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Formulation of medical creeds is in an ever-changing flux. We have more or less solidified our beliefs concerning the circulation of the blood, for instance, and those relative to many data of anatomy and of physiology which not long ago were still fluid. The present is largely an age of analysis of these things and their practical bearing. Effort and attention are centered upon the technic by which the health and efficiency which these data represent may be better guarded or secured.

One of the most striking phenomena of the present time is the great advance being made in surgical technic while human bodies in enormous numbers are subjected to every form and diversity of injury which human deviltry can devise. Every department of medicine is turning itself inside out in the same way to the keenest testing and finest application to the multitude of details involved in the life and health of the enormous armies of the world. No less is this true in the various fields which have been intensively entered by medical science for maintaining and improving health conditions in civil populations and for conquering illness by prevention.

Psychopathology and psychotherapy lie no whit behind these other branches in importance and in the demand they make upon our attention.

Yet here there has been marked lagging in well-defined knowl-

1 Presidential Address, American Psychopathological Society, Atlantic City, May 10, 1918.
edge. Our creeds here are less clearly formulated. They are spoken uncertainly, hesitatingly or are even scoffed out of consideration. This is not strange when we consider the difficulty of approach to the psychical life and the impossibility of laying it bare beneath a microscope or subjecting it to fixing and staining processes which will keep its never ceasing fluctuations before the eye of intellect. Yet men and women and children are suffering in increasing numbers from mental disturbances and disabilities. Not only health as we commonly speak of it, but efficiency, which is not always recognized as merely health by another name, are dependent upon these nice mental fluctuations, upon adaptations and avoidance of maladaptations to ever-increasing demands. Relief, mitigation, cure, prophylaxis call no less loudly in this branch of medical practice than in that of definite surgery, or in the check and prevention of an epidemic scourge, as that of infantile paralysis. Especially is this so since the war, where a large percentage of the difficulties which incapacitate men are neuro-psychic in their chief manifestations. The widest technics are demanded, and demanded now, and the greatest refinement of approach to all the practical problems of psychopathology. Technic must grow even while it is being thus intensively applied. This is no time to wait upon them or upon men's timidity or courage in accepting new viewpoints in this still mystically regarded realm. There is no room here or use for stagnation upon any formulas or creeds. They serve in psychic affairs most of all only as implements for technic, for practical application and advance through them to wider outlooks and more effective work.

So it behooves us just here to gird up our loins, giving but a momentary glance to see whither we have come, then to make a more determined attack upon some of these difficulties which drew themselves in hostile array against the peace of society or the efficiency of our men in that other conflict across seas. Let us see what has been done, what new vantage ground we have reached, that we who have these problems individually before us may take up the work at the point which it has so far attained and carry it forward most effectively.

Psychotherapy is as old as the human race. At least its methods are in evidence as far back as we can see. In the midst of all the crudities which cradled science, mental or physical, as we apply it to medicine today, an intuitive common sense struck often at solutions of mental difficulties, which still return to us when our eyes are
genetically open to the nature of the material with which the psychiatrist has to deal. Then however with the pride of more exact knowledge and occupation with the fixities of thought, which have always made an appeal to the inertia of man, matters of mental illness slipped too into hardened grooves. More rigidly even than in days of savage magic belief, certain representatives in society have condemned the really psychically ill to certain classifications of reproach and condemnation and hopelessness of understanding or logical relief. Those who were only partially sick and able to hide their disabilities more successfully from public gaze were left unregarded and equally unh elped—too often as later candidates for the more unfortunate class.

In more recent times, disregarding the many attempts at pragmatic application of new principles of many former generations, it was the work that centered around the school of Charcot that most effectively broke through some of these barriers, and let some ray of understanding and interpretation spread through the darkness. Then the continuity of the individual through its possible phases of health and disease began to be discerned, and an approach to it under its varying conditions was conceived and acted upon. Interpretation began to busy itself with a logic and reason in apparent unreason. This need not be necessarily gross unreasoning as in the major psychotic phenomena, but it began to be recognized that there were varying grades of a disturbed thinking where two incompatible trends or modes of thought were striving for possession of the individual's behavior and his attitude toward his environment. The affective life, absorbed in phantasy, was out of harmony with intellectual reasons. Attention was then closely and scientifically directed upon these phenomena. Hypnosis, which had been more or less ignorantly practiced, was subjected to a more precise test of its value as a therapeutic agent and therefore to a clearer self revelation of its intrinsic nature. By this was first recognized in its therapeutic application the presence of a large portion of mental activity besides the small amount appearing at any time in the limitations of conscious evident activity.

It was felt that since there were adverse ideas and affective values, which were influencing conduct and personal character to the point of producing illness, these might be influenced by suggestion from without, made not only in hypnosis but with the patient in the conscious state but susceptible to such external direction. It remained for Freud however to carry to a more detailed study
this same conception of hidden mental factors. Working with hypnosis in hysterical cases, he was astonished to find great mental disturbance to be dependent upon events long since dismissed from conscious memory. This dismissal was found to be in the nature of a forced repression, which has come to be viewed as a universal cultural process. It meant the dismissal from conscious awareness of events, or as Freud came later emphatically to insist—and superficial students of Freud seem unable to go with him beyond this point—it is not necessarily an unpleasant event that is thus forgotten but in fact more often and more abundantly in each individual life, a sum of phantasies, imaginations, imagined affective experiences of early life, or over emphasized infantile pleasure in those ordinary things which are taken up by phantasy. All these things from the very nature of them or from the over emphasis upon the pleasure in them, must then fall under prohibition and taboo. Affect and idea are thus, under social ban, driven from the individual’s conscious memory. But affect is the indication of a vital dynamic force. As well could one confine the energy of combustion under a perfected wooden frame and not expect it to lick its way through, as to imagine that energy following psychic channels, the force which in the first place, following its true bent, roused all this early positive pleasure activity, could remain successfully under repression. It only seems to do so. It may unseen or even with part consciousness find some useful substitute for the original pleasurable action or phantasy, which then affords a wholesome path for energy transformation and escape, which has come to be called sublimation. Otherwise the social taboo forbids a direct conflagration out into the open. The energy outlet must find a roundabout pathway. Sublimation failing, an imperfect compromise is chosen instead. Affect is separated from its original associated idea and comes forth attached to something somehow connected, enough for association to have chosen this form, but sufficiently remote to form a disguise of the original idea and meaning of the energetic tendency. Sometimes it is a somatic disturbance which takes over this escaping, affect-laden energy and the conversion phenomena are observed. Or an obsession, a compulsion, any one of a multitude of phobias arises. For in the process of repression the affect has long ago turned from pleasure to pain. Such is most briefly some of the light which Freud turned upon mental problems and upon which he bases therapy. This he came through his experience to believe better accomplished through con-
scious cooperation of the patient in this investigation of hidden affective situations and phantasies, than by the more arbitrary one of hypnosis. Briefly his therapy consisted in a rediscovery of what was once in consciousness and in bringing it back to consciousness, attaching affect again to the original affective idea to which it belonged. Then the patient is able briefly to relive it and at once discharge the affect in a more clearsighted manner “abreact” it, now for the first time seeing the thing in the light of objectifying reason, and so locating the event or phantasy in its rightful place as a part of individual and racial desire and effort, and thus better to direct it to the demands which culture makes on such original and at first purely egoistic tendencies. Of course it was inevitable in examining into the hidden recesses of life that the reproductive impulse in its widest sense should be recognized as the chief propelling power, not only theoretically but in all its ramifications and polymorphous tendencies. These are actually exemplified in any child life with its natural growth of functions and powers and its naturally directed thirst for knowledge and power and in adult life as well.

The royal road into the unknown, into that which had become unconscious, Freud suggested to be provided chiefly by the dream of the night. This then became the main technical instrument, but not the exclusive one to the keen technician ever on the watch. “Self betrayal oozes from a man’s every pore” and the experienced physician learned to discern many signs of a never ceasing activity behind the more deliberately chosen conscious act or speech. To this fact belongs a great part of the finesse of technic which the psychotherapist may turn upon his problems. I have thought it advantageous to present this brief epitome of psychoanalysis since it forms the starting point for so many further developments in technic. Its background is of the utmost importance for further psychical therapy, as indeed it can be for real advance, along all sorts of intellectual and cultural sciences and in every psychological consideration. This is the recognition and elaboration of the concept of the unconscious, that is of a vast field of mental activity hitherto unconsidered in appraising the mental life of a patient or in attempting to readjust that toward health. Adaptation and maladaptation, which cause health or sickness are then regarded in the light of evolutionary unfolding, whether racially or repeated again in the life of each individual. Therapy becomes then an attempt to get back with the patient into the stream of
psychic movement, and depends upon re-education, redevelopment in the sense of a re-adjustment, and offers the best grounds and hope for mental improvement as well as for prophylaxis against mental disorder.

The use of the dream then as a therapeutic agent has been much amplified and its value has become increasingly felt. It is not only the chief aid to the analysis of buried complexes but as Jung and especially Maeder have further elaborated it, it affords in the manifest dream content the most helpful indication of the progress of the constructive side of the analysis out toward a better approach and attitude toward life and its tasks, indicating the release of the patient from the domination of the world of phantasy to conscious determined contact with reality. In short it is the best index to the patient’s wishes and effort to direct them. In it also is best indicated the transference between physician and patient, that personal relationship which must exist between patient and physician as it does between any two people in the world who meet in a common interest. Here again a technical factor has been rescued from obscurity and given scientific evaluation. It is the rapport which must exist in any relationship where two individuals set out to accomplish a definite task. Its importance as a factor of widest application in all methods of medical practice, particularly in psychic disturbances, makes it a primary feature of technic.

