who had turned against him at work would go crazy the way he had been made to feel crazy. In a following session, he again felt the fear of being circumcised, which led to urges to do the same thing to the physician who had circumcised him. One had to persistently warn him not to displace his sadism onto those in his present life, just as earlier in therapy one had to regularly point out his masochistic tendencies.

Accompanying these strongly focused outbursts of sadism, his eyes dramatically improved. They looked clearer, more direct, and aggressive. Similarly, as he relinquished his self-deprecating tendencies, his ability to pursue constructive goals also increased. The patient has been seen for 124 sessions and therapy is still in progress.

SUMMARY

The third major variety of anal schizophrenia, the masochistic schizophrenic has been described. These are masochists with a repressed ocular block. Unlike the neurotic masochist, however, not all the cardinal traits of masochism are present. In this patient, for example, the

predominant masochistic trait was a tendency toward self-deprecation which was a defense (reaction formation) against phallic exhibitionism. Provocation, although present outside of therapy, was not manifested in his relationship to the therapist. Other masochistic traits, such as the tendency to complain, a chronic sense of suffering, and ataxia were present to a lesser degree, while still other traits, such as an excessive need for love, were not clinically apparent at all.

A schizophrenic anlage coupled with conditions which produce a masochistic character during the anal and phallic stages gives rise to this character type. The mother is experienced as being sadistic throughout childhood, and especially so during the phallic exhibitionistic stage. The situation is similar to the development of the neurotic masochist wherein the mother permits exhibitionism at the anal level but slaps the child down at the phallic level. Thus, the phallic stage is renounced, and the child regresses to the anal level, identifying with the sadistic mother.

This case underscores the need to establish an accurate biopsychiatric diagnosis. Such a diagnosis provides the key to understanding *every* aspect of the patient's defensive character structure and enables the therapist to stay ahead of the patient during the course of therapy.

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A Case of Voyeurism (Scoptophilia)

By ARTHUR NELSON, M.D.*

Voyeurism is defined in the psychiatric literature as "a means of achieving sexual excitation and gratification by watching nude women or a man and woman engaged in intercourse" (1).

Baker (2) confines the definition of voyeurism to that of looking at nude women, but he states that two further characteristics are necessary: that the looking be unobserved, and that the looking largely or wholly replace genital sexuality. He classifies voyeurism diagnostically among the ocular types — the ocular unsatisfied character. It is exclusively a male neurosis. Baker writes:

The mother is acquiescent and seductive. She stimulates looking but inhibits other modes of satisfaction. The father is strict and is determined to instill manly qualities in his son. He succeeds only in intimidating him. The household presents a "don't touch it" attitude that allows outlet only in looking. The boy reaches the phallic level with strong unsatisfied curiosity and much inhibition and submission. He identifies with the frustrating mother in his ego and with the father in his superego and retreats to the ocular voyeuristic level.

Psychoanalytically, voyeurism is classified among the "sexual deviations." Sexual deviation is the acted out, defensive denial of castration anxiety (1). Fenichel (3) has pointed out that when genital enjoyment is blocked by fear of castration, the deviant will try to regress to that component of his infantile sexuality that once gave him a feeling of security, or at least of reassurance, and from which "gratification was experienced with special intensity because of this reassurance." At the same time, however, other components of infantile sexuality are re-

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pressed, and the hypertrophy of this one component (looking) serves to strengthen the repression. In other words, when certain impulses that are usually forbidden are permitted to remain in consciousness, the repression of the Oedipus and castration complexes is reinforced. In the case of the voyeur, the regression is to elements of unsatisfied infantile sexual curiosity, and, on a deep level, it is a seeking for reassurance that females have penises, thus alleviating (repressing) his castration anxiety.

A more recent analytic interpretation of voyeurism is that of Almansì (4), of the New York Psychoanalytic Society, whose position is that the neurosis has its origins in a disturbance during the oral stage of psychosexual development. (Psychoanalysts do not, of course, recognize an ocular stage.) The nursing infant associates the mother's face with breast-feeding, and, if there is early object loss (severe separation anxiety), a search for the mother — her body — will occur visually (voyeurism). However, this is insufficient to eroticize the search. Generally, an exhibitionistic mother, along with a strong oedipal attachment, is also necessary. Witnessing the primal scene will also contribute to the eroticizing.

The following case illustrates the relatively rare condition of voyeurism (scoptophilia) as treated organomically.

The patient was a 35-year-old, divorced man, who was currently employed as a counselor in a drug-free rehabilitation program for adolescent ex-addicts. His chief complaint was erectile impotence, which had occurred intermittently for the past ten years. He also complained of having little direction in life, losing interest in things, and suffering severe anxiety under certain conditions (*e.g.*, meeting a new woman).

The patient, Mr. R. never knew his origins until he reached adulthood, at about age 25. He was born in California of parents who had escaped from economic and emotional impoverishment as children of Pennsylvania coal-mining families. They went west and became "intellectual left-wing Bohemians." He remembers, as a child of about 4 years of age, meeting his parents when they visited him in an institution for children. He learned that his parents had been temporarily separated before he was born. During the separation, his mother had a casual affair, and Mr. R was conceived. The man whom Mr. R was to know as his father until the age of 25, returned a year and a half later, and found his wife and her new baby — the patient — in a home for unwed mothers. They were reconciled but left the baby in an institution until he was 4. The patient does not know why they left him there, but speculates that it might have been the man's difficulty in accepting him

as "his" child. At any rate, at age 4, he went to live with them.

Mr. R was an only child. He describes his mother as a frightened, "nervous" woman who was not cold but never expressed affection for him overtly. Later in life, she became extremely phobic, even being terrified of leaving her apartment. The patient seems to have identified with his mother. He states, "I empathize with her. We react in the same way — we both, for example, get nervous in the same way." Mr. R describes his presumed father as a self-taught intellectual with no formal education, a sardonic, frightened man, who never laughed and never got angry. Retrospectively, he realizes that his father seemed terribly competitive with him. Mr. R felt neglected as a child; he felt hurt that his parents never celebrated his birthday (a practice for which they felt intellectual disdain). He felt lonely and afraid of being left alone, but most of all he missed physical contact (hugging and other demonstrations of affection) which his parents did not provide. He remembers, however, that throughout his early childhood and beyond, he was excited and fascinated by his mother's body. Being "liberated" in her morality, she felt it "natural" to walk about nude in front of the child. He remembers being especially tantalized by her large breasts.

The patient states that he was a daredevil as a child, but tremendously "accident-prone," hurting himself continually. He was shy as an adolescent, and felt inferior to other boys. He began to have sexual intercourse in college, having masturbated (with guilt) throughout adolescence, at least twice daily. Mr. R stated that he has always been "obsessed with sex."

At age 21, Mr. R married a woman he really did not love, as he had made her pregnant and could not resist the social pressures involved. He stayed with her for three and a half years only because he was afraid of being alone. The latter dynamics has been a strong influence in his life. He avoids flamboyant, popular women, as he is afraid they will leave him. He feels more comfortable with unfeminine women. That women like him he attributes to the fact that he is very accommodating, as he is afraid of being rejected.

He married for the second time at age 30; the woman's ex-husband was his best friend in childhood. He never loved this woman and feels that in some vague way he was trying to "prove something" — perhaps trying to show his old friend that he, Mr. R, could succeed with his wife.

In terms of his work function and goal in life, Mr. R has been a "drifter." As he puts it, "I was a 'hippie' before there were 'hippies'." Since leaving college, he has had a succession of jobs, each lasting several years, *e.g.*, cab driver, carpenter, counselor, etc.

Mr. R states that his voyeurism started at age 25 when, looking out of his window, he inadvertently saw an undressed woman in an apartment across the courtyard. He became extremely excited and then found himself looking out the window to see if he could see women in other apartments. He began to go on roofs and fire escapes, masturbating if he did see a woman undress. At times, he would become so frantic in his desire that he would go from roof to roof in order to gratify his urge with one vision after the other. He finds that this urge is intermittent. It often coincides with periods in his life when he is frustrated and discontented with his sexual life. He is currently in such a period, as he is totally unsatisfied sexually with the woman he lives with, but finds it difficult to leave her because of guilt feelings and the fear of being alone. Mr. R also frequents pornographic films, where he masturbates to climax. (Interestingly enough, Mr. R's interest in pornography began as a teenager, was very strong, and *might* account for the lateness of the development of his voyeurism.)

Biophysical examination revealed a tall, well-built man. His gait, bearing, and speech on initial examination were deceptive. He walked with a swagger, with his shoulders pulled back, and was slightly lordotic. There was a "hip, street-wise" quality in his manner of speaking. The general impression was that of a "macho" male. My superficial impression was that I was dealing with a phallic narcissist. Except for his eyes, his armoring was not unlike that of a phallic — it was generalized, with emphasis on the throat, chest, and diaphragm. The eyes were unusual, even remarkable. They were large, with a warm, wanting, yearning, "hungry" look — as described by Baker (2) — yet slightly frightened.

His behavior belied the superficial phallic impression. Mr. R has shown little aggression in his life. He is fearful of violence, especially any hint of violence towards himself. He is shy with women. In short, his is not the behavior of a phallic.*

Baker (2) states that the therapeutic procedure in the treatment of voyeurs is to mobilize the eye segment and encourage the aggressiveness which underlies the submissiveness. I have seen Mr. R for a total of twenty hours. Therapy has concentrated on mobilizing the eyes and the chest, which was quite armored and had little movement. This has been

*Since the voyeur is an ocular character type with an ocular *unsatisfied block*, one might raise the question of diagnostic subtypes in the voyeur category, analogous to the subtypes seen in schizophrenia (ocular *repressed block*). We might then consider this patient a phallic with a dominant ocular unsatisfied block (just as the paranoid schizophrenic is classified as a phallic with a dominant ocular repressed block).

done by encouraging hitting with anger, and roaring at the same time, which in turn mobilizes the throat.

Quite soon, Mr. R began to show his anger. He informed me that he had always fantasized doing violence to others, though fearing violence himself. Surprisingly, after twenty sessions, this patient does not quite fully grasp the essentials of therapy, the significance of the release of his feelings, or what is happening to him in therapy. There appears to be an unusually difficult problem of contact in this ocular unsatisfied structure. Mr. R says that the only emotion he feels in his eyes is love (for women). When asked to show anger or sadness, he says these terms, insofar as his eyes are concerned, "mean nothing" to him. One wonders whether this is true for the category. Intensive mobilizing of the eyes has begun.

A case of voyeurism has been presented. These are relatively rare structures. There are many similarities with Dr. Baker's cases (2). The mother was exhibitionistic and passively seductive, and she "encouraged" his looking. She appeared acquiescent. The father intimidated Mr. R by his intellectualism and competitiveness. Mr. R identified with his mother on an ego basis and with his father on a superego basis. There is much evidence of castration anxiety, *e.g.*, fear of violence, impotence. One important distinction is the age of onset, which in Mr. R's case was 25. One also wonders what role was played by the fact that from the ages of 1 to 4 he was in a children's institution. Lorand and Schneer (1) state that "In case histories, one finds that typically, the voyeur suffered severe frustrations and rejection during the pre-oedipal and oedipal stages of his development."

Some progress has been made. Mr. R can express anger more freely. Also, for the first time, he has begun to be able to express varied emotions with his eyes, the latter undoubtedly being the key to the successful resolution of this rare neurosis.

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Lay Therapists

By ELSWORTH F. BAKER, M.D., O.S.J.

Originally, Freud assumed that all psychoanalysts would be physicians, but eventually, primarily to accommodate his daughter Anna, he agreed to permit laymen to become psychoanalysts. This opened the way, and among the more prominent lay analysts, we find Theodore Reik and Erich Fromm. Other schools of analysis were opened up by laymen such as Rollo May and Erik Erikson. The William Allison White school is largely lay-oriented. Most of the legitimate schools restrict training therapists to Ph.D.s in psychology; but, today, there are numerous self-proclaimed analysts and therapists who have no relevant background and no training. There are even homosexual analysts who treat homosexuals. Wilhelm Reich tried lay therapists in orgonomy but was forced to abandon the idea and insist that everyone have an M.D. degree before being trained.¹ The lay therapists just could not realize their limitations. The one exception was Ola Raknes, an unusual man who always worked closely with a medical doctor.

I am opposed to lay therapists, particularly those who practice body-oriented techniques. This is not just a personal bias nor one to eliminate competition. A lay therapist cannot possibly have the necessary respect for the body that one fully acquainted with anatomy, physiology, pathology, and the various illnesses, physical and emotional, learns to have after years of studying medicine. Psychologists do have some knowledge of psychiatry but lack the necessary medical background a physician has acquired. This is bad enough, but today we have completely untrained, uneducated persons assuming the responsibility for patients with emotional problems. It seems that everyone believes he is capable of treating these conditions and that this in itself justifies his becoming an

¹Reich made his position unequivocally clear in a letter he wrote to Paul Ritter, an English architect, on October 9, 1950 advising him not to treat people therapeutically no matter how much he wanted to help them. About orgone therapy, he stated, "It is no more and no less than bio-psychiatric surgery and can only be done securely by well-skilled and well-trained hands and structures. It is therefore restricted to physicians only."

instant professional meriting large financial returns. Many assume the title of doctor, and the unsuspecting patient finds himself in wholly incompetent hands. Behind this attitude is utter contempt for human misery. It is a wonder that disaster is not more frequent.

Three of the most rugged therapies were developed by nonmedical individuals, all Ph.D.s: primal therapy, rage reduction, and Rolfing. One cannot over-estimate the potential for harm that is inherent in such therapies, and, interestingly, all are largely practiced by lay therapists. I know of a woman who died of shock during a rage reduction session. I have heard of suicides from primal therapy, and I am reporting here on a psychosis developing from a primal lay therapist's mismanagement. Any form of therapy should be practiced only by a fully trained and qualified psychiatrist, particularly body-oriented techniques.

To be qualified by the American Board of Medical Orgonomy, an orgonomist must be an M.D. (or D.O.), must have graduated from a Class A medical school and had a year's internship and three years of specialty training, usually in psychiatry or internal medicine, as well as hold a diploma from an American Board. He must also have successfully undergone orgonomic therapy and a minimum of three years' training in medical orgonomy consisting of didactic, clinical, and laboratory work, and must pass a rigorous qualifying examination administered by the American Board of Medical Orgonomy. Thus, there could never be a homosexual medical orgonomist, for homosexuality is a neurotic problem that would have to have been cured before he could be accepted for training. A medical orgonomist must have reached at least a fair degree of genitality.

Even with all these qualifications, therapy is difficult, and a trained therapist can still make mistakes. There are, unfortunately, many untrained laymen and chiropractors who claim to do this work. Most call themselves Reichians, whereas the qualified call themselves medical orgonomists.

My greatest concerns are that I and my students be able to recognize medical emergencies, physical and emotional, and that we not overlook organic disease, which the untrained practitioner may unsuspectingly treat as an emotional symptom. For example, one of my patients came to me complaining that, when she went out in the bright sunlight, she lost her equilibrium, her vision became blurred, and she became slightly nauseated. She had to give up riding horseback because she felt so shaky. Even bright lights gave her the same symptoms. In dim light or darkness, her symptoms disappeared. Her hematologist, to whom she was going for blood work, suggested a possible diagnosis of middle ear

disease. Were I a lay therapist and alert to physical illness, I would thus send her to a nose and throat specialist, who would find nothing wrong with the ears. Being a physician, I had already ruled out middle ear disease because her symptoms disappeared in dull light or darkness. I therefore suspected there was something wrong with her eyes or eye grounds, so I sent her to an ophthalmologist. He found nothing wrong and told her that her symptoms were emotional. In this situation, a lay therapist would certainly probe no further. He would be satisfied that he had sent her to two doctors and neither had found anything physically wrong. However, her symptoms impressed me as physical, and I was not satisfied. I told her that I wanted her to see another ophthalmologist and a neurologist before I would believe her symptoms were emotional in origin. She went to a second eye man who was very thorough. He was about to say that he could find nothing, when he suddenly exclaimed, "I have found it! You have tiny blisters on your cornea that act as magnifying glasses to the light rays." He felt the blisters were allergic in origin, but, as an expedient, he prescribed cortisone drugs for the eyes and very carefully explained that she should follow his directions explicitly. Her symptoms cleared up.

A second patient, who had recurrent back pain, was accustomed to going to her chiropractor whenever her back gave her trouble. One day, she told me she had been going to him for pains down the inner aspect of both thighs. For this, he was adjusting her spine, but her symptoms were not improving. I asked her to show me exactly where she felt the pain. She traced the course of the obturator nerve down the inner aspect of each thigh. The obturator nerve passes through the posterior aspect of the pelvis on its way to the thigh.

If I were a lay therapist, I could have relaxed, as she was already being treated for her pain by one who knew more about disease than I. Being a physician, I saw very clearly that no amount of adjustment of her spine would have any effect on her symptoms. I concluded that most probably she had either a pelvic growth (ovarian cyst or fibroid) pressing on the obturator nerves, or, even worse, a tumor of the spine. I told her that I wanted her to see a neurologist and a gynecologist. I had decided it was better for her to see the neurologist first and rule out neurological disease, and then have the neurologist refer her to a gynecologist. She saw the neurologist, who found nothing wrong and, as I had predicted, referred her to a gynecologist, who found a large ovarian cyst, which he removed surgically. If she had gone to the gynecologist first, he would have found the cyst, removed it, and a possible neurological condition would not have been ruled out.

A third patient, who had reached the pelvic segment in therapy, came in complaining of pain in her pelvis to the right of the midline. She had had pelvic complaints before and now was quite cheerful because she thought the pelvis was responding to therapy, that it was emotional. She had no nausea or vomiting. I examined her abdominally. The area over the appendix was soft and painless, but there was considerable pain over the right ovary. Now, a simple cyst should not cause pain, so I deduced that she had a torsion of the cyst, which rendered it a surgical emergency. I had a hard time convincing her that she must see a gynecologist immediately, but finally she agreed. He ordered her into the hospital at once and operated on a twisted right ovarian cyst.

Another illustrative case was that of a young girl, obviously an hysteric, who, while I was taking her history, suddenly burst into tears. She said that she had been crying a lot lately and complained of weakness in her knees. At medical school, they had taught us that if a patient bursts into tears for no apparent reason, one should examine him for multiple sclerosis. I remembered a patient I was examining preoperatively when I was an intern, who had suddenly burst into tears. Upon examining him, I had found he had a full-blown multiple sclerosis; so I put this girl on the couch and examined her. She had grossly exaggerated deep reflexes and slight nystagmus. There was no slurring of speech, she complained of no eye symptoms, and abdominal reflexes were present. However, I thought there was sufficient reason to request a complete neurological examination before I undertook her therapy. In this case, fortunately, the neurologist gave her a clean bill of health. I could then treat her with more assurance about her emotional symptoms. The next one with her symptoms, however, will probably have multiple sclerosis.

I was treating a 26-year-old, single, white girl,² who had her master's degree and taught English in college while working on her doctorate at a local university. She came for therapy because she was depressed and lonely and had ungratifying relationships with boys. She had had no pleasurable sexual experiences and over-ate because of anxiety. Her relationship with both parents was poor.

My diagnosis was schizophrenia. She showed no signs of psychotic decompensation and seemed reasonably stable. I saw her once a week. She seemed to be doing well in therapy and was continuing her teaching and studying satisfactorily.

