Open Season on Truth*

These past few years, when the world has been engaged in mortal combat against the forces of the fascist plague, while striving toward true democracy, there has been much talk of the power of truth. Only the truth, so it is claimed, can forge the weapons that will finally rid the world of Hitlerism. This cannot be done with firearms and warfare alone, or so people solemnly assert. But it is my contention that this genuinely democratic world, which is fighting so honorably, is afraid to tell the truth. It rejoices whenever somebody has the courage to bring forward just a tiny fragment of the truth. However, instead of a feat of heroism, telling the truth should be a simple and natural act. Where does this massive fear of telling the truth - and we are all familiar with it - come from? Why, in these panic-ridden years, have we heard so much of the need for truth, but so little of the truth itself? Because telling the truth is extremely dangerous. Because the truth stands naked and unprotected. Because there are no laws to protect the truth, which is the only thing that can save this miserable world from catastrophe - the truth, namely, that fascism is not restricted to one particular party, people, or government; the truth that the suppression of any kind of truth is in itself fascism; and the truth that this fundamental principle of Hitlerism is smouldering away in the midst of the very people who are struggling against the Hitlerian plague, infecting their lives, annihilating all efforts, and promoting the emotional plague of the masses.

I seriously believe the following to be true: A society which does not protect the truth, in the same way that a man protects

*Written in 1942 following Reich's arrest and detention on Ellis Island as a possible "enemy alien." It was to be published by the Orgone Institute Press if Reich was denounced and arrested again. Translated from the German by Derek and Inge Jordan.
his eyes, a society which does not undertake with every fiber of its being to protect and nurture truth itself, a society which does not become a sanctuary for the protection of the truth, and which does not legally protect the knowledge of the truth that is innate in all human beings, and guarantee the safe expression of that truth - such a society cannot claim to be called democratic. A society cannot be held to blame if it is unfamiliar with the functions of "caring for the truth" on the one hand, and "annihilating the truth" on the other. But it is the fault of society if it does not provide full protection against pestilential attacks on the very people who can lay bare such mechanisms and expose them to public scrutiny. It must finally be realized - at this late hour - that fascism is not a rational political organization but an emotional plague of the masses and it should be treated as a problem of mental hygiene. In the same way that lies are the main pillar of fascism, so the truth is the main fabric of civilization.

Here is the technique employed by the emotional plague, as I personally experienced it:

At the end of May, a friendly neighbor informed me that a local police officer had visited him to make some enquiries about me. I was apparently suspected of being a fascist and an abortionist, because "He has kept rabbits in his yard." If this sentence is spoken with the right pestilential emphasis, we find that keeping rabbits in the yard does indeed sound like a suspicious activity. You see, animals (and it makes no difference whether they are rabbits or mice) are used for pregnancy tests. "Some very strange noises were heard coming from his house." If the hostile neighbor who had informed me had taken the trouble to make a simple enquiry, he would have discovered the truth, namely, that I was teaching physicians how to apply orgone therapy and that, in order to treat others with this therapy, one must first eliminate all signs of emotional plague from oneself. Now, some students tend to emit strange sounds, with which every orgone therapist is familiar, whenever they come into contact with their biological impulses. In the sick imagination of a neurotic person these sounds are evidence of an "abortion" taking place. "He is supposed to have given 'parties'." Well observed! I do not engage in any social activities, first, because I do not have the time, and, second, in order to avoid coming into unnecessary contact with emotionally sick persons. The parties referred to are in fact evening seminars which I gave once a week, over a period of one year, for some students from the New School for Social Research. If one utters the words "he gave parties" in the right tone of voice, then from a harmless fact we arrive at the intended effect of this piece of Hitlerism, namely, defamation of character. To do this, certain links have to be established.

"When his daughter graduated, he gave a party at which blacks were present and a young man got so drunk that a doctor had to be called." The truth is as follows: On the occasion of my daughter's graduation, I let her use my home to hold a party. It is true that some negro colleagues had also been invited. And it is true that one young lad got his hands on a whiskey bottle and behaved rather stupidly. The emotional plague ignores the rest and in so doing achieves its purpose. First, it ignores the fact that the equality of all races has been officially proclaimed in the USA. Second, it ignores the fact that I am proud not to be racially prejudiced and that, provided they are decent human beings, I have a much higher regard for black persons than I do for whites who are stricken with emotional plague. Finally, no mention is made of the fact that all the other guests at the party had partaken of just a little light white wine and were behaving in a very proper manner and were not in the least drunk when I returned home at 2 a.m. The one young man had not committed any indecent act, but had just behaved stupidly.

