

corps, took advantage of his financial dependence. By 1902 he was functioning as a double agent. His information proved invaluable, for Redl was promoted to Chief of Counter-Intelligence and chief of the Operations Section of the Austro-Hungarian intelligence apparatus.

Alfred Redl maintained his double secret—that of his work for the Russians and that of his homosexuality—until his death. He fell in love with Lt. Stefan Horinka (referred to as Hromodka in some works) and financed his military career. Horinka knew nothing of Redl's involvement with the Russians and kept a certain distance from him on the emotional plane by having a liaison with a woman at the same time he was seeing his protector.

On May 24, 1913, Austrian authorities discovered Redl's treason when he picked up two letters full of cash which the Russians had sent to him under a code name and which had aroused the suspicions of the Austrian postal authorities. The military representatives confronted Redl in his hotel room and left a pistol on the table. He committed suicide in the early morning of May 25. Upon searching Redl's apartment, the authorities discovered the rest of his secret life when they found perfumed letters from men, photographs of nude males, and copies of documents with state secrets.

Redl's treason has been appraised as a major factor in Austria's defeat in World War I, as her enemies knew most of her plans before the outbreak of hostilities. The additional fact that Redl was homosexual was exploited by the opponents of the homosexual emancipation movement which was then growing in the German-speaking countries, and even found mention in a United States Senate subcommittee report of 1950—during the epidemic of **McCarthyism**—as proof that homosexuals were "security risks."

Redl's life has been the subject of several fictionalized treatments, including John Osborne's play *A Patriot for Me*

(1965) and four German-language films (1925, 1930, 1955, 1984).

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James W. Jones

## REFORMATION

See Protestantism.

## REICH, WILHELM (1897-1957)

Psychoanalyst and sexual reformer. Born to an assimilated Jewish family in Galicia in 1897, he suffered a severe trauma when his mother committed suicide, as he feared that he had been unwittingly responsible in revealing her love affair with one of his tutors. His attitude toward his father may be judged from his belief that he was not really his father's son.

After serving in the Austrian army in World War I, Reich studied medicine in Vienna. He spent his internship in the clinic of the Nobel Prize winner Julius Wagner-Jauregg, and married a fellow medical student, Annie Pink, who also became a psychoanalyst. In the Jewish intellectual circles of interwar Vienna, both **Marxism** and **psychoanalysis** were fashionable, and Reich set about the task of synthesizing them. How could the discoveries of Marx and Freud be placed at the service of the masses? He first joined the Austrian Socialist Party and became a clinical assistant at Freud's Psychoanalytic Polyclinic, which gave him close contact with the working class. Reich aspired to put knowledge of sexual hygiene within

the reach of the industrial worker and remove the reproach that psychoanalysis was a middle-class luxury. Five years later, in 1929, he opened the first sex hygiene clinic in Vienna that offered free advice on birth control, child rearing, and sex education.

Reich's political interests soon led him to question the neutrality required of orthodox Freudian analysts. In 1927 his book on *The Function of the Orgasm* was issued by the International Psychoanalytic Publishing House, and in 1928 he published a paper on "Character Analysis" that he subsequently elaborated into a book which is still regarded by many as his most important contribution to the discipline. Idealizing the Soviet Union for the reforms it had undertaken after the Revolution of 1917, he went to Moscow in 1929 expecting to find a new society, but discovered instead that the need to industrialize backward Russia had taken precedence over sexual hedonism, and that under Stalin reaction was slowly but inevitably setting in.

The rapprochement between Marxism and Freudianism for which Reich was striving was doomed to fail, so that in the end he was expelled from both the International Psychoanalytic Association and the Communist Party. Moving to Berlin in 1930, he promoted the German Association for Proletarian Sexual Politics, which advocated abolition of the laws against homosexuality, and also reform of the marriage and divorce laws, free birth control counseling and contraceptive devices, abolition of laws prohibiting sex education, and an end to the restrictions on abortion—all measures that have since won general acceptance by reformers.

After publishing *The Mass Psychology of Fascism* Reich returned to Vienna, but the rise of Nazism in Germany and the complete repudiation of the sexual reform movement in Stalinist Russia marked the onset of a period of trials and reverses that undoubtedly embittered him. Rejected in one country after another, he

found refuge in Norway, where he was able in 1936 to found the International Institute for Sex-Economy to study the way the human body utilizes sexual energy. The unifying principle of his theories was the concept of energy, by which he meant no mystical *élan vital*, but an actual, physical component of man and the universe that could be measured and harnessed. The pursuit of this idea degenerated into an obsession in the last phase of his life.

