

VOLUME I

1942

INTERNATIONAL JOURNAL OF SEX-ECONOMY AND ORGONE-RESEARCH

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

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

ORGONE INSTITUTE PRESS



NEW YORK

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THE INTERNATIONAL JOURNAL
OF
SEX-ECONOMY AND ORGONE-RESEARCH

is published by the
ORGONE INSTITUTE PRESS


157 Christopher Street, New York 14

SUBSCRIPTION, *\$* *per year*

EDITORIAL ADDRESS: Dr. Theodore P. Wolfe,
4 East 56 Street, New York 22, N. Y.

*Make checks payable to Orgone Institute
Press, Inc.*

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PRINTED IN THE UNITED STATES OF AMERICA


P. O. BOX 153
RANGELEY, MAINE

CONTENTS, Vol. 1, 1942

ARTICLES

<i>Arnold, Carl</i>	
The Treatment of a Depression	163
<i>Frank, Walter</i>	
Vegetotherapy	65
<i>Hirning, Stefan</i>	
The Place of Literature in the Cultural Struggle	238
<i>Leistikow, Gunnar</i>	
The Fascist newspaper campaign in Norway	266
<i>Martin, Paul</i>	
Sex-economic "Upbringing"	18
The Dangers of Freedom	226
<i>Reich, Wilhelm</i>	
About the History and the Activities of Our Institute	I
The Orgasm Reflex. A case history	55
Biophysical Functionalism and Mechanistic Natural Science	97
The Discovery of the Orgone	108
The Carcinomatous Shrinking Biopathy	131
The Natural Organization of Protozoa from Orgone Energy Vesicles (Bions)	193
Character and Society	247
<i>Robert, Mary</i>	
Shock Therapy as a Subjective Experience	156
<i>Thorburn, William F.</i>	
Mechanistic Medicine and the Biopathies	257
<i>Walter, Ernst</i>	
A Talk with a Sensible Mother	11
<i>Wolfe, Theodore P.</i>	
The Sex-economic Concept of Psychosomatic Identity and Antithesis	33
A Note on "Integration" in Science	171
A Sex-economic Note on Academic Sexology	259

EDITORIALS

Sex-economy and medicine	
Ill-advised surgical procedure	94
The "dangers" of sexual intercourse	94
Sex-economy and everyday life	
Character armor in everyday life	175
Mechanistic medicine and national health	176
Physiological anchoring of psychic conflicts	
Present-day situation and infantile historical background	177
An infantile fear as expressed in a specific inhibition of the orgasm reflex	178
Warning against the application of sex-economic knowledge	192
On the technique of irrationalism in social life	280

REVIEWS

The cardiovascular system in puberty (<i>P. Martin</i>)	88
Anxiety and sexual organs (<i>P. Martin</i>)	88
Experimental confirmation of respiratory inhibition (<i>P. Martin</i>)	89
Sexology (<i>T. P. Wolfe</i>)	90
"Character-analysis" (<i>T. P. Wolfe</i>)	90
Psychoanalysis and orgasmic potency (<i>T. P. Wolfe</i>)	185
General semantics: the mysticism of words (<i>T. P. Wolfe</i>)	186

CORRESPONDENCE

Letter from a mother	191
On the psychology of adolescence	274
The old question of magnifications over 2000x	276
Disastrous fads in infant upbringing	276
Realization of change	278

IN MEMORIAM

Bronislaw Malinowski (<i>W. Reich</i>)	173
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EXCERPTS from <i>A. S. Neill's</i> "The Problem Teacher"	180, 282
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ABOUT THE HISTORY AND THE ACTIVITIES
OF OUR INSTITUTE

By WILHELM REICH, M.D.

The psychiatric aspects of the biological energy are discussed in my book, "The Function of the Orgasm." In the present first number of the Journal, some co-workers of the Institute give a picture of our pedagogical and clinical work. Thus, I can forgo a general survey of our field and devote the following pages to a different subject.

The reader of this new periodical will ask an important question: *What kind of an organization is behind this work?* For, the organization of a field of science reflects its nature and its history. But, there is organization and "organization." The following little story illustrates what I mean by this distinction:

It happened one day in Hell. The Devil was in his throne-room, when suddenly one of his messengers from the Earth rushed in breathless, distraught, with a hopeless expression on his face. "Master, we are lost," he cried, "all is ruined for us, we are finished!" "What has happened?" said the Devil. "Something terrible," moaned the messenger, "I have just returned from the Earth as quickly as possible, to tell you the news that someone has discovered TRUTH, the real TRUTH, just what we have feared all these years!" "Tut, tut, my boy, don't let that worry you," said the Devil. "You just hurry back to the Earth and get them to organize."