Suddenly — with no previous warning — she appeared one day for her usual session in an obviously psychotic state. She was confused,

²Recorded in the *Journal of Orgonomy*, Vol. 6, No. 1, page 130.

talked like a child, laughed and cried alternately, and called for her father. I was shocked and could not understand the sudden change for the worse. She could (or would) give me no reason for it either. I mobilized her energy, especially in her eyes, and she left feeling rational and in contact. However, she called me the next night, again in a state of confusion, but she seemed to respond when I talked to her over the phone. I saw her for an emergency session two days later, and then I began seeing her three times a week, but she continued to grow steadily worse in spite of all my efforts. Then, on a Sunday evening, I received a call from a psychiatrist in New York who said he had been called to see her as she was found walking around the Bowery, taking off her clothes, and trying to find the airport to go to Los Angeles to see Dr. Arthur Janov, the psychologist who had developed primal therapy. The psychiatrist said that she had been to hear Janov lecture. I recommended hospitalization, and the psychiatrist agreed. The next day, I received a call from a young woman who asked my patient's whereabouts, saying that she was her primal therapist. She was not a physician. I asked her how long she had been seeing my patient. She replied, "Three weeks," and asked if I had known about her primal therapy. I said I had not. She said, "Oh, I knew you were seeing her." The three weeks coincided exactly with the decompensation of my patient.

Thus what happened became clear. The primal therapist had been seeing her daily, including that Sunday morning, the day she was picked up. The "primals" literally tore her apart.

Here we have a tragic situation. A lay person blunders beyond her ability in treating a patient, with no understanding of what could happen and without the ethics or courtesy to consult me either before or after she started to treat her. No one would think of doing surgery unless he were a physician trained in that specialty, but, incredibly, almost everyone feels capable of handling the emotional problems of others. The Primal Institute states that one need not be a physician to do primal therapy. Janov himself is not one. One does not need to be a physician if one doesn't care what happens to the patient. This is a dangerous type of therapy that can easily lead to disaster unless it is conducted by an experienced psychiatrist.

Thomas Kiernan³ relates the case of a young married couple who began to have marital problems. The wife was particularly concerned with her husband's behavior, as he had become sullen and uncommunicative. A friend suggested group therapy. They enrolled, but the husband's behavior became worse, even violent, so he could not adjust to the

³*Sbrinks, Etc.*, page 25, published by Dell Publications, Laurel Edition.

group. The director of the institute, a clinical psychologist, decided to take him on as a private patient. The patient showed some improvement but complained of severe headaches. One day, at work, he had a convulsive seizure and was rushed unconscious to a hospital where he was operated on for a large tumor of the brain. The tumor was nonmalignant, so the operation was successful; but already, from pressure, the brain's functioning was to a great extent destroyed, and he remained essentially like a three-year-old child. Too much time had been wasted before a diagnosis was made, so a cure could not be obtained.

The wife sued the institute, but the judge ruled that damages could not be granted since lay therapists were not expected to diagnose physical disease. The judge, however, was extremely critical of the moral issue.

To successfully treat emotional problems is difficult even for the most experienced. To recognize physical or emotional emergencies is never easy. This is not a task for the poorly trained or inexperienced, not even for the best of lay therapists. Emotional disorders belong in the realm of disease, and disease should be treated by a fully trained physician.

Fortunately, emergencies are not common, which is why lay therapists can get away with so much. But there always remains the very real danger of disaster: organic disease, suicide, or psychosis.

Effects of the ORAC on Growing Plants*

By LORETTA LANE, M.D.**

Introduction

This paper is a summary of an experiment conducted in Eastern Pennsylvania, March through October 1976, on the effects of the ORAC (orgone accumulator) on tomato seeds and seedlings. The observations and measurements made from the time of germination to the harvesting of the fruits yielded some interesting and significant results.

Methodology

One group of tomato seeds was treated in a 3-fold ORAC for 28 days prior to planting. This was accomplished by placing the seeds in a tin can that was wrapped with layers of fine steel wool and plastic. A second group of seeds did not receive this treatment and was kept aside in a paper container. Each group contained 16 seeds.

After this pretreatment period, the seeds in each group were divided again into two new groups, one of which was planted and grown in a 2-fold ORAC. The second group was planted and grown in a control. The group grown in the ORAC consisted of 8 treated seeds and 8 untreated seeds. The group grown in the control also consisted of 8 treated seeds and 8 untreated seeds. Thus 4 groups were studied:

1. ORAC-treated seeds; seedlings grown in ORAC = (O-O group)
2. Untreated seeds; seedlings grown in ORAC = (O-C group)
3. ORAC-treated seeds; seedlings grown in control = (O group)
4. Untreated seeds; seedlings grown in control = (C group)

The ORAC used for the seedlings was made of fine steel wool and plastic and was constructed so that it would encircle the plastic tray

*The experimental protocol and results were presented December 1976 for membership in the Oranur Research Laboratories. My special thanks to Dr. Courtney F. Baker, the scientific advisor on this project, for his valuable assistance. — LL

**Medical Organomist.

holding the peat pots containing the seeds. The control was an identical plastic tray with the planted peat pots.

Because of an earlier experiment in which all of the seedlings died due to "damping off" (root fungus), all of the seeds were now dusted with a fungicide prior to planting. The seeds were started indoors, using peat pots and a commercial planting mix.

Parameters which were considered in this experiment were: a) germination time; b) height of plants; c) adaptation to transplanting; d) fullness of plants as evidenced by the number of branching points; e) the number of buds and flowers; and f) the number and weight of the fruits at the time of harvest.

All plants were transplanted outdoors in regular garden soil on July 9, during the evening hours. Their average height was 18.35 cm.

Results

In each of the 4 groups, the seedlings germinated and the first leaves appeared within 7-10 days. The total number of plants that germinated were as follows: (1) treated seeds growing in ORAC = 6; (2) untreated seeds growing in ORAC = 7; (3) treated seeds growing in control = 7; and (4) untreated seeds growing in control = 7. Throughout the experiment, measurements of the height of the plants showed no significant differences among the groups.

The first significant results appeared when the plants showed different responses to transplanting. Initially after transplanting, all plants showed loss of turgor and yellowing of the leaves (transplant shock). However, the plants that had received some exposure to the ORAC (either as seeds or seedlings, or as both) recovered earliest from the transplant shock, while 2 plants from the C group (no exposure to the ORAC) died.

To objectify the variation noted in the fullness of the plants, branching points were counted. The number of branching points was determined by counting the number of forks up to but not including the last fork in the lateral stems. These determinations gave the following information (5 weeks after planting):

<i>Group</i>	<i>Total Br. Pts.</i>	<i>No. of Plants</i>	<i>Ave. Br. Pts.</i>
O-O	74	6	12.3
O-C	70	7	10.0
O	76	7	10.9
C	33	5	6.6

The first buds and flowers appeared on August 15, and the plants that had had some exposure to the ORAC (all groups except the C group) had a significantly greater number of buds and flowers than the group that had had no exposure to the ORAC.

It was also seen that fruits appeared first on those plants that had had some exposure to the ORAC. Whereas the C group had had no fruits, the other three groups had 5 fruits each. Fruits from the O-O group (pretreated seeds grown in the ORAC) showed the earliest signs of ripening. Because of early frost warnings, all fruits were harvested October 10 and recorded as follows:

<i>GROUP</i>	<i>Harvest Results</i>			
	<i>O-O</i>	<i>O-C</i>	<i>O</i>	<i>C</i>
total yield (oz.)	109.1	97.2	87.6	37.9
total no. fruits	48	39	30	15
av. wt. (oz.)	2.27	2.49	2.93	2.53
av. yield per plant	18.2	13.9	12.5	7.6
av. no. fruits per plant	8.00	5.57	4.29	3.00
no. of plants	6	7	7	5*

Discussion

The effects of the ORAC on 4 groups of plants have been studied. Of the 4 groups, 3 had exposure to the ORAC either as seeds or seedlings, or as both, whereas the fourth had no exposure to the ORAC at any time of its growing cycle.

No significant differences were seen among the groups in germination time nor in the height of seedlings or plants.

The experimental results suggest that (1) plants that had some exposure to the ORAC fared better against transplant shock than plants with no exposure to the ORAC; (2) plants exposed to the ORAC as seeds, seedlings, or both, had more branching points (fuller plants) and a greater number of buds, flowers, and fruits than did the group with no exposure.

The Harvest Results chart above shows that plants with any exposure to the ORAC gave a greater total yield of fruits (in weight), a greater number of fruits, and a larger average yield per plant (weight and numbers) than did the group that was never exposed to the ORAC. No significant differences were seen in the average weights of the fruits,

*Two plants did not recover from transplant shock.

but, as the experiment was terminated prematurely, the fruits were not ripened and did not have the benefits of a full growing season; therefore, this result can not be adequately evaluated.

The results of this experiment suggest that the ORAC influences selected tissues of this plant (roots, lateral shoots and buds) and that the effect appears whether the seeds are pretreated in the ORAC or exposed to the ORAC only during germination and as seedlings. However, the results do suggest that the effects of the ORAC are roughly proportional to the amount of ORAC exposure, as the best results occurred in the O-O group, which had the greatest exposure to the ORAC, having been treated both as seeds and as seedlings.

The particular tissues of this plant that were affected by the ORAC would appear to be the energetically significant ones, resulting in fuller plants with a greater number of fruits. Functionally, this makes sense, since the flower is the reproductive organ of the plant and later matures into the fruit. Perhaps this is evidence of the botanical equivalent of a biological discharge of orgone energy that has accumulated in the tissues. The plant group that was most highly charged, the O-O group, yielded a greater number of flowers and fruits than any of the other groups. We know that, in man and other animals, periodic discharge of orgone energy through the reproductive organs is necessary for the bioeconomy of the organism, which is continuously building up charge through the intake of orgone energy from foodstuffs and the atmospheric orgone. In plants, perhaps a parallel process occurs, albeit modified and not as readily visible.

Shoestring School

By MARY M. LEUE, A.B., R.N.*

Shoestring School is the name given us by a reporter whom I asked to do an article on The Free School. It was not exactly designed to further our enterprise! But in the seven years of the school's precarious existence in Albany's South End, a poor, mixed Italian and black neighborhood, such experiences have been common. Strive as we might (and have!) for recognition and funding from various sources, somehow we always seem to fall between all stools. Rather than actually suffering rejection by the general public, the recurring pattern is lack of recognition because of a dearth of easily recognizable categories in which to pigeonhole our school. I have come to believe that this relative lack of "success" in financial and status terms has played a very important role in our school's development by forcing us to become increasingly flexible and resourceful as a means of survival. It may indeed be that our most valuable offering to the children and their families is this very quality of learning how to survive, and to survive well and fully, on terms society has never fully recognized.

Our school was founded in 1969 as a way of offering children a life-positive alternative to the public schools of Albany, New York. Having five children of my own, I had become acutely aware of the devastating effect these schools were having upon my two youngest children and their friends. We began with our children meeting in my own house. At the end of that school year, the children and I made a serious decision to expand our efforts and invite in families who would and could pay for their children's schooling, and to rent a building to house the enterprise.

The story so far could be duplicated indefinitely in places all over the country where alternative schools, to some degree resembling A. S. Neill's Summerhill, were being established during that time in our country's history when hope and bitterness mingled in a flush of foolish romanticism and equally harmful institutionalism. Two unlikely factors

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in our case made a significant difference in the story of our little institution. One of them was my choice of the inner city as the site for the school. The other factor was that Bruce Loveys, a young man in his late twenties who had become disillusioned with public school teaching, elected to join our enterprise. We had compatible views of life and learning, and considerable experience with the actualities of teaching, and we also shared a passion for institution-building. Our character structures meshed in such a way that each of us has functioned to enhance the strengths and correct the biases and failings of the other. So our little community has had both a "father" and a "mother" who are not rigidly authoritarian. I believe our school and our community are as good an example of work democracy as one could find.

Let me first describe the atmosphere of the school, what a visitor would experience walking through our door. The building itself is old and drab, just as the reporter said it was, in spite of our efforts to paint the walls gay colors and decorate them freely with children's multi-colored drawings. The floors are usually pretty messy. Our chicken coop smells pretty stinky. So do our mouse cages. There are quite a few rickety pieces of furniture around, as well as some sturdy ones, so there is an air of relatively advanced dilapidation except for the kitchen, which is always immaculate. But the children!

Before school starts every morning, kids wander around in pairs, heads together, absorbed in some private conversation. Others talk excitedly with one or another of the teachers about something, while others feed the animals. Some run and chase. Others climb and jump over and over. The place is a beehive! All morning long, children and adults are busy, busy, busy. There is much touching, sitting on laps, hugging, many heads bent over some project, book, or puzzle, a lot of excited conversation, kids teaching multiplication tables to one another, writing on the blackboards together, figuring things out together, teachers part of every little group, but only one member. Lunch is a daily EVENT. Everyone interested in what everyone else is eating. Much trading of food. Much going up for seconds. Much conversation about the adequacy of the seasoning. A social event par excellence. After lunch, again the little groups assemble, some doing crafts work, or carpentry in the woodshop, or dancing to recorded music upstairs, or tumbling on the mattresses or jumping on the mini-tramp, or watching a movie downstairs, or climbing our mulberry tree in the back yard, or swinging on the swing. Or just sitting and watching everyone else. If John Dewey is right, that a school is not a preparation for life but is life itself, then we are a school. We are certainly a place of life!



Students and Staff at The Free School

The Children and Families Served

At present, we have forty children in school, about evenly divided between preschool and elementary school age. The mixture of middle- and lower-class children is about even, and, racially, they are remarkably evenly proportioned among white, black, interracial, and Hispanic. Over half come from the immediate neighborhood of the school. The rest we bus in. I suppose the reason I consider this remarkable is the fact that none of this distribution was planned in any way. We accept anyone who wants to come, adult or child. It just happened.

About one-third of our families pay some tuition, although for some this is a very small token amount. A few have been with us since the beginning, but it has been only within the last couple of years that we have learned how to help parents understand us well enough to trust us with their children for more than two years. Since the process we envision for our children entails three or more years, it is very gratifying that the trend is in this direction.

To give a clearer picture of our impact upon the children and their families, perhaps an example would help. Four years ago, we accepted Joscelyn L., age three, into our preschool department. Her mother is Sicilian-American, her father black. Joscelyn has four siblings. At the time, her two older siblings were enrolled in a parochial school. The following year, the mother asked us to enroll John Boy, age eight, and Tina, age seven, in our school, having been told that unless she could pay tuition, her children could no longer go to the parochial school. We accepted them. The following year, Stephanie, age two, Joscelyn's younger sister, was enrolled, and the year after that, her brother Tony, also age two. The reason for the early enrollment of the latter two children is significant. Stephanie had a whole cluster of problems including chronic diarrhea, high lead level, severe strabismus, severe speech impediment, possible retardation, poor dietary habits, poor resistance against infection, head lice, worms, and general evidence of neglect. Tony was just out of the hospital for refusal to eat, dehydration, and strong suspicion of "retardation, autism, infantile schizophrenia or brain damage," diagnoses made by a whole battery of doctors whose findings were nonetheless vague and not definite. The two older children were considerably behind in their grade placement in reading and resisted our efforts to help them. The mother, Gloria, was at her wits' end, having been unable to get enough money to support her family, since her husband, a construction worker, was out of work most of the winter, not being a member of the union. Having been turned down by the Welfare De-

partment, she could find no legitimate work. During that winter, she would come into the school several times a week with various injuries — black eye, broken foot, broken arm — either inflicted by her husband or acquired when she fell downstairs while intoxicated. She spent most of her energy that year struggling to stay on top of her life, not to be drowned by it. We played an important role in that struggle.

Four years later, this family is still together, although they still have terrible battles when things get tough. John Boy reads well and with pleasure, and has become a competent, strongly self-respecting member of our community. He, among the few long-term kids in the school, plays the role of natural leader when decisions are in order at our council meetings. His art work is the pride of the school. Our new school flag is his design. Tina's chronic rage has begun to ebb, and she has finally begun taking pride in her work, which has improved considerably. Joscelyn, for several years totally unable to learn, has suddenly opened up and begun to gallop through her classes. Stephanie, now five, is in many ways the most appealing member of the family. Her "gik, gak, gook" talking has vanished entirely except in moments of extreme stress. Her eyes only go askew when she feels "put down." Most of the time, she looks right at you. Her sense of humor is delightful, and her sense of herself is tremendous. She herself gets as much pleasure in contemplating her "former self" as any of the rest of us. Her whole face sparkles; her blue eyes dance with fun. She jigs and dances her way through the day, and has already begun to take an interest in school. Her health is excellent. Her hair, once straw-like and crusted, is now shiny and clean. Her plate is always polished at the end of each meal. She is a great kid, and very motherly toward younger kids, which I suppose is her way of redressing the off-balance mothering pattern she has experienced in her family.

Tony, now nearly four, has presented a more difficult problem, one on which we have been working very hard with considerable success considering its enormity. At the age of two, for several weeks, he refused to eat or even to drink from a bottle, so he had to be hospitalized. Since then, we have travelled a long road together, working hand-in-hand with several community agencies. Tony goes to an "early learning center" in the morning, where he receives training in the patterned behavior and experiences which he lacked: first, creeping, manipulating various toys, and clapping his hands; then, walking, climbing, eating solid food, responding to various signals, and finally, feeding himself with a spoon and imitating sounds. We give him the same kind of experiences in the afternoon. It has been necessary to train him to make

these responses because his only spontaneous responses had been either self-stimulating (rocking, waving his hand in front of his eyes and watching the visual patterns it made, or listening to rhythms and keeping time to them) or self-punishing (slapping himself on the side of the head and screaming). Although he is now comfortable in walking around, even running a bit, rather like a little wind-up toy, and even occasionally offers a verbal response spontaneously, everything he does still has a robot quality about it that sets him apart from the others. He does enjoy life a great deal, however, and obviously understands what we say to him. His sense of joy and tragedy are extreme, so his life is anything but boring! His face will sometimes light up with the most ecstatic smile I have ever seen. His laugh is totally catching when something tickles his fancy, and when he is angry or frightened, his howls can be heard for blocks. Whether he will ever attain much more than a very elementary level of functioning is questionable, however.

The mother still flies into fits of uncontrollable rage, usually set off by some suspicion that one of her children is being mistreated. I well remember one episode last winter when she came into the school roaring in a voice audible over the entire school that someone had hidden her son's coat. She flew at me when I tried to tell her that he himself had lost it, and began pulling out my hair and hitting my head against the wall. I managed to keep my cool until her rage subsided enough for her to listen to me and to pull herself together again.¹ She was then able to cry, and finally to tell us what had been happening that day, and I was able to give her comfort and affection. Since she lives her life in a way that makes anger virtually unavoidable, this rage is a chronic problem, and she pays heavily for it, suffering from severe high blood pressure. At least she knows that no one in the school will take reprisals against her for giving way to it, and she knows also very well that her children are thriving with us. So we consider the relationship a good one. When she is too angry to be effective, we also function for her as an ombudsman with various agencies with which she has to deal. For the past year, the rage seems to have been less uncontrollable, so we believe she, too is changing gradually.

This family is by no means unusual in the number of problems that beset it. The details are different, but the destructive effect of the en-

¹While the author's understanding and kindness are laudable, tolerating violence in an educational situation or in public cannot generally be condoned. We would suggest deflecting the aggression to nonliving and indestructible objects such as a couch or a pillow to permit a motor-discharge of the rage without doing harm to any person or property. — BGK

vironment is universal. It is humbling to us that so many poor people are able to retain as much humanity as they do in the face of such adverse conditions. Chiefly, we are grateful when one of these severely stressed families will allow us to play as decisive a rôle in helping them to turn themselves around as this family has done. It does not always happen.