"He has paid his rent on time on the first of each month! Where did he get the money from?" Exactly like in the Dreyfus film: He worked hard and long. What a crime! He loved his wife and children. What a crime! He was a good strategist. What a crime! These are all crimes because the others, the plague sufferers, work very little and badly. They do not love their wives and children, and they are poor strategists. And because of that, the emotional plague takes this decent,
hard-working, upright individual, who does not wish to give in to petty meanness, and incarcerates him for five years on a remote and lonely island, until he has grown into an old man; and he is released only when a man of rare courage, Émile Zola, risks his life for him. Fascism was born of such parents.

Let me make clear at this point what I deeply and firmly believe. There is nothing for anyone to be concealed about in releasing a person like Dreyfus after he has been ruined and destroyed for life. There is no reason to be proud of making way for the truth when lies and meanness have been able to triumph for many years unhindered, and under the protection of the law, in public legal institutions. It is not an act of justice, but a confession of lawlessness when it takes a rare character such as Zola to blaze a trail for justice. This is what I believe: *It is a sign of lawlessness when truth can be expressed only at risk to one's life, while meanness and lies can be expressed without hindrance, and are even protected*. It is indeed lawlessness when the truth can be asserted only in rare cases, and only by lesser or greater Zolas who tremble for their lives and safety, while the emotional plague can destroy human existence unimpeded, as often and wherever it wishes, just as long as it has the necessary connections.

When my friendly neighbor told me the story of the plague-inspired action, I at first experienced fear, the fear that suffocates truth everywhere. Fear and a bad conscience ("Perhaps I really am a criminal") that have nothing to do with the here and now, but were drummed into me, as they were into millions of others, by teachers and parents. Fear and bad conscience, which are directed at the truth, at simplicity, at life itself. The Hitlerian plague has won its victories by evoking these childlike fears and feelings of guilt in the masses. If we are going to eliminate this plague, we must eradicate fear and bad conscience in humanity, because they prevent the truth from becoming a self-evident reality, and meanness from becoming a punishable, illegal action.

There is no way to protect oneself against informers if one does not know who they are. This means that the victim of the pestilential informer is totally lacking in rights. Thousands of innocent people are continually falling victim to such unknown informers. I know the person who informed against me. I know exactly who he is. I did not go to the police to lay a charge because I wanted to take the opportunity of publicly stating what has to be stated, at least once: *Create strict laws to protect the truth and to destroy the informers*. The unsailable action of informing on others chokes all feelings of honor in thousands and thousands of honorable people. It destroys reputations. It brings unhappiness into homes. It paves the way for emotional plague, i.e., for Hitlerism. Not everybody is given the opportunity to express these things. Not everyone who falls victim to an informer has, like me, a high academic standing and the necessary friends and colleagues to defend himself against the plague and repulse it.

I did not go to the police to lay a charge against the informer because I think he is sick; because I wanted to come face to face with a central problem of human existence; because the way of the truth does not lead to the police. The informer saw to it that the lease on my house was cancelled because I was keeping white mice in the basement to carry out cancer experiments, and somebody in his house must have had a neurotic fear of mice. But this psychologically sick person's fear of mice cost me $700 for the move to another home. It also cost me four weeks of incarceration by the FBI on Ellis Island. Although the police officer in charge of the case later humbly apologized to my wife and referred to the matter as an unhappy affair, this does nothing to alter the fact that my name appeared in the newspaper in connection with suspicious circumstances, that my wife almost collapsed, that I had to close my cancer laboratory and for four weeks had no income, that I had no idea why I, an opponent of fascism and a true democrat for the past twenty years, had been arrested without reason in a democratic society. The FBI had examined my activities closely, but unfortunately the local police was unaware of this. Now I am to be arrested again, all because of the denunciations by a plague-sick individual. Again, I have to explain and prove the pure and true character of my work.
Again, my difficult and responsible work has to be seriously interrupted; again, my name is on the lips of mankind, not as an honorable physician studying and treating biopathic diseases, but as a fascist and abortionist, as whatever my accusers choose to think. I do not believe that such accusations will catch on. I do not believe that such plague methods should be tolerated in this fierce struggle for a new, upright, decent world. I know that I am expressing here the knowledge and life experiences of millions of people. And I have firmly made up my mind from now on not to hold anything back. This is what I am fighting for here:

1. What part of my activities offends against the letter of the law? I do not say “what offends against public opinion” because major truths have always been against the prevailing public opinion, otherwise they would never have blazed the trail to a new future. What is it, then, about my activities that offends against the letter of the law? I want to stop, think about the situation, and take up the struggle against such laws, which are centuries old and not adapted to the age in which we live. I shall engage in this fight only if I have the right to do so in the USA. For the time being, in the eye of the law I am nothing more than an “alien” who has to remain silent until he is spoken to. But when questions are put to me, I will answer truthfully.

