A SEX-ECONOMIST ANSWERS
By Theodore P. Wolfe, M.D.

1. LETTER FROM A TEACHER

The following letter was written to one of our students by a friend to whom he had lent a number of the JOURNAL:

"Dear X,

"Utterly fascinating! This is the only expression I can think of to describe adequately my reaction to the articles in the JOURNAL... I want to thank you for two of the most engrossing evenings I've ever spent, for that is what the articles afforded me—from the very first on Reich's arrest right up to the warning on the last page.

"Wolfe's style is vigorous, confident, inspiring. I found it difficult to lay the periodical aside even for a moment to get a glass of water. The economic publications on my desk seemed to recede into insignificance next to the vibrant, commanding ideas on every page. The story of the discovery of the orgone is as thrilling as any Ellery Queen detective yarn. The excerpts from Neill's book were altogether delightful, and although his suggestions have been made over and over again by others, I must confess that my own attitude toward the pupils and superiors the very next day in school was quite affected by his remarks. Quite apart from the validity of the orgone theory, I probably learned more than in any similar period of time before. For instance, it was shocking to read that there has been no improvement in the national health since 1918.

"Although you have told me several times that you don't give a damn for my or any one else's views and reactions toward vegetotherapy, I wonder if you might want to discuss or clarify some of the following questions which popped into mind in the course of my reading. Please believe that they are by no means implied criticisms (for I hardly feel competent to criticize in a field of which I know next to nothing), but only sincere and humble requests for further information."

The last sentence expresses an attitude which is, unfortunately, quite rare. An all too common attitude, particularly among professional people, is just the attitude which our correspondent rejects: that of criticizing before acquiring familiarity with the facts. This irrational attitude is most common among people who consider themselves "authorities" in some special field, such as cancer, electrophysics, or sexology. In criticizing our findings, they overlook the fundamental fact that sex-economic cancer research is something fundamentally new and cannot be judged from the standpoint of traditional cancer research any more than the findings made with a magnifying glass can be used to judge those made with a high-powered microscope; that orgone physics deals with a newly discovered energy which follows laws entirely different from those of electrophysics; and that sex-economy deals with sexuality from an entirely different viewpoint than traditional sexology, taking, as it does, as its starting point the orgasm, and natural, healthy sexuality. No builder of rowboats or sailboats would proclaim himself an "authority" on motorboats without having studied the workings of a combustion engine and without having built motorboats. Yet, the professors and officials of science proclaim themselves "authorities" in fields of which they hear for the first time and in which they have neither theoretical nor practical experience. Thus it is extremely rare that any of them make "sincere and humble requests" for
further information, although the magnitude of the findings of orgone biophysics makes anyone humble who really establishes contact with them. Grown up in a world of formal authority, every worker in our field has to go through a difficult phase of development: that of ridding himself completely of the respect for this formal authority and of realizing fully the correctness of Reich's statement, "There is, in the fields of sex-economy and orgone biophysics, no authority save that acquired by work and achievement in these fields." Our correspondent, because he is not hampered by academic blinkers and does not set himself up as a critic, asks some very intelligent questions. Since they are of general interest, they are being answered here.

Q. How is it possible for mystics to experience that feeling of ecstasy and oneness with the universe, in spite of sexual asceticism?

A. Mystics have this experience not in spite of sexual asceticism but because of it. That is, their ecstatic feelings are a substitute for the normal orgastic experience. They experience the same energy which is felt in the orgasm but they experience the oneness with the universe not in the immediate, direct way of the orgastic experience, but in a mystified manner. Since there is sexual abstinence and consequently sexual stasis, the energy must seek abnormal outlets. These outlets may be anxiety, somatic symptoms (like palpitation, diarrhea, etc.), psychoneurotic symptoms (like phobias or compulsions), or—the mystical experience which gratifies the orgastic longing in a symbolic way.

Q. Does not every pseudo-scientific cult like Christian Science, chiropractic, even the much-criticized semantics present a record of miraculous cures as astounding as the cancer success of Reich?

A. The main differences between such "cults" and Reich's work are these: 1. They claim miraculous cures; Reich has not claimed any cures, but simply reported on certain therapeutic experiments in cancer, being careful to point out that—in spite of the results achieved thus far—the whole therapy is still in an experimental stage. 2. "Cures" claimed by "cults" are due to suggestion; Reich's results are due to a physical energy which can be measured in the laboratory. 3. Results achieved by suggestion cannot be checked by experiment; Reich's results can be checked by control experiment by anybody who will take the trouble of acquainting himself with the technique used and with the biophysical facts underlying this technique. As to General Semantics, cf. "General Semantics: The mysticism of words." This Journal 1, 1942, 186 ff.

