At a servicemen's center in a waterfront neighborhood of one of the Eastern seaboard cities a gang of little boys kept trying to crash the dances. When those who slipped in were caught and put out, as was repeatedly the case, if it was decent weather they would climb up on the first floor window sills to watch. The windows were barred, which made climbing easy. When the windows were open the boys would take their revenge by spitting through the windows at the servicemen. When winter came this outlet was denied them. It happened that these boys were Irish and that the center was particularly popular with British merchant seamen. One late autumn Saturday night this gang fell on a young British sailor as he left the dance. Calling him a "goddam Limey," they beat him up and stabbed him. The leader of the gang was nine years old.

In this same neighborhood a gang of adolescent girls has standing warfare with a gang of adolescent boys. They have street battles, punching, kicking and hitting one another with sticks. On one such occasion a neighborhood Jewish girl passed by and the girls turned on her, the boys joining in to help beat her up.

In both these incidents the characteristics of political fascism are obvious. But there are other elements. Basic to the actions in both incidents was the combination of longing, deprivation, and fear of authority. In the first instance the longing to join the crowd, to be part of the warmth, light and fun, and the repeated forcible ejection played its role. In the second instance the sexual longing of adolescents and the defense against it, gave rise to organized destructiveness. The sexual character of the problem is more immediately recognizable in this incident. A further component, which belongs in the political character of fascism, is that of the socially (neighborhood) approved object of destructiveness, in the first instance the traditional enemy, the British, and in the second the contemporary bogey, the Jew. In individual acts of violence of this sort, unprovoked, against traditional or "foreign" antagonists, we are only one step removed from the larger myth, the more inclusive rationalization, that "freedom" depends on the destruction of specific peoples—now these, now others, depending on the historic time and place. But the success of such myths lies in the character structure of the individuals who respond to and support them. It is important to look at how such character structure is formed in masses of children at the present time.

The specific history of the members of these two gangs is unknown to me, although I have seen the rows of dingy red brick tenements where these children live. From the records of cases known to social agencies in similar neighborhoods in the same and other cities, however, it is possible to reconstruct the pattern in which this kind of character structure develops, to see how suppressive behavior is socially supported, and to offer some critique of what specifically is being done about it.

Although the figure of a nine-year-old gang leader capable of murder is shocking, nine years is a very long time in the life of a child and the critical stages of his development will have been passed and
dealt with, for better or for worse. The following examples are not unusual, but are the run of the mill problems of children in our society. The fact that the illustrations are drawn from segments of the population overburdened with ignorance, economic and emotional deprivation, crowding and insecurity, is only due to the fact that these people are the ones who bring their problems to social workers, and therefore there is some record of them. Any psychiatrically oriented nursery school teacher can bear witness to the fact that the same problems are present in children from other economic strata. The deprivation, suppression and terrorization of children is all about us and goes as unnoticed as the noise and grime of city streets. People are insensitive to it; it is a taken for granted part of the environment.

A young social worker interviewed a hundred mothers at a baby clinic. Feeding problems were the most common complaint of these mothers. In this connection it is interesting to look at some of the attitudes she found toward weaning:

At thirteen months Catherine’s mother decided it was time to wean her. So each time the baby approached the breast the mother stuck her with a pin. Catherine cried in fright each time this happened, but soon stopped reaching for the breast. She cried and vomited for a week and refused all food for some time. Now at sixteen months she has temper tantrums and soils against the wall. As her mother correctly, but vindictively, observes, “It’s just for spite.”

Another mother with a feeding problem observed of her eight-month-old baby, “She has a will of her own that just can’t be broken.”

One little boy was weaned abruptly at the age of one because of the birth of a new baby. At two he has persistent vomiting which is handled by forced feeding.

Another mother, two months before the arrival of a new baby, abruptly weaned her little girl from the bottle. She decided it was time for the child “to grow up.” She put away all the bottles “for the new baby” and threw out all the nipples the little girl had been using. The child cried bitterly and for several weeks refused milk in any form. The mother commented, “She’s just beginning to eat again.”