2. I am fighting, secondly, for the right of a simple citizen of this planet to enjoy his own customs, his scientific and social convictions and his thoughts, as freely as a bird or a deer in the forest. Nobody, and I don’t care who it is, can deny me the enjoyment of my sole asset, namely my thoughts and my natural feelings of life. The only thing that I can be ordered to do is to stop expressing those thoughts, convictions, and customs outside my own four walls, and to refrain from trying to convince others where the truth resides and what it looks like. It is not my intention, and as an alien I do not have the right, to intervene in the American way of life. But I do assume

and secure for myself the sacred right to think and feel that anyone who speaks of “aliens”, “blacks”, “Jews”, etc. does not allow the currents of life to flow from wherever they originate, nor does he try to eliminate the currents of emotional plague from wherever they originate, but instead he is himself sick with the plague. He is a victim of these cruel millennia during which life has been suppressed. And the only possible goal of the present massacre must be to eliminate such suppression. Even if nobody dares to grasp the roots of the matter, simply because telling the truth is a deadly dangerous business, everyone knows what the truth is. And nobody can bury or eradicate this knowledge, which millions of hard-working citizens of this planet possess. It grows afresh with each new generation of infants. It lives on in the pure love between man and woman. It lives on in the workplace of the lonely, genuine researcher who has foregone recognition by the scientific academies. It lives on in the pulse beat of human work and the yearnings of life. Whether it will take two, five, or two hundred years for true democracy to win out and for the truth to reign instead of meanness, simply means more unhappiness and suffering, but, in terms of biological development, it is unimportant. No evil ape was able to stop the process of evolution culminating in man.

Create laws to prevent “old maids” of both genders from infecting human existence with the plague! When psychoanalytic therapy was still in its early stages, there was scarcely any psychiatrist who was prepared to believe that a man and a woman could be left alone together in a room without sleeping with one another. The starved imagination of old maids simply cannot tolerate any situation that is even slightly reminiscent of possible sexual activity. My sick neighbor had informed the police that in my previous house I had lived together with “another woman.” This “other woman” was my female laboratory assistant who had come with me from Europe and lived in my house. If one simply pronounces the
words "he lived together with another woman" in the usual pestilential way, the defamation of character is achieved. Such defamation breeds disaster of unimaginable proportions in small communities. It wreaks more havoc than a dozen wars. It even paves the way for wars, because it generates hatred and stinking distrust. When I came to America, I was surprised at the free and open expression of love between young couples. I got to know the good films which pillory evil and malicious gossip. It is nobody's business who lives with whom, as long as no third parties suffer any harm. This should be a fundamental principle of human freedom. In order to protect this freedom there must be severe punishments, such as pillorying, etc., for anyone who tries to impute his own dirty fantasy to others or who introduces filth into a pure relationship. The natural relationships of love between human beings should never be dragged through the mud. As long as the natural love experienced by people is fair game for plague-sick individuals, feelings of guilt will always be present in the purest circumstances, and there will always be sexually motivated murders, suicides, and mass suffering. In this respect, I have nothing more to add to what I wrote in my book The Function of Orgasm, except to call for strict laws against defamatory sexual judgments. We can protect ourselves from sexual filth in pure and clean ways.

I have been living together with my present wife since October 1939. But let us for a moment assume that I had met a woman who did not want to commit herself to a permanent relationship. An individual with a plague-stricken soul would have observed this and would have spread the news in the neighborhood, adding the necessary garnish of sleaze, and he would have informed the police, who are not trained in evaluating living human relationships. This is what happens to millions of people. We cannot talk of the desire to achieve freedom when the plague is allowed to infect natural love relationships.

Make more films that present human conflicts and the struggle against meanness! I love films such as Dreyfus, Mr. Smith goes to Washington, Pasteur, John Doe, King's Row,

Philadelphia Story, Dr. Jekyll and Mr. Hyde, You Can't Take It With You, Edison. Such films structure human beings correctly, give them a feeling of self-worthy, and also the will to tell the truth. Anybody suffering from emotional plague hates such films.

We need more such films, films that tackle life in all its functions, from its bad and its marvellous sides, films that plague sufferers at first hate and make them "see red", but which ultimately leave, in even the most hardened individuals, a trace of that unspoken dream which all working human beings cherish. May the kind of life that is nowadays depicted mostly on the silver screen one day become general reality and part of people's daily lives. May it one day also be possible for people to experience truth and openness fully in their daily lives, because this can be quite easily accomplished. It is not at all as complicated as some people, caught amid the welter of tactical maneuvering and politicking, believe it to be.