Sex-economic research has always endeavored—and thus far successfully—to avoid this truly diabolical side of organization. It is—I may say for this very reason—still in full development. In spite of recog-

nition from many quarters, and in spite of organization, it is far from having passed the pioneering stage. He who is familiar with such work knows that it is incompatible with routine research. For this reason, the work is "isolated" and has many enemies. This is an essential sign of its maturing, and proof of the fact that it presents something which is fundamentally new. For this reason, it cannot possibly be put into the framework of a routine kind of organization. The work continually poses highly unpopular questions, finds embarrassing answers and often operates with assumptions; in brief, it endangers emotional security and disturbs the peace of mind. That is an inherent part of it.

Between 1920 and 1934, sex-economy (nobody had as yet even an inkling of the existence of the orgone energy) developed within the framework of the International Psychoanalytical Association. When the differences of opinion with this organization became increasingly acute, it became necessary to found a publishing house of our own (Berlin, 1931). At the outbreak of the catastrophe in Germany, this publishing house moved to Scandinavia, and in 1937 it established a branch in Holland. It published works by me and my co-workers which could not have been published in any other kind of publishing house. For one thing, the subject of our work was new and at first not comprehensible to any neurologist or psychiatrist. For another thing, it was taboo. The seri-

ous study of sexual energy, scientifically, clinically and experimentally, was an unusual undertaking. General medicine continued to eschew the subject. It committed—and still does—the serious mistake of avoiding the subject of sexual pathology instead of taking it out of the hands of quacks and making it a legitimate part of science and medicine. We, on the other hand, by calling our science “sex-economy,” made it clear that we were going to call a spade a spade. We did not want to hide the fact that we assumed the scientific responsibility for a field which is generally avoided and is left to the devices of pornographic business interests. What I mean is not cell-division or the conjugation of ovum and spermatozoon, but the *biosexual excitation* in the autonomic nervous system.

True, there was some opposition to the name of sex-economy even in our own group. But finally the realization prevailed that if one wants to engage in the fight, medical and social, against a universal disease such as the plague of the neuroses and psychoses, one cannot escape exposing oneself fully to it. If one is to take up this fight, such hypocrisy as talking about eugenics and really meaning sexual abstinence is out of the question. We knew that for years to come we would continually be confused with the pornographers, and that we would be the butt of all kinds of perverse sexual phantasies. But there was no other way. Thus, sex-economy came to be what it is today: a scientific, clinically and experimentally confirmed discipline which explores the laws of *biological energy*. As is well known, biological energy manifests itself first of all in sexual excitation. Every animal breeder knows that. In spite of great difficulties, we have had no reason to regret our decision to choose the name of sex-economy.

This name first came to signify an organization when in 1934 the “Zeitschrift für Politische Psychologie und Sexualöko-

nomie” was founded. This periodical was published in Scandinavia until 1938. The requirement for membership in this informal organization of sex-economists was that each co-worker found his own field of activity within it. He kept his membership as long as he justified it by actual achievement. Thus, one of the most essential sex-economic findings—biological self-regulation on the basis of actual achievement—found its expression in the nature of the organization. In this way, we succeeded in reducing the dangers of formalism to a minimum.

After my separation from the organization of the psychoanalysts in the summer of 1934, study groups formed consisting of German, Austrian and Scandinavian physicians, educators and social workers. They acquainted themselves in special courses with the medical and pedagogical significance of sex-economy. Among them were physicians who previously had attended my courses at the psychoanalytic clinics. This group of students originated the plan of centralizing the work in an “Institute for Sex-economic Research.”

The Institute was founded in February 1936, with its central office in Oslo. There was, from the beginning, a group of very active nursery and kindergarten pedagogues in Denmark, under the leadership of a sex-economically trained physician and two educators; there was a group in Oslo, consisting essentially of neurologists, psychiatrists, psychologists and a few educators. Soon, a group of physicians and social workers was formed in Holland; they translated several of our publications into Dutch and independently published several sex-economic treatises. The war has interrupted the connection with these groups. In 1937, A. S. Neill, director of the Summerhill School in Suffolk, England, and prominent as a modern educator in the best sense of the word, joined our group. In addition, there were more informal pedagogical and medical study

groups in Palestine and Switzerland. As early as 1935, one of the presidents of the "World League for Sexual Reform," director of a birth control clinic, joined our group, and the World League was dissolved.