Schooling — Formal Classes and Other Learning Experiences

We have at present around forty kids from the ages of one year (one baby) to fourteen (a boy who has just graduated). We have a full program covering the entire preschool through elementary school curriculum, with provisions for remedial work where required, so that all of our kids learn to operate academically at or above their grade level. We take formal education very seriously and judge our relative success as a school first and foremost in terms of our success in helping kids learn to read, write, and cipher! We are visited every year by School Board representatives, who always leave very pleased.

The formal learning of academic skills takes place in the morning in class settings. Kids and teachers alike determine which students go where. Once a week, the teachers hold meetings to review the progress being made by the children and to make recommendations for possible changes, but any proposed change comes about only with the approval of the people involved. We follow the general notion of individual progress by each child at his own rate and more or less in his own way, if he prefers one way over another.

We bring in as rich a variety of "ways," both of materials and experiences, as we can find. Kids help with cooking and learn to shop for food in the grocery store and to read recipes, as well as to figure out amounts of food necessary to feed fifty people and to prepare that food in palatable form and on time. These activities flow back into the formal process and enhance it. Since we have finally become eligible for free textbooks on loan from the city, we now offer kids a rich variety of very attractive reading books, since the term "textbook" includes any book one might use to encourage reading, as well as actual textbooks.

Competence in the playing of various social rôles is the chief incentive we offer, and the formal skills are a means to that end, as well as being a source of intrinsic satisfaction. Thus, we offer "licenses" for such proficiencies as animal husbandry or cooking, and as mimeograph operator, movie projectionist, or wheel potter. The standards for these licenses are consistently high, and their acquisition is a serious matter. The rewards in the way of recognition and a feeling of responsibility are

equally high, and the kids take them very seriously and work hard to get them. We put out a weekly newspaper at which the kids work hard too. The number of seven- and eight-year-olds who can read on a fifth- or sixth-grade level and know their multiplication tables, who can cook a meal or take complete responsibility for our chickens, rabbits, mice, and boa, and generally function well and responsibly, is well above the average for most schools, I am quite sure.

In addition to the usual offerings of a progressive school environment — color, pattern, manipulative media, pets, paints, blocks, toys, dolls, climbing, running, balancing, and nest-building equipment — we offer the children an opportunity to work through their encounters uninterrupted by adults (except on rare occasions when it is evident that there is mutual lack of contact). They wrestle, challenge one another verbally, develop all sorts of coordination skills, use tools, and generally take responsibility for a wide variety of roles. They sign up for afternoon activities with the teacher who is offering the activity that appeals to them. Some dance or do tumbling or trampolining or wrestling, while others go for walks or trips around the city. Others climb trees, swing, play in the sandbox in the back yard, or go to the playground in the park. Once every month or so, the whole school will go on an outing together; say, into the country to pick apples in an orchard or to a picnic in the park, or tobogganing in the snow. Or sometimes the big kids will go to a nearby farm for a few days, a farm where we have a standing invitation to use a converted barn to sleep in.

If we had the luxury of an entire childhood within which to operate, as Neill did, we might not set up priorities for academic skills so stringently, but of this, I am not so sure. Neill established voluntarism as his first principle, in my opinion. In Summerhill, one never forces a child to do anything he doesn't want to do. Well, that sounds fine. But when you try to translate such a principle into actual community mores and rules of conduct, what you end up doing is firing the hold-outs who won't give in voluntarily, the incorrigibles. If we tried to do that, we'd have no school to speak of. Oh, we've sent kids home for a few days to think things over, and once, we even sent a girl to another school for three months to find out what the "real world" was all about, so she could choose where she wanted to be. But we have never just told a kid, "Get out and don't ever come back!" Rather than put that onus onto a kid, we would prefer to intervene in the child's life to set limits to his behavior.

There is a middle-class "open school" in Albany that patterns itself on Summerhill in following this inviolable rule of never tolerating

active intervention in the lives of the children. They see such intervention as "violating their space," and they view us as virtually antichrist where children are concerned because we do not adhere to any such ideological stand. And I do believe it *is* an ideological stand. We do not "advocate" intervention any more than we condemn it, because we do not function ideologically but try to find out what the real needs are in every case and respond to those needs in whatever way seems most appropriate. We have gotten three or four kids from this "open" school who in our opinion were behaving in deeply disturbed and disturbing ways, being either self-destructive or destructive of the rights of others. We have had no hesitation in intervening in such behavior. It is our belief that adults need to play a very active role in the lives of children and that children get most of their values from the adults they are with. Too many adults are afraid of playing an adult role, and too often the result is that the kids believe the adults simply don't give a damn what they, the kids, do!

We try to maintain an attitude of nonintervention between kids or between a kid and an adult. The rest of us take it for granted that, when two persons are at odds, this interaction is meaningful to the two involved, and we try not to take sides. We in no way discourage two people who have a problem from having it out on whatever terms they choose, even if those terms sometimes become physical, and even if one is an adult and the other a child. Or if one is an older or stronger child. It is, amazingly, rarely necessary for us to intervene between two children because one of them is in such a berserk rage as to endanger the safety or life of the other child. We find that, in the long run, children learn to work out nonviolent solutions to their sense of injury at the hands of another child, far more rapidly and fully when not stopped from having a go at him in the beginning. It is as though they can give up actual physical combat when they know they *can* resort to it in a pinch! I often wonder if the violence of our society is not largely a compensation for a feeling of inner helplessness from never having discovered how fully capable one is of a good self-defense. Even the most helpless, mamma-oriented child will turn at long last and defend him or herself when he finally realizes no adult is going to come to his rescue. Our kids' general self-confidence level, their spontaneity, their ability to throw themselves fearlessly into all activities, from tumbling to throwing a pot on our kick wheel, from wrestling to reading, is in proportion to their ability to defend themselves, verbally, emotionally, or physically.

Since so many of our families come from such overwhelmingly diffi-

cult circumstances, we have had to learn how to move the children as quickly as we can into a positive environment. We do not, for example, wait for spontaneous discovery in the reading program to set in. We have learned to surround kids with an extremely rich environment offering many choices of expressive media and stimuli for establishing contact as quickly and pleurably as possible. Our low pupil-teacher ratio (four to one) permits a great deal of individual work with the children.

Funding

My inheritance of a relatively modest sum of money (\$50,000) blessed our school at the outset with a viable economic base. First, we bought an old parochial school in the Italian ghetto for \$18,000 and then, for a total of \$10,000, two other city houses to serve as housing for the teachers and production of income. Since that time, for an additional \$12,000, we have acquired three more city houses and a garage plus two lots of land adjoining the school property. I include these details regarding our financing to spell out for skeptics how much can be done in institutional terms with a comparatively puny sum of money, provided the model for the institution is "organic" rather than externally imposed. By "organic," I mean growing from within in response to real needs rather than from preconceived ideas generated outside the actual situation.

After we had acquired our school building, we realized that the total budget on which we were operating, which was based on a charge of tuition from only those families who could afford it, barely covered the basic necessities of overhead and upkeep. Our first efforts, therefore, went toward raising additional funds. Teachers, children, and parents all worked very hard putting on garage sales, candy sales, benefit concerts, and so on. We also wrote grant proposals to a long list of agencies, both private and public, that fund schools like ours. But, increasingly, it became clear that if we were to survive, we would have to generate most of our own income and that these mighty efforts, which were consuming a great deal of our time and energy, would end by killing the very enterprise they were designed to benefit by taking the vitality away from our work with the children.

We also soon realized that, if we were to survive, we could not "hire" teachers in the way other schools did. After a year of struggling to do things as they were commonly done, we realized we were dying from an outlay none of us who worked in the school either wanted or had really asked for. As an employer, we had to pay the government lots of money in the form of withholding taxes, social security deposits,

and workmen's compensation. Not only that, but our real estate taxes for the property were strangling us, too. So our first retrenchment from the usual way of doing things was to stop: stop trying to raise money, stop paying salaries.

We then incorporated as a tax-exempt corporation, since we were an educational city resource. This process took two years but brought us, as a side effect, an on-going relationship with various members of the city government, including the mayor, a sense of presence in the community we might not have developed had we not had to struggle to achieve our goal of financial survival. A lot of schools like ours exist in both a social and political vacuum, and I believe their children suffer a similar lack of relatedness as a result. Ours know their place in the local scene, and take pride in the school's reputation. To my way of thinking, such an experience is worth a hundred courses in "civics."

We then began looking for an internally generated source of income which would make us relatively autonomous. We looked for funds with which to capitalize our corporate property holdings and raised a pretty good sum from a few interested people, which we then used to purchase houses near the school, most of them at county tax-delinquency auctions. During these five years, as our staff grew, we gradually rehabilitated one house after another and rented out apartments which now bring in half of our annual income.

The acquisition of buildings has been a gradual growth. The first houses we got were in good condition, but, later, as our staff increased and we needed more houses, we had to buy some in very poor condition, and our combined skills as renovators became important. At the present time, we rent out eleven apartments in addition to the four we reserve for teachers, of whom we have eleven full-time. The rented apartments bring us a net income of approximately \$500 per month, which we supplement with our meager tuition and contributions income of roughly the same amount. On this budget, we survive quite nicely, paying a few teachers pocket money from time to time, but mostly depending on them to generate their own as needed.

Like Mr. Micawber, we live in a state of complete happiness which stays perilously close to equally complete misery! But it works. We keep our bank balance above the red line and our energy flowing into the life of the school and the community which supports it.

Health — Exercise, Nutrition, and Prophylaxis

We have learned to take very seriously the issue of physical health and the prevention of disease. When your goal is to help children

learn, they must be in a position to be present in school, both in body and soul, before that learning can take place. And increasingly, our experience has been that the problems which keep coming up and which prevent children from being open to the learning process are danger signals. Warning! Something is wrong! Do something! We try to remain sensitive to such signals and to do something about them.

A great many of the problems our families encounter have to do with poor health, poor nutrition, poor immunity to disease. We conduct a very thorough program of medical supervision and treatment on an on-going basis for all the children in the school, using a remarkably fine community health center that has a team system of delivery of health services, providing excellent continuity of care. We also give the children an excellent hot meal at noon, plus a mid-morning snack of fruit or crackers and cheese, which we are able to do thanks to the federal free lunch program. Further, we totally ban the eating of candy in the school and urge families not to give it to their children.

We also have daily exercises for fifteen minutes every morning, not so much for muscle toning as to help people wake up and come alive. Thus, we do mostly loosening-up and livening-up exercises, rather than straining ones. One very important thing we do is the eye and facial expressiveness exercises. It is amazing to me to see how many kids have eye blocks of one degree or another. When they do the "lion," for example, in which you protrude your eyes, stick out your tongue, and make a loud noise, many children cover their eyes at first in fear, as though they feel unprotected. But whatever we do, we are very careful to keep our awareness on the significance of the experience and not allow any of the exercises to be used mechanically by either teachers or children. This requires real contact on the part of all who work with the children.

Over the years, the staff members saw with increasing clarity the importance of maintaining contact with the children and one another. This I took on more and more as my primary function — to provide a kind of supportive back-up for people wanting to make the school a way of life, either temporarily, as in the case of students from Antioch and other colleges, or on a long-term basis.

Staff and Community

The most crucial ingredient in our continuing success has been the people who have chosen to invest themselves in our enterprise without thought of benefit to themselves in the world's terms, but only of the ultimate satisfaction of the work itself and the daily experience of being

part of the adventure. Initially, there were just myself and Bruce Loveys. Bruce had his master's in history and had taught in a consolidated high school for three years, and he was searching, as I was, for something that made more sense. Then, gradually, one after another came, saw, and stayed for the sheer love of the experience and the experience of love.

Bruce and I have long believed that a closed society is self-defeating in the long run. I realize that some schools, such as Summerhill and the Fifteenth Street School and Lewis-Wadhams, have had to operate as closed societies in order to maintain their integrity in the face of intruders. With this point of view, I have a good deal of sympathy, but I also believe that any school that systematically excludes any group of people is in danger of becoming stultified and tradition-bound in the course of time. In our case, this has never become a problem since there are so few people to whom our format and salary scale (zero!) appeal. For this reason, we very early adopted the attitude that we would accept any and all comers who wanted to work with us, both teachers and families.

We now have eleven staff members, plus part-time students on leave from the university. Our qualifications are impressive, including one Ph.D., two M.A.s, three teaching certificates, one B.A., one associate degree, two college students for whom the school is a part of their study course, and one woman from the neighborhood. Two of the staff are black, of whom one is also Puerto Rican. Five are men. Four teachers are also parents of children in the school.

Generally, no one is delegated in any formal way as the one who plays this role or that — say, the one who keeps track of dental appointments — as we tend to take on habitual roles as a personal choice. Some roles we do parcel out formally, however, such as the classroom teacher roles, and those of crafts teacher, cook, woodshop teacher, swimming supervisor, and movie projector operator, but all or any of these roles are either spoken for or are rotated so everyone takes his turn.

The teachers have weekly night meetings at which we work very hard at increasing and maintaining contact with all the dimensions of our roles and with one another. Then, for both staff and parents, we have an optional weekly four-hour group meeting devoted to encouraging the men and women to function in ever more loving and emotionally honest ways with one another. We encourage our teachers to seek monogamous sexual relationships as the best possible way of living sanely and humanly.

I have found that if one stays well within this primary criterion of

contact, people seem to have an instinctive sense of what they can and cannot tolerate in terms of increasing that contact. Those who cannot tolerate the rise in anxiety voluntarily drop out, giving one excuse or another, and we let them go. I believe this way of doing things serves very well to effect a self-selecting staff.

Most of our staff are middle-class in origin, but I believe the terrible gap that ordinarily exists between teachers and students, especially in ghetto schools, is far less devastating in our community than in most. I suppose this is true mainly because we feel that the lower class culture, as opposed to the *pathology* to which poor people incline, and in contrast with the *pathology* of middle-class people, is healthier for children than the culture of affluence. We see more real love, concern, and matter-of-factness in regard to children among poor parents — in other words, more contact with life — than among middle class people. It may be that living in a society that allows people to define “the enemy” as out there, as tangible, allows families to turn their nutritive energies more inward among one another and their destructive energies outward toward the cold, cruel world.

The pathology of poor people — the intense, ever-ready hostility and suspiciousness, the physical violence, the lack of willingness to postpone gratification, the deep self-hatred beneath the surface arrogance which protects from hurt — creates an unstable base for continuity of relationships. Yet somehow it gives us a chance to hold out our love and support in tangible ways that can be recognized by families, so there is created step by step a real sense of belonging one to another, which by far transcends the superficial sort of surface contact that is ordinarily the only kind that is possible among prosperous urban and suburban families. It is this hunger for real intimacy, real contact, which each of us learns to satisfy with one another, that creates a sense of real community.

When we began looking toward the community as a source of income, we also became members of the community in a real way and our attitude toward our role as a school came to include the community around us. We began playing a role in arbitrating disagreements between neighbors who either lived in our apartments or next door to them. As problems with children arose, it became necessary to work out ways of including parents and neighbors in finding solutions to those problems.

The general attitudes of our neighbors toward us are intangible and difficult to assess in cause and effect terms, but I believe they are very real. We have worked hard to see to it that our children and our

teachers treat our community with great respect. I do not believe it is simply my own wishful feeling that I seem to sense less tension, more friendship and relaxed enjoyment of each others' company among our neighbors than was evident when we first moved into the community. More and more families whose children attend our school are finding ways to move close to our neighborhood so their children can enjoy the pleasure of a large circle of friends of all ages. Increasingly, we are becoming a real village. More parents attend our monthly parents' meetings, at which we discuss very little of a formal nature, reserving that for twice-yearly conferences, but instead, simply enjoying getting to know each other, watch slides of the children, sip coffee, and generally socialize. In the beginning, it was the middle-class parents who came, and the lower-class ones who tended to stay away. Presently, it is more likely to be the other way around, although some middle-class parents do come regularly.

We have learned, too, to make good use of various social agencies that are available to us for solving problems, such as the federally funded community health center I mentioned above which offers such an extraordinarily high quality of health care of all kinds, as well as a number of state, county, and municipal agencies that offer supportive services to poor families, including child protective services, social services, and counseling services. And, once in a while, we even use such enforcement agencies as the police and the school and family courts. Such social agencies, we have found, at least in our city, operate with surprising humanity and personal involvement, and we have never regretted allowing any of them to play a role in helping us to help families turn themselves around from their habit of viewing themselves as helpless victims of society rather than as full members of it.

Conclusion

We are beginning to have a feeling of security, for each of the seven years has been less anxious, our staff has grown steadily larger, we have kept out of debt, everyone has been fed and housed not only satisfactorily but well, and we have developed a strong sense of commonality which has been a great source of strength to us all. In large part, I attribute the success of this daring venture to the sense of stability and good management brought to the enterprise by Bruce Loveys who, aside from his regular teaching has served as treasurer, bookkeeper, landlord, superintendent of buildings, and foreman of the maintenance crew, as well as taking a stint at busdriving, cooking, and all the other chores we share around.

I feel that our school community fills a gap that exists for many

people that is unfilled by any social agency or in ever-increasing degree by the family itself, and that this kind of role is an increasingly desperate and urgent need in our society. Our actual numbers are infinitesimal in proportion to the size of the need, but I sometimes hope that we may have something to contribute to a better understanding of how schools could help families to pull themselves up out of the morass of poverty to join the mainstream of society. But whether or not this is the case, we who live together in our school live our lives with a great deal of joy and excitement. This experience is an end in itself.

Samuel Beckett's *Waiting for Godot**

By PAMELA LYDON MUNDY, B.A.**

Samuel Beckett is an artist who possesses great insight into the plight of the human race. He is aware of the chronic stasis which, generation after generation, renders men incapable of functioning independently. He sees these men reaching out blindly, groping for salvation amid the chaos of their disordered world. And he recognizes the type of life-destructive individual whom they consistently call savior and raise to the status of a god.

In *Waiting for Godot*, Beckett combines these elements to form a lucid picture of the human condition. It is the frustrating story of hopeless waiting in a universe devoid of reason or core.

Vladimir and Estragon are men cut off from the mainstream of life. Although the stage directions indicate that the setting is a country road, a set which would imply motion, these two characters are suspended in the small area described by the proscenium arch. They are sitting, and over the years they have become resigned to sitting. Often they say to each other, "I'm going" or "Let's go," but when it comes right down to the physical act of moving off down the road, they fail time after time. Of their plight they remark (1:p. 14):

VLADIMIR: "Nothing you can do about it."

ESTRAGON: "No use struggling."

VLADIMIR: "One is what one is."

ESTRAGON: "No use wriggling."

VLADIMIR: "The essential doesn't change."

ESTRAGON: "Nothing to be done."

Because they have become accustomed to sitting, any act of physical movement is alien and uncomfortable to Estragon and Vladimir. When they begin to do their exercises, hopping aimlessly from one foot to the

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the other, they quickly become exhausted. And when Vladimir suggests deep breathing as an alternative to exercise, the response from Estragon is, "I'm tired of breathing." The stimulation of energy brought on by deep breathing would be too much for Estragon to bear. When he says that he is tired of breathing, he is actually saying that he is tired of feeling.

The plight of these characters sitting out their lives becomes more frightening when we realize that they represent not two isolated humans, but all mankind, even as far back as the Garden of Eden. When Estragon is asked his name, he replies that it is "Adam," and it is intimated by topical references in the dialogue that Estragon and Vladimir have been around forever, in many places, and have died a number of times before.