Ferenczi following this question of transference and the rousing of interest and redirecting of energy through it into the subject of hypnosis and suggestion, cleared the ground for a better technical understanding of these agents. He has shown that the production of the hypnotic state is only an extreme form of arousing to such a condition of confidence and dependence, and that the apparent suggestion introduced is only the spontaneous upspringing of impulses and ideas already present in the unconscious. They are too successfully inhibited until, through the transference, they are set free. Suggestibility then, whether in the unconscious state or in the conscious, is the readiness to pour out unconscious, previously inhibited content, because of this transference factor. Newer technical advances in therapy therefore lie rather in setting free from within the tendencies already there and abundantly supplied with energy for discharge rather than in the introduction of new ideas from without. Of course a certain amount of guidance is given which gives a broader interpretation and truer valuation of these once hidden tendencies and impulses and a wider possibility of applica-
tion of them to external interests. The unwillingness of the psychoanalytic patient to receive any interpretation on the part of the analyst until it has been admitted by the "feeling," affective life within, and not alone by the intellect, fully attests the truth of this. And this is a part of the technic which the patient daily forces upon the psychoanalyst, whether he would or no.

More and more this energetic concept of the material with which the psychiatrist has to do, as a dynamic, constantly active moving material striving for something, broadens and deepens the possibilities of psychotherapy, as it makes wider and more rigorous demands upon the physician. That it brings the borderland cases to his care and gives them a place in interpretation and allows them to be cured, is becoming a commonplace.

What course the neurosis has taken in the particular trends of his constitutional make-up must be determined in each case. Where points of special difficulties have lain at which the libido has faltered and been fixed upon or driven back into infantile modes of reaction, must be discovered and that infantile libido trend sought out, released, and then redirected to more adult purposes. Yet there is every indication that these new pathways must still be those upon which original interest can be maintained, that the original value may still be retained only now redirected. Here will come in Adler's law of psychic compensation, the statement of which has been another landmark in insight and method of approach. Original organic or psychic deficiency or insufficiency is unconsciously compensated for by extra psychic drive upon some substituted organ or perhaps overdevelopment of the same organ, with accompanying psychic compensation or even overcompensation, which in turn causes the disturbance.

But in the light of the psyche's own effort to make good its failures and strayings and losses, it is indispensable to bear in mind that each individual psychic content must be the indication for the special aids applied to his case. By this I mean those external aids to his inner interpretation and to a healthier reaction to life's demands in the discharge of his libido. Therefore lines of reading must be put before patients, not as instructive or distracting doses from without, but something that his own particular interest and striving from within will naturally take to itself and appropriate as a sufficiently familiar pathway to the external world with its wholesome interests. Or we may give him something which will at last grant the unsatisfied libido, always heretofore
striving after the unattainable, something that as more real will bring him at last to an undreamed of satisfaction. The compulsive neurotic, who has vacillated helplessly for decades between strongly opposing tendencies, crassly egoistic on the one hand and painfully self corrective on the other, should have something now about which he has really to think. Science, the exact sciences of nature or the facts of human history in the cultural sciences, will set him thinking toward definite conclusions. He will learn in the handling and necessary interpretation of facts a new progressive handling of mental material. He will no longer merely grub about in his thought but use it to some purpose.

The unconscious phantasy life has abused color objects, objects of food, of sight, sound, smell and taste, and of touch, making of them objects of phobias, of somatic disturbances, of distressing aversion or of time- and self-consuming over-indulgence. Can we help our patient to turn these same things now, each in its own individual worth, to useful purpose? To impose from without occupation and amusement is to invite failure, but to allow the patient to use these old paths of interest and find them leading out through their very original value to constructive contact with environment, leading now outwardly, no longer only within, is in line with these natural advances.

To see how the artist has utilized just such inner impulses, impulses which come up through a universal history from the baser to the esthetic, and has released these through his art to form an unconscious pathway for other struggling souls to a higher use and adaptation is highly desirable. To put into his hands and before his eyes the dramas which reiterate the world old conflicts of the human psyche, which precipitate too often the neurosis, is highly important. Those dramas which present specific conflicts in that particular stage of development and symbolism which marks the course that any particular patient has followed in his psychotic or psychoneurotic development can thus be utilized. Dr. Kempf has done this to advantage with the drama of the Yellow Jacket, which proves its appeal to the dementia precox patient.¹

This wide employment of the means at hand in the world of real interests and mutual problems is a most rational but too much neglected form of psychotherapy. Where it has not been successful has been because we too often have not taken the trouble to look about and help our patients make selections in accordance with their own unconscious interests, that is, their own bents from within, and we have not sufficiently considered variability of capacity. Or perhaps better stated, have we not failed to make the attachment along the line of natural and individual energy discharge? Yet in this lies also all hope of mental prophylaxis, especially in the field of child training, where too it is imperative that the psychiatrist shall throw the weight of his interpretative insight and employ his most advanced technic. With children and with adults also there must be varying grades of interests. Not all are on the same grade of culture nor can all reach the same degree of attainment of any sort. That which is crude and unesthetic to one is an ideal and stimulus to another. One group of individuals is only bored or utterly indifferent before that which to another is an incentive to desire and to active participation in real living. Some live most truly and work best under cover of some religious fervor or assuring belief, or some other safeguard to security, while others really find themselves in a more direct and unprotected attack upon reality. All of these things are coming to be included in our material for psychotherapy as related to the better mental health of our communities.

I can only refer in passing to the advances which mark neurological investigation and particularly the attention which is being directed to the interaction of mind and body through the metabolic processes of the body, especially through the glands of internal secretion. These studies too are comprised in the energy concept for these mechanisms are interdependent in their action with mental processes. One cannot be understood or approached without taking account of the other. We are here extending our technical knowledge and securing a greater grasp of tools with which we can of Past Influences and Future Possibilities, Medical Record; Jelliffe & Brink, I, Mary Maclane, A Psychoanalytic Review and Appreciation, Interstate Medical Journal, Vol. 25, No. 3, 1918; Jelliffe and Brink, Compulsion and Freedom, The Fantasy of the Willow Tree, PSYCHOANALYTIC REVIEW, Vol. 5, No. 3, July, 1918; Jelliffe, Magic, Transactions of the Charaka Club, Vol. 5; Jelliffe, Art and Mass Psychotherapy, Boston Medical and Surgical Journal, 1918. This series of studies was made to further this viewpoint, and present it to the medical public for their consideration.
influence psychic states and psychic processes since these are the somatic channels both of psychic expression and the channels by which psychic conditions are produced or modified by environment. The efficiency of the physical mechanism is therefore in turn dependent upon the psychical.

For the psychic as the realm of wider activity, of more extensive and effective energy combinations and transpositions, through images and affect, represents the controlling force behind the physical machine, the impulses which drive it to individual and social or racial ends, and therefore the field principally where disturbance arises and where causal factors must be sought and understood.

Our psychical technic must therefore be applied with increasing precision and directness of attack upon the forms of striving and affectivity which occasion certain epilepsies, drunkenness, narcotism, many forms of mental sickness or social misdemeanor. This means no neglect in any case of somatic factors or of environmental influences, but it gives broader setting to these and deeper foundation for the action of these. It comprises all these extraneous factors also in a dynamic interpretation and effort to control.

In the field usually set off by the symbol dementia praecox, while we may interest ourselves in the somatic agents involved, whether as initial to the disease picture, or as serving to aggravate, complicate and finally complete the mental picture, there are also very definite psychical considerations which I would like to present to your attention from the standpoint of technic. Here we have to deal with special affective situations. In but few other conditions is there such a snaring of energy in the affective complexes. It has been the cumulative tendency of this reactive type as is well known to retreat from contact with the external world. Interest has been withdrawn more and more into the inner affective striving. The conflicts between this and the outside world have finally more or less completely solved themselves by the building up around such a withdrawal a phantasy world where the libido has been enmeshed—polarized I might almost suggest. It is bound in the accumulated affectivity which the original complex situation has gathered to itself. The negativism, catatonia, or any other apparent lack of affectivity on the part of these patients is such only outwardly. In reality the affectivity is highly nascent, but its content is for the most part inaccessible or only reached with great difficulty, so completely has it been separated from outward behavior and ex-
pression, and also because of the very intensity and sum of affect, which makes it necessary to guard it. An ordinary transference, effectual as an avenue to bring this content to consciousness in the less sick individual, is therefore in many cases impossible even where there is still sufficient intellectual power remaining for perhaps a persistent analysis. The affectivity guards itself too jealously. Now since the præcox reaction represents such a decided splitting off and retreat into a specially created phantasy world, it has seemed to me that a special form of personal approach might be of great advantage. It has in some minor instances at least been successfully tried.

This is the establishment of a triangular transference situation. Confronted with one person alone the affectivity is put too strongly on the defensive and maintains its closely guarding resistance. The yielding of the affect would cause too great a psychic disturbance, probably also establish so strong an erotic situation that no intellectual work with the patient could be accomplished and the affective situation would be only worsted. The schizophrenia which distinguishes this disorder represents the breaking up of that wholesome synthesis in which life usefully and satisfactorily expresses itself. It is a return to a less developed, more primitive stage of existence, a state of disunity and separateness of libido trend fragmentation, not yet harmonized in a more complete and purposely directed control for external ends. Only here in this return to such a condition, after at least a partial synthetic development, the process of return had been based upon such an intensity and accumulation of affect about the original libido object seeking, that the exaggerated affective situation has been produced. The affective complex group guards itself because of its intensity from external discharge through another person, because wholesome synthesis has been lost, and exaggeration in one direction has taken its place.

It really represents the same effort of the psyche which belongs to the child, who has the threefold family relationship as its psychological setting and to whom this serves as an early distribution of libido. This has here failed, as it so often does in childhood, and centered itself upon one member and in one point of the triangle. The race has always manifested a healing or preventive tendency for this in its religions, particularly as they belong to the more childish periods of development. Therefore every religion has been split into its trinities, often humanized, as the Christian religion was
in the middle ages by the immaculate Mother beside her also humanized Son. It therefore seems possible that by utilizing such a deeply psychical principle, a different approach might be made in dementia praecox on an earlier level and a transference accomplished, not toward one person but toward two. The specially trained nurse or attendant being present would allow of this distribution of interest in accordance with the split within the patient's psychical content. The discussion might at first be begun by addressing only this third person and not the patient, thus gradually permitting the extroversion of interest at lower intensities, so that the excessive affect has opportunity tentatively and gradually to release itself. At the same time it would distribute its force instead of directing it solely toward the analyst. The latter method we know is more successful with the patient in whom some intellectual control remains, and where such a more primitive split has not taken place.