The gathering of these people into an organization thus was not the result of an urge for formal organization, but of a real common interest. Between 1924 and 1933, the basic concepts of sex-economy had been taught at the Vienna Psychoanalytic Clinic and later at the Berlin Clinic. During the years from 1934 to 1936, the thing had a name but no home. Co-workers and students were held together by a strong tie of common interest, but the organization was a very loose one. Finally, the development of the work itself created the necessity for the establishment of an institute.

In 1934, together with my lectures at the Psychological Institute of the University of Oslo, I started experiments concerning the bio-electrical nature of sexuality and anxiety. In part, these experiments were the result of the controversies, between 1930 and 1934, about the psychoanalytic theory of the death instinct. For sex-economy, these controversies resulted in a major step ahead: the progression from the field of the psychology of the instincts into that of *experimental biology of the instincts*. I had shown that a biological will to suffer and to die, as postulated by the psychoanalysts, the so-called death instinct, could not be demonstrated clinically. What was being interpreted as a death instinct, was found to be the result of physiological tensions due to lack of genital gratification. Unrelieved sexual excitation and muscular spasms provided the explanation of all kinds of sadistic and masochistic tendencies. The generally prevailing social inhibition of natural genital love life creates not only neuroses, psychoses and sexual criminality, but also destructive impulses. When these destruc-

tive impulses are inhibited, they give the impression of a will to suffer. The will to suffer, the tendency to self-deprecation, to blind obedience, infantile dependence, to suicide and self-ruin, are the result of a fear of libidinous gratification in the biological system, a fear which is at first socially conditioned and then becomes psychically and physiologically anchored in the organism. Chronic sexual stasis (damming-up of sexual energy) results in a distortion of the perception of the organs and of their functions; this distortion is most clearly seen in schizophrenic or melancholic hypochondriasis. Its biophysiological nature cannot be doubted. In this way, the sexual chaos prevailing in our society distorts the basic biological functions in the human into something pathological, and produces secondary, antisocial, impulses.

The consistent study of the disturbances of vegetative sensations led, in 1935, to the experimental (oscillographic) finding that pleasure and anxiety correspond to two opposite directions in the flow of biological energy. *Pleasure* is functionally identical with a parasympatheticotonic plasma current in the direction of the periphery, that is, a biological *expansion*. Conversely, *anxiety* is functionally identical with a sympatheticotonic, centripetal plasma current, that is, a biological *contraction*. It was shown that all emotional disturbances and a great many vegetative neuroses are due to a disturbance of the *biological energy pulsation*.

These findings represented the breakthrough from depth psychology into biophysiology. Gradually, a biophysical laboratory was developed. From 1936 on, our Institute consisted of the publishing house, the experimental laboratory, and the teaching institute. The teaching courses produced various specialists in our field, who today are training and guiding their own medical and pedagogical groups.

But with that the development had not

come to an end. The physiological experiments on pleasure and anxiety led in a straight line to the function of expansion and contraction in protozoa. The Psychological Institute of the University of Oslo, where the work had been started, was not equipped for this kind of work. We were confronted with the problem of equipping our Institute with biological instruments. Thanks to the efforts of the Norwegian group, this became possible in 1936. The laboratory was equipped with what were then the most powerful microscopes (up to 4500x magnification) and has now a number of special instruments for the study of the phenomena of biological current and charge in protozoa and the human.

The experimental work on protozoa was guided by the so-called formula of "tension and charge." Sex-economic research had shown this formula to be valid for the orgasm. That is to say, the orgasm, like any other autonomic function, is based on a four-beat of *mechanical tension* → *bio-electric (orgonotic) charge* → *bio-electric discharge* → *mechanical relaxation*. I would like to emphasize the fact that the step from depth psychology to experimental biology was not the result of any conscious deliberation. It resulted logically and by itself, from the energy concept of the sexual instinct. According to Freud's basic discovery, psychic functioning is governed by unconscious and repressed instincts. These instincts are rooted in the biophysical realm. Early psychoanalysis had attempted to apply the principle of energy to psychic life: "libido" meant the energy of the sexual instinct. But, being a psychology of the unconscious, psychoanalysis was far from penetrating into the field of biophysics of the instincts. Sex-economy, on the other hand, focused its attention from the very beginning on the sexual stasis neuroses; for, sexual stasis is the central problem in cardiac neurosis and vascular hypertension. These syn-