To further stress the universality of the situation, Beckett draws the audience into the scope of the stage. According to the stage directions, Vladimir sweeps his arm out over the audience and calls it "that bog," implying by word, as well as gesture, that the audience is a part of the stagnant scene.

The purpose of the characters' stagnation is revealed in a piece of dialogue which recurs throughout the play (1:p. 45, etc.):

ESTRAGON: "Let's go."

VLADIMIR: "We can't."

ESTRAGON: "Why not?"

VLADIMIR: "We're waiting for Godot."

ESTRAGON: "Ah!"

Estragon and Vladimir are waiting for Godot to come, and Beckett lets it be known that they do not wait alone. When Vladimir asks how many other people can boast that they have kept their appointment to meet with Godot, Estragon answers, "billions." Beckett implies by this remark that the entire world is in a state of stagnation which can be ended only with the advent of Godot.

Who is this Godot, that billions of people sit through the days, years, centuries, waiting for him to come? The concrete facts which Beckett reveals about Godot are limited to those that the young boy tells to Vladimir: that Godot has a white beard, metes out arbitrary punishment (does not beat the boy, but beats his brother), and does not display his fondness for his subjects. This picture resembles that of the patriarchal God found in the Old Testament.

This authoritarian figure is precisely what Estragon and Vladimir await, for they are the "Little Man" who "does not want the great

responsibility which is his" (2:p. 17); that is, the responsibility for his life and happiness. So they look for someone to take this responsibility away. When they are considering hanging themselves, Estragon says, "Don't let's do anything. It's safer." To which Vladimir answers, "Let's wait and see what he [Godot] says." They are so afraid of making a decision that, even where their lives are concerned, they would rather delegate the authority to a complete stranger than look inside themselves for answers.

It is not flattering to Godot's authority that he must consult family, friends, agents, correspondents, books, and bank accounts before making a decision (1:p. 13). This litany is reminiscent of the Roman Catholic God, whose authority filters down through a hierarchy of Pope, College of Cardinals, Bishop, Monsignor, and Priest before finally reaching the people.

The idea Estragon and Vladimir have of Godot is that he is a cruel master, whose punishment they must fear. When they speak of themselves and Godot, it is in terms of a master-slave relationship (1:p. 13):

ESTRAGON: "Where do we come in?"

VLADIMIR: "Come in? On our hands and knees."

They further state that, under Godot, they have "gotten rid" of all their rights.

Within the scope of the authority assigned to Godot falls the idea of the prohibition of pleasure, manifested as the prohibition of laughter. Twice during the play, the stage directions tell us that "Vladimir breaks into a hearty laugh which he immediately stifles, his hand pressed to his pubis, his face contorted," and his accompanying remark is, "One daren't even laugh anymore." The second time, he says, "You'd make me laugh if it wasn't prohibited." He intimates that it is Godot who prohibits him from laughing. Laughter is a pleasurable feeling, and, in its prohibition, Beckett is saying that all pleasure is prohibited, including sexual pleasure. "Moralistic sexual repression creates the secondary drives, and the secondary drives make moralistic suppression necessary" (3:p. 256). The secondary drives are certainly evident in Vladimir's masturbatory activity. He rushes offstage to masturbate and returns riddled with guilt: "Sometimes I feel it coming all the same. Then I go all queer. How shall I say? Relieved and at the same time appalled . . . AP-PALLED." Vladimir is appalled and feels guilt because he becomes sexually excited not by a loving partner, but by Estragon's lewd joke. So he takes refuge in Godot's prohibition of pleasure, thus perpetuating his own feelings of guilt and shame.

(This prohibition is attributed to Godot with the reservation that Godot is an imaginary figure arising from Estragon's and Vladimir's need for outside supervision.)

Vladimir also exhibits some characteristics of masochism. He is greatly preoccupied with fantasizing the beatings he and Estragon might receive, the erection he could attain by hanging himself, and the suicides which he and Estragon have committed before. His masochism is the "expression of sexual tension that cannot be relieved" (4:p. 256). His state of sexual tension is clearly seen on his first entrance, when he advances toward Estragon with short, stiff strides, his legs wide apart, and his fly open. He remarks to Estragon that "it hurts." And so he feels that he will burst. "The masochist fantasizes that he is being tormented because he wants to burst" (4: p. 253). When Vladimir rushes offstage to relieve his bladder, Estragon remarks to Pozzo, "He would have burst."

It is certain that Estragon and Vladimir cannot rescue themselves from their predicament. They will sit forever by the side of the road waiting for Godot to come. The nature of the salvation which they expect is illustrated in the character of the man whom they mistake for Godot—Pozzo.

Pozzo's first entrance is spectacular; he drives his carrier, Lucky, across the stage with great shouts and crackings of his whip. This noise and the strange appearance of the half-human Lucky immediately attract Estragon and Vladimir, who welcome any diversion in their dull lives. But ultimately, it is Pozzo's air of authority that leads them to mistake him for Godot. Pozzo commands, and Lucky obeys; Pozzo cracks the whip, and Lucky jumps. Estragon and Vladimir are looking for a way out of their trap. They so desperately need to be told what to do that they mistake this brute force for their salvation. In doing so, they overlook all of Pozzo's faults.

Pozzo tells them, "I cannot go for long without the society of my likes." This is true, for Pozzo's whole character is supported by the praise and admiration of his audience. Before he embarks on his explanation of the twilight, he asks, "Is everybody ready? Is everybody looking at me? I am ready. Is everybody listening? Is everybody ready?" It is vital that everybody listen to Pozzo's monologues because they are delivered for the purpose of sounding well to his audience, and not because he has anything of value to say. When he concludes his speech, he does not ask Estragon and Vladimir whether they have learned anything, but he does ask them to praise his speaking techniques.

Pozzo shows himself to be incapable of working, but at the same time he feels the need to tell others how to work. Lucky serves the dual purpose of performing all of his work functions for him and also providing an outlet for his need to bark orders. Estragon and Vladimir obey his commands because he delivers them with authority, and they do not question the fact that he sits on his stool while the menials do the toiling and sweating.

All of Pozzo's actions are self-interested, but he disguises his true motives by projecting a beneficent exterior. Logic is his weapon, and he reasons away all doubt as to the honesty of his actions. At first, Estragon and Vladimir are aghast at the conditions in which he forces Lucky to live. They remark on the heavy rope around his neck, the running sores caused by the chafing and the enormous burdens he is forced to carry. Several times, they ask Pozzo why he doesn't ever put the bags down, and Pozzo replies quite reasonably, "Why doesn't he make himself comfortable? Let's try and get this clear. Has he not the right to? Certainly he has. It follows that he doesn't want to. There's reasoning for you . . . he wants to impress me so I'll keep him." He further states that he is getting rid of Lucky, but ". . . instead of simply kicking him out on his arse, in the goodness of my heart I am bringing him to the fair where I hope to get a good price for him." Not only do Estragon and Vladimir believe in the honesty of his motives, but they actually turn against Lucky for being a cruel servant to "such a good master."

Pozzo is a taker; he sucks his knowledge from others like a parasite and gives nothing in return. He asks many questions of Estragon and Vladimir, but when he himself is questioned he answers, "A moment ago you were calling me Sir in fear and trembling. Now you're asking me questions. No good will come of this." Pozzo cannot afford to be questioned. He, like so many others in power, maintains his authority by keeping others in fear and trembling. Any question poses a threat to that authority.

Estragon and Vladimir fall for Pozzo's act because they are so desperate to shift their responsibility to someone else. Even in Act II, when Pozzo is blind and helpless, they are still wondering if he is Godot. At this point, when Pozzo is lying on the ground unable to rise, they have an opportunity to escape from him and run offstage. It is not surprising that they do not do so, but stay to help Pozzo to his feet. The result of their aid is also predictable. They both end up lying on top of the heap of bodies, just as helpless as Pozzo and subjected to the stench

of the wind that he passes. Far from escaping Pozzo's clutches, Vladimir begins to emulate him, calling Estragon "pig" and "hog," and urging him to play a game of impersonating Pozzo and Lucky.

It is interesting to note that Lucky also remains in bondage to Pozzo when he is given a chance to escape. Beckett does not reveal very much about Lucky, and all of the facts that are presented contradict each other. Lucky seems to be a halfhuman slave, a glorified pack animal, who droops and slobbers and jumps to the crack of a whip. But it is intimated that this has not always been so. Pozzo admits that Lucky has not always been a carrier. "In reality, he carries like a pig. It's not his job." He also gives Lucky credit for teaching him beautiful things, although Lucky appears to be almost dumb. "Guess who taught me all these beautiful things. My Lucky! . . . But for him all my thoughts, all my feelings would have been of common things."

Lucky was once a valuable asset to Pozzo, but now Pozzo wants to get rid of him. He cannot bear to hear Lucky think anymore, it is driving him mad. What is it that could make Lucky's "beautiful things" so unbearable? In reality, Pozzo cannot bear to hear the truth about his own paltry existence. And this truth is exactly what Lucky reveals, although it is in a garbled fashion. In eighty consecutive lines of fragmentary, unpunctuated monologue, Lucky states a premise and a conclusion which mark the futility of waiting for Godot, and casts doubt on his existence. The premise is, "Given the existence . . . of a personal God . . . who loves us dearly . . .," and it is followed by the conclusion, ". . . man . . . in spite of the strides of alimentation and defecation wastes and pines . . . and . . . in spite of the strides of physical culture . . . fades away" Lucky is saying that if a God (or a Godot) does exist and is concerned with saving the future of man, why does he not show himself? Why does man continue to pine fruitlessly for salvation, and fade away because it never comes?

The reactions of the other characters are predictable. During the speech, they become more and more agitated until, at the end, they can bear it no longer. They leap upon Lucky and bear him to the ground; they stomp on his hat to put an end to his thinking.

To wait for Godot is necessary. They must continue to believe in an external salvation because they have lost contact with themselves, each other, and their environment. They are unable to seek salvation inside themselves. Time and time again, Estragon and Vladimir try to make contact with each other, but their embraces are stiff and emotionless, followed by embarrassed silences.

Failing to make contact, the characters look for their feelings outside of themselves. When Estragon's feet are hurting, he looks inside of his boots for the source of his pain. Naturally, he finds nothing, and Vladimir comments, "There's man all over for you. Blaming on his boots the faults of his feet."

As a symbol of their common humanity, each of the characters wears a black bowler hat. Every time an original thought is stated, the thinker looks inside his hat and taps it on the crown to try and find the source of the thought. They cannot imagine such ideas coming from within, as if they are saying, "Who am I to have an opinion of my own?" (2:p. 8). People who cannot trust their own opinions must look to someone else to make their decisions for them. They must wait for Godot. They must not think for themselves. Estragon and Vladimir purposely keep up a steady stream of inane chatter throughout the play (1:p. 40):

ESTRAGON: "It's so we won't think."

VLADIMIR: "We have that excuse."

ESTRAGON: "It's so we won't hear."

VLADIMIR: "We have our reasons."

So far are they from contact with their environment, that they are no longer convinced of their own reality. For this reason, Estragon and Vladimir are afraid to fall asleep. Dreaming is a frightening experience, for they fear that they are only characters in someone else's dream (1: p. 58):

VLADIMIR: "Was I sleeping, while the others suffered? Am I sleeping now? Tomorrow, when I wake, or think I do, what shall I say of today? That with Estragon my friend, at this place, until the fall of night, I waited for Godot? That Pozzo passed, with his carrier, and that he spoke to us? Probably. But in all that what truth will there be? (Estragon . . . is dozing off again . . . Vladimir looks at him.) He'll know nothing. He'll tell me about the blows he received and I'll give him a carrot. Astride of a grave and a difficult birth. Down in the hole, lingeringly, the grave-digger puts on the forceps. We have time to grow old. The air is full of our cries. But habit is a great deadener. At me too someone is looking, of me too someone is saying, he is sleeping, he knows nothing, let him sleep on."

Beckett does not see much hope for the future of such a world. Estragon and Vladimir will struggle on, supporting each other through endless years of sitting. Days will pass and seasons will change, but

they will not see the beauty of the world before their eyes. They will be too concerned with their own misery and with filling the hours with idle talk to keep themselves from thinking. Now and again, a character like Pozzo will pass through their lives, creating a momentary diversion, large or small. They will respond to his authority, believing that salvation is at hand. This leader, too, will fall from power. Too late, they will discover that he is not the savior, and he will make his exit, dragging the truth in chains as Pozzo dragged Lucky. And the Estragons and the Vladimirs will remain . . . sitting by the side of the road . . . waiting for Godot.

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Remarks of Reich (1944)*

By MYRON R. SHARAF, Ph.D.**

Editorial Note:

The first fourteen sections of Dr. Sharaf's notes, which were recorded while he was studying with Reich in Forest Hills and at Orgonon, were published in earlier issues of this journal, beginning with Volume 2, No. 2

The following is a report, with comments, of my first conversation with Reich. It took place in December, 1944, at Reich's home in Forest Hills. I was eighteen at the time, had completed the first semester at the University of Chicago, and was due to go into the **Armed Services**. It was a mark of Reich's generosity that he was willing to see me at all, since I had no credentials of any kind nor had I accomplished anything that might be of particular interest to him.

It was around the subject of preparing myself for work in orgonomy that I had requested the interview with Reich. The interview itself was rather easily arranged through a secretary. However, when the time arrived for my appointment, I was in such a state of nervous apprehension that I somehow got lost and was twenty minutes late getting to his home in Forest Hills, New York. Even in my haste and confusion, I remember being surprised by the ordinary, "bourgeois" appearance of his home. It was a three-story brick house, adjacent to other similar homes. It was all so ordinary. I was struck by the idea of Reich carrying on his "cosmic" work in so unpretentious a setting, a setting that might equally well have been the home of a moderately successful lawyer or businessman.

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I was greeted by a young secretary. She told me that Dr. Reich was waiting for me in his basement laboratory. I went downstairs. Reich was waiting to greet me. I dimly recall many laboratory instruments and devices, but I was too dazed and eager to meet Reich himself to note them at the time.

Most striking initially was his appearance. I had somehow expected a quite academic, professorial-looking person. The only thing about him typically "scientific" was the white laboratory coat he wore. Otherwise, there was something extremely earthy, almost peasant-like about his face. He was very ruddy-looking, a redness I later learned was partly due to a skin condition he had long suffered from. His dark brown eyes were very mobile and sparkling, reflecting alternately interest, amusement, impatience, and friendliness. His smile upon our initial greeting was unusually open and warm, as he reassured me while I made profuse apologies about being late. His smile reminded one of Rilke's remark about the actress Eleanora Duse: "She had the kind of smile that made you feel like standing up when it entered."

But this description does not do justice to some quality of suffering in his face. It was nothing obvious — he did not look at all depressed, nor did he have a brooding, "great man" look. On the contrary, he was remarkably simple and matter-of-fact. Still, somehow the face looked scarred, as though he has been through considerable turmoil. Also, his shock of white hair, combined with his experience-soaked face, gave the appearance of a man much older than forty-seven. It was not until twenty years later that I gained some real understanding of the personal tragedies, as well as the scientific struggles, that had left their deep marks on Reich's face and personality.

At that time, he seemed to me a very big man physically, though I later was to learn he was slightly over five feet ten inches. The impression of largeness was heightened by his weight. During the American years, or since 1940, he had acquired a distinct pot belly in contrast to his slimness in Europe. He was quite defensive about his weight. When later, in therapy, I criticized him for being fat, he denied that that was so. One of his many contradictions was that in spite of his enormous theoretical emphasis on the therapist eliciting and accepting all kinds of negative feelings from patients, he was much more prepared to hear that one would like to kill him than that one found him overweight.

There was a kind of massiveness about him, suggesting great physical strength contained in an oak-like frame. At the same time, I was impressed by a rubbery, supple quality that seemed to permeate his bodily expression. If it sounds contradictory that Reich could impress one as

both oak-like and supple, that was but one of the myriad ways he contained opposites.

In reviewing the initial interview, I am impressed by how many of Reich's basic themes were enunciated in that conversation. His first question to me was: "How did you get here?" I started answering something about a taxi, when he interrupted impatiently: "No, no, no — I mean how did you find out about me?" I said that my mother had told me about his books. Reich looked downward, and his mouth fell open, with an expression resembling a disappointed child. He simply said, "Oh," in a crestfallen way.

Later, I was to learn why Reich was so disappointed by my answer. He knew my mother and associated her with his cultish lay admirers, people who were interested in him and in receiving therapy from him, but who lacked the proper skills and motivation to accomplish *work* in the field. He was always worried about orgonomy's becoming a cult centered around therapy, indeed so worried that he could recognize where even his worst enemy, Mildred Edie Brady, had a point. In a vicious article, which triggered the Food and Drug Administration's investigation of Reich, Brady had described orgonomy as a "cult of no little influence." Around 1950, Reich commented: "Brady was right about one thing: There *is* a cult."

Related to the foregoing, Reich always looked for signs that his work was penetrating into serious scientific circles. He kept a close and perceptive eye on which aspects of his work were picked up by which professionals and for what reasons. In my case, he knew that I had been at the University of Chicago, and he may well have hoped that I had heard about his work from a professor. Reich said frequently that he was not interested in fame. This was correct in the sense that he placed truth above fame. (Compare Coleridge's remark: "It makes all the difference in the world whether one puts truth in the first or second place.") But he also very much desired *serious* recognition of his work, not only for the personal gratification it gave him but more significantly because his work needed the efforts of others if it were to receive its optimal development.

Finally, the question "How did you get here?" pointed not only to where his work might have penetrated but also to where I might facilitate its future influence. Reich had a keen eye for getting a fix on people who came in contact with him and appraising in what specific ways they might, with the proper orgonomic education, contribute to the development of the work. Thus, when an osteopath came for training, Reich said to him that he saw the student eventually bringing orgonomic

knowledge to osteopathic circles. When Reich developed the Orgonomic Infant Research Center, he had a vision of the way colleagues and students with different backgrounds and interests might participate. A sociologist in the OIRC could make a study of legal difficulties and legal reform regarding the newborn, children, and adolescents. An orgone therapist who had formerly been an obstetrician could help hospitals become more receptive to life-affirmative procedures around delivery and the handling of infants.

Reich's view of what people might do in orgonomy was often sharper and more developed than their own. He would sometimes project his own self-confidence and commitment on to students at times when they were too preoccupied with their personal problems or too lacking in self-esteem to have any clear idea of what their particular assets were. His frequent disappointment in others was reflected in a remark to a student: "I take you more seriously than you take yourself."

To return to the first interview, Reich's next question to me was: "Are you healthy?" I remember being surprised by the question, although he asked it in a perfectly matter-of-fact way, as one might ask, "How are you?" with real interest in the answer. I was familiar enough with his writings to know he was not referring to my health in the usual sense of the term. He was asking something about my "genital health," my "orgastic potency." Being fairly inexperienced at the time (as well as inhibited, though of that I was not aware), I replied rather embarrassedly that I didn't know whether I was healthy or not. He tactfully dropped the subject.

This brief exchange was a good example of how Reich functionally practiced his concepts in everyday life. No finding of his was more important than that of genitality, of orgastic potency. In later years, he would complain that many of his physicians did not take seriously enough the concept of orgastic potency, did not carefully evaluate the genital status of their patients. But — and this is an important but — he also complained of some therapists who in social encounters would ask personal questions of people or make interpretations of their armor in an "impermissably intimate way."