Not only in such severe disturbance but in minor maladjustments there is demand for some variation in the mode of approach. Greater elasticity of technic is recognizing this as advisable and will make it possible. Special transference situations arise from particular forms of psychoneuroses and psychoses. Every disturbance is marked by some degree of psychical split and this occasions a particular affective intensity manifested in one way or another. The sex of the analyst may be so important a factor that great care should be exercised in placing the patient and in following the course of the treatment with a change of analyst according to sex. For example the strength of the unconscious homosexual tendency, apparently stronger and more difficult to release in men, may respond better, at least in the beginning of analysis, to a woman. On the other hand the resistances, which have built upon the strong defenses of a paranoiac type in a woman, even though they may have original homosexual fixations, have yet become too socially hardened into a rigid prudery, the highly cultural type of defense of the Anglo-Saxon woman, to allow her easily to begin analysis. Her ultra reaction and defense against recognizing her unconscious tendencies are at first at least often better handled by a woman. With the latter the patient is able to approach the inner meaning of the conflict, the sexual, with less of that exaggerated prudishness, "high ethical spiritualization" one patient had called it, with which she but establishes stronger, thicker barriers against the becoming conscious of her unconscious tendencies. When this has been somewhat eased away by one of her own sex the analysis can then per-
haps proceed successfully with the male physician himself or it may be better for him to remain merely in the background for consultation and reference of knotty problems.

The compulsive neurotic too with her strongly aggressive tendency and insatiable desire for its gratification, often also turned through the defense to an excessive shyness, is often best approached indirectly. It was found in one case that interest in the patient to work upon her own problems was first stimulated by the male physician, but then the rising strength of the transference situation interfered seriously with further progress. It formed its own defense by a criticism and distrust of the physician, consciously acknowledged as unreasonable, but yet from its unconscious significance interfering with the course of the analysis. Then the placing of the patient in the hands of a woman seemed to bring a more happy feeling and an easier, smoother course of analysis, together with an opportunity more objectively to analyze the original transference situation in the light of the strong father complex. Or in other cases, particularly of a conscious defense of shyness, a better emotional attitude is gained by introducing the patient to the details of the analysis through the woman. The excitable hysterical as well as the manic patient is sometimes saved from the danger to the analysis as well as the dangerous situation into which she may plunge the physician's reputation, if the first intensity of her transference possibility, the hunger of her free floating libido, satisfies itself in a lesser way with one of her own sex. The woman analyst can thus in some cases take the brunt of the first libido onslaught of the explosively affective patient and save the fate of the analysis, which would otherwise precipitate itself into a negative transference directed critically against the physician, or form a resistance barrier against her own unconscious complexes and their further analysis. On the other hand the sensitive over prudish patient is saved from the same sort of result, particularly the deeper hiding of her complexes, by initiating her gradually through one of her own sex both into the unconscious material and the affective, transference situation which necessarily accompanies the analysis. In either case the woman analyst establishes the transference situation and the patient's affective situation toward her own complexes upon a more stable level. This may best continue in the hands of the woman analyst, or be better forwarded by continuance of treatment after a few months at the hand of the physician himself. Again it may be found both in psychoneurotic and psychotic states
that the male physician alone can best arouse the affective interest and obtain that mutual enlistment of both affective and intellectual attention upon the analysis upon which success depends.

Such are some of the suggestive opportunities into which experience is forcing us. The wider vision granted us through the opening to investigation and understanding of the unconscious with its mechanisms and revelation of content through them, presents to us a limitless field.

Here in unconscious material and mechanisms is a wider sphere for psychotherapy than once we had dreamed of, and we are urged also to find in the equally limitless field of art, and of the history of the human race and its possibilities and in all the environment around us, the material with which to promote this therapeutic endeavor. The reality and importance of a concept of the unconscious mental life and of no therapy but that which takes it into account is forcing itself more and more upon medical attention. It is coming largely through a public, which recognizes an answer at last to a demand for understanding and relief. It is coming in experience with our men from the trenches, and this is conspicuous in breaking down resistance in some of the strongholds of British medical thought. It is helping these men to overcome disabilities which keep them from duty and therefore interfere with the nation's strength. It proves interpretative and regulative in their case. It is proving itself so in civil practice, particularly where for so long there was but little or no help, among the hopeless semi-invalids on the borderland between health and actual mental collapse. It must form a revolutionary epoch in our conception of mental disease, and a broad and fruitful basis for technical progress.
THE PSYCHOANALYTIC TREATMENT OF DEMENTIA PRÆCOX. REPORT OF A CASE

By Edward J. Kempf, M.D.,
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The term *dementia praecox* is of necessity used here because it has been popularly adopted as a division for classifying people who show certain behavioral traits, affective trends and physiological symptoms. Through a loose use of its original purpose, the *classification* of certain psychopathic personalities, *dementia praecox* has been gradually, indiscreetly accepted as being a definite disease entity and the *classification* of the personality as a *dementia praecox* type has become adopted as the *diagnosis* of a specific disease process. This trick because of the absence of definite etiological factors, has reduced the psychiatrist to the sad plight of having to define what is meant by *dementia praecox* in terms of the symptoms which he has grouped under the name. This *circular* method of reasoning from symptoms to name and from name to symptoms, while it satisfies the court's and jury's demand for logic and the custodial psychiatrist's need for short, convenient names in order to pigeon-hole his cases, is diverting the major part of psychiatric curiosity from its task of working out the particular pathology of each individual.

The general lack of confidence and respect by the medical and surgical profession for the psychiatrist is due largely to his psychotherapeutic inefficiency and circular mode of presenting his cases, characteristically obscuring the unrecognized etiological factors behind the assumption of undefinable, inherent or constitutional defects. The profession's critical attitude is having, however, the effect of forcing the psychiatrist to present his case in terms of its etiological factors or admit that he does not understand it. The necessity for etiological factors has changed the interest in making wholesale, statistical, group studies to more practical, intensive, analytical studies of individual cases. The individual, analytical method is not only clearly revealing many of the psychopathological mechanisms causing the functional psychoses, but, almost equally important, it is decisively establishing the fact that these mechanisms, constituting the disease process, are all that need to be known or used for the diag-
nosis, treatment and presentation of cases. Necessarily, the old symptomatological classification of psychopathic individuals has become useless, except where lack of knowledge of the affective mechanisms still makes it a convenience.

The study or history of a case should include, besides an account of the environmental setting and an estimation of the individual's intellectual, social, economic, vocational and esthetic-moral development, an account of the psychopathological processes which are involved: as the nature of the affective repression, acute or chronic (love, hate, fear, shame, sorrow); the degree of the affective regression (as adolescent, preadolescent, infantile, intrauterine); the type of affective dissociation, recent, chronic, progressive, fixed (as obsessions—persistent feelings, thoughts, delusions, and hallucinations; compulsions—mannerisms and acts; confusion; delirium): the presence or absence of functional simulations or eliminations, recent or chronic (as wish-fulfilling postural tensions for their kinesthetic value; anesthesias; hyperesthesias): the presence or absence of compensations, recent, chronic, progressive or fixed (harmless, dangerous, grandiose); the degree of insight (none, poor, fair, excellent) into the wish-fulfilling influence of the cravings involved in the disease process: the symptoms of autonomic reactions (condition of hair, skin, pupils, muscle tonus, pulse rate, blood pressure glycemia glycosuria, areas of vasodilatation or vasoconstriction, and spastic or flaccid visceral postural tensions—pleasant or unpleasant—and degree of activity of glands of external and internal secretion).

When some such procedure is followed a comprehensive caption like dementia praecox becomes an obstacle because the nature of the disease or psychosis, and its etiological factors, are too obscure for consideration.

The technique of the psychoanalytic method of treating functional neuroses and psychoses has been so elaborately presented by Freud, Jung, Pfister, Jones, Jelliffe, White, Coriat, Brill, McCurdy, and others, that it is unnecessary to give space to it here. The mechanism and importance of the transfer and the control of the erotic cravings, which make the analysis of so-called dementia praecox cases more difficult than any other, is given especial consideration because it seems that these are the particular difficulties which have been discouraging psychiatrists from attempting an individual treatment of such cases.

The repressed, introverted types of personalities have a common characteristic, namely, through the consistent pressure often unwit-
tingly exerted upon them by their intimate associates (family, teachers, masters, mates) they have become influenced to repress their affective cravings from seeking those aggressive healthful, constructive outlets which constitute the behavior of normal people. Their sexual cravings have thereby become forced to seek gratification through means which are perverse to the general welfare of the individual as well as society. Such vicious affective circles, destroying the confidence of the individual’s associates, lead to a pernicious affective isolation, which, sooner or later, makes the individual notoriously eccentric, discourages his efforts at laudable sublimation of the sexual cravings and the latter, overcoming the depressed wishes for social esteem, become uncontrollable. In modern society any individual known to have uncontrollable perverse sexual cravings is most vigorously ostracized. Man, as a civilized ape, has still tremendous phylogenetic tendencies to revert to a lower erotic level when the resistance to winning that which is socially estimable is too severe and discouraging.

The individual’s need for the esteem, the love and respect of other, particular individuals is a universal attribute of normal, gregarious man. He is not only so constituted by nature, but the whole structure of civilization depends upon the social group being able to continuously influence (condition) each individual to wish to maintain it. The wish to contribute to civilization and sustain it is decidedly dependent upon the nature of the individual’s sexual cravings—his need of a love (sexual) object the acquisition of which forces him to make himself admirable and worthy, and live for mutually attractive ideals.

So soon as the individual loses hope, becomes convinced that his goal or ideal is utterly impossible, the sexual cravings revert back to a more simple preadolescent or infantile, socially more perverse level. Nothing seems to be left in the personality to control or prevent it. Masturbation, sexual perversions and weird sensuous fancies and hallucinations occupy most of the interests in life.

Naturally this tendency places a tremendous, most critical importance upon the establishment of a transfer of affection by the patient upon some one who has insight and is earnestly desirous of preventing the fatal affective regression and dissociation. Usually those patients who have overtly yielded to the temptations of their sexual cravings to revert to incestuous, preadolescent fancies and indulgences are the most difficult with which to establish a state of rapport. They tend either to persist in including the physician in
their gruesome pleasures and fancies as a sexual object, or, being aware of their inferiorities, prefer to conceal them.