dromes present the pathology of the autonomic nervous system in pure form. From the consistently functional point of view of biological unity, no distinction can be made between pulsation in the vascular apparatus and pulsation in the protozoon. On the basis of our formula of biological functioning (the formula of tension and charge), the functioning of the autonomic nervous system is identical with living functioning in general. Thus, our biological laboratory grew logically out of the unification of psychological, physiological and biological questions, or, rather, their general reduction to *biological pulsation*. From there on, the avenue of approach from psychiatry to the biological basis of emotional life lay wide open before us. It is still impossible to foresee how far this road will lead; at any rate, the biological pulsation of the autonomic system and of the protozoa was—and still is—a central sphere of our experimental work.

One of the most important results of this work was the discovery of the vesicular disintegration which occurs in all substances when they are heated to incandescence and made to swell. These vesicles, which are charged with energy, I termed *bions* or "energy vesicles." The basic experiment was confirmed by the French Academy of Science in 1938. In 1937 the bion experiments were also confirmed by Dr. Du Teil of the Centre Universitaire Méditerranéen in Nice. Du Teil became the most outstanding advocate of bion research in France and was responsible for many valuable contacts with French science, though these contacts have become limited by present conditions. In 1939, the bion research was also recognized by the Société Internationale de Plasmogénie.

From the bions, protozoal cells develop. As I related in my book, "Die Bione" (1938), a magnification of over 2000x allows the direct observation of the development of amebae, paramecia and other protozoa from moss which is in the process

of bionous disintegration. Our biological archives contain several thousand meters of microfilm which record the main observations.

Hand in hand with the bion experiments, systematic experiments in cancer mice have been carried out since 1937. The presentation of the cancer experiments, as they developed from the bion experiments, will be one of the main objectives of this Journal. The news of psychiatrists engaged in cancer experiments usually arouses surprise and distrust. I hope to be able to show, in subsequent issues of this Journal, the logical way in which the knowledge of the emotional basis of sympathicotonia gave access to the cancer problem.

For, the extension of the study of the physiological manifestations of the emotions into the biological basis of instinctual life resulted in an elucidation of the nature of psychosomatic interrelation. Emotions are reflected in variations of the electric skin potential. The results of measuring the bio-electrical skin phenomena of emotional excitation were incompatible with any of the existing concepts of the mind-body problem. They contradicted the concept that psychic functioning is an expression or superstructure of physiological processes. Similarly, they were at variance with the concept that the physical manifestations of emotions are the expression of psychic excitations. Neither did they fit the concept that psychic and somatic excitations are two parallel and distinct processes which merely influence each other. Only one concept was in accordance with the facts, the concept that biological emotion is *a simultaneous physical and psychic excitation*; in other words, the psychic and the somatic are an inseparable biological unity. An emotion may be precipitated by an experience *or* by a chemical, physiological, agent. For example, anxiety causes an outpouring of adrenalin into the blood stream; an injection of adrenalin causes anxiety. Anxiety and adrenalin are func-

tionally identical; at the same time they mutually condition each other. This *psychosomatic unity and antithesis* became the most essential theoretical guiding principle of our clinical and experimental work.

In America, psychosomatic medicine showed a great impetus in the early 1930's. One of its few outstanding representatives, Dr. Theodore P. Wolfe, Associate in Psychiatry at Columbia University, found in the sex-economic concept of instinctual anxiety an essential key to the problems of psychosomatic medicine. Thus, in 1938, he did not shrink from the great sacrifice of a trip to Europe and the interruption of his practice for many months in order to study the work on the spot and to become thoroughly acquainted with sex-economy. In this way, an important connection with the United States was established.