With me, Reich neither avoided the issue nor pressed it tactlessly. Given the fact that I expressed interest in working in the field, he had the right — indeed, the obligation — to get a ball-park assessment of my emotional structure. Given the fact that he had just met me and I was not in treatment with him, he could not — and did not — press the matter in detail. His emotional fluidity provided the common functioning principle that united the two opposing variations of directness

and tact. Reich's functioning at such times reminds one of Pascal's statement: "A man does not show his greatness by being at one extreme or another but by touching both at once."

After my reply to Reich's question, "Are you healthy?" I went on to discuss how "sick" other people were. I was especially concerned about the sexual problems of students at the University of Chicago. I was prepared to go on at some length, but Reich interrupted rather impatiently: "I know, I know . . . I spent much time with youth in Austria and Germany. Someone should pick up that kind of work again; I am entirely in natural science now." I later learned that this kind of exchange was typical of Reich. He was not interested in prolonged descriptions of issues with which he was already familiar or thought he was familiar. He protected space for the ongoing thrust of his thought and work. If one's remarks fitted that space, he could be the most attentive of men.

During my stay at the University of Chicago, I had read Korzybski's book *Science and Sanity*, a work like Reich's only in the sense that it addressed large problems. Korzybski's "general semantics" was at the time causing quite a stir, though one no longer hears much about it. I told Reich I thought there were many similarities between his "theories" and Korzybski's. I did not know how much Reich disliked indiscriminate groupings of his name with others in a way that blunted the idiosyncratic quality of his own work. I still remember vividly his quick reply: "This isn't a *'theory.'* The orgone is *burning* in the air and in the soil." He illustrated the "burning" by rubbing his fingers together, and he also gestured toward his laboratory instruments to indicate the concreteness of his work in contrast to a "theory." I was later to become quite familiar with Reich's habit of rubbing his fingers together whenever he wished, which was quite often, to demonstrate something quite practical as opposed to "words" or "abstractions" unsupported by facts.

Regarding the practical issue I had come to speak to Reich about — how I should prepare myself to work in orgonomy — he surprised me by not dealing with the "how," but turning to the "whether." He would advise me, he said, not to go into the work: "It is too dangerous. There is so much opposition. It is very difficult." Of course, this kind of warning only increased my zeal to work "in orgonomy."

We had talked for half an hour or so. Soon after I went upstairs to leave, he also came up, stood in the doorway, and asked his assistant to be sure to record my name and address in the files. I was very pleased that he had taken this step; perhaps he would permit me after all to

enter this "dangerous" field. I remember staring, full of admiration, as he stood there in his white coat in the doorway. He noticed my stare, then looked away with a "back-to-work" expression, and returned to the basement. He later commented that he had recognized then the "mystical, religious" look in my eyes, the "burning eyes" (how often the word "burning" recurred in his speech!) that he had seen so many times in people when they first made contact with him and his work. So often that adoration, he was to say later, would turn into hatred when the longing to be "saved" by him was disappointed.

(To be continued.)

CORE Progress Report #7

A year ago, I presented evidence (1) of the increasingly chaotic nature of the world's weather, indicating that the changes are manifestations of a global oranur reaction. The disturbances continue.

Those of us living in the eastern two-thirds of the United States are now experiencing our coldest winter in the history of the weather bureau. West of the plains, it is warm and dry. A dearth of snow in every major ski resort west of Michigan is costing winter tourism millions of dollars a day and will inevitably aggravate the already existing desert tendencies in the Rocky Mountains (Figure 1). Iowa had its driest six months in its history, leaving farms there, as in other parts of the Midwest cornbelt, critically short of subsoil moisture. Most of California is suffering through the worst drought in its history, while adjacent desert communities are ravaged by rare tropical storms and torrential thundershowers.

Following two winters of unseasonably dry and mild weather, England was hit last summer by its worst drought since records were first kept, in 1927. So severe was this drought that the River Thames began to "leak" water *back into* the land. Western Europe fared little better: West Germany, Belgium, Italy, Switzerland, and France all suffered severe droughts with wilting crops, the slaughter of cattle that could not find enough fresh grass for fodder, and inevitable forest fires. Moscow had its wettest early summer in nearly a century, while in Verkoyansk, Siberia, one of the traditionally coldest places on earth, the mercury stood at 95 degrees. Near the Finnish border, cities were hit by summer snow storms of savage violence. Australia, too, is going through one of the worst droughts in its history.

These obvious disturbances in the atmosphere are now accompanied by instabilities in the earth's crust. Nineteen seventy-six was the deadliest year for earthquakes since 1970. In the first half of 1976, there were 10 major earthquakes, a doubling of the annual average. In addition, there were 3 great quakes—those registering at least 8 on the Richter scale—compared to a usual annual average of 1. Quakes caused deaths by the tens of thousands and wreaked destruction on three continents, in Guatemala, Italy, Bali, the Philippines, Russia, and New Guinea (2).

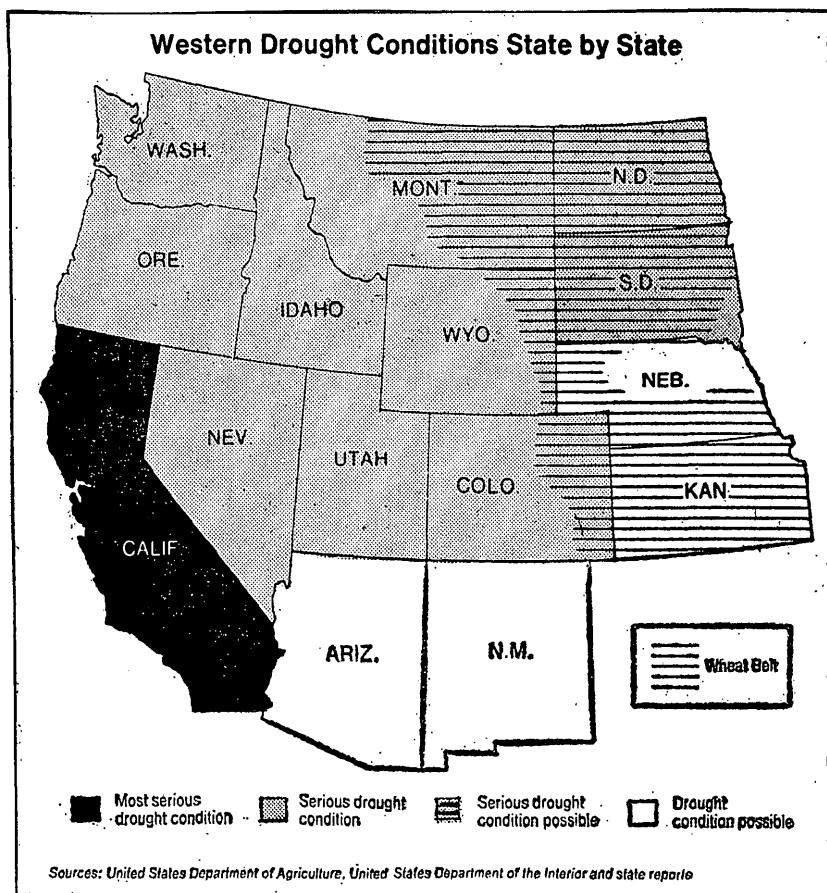


Figure 1. From the New York Times of Feb. 8, 1977.*

The cause of these weather anomalies in the United States is attributed by classical meteorologists to the persistence of a ridge of high pressure over the western one-third of the nation. This has, they say, blocked the normal movement of the westerly winds, pushing them further north into Canada, where they then dip down into the United States, bringing with them frigid arctic air. This movement is reinforced by low-pressure systems over the Northeast (Figure 2). They say this results in the blocking of storms into the western states, drying them out. One mechanistic explanation for the persisting high pressure ridge is the presence of a warm region in the Pacific Ocean off the coasts of Washington

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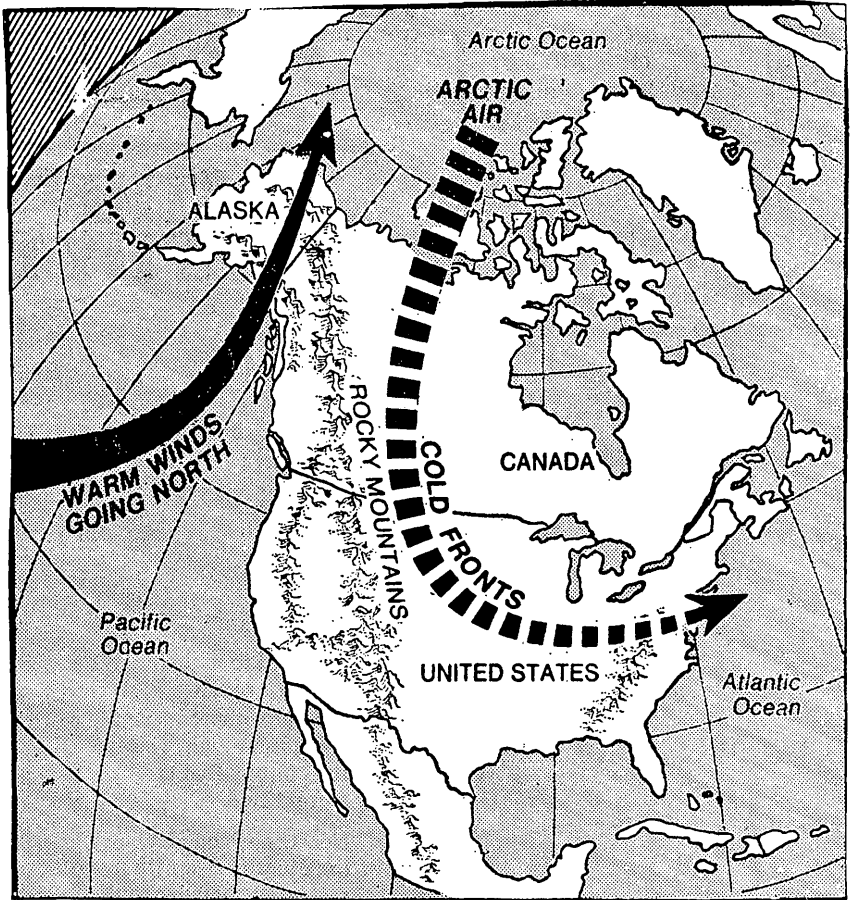


Figure 2. From the New York Times of Jan. 29, 1977.*

and Oregon. How this developed, however, remains unclear (3).

A functional-energetic view places primary emphasis on the westerlies as the manifestation of a discrete stream of energy within the orgone energy ocean surrounding the planet. Normally, its motion is one of gentle undulation, but, now, presumably because of some external exciting disturbance, the amplitude of its pulsation has become exaggerated (Figure 3).

Centers of high pressure are, functionally, centers of orgonotic charging with expansion; centers of low pressure are, functionally, centers of orgonotic contraction with discharge (4). There is evidence (jet

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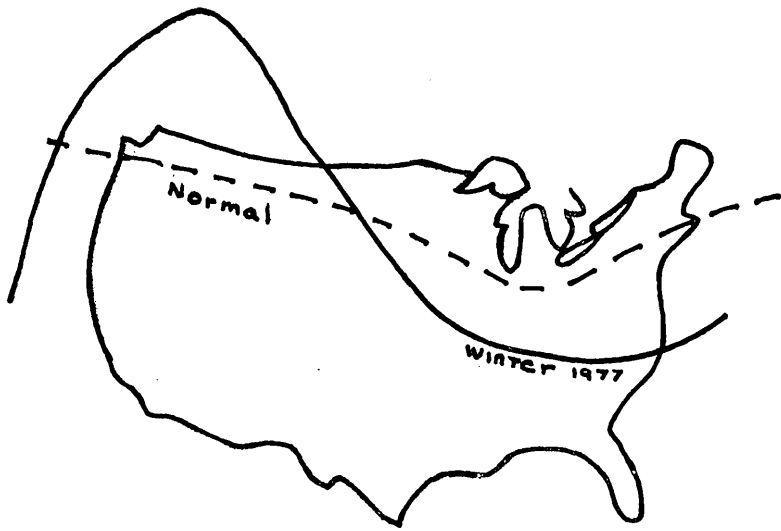


Figure 3. Prevailing Westerlies.

Based on a map in Science News of Feb. 12, 1976

stream movement — Rossby waves) that these centers can form spontaneously as a function of strong energetic streaming.

Our working hypothesis is that the external disturbing element is man-made oranur, although other possibilities must also be considered. The latter would include UFOs, sunspot cycles, etc. The temperature extremes, drought, desert-type storminess, and the earthquakes bear the signature of oranur. The large number of powerful nuclear tests during the past few years could alone account for the oranur.

The increasing incidence of earthquakes is, I believe, a most ominous sign. Until now, we have seen that oranur has been limited to the planetary *field*; earthquakes may indicate that the energetically deeper *membranous cover* of the planet is also being affected.

It is obvious that, with so much activity all over the globe, orgonomic weather control operators, limited as they are in number and location, can provide only temporary, symptomatic relief. We have, with operators in eastern and western Pennsylvania, Long Island, New York, Rhode Island, and Idaho, removed DOR, brought rain to drought-stricken areas, and combatted oranur. Most of these operations have taken place on the East Coast.

In discussions of our work with colleagues and others, we are fre-

quently asked how we know that our weather control interventions were indeed responsible for weather changes. The answer is that there is no way we could definitely prove with a few operations that our cloud-buster operations were responsible. The kind of proof asked for would take dozens of operations over a period of years at the same location. It is true that some very unexpected things happen when the cloud-buster, our weather-control apparatus, is operating—sharp changes in wind direction and intensity, rapid dissolution or building of clouds, unusual cloud formations, unexpected precipitation when compared to weather bureau predictions; but these in themselves are not *proof* of the efficacy of orgonomic weather control techniques when demonstrated over only a few weeks of experimentation. There are few occasions when the skeptic cannot say, without some justification, "That would have happened anyway."

To understand this, it must be remembered that the cloudbuster does not generate clouds out of nothing. It triggers a sequence of natural events by manipulating orgonotic potentials in the atmosphere. At times, one does find isolated storm systems appearing suddenly where they should not be according to classical meteorological theory. More often, we find that frontal systems are created at great distances or, if already present, are intensified. This, along with deepening energetic contraction at the draw site, accounts for most of the orgonotically generated storm systems. In many ways, they appear to be "natural" events that "would have happened anyway"; the only difference being that they probably wouldn't have happened without the intervention of the weather control operation.

The bases for our confidence in the use of the cloudbuster are Reich's reports, the inherent logic of orgonomic theory, and especially our own repeated observations of the cloudbuster at work, including a long-term study of the effects of rain-making during the drought on the East Coast of the U.S.A. in the 1960s (5). In the 1960s' study, out of 38 attempts to engineer rain when the weather bureau forecast was "10% or less" chance of rain for 24 hours and "no" rain for 48 hours, we were successful 18 times. After allowing for a 30% chance of mistaken forecast, we find that this is still 160% more rainfalls than would have been expected by chance alone. Although it is difficult to document because of the infrequency of rainmaking operations since that severe drought period, it is our impression that we have been even more successful recently, as we are utilizing a more efficient apparatus with greater knowledge. This is particularly true where the task has been the augmentation of predicted precipitation.

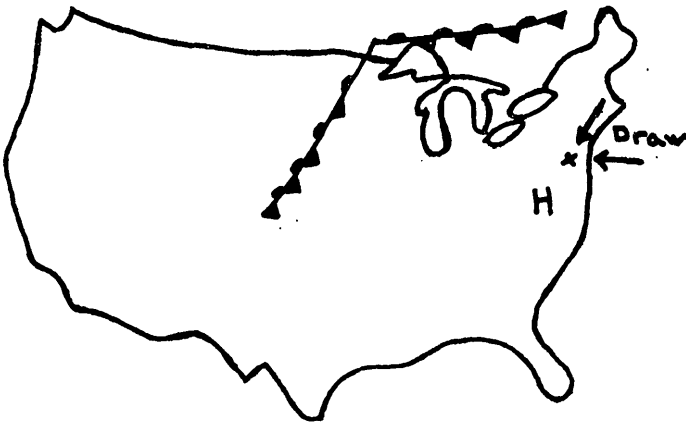


Figure 4.

*Based on a NOAA Dept. of Commerce Map
in the New York Times of Aug. 25, 1976*

A fairly typical rainmaking operation that produces unexpected rain cloud generation is illustrated by the draws of August 25-28, 1976. At that time, eastern Pennsylvania had been without rain for ten days, the longest dry period since April.

The weather patterns for several days prior to the 25th were typical for the eastern half of the nation in the summer. A high pressure system dominated the area, conveying warm, moist air to the Northeast from the Gulf of Mexico. The closest frontal system capable of bringing widespread showers was west of the Great Lakes (Figure 4). If any rain were to fall, it would come from isolated thundershowers. On the 25th, the forecast for the next day was "sunny, hot, and humid" (6).

Our plan was to create centers of high orgonotic potential in the atmosphere to the west and southwest of our weather control station in southeastern Pennsylvania. If we could do this, the natural attraction of moisture to orgone energy would result in cloud formation. These clouds would grow to storm proportions as the centers of high orgonotic charge attracted energy from less highly charged surrounding areas. The natural movement of the rain clouds from the west and southwest to the east and northeast, respectively, would eventually bring them overhead with ensuing local precipitation.

The cloudbuster triggers shifts in atmospheric potentials by drawing energy, which is attracted to the metal tubes of the cloudbuster and then grounded into earth or water. By directing the tubes towards the north-

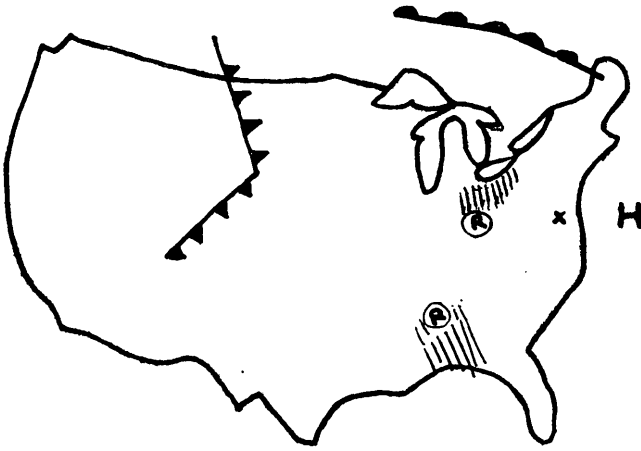


Figure 5.

*Based on a NOAA Dept. of Commerce Map
in the New York Times of Aug. 26, 1976.*

east and the east, we are weakening the energetic potentials there and creating relatively higher potentials in the southwest and the west. In a successful operation, energy will begin to stream to the more highly charged areas. This can be detected by observations of energy movement through binoculars. What looks like horizontal "heat waves," or a transparent, pulsating jelly, can be seen moving above the earth. Before drawing with the cloudbuster, it moves from west to east, the usual direction of OR flow at this latitude. After the draw has been in effect some time, the energy-flow direction reverses, *preceding* reversals in the general wind flow.

In rain-making, it is also extremely important to trigger a contraction of the local energy field. Energetic contraction is the basis for processes of condensation resulting in raindrop formation. It is engineered by drawing from zenith, directly overhead. In accordance with this plan, on the 25th, we drew for 20 minutes from zenith, 60 minutes from the east, and 120 minutes from the northeast. Our local sky was completely overcast all day on the 26th, and rain was falling in Ohio and Alabama, to our west and southwest, as we had anticipated. The energetic shifts set in motion on the 25th were reinforced by another brief zenith draw. The official forecast for the 27th remained essentially unchanged, although the chances of scattered showers had been increased to 20-30% (7) (Figure 5). The long-range forecast was for fair and sunny weather through to the 29th.