The physician, who would treat the repressed, introverted type of individual through inducing an analysis of the causes of the repressed cravings and the object of the repressed cravings, must himself be absolutely free from any tendency to betray the patient's confidence; that is, to react with disgust, ridicule, or aversion for the gruesome interests of his patient. The slightest tendency to moralize about or censure the cravings immediately makes the patient fearful of them and reflexly leads to a defensive attitude which prevents the psychoanalysis. The physician must have sufficient insight and self-control to keep himself from expressing his aversions even through a gesture, tone of voice or superior self-installation in the cast of his advice. This is often extremely difficult to avoid, particularly when the patient mistakes kindly attention for curiosity or fascination and yields to the temptation to court the physician as a love-object—a characteristic of the homosexual regressive.

These features often lead to partial analyses which end in a negative transfer between the physician and patient and the mutual conviction that the psychoanalytic method is vulgar and harmful, the physician is a persecutor and the patient an incurable degenerate.

The transfer often taxes one's patience and endurance in order to keep it on an altruistic basis or prevent it from taking a negative turn. This is best accomplished by a concomitant, secret self-analysis in order to foresee the tendency of one's own inclination to attack that which would induce a recall of one's unpleasant repressions or mistakes, or induce gruesome sympathies in himself. Because of this tendency the physician must recognize that there are types of curable cases which he would better not attempt to psychoanalyze, and at times he himself is in a mood that makes the psychoanalytic procedure impossible. This latter difficulty is particularly likely to occur more repeatedly in hospitals where the critical prejudices of other physicians arouse bitter controversies and secret aversions which must be compensated to.

Jelliffe has recently called attention to the possibility of using a medium for conducting psychoanalyses in what would otherwise be inaccessible or uncontrollable cases. In several cases we have found this to be a valuable expedient. Although not wholly satisfactory, it may be the only practical means of influencing a patient to seek insight into his fancies and cravings by discussing them freely with one physician in order to have that physician in turn present the
material to the clinical psychiatrist for advice as to what course to pursue in the analysis. Probably the most valuable feature in this method is that the patient is given opportunity to strive to regain a healthy state of mind in order to work for estimable things in a manner that he is convinced will be a source of pride to the object of the transfer, the directing psychoanalyst and the medium. This seems to be what occurred in a young woman of splendid possibilities who was analyzed by my assistant in psychoanalysis, and on another occasion a similar phenomenon occurred in a young man who, through me, was attaching himself to the director of the clinic (the father imago), knowing very well that the director was deeply interested in his recovery and progress. The use of assistants, however, must be carefully supervised to prevent it from degenerating into a means of purveying vulgar gossip and the evasion of responsibility.

Certainly normal individuals devote their keenest efforts to working for the things that will keep up the transference of interest between themselves and their friends (love-objects). The individuals who lose this faculty or interest undergo a pernicious, progressive, erotic deterioration which enormously reduces the capacity to think coherently and utterly destroys the faculty of estimating social proportions. The development of insight into the origin and influence of the eccentric, perverse cravings upon behavior and the methods of maintaining the transference of interest from worthy associates will be seen to have had a most decisive influence in the reconstitution of repressed, deteriorated personalities.

The experiences of the following patient are presented, to illustrate the nature of the consistent, life-long pressure which was exerted upon her by the well-meaning members of her family.

It might be mentioned here, as an interesting consideration for the psychoanalyst, that the unexpected reverse and regression that occurred in the ninth week, was at first thought, possibly, to be a result of trying to psychoanalyze a “dementia praecox case.” This opinion was dogmatically suggested by critics of psychoanalysis and conservatively accepted as possibly being true because no experience or teaching was available to discredit it. I may now report, after four years of more or less exhaustive analyses of a large variety of cases of many nationalities and different intellectual levels, that psychoanalysis is as progressively beneficial as it is complete so long as the desire for the analysis is spontaneous upon the part of the patient and the influence of the transfer upon the physician and the patient is controlled. The transfer must not become negativistic, or the
means of satisfying personal curiosities, ambitions, or sensuous pleasures. It must remain essentially altruistic.

Report of a Case of Consistent Affective Repression, Pernicious Regression to the Intrauterine Level with Dissociation of the Personality, Panic and No Insight; Followed by Progressive Reconstitution of the Personality Through Psychoanalysis.

The material of the following psychosis is presented in a chronological order although much of this data was collected through the psychoanalysis and was not obtained through the ordinary method of asking questions for a case history. The chronological method has an advantage in that it is simple and reveals the course of the evolution of the personality into a psychopathological adaptation to specific environmental influences. The most difficult feature of presenting such cases is in revealing the wish-fulfilling value of the hallucination, phobia, etc., without making monotonous, repetitious discussions. If the reader will bear in mind the influence of the autonomic cravings for gratification (wishes) this value of most delusions, etc., will become obvious as the case unfolds.

In order that the biological struggle and collapse of this patient may be given its proper setting it is necessary to include brief character studies of the people who were most intimately associated with her.

Her father was an engineer, and through many years of hard consistent work attained a high rank in his profession. In his later years he was very conservative and saving to the point of being stingy. This was probably the result of fear of becoming destitute due to a chronic gastritis and general feebleness. He persistently talked to his children about being prepared for misfortunes and old age. He loved his children, but tended to conflict with them because of his prudish resistances to an ordinary freedom of their general interests. Despite his carefulness about his money he made some poor real estate investments, which became a point of counter-attack later by his son-in-law. He owned some houses in a distant city which for a time the renters converted into houses of ill-repute. (This fact later contributed considerable reality to his daughter’s psychopathic fancies.)

In his home all topics that had any sexual suggestions were most severely tabooed. He criticized his daughters for indecency when they sat with their legs crossed, and objected to seeing them dressed
in kimonos. This suggested to the patient that he had sexual feelings toward his daughters when he saw them in kimonos and thought of their sexual difference when they sat with their legs crossed. Because of his reserve and obstinate tendency to hold on to his old conceptions his children had great difficulty in realizing their own wishes or enjoying the same freedom as their companions.

In his later years he depended upon his oldest daughter to manage his affairs, and persistently inclined to make a baby of his youngest daughter, the patient. He was sensitive and unhappy about one of his sons, who had revolted against his teachings.

At the time of the patient's illness he was about 70, and an invalid from a chronic gastritis which necessitated long periods of convalescence in hospitals.

The patient's mother was a "nervous," kindly, home-loving woman, tall and heavy, diabetic and extremely fond of eating. All her children were inclined to excessive eating. She encouraged her oldest daughter to be unusually self-reliant and persistently trained her youngest daughter to be dependent upon her in every way, and introduced her, when a young woman, to visitors as her "baby." She encouraged one to shop and manage housekeeping affairs but would not trust the patient with any responsibilities or allow her any initiative. She was usually displeased with this daughter's taste and whatever she bought. She trained her to be dependent for advice about the style and material of her clothing, what dresses to wear for the day, how to act, whom to talk to, etc. She was consistently emphatic and domineering in her conflicts with the patient, although tolerant of her other daughters' wishes.

Like her husband she severely tabooed all matters pertaining to sex and never tolerated her children's intimate confidences. She died of nephritis and diabetes about six months after the onset of her daughter's psychosis.

Their oldest child remained wayward and irresponsible for many years after his adolescence. He gambled, drank, would not work, and delighted in being considered a sport. He was a source of anxiety to his parents and sisters. The early years of his manhood were devoted to an immoral revolt against his parents' training.

The oldest daughter A— was decidedly aggressive, large, robust, active, self-reliant, fond of business and responsibilities, but inclined to be selfish and domineering. It was with the greatest difficulty that she could allow her youngest sister to win in any conflict of opinion. Because of the attitude of her parents and her age she
naturally dominated this sister and became imbued with a pleasing sense of superiority and personal responsibility for her welfare. When the patient announced her engagement A— became intensely angry and said that she could never forgive her sister for leaving her. Undoubtedly the masculine temperament of A— had been pleased by cultivating dependence in her sister and this caused no little anxiety when she had to give up her superiority.

The remainder of the patient's family seemed to have been rather uninfluential but three other people played an intimate part in the development of the psychosis—the patient's husband and his father and mother.

Her husband's father was also an engineer. He was a younger man than the patient's father, with a better training, but had not yet had time to surpass the older man in financial and business standing. Under the surface a keen rivalry developed between the families to show which father was the better, wiser man. This quarrel developed most naturally out of the desire to demonstrate that each family practised the better way of living in order that the new family should adopt the better practises.

The husband's father had always been a free spender and fond of gay parties. He did not worry about misfortunes and old age. His business kept him away from home a great part of the time and his wife had to depend mostly upon her only child for companionship.

She was a beautiful woman, with a trim, girlish figure, small feet, neat ankles, attractive personality, dressed in good taste, traveled extensively and had a wide range of general interests. She carefully groomed her figure and dieted to keep herself looking attractive. She was inclined to have anxiety states and occasionally retired to sanitariums for a rest. In her travels over the globe to join her husband her son was her companion and hero.

He was also an engineer, very ambitious, tense, earnest, sincere, fond of being heroic, obviously spoiled by his over-indulgent mother, and at times was irritable and impulsive without realizing it. He was slender, medium sized, and at thirty had the figure of a wiry active boy of twenty. He, like his parents, believed in enjoying life today and letting tomorrow take care of itself. He liked to spend his money for parties and play and frowned upon people who "gormandized," showing openly disgust with such habits of his wife and her people.

Just how these two families became allied is a mystery. To get a true perspective of their conflicts as they were waged over
their common battle ground, a timid, unsophisticated, poorly trained girl, it will be necessary to study the development of the personality of this girl.

She was the youngest of the children. At birth she was considered to be a “blue baby,” the causes of which apparently disappeared.

Other than a series of boils when an infant her health was excellent until sixteen, when she had chlorosis attended with a mild chorea. Otherwise she was never seriously ill.