When I came to the USA, a psychiatrist advised me to be careful to avoid mentioning sexual problems when lecturing at the university, and in fact to restrict myself to merely formally carrying out my duties. I refused to believe that this was what America was all about. What I saw increasingly in America was a serious attempt to get at the truth. But I discovered also that people here were unfamiliar with, or could not see through, the secret fascist mentality. The difficulties and risks involved in educating people to embrace the truth, or in living the truth, cause many people to swerve away or to back off in fear. However, the truth is dangerous only as long as its enemies are unrecognized, or the mechanism of the anti-truth campaign is cloaked in secrecy. Then, in schools and in families where weak teachers or parents, anxious about their own existence, are responsible for shaping the new generation, a certain false kind of education predominates which is concerned with pretense and illusion, with cultivating friendliness at any price, and with compromising on the truth, instead of standing firm as required. It is impossible to build a true democracy with people who, from an early age, have been
educated to be superficial and to avoid facing up to important matters. If self-regulation is ever to make any progress in social life and one day be the norm, children should be educated right from the start to face up squarely to the important facts of life and to treat them as they should be treated in the interest of maintaining the health, pure character, and independence of man. From this point of view, I regard the currently prevailing marriage laws to be quite simply catastrophic. They give the sick, dependent woman the right and the means to avoid taking care of herself but, instead, to be cared for in a dependent way, and to take unimpeded revenge on her husband. Any reasonable person knows that this situation encourages people to be afraid of founding a family. The prevailing marriage laws spoil marriages and people's characters also. It is therefore quite right that the institution of the common-law marriage should be gaining ground, because it escapes from the influence of these obsolete and bad laws and bases the marital relationship on voluntary internal acceptance instead of external compulsion. Such marriages should not have to hide themselves away because of malicious gossip. They should be encouraged and protected by society. They clearly express an important trait of self-regulation. And a genuine democracy can want nothing more than to see rigid, compulsory laws replaced by general human behavior that makes it unnecessary to formulate laws against meanness.

In stark contrast, there are no laws at all in an area where they are absolutely essential, namely, in that field of human existence which is of utmost importance to our future, the educating and rearing of our children. Anyone who operates a car without a proper driver's license is punished. Anyone who rents a larger home than he can afford will be punished. Before anyone can open a shoe shop, he has to pass an examination and acquire a licence. But, in order to have and raise children, no proof of ability to feed and educate them is required. In fact, children are treated as if they were less important than a pair of shoes. For all our civilization and academic education, it never occurred to anybody to pass any laws for the protection of children. It is simply assumed that all mothers are fit to be mothers and all fathers fit to be fathers. Nevertheless, there is nothing more difficult under the existing conditions of civilization than to raise children, in economic, structural, and cultural terms. The "large family" is a fascist slogan, whereas the goal of work democracy is to create a healthy and loving family, and the essential thing is not to have more children than one truly wants and can raise to be hard-working valuable individuals. Only fascism in all its preliminary stages and variant forms propagates the large family at any price. This slogan identifies a fascist in the same way that a bird can be identified by its beak. The fascist loudmouths contaminate human thought when they declare that birth control is godless. Not one single person who holds to this line of thinking has ever been able to answer for me the question why nature, or God, if you wish, has created a sexual apparatus which requires that the act of sexual gratification be performed several thousand times in a lifetime. Do we want to reserve the performance of the sexual act for reproductive purposes, i.e., for two or four occasions in a person's life? The primary requirement for building up a world that is free from war and plague is to educate people to think clearly. Emotional plague is created and maintained by faulty thinking.

People who are mentally ill, like the person who denounced me to the police, usually pretend to be the protectors and saviors of morality, of the nation, of culture, and of the institution of marriage. Behind this front, as Ibsen was clever enough to realize, these pillars of society adopt a hostile attitude toward stateless individuals like myself, and hundreds of thousands of others. The true representative of society is someone who supports socially important interests and performs socially important work, not the plague-infected person. When the latter individual has the support of already existing laws, then our task is all the larger and more difficult. Because it is then necessary for obsolete laws to be modified or abandoned. Society controls the laws, and not the other way round. But this is only true of a rational, evolving, progressive soci-
ety. What then do we mean by progress?