Q. How do astrophysicists explain the diffused light phenomena of the atmosphere which Reich claims are manifestations of the orgone?

A. There is no known explanation for these phenomena outside of orgone physics. "Diffused light" is a term but not an explanation.

Q. Has Reich set up controls in the form of non-neurotic individuals to find out if similar childhood experiences did not result in muscular tensions?

A. I don't see how such controls could be set up. The fact is that unaffective individuals do not have abnormal muscular tensions. If they did, their orgasm reflex would be disturbed, thus resulting in energy stasis which in turn necessitates muscular tensions for the immobilization of the dammed-up energy. During vegetotherapy, one sees the muscular tensions disappear to the extent to which orgastic potency, that is, the normal discharge of energy, is established. It is not to be assumed that there are individuals who
grow up without developing muscular tensions, since the usual upbringing is bound to bring them about, in varying degrees. Rather, the individual who grows up to be unneurotic has enough free energy left to break through the social barriers to genitality and to establish a genital life at a relatively early age. This in turn will enable him to get rid of those muscular tensions which he will have inevitably acquired. There is no absolute distinction between the “neurotic” and “unneurotic” individual. Even the “unneurotic” individual has grown up in a neurotic, authoritarian environment which inevitably leaves its scars. In addition, no matter what degree of health he may have achieved in spite of this, he lives in a neurotic world and cannot help being influenced by its constant impact on him, even though he may have been able to establish an unneurotic island of his own (with his sexual partner, his friends, in his work). The “unneurotic” behavior is characterized by the individual’s ability to recognize his own irrational impulses (as they may have survived from his early upbringing and as they are provoked by a neurotic world around him) and not to act on them as if they were rational.

Q. If the orgastic discharge of energy is the end and goal of healthy living, what part do the other two elements of the slogan on the front cover, work and knowledge, play?

A. This is a misunderstanding. We never said that “the orgastic discharge of energy is the end and goal of healthy living.” Such a statement would indeed be at variance with our motto, “Love, work and knowledge are the well-springs of our life. They should also govern it.” The orgastic discharge of energy is not an end and goal in itself; it is the prerequisite of a healthy life which is governed by love, work and knowledge. If this prerequisite is not given, love is not possible, because the dammed-up energy will result in irrational reactions such as hatred toward the sexual partner; this hatred will be covered up by a “reactive love,” that is, a “love” which serves to overcompensate and to repress the hatred. This “love” is a neurotic formation and not love in our sense of the ability to give oneself. The same is true of work. Only when there is orgastic discharge of energy can the energy oscillate freely between sexuality and work; only then will the work be free and joyful, instead of serving the neurotic function of suppressing sexual impulses and phantasies (cf. diagram, The Function of the Orgasm, p. 157). And, finally, the same is true of knowledge. Why are people so incredibly uninformed and misinformed? Certainly not because the information is unavailable. Again and again one sees women who married at the age of 20, 25 or 30 without any knowledge of sexual matters. One constantly sees people of either sex who have lived in a sexual relationship for years and yet are not only ignorant of the most primitive sexual facts, but also full of misinformation about their sexuality and their own bodies. The knowledge, of course, was available, but they were afraid of it. They were afraid of it because they were afraid of their own sexuality, of their own vegetative sensations. The amount and the kind of knowledge that opens up with the establishment of orgastic potency, the extent to which illusions and tenaciously held misbeliefs are replaced by spontaneous insights, is a source of wonderment to any individual who goes through the final stages of vegetotherapy.

Q. What is the physiological process through which the mental and emotional impressions of childhood as received through the visual, auditory, tactual, etc., senses become anchored in the musculature?

A. It does not matter whether the impressions are received through the visual, auditory or any other channel. What mat-
ters is the emotion produced by such stimuli. For example, it does not matter whether the child sees the angry face of his mother or hears her angry voice. What matters is that the child gets afraid. The muscular response is a shrinking, a contraction, which, if the stimulus is repeated again and again, becomes chronic, particularly in the absence of stimuli which have an opposite effect, that of making the child expand. This shrinking reaction may be general or localized. The latter will be the case if the threat of the environment is a specific one, that is, one which does not generate a general fear reaction, but a localized one. For example, if a child is threatened with castration as a punishment for masturbation, it will tighten up certain muscles in the buttocks and in the pelvic floor; or if it is threatened with being hit on the head, it will stiffen the neck muscles in an attitude which expresses the expectation of a blow to the head. The process by which the impression becomes anchored in the musculature is the continued existence of the threat. The threat may continue even if it is not being repeated by the environment. It may be replaced by the fear of the repetition, or, to put it differently, the external threat may be replaced by an internal guilt feeling. The energy which maintains the threat is the energy which is repressed by the renunciation of the action which the environment threatened with punishment; e.g., a masturbatory action or destructive impulses toward the frustrating environment.