There were four hours of steady, moderately heavy rain on the morning of the 27th. The steadiness and widespread character of the rainfall was far more than one would have expected from "a chance of scattered showers." Reports revealed rainfall all along the line of our northeast-southwest draw from the Gulf of Mexico to New England. Nearby Phillipsburg received nearly an inch of rain. The rest of the day was cool and completely overcast. The official forecast based upon the continuing high pressure dominance remained unchanged through to the 31st (7).

Contrary to the forecast, the 28th was cloudy and cool all day. This was most likely a result of the zenith draws. The atmosphere had been *restructured* into a state of continuing contraction. On previous occasions, this kind of change had lasted more than a week following operations, despite continuing forecasts of sunny weather.

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February 21, 1977

For the Record

The Bions

With the first publication of an English translation of *Die Bione*,¹ it seems appropriate to review the current research being done in the field of biogenesis. This is necessary in order to place the present-day work in perspective in relation to Reich's pioneering investigations into the origin of life.

For purposes of orientation, let us recall that Reich's bion research arose as a logical continuation of his investigation into the energetic functioning of the living. Beginning with the clinical demonstration that the orgasm function was of crucial importance in regulating the energy metabolism of the organism, Reich then elucidated the four-beat orgasm formula: the lawful sequence of mechanical tension, energetic charge, energetic discharge, and mechanical relaxation. This formula was shown to govern the entire realm of the living, from the simplest protozoon to man. Then followed "The Orgasm as an Electrophysiological Discharge" (1), in which Reich demonstrated the objective existence of a physical organismic energy.

This led naturally into the investigation of biogenesis and his work with the bions. Reich describes the bions as

... microscopically visible vesicles of functioning energy. The term "bion" means that the vesicles, into which all matter disintegrates if made to swell, are transitional forms from non-living to living matter. The bion is the elementary functioning unit of all living matter. It contains a certain amount of orgone energy, which makes it function in a specific way biologically. It is a unit of energy, consisting of a membrane, liquid contents and an amount of orgone energy: "orgone energy vesicle" ... shows the basic functions of living substances fully developed: attraction, lumination, radiating bridges, fusion and penetration.... These functions are not determined materially, but by energy(2).

¹See page 4 in this journal.

Reich demonstrated that *all* matter, regardless of the source, if heated to incandescence and made to swell, consists of vesicles, and that heat sterilization actually increases this process of vesicular disintegration. He described bionous development from lifeless coal particles as follows (2):

The structure of the coal particles is predominantly vesicular. Upon continued observation, we notice that small vesicles of about 1u diameter detach themselves from the margin of the larger particles and move about freely in the field. In successful preparations, one notices motility at the margins of the particles in the form of expansion, contraction and vibration. If we observe long enough, we see how the small particles undergo a change before our very eyes. At first, they appear "rigid," with a thick and black membrane. Gradually, the membrane becomes thinner. On the inside of the particle, we notice increasingly a blue or blue-green shimmer. The vesicles become tauter and show more motility inside. Many of them show an undulating vibration of their contents. The thinner the membrane becomes, the more intense becomes the blue glimmer and the more vivid the motions. Soon—the same day, more distinctly the following day—we see movements of expansion and contraction. Nobody who has closely studied these preparations has had the slightest doubt as to the living character of the movements. One can distinguish movements from place to place and internal movements of the contents, displacement of the blue color and of the intensity of the light phenomena, protrusions and retractions of the content: the vesicle pulsates in an irregular rhythm.

Further evidence of their biological properties is that the bions can be cultured under appropriate conditions, they react to biological stains, and they also possess an electrical charge when in colloidal suspension. This electrical charge is an essential prerequisite for obtaining cultures.

Reich's monumental work on the bions remains as ignored today by the entire scientific community as it was four decades ago. Around 1960, scientists discovered that *heating amino acids to a high temperature and placing them in boiling saline solution* resulted within minutes in the formation of spherical microscopic particles of uniform diameter that exhibited life-like properties: spontaneous motility, budding, cleavage, growth, diffusion selectivity of their membranes, etc. Unlike bacteria, these particles were stable at the boiling point of water. Two particles in close proximity formed junctions, reminding one of the radiating bridges described by Reich. These particles were referred to by Fox as proteinoid microspheres or as the "protocell" from which, Fox believes, all cells originally evolved to form more complex organisms(3):

The proteinoid microsphere can be regarded as a model for the primitive cell possessing a number of salient properties of contemporary cells. They . . . possess arrays of enzyme-like activities plus the possibility for compartmentalization of these reactivities, membranous ultrastructure, lipid qualities, selective retention of macromolecules including those that are enzyme-like and the ability to proliferate in a primitive manner.

Fox, who is vice-president of the International Society for the Study of the Origin of Life, recognizes the process of the formation of these particles (heating and swelling) as being at the basis of the origin of life on earth. He regards the protocell and not the highly complex modern cell as the unit of life. Furthermore, he asserts that conditions for the continual formation of these particles exist in nature even at present. He has written a lengthy book on his work with no mention of Reich's prior discovery of these findings.

A Comment on Research in Biogenesis

It is obvious from the description of the formation and properties of these particles that they represent a special type of bion formed by the heating and swelling of amino acids. In confining himself to this special case, however, Fox misses the much more fundamental significance that Reich was able to grasp. The process of bion formation is a basic property of *all* living matter regardless of its degree of complexity or its source: Bion formation will regularly occur when matter is heated to incandescence and made to swell.

In his bion research, Reich focused on the primary energetic *common functioning principle* underlying the processes of bion formation, as well as on the functional variations giving rise to differentiation of forms. In so doing, he left it to others to work out the details and delineate the different energetic properties of various types of bions (SAPA, PA, etc.). One can thus identify the proteinoid microsphere as simply another form of bion with its own special characteristics.²

The restriction of studying specialized and isolated structural processes before understanding the essential functions of the living is characteristic of mechanistic biologic research. It stems from an adherence to a strictly materialistic view of the origin of life, with the primary emphasis on structural as opposed to energetic processes. The problems

²In this connection, the specialized cellular organelles (mitochondria, golgi bodies, etc.) may be viewed as functional variations of bions that became organized to form cells during different stages of evolutionary development, similar to the organization of bions to form protozoa.

that are created by this bias are expressed very well by Fox himself: "The question of how molecules could have come to be arranged into an entity as complex as an organism seemed, for a long time, an almost insuperable obstacle to imagining a spontaneous origin of life."

Let us compare Reich's functional energetic approach to the study of the origin of life with that of contemporary mechano-materialism as exemplified by Fox's work.

Beginning with observations of the fundamental energy phenomena of the living (the orgasm function, and the functions of tension and charge), which he then carefully objectified in his "bioelectric" experimentation, Reich developed the solid groundwork that was necessary for the investigation into the origin of life. The current mechanistic view is that the living arises *exclusively* from simple organic and inorganic molecules that then produce larger and more complicated molecules. These result in simple life forms that, in turn, evolve into complex multicellular organisms. The living is explained solely on the basis of a mechanically additive process that uses simpler biochemical building blocks. This view requires that the entire process of biogenesis be understood in terms of matter alone. All energetic events are understood in terms of biochemical reactions secondary to matter. This view has led to the field of "molecular biology," which is the arch expression of twentieth century mechanism as it is applied to the realm of the living. It poses a gigantic question. What is the process by which complex, inert molecules end up as simple, functioning life forms?

Adherence to this mechanistic view necessitates the introduction by Fox of arbitrary and unscientific concepts such as "forces of self-assembly," "specification of sequence," and "self-ordering" to explain exactly what makes the amino acids join together to form living matter. This device is basically nothing more than resorting to abstraction and mysticism to fill in the gap left by the mechanistic approach. More questions are raised than are answered: What do these forces refer to physically? What are the laws whereby living matter can organize itself by these forces? What accounts for the characteristic forms of the living? How can mechanical forces account for the quality of spontaneous motility that is characteristic of the living?

Reich states(2):

The fundamental questions of all biology concerns the origin of the inner impulses in the living organism. No one doubts that the living is distinguished from the non-living by the internal origin of the motor impulses. The internal motor impulse can be ascribed only to an energy

active *within* the organism. The question of the origin of this energy itself is answered by the bion experiment.

Functionalism asserts that the immensely complicated biochemical events underlying life processes are based on specific mass-free bioenergetic functions: pulsation, superimposition, and bionous organization into protozoa, as well as other *lawful bioenergetic movements*. Complex biochemical molecules constituting living matter form continuously as a function of these primary bioenergetic events. From this framework, one has a natural scientific foundation for working out the details of structural molecular specialization as a function of these occurrences. Even here, Reich pointed the way by grouping various inorganic and biochemical substances according to their pulsatory function (4: p. 224-6). In this way, he opened an immense area for functional biochemical research. The mechanist's approach may be helpful in classifying and describing increasingly complex life forms, but only an understanding of the fundamental lawfulness of all life processes can make his maze of ideas meaningful. This requires, not only a grasp of functional thinking, but also a thorough familiarity with Reich's discoveries in bion research.

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Questions and Answers

Differentiating DOR and Oranur

Q. Why are DOR and oranur not differentiated in experiments such as the cancer experiments with mice and particularly in the orgonotic pulsation experiments (*i.e.*, "The Electroscope III" by C. Fredrick Rosenblum, Vol. 10, No. 1) where a DOR Index is given but no Oranur Index? Dr. Richard Blasband, in the same issue, contrasts DOR (which produces stagnation, dehydration, blackening, etc.) and oranur (which produces excitation, lumination, movement such as high winds, etc.). Is it because the overexpansion of oranur is followed by DOR that the two seem often to be lumped together as oranur?

A. DOR is a by-product of the oranur reaction. It is orgone energy that has "died" in the battle against nuclear radiation, X-rays, or whatever noxious, irritating agent triggered oranur. There is a transition between the two energetic states, and one rarely finds them in pure form; so, when one sees and feels DOR in the atmosphere, there is nearly always some oranur with it. Most often, the manifestations of DOR predominate, especially in relatively highly industrialized areas. For this reason, DOR is more easily identified and catalogued. Hopefully, we will someday be able to do the same with oranur.

RAB

Anger and the Cancer Biopathy

Q. Though Reich found, clinically, that cancer patients are generally incapable of expressing anger and that the biopathy is due to deep resignation, he does say in *The Cancer Biopathy* that he has seen cancer patients with violent emotions, explosive anger, etc. Can you explain this apparent contradiction?

A. There are different levels of resignation. All patients with cancer biopathy have given up hope of sexual pleasure in life. Many have also given up their aggression, but those who haven't are capable of anger. They also have the better prognosis.

RAB

Reich and Leboyer on Newborns

Q. May I know the source of Dr. Charles Konia's remark (in the May, 1975 issue of the *Journal*) that the French obstetrician Frederick

Leboyer is aware of Reich's pioneering work in the handling of newborns?

A. My statement that Leboyer is aware of Reich's pioneering work on the management of the newborn was based on an article that appeared in the July, 1974 issue of *Vogue* magazine in which Leboyer credits Reich, as well as Freud and Rank, with influencing his thinking regarding the handling of the newborn.

CK

Masturbation and Guilt

Q. Dr. Reich says in *The Function of the Orgasm*, "Masturbation is harmless to health only when it is not accompanied by guilt feelings." He also says, "No patient was claimed to be cured unless he was able at least to masturbate without guilt feelings." So, should one not masturbate if one has guilt feelings about it?

A. The drive towards the genital embrace comes from a healthy, natural desire to feel pleasure and to discharge excess energy and superimpose orgone energy streams. In the absence of a mate, these must be satisfied—to the extent they can be satisfied—by masturbation. One may feel guilty about masturbation either because of social proscriptions of which one is consciously aware or because of armoring. In either case, masturbation will be less than biophysically satisfying and will result in energetic stasis with intensification of neurotic traits and possible symptom formation.

But this does not mean that in the presence of guilt one should not masturbate. Suppression of masturbation can only be achieved by further armoring, stasis, neurotic symptom formation, and, ultimately, genital deadness. It is better to masturbate with guilt than not at all—if one wishes to. Where guilt is overwhelming, one should avoid recommending masturbation—especially to adolescents—as it will only intensify the guilt. One must first alleviate the guilt feelings.

RAB

Book Reviews

Early Writings, Volume One. By Wilhelm Reich. Translated by Philip Schmitz. Farrar, Straus and Giroux, New York, 1975, 332 pp., \$10.00.

The historical development of psychoanalysis from 1890 to the late 1930s reveals a ferment of thought and theory directed toward an understanding and treatment of emotional disorders. Its origins lay in Freud's exposure to the physiological principles of Helmholtz and Brucke, Meynert's neuropathological studies, and the therapeutic use of hypnosis by Charcot, Liebault, Bernheim and Breuer. Those influences culminated in his formulation of the sexual origin of the neurosis based on the libido theory. The original theory that emotional illness resulted from dammed up or inadequately discharged sexual drive energy within the body was at least theoretically acceptable until 1926. However, after 1900, Freud moved gradually and progressively away from biological functions. During this period, libido, as a specific biological energy with physiological components, became disembodied, for practical purposes. In 1926, Freud reformulated his theory of anxiety, placing it within the functions of the ego. He entirely rejected the concept that the undischarged energy behind sexual stasis was transformed into anxiety and fueled the neuroses. Instead, the neuroses were now seen to result from the ego's response to danger signals. As a result of traumatic events, these danger signals became coded into the individual's developing psychic structure. The libido concept was retained only for its metaphoric usefulness in contributing a dynamic aspect to the functions of the ego.

Reich produced the papers included in this volume during that period (1919 to 1925) during which psychoanalytic theory moved into the framework of ego psychology. For their full value, they must be seen both against the events at the time they were written and Reich's later discoveries. Reich came to psychoanalysis in 1919, relatively late in relation to the evolutionary changes briefly sketched above. Perhaps for this reason he remained attached to Freud's early hypotheses published in 1905 and 1917 which, in Reich's words, "determined my choice of profession." There were stronger reasons for his continuing adherence to an organic explanation of mental disorders. Seven of these twelve early monographs were written while Reich was still a medical student. During this period, he was strongly influenced by those natural scientists

and philosophers (Semon, Bergson, and Lange) who espoused the principle of vitalism in their view of living functions. Kammerer particularly struck a responsive chord in Reich with his theory of the natural organization of living matter from inorganic material and the suggestion of a specific biological energy. In this regard, Reich's autobiographical comments in *The Function of the Orgasm* are revealing. He recognized the reasonableness and purposefulness of the instinctive involuntary action that characterizes life and contrasted this to prevailing mechanistic concepts. By resolutely following Freud's libido theory, the clinical material in these early papers led him to the discovery of orgasmic potency and its central importance in the etiology and cure of the neuroses. This was precisely at the time when Freud and his followers relegated the actual neuroses (dammed up energy) to the shelf of historical curiosity. It should be pointed out that, in these articles, Reich frequently expresses gratitude for Freud's theoretical guidance, and, where he suggests departures, scrupulously tempers them against Freud's views. It is easy to recognize Reich's later characterization of himself as a worshipful disciple during those years.

A discussion of each paper is beyond the scope of this review. However, examples from some may help to illustrate the development and application of what Reich later came to call functional thought processes.

In "Drive and Libido Concepts from Forel to Jung" (1919), he emphasizes that puberty heralds no sudden sexual awakening but that a synthesis of existing drives occurs and concentrates on the genitals. In contrasting the views of Freud and Jung, he returns to this synthesis. Freud's descriptive position suggests a multitude of drives with the sexual drive as a partial phenomenon. Jung's "genetic" view suggests a primitive libido from which the sexual drive derives. Although Reich finds Jung's theory of a psychosexual germ cell tempting, he upholds Freud's division. He hedges his bet by suggesting that further study of the organic basis of libido might clarify the problem. Let us follow this thread to the 1923 paper "Concerning the Energy of Drives." Here, Reich utilizes the concepts of Semon and Bergson, who captured his interest in earlier years. He combines their views that sensation is the psychic aspect of a physiological stimulus and that pleasurable sensation implies movement of the organism. Noting that contractions of the pelvic muscles are responsible for orgasmic pleasure, he emphasizes that the pleasure sensation alone should not be understood to comprise all of sexual excitation. He recognizes that the decisive quality in sexual pleasure is the concentration and nullification (discharge) of libido at the

genitals during orgasm. From this, he narrows the question of the nature of the drives to that of the nature of sexual pleasure and prophetically states that a casual explanation "would without fail lead us to the most profound depths of biology." From our vantage point, we can see exactly where this line, in fact, did lead. The clue may be found in two final conclusions. He holds that the intensity of pleasurable excitation is dependent upon the organ's physiological disposition to arousal and that the sensory-motor system is the executive organ of the psyche. Here was the seed of Reich's later unification of the quantitative concept of excitation and the qualitative concept of pleasure. It would later surface in two places: explaining the relation between the actual neurotic core of the psychoneurosis and the psychic superstructure of the actual neurosis, and in the "Experimental Investigation of the Electrical Function of Sexuality and Anxiety."

Of all the patients Reich had treated, every one had symptoms of impotence, frigidity, or sexual abstinence. Other analysts he surveyed found their experience to be similar. This suggested a central importance of genital disturbances in neuroses. Seven clinical cases in the paper "On Genitality" serve to support and explain Reich's observation that some patients improved even though the goals of analytic treatment were not achieved, whereas others, whose treatment appeared ideal, did not. In each case characterized by improvement, the patient was able to resume or begin masturbation or intercourse with pleasure and reduction of guilt.¹ The converse was true in those who showed no improvement. The important prognostic feature was at what stage, *i.e.*, genital or pregenital, fixation (repression) occurred. Those with pregenital fixation were more refractory to treatment. He found, in addition, that the prognosis for long-standing neuroses was more favorable, the less the disturbance in genital functioning during childhood.

These findings are elaborated in "Further Remarks on the Therapeutic Significance of Genital Libido." Patient statistics are cited, again revealing the pervasiveness of genital dysfunction in the neuroses. Reich found that potency could not be assumed merely because men reported erection and ejaculation and women reported some experience of pleasure. Here, for the first time, he defined orgasmic potency as a distinct entity. He understood it to be comprised of the following events: the undivided personality participates with clouding of consciousness and convulsive movements of the entire musculature, movement is not inhibited, relaxing orgasmic sensation is experienced with tender impulses

¹One of these patients is the subject of the paper "Psychogenic Tic as a Masturbation Equivalent."

toward the partner, and a desire to sleep occurs after intercourse. In women, Reich differentiates between clitoral and vaginal orgasm. He relates lack of surrender in the female to failure in the transfer of clitoral eroticism to the vagina. Finally, he ties the establishment of orgasmic potency to the criterion of recovery.

"A Case of Pubertal Breaching of the Incest Taboo" deserves some attention because it is autobiographical. Through a fictitious patient, Reich describes the traumatic event of his own childhood, that of his mother's affair with his tutor and her subsequent suicide. Much has been made of this experience by psychobiographers. It has been used, for example, to explain his mistrust of women on the one hand and feelings of affinity for them on the other. Other similar contradictory conclusions have also been drawn, which proves the limitations of psychohistory. There is evidence that the account as presented here is incomplete. It is safer to conclude that Reich wrote the paper principally to describe the effects of the event on the child (himself) and to draw a singular conclusion. The breakthrough of incest fantasy, occurring under the combined stresses of puberty, ambivalent loyalties, and his mother's affair, was encouraged by the removal of his father as rival. His conclusion was that sexual intimidation due to feelings of inferiority to the father is causal in the development of the incest taboo during the latency period.