Advised by a psychiatrist at Columbia University, Theodore P. Wolfe, to emigrate to the United States, he joined the throng of Jewish refugees from Nazi-ruled Europe in New York a few days before the outbreak of war in 1939. In Forest Hills, New York, he established the Orgone Institute, a laboratory and later a hospital. Despite his vicissitudes, he was now convinced that he had found a new kind of energy that could be stored in accumulators and used to strengthen the body against disease. He even ventured to treat cancer patients by placing them in boxes resembling telephone booths which supposedly collected orgone energy. This practice spawned the rumor that orgone accumulators could restore waning potency.

Such activities were not only denounced by the American Medical Association, but also investigated by the Food and Drug Administration, which in 1954 enjoined him from distributing orgone accumulators and operating the Orgone Institute Press. When a court order was issued for the destruction of all accumulators, Reich defied it and soon found himself the defendant in a trial that ended with a verdict of guilty and a two-year prison sentence. In March 1957 he entered Danbury Penitentiary where he was diagnosed as paranoid, but he disdained treatment and died of heart disease in Lewisburg Penitentiary on November 3.

Although Reich has become almost synonymous with "sexual freedom" in some quarters, and his admirers

include some gay activists and theoreticians, there is not a single favorable reference to homosexuality in his writings. He loathed homosexuals, never knowingly accepted a homosexual for treatment, and avoided overt homosexuals in his social and professional life. When a Norwegian physician recommended an individual for training with Reich, no sooner had the latter learned of the candidate's homosexuality than he rejected him with the words, "*Ich will mit solchen Schweinereien nichts zu tun haben*" (I want nothing to do with such filthiness). In a letter to A. S. Neill in 1948, Reich stated that while his discipline of sex economy dealt with the problems of natural genitality, the sexology promoted by the World League for Sexual Reform (Hirschfeld's bailiwick) concentrated on lingams, condoms, and homosexual perversions. He had earlier maintained that homosexuality was a disease of fascism that would "wither away" under socialism. Despite all this, the radical wave of the 1960s and later saw counterculture homosexuals turn to Reich as an authority for repudiating conventional morality and equating socialism with the untrammled gratification of their own sexual impulses.

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## RENAISSANCE, ITALIAN

In Italy the term Renaissance designates a period somewhat different from that in the rest of Europe: the Italian Renaissance embraces the epoch that stretches from the late fourteenth century through the later decades of the sixteenth century, when the Catholic Counterreformation took hold. On the other side of the Alps, the Renaissance did not commence

until the beginning of the sixteenth century, when it was introduced from Italy; yet it lasted somewhat longer there, at least in Protestant countries.

The word Renaissance (literally: rebirth) alludes to the impression, widespread in the period itself, that the ongoing cultural and artistic flowering was a kind of revival—on a Christian base, to be sure—of the glory of the ancient Romans, a revival attained on the very soil from which Rome itself had arisen.

A notable feature of the Italian Renaissance was an intense drive to recover the authentic character of classical antiquity. This impulse led to the rediscovery of original texts, chiefly Latin ones—though the study of Greek and Hebrew was also promoted. As a result of this trend, ancient manuscripts thought to have been lost were copied and disseminated, and a new branch of learning, philology, was founded.

The roots of the Renaissance lie in the great upsurge of commerce and industry that occurred in Italy after the year 1000. These advances required cultural changes: merchants needed to know how to read and write and to keep accounts. A surplus of wealth accumulated that sufficed to maintain a number of scholars and investigators in "full-time employment." Since the traditional training that religious schools provided was inadequate, lay schools appeared, from which a number of prestigious Italian universities developed. Becoming famous throughout Europe, the universities were one of the channels that diffused the Italian Renaissance, permanently injecting its values into Western civilization.

*Social Background.* With respect to homosexuality the Renaissance attitude was not uniform. The beginning of the Renaissance—the late fourteenth century—coincided with increased persecution of homosexuals. Toward the middle of the fifteenth century, however, a more tolerant atmosphere began to prevail, and capital punishment became uncommon.