Just imagine that in some dark, forgotten corner of our legal statutes, some medieval torture law had been left over from the days of the Inquisition. How easily a brutal sadist could come to the fore as a representative of our society and make people unhappy. For example: That man always has his windows closed. There must be some witchcraft going on in there. Or: That man always has his windows open, and he doesn’t have any curtains. He must be a sorcerer, possessed by the devil, who lets evil spirits fly into the house. Or: That man always pays his rent on time. Where does he get money from? Or: That man is always late with his rent. He is therefore a suspicious character. Or: That man never has any social contact with other persons. He must have something criminal to hide. Or: That man is always surrounded by other people. He holds “strange parties” in his house.

The well of plague-infected fantasy is bottomless. A simple hard-working citizen has no means of defending himself against a plague-infected person who wants to poison him. Mental hygiene committees, acting in conjunction with the lawmakers, are therefore needed to control and overcome this plague. A law is needed by means of which any obsolete laws that have fallen behind the times can be amended with a minimum of bureaucratic fuss.

A vicious tongue is the essential characteristic of all petty politics, and petty politics is the essential element in the successes scored by Hitlerism. 1940: “Roosevelt stirs up war, because he arms his country. What a crime!” 1942 (after the first defeats): “Roosevelt is a criminal because he did not arm America in good time.” Both these comments came from one and the same mouth. And such a mouth cannot be silenced, absolutely and forever, because there are no laws to control it. The plague makes use of the sacred right to freedom of expression. But we must learn to distinguish between sober, rational, and plague-infected, irrational expressions of opinion. The motive behind the opinion expressed decides whether it is rational or irrational. The motive must be appropriate to the given purpose, and the purpose must be socially necessary and of general benefit. If the motivation is personal and far-fetched, and if the purpose is put forward merely as a pretext, then the opinion expressed is affected by the plague.

A WEAKNESS OF DEMOCRACY

There have been great men who were unequivocally in favor of democracy without asking themselves why all attempts at achieving it have so far either failed or were inadequate. And there have been other great men who were against democracy because they were well aware of the vicious behavior of human beings, but instead of seeing it as the result of unknown circumstances regarded it as something that could not be changed. At the core of man’s vicious behavior is sadism, which derives from sexual dissatisfaction. Sexually healthy individuals can become angry, but they are never vicious. Since the character disturbances arising from sexual frustration have so far been unacknowledged by society, democracies have not developed any measures against them. The vicious attitude of certain priests toward decent and natural sexual relationships is rooted in precisely this fact. The weapon of truth has so far never been used in the area of general character defamation. If we wish to eliminate the emotional plague, it is essential that democratic organizations should use this weapon of the truth just as courageously and as ruthlessly as the fascists have so far used the weapon of lying, distortion, slander, and slurs. I am a stateless “alien,” and that alone is enough in the eyes of many plague-affected individuals to be regarded as a capital crime. When my wife had to go into the hospital for an operation and wanted to pick up some books from a lending library, she was refused borrowing rights because she showed her alien’s pass as identification. I do not have any political organization, no fund, no political connections, and no commercial interests. I disturb nobody and I do not want to be disturbed by anybody. “He lives in seclusion! What a crime!” “He only receives people if they have announced themselves over the telephone! What
a crime!” “He often works until 3 o’clock in the morning! There is still light on in his study at that impossible hour! What a crime!” “He was once seen with a bottle of whiskey. He must be a heavy drinker.” “He buried tubes in his garden! What a crime!” “He has counselled young people on their sexual problems! Thousands of times! That’s a crime!” “He does not take part in the life of the community, and does not go to any bridge parties! What a crime!” “His colleagues have declared him to be totally mad! Another crime!” “It is said that he was once very attractive to women! A crime!” “He believes that the sexual laws need to be thoroughly reformed! What a crime!” “He claims to be on the track of discovering the origin of life! What a crime!” “He has spent his entire income on crazy experiments! He hasn’t even got any life insurance! What a crime!” “He loves to see sexually happy couples! He thinks that long-term abstinence is a source of much moral, social, and medical evil! What a crime!” “Yes, what crimes! I am proud of them! They are crimes against the plague, against carriers of the plague! These people do not turn against the filthy pornography that is available at every newspaper stand, because they love and devour it. But they hate the truth! They do not turn against the constraint of living in a family, which undermines natural family ties. They promote and encourage it. They sow mistrust, fear, and bad conscience about the purest of things everywhere on this martyrdom planet. Once the motives behind their actions have been recognized, the hour will come when the plague will have been hygienically eliminated. These people will not be slandered, punished, or despised, but they will be recognized as biologically sick and will be treated.