One of the points of departure in character-analytic technique is the focus on the form or manner of the patients' speech and movement. We find Reich suggesting this in 1922 in "Concerning Specific Forms of Masturbation." Rather than simply accepting the patient's statement that he masturbated, Reich obtained the minute details of the manner of the act. In two cases, he describes how this inquiry provided a direct route to the origin of the unconscious conflicts. He concludes this paper with a description of some typical forms of masturbation in both sexes and their probable significance.

The final paper, "The Impulsive Character," affords an opportunity to comment, by comparison, on the quality of the translations in this volume. "The Impulsive Character" was first translated into English by Barbara G. Koopman, M.D., serialized in the *Journal of Orgonomy* from 1970 to 1972, and subsequently published in book form.² The Koopman translation is as clear, sharply worded and intelligible as the translations of his early works done by Theodore P. Wolfe and auth-

²*The Impulsive Character and Other Writings*, by Wilhelm Reich. Translated by Barbara G. Koopman, M.D., Ph.D. New American Library, New York, 1974.; Meridian M387. Reviewed in the *Journal of Orgonomy*, 9:247-249, 1975.

orized by Reich. It is interesting that when Reich later wrote in English one could recognize his style in the Wolfe translations, and that style is superbly retained by Koopman. This is unfortunately not the case in these translations. The sense, of course, is there, but the sentence structure is cumbersome, perhaps reflecting a too literal offering and the flat quality is quite unlike Reich's vigor. Nonetheless, it is better to have them available in this fashion than not at all.

One might approach these writings as if they were wellsprings from which Reich tapped the knowledge that brought him to biophysical functionalism and that culminated in the discovery of orgone energy.

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The Cosmic Pulse of Life — The Revolutionary Biological Power Behind UFOs. By Trevor James Constable. Merlin Press, Santa Ana, Cal., 1976. 410 pp., paperback, \$5.95.

A book on UFOs based on Wilhelm Reich's discoveries and endorsed by two of Reich's co-workers is deserving of serious consideration. Such a book is *The Cosmic Pulse of Life—The Revolutionary Biological Power Behind UFOs* by Trevor James Constable. In the advertising flyer, Robert McCullough calls the book "a juggernaut," while Reich's daughter Dr. Eva Reich says it "Resolves many mysteries of 20 years standing."

I intend to demonstrate that Trevor Constable has rendered a grave disservice to orgonomy by publishing a book that:

1. Thoroughly distorts Reich's work in a miasma of occult mystification;
2. Seeks to enlist today's youth in a typical freedom-peddler's New Revolution; and
3. Evades and distorts the serious realities of ufology in a mystical maze of occult confusion.

In addition, I shall show that the author successfully manages to minimize, water down, and obfuscate Reich's vital discoveries, so that anyone unfamiliar with orgonomy would never see the reality for the distorted imagery the author projects. What is especially insidious about

this book is that it is written by one who claims to be wholly in agreement with Reich—an admirer, a student, and advocate of orgonomy. Thus Constable presents himself as the “Lone Wolf” (a name he enjoys applying to himself) in sheep’s clothing; and, for the ignorant, the mystically minded, and the gullible reader, it will not be easy to discern the lusting wolf beneath the sheep-skin disguise.

Occultism and Mysticism

Since this book is saturated in occultism and mysticism, let us clarify a few pertinent terms so that we may better understand them and how they serve the author’s purpose. “Mysticism” is defined as a “theory postulating the possibility of direct and intuitive acquisition of ineffable knowledge or power.” That which is “mystical” has a “spiritual meaning or reality.” “Occult” comes from the Latin *occulere*, “to cover over, hide or conceal.”

So, the occultist is a mystic, and both believe in things of a “spiritual” nature. But what is “spirit”? Throughout this book, Constable never once precisely defines these mystical nebulosities. Of course, everyone talks about “spirit,” about “souls,” about “God” for that matter; and we all assume that *we know* what we are talking about. But the true natural scientist and seeker-of-truth takes nothing for granted. “Spirit” is defined as “an animating or vital principle held to give life to physical organisms,” or a “supernatural incorporeal rational being or personality held to be able to become visible at will; especially one held to be hostile to mankind.” Reich objectively demonstrated in a laboratory that the orgone energy—the Life Energy—is responsible for animating otherwise nonliving matter. So why bring in the term “spirit” when we have a scientific verity—*orgone energy*? What are “spirits”? Where do they repose?

Spiritism, mysticism, and occultism are *man-made distortions of a living reality* arising from sexual inhibition. In occultism, however, more is at issue. The dedicated occultist seeks to acquire knowledge for the sake of *power*, and he does so in a manner typical of occultism.

The mystic-occultist views the real world *as in a mirror* where he can never fully touch or grasp it. In *Ether, God and Devil*, Reich notes that mysticism is often accompanied by brutal, sadistic drives:

A large part of the brutality of the mystic can be traced simply to the fact that he feels the living in himself, to be sure, but he never *really* experiences it nor is he able to develop it. Hence he develops the impulse to master the mirror image, to make it palpable and tangible by force. The

living in the mirror is a constant provocation, which drives him to fury. There it is, the moving, it lives, laughs, weeps, hates, loves . . . but always in the mirror, actually as unattainable to the ego as the fruit of Tantalus. From this so tragic situation arises every murderous impulse directed against the living.

The Revealing Use of Words

Now let us begin our specific examination of Trevor Constable's *The Cosmic Pulse of Life* (hereafter called *Pulse*) and see whether it does in truth further Reich's work or totally distort orgonomy in an irresponsible and dangerous manner. I would like first to point out the following: Just as the medical orgone therapist pays keen attention to the *manner* in which the patient expresses himself, so, too, must we pay careful attention not only to what is written, but, more importantly, to *how* it is written—that is, to the specific choice of words employed by the author to express his intent.

Pulse is a book about UFOs—what they are, where they come from, and what they portend for earth and earthmen. Constable claims to have made a major ufological breakthrough by being the first human ever to photograph “invisible fauna” inhabiting our atmosphere, and he presents his photographic evidence in the book.

The author acknowledges his indebtedness to four “avatars” (a Sanskrit word meaning “the incarnation of a Hindu deity”): Dr. Franklin Thomas, doctor of divinity; Dr. Rudolf Steiner, philosophical founder of the Anthroposophical Society; Dr. Ruth B. Drown, described as a “pioneer inventor and New Age physician”; and Dr. Wilhelm Reich. (Of these four “reincarnated beings,” only Wilhelm Reich was thoroughly trained as a scientist.) The reader is thus subtly indoctrinated into Constable's mirror world of mystical and occult concepts without fully being aware of it.

In his Preface, the author boasts: “I stood on the shoulders of these four avatars in sketching my outline of the greatest mystery of all time. . . . As to how it was possible to do all these things, the answer lies in my activism which at all times overwhelmed quibbles concerning classical methodology that is already obsolescent.” To say the least, modesty is not one of Constable's greatest virtues. He “stood on the shoulders” of his four “avatars” in sketching his outline of “the greatest mystery of all time.” And how did he do “all these things”? What the “all” encompasses is not yet clear. But whatever “all” he accomplished, it was done by *activism*—defined as “a doctrine or practice that emphasizes

vigorous action (as the use of force for political ends)." So Constable is first and foremost an occult activist.

In his opening chapter, Constable tells us that "mankind has been on a collision course with other-world intelligences" since the advent of the airplane. What Constable means by "other-world intelligences" will shortly become clear. Although man has made vast technological strides, the scientist and savage "are separated by a paper-thin veil that is easily punctured." The author revels in physically activist language with overtones of a frustrated TV movies director (he is a former actor). His language is liberally peppered with words such as "puncture," "penetrate," "break out," "break in," etc. Ideas hit him "like a punch in the nose"; Wilhelm Reich "bounds onto" the world scene; he presents evidence that "punches holes in mechanistic conceptions." In order to photograph his "invisible fauna," Constable went with a friend into the desert where he performed "Star exercises," the purpose of which, he says, "was to get myself noticed."

Constable's first overt thrust is against modern mechanistic science—not the sex-negating, patriarchic milieu that breeds the mechanistic-mystical syndrome, but mechanistic science alone. He tells us that while UFOs were "manifesting" (another subtle verbal mystification—UFOs never simply *appear*, they are forever *manifesting*), mechanistic science could contribute "*not one significant discovery* pertaining to these objects." This is but one of many rash generalities that Constable uses to shotgun his "enemy," mechanistic science. Slight reflection tells us, however, that mechanistic science has indeed given us many "significant discoveries" regarding the tangible nature and reality of UFOs. First, mechanistic photography has enabled thousands to take photographs of UFOs in black-and-white film, as well as in mechanistic color movies, not to mention the mechanistic infra-red film which Constable employs. Second, mechanistic radar (as the author later admits) has enabled mechanistic scientists to track and observe the flight characteristics of UFOs on the radar screen. With the mechanistic invention of the Geiger counter, radioactive residues have been detected at UFO landing sights.

The author continues with his mystical staging: "UFOs have been manifesting [!] throughout the world, successfully resisting all official and *subrosa* efforts by mechanistic science to penetrate their secrets." Science does not observe, collect data, and then form suitable hypotheses. Science—at least the "New Age" science Constable advocates—will "penetrate *secrets*." The sexual overtones are quite obvious.

The author continues: "Official science is bankrupt on UFOs—methodologically, ethically and emotionally bankrupt. We are at the

end of an era. For his Space Age, man must have a new thinking—a *new mode of mentation . . .*” For the mystic, the head (mind, thinking, mental powers) is always supreme. Hence, Constable says, “Since I could not follow [UFOs] with my sense apparatus, my adventures stem largely from following them with my thinking.” And, again: “Youthful attention turns inevitably towards functionalism—the ability to follow with the mind the perpetual dynamic changes of the living.” The blockages to new UFO data “lie in man—in his present modes of cognition and mentation.”

In *Ether, God and Devil*, Reich states that “*any natural concept which assumes an autonomy of the psychic, no matter what it calls itself, is mystical.*” As we delve deeper into the author’s occult-mystical world, such mental emphases will become increasingly evident.

Now Constable introduces another seductive theme, which he plays against the “mechanistic enemy,” the theme of *surging cosmic impressions*, that are prohibited by mechanistic science from reaching our awaiting younger generations: “Cosmic sights and sounds are pouring in on man from space, as the high priests of official science struggle to shut them out, to evade and avoid these manifestations.” It is not the character armor *per se* that prevents man from establishing contact with his core feelings and with the cosmos, it is Mechanistic Science alone that is responsible for man’s chronic erring with respect to UFOs and “etherian physics.” What is needed, states this newest avatar of cosmic revolution, is “a powerful effort by younger, more vitally alive men and women” who will “rescue science” from the grasp of the mechanists. Listen carefully to Constable’s cosmic drumbeats aimed at awakening our “unaware” youth:

Cosmic tides wash strongly against the ivory towers of mechanistic science, and will tumble those ivory towers just as soon as old ways and methods are transmuted by the brilliant young men and women already entering upon careers of science. They are a new and different breed of human, and formal education lags far behind the exceptional powers and capacities that they have brought with them into the world.

Native common sense, activism, unblocked perceptions and a free human being’s understanding and acceptance of his own basic life processes, are the primary qualifications for facing UFOs on their own ground. The new young scientists have these faculties and capacities. Their diligent scientific labors in years to come will codify what is merely broached and indicated in this book—in short they will make it into the science of tomorrow. By summarizing here the tradition-wracked aspects of UFOs,

we can illustrate strikingly the need for a fundamentally new thinking—strong and vital enough to break man out of the straight-jacket of the past.

This song of the Grand Enchanter is the perennial theme of the revolutionary freedom-peddler pandering to youth. This time, however, the New Age scenario—written by a quondam actor—is not concerned with the *rational* social struggle between political parasitism and all those engaged in vitally necessary work (as Reich outlined the problem). No. This newest revolutionary roll call aims at exacerbating the antagonisms of “New-Age Youth” toward their Mechanistic Elders, specifically anyone over twenty-eight years of age!

In the manner of the typical New Savior, Constable dangles the cosmic carrot of “orgonomy” before these bewildered, floundering young people, and tells them they don’t even need formal education. All they need are “Native common sense, activism, unblocked perceptions and a free human being’s understanding and acceptance of his own basic life processes,” and then they can “make it” into the “science of tomorrow”! But functional truth can take root only in unarmored human beings; it cannot grow in dead soil. The responsible educator or would-be leader must therefore tell people the whole truth about themselves, not pander to their irrational hopes and mystical dreams in such a shabby fashion.

Orgonomy Degraded

Let us turn our attention to a few examples out of many that demonstrate Trevor James Constable’s attitude toward orgonomy. “In this book” he states, “we shall penetrate the basic determinism of this [orgone] energy.” Here the author is referring to Reich’s monumental objectification of a primordial, mass-free, pre-atomic Life Energy, which Constable correctly asserts is behind the motive power of UFOs. Now what does it mean to “penetrate the basic determinism” of orgone energy? “Determinism” is defined as “a doctrine that acts of the will, occurrences in nature, or social or psychological phenomena *are determined by antecedent causes.*” Constable intends “to penetrate the basic determinism” of orgone energy? This subtle degradation is threaded throughout *Pulse*. The implication, of course, is that orgone energy is not *the* primordial, mass-free energy of earth and our atmosphere as Reich discovered and verified. The implication is that “something else” *determines* the existence of orgone energy. Later in *Pulse*, Constable comes right out with his “etheric” refutation of Reich’s discovery. Without a single shred of substantiating evidence, the author blandly states that the orgone is actually but *one of four* (and even *seven*)

"ethers"! There's the "warmth ether," the "light ether," the "chemical ether," and the "Life ether." The "chemical ether," we are advised, is also known as the "sound ether and number ether," and Reich's orgone energy "may be equated with the chemical ether." Fortunately, Constable has not yet gotten around to beclouding Reich's discovery of DOR (Deadly ORgone energy), which most likely will also be fractured into an additional four-to-seven "Death Ethers"!

The author advises us that, long before he began his study of Reich, his own thought processes were already "functionalized" from his study of Steiner, Drown, and Thomas—all mystics. And, while Constable continually iterates that he is a "functionalist," his penchant for distorting, complicating, and confusing simple orgonomic concepts and findings utterly contradicts his claim to functionalism. Constable is fully aware that Reich was the first scientist to actually describe the functional thought technique—the specific thought technique that deals with energetic processes. Briefly, this technique seeks out two paired variants that are simultaneously antithetical and identical in a common functioning principle. Proper use of Reich's functional thought technique leads the searcher to *ever simpler formulations* and new findings. Increasing simplicity and clarification are the hallmarks of functional thinking.

Conversely—the mechano-mystical mentality (of which Trevor James Constable is a prime example) takes simple energetic processes and complicates them. For example, instead of explaining the ability to see the atmospheric orgone as simply establishing better *contact* with it, Constable tells us we acquire "a new organ of cognition." The orgone energy field of a human being becomes a "double body" distinct from the physical body. There is, so we learn, an even "higher" body—the "astral body"—which is "the seat of consciousness and of the emotions." And Reich's unifying process of functional thinking becomes for Constable "new patterns of thinking."

We are further advised that "Dr. Reich's work will be more easily comprehended" if the reader will seek to understand its "connection to an immense esoteric storehouse." This "esoteric storehouse" was, of course, mystically constructed by his other avatars—Steiner, Drown, and Thomas. Reich "laid the bedrock of practical etherian physics," Constable assures us. Not the bedrock of *orgone physics*, but "etherian physics."

In describing Reich's character-analytic technique of making full, unimpeded contact with his patients, Constable tells us he was using a kind of "mimicry": "In medical hypnosis nowadays, the therapeutic

value of mimicry is well established. Reich was using this therapeutic device nearly fifty years ago." To equate as a "therapeutic device" the mimicry of mechanistic hypnosis with the functional contact between a medical orgone therapist and his patient is a gross misunderstanding of Reich's therapeutic process.

In discussing Reich's pioneering cancer research, Constable opines that "Dr. Steiner in his medical lectures similarly characterizes cancer as a disease of frustration." First of all, the carcinomatous shrinking biopathy, discovered and presented by Reich in his *The Cancer Biopathy*, is not merely a "disease of frustration" but of *bioenergetic resignation*. There is a world of difference between being "frustrated" and resigning to one's frustrations.

Since Constable is not reluctant to distort and minimize Wilhelm Reich, it is not surprising to find him taking an even wider swipe at those currently elaborating upon and furthering Reich's findings: "Reich's original discovery of the orgone accumulator is only a beginning. Subsequent workers seem to have concentrated on replicating Reich's findings with the orgone accumulator, but also seem to lack direct contact with the energy." This statement serves two purposes. It minimizes the excellent developments of Reich's work as published in the only extant scientific orgonomic journal in the world, the *Journal of Orgonomy*, and it inferentially seeks to maximize Constable's "Lone Wolf" self-absorption.

Whenever there is a choice between Reich's functional and practical work, as opposed to Steiner's metaphysical vagaries, Constable's "eye-beam" invariably points to Steiner. Thus, he states, "Reich's invention yields to the basic theories of etherian physics." Moreover, since Reich must "yield" to Steiner's etherian physics, why should he not also "yield" to Constable, who blandly tells us, "My discovery of the plasmatic bioforms—heat critters—undoes the idea that great heat and life are incompatible." Thus Constable attempts to draw his enchanter's curtain on Reich's pioneering objectification of the origin of bions, which experimental verification preceded Constable by several decades in factually establishing, among other things, that *great heat and life are indeed not incompatible*. (Interestingly enough, Constable refers to Reich's bion experiments, but their thermic significance apparently never got past his "eye-beam"!)

Rudolf Steiner's development of a form of dance which he called "eurythmy" is, in Constable's view, "a safe route for the amelioration of muscular armoring, and its potential is vast." The reader is to assume, then, that Reich's superbly effective and clinically established

psychiatric orgone therapy should now yield to eurythmy—Steiner's "safe route for the amelioration of muscular armoring"? In competent and thoroughly qualified, medically trained hands, *there is no safer route to character-armor dissolution than Reich's therapy*. Nevertheless, instead of directing his readers to the rational and safe path of medical and psychiatric orgone therapy to mobilize and dissolve character armor, Constable's inflexible "eye-ray" deflects attention to the mysticism of Steiner's terpsichorean rituals.

Steiner was thoroughly sex-negative, as are all deeply mystical people, since mysticism and healthy sexuality are totally incompatible. Here is one glaring example of Steiner's sex-negative attitude:

Sexual love was implanted in man by immediate transference of thought. At first all its manifestations were of the noblest character. Everything in this area which has taken on an ugly character comes from later times, when men became more independent and when they corrupted an originally pure impulse. In these older times there was no satisfaction of the sexual impulse for its own sake. Then, everything was a sacrificial service for the continuation of human existence. Reproduction was regarded as a sacred matter, as a service which man owes to the world. (From *Cosmic Memory*.)

Steiner's mystical mentation sees human sexuality as "degrading" if used otherwise than in the "service of reproduction" as intended by the "higher" (!) entities. This is the same mystical miasma that has given rise to the anti-sexual effluvia presently choking and suffocating billions of "frustrated" followers of mystic cultists.

