

*The Attitude of Mechanistic Natural Science to the Life Problem**

The investigation of biological energy not only collided with the obscurities of the life problem, it also, again and again, encountered very curious reactions from physicians, analysts, biologists, physicists, etc., which at first sight appeared to reflect nothing more than the world's rejection of contemporary discoveries. It would be so much easier if we could explain the hostility shown toward our work by simply pointing out: "That's the way it has always been." Has not every new discovery been disavowed, totally ignored, or attacked? Is it not the case that pioneering scientific work has always had to suffer? Have not scientific pioneers always had the reputation of being charlatans, dreamers, fakers, and psychopaths? It would seem appropriate to accept this inevitable fate.

But such argumentation is highly questionable. Research in newly developed fields is already fraught with enormous difficulties, and it is hard to see why the specialists always set out to jeopardize and destroy that research, instead of joining in the process of making discoveries and *learning something new*. Until now it has been left to later generations to blame "narrow-mindedness", "resentment", and "material interests" for such events. But, instead of waiting until after the fact to gain such insight, it ought really be possible to see the truth right away and to adopt a decent attitude toward contemporary discoveries. There is an element of contempt contained in the fame which is bestowed on bold pioneers long after their wearisome struggle is over, when their sufferings are ended, and the public at large is effortlessly enjoying the fruits of their travail. Recognition, which always comes too late, has much more to do with business decisions than with the intention to treat pioneering work better

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the next time around, that is to say, to promote and encourage it in its difficult period, instead of jeopardizing it. It would be very nice to do without the sadistic pity which our descendants show for the shattered trail-breaker. The same characters who, as contemporaries, stick their noses in without being asked and mess things up, tend to be the ones who later effortlessly benefit from the fruits of other people's victories.

Over the course of the past harsh years, the vicious attitudes displayed by so-called "authorities" and critics have revealed common features and a meaning which are too important to conceal.

Just imagine that a stone, which had been lying quietly on the ground, suddenly started to move, to stretch, and to quiver. People's involuntary reaction would be horror and fear, as if a poisonous snake had suddenly appeared on the scene. The subject of each new discovery is in itself "alive", i.e., it *functions*, but it is invisible, rigid, and dead to the eye of the normal observer. The essence of discovery is that one makes visible what is unseen; the apparently immovable starts to move; what is rigid now functions; *lifeless matter comes alive*. It is quite understandable that the fears of a naive world were directed on a massive scale against bion research in particular. After all, this research had revealed that inorganic matter changes into living, motile "energy vesicles", or "bions", by heating it to high temperatures. That is to say, life owes its origin to fire. The actual facts are thus not all that far removed from the stone which started to move. For the orgonomic physician or pedagogue, it is a trivial, everyday fact that human beings are the only living species which, because of cultural illusions and the mechanics of civilization, have suppressed, outlawed, and rendered unconscious the autonomous life process that exists within them. Therefore, modern man, for all his innate yearning to understand the functions of life, is characterized by his overwhelming fear of its pulsating living nature. His fear of flowing vegetative plasma, in other words, his *fear of involuntary movement*, which dominates modern man, is well-known to us from a wide range of clinical observations. To eliminate this fear is one of the main tasks of our physicians and educators. The motives which are

customarily given for the malicious attitude displayed towards discoveries, now appear trivial and of secondary importance. *The irrational reactions are only manifestations of the gigantic fear engendered by movement in something which, to the senses, does not appear to exist or is non-motile.*

This contradiction in biologically rigid man's attitude toward the life process explains the contradiction in his behavior. Human beings expect the desired paradise to be conjured up immediately and without effort. Naturally, nobody is capable of that and the result is disappointment or bitter hatred. We are met by deep-rooted fear and a degree of rejection which give psychiatrists much to think about. The only thing that forces us to comprehend these human reactions and to find ways of countering them is the fact that we wish to continue and secure our work. Naturally, we cannot comfort ourselves with the thought that our work will "some day and somehow win general recognition". Our work is neither other-worldly, like that of the church, nor futuristic, as some people would like to make it. Instead, it is rooted in the here and now, in a *practical* way. We do not wish to wait until the existence of the orgone is finally acknowledged, fifty or a hundred years from now. It is up to us, and not to any "authority", to demonstrate the existence of biological energy now, at this point in time.