In contrast to these mothers there were those who showed guilt or resentment when the baby was ready to wean himself. “My milk wasn’t good enough for him,” was one attitude. Naturally the mother who needs to dominate her child in order to have his whole attention and love will resent the first move toward independence. An extreme example of such a need was seen in the case of a highly educated professional woman who was having a child by a man whom she had only known briefly and for whom she did not care. During the later stages of delivery she had a dream under ether in which she was inside the child instead of the child in her.

Among many mothers the fear of another pregnancy adds to or supplants the sense of personal rejection if the baby weans himself, as in large groups of the population the belief persists that conception is not possible during lactation, and the mothers are unable or unwilling to use contraceptives.

Common to both groups of mothers, those who wanted to terminate sucking, and those who wanted to prolong it, is the utter disregard of the child’s own needs and rate of growth. That such experiences can leave a permanent mark on a child is either unknown or disregarded not only in the milieu of these mothers but in the majority of those concerned with child development and education. The rank-and-file child educators are still preoccupied with the child’s motor responses and how quickly his “concepts” form.

Even more serious than ignorance, however, is the character attitude of the mother whose failure is not so much stupidity as
immature competition with the child. At a clinic the following was observed:

A ten-months-old youngster, who had been waiting with his mother some time, was crying with fatigue and hunger. His mother gave him the bottle which he seized eagerly. After a minute he let it fall, and then began to cry again. He was obviously all tired out. The mother shook him hard, shouting, "I'm hot and tired, too. Here!" She shoved the bottle in the baby's mouth. He choked and screamed and had to be carried out.

One of the worst aspects of feeding difficulties is that of the cultural pressure in some groups to have the baby "eat well," or that a fat baby is a healthy baby. Many mothers at clinic, whose babies show normal weight gains, complain that they are poor eaters because they do not conform to neighborhood standards. We can imagine what such children are subjected to in cajoling and threats to make them eat.

If the feeding problem is a serious one for the baby, the problem of learning to go to the toilet is even more fraught with compulsion, anxiety and terror. The cultural competition as to whose baby is toilet-trained first is a factor. The wish of the mother to be rid of the trouble of diapers and laundry is another. Compulsive cleanliness on the part of mothers is perhaps the strongest factor. The cultural myth that a "regular" bowel movement every day at a regular time is essential, is the outgrowth of this, and is continually plugged by the laxative companies and by many doctors.

For example, one mother gives her child milk of magnesia every day because it would be difficult for the baby without it. She doesn't know whether the baby has difficulty or not but is "afraid she would have." A young mother commented about a five-months-old baby: "It's regular every day on the dot. She never disappoints me." Another mother boasted that when her baby was "just a tiny thing" she had her bowel movement on the potty so that the neighbors and relatives gathered around to admire the sight.

Many mothers, in their attempt to win this battle of too early toilet training, leave their children on the potty for hours at a time. One mother claimed, "I make her sit there for three hours, and she won't, she's so stubborn." Other mothers instil their own attitudes from birth: "I say 'shame' every time she wets"; "I say 'bad boy' every time I have to diaper him."

Spanking and other corporal punishments are not unknown for failure to perform when placed on the receptacle, or for accidents away from it. Naturally all these attitudes have their later harvest of hatred and fear. An extreme example may be provided by a boy of five in a psychiatric hospital who had become mute. In inquiring into the history of this child I was assured by the student social worker that the mother "was not a rejecting mother." I pressed for details of what had happened in the child's history. Finally it was admitted, very casually, that whenever this child wet or soiled the bed his mother rubbed his face in it. At the hospital the child continually saw huge pink toilets on the wall. Major progress was felt to have been made when he was able to enter a bathroom at the hospital alone.

A few children rebel. One mother said, "I trained him at one year. It wasn't easy. He hollered." Another remarked of her eight-month-old child, "She has a stool as soon as I take her off the potty." A few mothers understand the attempt at self-assertion, but take it only as a challenge to fight the battle more forcefully and win. "As soon as I take her up she wets. It's for spite. I know."