Reich's Cloudbuster

In describing the design and development of the cloudbuster, Constable tells us, with his characteristic inaccuracy, that Reich devised it in order "to control the weather." The motive behind Reich's invention of the cloudbuster was not to "control the weather," but rather to develop a means of ridding the skies over Orgonon of the noxious DOR-clouds that were making everyone ill. Weather-control was secondary to the basic DOR-removal functions the cloudbuster provided. Reich came to understand that DOR is the antithesis of the life energy.

Constable tells us that he has built and used many cloudbusters, that he knows their power. And he tells us further that his motive in using the cloudbuster is *to provoke the appearance of UFOs*. He tells us, for example, that "many UFO flaps" were "generated" the summer of 1971 "by my weather engineering operations." Why "stimulate" and seek to

“provoke” the appearance of DOR-spewing UFOs? Nowhere in his entire book does Constable state that he has ever used the Reich cloudbuster for the specific purpose of removing atmospheric DOR. Instead, he tries to provoke the appearance of DOR-belching UFOs, while warning us against “unclean motives” and “dabbling” with a cloudbuster! Does he act responsibly or irresponsibly when using a cloudbuster? Let us listen to the words of this spiritual purist and find out exactly how responsible and cleanly-motivated he really is.

In recounting the Arizona desert incident wherein Reich’s associate Robert McCullough became paralyzed while operating a cloudbuster, Constable infers that McCullough’s paralysis resulted from “dabbling in this work without a solid background in spiritual science.” He says, “Of special important is cleanliness of motive, for uncleanliness here opens the cloudbuster operator or other, similar experimenter to the unseen enemies of human evolution with whom uncleanliness has a powerful, intimate correspondence. This is how they tune in.”

Constable also tells us that a “close friend” was, like McCullough, “similarly struck by a UFO through a cloudbuster.” Now, how did Constable’s “close friend” happen to get “similarly struck by a UFO” through Constable’s cloudbuster? The Lone Wolfe tells us this story about his “close friend”:

[He] was resting his right arm on the right hand tube of my cloudbuster. He jerked his head skywards: “Can you see that disc up there just to the right of where you’re aiming this thing . . .” *Crack!* A bluish bolt of energy, lasting only an instant, hit the tube he was touching and traveled up his arm to his skull. He was partially paralyzed for a few minutes, the pain brought him to tears, and for that terrible instant he felt every nerve in the right side of his body irradiated by the bolt.

To allow anyone to rest an arm on, or otherwise touch, an operational cloudbuster is the height of irresponsibility. Reich repeatedly warned against permitting anyone *to stand within fifty feet of a working cloudbuster!* But Constable in typical Little-Man fashion, contemptuously ignores Reich’s specific warnings, lets his “close friend” rest an arm on the cloudbuster, witnesses his friend’s painful shock, and then tells us the man got hurt because of “unclean motives”!

UFological Mystification

Certainly UFOs present a most serious problem confronting our planet. As I have repeatedly stated in my books, articles, and *Bulletin*, the UFO research of Wilhelm Reich offers man the scientific key to a

rational approach to the UFO problem, especially the DOR-infestations that are rapidly bringing about world-wide weather chaos, drought, and desert development, as Reich predicted.

Constable seemingly concurs with the importance of Reich's cloud-buster and DOR-related research. But here, again, he obstructs, confuses, and distorts Reich's straightforward findings by metaphysical, unproven assumptions and obfuscating occultation. Where Reich fought an actual do-or-die battle with UFOs in the Arizona desert, Constable envisions this Interplanetary War as an ultimate struggle for "man's mind and destiny." Instead of focusing our attention on the nuts-and-bolts practicalities of Reich's vital DOR-removal research, the author consistently diverts attention to the nebulous realms of the psychic and the "invisible." His "invisible" UFOlogical "sky-fauna" thus become his doorway into the "unseen."

And so, while UFOs are continuing to cause world-wide drought and while military men and civilians alike are being harassed, injured, and killed by UFOs, Trevor James Constable has fled the potential battle fields of reality and opted instead for a "spiritual war."

It is glaringly clear that what Constable imputes to Ahrimanic powers as "beneath man," or "beneath the beasts," as "degenerate impulses," etc., are all repressed expressions found in the secondary layer of man's biopathic armor. But, in typical mystical fashion, Constable diverts attention from the destructive armor to a spiritual "Ahriman." It is Ahriman who is to blame for human irrationality, degeneracy, hatred, lust, and all "uncleanness." After many miserable centuries of agonizingly painful progress into the rational, life-giving scientific facts of Wilhelm Reich, with one convulsive, mystical somersault, we are transported backwards into the Dark Ages!

Conclusion

It should be crystal clear to any rational student of orgonomy that Trevor James Constable has performed a shameful disservice to the work of Wilhelm Reich. His book is a singular example of neurotic, destructive irrationalism at work on the social scene—in brief, *emotional plague*. What Constable has brazenly, arrogantly, and contemptuously accomplished is to plunge Reich's factual truths into a sinkhole of factless fakirism, an occult snakepit where fact and fantasy are so confused and comingled as to make *The Cosmic Pulse of Life* a hideous travesty of orgonomy.

JEROME EDEN, M.A.
Careywood, Idaho

Communications and Notes

Letters about a Home Delivery

August 1976

Dear Dr. Elsworth Baker,

I have a very important question. My baby will be born in two and a half to three months. I have had a healthy pregnancy and have seen a doctor only three times. . . . I don't want to have my baby in the hospital. I want to have it in my home. I have read *Birth Without Violence* by Frederick Leboyer, *Spiritual Mid-Wifery* by Ina May, and the *Farm Midwives* (a farm in Tennessee where they have natural child birth). At present, I'm reading *Man in the Trap*, written by you, Dr. Baker, which is helping . . . I also have a book on *Emergency Childbirth*. So far, I have no one to assist me that is experienced, and I feel that I should have someone with me. Please, what should I do? Any suggestions or advice would be appreciated more than you can imagine. I'm single, no husband; but I have a girl friend living with me. Should I attempt to have the baby alone? I'm not afraid of childbirth.

Sincerely,
Marjorie Wood (*a pseudonym*)

Dear Miss Wood,

I admire your courage and attitude toward your pregnancy and the delivery. It is of course very difficult these days to arrange a natural delivery at home. Everyone insists that you must have the delivery in the hospital in spite of the fact that mother and baby do much better at home. This is true as long as there are no complications. If there are complications, then one has to go to the hospital, so arrangements should be made to do this in case of emergency.

Under no circumstances try to have the delivery alone. It would be extremely dangerous and could easily result in your death. You could bleed to death or even die of exhaustion.

Unfortunately, I do not know of anyone in your area who could deliver you at home. You might contact your local Social Service Agency. They might know a doctor or midwife who would agree to follow your wishes. Possibly the Salvation Army would know someone, or, if not, try the Florence Crittendon Home for Unmarried Girls in

your area if there is one. They might very well be able to refer you to a capable doctor or midwife who is accustomed to home deliveries.

In any event, I wish you luck and let me know how you make out.

Sincerely,

Elsworth F. Baker, M.D.

An Announcement from the Fifteenth Street School

The Fifteenth Street School is pleased to announce that Donna Persell is to be its new director. For four years, Miss Persell has worked with Patricia Greene,¹ who took over the directorship from Orson Bean about a decade ago.

The school was started in 1963 by Orson Bean, who based his ideas for a school on Reich, on A. S. Neill, and on his own feelings about freedom with responsibility for children.² Since its beginnings, the school has grown from a kindergarten into a full elementary school with children ranging in age from 3½ to 12. The emphasis has always been on giving them an opportunity to *live* while at school, as well as to learn, to be themselves, and to take responsibility for their own lives. In summarizing her experience at the school, Ms. Greene said, "Through the years, we have seen children come to school each day with trusting faces and shining eyes, eager to learn and prove themselves, respectful and serious about the school. In an era where freedom so easily degenerates into license, the Fifteenth Street School has shown that freedom can and does work when it is properly understood."

The school is receiving applications now for 1977-78, and it welcomes visitors. Please write to The Fifteenth Street School, 206 West 15th Street, New York, N.Y. 10011, or phone (212) 929-3305.

In Appreciation

We wish to thank all of our subscribers who contributed to the recent fund-raising campaign of the Ergonomic Research Foundation. Loyalty

¹See "The Fifteenth Street School" by Patricia Greene in the November 1974 issue of this journal.

²See "The Fifteenth Street School: An Experiment in Self-regulation" by Orson Bean in the November 1968 issue of this journal.

to orgonomy and concern for the work of the foundation were amply expressed by a large number of you from all over the world who gave generously. Thanks to you, we have surpassed our goal, assuring the continuation of our research projects.

Gratefully,

Richard A. Blasband, M.D.

Albert I. Duvall, M.D.

• *Orgonomy Courses at New York University.* The Life and Work of Wilhelm Reich: Scientific Orgonomy is a three-part course.

Parts I and II are taught by Professor Paul Mathews and guest lecturers including Courtney F. Baker, M.D., Professor John M. Bell, Richard A. Blasband, M.D., Robert A. Dew, M.D., Michael Ganz, M.D., Barbara G. Koopman, M.D., Ph.D., and Arthur Nelson, M.D., medical orgonomists and scientists who discuss their work in such areas as orgone therapy, biophysics, and meteorology. Part I, dealing basically with orgonomic medicine and orgone physics, is offered in the Fall semester. Part I is not prerequisite for Part II, since a review of Reich's life and work is given in the opening lecture of Part II.

Topics include: Wilhelm Reich—his life; from psychoanalysis to orgone biophysics; character analysis; orgone energy—the orgone accumulator; the orgasm theory—the function of the orgasm; the concept of armoring—psychic and muscular; orgonomic functionalism; the orgonomic concept of health; the orgonomic universe; cosmic superimposition and weather phenomena; Reich's final discoveries, introduction to social orgonomy—fascism, emotional plague; sociopolitical characterology, and the sexual revolution.

Unless schedules are changed, these courses will be held on Wednesday evenings, from 8:00 to 9:50. For the Fall course, the tuition is \$95.00 and the registration fee \$10.00; for the Spring course, the tuition is \$85.00 (subject to change) and the registration fee \$10.00. For more information, including registration procedures, call (212) 598-2372 or write to New York University, Division of Liberal Studies, 2 University Place, New York, N.Y. 10003. Persons desiring guest passes for one or two specific lectures may call Professor John Bell at (212) 598-2742.

Part III, a seminar on social and individual problems, is guided by Professor Paul Mathews with Professor John M. Bell. The seminar is primarily for educators, social scientists, and students of human dynamics; enrollment is limited, and an interview is required before registration. Tuition is \$110 and the registration fee is \$10. Unless schedules are changed, the seminar will be held on Wednesday evenings, from 6:00 to 7:40. (Part III is also scheduled for the Summer semester.) For definite information and to arrange an interview, call Professor Bell (212) 598-2742 or Professor Mathews (212) 638-6853.

- *A four-day laboratory course* in organomic biophysics, biogenesis, and the Reich Blood Test is tentatively scheduled for August 24, 1977 at the Elsworth F. Baker Oranur Research Laboratory in Ottsville, Bucks County, Pennsylvania. The course will consist of lectures, the replication of Experiment XX, and microscopic examination of bions, the development of protozoa from bions, cancer tissue, and blood from normal and biopathic organisms. The course is open to all qualified physicians and students of medicine or biology. If space permits, a limited number of teachers of science and advanced premedical students may attend. Applications should include a resume of training and experience in orgonomy. The fee for instruction and use of the laboratory is \$175.00. All applications should be mailed to Richard A. Blasband, M.D., Elsworth F. Baker Oranur Research Laboratory, Ottsville, Pa. 18942.

- *Recent lectures on orgonomy* that have been reported to the *Journal* include:

Arthur Nelson, M.D. on "Orgone Therapy" at Adelphi University, Garden City, New York in the Fall of '76.

Prof. John M. Bell, on "The Cancer Biopathy" at Adelphi University, December 1976, and a discussion of orgone energy and UFOs, based on Reich's *Contact with Space*, over WRSU-FM, Rutgers University, December 3, 1976.

To Hold.
as Were.
a Mirror



*"Distorted and sometimes dangerous techniques ...
practiced by lay therapists."*

INFORMATION ON SUBMITTING MANUSCRIPTS

Manuscripts submitted for publication should be sent to Orgonomic Publications Inc., P.O. Box 565 Ansonia Station, New York, N.Y. 10023.

Manuscripts must be double-spaced throughout, typed on 8½x11 paper, with margins of *at least* 1 inch on all sides. An original and two duplicate copies should be submitted. All accepted manuscripts are subject to copyediting. They become the permanent property of *The Journal of Orgonomy* and may not be reprinted without permission from both the author and the journal.

References should be submitted on a separate sheet. They should be restricted to pertinent papers, and they should be given in sequence as they appear in the text. In the text, they should be marked (1), (2), etc., in order of citation. *References from journals* should include the author(s), title of article, name of journal, volume, page numbers, and year. *References from books* should include the author(s), or editor(s), title, publisher and city, and year. The author is responsible for the accuracy and completeness of references. References should be typed according to the following style for books and journals respectively:

1. Fowler, H. W.: *A Dictionary of Modern English Usage*, 2nd ed. New York: Oxford University Press, 1965.

1. Raknes, O.: "The Orgonomic Concept of Health and Its Social Consequences," *Orgonomic Medicine*, 1: 106-120, 1955.

Photographs should be glossy prints, if possible.

Drawings and charts should be made with black ink on white paper. They should be identified, and a concise legend supplied for each.

Affiliations, occupation, and academic degrees of the author(s) must be given.

AVAILABLE BOOKS ON ORGONOMY

(These books may be obtained through bookstores. They are not distributed by Orgonomic Publications, Inc.)

Wilhelm Reich. Published in New York by Farrar, Straus and Giroux unless otherwise indicated.

Character Analysis, 3rd, enlarged ed.

Function of the Orgasm, 2nd ed.

The Cancer Biopathy

The Sexual Revolution

The Murder of Christ

The Mass Psychology of Fascism

Early Writings, Vol. I

Listen, Little Man!

Selected Writings

Reich Speaks of Freud

The Invasion of Compulsory Sex-Morality

Ether, God and Devil (and) Cosmic

Superimposition

Sex-Pol: Essays 1929-1934 (published by Vintage Books in New York).

The Impulsive Character and Other Writings, translated by Barbara G. Koopman (published by New American Library in New York), 1974.

Elsworth F. Baker. *Man in the Trap*. New York: Avon, 1973.

Ola Raknes. *Wilhelm Reich and Orgonomy*. New York: St. Martin's, 1970.

Orson Bean. *Me and the Orgone*. New York: St. Martin's, 1971.

Ilse Ollendorff Reich. *Wilhelm Reich: A Personal Biography*. New York: St. Martin's, 1969.

Peter Reich. *A Book of Dreams*. New York: Harper & Row, 1973.

Jerome Eden. *Orgone Energy—The Answer to Atomic Suicide*, 1972.

Planet in Trouble: The UFO Assault on Earth, 1973. Jericho, N.Y.: Exposition Press.

Jerome Greenfield. *Wilhelm Reich vs. U.S.A.* New York: W. W. Norton & Co., 1974.

BACK ISSUES NOTE: Some issues are out of print. Those marked with an asterisk are still available from Orgonomic Publications, Inc. at \$3.00 each through Vol. 8, No. 1 and \$5.00 thereafter (address on front inside cover). Volumes 1-7 are available from University Microfilms, 300 North Zeeb Road, Ann Arbor, MI. 48106, in microfilm (Vols. 1-7, \$21.20) or Xeroxed (10¢ per page, with a \$10 minimum order).

Some major articles:

- Vol. 1, Nos. 1 & 2, 1967:* "The Basic Antithesis of Vegetative Life," Part I, by W. Reich; "Wilhelm Reich" by E. F. Baker.
- **Vol. 2, No. 1, 1968:* "The Orgasm as an Electrophysiological Discharge" by W. Reich; "United States of America v. Wilhelm Reich," Part II, by D. Blasband.
- Vol. 2, No. 2, 1968:* "The Orgasm as an Electrophysiological Discharge" by W. Reich; "The Biopathic Diathesis" by R. A. Dew; "Mass and the Gravitational Function" by C. F. Rosenblum.
- Vol. 3, No. 1, 1969:* "Experimental Investigation of the Electrical Function of Sexuality and Anxiety (Part I)," by W. Reich; "A Further Study of Genital Anxiety in Nursing Mothers," by E. F. Baker.
- Vol. 3, No. 2, 1969:* "Experimental Investigation of the Electrical Function of Sexuality and Anxiety (Part II)" by W. Reich; "Problems of Atmospheric Circulation (Part I)" by R. A. Blasband; "The Electroscop (Part I)" by C. F. Rosenblum.
- Vol. 4, No. 1, 1970:* "The Impulsive Character" by W. Reich; "Orgonomic Functionalism in Problems of Atmospheric Circulation (Part II. The Drought)" by R. A. Blasband.
- Vol. 4, No. 2, 1970:* "The Impulsive Character (Part II)" by W. Reich; "Problems of Atmospheric Circulation (Part III, On Desert)" by R. A. Blasband.
- Vol. 5, No. 1, 1971:* "The Impulsive Character (Part III)" by W. Reich; "Development of a Cancer Biopathy" by M. Herskowitz.
- Vol. 5, No. 2, 1971:* "The Impulsive Character (Part IV)" by W. Reich; "The Orgasm Reflex: A Case History" by W. Reich; "On Armor, War, and Peace," by P. Mathews.
- Vol. 6, No. 1, 1972:* "The Impulsive Character (Part V)" by W. Reich; "A Case of Masochism" by E. F. Baker; "Thermal Effects of the DOR-Buster" by C. Konia.
- Vol. 6, No. 2, 1972:* "The Carcinomatous Shrinking Biopathy" by W. Reich; "The Biopathic Diathesis (Part V: The Pulmonary Biopathies)" by R. A. Dew.
- **Vol. 7, No. 1, 1973:* "The Natural Organization of Protozoa from Orgone Energy Vesicles," by W. Reich; "Schizophrenia—Dynamics and Treatment," by E. F. Baker.
- Vol. 7, No. 2, 1973:* "The Natural Organization of Protozoa from Orgone Energy Vesicles," by W. Reich; "Orgonomic Morphology," by N. C. Hale.
- **Vol. 8, No. 1, 1974:* "Biophysical Functionalism and Mechanistic Natural Science" by W. Reich; "Anorgonotic Paralysis as a Complication of Orgone Therapy" by M. Ganz.
- **Vol. 8, No. 2, 1974:* "Character and Society" by W. Reich, M.D.; "The Golden Section" by C. F. Rosenblum; "The Biopathic Diathesis (Part VIII: Headache)" by R. A. Dew.
- **Vol. 9, No. 1, 1975:* "The Biological Miscalculation in the Human Struggle for Freedom" by W. Reich; "Unusual Features in Therapy of an Hysteric" by E. F. Baker.
- **Vol. 9, No. 2, 1975:* "The Biological Miscalculation in the Human Struggle for Freedom" by W. Reich; "The Cancer Biopathy—A Case History" by R. A. Blasband.
- **Vol. 10, No. 1, 1976:* "The Bions: An Investigation into the Origin of Life (Part I)" by W. Reich; "The Electroscop III: Atmospheric Pulsation" by C. F. Rosenblum.
- **Vol. 10, No. 2, 1976:* "The Bions (Part II)" by W. Reich; "My Eleven Years with Wilhelm Reich (Part I)" by E. F. Baker.
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