Our work suffers from the fact that those people who are unfamiliar with natural sexuality believe that they see in us a confirmation of their own lasciviousness and perversion. They therefore treat us with a strange mixture of curiosity, bad conscience, and the fear that, by coming into contact with us, they will become "socially unacceptable". We did not invent sexual filth; indeed we fight vigorously against it. But we do have to bear the consequences of the fact that today's sexually enslaved person is unable to distinguish between genuine, natural love and secondary, perverted drives. One of the greatest problems we face is that our biophysical research is derived from our disclosure of the orgasm function. Everyone suspects that "love" is a fundamental, natural phenomenon within the sphere of life. But, just imagine that a member of the French Academy of Sciences were to give a lecture on impotence in men and women

in a manner which was just as serious as if he were talking about circling electrons. I do not believe that anybody who has managed to overcome the psychic misery of mankind could ever become a member of any of the present academies. It is true that the circling electrons are extraordinarily important, but it is my assertion that what mankind expects from responsible scientific circles is a solution to the problems of impotence, to marital and family difficulties, to the question of bringing up children, of experiencing nature, etc. Yes, let's say it clearly, fear of the living also disrupts the scientific researcher's ability to think. It should be mentioned here that Freud, the founder of scientific psychology, never received a Nobel Prize, although every average inventor in the fields of physics or chemistry was happily and cheerfully awarded this honor. But nobody would deny that Freud's contribution to the understanding of how mankind conducts its life is infinitely more important and more far-reaching than the "spinning of electrons". The conclusion is inescapable that, in addition to their rational function, another function of the highly esteemed theories about electrons is to divert attention from those things which, in popular terms, tug at the heart and genitals of every inhabitant of this planet. Physics and chemistry regard themselves as "pure" sciences which makes it impossible for them to have anything to do with such "dirty" things as erotic feelings. Therefore metaphysics and pornography flourish side by side.

It was emotional plague which delivered Galileo into the hands of the Inquisition, led Copernicus to die in misery, made Leuwenhoek into a hermit, drove Nietzsche mad, and forced Pasteur and Freud into exile. It is an indecent and unworthy attitude, which contemporaries have displayed through all the ages. It has to be said clearly and uncompromisingly: We should never yield to such manifestations of the plague.

But these "academic attitudes" (we should really call them *panic reactions*) bring their own bitter rewards. Since natural love and the autonomous life process are fundamentally identical, the fact that the sexual question has been barred from the scientific academies of this planet has blocked access to central scientific issues. Pathology and medicine suffocate in a

mechanistic process of carving up *dead* organs and never come near the living function of the entire organism, because this function smells of sexuality. Although physics and mathematics have devised cosmic systems, the orgone energy which we breathe, which twinkles in the sky, which determines the sexual act and guarantees propagation, which throws light on biogenesis, and will probably reveal that many of our physical fantasies about space are totally unfounded, has been so completely ignored that one has to ask oneself how this was possible. Our academies feel themselves to be so superior to life, and their language has become so complicated, so divorced from reality, so estranged from the facts, so vain and fundamentally untrue, that they have not only lost contact with the real life process, but they also operate like a machine designed specifically to *block* research into the life process by every means available.