Q. Is heavy chest breathing so common in women indicative of inhibited belly breathing?

A. We would say it is indicative of inhibited breathing, specifically, of the inhibition of breathing out deeply. Patients often ask, "Should I breathe with my chest or with my belly?" They are all confused about it because they have been taught so many different things; one school of gymnasts or singing teachers, for example, will advocate one type of breathing, another school, perhaps, the exact opposite type. What it comes down to is that either kind of breathing is abnormal. That is, normal breathing does not take place either in the chest or in the abdomen, but is a unitary function which involves not only chest and abdomen, but also shoulders and pelvis in a harmonious, spontaneous manner. Any other type of breathing, be it chest breathing or belly breathing, means one of two things: Either an inhibition of the normal breathing function, an inhibition which serves the function of preventing vegetative sensations in the abdomen and the genitals, sensations of which the patient is afraid. Or it means an unsuccessful attempt to overcome such an inhibition by certain "breathing techniques." By "heavy chest breathing" our correspondent probably means the chronic inspiratory attitude of the chest, an attitude which spells anxiety and the inability to let the chest down, to breathe out deeply. This attitude is often accompanied by more or less frequent sighing which is essentially an attempt to break through the respiratory inhibition and which may give the impression of "heavy chest breathing."

Q. With regard to the claimed superiority of vegetotherapy over cardiazol shock therapy, do not both mistakenly overlook the effect of the environment? My friend, N., has undergone the latter treatment, but still lives under the influence of a domineering mother who allows him no opportunity to practice independent living. Could vegetotherapy effect a permanent cure without a radical change in the environment?

A. Our correspondent asks, "With regard to the claimed superiority of vegetotherapy over cardiazol shock therapy, do not both mistakenly overlook the effect of the environment?" As Robert, in her article on shock therapy (This Journal 1,
made quite clear, the two modes of therapy cannot compare in this respect. Shock therapy, by its very nature, cannot possibly take into account the patient's personality, let alone his environment. It can only—at best—release a certain amount of energy. The use to which the patient can put this released energy is limited by his personality and his environment, neither of which is touched by the shock therapy. It is quite different in vegetotherapy. As has been pointed out carefully and repeatedly in our literature, vegetotherapy does not release energy mechanically and haphazardly. It is not a mechanical, purely "physical" or "vegetative" therapy. The release of energy is effected through an analysis of the character and a change in the character structure. This structure is inextricably linked up with the environment; in fact, it represents the environment in the form of personality structure. The question, "Could vegetotherapy effect a permanent cure without a radical change in the environment?" must be answered in the negative. In fact, this is one of the great difficulties of character-analytic vegetotherapy. Patients very often expect to get cured without having to change their environment. This is obviously impossible. The more neurotic the individual environment, the more radical the change will have to be. Take for example a marital situation. If the patient's (say, a man's) marriage partner is relatively healthy, if his wife is sexually unsatisfied essentially as a result of the patient's impotence, and not as a result of her own sexual inhibitions, then the marriage may become satisfactory when our patient becomes orgasmically potent. If, however, the wife is severely inhibited herself, then the sexual relationship will become unbearable to the patient at the time when he establishes orgasmic potency. In order to get really well, and to stay well, he needs a sexually healthy partner. To take another example: If a patient, for neurotic reasons, has chosen a profession or a kind of work which is not rational and genuinely gratifying, he will become more and more dissatisfied with it as he begins to function orgasmically. If he wants to gain full health and to maintain it, he will have to change his work. If, on the other hand, he already was in the kind of work which he really genuinely liked and was only handicapped by his neurosis, he can continue in his work, now with more satisfaction and better achievement.

Q. Neill's defense of a pupil evaluation of teachers supports a pet project of mine which I've never had the courage or the ability to bring to fruition. I've always believed that a rating system of teachers by pupils would be much more valid than the present one of rating by supervisors. In fact I submit a questionnaire along these lines to my classes at the close of each term and value the pupils' criticisms of my personality and teaching far more highly than those of my chairman. I wonder how universal such a procedure could become throughout the entire educational system?

A. It is refreshing to hear of a teacher who is not afraid of his pupils' criticism. Such a procedure as a rating system of teachers by pupils can, of course, become universal in the educational system only to the extent to which authoritarian teachers will gradually be replaced by teachers who are, as Neill puts it, "on the child's side."

