

To read Reich's responses to the charges of the F.D.A. (9, Appendix), is to see a man fruitlessly engaged in a defense against the very forces he tried to combat throughout his life via education and reform. The gradual increase in suspicion, sense of persecution, feelings of extraordinary specialness and grandeur finally became quite pathological. Reich made extravagant statements about his powers, felt that UFO's were interested in his work, that President Eisenhower was secretly supporting him, and that he could significantly modify the weather. The extent to which his personality brought on his persecution, or that the real persecution that he received finally caused his deterioration, is hard to assess. I share the impression of Kovalenko and Brown (4) that no one was really willing or able to confront Reich at the "deep level of challenge and outspoken emotional exchange which was apparently natural and comfortable for him." This is particularly apparent in his interview about Freud (10), which we will discuss later on. Here, however, we must note that Reich's isolation and broken love bonds, experienced from early life onwards, and the tragic effects of moralistic judgment, haunted him throughout his life. He was attacked unmercifully and unfairly by individuals and groups who often twisted the spirit of his work. He was to comment on this activity in the concept of "emotional plague," which we will describe later.

#### REICH'S INTELLECTUAL DEVELOPMENT

Early in his career, Reich found that patients would talk endlessly about their symptoms and problems, but that when the possibility arose of changing the way they lived or the structure of their personality, there was enormous resistance. He then shifted his attention to the analysis of the patient's character traits, much as symptoms had been worked with. By "character," Reich understood a stereotyped or characteristic way a person had of approaching life. This rigid responsiveness was seen as defensive in function and in the service of controlling and blocking off unacceptable feelings from within and, simultaneously, to defend against threats from outside. He called such modes of being "character armor" and found that these began early in life, later to become the foundation for neurosis and the blockage of any spontaneous response to life. The book, *Character Analysis* (7), appeared in 1929 and was both attacked and hailed, but was ultimately incorporated into the body of psychoanalysis. It was during this period (1923-1934) that he also developed his orgasm theory (see below), the idea of "stasis neurosis," sex-economic self-regulation of primary natural drives as distinguished from secondary perverted drives, and explored the role of irrationalism and human sex-economy in the origin of political and personal dictatorship.

Most importantly, however, Reich extended his concept of psychic or character armor into that of muscular armor. By this idea, he meant that muscular tension and rigidities not only served the same purpose as did neurotic character structure, but that indeed they were functionally identical. A retracted pelvis is inhibitory of sexual drives as much as is a strait-laced attitude. The same holds true for a perennially sweet smile, or an elevated stiff chest: all serve to inhibit feelings and drives which training had labeled bad, e.g., rage, anxiety, resentments, sexual