For this reason, the young, rising generation of scientists feels dissatisfied and frightened. It can easily be proved that any simple, honest, upright citizen of this planet is familiar with the fact that cancer is a disease which has its origins in the destruction of our autonomous life functions by the forces of civilization. To say that cancer is a decay process taking place in the blood and tissues is too simple, too unacademic, too banal a fact to be accepted by thousands of cancer researchers. Enormous amounts of money are spent to carry out highly complicated and superfluous experiments and develop theories, all for the sole purpose of disguising the fact that cancer cells are protozoal life forms which organize themselves from biologically spastic and asphyxiated tissue. In the middle of the 20th century, thirty years after Freud, surgeons are penetrating with their scalpels deep into the tissue of the brain in order to "influence" the psychic functions. About forty years ago it was discovered that cardiac neuroses are the result of pent-up sexual excitation in the organism. Nowadays, forty years later, highly respected physicians are forbidding patients who suffer from cardiac neurosis to engage in sexual intercourse. This advice is based on the false assumption, which only serves to reinforce the neurotic patients' phobia, that sexual intercourse is "dangerous" in the case of hypertonicity. In brief, medicine and natural science ig-

nore the living and, despite all the trumpetings, these disciplines remain deeply mired in the sludge of mechanistically inhibiting thought processes.

The functions of the living would have been discovered long ago with the wonderful tools of technology now available to scientists, if those functions had not been embarrassingly identical with the natural sexual functions, if the concept of God had not been the same as the sensation of orgasmic excitation in the autonomous life system, and if neuroses had not been generally endemic as character deformations. In the last issue of the Encyclopedia Britannica there is still no mention of the word "orgasm", although in this or that form it is undoubtedly the source of dirty jokes at polite afternoon tea-parties and in private rendezvous. Worthless, petty-minded practitioners of science and politics still dare to make fun of Freud. Biology in the 20th century uses a whole arsenal of complicated formulae, which are incomprehensible to the ordinary mortal, but not one textbook contains the slightest mention or description of vegetative movement and convulsion, because these remind us of the orgasm reflex. The only explanation for the fact that so many physicists and biologists are religious, in the bad sense of the word, is that, for all their academic learning, they are deeply dissatisfied with their work. A tribe of Indians who partially bury their sick in the ground, so that the life energy of the soil can have a healing effect on them, is in closer contact with life and its dependence on natural processes than our entire chemical pharmaceutical industry, which is governed solely by money interests.

This list of facts could be continued *ad infinitum*. I have mentioned them not because I believe I can change the situation, but solely because this ossified, mechanistic, lifeless academicism, divorced from reality, pretends to be the great "authority", as if it were capable of deciding whether bion research and the sex-economic theory of the autonomous life function is right or wrong. After my first clash with this brand of science, which is paralysed by panic, I felt duty bound to make it clear to my staff that there is no authority in our field of work, and nobody has the right to criticize us without first having acquainted him-

self with the subject matter. All of this would be insignificant were it not for the fact that neurotic representatives of this brand of science have set out to jeopardize and destroy our painstaking work. Where arguments fail, rumors tend to take over. People are curious, but they go to great lengths to avoid any simple and direct contact with my laboratory. Instead, they go on fact-finding trips. It is absolutely true that Norwegian "authorities" sent emissaries to London to talk to Malinowski, and to Paris to see Bonnet, and to Nice to meet with Du Teil, all in order to find out what I was actually doing. Presumably the trip to my laboratory in Oslo would have been too long and arduous. Whatever the case, a lot of interest was shown, and is still being shown. And I do not want to disappoint the curious. The only response that I have for improper behavior is to throw a strong light on the facts.

The relation of the various specialist organizations to our work is extremely confused. Psychiatrists seem incapable of understanding the biological underpinnings of their field. This leaves the impression that psychiatry did not want to be responsible for comprehending the body-soul problem, or seeking to correct the biological functions in man. Psychoanalysts, in turn, praise me as "once having been" a good analyst. They also admit that they have learned a lot from me, but they regret that I have "strayed from the path". They "accepted" my character analysis, after having made "the necessary changes", i.e., *after deleting the orgasm theory*. But, in their opinion, the work which I have done in recent years is mad, or at least incomprehensible. They were unable to grasp that Freud's psychoanalysis has now been given a solid biological foundation and no longer hangs in the air without scientific backing. This was accomplished in the very decade in which psychoanalysis suffered an organizational splintering because such a foundation was lacking.