The only weapon I possess is the truth, which is invincible. If, in the end, I am defeated, then it will be because I used the weapon of truth badly or fearfully, or because I did not know enough. They will try to distort the whole question: Have I correctly registered my diathermal apparatus? Have I paid my taxes correctly? Do I have a medical license? What fee do I charge? Do I have permission to keep bacteria? Or do I have the necessary knowledge to conduct cancer research? Am I actually a doctor? And why does my name not appear in “Who’s Who?” They will stress that I am godless and that I believe many institutions of the church to be harmful to health; that I deny the existence of God and do the work of the devil. They will gossip and malign, just like they did in the Middle Ages. Oh yes, they cross rivers on bridges built by godless engineers; they fly in aircraft conceived of by men of great intellect, whom they once crucified. But this time, my aim is to destroy the emotional plague in human beings. That is precisely what they thrive on, so they will be particularly mean and underhanded. I will not allow the question to be sidetracked into formalistic wrangling, not this time. For ten long months in Norway I put up with public defamation, without saying a word. This time, I know more about the technique of defamation and what is behind it. No official “cancer bureaucrat,” who has never seen a living cancer cell, will ever again try to examine me to determine whether I am entitled to perform cancer research. I have already made it clear where cancer comes from, precisely from the stink that they produce, encourage, and maintain. I am able to provide exact scientific proof that it is the plague which actually causes human tissues to rot, thus producing a proliferation of protozoa. I am in a position to show that the millions of mentally ill people in this world are victims of this plague. I did not pick this fight. I have just worked quietly in my laboratory. But if I am not to be left in peace, then I must finally speak out. A decision must be made as to whether what I am doing, what I stand for, is of general benefit, truly democratic, and decent. It has to be decided whether this world should be ruled by perverted fantasy or by honest work. I know that I speak for countless others in the same position.

At one point in time, I seriously feared that the heredity oriented psychiatrists, who are the “police” in charge of mentally ill victims of emotional plague, would declare me insane and have me locked up. “He thinks he is continuing Freud’s work,” one pestilential loud-mouth once bawled out to the world at large. “He is schizophrenic, the poor fellow, quite mad.” And many people believed this, because it is easier to believe such
statements than to look at the facts I have uncovered. Yes, I believe that I am the only person who is continuing Freud's discoveries in a straight line. Fifteen years ago, I predicted to a number of Freudians that they would one day distance themselves from Freudian theory, namely, libido theory. I was wrong about only one thing. I did not have to cope with the "psychiatric police" but with the secret police. At first I was extremely upset about this, but then I finally came to my senses. It is entirely logical that my scientific work should be criticized not by the academies but by the secret police. In fact, the secret police has much more to do with emotional plague than do the high academies.

"He was seen with a woman on 86th Street in New York." "What a crime," thinks the plague-infected brain. Together with a woman and in the German quarter of New York! So he's a sex offender and a German agent at one and the same time. This is what the plague-infected brain thinks (I am choosing a random event to which pestilential fantasies can attach themselves.), at first quite harmlessly and without any maliciousness. But if any dispute arises, for example, if an arrest is made, then the harmless event becomes linked with the subconscious pestilential fantasy and produces the defamation. There is nothing that can be done about this, unless one sees through it. Every average citizen of this planet carries inside himself feelings of severe sexual guilt dating from early childhood. At the slightest provocation, these feelings are stirred and attach themselves to accusations. This subconscious fear experienced by human beings is the fertilizer that makes the growth of the pestilential fantasy so fruitful. I really was on 86th Street with a woman, an acquaintance who accompanied me on a visit to my wife in the hospital. But that is not the point, dear citizens, you who work the word "democracy" to death. What it is really all about is the following: You spend your lives running around feeling crushed, dissatisfied, and filled with vicious hatred, and you fear nothing so much as the thought of being happy in life. You have put so much effort into becoming resigned, and you bitterly hate anybody who reminds you that it is in fact possible to make life on this planet different, better, purer, more decent, and happier. If that's the way it has been up to now, it was because we did not know about the biological damage which human beings have suffered in the course of the millennia. But, now, the road is wide open to go ahead and eliminate this biological damage. Yet, instead of being able to seize, expand, and apply every single scrap of new and clear knowledge, the plague once more gets in the way. I have no delusions that I have the power to eliminate this plague from the world. But I do possess the necessary knowledge to comprehend it and to make it comprehensible to others. That is my duty and not my ambition. I hate the fact that it became necessary to bring these matters out into the open. But they finally have to be said, and differently from the way they were said before - not with a bad conscience and fear of authority, but in the proud awareness that I have achieved something in this life that gives me the right no longer to remain silent in the face of pestilential reactions, but instead to pillory them. Each of the following facts is documented and can be inspected in my archive.