Her play interests included about everything in their proper time, such as dolls, games, dresses, friends, swimming, sailing, horseback riding, dancing, parties, etc. From twelve to fourteen she was quite a tomboy and delighted to wear a boy’s hat and “cuss” like her brother, who was her star. This occurred about the time he openly flaunted his misdeeds at the family’s prudish conservatism and was also an effort on the part of the young girl to express her dislike for the restraints that held her in bondage.

Her home training and education were sadly unfitting for the cultivation of self-reliance and efficiency.

Her father, mother and sister seemed to have irrepressible desires to keep her the baby of the family, and she was not only not encouraged to grow up, but was actually inhibited from doing anything of a serious nature for herself.

She was dressed, petted and pampered, and given no choice in the designing or purchasing of her clothing. Her efforts in this direction were suppressed as “poor taste.”

She was trained to ask advice about every little wish and to constantly depend upon her mother and sister. Even when she became an adult and married, the three older women were unable to restrain their habits of advising and bossing her.

Most of the time she enjoyed this and became a lazy, rather obese type of girl. Initiative and responsibility were a burden to her, and she was inclined to treat her irresponsibility as a joke. At times she feebly revolted against the pernicious influences and tried to free herself, but the persistence of the older women and her unreliable experience easily influenced her to yield.

Her education was carelessly planned and indifferently carried out. She was sent to public and private schools with no continuity of training. Subjects were taken up and never finished. She was permitted to loaf at home during her school days on whimsical little pretexts of not feeling well.
Because of the prudishness with which the parents raised her, almost every little interest that might have a sexual bearing was rebuked and had to be developed in the child’s secret fancies. She had no adult or older companion in whom she could confide her fancies and whose opinions she might assimilate to qualify her own.

When about four years old, while walking with her parents, she became excited by the appearance of a bull. They were shocked by her curiosity and questions about the bull’s scrotum. The embarrassed parents told her to look at something across the street and gave the child the impression that her curiosity was deplorably shameful.

Their attitude so emphasized the object of her curiosity that she never forgot it. In due time she felt an exciting curiosity in the sexual behavior of cats, chickens, dogs, horses, etc., which was forbidden by her parents, but she could not help a secret enjoyment of these things. A woman’s breasts while nursing a child embarrassed her so that she had to hide her curiosity. When a little girl she demonstrated her pleasurable interests in excreta by chasing some visitors with a filthy stick. Her mother failed to comprehend the situation and punished the child, but did not make her feel sorry for her behavior, rather leaving her curious about the excitement she had created.

A few years after she entered school she saw a strange word written on the walls of an outbuilding. (The word was a vulgar term for sexual intercourse.) When she reached home she innocently asked her mother about the meaning of the word in the presence of visitors. Again the situation was too much for her mother’s resourcefulness and the child was surprised at the excitement she created.

A number of such incidents indicate the vigor with which the child was trying to understand a secret that could so easily cause so much embarrassment.

When she was nine years old a boy of about her age tried “to spoon” with her and this caused so much excitement that she involuntarily urinated in her clothing. This made her the butt of almost endless teasing among the children and placed in their hands an instrument of retaliation that she could not immunize herself against.

Even when she was a child she was not allowed the natural pleasure of sitting on her father’s or her brother’s lap. It was not long before she realized that this restriction was because of some-
thing pertaining to sex. Her father told his daughters that it was indecent for girls to sit with their legs crossed, and this so emphasized the factor of sexual difference that she became obsessed with an impulse to look at men when they sat with their legs apart, particularly fat men. Her father was a rather short, heavy man. (In regard to this compulsion during the psychosis she complained of being unable to control her eyes from glancing at the legs of men in street cars, particularly fat men.

Her father's feelings, when he saw his daughters in kimonos were frequently expressed by saying that it made him sick at the stomach. (This associated her father's sexual feelings with his sick stomach and substantiated one of her most unshakable convictions during her psychosis, which will be referred to later.)

She was taught to be unduly modest and careful about her person without a due appreciation of the reasons for it. She never "spooned" with boys and when her brother, flaunting the evidence of his post-adolescent conquests and experiences, demonstrated to her how he made love to the girls, she was painfully embarrassed by his behavior and believed he was making sexual advances to her. She learned that he frequented houses of prostitution and this gave material for further wild secret fancies.

When her older sister began to menstruate she found some indications that this sister was passing through a most unusual experience and ventured to ask her mother about it. Again the well-intentioned mother failed to grasp the tremendous significance of her child's curiosity and after vigorously scolding her sent her to her room. This profound secret of nature shared by her mother and sister and denied to her made her feel that she lived in a pale beneath them and really outside their lives. From that time on she was unable to throw off a conviction of personal inferiority and neglect.

At sixteen she entered a convent school, but only remained a few months because she thought the girls did not like her. They teased her inconsiderately because of her naive, frank questions, her unsophisticated insight and the ease with which she was embarrassed and fooled by vulgar stories told by the older girls. She learned to believe that the nuns put drugs in the food to stop the menstruation of the girls.

The nuns gave her a medicine to correct her amenorrhea. It happened that she was asked when returning from the toilet if she had passed anything and innocently replied "only a little wind." Some older pupils overheard this and the teasing by the girls became
unbearable. She left school presumably because of chorea, but at a
time she was worried about masturbation and feelings of inferiority.

She lost confidence in herself and learned not to ask questions
because they might reveal her thoughts. This unfortunately cut off
the principal means of acquiring the knowledge necessary to correct
her archaic conceptions of her sexual life.

She had learned to masturbate by using the bed clothing in some
manner and was inclined to believe that the other girls did not like
her because of this habit.

The gossip about a white woman who lived with a negro made a
deep impression upon her, and she felt that this scandal in some man-
ner was really talked about for her benefit. From her father she
learned that women sometimes lived with men without being mar-
rried, and around this she wove doubts about the legitimacy of her
parentage and whether or not she was actually a member of the
family. She became very curious about an old Dutch picture of a
man and woman in a room. She wanted to know if they were mar-
rried and her father suggested they might be brother and sister. The
sexual possibilities of such situations excited her imagination nor-
manly enough but secretly.

When she was seventeen the family had a colored servant that
had once been a maid in a house of prostitution. The girls found in
her an inexhaustible source of information which their curiosity could
not resist. She painted pictures of beautiful girls, dressed in stylish
clothing living a comfortable, lazy life, and being visited by married
men, etc. The fascinated girl wondered what such houses must be
like, and the servant, to find an example, suggested that they might
look like the house they were living in. After this the red lamp
shade, the dark halls, the kimonos, her father's mysterious behavior,
etc., took on the atmosphere that might be found in a house of pros-
titution; the servant said the matron of the house was called
"madam" and she now wondered why her father called her mother
"madam." Girls that were attractive to men became objects of
wonder to her and she eagerly studied them. This probably had a
relation to her tendency to mimic people, which she cultivated to an
unusual degree.

Her sexual fancies, though more or less recurrent, were not
dominant enough at this time to cause anxiety. She had many social
interests, such as dancing, games, swimming, boating, etc., to keep
her occupied and quite happy. She was very affectionate and sin-
cere, and enjoyed a reputation for her sense of humor and ability to
mimic her friends. While she was growing into physical womanhood and living the emotional life of a child, not even being allowed to go into the city alone, her sister was becoming a self-reliant, efficient young woman, capable of conducting business affairs and managing her grandparent's estate. This contrast greatly emphasized her immaturity and she regarded herself as a simpleton. Her mother often spoke of her as an "enigma to herself" and the patient thought she was "slyly" referring to her stupidity and masturbation.

At twenty-one she married after an engagement that was interesting because of her worry about and utter inability to make up her mind as to what behavior would be proper for an engaged girl. When her fiancé tried to put his arm around her and kiss her she reacted with so much embarrassment that he had to be contented with holding her hand. He was also unable to solve this delicate situation because of his own rather naïve conceptions about social propriety and decency.

She was influenced by her brother's past demonstrations of how he spooned with girls, and interpreted her fiancé's petting as a sexual advance.

The first serious shock came after a quarrel with her fiancé. She refused to see him and he sought the company of other girls, including a prostitute. He had considered the engagement broken and plunged into a series of carousals.

Later the quarrel was satisfactorily adjusted and preparations were made for the marriage. A few days before the wedding her fiancé felt constrained to make a confession of his misbehavior including his long struggle with masturbation. He wanted help and sympathy because of his feelings of unfitness in the hour of his marriage.

The unexpected realization that her hero was not virtuous and true overwhelmed her with confusion. Her first impulse was to cast him off, but the expectations of her friends, the nearness of her wedding, her sense of being equally inferior, and her affection for him prevailed over her ideals. She suppressed her resistance and married him without talking over her dilemma with anyone. (During her psychosis she said she felt that she gave up something when she married under those conditions, and after that crisis she went "back" while her husband went forward. She doubted the legality of her marriage during the psychosis.)

She knew nothing about the sexual life of woman until after her engagement when she made her mother tell her about the origin of
babies. The revelation was shocking and she hated her mother for having always deceived her. Despite her ignorance the sexual experiences did not distress her, on the other hand they did not fully satisfy her curiosity. From another entirely unavoidable quarter very serious difficulties now arose.

Her husband was a rather boyish type of personality. As should be recalled, he was the only child of a pretty, devoted mother. His wife, in many fundamental respects, was quite the opposite type of woman. His mother knew the world, groomed herself, dieted, was trim and neat, had good taste and was self-reliant. His wife inclined to be lazy, over eat, was fat, wore loose, comfortable shoes, dressed in poor taste, could not design or buy clothing, had a limited range of interests, and had never gone anywhere alone. She was wholly dependent upon him.

He was greatly troubled by his difficulties and "asinine thoughts." He could not understand why he should be so much affected by certain physical attributes in a woman, such as small, dainty feet, hairless body, firm breasts and small abdomen, and why he should so highly prize them. He realized that they were the attributes of his mother, but why should his wife's large, soft breasts, large abdomen and feet, and hairy ankles bother him when he tried to make love to her? (His heterosexual potency was being severely tested by the inappropriateness of his wife's physical makeup as an adequate stimulus for the invigoration of his conditioned autonomic sexual reflexes.) After the novelty of his sexual object and the excitement attending the first year of married life had worn away the biological problem became a serious one. (My impression of his problem, considering his type of personality and general physical makeup and the biological difficulties attending such situations, is that it always will be trying and a source of irritation.)