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THE FOLLOWING QUESTIONS:
we must first have a clear idea as to what is "excessive masturbation." To most people, a child who masturbates "excessively" is a child who masturbates considerably more frequently than another child. In other words, the criterion is a purely quantitative one. This is erroneous. Does this child repeat the masturbatory act at excessively frequent intervals because it finds the act so satisfying that it wants to repeat it again and again? On the contrary. The masturbatory act is being repeated because it is ungratifying. It is ungratifying because the genital pleasure mechanism is disturbed as a result of threats of punishment for masturbation. As a result, the child masturbates primarily not in order to achieve genital gratification but in an attempt to rid itself of anxiety. Since the genital pleasure mechanism is disturbed, this attempt is largely unsuccessful; more than that, it will result in additional guilt feelings. In other words, the child who masturbates excessively finds itself in a vicious circle: anxiety motivates masturbation, and masturbation leads to new anxiety. The main difference between normal masturbation and "excessive" masturbation, then, is not a quantitative one, but a qualitative one: in normal masturbation there is satisfaction, in excessive masturbation satisfaction is lacking.

Children suffering from excessive masturbation are apt to be considered "oversexed," that is, it is assumed that they have an abnormally strong sexual urge, just as adults are considered "oversexed" who engage in the sexual act with abnormal frequency. It is obvious from the above that it is not a matter of an abnormally strong sexual urge, but of the inability to discharge normal amounts of sexual energy.

Why has the child who masturbates excessively "little interest or energy for play"? Again, one might assume that the child has—congenitally—a strong sexual impulse and a weak impulse for play. Such an assumption would be erroneous, as is any assumption of a basic antithesis between work (play) and sexuality. There is no antithesis between normal sexuality (masturbation) and work (play). The lack of interest in play as well as excessive masturbation are symptoms. They are symptoms of a disturbed sex-economy, of a damming-up of energy, a disturbance which is bound to show itself in one as well as the other aspect of behavior.

What, finally, could a sex-economically trained teacher do to help such a child? In principle, the answer is simple: to make normal masturbation possible for the child.

Q. What do you think causes a block in the child's creative working? Why does one child seem to always have creative energy and another child little or none?

A. The main cause for a block in a child's creative working is the suppression of its sexual curiosity. Early questions
about "where the babies come from," questions about the genitals—the child's own or those of others—and about genital sensations, all too often meet with a rebuff from the parents. No matter what the rationalizations on their part may be—"the child is too small to understand," etc.—the cause for this rebuff, of course, is always the same: the parents' own unresolved sex problems, which make sexuality a matter of embarrassment to them and make the child's questions a problem instead of a matter of course. The child, instead of having an answer to his questions and instead of having these problems settled for the time being, and instead of being able to go on to something else, to play, to creative work, continues to ponder these problems. More than that, because the impression is being given that to ask such questions, or to think about "such things," is "nasty," the child is apt to repress the questions and the problem to which they refer. The result is the withdrawal of a great deal of energy which otherwise would be available for play and creative working. The child which "seems to always have creative energy" is the one who is not constantly preoccupied with sexual questions—consciously or unconsciously. The child who has "little or no energy" is the one whose energy is absorbed in these unresolved sexual problems.

Q. How can it all be attributed to sex-frustration? There are so many other factors.

A. This question contains, as it were, the whole history of psychoanalysis, from Freud's article on "The sexual etiology of the neuroses" to the desexualized and metaphysical psychoanalysis of today. The question, and with it, the reproach of "pansexualism," is as old as psychoanalysis. Only, since the time when this question was first raised as an objection to Freud's theory of the neuroses, the answer to the question has been put on a basis of natural science: Reich has shown that the sexual function is indeed the basic expansive life function, and that all other functions are secondary. It does not matter whether this basic function of expansion is observed in the protozoon, the red blood cell, the orgasm of the metazoon or in the process of cell division: it is the same basic process. For this reason, sexuality cannot be considered by itself, as "one factor" among others. Sexual energy is at work in all life functions. If the sexual process is disturbed, then the free flow of energy in the total organism is disturbed, and all other functions are impaired. Only then, secondarily, do the "many other factors" assume importance.

It must be remembered that the question, "How can it all be attributed to sex-frustration," or similar objections to the primary role of sexuality, are very frequently not objective requests for information, but the expression of an anti-sexual attitude. If some other function happened to be the basic function, let us say, the secretion of bile, that finding would be accepted without any objection. In fact, "scientific" statements of that nature are being made constantly and are widely accepted. Though they have no basis in fact, they serve a purpose which our society esteems most highly and which takes up a great deal of our so-called scientists' time and effort: that of detracting one's attention from the primary role of sexuality.