The most acute area of difficulty, however, is the attitude toward infantile masturbation. And here mothers' sexual fears and ignorance get least help from professional guidance, if they by any chance seek it. One social worker interviewing a group of mothers felt the subject was so taboo in
our culture that she could not even broach it. If a supposedly trained person has this approach what can we expect from mothers? One student social worker reported that she had been instructed by a psychiatrist treating a seriously ill child to obtain information from the mother on how she had dealt with the child's masturbation. When the query was put, the mother looked blank, then embarrassed, and finally spelled out in a whisper, "you mean s-e-l-f-a-b-u-s-e." She then denied that the child had ever masturbated. For teachers, social workers and parents who have any naturalness about children it is almost impossible to believe what happens in many families.

In one foster home record one reads that the foster mother requires the children to dress and undress in her presence "for fear they will touch themselves." Yet this mother was selected as a suitable substitute parent by an agency presumably qualified to make the selection.

In one child guidance clinic record we read the history of a boy whose mother brandished the bread knife with the threat that she would cut off his penis if he masturbated. An even more serious case of a little boy of six, who had set a number of major fires, revealed that when he was put to bed his grandfather and uncles would stand around the crib snipping at him with the scissors to emphasize that he must not touch his penis. One young social worker at the Children's Court said to the writer with the greatest casualness, "Of course, all the mothers tell their kids they'll cut it off."

When mothers who have not worked through their own infantile conflicts attempt "enlightened" attitudes toward masturbation on the part of their children one finds curious results. One mother encouraged her child to masturbate in her presence and got evident perverse satisfaction in watching. One mother who had been extremely sensible about feeding and toilet training and very early genital play expressed relief when, after her boy had an abrasion on the glans penis, he no longer felt pleasure in touching his genital. One mother who tried to ignore the fact that her little girl masturbated while eating tied the blankets at night so tightly that the child could not move freely. The mother was very worried about this child's nightmares and continual restless sleep. The child slept well at nursery school during the nap period.

One has only to look at daily actual happenings on a broad scale to realize the reality of children's fears. Not all children can armor themselves against parental threats and actions as one little boy of five did. When his mother told him his penis would drop off if he played with it he replied, "Gee, but you're dumb."

The character attitudes of mothers, or substitute mothers, are the center of the problem whatever the specific behavior of the child may be. One mother reported that when her young baby wakes her by crying in the night she shouts, "Stop or I'll kill you." Or at the other extreme there is the mother whose husband works at night and "frankly" she likes an excuse to take the baby to bed with her. Or there is the mother who left a boy of five and a girl of two playing on the fire escape. Either intentionally or unintentionally the older child pushed the little one so she fell off the fire escape and was killed. "I tell him every day," says his mother, "he's a murderer. I ask him, how can I love a murderer." If we were to take a cross-sectional look at these mothers we would find them to be themselves the products of deprived and tyrannized childhoods. Most of them marry young, with a pathetic hope that they will find some of the infantile satisfactions they failed to have. All are ill equipped for parenthood and most do not want their children even some of the time. They meet the new burden usually by hostility and coldness for their marriage
partner "because I had all the pain and trouble and he did it to me." If they do not reject their children outright or make them the source of neurotic substitute satisfactions in place of the husband, they anxiously endeavor to be "good" mothers by some neighborhood, book or religious standard. Where ignorance, overcrowding and economic insecurity are added, the harried mother fights out in all directions, against her partner, her children, herself and sometimes the world. More often, however, the discharge against the environment takes the form of the socially approved object of wrath—the foreigner, the member of the minority group, the member of a different religious group, for this is less dangerous.

Cowering on the doorstep, climbing up to peek through windows at light and warmth; reaching for the comforting breast and being stuck with a pin; being made to sit on the potty for three hours before one is old enough to talk; having the scissors brandished over your crib and being threatened with the butcher knife for spontaneous reaching for the genital—these are the experiences of children, the more vivid because we see them as direct happenings and not as recalled infantile memories on the analyst's couch. They are occurrences today, in the 1940's, in the most favored nation in the world, occurrences that could be reduplicated by the millions. What is being done about them?

In the specific situations cited and what was done about them we see at work the "welfare" pattern with its variety of agencies, their ideals and limitations: community recreation centers, family and children's "case work" agencies, medical and psychiatric clinics.