In the meantime, political conditions in Scandinavia became such as to make the continuation of a work with such radical and far-reaching implications extremely difficult. During 1938, social and scientific life took an increasingly rapid turn in the direction of Fascism; this was a general process, taking place unconsciously rather than consciously. The publication of my books, "Orgasmusreflex, Muskelhaltung und Körperausdruck" and "Die Bione," precipitated a newspaper campaign against sex-economy instigated by psychiatrists of the hereditarian school and reactionary politicians. The Fascists did their best to capitalize this campaign which was a matter of public debate almost daily for ten months. In spite of vigorous support from various circles of the Norwegian public it was impossible to re-establish that quiet without which the work could not be fruitfully carried on. The typical moment in the social process where latent Fascism becomes manifest had arrived. Bacteriologists no longer looked into the microscope to find out whether substances treated in a certain manner turn into con-

tractive and expansive bions. They began to ask only whether the discoverer of the bions was "Aryan" or "Non-Aryan," a distinction which, as is well known, has no scientific basis in fact. True, in the long run, sex-economy emerged from this painful struggle—which finally was waged by attorneys against police officials who were in the Nazis' service—with increased inner strength and further public recognition; but, the unintended publicity was too much. One cannot make measurements of biological excitation or microscopic examinations of cancer cells under the watchful eyes of reporters. Under these circumstances, Dr. Wolfe's assurance that in the United States such things were not likely to happen, was a great relief. There, in the United States, seemed to be opportunities for unhampered work and an open mind for new problems.

In May 1939 the whole biophysical laboratory was dismantled and shipped to New York. Two months later I followed, having been granted a professor's non-quota visa. From 1939 to 1941 I lectured at the New School for Social Research to physicians and teachers on the subject of character formation on a biophysical basis. From these lectures came a group of students who now form the nucleus of the American branch of the International Institute. The chief emphasis of this group was from the beginning the physiological basis of psychic disturbances and the emotional basis of organic disease. This work is organized in the "*Orgone and Cancer Research Laboratory*." There is as yet no pedagogical group, nor one for therapeutic gymnastics. After two years of intensive work, this group felt ready to take the responsibility for the official organ of the International Institute, and for its publishing medium, the *Orgone Institute Press*. Nobody will blame them if the first attempt to establish contact with the American public will show some unevenness. As a result of our determination to maintain

our independence, we have no outside financial help, and thus, lack of funds forces the work to be done without the necessary technical assistance. Nor can they be blamed for the fact that the *Journal* makes great demands on the reader; in particular, by expecting him to adjust himself to functional thinking and to do his part in the assimilation of the material. In addition, our *Journal* presents a highly emotional subject, to which every reader will react not only objectively but also personally. This is unusual. The subject cannot be taught like a mechanically memorized text. For this reason, the training to be a character-analytic vegetotherapist or a worker in the orgone laboratory makes great demands on the student:

He must be trained in some specialized discipline in which he can apply the knowledge of biological energy. That is, he must be a physician, a pedagogue, social worker, laboratory worker, biologist or physicist. The training takes several years and requires an alteration in the student's personality structure. He has to shed many attitudes which are at variance with scientific pioneer work. He may not let social anxiety influence his attitude toward truth. He must be biosexually healthy, i.e., free from sexual disturbances and perversions. He must acquire the ability to defend his scientific conviction against prevailing misconceptions and not to dodge attacks. He must shed the customary ambition to be recognized immediately. And last but not least, he must get to know his own irrational reactions and learn to master them. This is asking much, but it is, in the long run, the only basis for genuine research and practice in our field.

The Institute is composed of three groups: The first and central group consists of professional workers who, in years of productive practical work, have demonstrated their knowledge and their intellectual independence. They are the members of the Institute. The second group

consists of specialists who are training themselves in the practice of sex-economy. They form the "Association of Sex-economic Therapists and Pedagogues." The third group comprises all actively cooperating friends of the Institute. One such friend, say, may take it upon himself to raise funds, another to establish connections with scientific or other organizations. During the Norwegian newspaper campaign, for example, journalists used to inform the public about misinterpretations and about the real character of the work. Every bit of advice, every aid from this group is welcome. However, decisions regarding the fundamental work and functions of the Institute rest with the membership, that is to say, with that body of individuals who have made the work their life work and who have made our method of research their own.

Our method of working is based on the functional energy concept of living processes and not on chemical, mechanical or physical concepts. The chemical substance, as, e.g., the hormone, means to us nothing more in biological functioning than does the coal in the steam engine. It is not the coal that moves the wheel; the coal is nothing but the source of energy which creates the motion.