Q. How can you claim that adolescents of 14 or 15 years are able and ready to take up a full sex life? Why, they aren't emotionally ready for it—and biology shows us that their hormone development is not complete or adult!

A. Sex-economy does not claim that "adolescents of 14 or 15 are able and ready to take up a full sex life." What sex-economy does claim is that what puberty
means is primarily nothing but reaching sexual maturity. Though this sounds like a platitude, it has to be said again and again in view of the many and continuing efforts on the part of antisexual "scientists" and educators who declare puberty a "cultural" or "social" phenomenon instead of a biological phenomenon with an unequivocal implication: the adolescent is now biologically ready to take up an adult sex life. Because this simple and inescapable conclusion is taboo, the apologists for sexual abstinence invent these non-biological interpretations of puberty.

Why, then, is the average adolescent incapable of establishing an adult sex life? It is here, in the disturbance of the adolescent sexual process, that the "cultural" and "social" factors enter the picture. Though the adolescent is biologically mature, he is, as a rule, structurally immature. That is, the exceptional adolescent—exceptional in our society—will, spontaneously and naturally, establish an adult genital life. The average adolescent is incapable of doing this. As a result of his upbringing he has acquired an antisexual attitude; to him, sexuality is inseparable from anxiety and guilt; brutal sphincter training and the prohibition of infantile masturbation have caused a disturbed pleasure mechanism which has its physiological basis in pelvic and genital spasms. Under favorable circumstances, he might be able to overcome these inner, structural difficulties. But the adolescent is also faced with the most serious external difficulties: the family and the school exert an antisexual pressure, the law threatens him with punishment if he insists on his natural sexual rights, and even his contemporaries, boys and girls alike, have absorbed the customary attitude toward genitality and feel that "one doesn't do such a thing" (that is, before marriage). Thus, the adolescent is caught tragically between his increasing sexual urge on the one hand and his own inhibitions and social pressure on the other. As a result, in the case of the average adolescent, puberty, instead of the beginning of a natural adult sex life, means a re-activation of infantile sexual conflicts and the development of the puberty neurosis which is such an outstanding characteristic of our society.

The statement that "biology shows us that their hormone development is not complete or adult" has no basis in fact; it is a misstatement used to justify the demand for sexual abstinence in adolescence.
Projeto Arte Org
Redescobrindo e reinterpretando W. Reich

Caro Leitor

Infelizmente, no que se refere a orgonomia, seguir os passos de Wilhelm Reich e de sua equipe de investigadores é uma questão bastante difícil, polêmica e contraditória, cheia de diferentes interpretações que mais confundem do que ajudam.

Por isto, nós decidimos trabalhar com o material bibliográfico presente nos microfilmes (Wilhelm Reich Collected Works Microfilms) em forma de PDF, disponibilizados por Eva Reich que já se encontra circulado pela internet, e que abarca o desenvolvimento da orgonomia de 1941 a 1957.

Dividimos este “material” de acordo com as revistas publicadas pelo instituto de orgonomia do qual o Reich era o diretor.
01- International Journal of Sex Economy and Orgone Research (1942-1945).
02- Orgone Energy Bulletin (1949-1953)
03- CORE Cosmic Orgone Engineering (1954-1956)

E logo dividimos estas revistas de acordo com seus artigos, apresentando-os de forma separada (em PDF), o que facilita a organizá-los por assunto ou temas.
Assim, cada qual pode seguir o rumo de suas leituras de acordo com os temas de seu interesse.
Todo o material estará disponível em inglês na nuvem e poderá ser acessado a partir de nossas páginas Web.

Sendo que nosso intuito aqui é simplesmente divulgar a orgonomia, e as questões que a ela se refere, de acordo com o próprio Reich e seus colaboradores diretos relativos e restritos ao tempo e momento do próprio Reich.
Quanto ao caminho e as postulações de cada um destes colaboradores depois da morte de Reich, já é uma questão que extrapola nossas possibilidades e nossos interesses. Sendo que aqui somente podemos ser responsáveis por nós mesmos e com muitas restrições.

Alguns destes artigos, de acordo com nossas possibilidades e interesse, já estamos traduzindo.
Não somos tradutores especializados e, portanto, pedimos a sua compreensão para possíveis erros que venham a encontrar.
Em nome da comunidade Arte Org.

Textos da área do desenvolvimento infantil

Texts from the area of child development

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26 Elizabeth Tyson. The Armored Teacher 1947
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