One of the most popular solutions for "juvenile delinquency" in the public mind is supervised group recreation. Yet let us look at what actually happened to our gang of little boys. The director of the servicemen's center went to the three settlement houses in the district asking for someone to organize block street activities for this group. All three settlement houses refused on the grounds that the children were "too tough." Because these children happened to come from Catholic families, she next approached the parish priest. The priest declined to have anything to do with the matter since the approach had come from the director of a center maintained by Protestant funds. In this city the police have public funds for recreation activities for children and it is their specific charge to provide them. Therefore the precinct police captain was approached. At first he refused to discuss the matter until he was threatened with a possible approach to his superiors. All he could or would suggest was to assign a patrolman to the street where the center was located. This the director was unwilling to have. Finally, although it was entirely out of the sphere for which her center was designated, and despite the fact that there was tremendous other pressure and no funds for work with children, the director cleared a room for afternoon activities for these children. A theological student volunteered as leader for the group, teaching the making of model airplanes and other work with tools. Occasionally some of the servicemen who came into the center joined the group. The children were so neglected that a de-lousing program had to be instituted. Some of them have over-attached themselves to the staff of the center and follow them around like puppies. Whether this afternoon workshop can continue is in the hands of a remote board of directors who will vote a budget according to their own and the contributors' interests. And even so it is only a partial solution. These children are still far from health, as they are from cleanliness, and there has been no way found to approach their homes.

The whole episode shows the difficulty in reaching basic problems through the
community recreation agencies. Each one operates with designated funds, often on a sectarian basis, and too often with a timid, disinterested staff. It has been said in professional social work circles that the community centers and settlement houses reach only two percent of the youth of the nation and some claim that these are the more passive youth—the "good boys and girls." Perhaps this is because youth is too late to reach those who suffer most. Perhaps it is because the ones who are "too tough" are a threat rather than a challenge to leaders more versed in folk dances and handicrafts than in the life struggles of human beings.

The recreation agencies are apt to excuse themselves with the claim that acute problems are the responsibility of the case work agencies, that is, those family and children's agencies where each case may receive individual and if necessary prolonged help. This type of agency is unique in the United States and the quality of service has been steadily improving. But there are a number of blocks which remind us that usually a community-supported agency is compelled to operate at the level of average community attitudes. For example, in some family agencies a social worker may not initiate a discussion of contraception. No matter how the woman seeking help has hedged around the problem, or how apparent her need may be, the social worker may only respond to a concrete request with a referral to a birth control clinic. (Of course in Catholic agencies the subject is completely taboo.) Similarly, many agencies, when approached with marital difficulties, operate on the principle of "keep the family together at all cost." I recall one case where a severely neurotic wife kept bringing complaints that her husband was threatening to leave her. For five years the agency worked with husband and wife to hold them together, using their responsibility toward their adolescent children as the central focus. When finally the husband became psychotic, the agency assisted them to separate. Again, for many years it has been a principle in family agencies to have unmarried mothers keep their children, without regard for the feelings of the mother toward the child or toward the father of her child, or much consideration of the milieu in which the mother lives beyond whether it is "moral" or "immoral." If it is "moral" the child is considered safe, and agencies are full of cases of "problem" children whose mothers, and too often grandparents as well, have taken out their guilt feelings on the child.