At present, I have about $60 in my bank account, although I have earned a lot of money over the last twenty years of hard scientific and medical work. "He spends his money on crazy experiments," says the pestilential loud-mouth. Yes, I spend my money on cancer experiments - everything that I own - instead of putting it in the bank. What a crime! He's mad! I am all in favor of such madness. "He has broken off with his family. He's not a good family man," says another pestilential loud-mouth. Yes, I have broken with my family because, as usual, they got in the way of any serious work. I do not believe it is good for persons who could perform socially important work to be overwhelmed and bombarded with demands by neurotic family members. This family mentality is a dirty business, a racket. I have helped such family members escape from their state of weakness to achieve economic self-sufficiency and independence. "What a crime!" They are now grateful to me for having done so. While I invested my hard-earned money in crazy experiments, the "critics" and "scrutineers" around me increased in number, rank, and meanness.
Officials accredited bacteriologists complained in the daily newspapers that they received less money for their institutions from the State than I spent on my private laboratory. They enquired surreptitiously whether I was Jewish or Aryan, while I was busy discovering the T-bacilli, which come from coal heated to incandescence and finally explain how tar painted on mice can cause them to develop cancer. For ten months, while I was on the trail of the biological orgone energy, they wrote in the newspapers that I was a charlatan and knew less about medicine than a first-year medical student. The louder the pestilential utterings from the other side, the more silent I remained. I did not reply to them directly but employed a lawyer to deal with them. This was correct but it got under their skin. Who does he think he is to dare to discover the origin of cancer, the organization of protozoa, the energy vesicles in swollen matter, and many other things? While the other side fumed, one new piece of equipment after another was developed, work was performed on the bions, through many sleepless nights, and great personal sacrifices were made until they yielded up their secrets. The other side sat round in groups outdoing each other in generating rumors. I was no longer able to show myself in society and could not go to a restaurant because I was afraid I would be attacked. (Once, in the largest restaurant in Oslo, a plague-sick, Hitlerian Jew, called me names in such a loud voice that everybody could hear. I wanted to slap his face, but I felt sorry for him.) The fascist newspapers were delighted with their friends in the democratic camp. They sent emissaries to distant countries to slander me. They put pressure on some supporters of my work to stop them from contributing to it. The socialist Minister of Justice, Lie, who later turned out to be a fascist, joined forces with Konstad, an officer in the Aliens Police Department, and a notorious supporter of the German fascists, to deny me a residence permit. But they did not dare to deport me because the public was on my side. However, they skillfully played away on the plague fiddle: I was the "outsider," the sexologist who was disowned by my colleagues. The medical directorate did not permit me, an

“outsider,” to keep mice. An anatomist had laid a charge against me. I am proud of the fact that as a stranger in a foreign country I was able, using my own funds, while under attack from plague-stricken individuals, to throw light on one of the major problems of natural science and research. My assistants left me. My friends became afraid, but they stood by me. One of my first assistants went around behind the scenes telling people that I had encouraged sexual intercourse between mentally ill persons. My bioelectric experiments, which ultimately resulted in the discovery of the orgone, were dismissed by him as a fraud. (He had been involved in them himself.) And another plague-sufferer wrote a long and learned article in the government newspaper, showing that the electrical reactions at the surface of the body are not biological phenomena at all but simply the result of the electrical potential between the liquid and the metal in the electrode. The fool had not considered the fact that, if liquid and electrode are enough, the psychogalvanic phenomena could be demonstrated without involving the body. But he pestentially gave himself the appearance of being an authority, and made an impression on people. The newspaper refused to print a rebuttal written by one of my friends. German emigrants, whom I had helped financially, eagerly made themselves available to an old and ascetic police psychiatrist as “reliable sources of information.” (This same psychiatrist was finally advised by a clever school mistress that, in view of his advanced age and the rumors that he knew nothing about love and related matters, he should enter a monastery.) Fascist newspapers in Czechoslovakia walled in this filth and the representatives of good society called for my deportation. The government passed a special law relating to analysts, simply in order to stifle my work. It is true that I gained the confidence of all clear-thinking people, without having said a word. It is also true that everybody could see through the reluctance of the university people to have a public demonstration of the experiments. But as always in such cases, since there are no laws against the plague, in the end it won - if not in fact, then at least in practice. I had to leave Norway. It cost a few thou-
sand dollars to move to the USA. I had to grit my teeth and think and work hard in order to survive. I could not get very far on sympathy alone, although I got a lot of it. In America I completed much of the research on the findings I had made in Norway. But the plague continued to work its tricks. Rumors flew, and people were convinced that I was mentally ill. After discovering the energy in the atmosphere, I went on to conduct experiments on cancer patients who had been given up as incurable. It was then that I discovered, step by step, that a formal medical license is worth more than energy, which, like water, is available in vast quantities in the air and in the ground. Doctors scuttled off to the medical academy and to the medical association to report me. I came to realize that cancer is not supposed to be understood and vanquished, because enormous industries and revenues depend on the hopelessness that cancer produces. Nevertheless, someone seems to have had the right idea about me, at least to some extent, because the charges against me never went any further. In fact, on one occasion a person suffering from cancer came to me for treatment, and it turned out that he had some kind of connection with the medical academy and they had referred him to me.