These conditioned attributes of his sexual powers made him furious with himself. Although he was usually affectionate and sincere he became irritable and impatient with his wife. He thought the sexual difficulty was an indication of sexual weakness and masturbation. Ejaculatio praecox supported this belief. He tried persistently to induce his wife to diet and take exercise to reduce her abdomen and breasts. For a time she complied and also removed the hair from her ankles, but when he became impatient and critical she became negligent and resistant.

He reacted to her general unsophistication by taking her to clubs, cafés, parties, teaching her to drink cocktails, smoke cigarettes, play
tennis, etc. He sincerely wished to make a chum out of her and was fondest of her when she was like a tomboy; but also she had to "mother him." Physically she was not constructed to be an athletic girl because of her broad pelvis and obesity, but temperamentally she liked the fun of it.

I am sure that since his adolescence he had been vaguely aware of his sexual fixation upon his mother and in his striving to so train himself that he would escape the horrors of incest he married nearly the opposite type of woman. He dreamed of having sexual relations with his mother both before and after his marriage and his horror was nothing less than intense. He said he "prayed to God" to be spared from such terrible thoughts. When he learned the biological significance of the dream he was a deeply relieved man. For these reasons and his previously noted strivings I am sure he sacrificed many naturally delightful interests to escape the feelings of incest. After his marriage, when his sexual reactions made it evident to him, by their indifference to the stimuli he had obligated himself to, he desperately strove to train his wife to become as nearly like his mother as possible in order to save his heterosexual potency. (Later in the case will be found a significant comment of his wife upon a remark he made to her about homosexuality among men.)

She learned to travel alone and tried to keep house. She was sincere in her work as a wife and looked forward to home building. Unfortunately her husband's work necessitated his travelling about and her living a great part of the time with her mother or her husband's mother. This prevented her from becoming independent. The wife's people persisted in trying to reform her husband, and his mother tried to reeducate her son's wife. Her husband's salary was barely ample to keep things going smoothly and yet the patient, by denying herself, managed to save several hundred dollars in two years.

Her father was displeased with his son-in-law's behavior and the latter reacted by gambling and carousing. The reactions of the son and the son-in-law to the father were strikingly similar.

The two families naturally made the patient their common battle ground because she was suggestible and unsophisticated. They felt no compunction about criticizing the behavior of her husband. She remained faithful to her husband, however, and tried to give up the habits of her family as "old fashioned," "selfish," "gormandizing," etc., and convince herself that his people knew better how to live.

When they were not quarrelling they were happy and optimistic
about the future, but they were unable to make a thoroughly satisfactory adjustment to their family differences and sexual difficulties. He showed his displeasure by threatening to leave her if she lost her beauty, if she did not groom herself, and write to him daily.

Until she became pregnant the situation however permitted enough freedom to prevent the disappointments and criticisms from becoming oppressive. Her sexual life of course was not satisfactory with her irritable husband and some prodromal indications of the nature of her adjustment appeared before she became pregnant. She tended to become anxious when she happened to be alone in the house with a man-servant. She apprehended that he might make sexual advances and worried because she wouldn't know how to repulse him if he did (undeveloped sense of social propriety).

During her pregnancy she masturbated and reacted with feelings of unfitness and shame, but she compensated by reading select literature to cultivate in her child, through prenatal influence, a love for the beautiful. Despite her apprehension she was, however, delighted with the prospects of having a baby. After labor when she recovered from the anesthesia she wanted to know if her baby was "marked." She said something about its being "marked by a chicken." (Chicken is a common name for a girl of the streets.) During the patient's convalescence after the labor, the nurse, perhaps because she was unconsciously guided by the patient's affective reactions, persisted in imparting to her, sadistically, all the sexual knowledge and scandals she knew; particularly that masturbation caused insanity and that she must protect her son from masturbation. Her sister reenforced this train of thought by giving as her conviction that masturbation was a symptom of insanity, and when she asked her doctor about masturbation in boys his comment corroborated her sister's statements.

Her mother had often told her she was an enigma to herself and she had believed that this meant being "queer," but it was now magnified into meaning "slightly insane." She felt that her mother was responsible for her masturbation because she failed to educate her properly. (Such bitter reproaches are quite commonly made to parents by children for improper education.)

Her husband was indifferent to his son. (A characteristic reaction of the immature father to his first rival.) He showed much more pleasure in the baby of a friend. The patient felt keenly the unwelcomeness of her child and his threats about leaving her soon proved to be fertile suggestions indeed. Her inability to control the
sporadic outbursts of autoeroticism troubled her intensely and her efforts to educate her child so that he would not masturbate became an obsession. She expressed it to her friends in thoughts about raising her baby to be “good.” The father of the infant was rather indifferent about naming it, and in her fancy her unnamed baby changed into a foundling.

Not long after the birth of the child she became obsessed with the feeling that she had served an allotted purpose in the family and was no longer wanted since the birth of the new generation.

It is quite possible that the collapse of the patient might have been avoided even at this late stage had her husband actually loved her and if the two families had been less critical of her manner of mothering her child this perhaps would have given her firm feelings of having attained a worthy place in nature. At the end of the fifth month her anxiety became so serious that she was unable to nurse her baby and both her mothers inconsiderately emphasized the failure by telling her of their ability to nurse their babies for a year.

The two families conflicted right and left about the way to raise their only grandchild, and the timid, inexperienced young mother was swept off her feet. Her husband's mother insisted upon plenty of fresh air for the infant and her own mother protested that they were freezing it. When her husband happened to be in a nearby city his mother insisted that she neglected him because she did not visit him, and her mother objected to the visit because she would be neglecting the baby. The patient's mother literally took charge of the patient and the baby. The patient said: “You would have thought that the child was her own.” Unfortunately she lived in her mother's house, occupying the upper floor. Most of the time she was without a servant and the necessary physical exertions were too severe. Her husband reacted to her anxiety about the education of the child by vigorously criticizing the gormandizing and prudish tendencies of her people, and insisted that his son should have the freedom and interests of the modern child and some day drink a cocktail with his father. The patient no longer had confidence in the integrity of her husband, and this only aggravated her obsessive fears that her baby must become sinful.

After a careful study of all the participants in this family disaster I was unable to find that the patient had at this critical time a single adult who felt an encouraging sympathy for her efforts to become a woman according to the dictates of her own feelings.

She regarded herself as a failure as a wife and a mother, and an
object of shame to her family. She read "The House of Bondage" at this time and in her fancies she became the woman that had to go down, down the social scale until she reached the gutter. (The sordid impressions from this book show how the regressing affect seized upon and elaborated fancies that might gratify it.)

Her sexual obsessions were met by a sincere but poorly balanced effort of her now frightened husband to educate her. He rather instinctively felt that her ignorance was the foundation of her difficulties. Unfortunately the book on sexology that he gave her was filled with vigorous moralizations against the depravities of masturbation and perversions. Its effect was the formation of an unshakeable conviction that she was a degenerate because of masturbation and certain sexual impulses which she was trying to suppress. She concluded that she was an outcast or should be one, that she was unfit to raise the baby, and people could see the degeneracy in her.

Her mother remarked one day about how wonderful it was for her to have a baby that she could call all her own. The "all her own" she interpreted also to mean a fatherless child.

She frequently told her family that she wished she were dead but these ominous statements were not appreciated. She had unaccountable fits of crying and depression for which she would give no explanation. When her people talked about the European War she construed it to mean figuratively that she was a German and all the others were Allies against her.

About a year after the birth of her child she began to talk about her husband remarrying as soon as she was dead and was said to have looked at him with a "queer sort of smile." She expressed wishes that she and her husband and baby were dead. She could not be pacified. She began to speak of her masturbation openly and thought people sneered at her as if she passed disgusting odors. She tried to make her sister promise that she would raise the baby carefully and "teach him to love God" when she married her husband. She said it was a case of survival of the fittest. Her sister could not understand this talk and was horrified with being charged with longings to have her sister's husband. The patient told her sister of her masturbation fancies and accused her of having influenced her in this.

She was very erotic at this time and had a series of dreams of having sexual intercourse with different married men that she knew, and when her husband had intercourse with her she felt that she was
his mistress. One dream that impressed her was about not being sexually satisfied. This eroticism gradually became so persistent that during her waking states she could not suppress it and the resulting fancies soon replaced the realities of her environment. She insisted upon reëxamining the marriage license, believing that it was faked and she might be a white slave.

She now insisted that she was no longer the daughter of her father but a girl kept in a house of prostitution conducted by her father, and all the men talked of her beauty because of their sexual interest in her. (The sexual value of beauty and the dangers of becoming ugly had been emphasized by her husband long before.) Nearly everything now had a “double meaning” and she read into the conversations she heard subtle references to her (secret) sexual life (dissociation of the repressed affect).

When her mother suggested that she should give the baby’s old clothing to a negress, who was going to have a baby, it meant that she herself was going to have “a little black Jesus,” and she now became the white woman who had lived with a colored man years ago and aroused so much curiosity.

She begged her husband not to leave her and pathetically prayed that God would protect her baby when she was gone. She would not allow her husband to touch her. She said he held his lips stiffly to keep from laughing at her and put his fingers to his face to hide his smiles. She believed people were lying when they talked about her. She found a copy of the Police Gazette which she said had pictures of her in tights and her husband was not able to convince her that he had not exposed her.

She was afraid to take medicine because it contained poison, and she thought her urine was sticky (sugar). Her mother had diabetes. Her fancies and anxiety and irritability developed into a climax and one day she threw the household into a panic by drinking tincture of iodine to commit suicide. She was now completely out of touch with her family and upbraided them all for deceiving her and making a prostitute and degenerate out of her.