If the family agencies are limited by sharing average community attitudes, even more so the children's agencies, which arrange for and supervise the care of children outside their own homes. Growing out of rebellion against poor and overcrowded children's institutions, the contemporary pattern for care of children in the U.S. is that of placing them in foster homes where the foster parents are paid for the care of the child. Orphaned and destitute children are thus provided for at the expense of the state, as well as children remanded by the children's courts because of the neglect or moral unfitness of their parents. Individual parents may place children in foster homes under some circumstances through the children's agencies, paying all or part of the cost of care. In New York City, and in other cities, this program, even where it draws on public funds, is administered through private sectarian agencies. The theory behind the development of foster home care is that the child can receive individual attention and affection in a home which he could not in an institution. Homes are supposedly carefully selected, foster parents chosen for their "warm" personalities. Contact is maintained with both foster parents and child throughout the placement. Practically, however, many difficulties arise. There are never enough suitable homes
available, so that children are placed of
necessity in "substandard" homes, or foster
parents are urged to take a number of chil-
dren when they have not the time or in-
terest to give to many. The motives that
lead people to wish foster children are
often questionable. Aside from the finan-
cial motive, which is usually concealed,
many are those who like to have someone
dependent on them. Furthermore, the
foster parent may at will decide not to
keep the child. So that the agency records
reveal over and over cases of children who
are returned to the agency as they approach
adolescence and are no longer so docile and
dependent and the sexual problem will
have to be faced; or children who are per-
petually threatened with "if you don't be-
have I won't keep you here." A child who
is just beginning to find some security in
a home is often thrown off by the entry
into the home of a more docile or prettier
child "because the agency needed to use
the home." But most important of all is the
fact that the children who do not behave
in accordance with the foster mother's
standards will not be kept by foster
parents, it being a business arrange-
ment, with the agency retaining the moral re-
sponsibility for the child. Thus we see our
children who are insecure, bad-tempered,
destructive or enuretic, wandering from
home to home. In a study of five boys
whose I.Q. was normal but who could
only perform on the subnormal level and
were therefore in an institution for sub-
normal children, we found that all five
had been in twelve or more foster homes.

Some of the children whose cases were
cited earlier were receiving treatment at
children's psychiatric clinics, either at the
children's court, a hospital, or at one of the
child guidance agencies. On the whole
these children found more understanding
of their difficulties than community recrea-
tion agencies or foster parents show. But
even here we find amazing things. There
was the student social worker who claimed
that a mother who rubbed her baby's face
in feces was "not a rejecting mother." Yet
this young innocent was responsible for
the "treatment" of the mother. In the case
of the six-year-old fire setter whose uncles
had stood around the crib snipping the
scissors, an attempt was made to remove
him from the home, but no foster home or
institution could be found which would
accept a fire setter. The recital of cases
could be endless of children who cannot
be helped because there is no way to re-
move them from their destructive environ-
ment.

The recital could be as long of the
doctors and social workers who cannot
help children or parents because of their
limited or erroneous knowledge or their
own structural inadequacy to deal with
human problems. Here the teaching insti-
tutions are at fault, both in the content of
teaching, and in the formal and superficial
method of admitting students for training.
There is of course no doubt that more
doctors and more social workers and more
teachers are becoming aware of funda-
mental aspects of human behavior. I can-
not speak for the physicians, but in my ex-
perience social workers are still handi-
apped in what they are willing or able to
do with this awareness, particularly as it
touches on sexual behavior. Many social
workers are unable to discuss contracep-
tion with an overburdened mother, even
if the agency has no prohibitive policy; or
they mention it gingerly without taking
the responsibility for working through the
woman's fears, hesitancies and ignorance.
Practically none would tackle the contra-
ceptive question with an unmarried client.
Yet all these social workers (the Catholics
excepted) are eager to affirm the principle
of contraception and do, or expect to, prac-
tise it themselves. Similarly, or con-
comitantly perhaps, masturbation is seldom
mentioned outside the psychiatric clinic.
Our young social workers are taught to
think of masturbation as a neurotic
symptom, and the fact is, they usually see only neurotic forms of it in the clinics where they are trained. Too often one finds in a record a statement such as "he was seen as a behavior problem: very destructive, crying a great deal, was restless and demanding, enuretic at night and bit his nails, but he had no real neurotic symptoms such as masturbation." Many young social workers go through a good deal of inner struggle in attempts to help the "unmarried mother" or the "out-of-wedlock" child. One young woman who had worked exclusively with such cases for two years spoke of the problems of explaining his status to the "out-of-wedlock" child. It had never occurred to her that she could in many cases put a positive interpretation on the experience of his parents. Her sole aim had been to help the child feel that he need not bear the burden of his mother's mistake, that he could make his own life. I must add that she was quite willing to discuss and to modify her approach when I challenged it. But the fact remains that for two years nothing in her or in her environment had raised the challenge.