Overall, however, I carried out my work, and I still do, under constant fear of the police, maliciously gossiping neighbors, and greedy physicians, who are business men at heart and fear for their income whenever any new discovery is made. I work hard, without taking any rest, to the point of exhaustion. I allow myself very few of life's usual pleasures. I simply want to be left alone. I have never yet attacked a priest for his perversions or a statesman because of his private affairs. I have deliberately not responded to some very mean and nasty things that have been said and done. Instead, I have gone quietly about my own business. However, they want me to stop dealing with emotional illnesses. Since they cannot come out openly against me without immediately creating propaganda for me, they fall back on the weapon of malicious gossip. I must admit that this scared me because there is no legal protection against this form of attack. From now on, therefore, I will publish each and every piece of viciousness, because I cannot wait until the academies protect me. I shall take extremely seriously each and every word that is spoken about the value of truth and research. People can make my life miserable. They can threaten me, malign me, lock me up. But nobody can stop me from thinking and making my discoveries. No emperor and no head of state is capable of doing that. In that domain I am and I will remain my own master.

My life and my work are out in the open. I have no secrets. If a government agency, which possesses the necessary police authority, should ever decide to ban the publication of my findings and teachings, then I would comply. I would no longer publish anything. But nobody can forbid me to bury my notes and manuscripts in the ground so that they can be made accessible to a more just society in more honest times. Nobody can rid the world of orgone energy, because nobody has the power to do so. In the long run, it will be impossible to deny the existence of emotional plague, its outpourings and its origins. Those who do choose denial will be the first victims of the plague. Without the discoveries that I have made, human society will never be able to solve one single problem relating to human emotions or biological development and will never gain the upper hand over universal diseases such as cancer. It will be readily appreciated that I have not written down certain important findings but have stored them in my memory. No present-day physicist will be able to solve the secrets of biological energy, because I am the only one who knows the methods to use. On the other hand, in certain important respects, contemporary physics is incorrect, obsolete, incomplete, methodologically and conceptually wrong. The orgone possesses properties that can only be understood if the orgasm function is also comprehended. In this, however, I am alone. I can list hundreds of witnesses who can prove that I have always worked and suffered for the general benefit of mankind. In that respect, there is very little for which I must reproach myself. It would perhaps have been better if I could have developed a useful strategy against the tacticians. But I was not able to do this because I had better things on
which to spend my time, such as becoming convinced that if present human society does not soon learn to eliminate Hitlerism in mankind, pitilessly, like a surgeon excises a malignant tumor, then that society will perish. The self-induced destruction of society will be followed by a long period of deathly silence. And when the last clouds of plague have dispersed, life will slowly start to stir and bustle once more. But, in any history of the world, man with all his trappings and institutions of the last 4,000 years will remain as evidence of the process of rot that has taken place, as a source of horror and disgust for all future forms of life down through the millennia. He will stand as a warning that one cannot get away with violating nature, or with cherishing and preserving misbegotten ideas, or with opening the door wide to lies and deceit, or with besmirching decency and the truth or, on top of all that, with putting on fancy dress to urge people to commit murder and to glorify murder. One cannot get away unscathed with being mean. All these wars and declarations, pacts, broken pacts, and deliberate deceptions are secular phenomena. In the scheme of noble, wonderful nature they are on the same level as lowly bugs compared with the northern lights. I am glad that I have managed to retain an awareness of the meaning of life and of the need to make such distinctions in this world.
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 funcionalismo orgonômico

Texts from the area of Orgonomic Functionalism.

International Journal of Sex Economy and Orgone Research

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01 Theodore P. Wofe. The Sex-Economic Concept of Psychosomatic Identity and Antithesis 1942
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Interval 38-59 Pag. 33-54

02 Wilhelm Reich. Biophysical Functionalismo and Mechanistic Natural Science 1941
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05 R. H. Attkin. Mechanistic Thinking as the Original Sin 1947
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18 Wilhelm Reich Organonomic Functionalism in Non-Living Nature A 1947
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