She was taken to a sanitarium and this environment became at once converted into a house of prostitution conducted by “Dr. Bull” (the first syllable of his name). All the inmates including herself played an active part. She fancied herself the mistress of the physician in charge. When the men talked about “billiard balls” it meant testicles. She believed that she was doped at night and was subjected to sexual assaults upon her mouth. She spit and vomited fre-
quently to cleanse herself and complained of having sexual difficulties like her father. His chronic gastritis she said was assumed and he was merely hiding his sexual perversions. She had to be watched day and night because of her numerous attempts to strangle herself, stab herself in the head with pins and pencils, and drink drugs, etc.

One day she ran into the bathroom and locked the door. She tore up her dress and tried to strangle herself with it before they could break the door open. When they caught her she fought violently and half choking she gasped: "I know just what happened, you dirty devil. My husband told me about intercourse through the mouth." As she was taken to her bedroom she reacted with the horror that would naturally have attended such an assault.

From that time on (for six months) she insisted that she had been sexually assaulted and ruined the way her father had been ruined. In her many tirades about her supposedly brutal treatment in that sanitarium she completely neglected the fact that she had strangled herself. Unfortunately the nurses were not able to resist the temptation to joke about this and during the remainder of her stay they delighted in playing upon her sexual fears and curiosity with weird, sadistic stories of immorality, which material suited her affective cravings.

Throughout this erotic tide, however, the patient made a pitiful effort to be "pure" and "good." She was almost constantly in an anxiety state about her erotic fancies and helplessly tried to dispel them. She bit her fingers and pinched her skin, paced the floor and tried to keep from sleeping in order to prevent masturbation.

As a quite unusual feature in this setting, for several months she consistently criticized herself for everything she did. She spoke of herself as vain, overbearing, selfish, deceitful, lying, stupid; said her parents should have punished her, etc.

When her mother died she refused to believe it and did not grieve.

Fourteen months after the birth of her son and about two months after the attempt at suicide she was transferred to Saint Elizabeth's Hospital, where she remained for eight months.

It is only possible to relate the more important incidents in her behavior while here and the underlying cravings that influenced her. Except for a slight cervical tear her physical condition was excellent upon her admission.

When she was not disinterested in the physician's efforts she could perform the intelligence tests very well. Her letters were
always neatly written and full of affection and worry about the future of her child.

She wrote to her husband as if he had divorced her. In a pathetic letter she wrote: “I feel that the whole —— family while maybe believing in God are wholly without religion and are very ungodly, as they allowed me to grow up in sin, never made me go to Sunday School, nor so much as taught me the Lord’s Prayer. I hate to think that my Babe is in their power. And I very much fear that the sins of his father and mother will be visited upon him and that those sins will be encouraged in him.

“Time and again I’ve prayed and hoped that Baby Boy, as yet he has no name, would know the pinch of poverty inasmuch as it would bring him nearer his God and cure him of hardness of heart toward his fellow beings. I have an idea that one —— [her maiden name] was only a medium of propagation and after the birth of that baby was to be cast off. The baby will one of these days be ‘comfortably off’ and I’m quite sure he’ll not be taught charitableness at all but miserable greed will be fostered in him. . . .

“About my Baby Boy I plan and dream and hope for him, plan and hope that I can go back to him and teach him to be a good Christian. With all this planning the miserable thought comes over me that he is to live his life without me.”

(The obsessive fears about the ruin of her baby can be read throughout this letter as well as her pitiful struggle to avoid the disaster.)

The feelings of sin, of being cut off, the Godlessness of her people and the ruin of her baby were her most dominant topics for several months.

Among the patients she met were the names Manor, Sawyer, Gay, Childs, and Slicer, which she distorted to mean “Man-her,” “Saw-her,” “Gay,” “Slice-her,” “Childs” (children). “Man-her,” she said, meant sexual intercourse, etc.

She repeatedly asked the nurses if they thought she was a hopeless case, believing that she had been confined in the hospital for life. She was very pleasant and tractable for several weeks and took care of her own room. At this time she was quite playful and her fancies did not seem to be more archaic than so far described.

Her husband came to visit her and most significantly persisted in seeking advice even in detail as to what to say to her. He was very unhappy and took upon himself the entire responsibility of her depression and anxiety. He was secretly drinking whiskey, smoking
cigarettes to excess, unable to sleep, and was constantly resenting the
criticisms of her people. He was willing to do anything to regain
her confidence. His first few visits were cautiously conducted and
she reacted with an encouraging interest in him.

She began to talk about her hallucinations and dreamed that her
nurse was explaining them away and that then she went home. She
talked a great deal about the immorality of her people and her mas-
turbation to the patients and nurses, and was constantly on the look-
out for anything that pertained to sex. She was surprisingly frank
and showed no embarrassment about her secrets. She said she had
always been reticent about her secrets and now she was going to tell
them to everyone. This satisfied the feeling that the whole world
should know, the dread of which is always complained of when the
patient resists the compulsion.

For several days she could not be induced to come into the ex-
amination room with me. She said she thought I was a good man
but she was afraid of me. Gradually I won her confidence and she
soon learned to depend upon me for assurance and encouragement.
She was like a child in her acquisitive interests.

For some unaccounted for reason about six weeks after her ad-
mission she regressed to a lower affective level. Her husband had
been visiting her regularly, the becoming tired of her childish reason-
ing he had threatened to leave her if she did not try to get well.
She also learned about his drinking whiskey. These were prob-
ably the causes of the regression.

When she was transferred to St. Elizabeth’s from the sanitarium
she became encouraged and adjusted to a higher level of interest, but
now she reverted to her prostitution feelings and this hospital also
became a house of prostitution. For several days she brought up
the fancies of the sexual assault at the sanitarium and explained the
vomiting as the result of having a diseased stomach like her father’s
(which she imagined was caused by fellatio). She said she had
never thought of such things until her husband unwittingly told her
about such immorality among sailors. She repeatedly remarked
that she thought it was so disconnected and funny when her hus-
band added “no one could make me do such a thing.” For some
time I was unable to get the wish which was causing these persistent
worries. She had persistently maintained that she was horribly
assaulted while half dazed from the strangulation. Finally she com-
mented that she wondered if it was not a fancy and then added that
she was sure she had been assaulted. Although she was wavering
she was not quite ready to give it up as a reality.
The mechanism as a wishfulfillment became clear during this interview, but she was unable to readjust her erotic cravings. Her husband’s sexual failure during the last months of her pregnancy and since the birth of her child, she believed, was responsible for her uncontrollable eroticism. The sexual pressure made her masturbate and her husband’s advances only irritated her. At this stage she asked unusually simple, heedless sexual questions of almost anyone who would listen to her, and unblushingly remarked before the ward full of people, almost innumerable times during the day, that she was “a masturbator” and her people had put her in an insane asylum for it. The naïve abandonment and persistence with which these remarks were made seemed to me to be the production of an obsessive craving and not an effort to explain her confinement.

She became aware of the cravings that prompted this behavior as she talked about her husband’s impotence and how he only irritated her. Then she became aware that she was getting sexual pleasure out of talking promiscuously on the ward about sexual things at every opportunity. At this time she dreamed that she was driving a carriage and was delighted because she could turn it around in such a small space (turn reality around). It will be recalled that the repressed eroticism had turned around the facts about her sexual assault in the sanitarium, her assumed divorce, prostitution, the immorality of her family, etc. Although she now grasped the curious wish-fulfillment of her innumerable questions and assertions about sexuality, she could not yet accept the wish-fulfillment in the fancied oral erotic subjection. (It is interesting to associate here her ungratified tendency to ask naïve sexual questions in childhood.)

She delighted in calling herself a “bad woman” and smilingly asked if she ought to commit suicide.

The manner in which ordinary things in her environment took on sexual values may be illustrated by a few notes from her letters to me.

“I got so I could not read my prayers without seeing something vulgar in them. ‘Forgive us our trespasses,’ a woman [nurse] used to accent the passes. I thought it was very queer and she laid such stress on it that I thought it meant something sexual.”

“‘He leadeth me by his own hand.’ Nurse said ‘hands’ instead of hand and I thought it meant something about masturbation.”

“‘The incorrupt tree brings forth incorrupt fruit.’ Then I realized I was wicked and my baby would be bad.”

“When I asked the nurse if I would ever see my people she said ‘Stop whorrying so.’ She put an h in worry which meant I was bad” [whore].
She would sleep in a certain position to see if she would awaken in the same position. She was afraid she was being misused during her sleep.

"I used to plan to commit suicide but I would say to myself 'no I will wait until tomorrow, I have too much curiosity now.' Used to talk about curiosity in my sleep." When the physician called to see her she thought she would kill herself because he intended to misuse her. Then she decided that she would wait until she was taken to the "bad house" because she wanted to see what a bad house was like.

During the discussion she said: "My! if all this energy and curiosity was used for something else I would be brilliant." (The twenty years of repression and deferred satisfaction for her curiosity should be recalled.) With this exclamation she spontaneously brought up her childhood shame and embarrassment that prevented her from learning anything about sex. She had not even been permitted to watch a baby nurse. This tremendous sexual curiosity, despite all resistance, was now being satisfied at every cost even though she could not get rid of her feelings of shame. When she forgot herself she was happy and playful, but when her duties of womanhood were emphasized she reacted to her eroticism with shame and fear.

In the ninth week of her treatment she passed into a more serious anxiety state. She brought a page of a Sunday newspaper to me on which was a full page feature about a minister who had disappeared and awakened later to find himself a sailor in the New York Bowery. The article was illustrated with pictures of a minister, a sailor and a group of women, etc. She said I had published this and gave me an excellent demonstration of what she could say when she was angry. She said that it referred to her love for a choir boy and her feeling that she had to become the mistress of a common sailor (she had had fancies about a sailor).

She was now convinced that her situation was hopeless and her family was using this means of making money out of her.

Now she lost all the reconstructive ground and insight she had gained. She became confused, had to be confined to bed, complained that she had been doped, felt stupid and seemed unable to remember anything. She tried to find a place to hang herself and made an attempt to stick a hatpin into her head. She refused food, could not sleep and had the persistent feeling that she must leave the hospital and walk the streets as a prostitute. She asked innumerable times a day if she had to go into the street as a prostitute.
Her father came to see her at this time and she noticed his agitation and grief. She turned her cheek to him to be kissed (their mouths were unclean) and paid no attention to his questions. She stared at him stupidly and repeated at intervals, "I must be queer," "it is the queerest thing." She tried to leave him in the building and go into the street, was not interested in the pictures he brought of her baby and only begged that he would be well taken care of because she had to die.