On the other side, there are the biologists, physiologists, and internists; they do not have the faintest idea how to handle sexual psychology. They are totally untrained in sexology and in questions relating to the dynamics of drives, so that their reactions to bion research are not corrected by any insight into the evolution of the problem. Nevertheless, the link is very simple

and actually banal. *Orgasm is a nodal point in living events. Therefore, of necessity, orgasm research had to strike roots in biophysics.*

And then there are the economists and sociologists. Sex-economy has made substantial and recognized contributions to our understanding of irrational events in politics and society. But our economists and sociologists are so trapped in the mechanics of numbers and in a rationalistic, 19th century way of thinking that they are completely helpless and naive when faced not just with any kind of scientific psychology, but also, of course, when they come up against the irrational events of our time. All they do is classify, with a great show of dignity, that what just happened is what is happening. And I don't even want to talk about the political saviors of mankind. Their knowledge is in inverse proportion to their redemptive gestures.

We thus find ourselves in a painful, even dangerous situation. At first, naively, then, consciously, we have grasped at the roots of living events, but even we ourselves do not yet know what consequences will evolve from comprehending the dynamics of biological drives. We see ourselves growing more and more isolated from the acknowledged and common ways of thinking, which have dragged human society into the abyss; we have grown alienated from them and they from us. Still, it sometimes seems to us as if here and there we understand some of this thinking and reacting, even though the dynamics of life are not understood. We often resist discovering the irrational in serious researchers, but we are forced to seek and find the irrational in ourselves on a daily and hourly basis in order to be able to do our work and carry out our research. It is therefore impossible to see why other branches of science, such as physics, chemistry, or sociology should be protected from being examined to determine the irrational content of their statements and research methods. Physicists, chemists, and sociologists are no more and also no less neurotically contaminated than other ordinary mortals.

Those of us who come from the field of depth psychology have always been the target of something like contempt because the "pure" sciences do not regard psychology as an "exact"

science. However, I not only wish to claim that psychology has now obtained this exact, experimental foundation, but I say also that those people are right who repeatedly stress that continued research based on Freud's discovery will one day decide the fate of this world. All the development which has taken place in the mechanistic sciences and in the technology of civilization has not brought us one iota closer to understanding the emotional plague which afflicts mankind. This development has also shown us that it is incapable of solving human or, in other words, social problems. For all the spinning electrons, and the expanding universe, and despite all the bombardments of atomic nuclei, our children are still martyred and psychologically crushed on a daily and hourly basis; living tissue contains cancerous rot; millions of people are killed for no apparent reason, with no discernible purpose or sense; pederasts and impotent hysterics can decide whether and when millions of people lose their homes.

Permit me to express my conviction that the discovery of the biological energy, which underlies our perception of life, our organ sensations, our actions, our religious feelings, and our cosmic fantasies, will provide a solid scientific basis for the process of creating culture. As a result, many pillars of the mechanistic world view will collapse and new acts of natural philosophical thought will fully reveal the dynamic, the energetic, the *living* in natural events and allow them to impact on society.

If we want to carry out our work and if we are not to fail, we must finally be clear on our position in the scientific world in two respects:

1. There is no authority in the field of sex-economy and orgone biophysics except the authority which has been won by work and achievement in these fields.
2. Sex-economy and orgone biophysics are not medicine or even psychiatry. They are special, scientific disciplines which reveal new facts in the fields of medicine and psychiatry, but also pedagogy, physics, and biology. Sex-economy is a new branch of science equal to all others. It is an autonomous discipline, regardless of whether or not this autonomy is acknowledged by

an engineer, physicist, biologist, psychologist, or physician. In order to be autonomous, sex-economy must first recognize its own autonomy. But such an accomplishment is inconceivable without a clear and radical insight into the motives which so far have prevented people from understanding *what life is*. Orgone energy establishes the reality of those life sensations (visible as signals on the oscillograph) which mankind has for thousands of years referred to as "God". Orgone energy is indeed "omnipresent". It is actually responsible for life's existence. It is indeed a cosmic type of energy and is at the basis of some of the characteristics which are highly valued by true religion.