For professional workers, our so-called "trained leadership," are the victims of the larger environment in which they grew up and in which they work. In the end it is the larger environment which must be changed. The solution does not lie in agencies, institutions, or professional training alone, however valuable these may be if they are good.

The environment is changing somewhat. A Sunday paper can now run a series of articles on infantile sex play. The Academy of Political Science devotes an issue of its Annals to the problems of youth. But the danger lies in the number of readers who will give intellectual assent and of necessity behave traditionally, especially if there is no opportunity for discussion, questioning, exchange of experience and relief of anxiety.

It is my conviction that there is first and foremost the need for forming groups, particularly of mothers, and of youth, where sexual questions may be freely discussed and correct information be available. No other work seems more important than this if we are to really achieve change. Contraception, infantile sexuality, adolescent relationships, and adult sexual pleasure are the areas I see as important for discussion in such groups.

This is extremely difficult to do. We do not yet have enough experience to know the best approach to different kinds of groups. In my own experience with youth groups I have always found an expressed eagerness to discuss sexual matters, but if an evening is assigned for such a discussion, invariably only about half the group turns up. It is much easier to let a discussion develop spontaneously, as for example it often does on camping trips, and for a long time I was of the opinion that this was the only good way to handle the problem. Now, however, I always raise the question of why it is that these matters are not publicly discussed and hammer away at the need to have open discussion of sexual matters. In every group there are some who will try to throw the discussion. For example there was in one group a rigid Marxist who stood up at the end of the evening and made a summarizing speech, in which he cited Engels, pointed out that family and sexual mores were different in each different type of social organization, and concluded that since we now lived in a bourgeois society we had to conform to bourgeois concepts but that after the revolution things would probably be different. Or there was the youth leader who interrupted me at one meeting to say that an occasional evening of telling dirty stories was good in every group—it let off steam. But always there will be some who are thoughtful and eager. Often these are the ones who say least, and one of the problems is not to let the more aggressive
disrupters lead the group elsewhere or cause it to break up entirely.

With mothers' groups I have no experience. However, most nursery schools have active groups of parents; some even have study groups, some require a limited amount of service in the nursery. All these should be vehicles for discussion, though so far as I know these seldom approach the sexual question, or if they do it is merely in the area of how to tell children about sex. But we need experiment in this area as in the work with youth. We need to know more about how to handle subjects correctly and in such a way that we do not frighten and lose our audience. We need to know how and to what extent these subjects can be made part of a wider range of discussion. We need to know how to deal with the American sentimentality about family life, the fear of neighborhood disapproval, and the shyness which relegates sexual matters among women to kitchen gossip and old wives' tales. We need to have successes and failures reported and analyzed.

In the long run, it is my belief that only in this type of difficult face-to-face work can we lay the foundation for the changed public attitude essential to a free society. The cases which illustrate this article remind us that the aggressive sexual suppression of children is brutal and widespread. The triumph of the political ideology of fascism depends on the mass support of fascist characters. These are being created by gross and subtle deprivation and suppression all around us. Individual work with individuals cannot bring the necessary changes. We must seek and find ways to broader action.
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 sobre a praga emocional e sociedade.
Texts on the emotional plague and society.

International Journal of Sex Economy and Orgone Research

Emocional Plague and Society

01 Wilhelm Reich. Biophysical Functionalism and Mechanistic Natural Science 1941
International Journal of Sex Economy and Orgone Research Volume 1 Number 2 1942
Interval 1-11 Pag. 97-107

02 Paul Martin. The Dangers of Freedom 1942
International Journal of Sex Economy and Orgone Research Volume 1 Number 3 1942
Interval 34-45 Pag. 226-137

03 Stefan Hirning. The Place of Literature in the cultural Struggle 1942
International Journal of Sex Economy and Orgone Research Volume 1 Number 3 1942
Interval 46-54 Pag. 238-246

04 Wilhelm Reich. Character and Society 1936
International Journal of Sex Economy and Orgone Research Volume 1 Number 3 1942
Interval 55-64 Pag. 247-256

05 Gunnar Leinstikoy. The newspaper compaing in norway 1942
International Journal of Sex Economy and Orgone Research Volume 1 Number 3 1942
Interval 74-81 Pag. 266-273