Many a reader will register surprise at the fact that we mention the ameba and the autonomic system in the human in one breath, that we consider them as functionally identical, biologically speaking. It is customary to consider the ameba as belonging to biology and the autonomic nervous system to physiology; in other words, to consider them as basically different things. One has learned to make a sharp distinction between a heart and a medusa, and to think of innervation in terms of sharply defined nervous pathways. We do not overlook the anatomical and physiological differences between a heart and a medusa; we also know that there are pathways in the vegetative system.

But what interests us above all is that which the heart, the medusa and the autonomic nervous system have *in common*: the alternating expansion and contraction, in other words, *the basic function of biological pulsation*. The very fact that we make these pulsations—which so clearly demonstrate the biological functioning of energy—the center of our work, enables us to gain a better understanding of the functions of the autonomic system in the human, and of the vegetative nature of the emotions.

To the reader, psychology is one thing, and physiology another. We, on the other hand, cannot think of an emotion, like pleasure or anxiety, without thinking, spontaneously, of the corresponding activity or disturbance of the biological energy in the parasympathetic or sympathetic system.

To the reader, the activities of the psychiatrist and those of the cancer researcher will have no conceivable connection. Psychiatry and cancer research seem to be sharply differentiated fields. We, on the other hand, have learned from our patients that the biological organism, in *all* its functions, represents an *inseparable unity*. We have found that a chronic emotional rigidity ("psychology," character-analysis) functions practically as a muscular spasm ("physiology," vegetotherapy). The muscular spasm, in turn, forms an important predisposition to cancer ("biology," "organic pathology") because in a spastic organ, biological functioning is severely disturbed (e.g., anal inhibition of affect → spastic constipation → disturbance of tissue respiration → bionous tissue disintegration → cancerous protozoal growth).

Such a theoretical position in medicine requires a flexible and mansided knowledge. But it also opens avenues of understanding which, without it, remain barred. It leaves, of course, a great many questions unanswered. That is the essence of any

work in a new field; errors, as long as we are willing to correct them, prove only the aliveness of the work. We do not aspire to be infallible.

Once one has learned to think of a nerve not as an organ separate from the muscle, but to think of both as *one* functional unit which executes an impulse originating from the *total* organism; once one has learned, further, that the inhibition of the total body impulses results in a rigidity of character, one begins to understand our language. Then, one begins to see the vast biophysical field of our *vegetotherapy* and *character-analysis*. The enormous popularity of non-medical practitioners of therapeutic gymnastics with people suffering from rheumatism, muscular tension and pathological posture, shows two things: First, it points to the existence of a vast field of pathology in which the patient feels that he cannot expect any understanding on the part of the average medical man; second, it shows a deep appreciation on the part of intelligent lay people of the disturbances of the autonomic system. One has only to remember the many methods and cults which attempt to correct respiratory disturbances by way of diaphragm exercises. These respiratory disturbances, however, are part and parcel of instinctual repression which is accompanied by spastic conditions of the diaphragm. According to everyday experience, the medical man himself feels that the disturbances of the vegetative system, including the neuroses and psychoses, are neglected and not understood from a biological point of view. Every practitioner of medicine knows the state of helplessness in which he is left by the usual medical education when he is confronted by a spasm of the diaphragm, by vascular hypertension, by a tic, a chorea, or a functional sexual disturbance. The object of character-analytic vegetotherapy is just this field of autonomic functions which is so neglected in medical education. By elucidating the inhibitions

of biological energy in such disturbances as asthma, tuberculosis or a psychosis, it establishes the long sought-for connection between psychiatry, internal medicine and biology. The character-analytic vegeto-therapist knows, e.g., when a chronic pain in the lower back is due to a chronic fixation of the pelvis in a retracted position, or when an unco-ordinated gait is due to a fear of falling, which in itself is the expression of disturbed vegetative innervation.

A specific technique enables him first to make such inhibitions clearly evident, and then to reduce them to infantile repressions and to dissolve them. Pathological character development is represented in a frozen form, as it were, in pathological body innervation. Inhibition of expiration, fixation of the chest in inspiratory position, a stiff neck and retracted shoulders, e.g., express a chronic attitude of anxiety. Myopia is often due to spasm of the eye muscles.

The vegeto-therapist does not attempt to cover up the pathological bodily attitudes and innervations by exercises or by the establishment of artificial attitudes. On the contrary, he attempts to elicit the characterological significance and the origin of such disturbances, and, above all, to release the anxiety which, by way of muscular spasms or chronic sympatheticotonia of groups of vessels, has become anchored in them.