At this point, I must correct and withdraw some of my earlier judgments about religion. Along with the Marxists, who can think only in rationalistic terms, I once believed that religion was a deliberate invention by the ruling class to suppress the lower orders of society. I once believed, with the psychoanalysts, that religion is an obsessional neurosis and that religious sensations are not genuine, i.e., that there is no such thing as "oceanic feelings" or "cosmic sensations". I believed that religion, and everything that goes with it, is an "illusion". Now it has been established beyond doubt that brutal ruling forces have made use of the existing religiosity of the masses in order better to suppress them. However this does not mean that the predominant interests of money or political power created or generated these religious feelings in the masses. There is also no question that most religious concepts are illusionary, in the sense that we regard the concepts of God, sin, Savior, and the restoration of life after death as unrealistic. But none of these circumstances alter the reality of religious and cosmic feelings, however such emotional excitations may express themselves in people's thinking. Even though there is no personal God, there is nevertheless and without doubt an extremely powerful sensation which causes mankind to believe in the existence of a personal God. If we make a sharp distinction between the *thought content* and the *conceptual world* of religion, on the one hand, and the *religious emotions*, on the other, then to the former we must assign the character of unreality, and to the latter the character of a *decisively important* reality.

Humanity has obviously been aware of the existence of biological orgone energy in the form of religious and ecstatic sensation. All genuine creation myths have handed down to us the image of a cosmic (supernatural) force which created the world and humankind and controls them. Since he was unable to grasp and master this force, man could only feel himself to be its object, or product and plaything, to which he abandons himself and by which he is not only controlled, but also *enjoys* being controlled, because orgone energy functions biologically as *pleasure energy*. This explains the tremendous willingness to give oneself over to religious sensation and to be controlled by it. Until the discovery of the orgone and the vegetative currents, the world of organ sensations was not merely disavowed, it was excluded from all scientific discussions. The functions of life energy are directly expressed in the subjective experiencing of these organ sensations and they are at the basis of human-mystical techniques, such as yoga trances, the ability of fakirs to voluntarily influence the involuntary life functions, the irrational assertions of astrology, and, of course, fascist irrationalism. But also, they are at the basis of folk dances and folk songs, of music in general, and of the dreaming of great discoverers and the philosophy of great poets and wise men. The discovery of the cosmic life energy, which functions before the very eyes, noses, and ears, and within the senses and nerves of researchers, was probably impeded by this passively submissive attitude on the part of the living organism known as "man". More than that, what nowadays rules the world and has power is alien and hostile to the cosmic sensation of living beings, as if it were specially designed to suffocate life. Let us therefore be on guard against this human attitude.

As long as men believed that disease is caused by evil spirits, they were unable to rouse themselves to take action against it. In order to discover orgone energy, it was necessary to overcome the fear of something which is endowed with spontaneous motion and to which we owe our being. To take control of this something, it was, above all, necessary to comprehend scientifically the autonomous organ sensations which Bergson so brilliantly described as the sensation of permanence in the self.

The ban placed by religion on "knowing God", and the religious belief that we can only behold him by sensing Him, must be regarded as *a fear-based, self-imposed prohibition of living organisms, as a taboo, preventing us from gaining access to the origin of life.*¹ Therefore, any serious attempt to make such a discovery is regarded as a sacrilege. It is as if there were a temple in this world inside which all human beings would dearly love to look. Great human beings have sacrificed their lives in order to fathom its enormous secret. But anyone who dares to penetrate into the inner sanctum and lift the veil will be stoned by his fellow human beings because he dared to violate that sanctum. It is the same with regard to orgasmic excitation: everybody wants to experience it, but nobody wants it to be spoken of. These seem to be the reasons why the atmospheric and cosmic orgone was not discovered and why mechanistic science behaves *in a highly irrational way*, to the point of running amok, as soon as it comes into contact, in any shape or form, with the problem of the autonomous movement of living beings, with organ sensations, and with the autonomic orgasmic plasma convulsion.