06 Wilhelm Reich. Give Responsability to Vitally Necessary Work 1943
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
Interval 1-4 Pag. 93-97

07 Wilhelm Reich. The Biological Miscalculation in Human Struggle for Freedom 1942
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
Interval 5-29 Pag. 97-121

08 Wilhelm Reich. Work Democracy Versus Politics 1943.
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
3

Interval 30-48 Pag. 122-140

09 Dorothy I. Post. Freedom is not so Dangerous 1943
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
Interval 56-60 Pag. 148-152

10 Harry Obermayer. Reviews Social reconstruction Without Sex-Economy 1943
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
Interval 81-83 Pag. 173-175

11 Theodore P. Wolfe. On a Common Motive for Defamation 1944
International Journal of Sex Economy and Orgone Research Volume 3 Number 1 1944
Interval 76-78 Pag. 71-73

12 Harry Obermayer. Reviews The Psychology of Facism 1944
International Journal of Sex Economy and Orgone Research Volume 3 Number 1 1944
Interval 86-87 Pag. 81-82

13 Wilhelm Reich. Some Mechanism of the Emotional Plague 1945
International Journal of Sex Economy and Orgone Research Volume 4 Number 1 1945
Interval 36-55 Pag. 34-53

14 Gladys Meyer. Review The Negro Problem and Modern Democracy 1945
International Journal of Sex Economy and Orgone Research Volume 4 Number 1 1945
Interval 107-116 Pag. 105-114

15 Wilhelm Reich. The Development of the Authoritarian State Apparatus from Rational Social interrelationships 1945
International Journal of Sex Economy and Orgone Research Volume 4 Numbers 2 3 1945
Interval 25-33 Pag. 147-155

16 Gladys Meyer. The Making of Fascists 1945
International Journal of Sex Economy and Orgone Research Volume 4 Numbers 2 3 1945
Interval 69-77 Pag. 191-199

17 Wilhelm Reich. Work Democracy in Action 1944
McF 207 Annals of the Orgone Institute, Number 1. 1947
Interval 6-21 Pag. 4-35

18 Anthony I. Swaroswsky. Thoughts on the Sex Behavior of American Soldiers in the Eto 1947
McF 207 Annals of the Orgone Institute, Number 1. 1947
Interval 54-57 Pag. 101-107
19 T.P. Wolfe. Emotional Plague versus Orgone Biophysics 1948
McF 515 T.P. Wolfe. Emotional Plague versus Orgone Biophysics 1948
Interval 1-26 Pag. 1-49

Orgone Energy Bulletin

Emocional Plague and Society

01 Myron Scharaf. A Danger Tendency in Contemporary Thought 1949
Interval 19-20 Pag. 30-33

Interval 21-22 Pag. 34-37

03 From Recent Reviews by Wilhelm Reich 1949
Interval 23-26 Pag. 39-45

04 Chester M. Raphael. The Malboro Incident 1949
Interval 14-17 Pag. 70-76

05 Editorial A Dilemma in Self-Government 1949
Interval 18-19 Pag. 124-127

06 Notes Editorial. On Criticism of the Critic 1949
Interval 21-21 Pag. 130-131

07 Elizabeth Tyson Reviews. Want do Be like Stalin 1949
Interval 23-26 Pag. 135-140

08 Walter Hoppe. Gret Men in Confliet with the Emotional Plague I 1951
Interval 5-14 Pag. 4-22

09 Walter Hoppe. Gret Men in Confliet with the Emotional Plague II 1951
Interval 21-24 Pag. 99-105

10 On The Record. It Happens again and again. Our Independence. Our Air Germes 1951
Interval 34-36 Pag. 181-184

Interval 32-33 Pag. 61-63

12 Wilhelm Reich. Truth Versus Modju 1952
Interval 19-23 Pag. 162-170

13 On the Record. On Human Evil 1952
Interval 28-30 Pag. 221-224

14 Wilhelm Reich. The Murder of Chist 1953
Interval 4-15 Pag. 5-27

15 Archives of the Orgone Institute. Modju at Works in Journalism 1953
Interval 44-46 Pag. 85-89