It goes without saying that the vegeto-therapist looks, in every case, for the sexual disturbance which acts at the basis of the disturbances in the vegetative system. Many diseases take their origin from these disturbances: vascular hypertension which may lead to organic heart lesions, the so-called cardiac neuroses, rheumatism, chronic constipation, pseudodebility as expressed in a fogging of intellectual activity, lumbago, many menstrual disturbances, and, last but not least, cancer. Cancer, as we shall try to show, does not consist

in the appearance of a cancerous growth in this or that place, but in a disturbance of innervation of the total organism. Of course, character neuroses, psychopathy and schizophrenias also belong here. Without a knowledge of the laws of biological energy which govern the autonomic apparatus, none of these diseases is comprehensible; consequently, none of them can be treated correctly without this knowledge.

Thus, the work of our Institute is carried on in a wide gap left open by organic medicine and by psychiatry—a gap which makes quackery flourish and which makes every real physician feel dissatisfied in his practice. Our responsibility is great. For this reason, we do not send this Journal on its way light-heartedly. The task before us requires the collaboration of patients, physicians and various specialists. It involves social problems as well as biological and moral questions. In this new field of research, there are no authorities in the customary sense. The factual authority can be acquired only in the struggle against the misery which stems from the ignorance and the maltreatment of living functioning. We are dealing with an all-embracing disease which leaves untouched not a single corner of individual and social living. We have come to use the term “emotional plague” for it. It ruins human happiness, reduces achievement in work, disrupts social living and thus exacts a far heavier toll in life and health than the bubonic plague ever did. It is no exaggeration to say—as every human knows who has maintained contact with life beyond the noise and political rigmarole of the day—*that humanity is biologically and psychiatrically ill*. True, it has mastered technic, but it is far from having mastered the human organism. What we need, therefore, is modest, but vigorously determined and persistent work to uncover the causes of this emotional plague.

This brings me to the great difficulty

which I felt when I was asked to write this introductory article for the Journal. I did not know how I could possibly define, in a few sentences, the words “orgone research” which the reader finds in the title of the Journal. Our Institute has not published anything about the orgone radiation since its discovery. How should I be able to introduce the reader to a piece of work of which nobody had heard, which sounds highly incredible and which asserts facts of far-reaching importance in the world of physics as true and demonstrable? It is impossible to explain in an introduction what several volumes of this Journal will have to expound.

Briefly: “Orgone” is the term for a form of energy which can be objectively demonstrated in the living organism, the atmosphere, the earth and in the radiation of the sun. It has a specific biological activity. It charges organic substances, living tissues, especially blood corpuscles, and it kills bacilli and protozoa. It acts differently from the known forms of electromagnetic energy. It accounts for a number of astronomical phenomena: the Northern lights, lightning, the atmospheric disturbances of shortwave transmission at times of increased sun spot activity, etc. It accounts for the light phenomena of many flowers and of wood undergoing bionous disintegration, of the sexual organs of many insects, and for the blue coloration of many frogs in a state of sexual excitation. It is the essence of biosexual excitation in general. It is of a bluish color. It is what astronomers, in August 1941, observed in the form of a bluish haze in the sky. It is the same energy which made an English physicist contend that the flickering in the sky was due to terrestrial magnetism. The flickering of the stars reflects the motion of this energy. I discovered it in January 1939 in a culture of certain bions; later I found it to be present everywhere and demonstrated it electroscopically and thermally. By way of cer-

tain apparatus in my laboratory, it is made visible and is concentrated. Systematic therapeutic experiments with this energy in cancer mice, started in the fall of 1939, gave positive results. On March 8, 1941, experiments with orgone therapy were begun in human cancer. To give a picture of the discovery of the orgone energy and its relationship to psychosomatic research and to sex-economy, is one of the main objectives of this Journal.

The relationship between orgone and sex-economy is simple: The sexual orgasm is a basic function of the living animal

organism. The involuntary orgasmic plasma contraction is the yardstick of the integral functioning of the autonomic system, that is, the body plasma system. "Sex-economy" means "biological energy household"; for, the sexual function is the key to the bio-psychic energy economy. The consistent study of its psychological, physiological and bio-electrical aspects led to the discovery of the orgone, the biological energy active in the plasmic contraction.

But now it is time to let others speak on the subject of "sex-economy."