¹Reich added the following in longhand: "The emotional plague is responsible for this." [Eds.]

Projeto Arte Org

Redescobrimo 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 funcionalismo orgonômico

Texts from the area of Orgonomic Functionalism.

International Journal of Sex Economy and Orgone Research

Orgonomic Functionalism

01 Theodore P.Wofe. The Sex-Economic Concept of Psychosomatic Indentity and Antithesis 1942
International Journal of Sex Economy and Orgone Research Volume 1 Number 1 1942
Interval 38-59 Pag. 33-54

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

03 Wilhelm Reich. Orgonotic Pulsation I 1944
International Journal of Sex Economy and Orgone Research Volume 3 Numbers 2 3 1944
Interval 1-54 Pag. 97-150

04 Wilhelm Reich. The Living Productive Power, Working Power of Karl Marx (1936) 1944
International Journal of Sex Economy and Orgone Research Volume 3 Numbers 2 3 1944
Interval 55-68 Pag. 151-164

05 R. H. Attkin. Mechanistic Thinking as the Original Sin 1947
McF 207 Annals of the Orgone Institute, Number 1. 1947
Interval 51-54 Pag. 95-101-----

Orgone Energy Bulletin

Orgonomic Functionalism

01 Wilhelm Reich Cosmic Energy and Ether 1949

McF 302 Orgone Energy Bulletin, Vol. 1, No. 4. Oct. 1949

Interval 3-11 Pag. 143-159

02 Notes Editorial. Basic Natural-Scientific Research 1949

McF 302 Orgone Energy Bulletin, Vol. 1, No. 4. Oct. 1949

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03 Wilhelm Reich Orgonomic Functionalism Parte II A 1947

McF 303 Orgone Energy Bulletin, Vol. 2, No. 1. Jan. 1950

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04 Wilhelm Reich Orgonomic Functionalism Parte II B 1947

McF 304 Orgone Energy Bulletin, Vol. 2, No. 2. Apr. 1950

Interval 3-10 Pag. 49-62

05 Communications. Psychology and Natural Science 1950

McF 304 Orgone Energy Bulletin, Vol. 2, No. 2. Apr. 1950

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06 Wilhelm Reich Orgonomic Functionalism Parte II C 1947

McF 305 Orgone Energy Bulletin. Vol. 2, No. 3. Jul. 1950

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07 Wilhelm Reich Orgonometrie Equations I A. General Form 1949

McF 306 Orgone Energy Bulletin. Vol. 2, No. 4. Oct. 1950

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08 Wilhelm Reich Orgonometrie Equations I B. Complete 1950

McF 308 Orgone Energy Bulletin. Vol. 3, No. 2. Apr. 1951

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09 R. H. Atkin. Mathematical Questiones Without Answers 1951
McF 308 Orgone Energy Bulletin. Vol. 3, No. 2. Apr. 1951
Interval 25-27 Pag. 106-110

10 Wilhelm Reich Orgonomic Functionalism Parte II D 1947
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11 Charles R. Keller. Causality and Freedom A funcional Analysis 1952
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Wilhelm Reich-Organomic Functionalism - Vol I. I
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02 Wilhelm Reich The Biological Revolution from Homo Normalis to the Child of the Future 1950
Wilhelm Reich-Organomic Functionalism - Vol I. I
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03 Wilhelm Reich A Note on Sympathetic Understanding.
Wilhelm Reich-Organomic Functionalism - Vol I. I
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Wilhelm Reich-Organomic Functionalism - Vol I. I
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- 06 Wilhelm Reich The Developmental History of Orgonomic Functionalism B 1946
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Interval 40-41 Pag. 72-75

28 Wilhelm Reich The Difficulty 1948
Wilhelm Reich-Organomic Functionalism - Vol VI. VI
Interval 42-42 Pag. 76-76

CORE.

Organomic Functionalism

01 Robert A. McCullough. Rocky Road Toward Functionalism 1955
McF 319 CORE. Vol. 7, No. 3,4. Dec. 1955
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