I was at a loss to understand this sudden, profound confusion and anxiety of the patient. The newspaper story did not seem to be sufficient for such regressive changes. A few days later from a repentant husband I learned what had happened.

The patient's mother willed all her property to the father and this necessitated the signature of the heirs, including the patient and her husband. Her husband had carried the will about for several days trying to decide whether or not he should sign it. Finally in his dilemma he brought up the whole family conflict again and thrashed it out with the patient. He lost his temper despite explicit instructions to be careful, and told the patient that he thought her mother was insane when she made out such an unjust will. They were at the patients' dance when this occurred and she changed in a few minutes from a state of hopefulness and promise to one of serious confusion and inaccessibility.

This lasted nearly two weeks, but gradually she became more cheerful. She talked about herself as a "clinging vine" and said she could not beat her "hoodoo number." She complained of "feeling dazed," "like in a dream," that "everything has a sexual meaning, even the Bible." She asked about her father and sister, but significantly showed no interest in her husband. She dreamed that her husband and sister and baby were waving good-bye to her and she wanted to know if it meant that she must remain here.

About the twelfth week she made strong efforts to stop her eroticism and tried to stay awake at night to prevent herself from masturbating, believing that it occurred during her sleep. She now cried because her mother was dead and begged to go home to her father, sister and baby, but still showed no interest in her husband. In her dreams one of the older women physicians became her mother and during the day she spoke of their similarities. (This adoption of a mother is most significant of the tendency of the affections to make an infantile regression. See the abstracted cases to be given later.)
She sexualized nearly everything she heard and seemed to feel that the patients were all put here to annoy and persecute her for her wrongs as a masturbator and fancied prostitute. She worried about a ward patient who was deformed by a polyneuritis, because it meant that she would become that way when "they" were finished with her. Another patient's bruised lip referred to her mouth. The perfume of the spring flowers meant something about the right way to live. The hard pillows meant a hard, bitter world. For several weeks she correlated everything, it seemed, into groups of good and bad, right and wrong. She greeted her father with more affection but protested, when he called her his baby, that she wanted him to call her a woman. He could not quite do this but called her his girl. This disappointed her. She needed to be recognized as a woman and her people would not respond. She was trying hard to get well.

She dreamed at this time about someone carrying a sign with a Latin word on it and when she tried to read the word it changed to "rore" (whore). The man carried it by her to make her miserable and she refused to read it because she wanted to suppress her sexual thoughts and get well. This dream worried her greatly because she could not get rid of a certain word it suggested. She was utterly unable to tell me about the word. Later this word persisted like an obsession and stopped the analysis and progress of the case until she frankly brought it to the surface.

Although she again went to dances and understood the moods of other patients she was troubled by a strange sense of unreality. She wanted to know if certain other patients were not herself, and if she had been doped or just had "a spell."

These faint glimmers of insight that flashed out now and then gave us the most encouragement for her future.

In the fourteenth week the family difficulties were again forced upon her by an impulsive outburst by the husband, sister and father and this time it gave impetus to an affective regression that finally carried her into the intrauterine affective attitude.

Her face looked confused, she stared blankly ahead of her, she smiled and cried and frowned almost at the same time. She said someone was trying to talk to her "from below" and kept her in a perpetual state of anxiety. Her hands had to be bandaged to keep her from picking the skin off and bromides and cold packs were given to quiet her.

During this anxiety her eroticism apparently asserted itself at a more infantile level as her delusions indicated. The patients talked
about the food. It horrified her because they meant she had a "queer appetite" and had oral sexual desires. They noticed that she was "passionate" and putting wax on the floors was done to remind her of her sexual desires. When my pencil broke in taking notes she immediately said it was a sign that I was going to quit her case. She said she was to be made "crazy with the heat," "had to burn," etc. A Mrs. Wilbur — was to leave the hospital and she believed it meant that she herself had to leave and "will-burn."

She was now evidently having auditory hallucinations and charged the women with hypnotizing her and reading her thoughts because she could not control her weird sexual thoughts. In a few days she became very stupid and drowsy and hallucinated gruesome experiences with negroes.

She said she did not know why she wished these things to happen to her but she thought she would be "burned," "buried," "crushed in a box that would grow smaller and smaller," that hot irons or the floor brush would be put into her vagina. Horses, bulls negroes, "morphrodites" with three penises and large breasts, her husband with two penises, her father, brother, mother and sister would have intercourse with her. The policeman's white horse as he rode by was "awful." "The horse was nearly all penis." She had become a "morphodite" and would have intercourse with herself and use a horse's penis. "When you speak I think I speak. I am trying to do everything." She believed she was "everybody." Her father was hallucinated as having sexual relations with her and when she told me about it she added the experience of her childhood when she was four years old and wanted to know about the bull. (This weaves in with Dr. Bull—'s Sanitarium). With great anxiety she said: "Today the nurse threw the cat out and I thought it meant me." When the nurse brought her a postage stamp, corset, stocking, box of powder, a whisk broom, etc., it meant that she took everything and was "poor white trash."

She identified herself with the manure on the lawn and was afraid to use the toilet because she would pass out with the feces. She frequently commented about people's shoes and said they reminded her about "passing wind." At this time there was a very noticeable fecal odor about the patient.

At brief intervals she improved enough to work the floor polisher and the long handle became a penis that tried to have intercourse with her. She complained of being "t-y-d" (t-y-d was her pet name for her baby's genitalia).
She would come into the examination room scowling and whispering to herself “Who am I, am I somebody else?” When I drummed my fingers on the table she said “rats gnawing, hither, thither, anon.” She watched every move I made and even such trivial things as the movements of my pencil made her feel that she was submitting to its influence. (I do not think that this was a true bromide delirium, because her memory was not actually confused and I could get her to explain the meaning of the symbols. The bromides must surely have added to her feeling of unreality through a disturbance of the muscle sense.)

She felt that she was a kleptomaniac and associated the numerous things she supposed she had accumulated with sexual curiosity and recalled how she had stolen little things when she was a child. (Here a definite relationship existed between kleptomaniacal tendencies and the gathering of sexual symbols. This behavior has been observed in other patients.) She was to gather all the trash and dirt in the world and build a rotten world which would contrast with the beautiful world. “I think I steal all the time and take delight in hoarding up trash.” “I think I yell out dirty words about bowel movements.” She showed the restless, picking symptoms of the anxiety depression and believed she had lost her soul because she could not control the sexual fancies.

During this period she frequently referred to the hot box (hot air cabinet) with great anxiety, and begged to have her bath discontinued. For several weeks she gave me so few fragments about this particular fear that I did not understand it. Gradually her fragmentary phrases were pieced together. The hot air cabinet she felt was a “hot box” in which she was to be suspended and drawn up in the fetal position and would float “on her side” in her own urine and feces and would be “whirled around and around.” She would be cut open and worms put into her, snakes would crawl through her, old rags would be sewed up in her, and she would be smothered. The walls of the hot box would contract around her and she would get smaller and smaller.

She dreamed at this time about being smothered in the “hot box”; and of a little white girl having her mouth open for sexual intercourse. The infantile determinant for oral eroticism (nursing) is obvious in the little white girl and the setting of infantile regression.

During the most vivid period of her intrauterine fancies she had to be dressed and fed. She would curl up under a blanket and pay-
ing no attention to anyone would laugh and giggle to herself for hours at a time.

While in this state she happened to see a cat eating the umbilical cords of its young. She worried about the cat eating its young and worked herself into a panic about having eaten her baby. Her panic about having circumcised, eaten and killed her infant continued about three weeks. She was sad and cried as if her baby was really dead. (The identification was made here of the entire baby with the baby's penis, which actually was circumcised. Later the identification of the *penis as a baby* came out frankly and the feeling that she had eaten her baby became recognizable as an oral erotic wish-fulfillment.)

When I asked, "Why do you think you ate your baby?" she gave me to understand that she did not "hate" her baby. The burdensome baby was disposed of in her dreams and hallucinations in the form of abortions.

At this stage of her psychosis she developed a mild nephritis and otitis media which reacted readily to treatment. The ice bag on her ear felt like a "horse's hoof" and she gave birth to a baby from the ear which was discharging pus. When I stooped over her to examine her ear she watched my pupils, she said, to see what kind of a girl she could see there. It gave her an indication of how I looked upon her. She said the light glinted in my eyes like a Japanese sword and the impression was used to suit her wishes.

She saw her sister crushed and her brother doubled up and stuffed into a tower, which made her feel glad. She thought she threw her infant down a shaft and burned it to death. She felt that she walked on babies and something held them up to her. She would walk about the ward and hold her hands behind her as if she was dropping something. Later she explained that she was dropping babies behind her and giving birth to a great number. She thought the nurse directed unborn souls and old people into the clouds.

When the urinals were washed out they glistened in the sun and looked to her as if they were filled with a fluid like "glycerine" from horses' eyes.

When in bed she would lie half exposed and as a man physician approached she made little movements to uncover herself (to submit herself) and yet looked at him in great fear.

She would lie in bed in a half reclining position as if about to get out, and her tense facial expression, dilated pupils, dry lips and fixed stare showed how severely the autonomic apparatus was react-
ing to the hallucinations. She seemed to be terrified and complained of seeing most "awful things," describing a huge round muscle, "slick all over," with two "stubby legs like an elephant's legs" sticking out of it, lying on the floor. When I tried to ascertain the meaning of this very unusual visual hallucination she talked about "hot box." For many weeks she was unable to give any further clue of what it meant. "Hot box" obviously meant uterus to her, but why it should be seen lying on the floor and of such immense size with two "stubby legs" like "an elephant's legs" sticking out of it, I could not imagine. Particular care was taken to ask no suggestive questions about this.

During this period, when she was allowed to be up and dressed, she often dashed to a front window to look at something. This behavior was considered as "queer" and "silly" by those in charge of her until we learned, after no little effort, that she thought she saw her baby in the form of a white parrot hanging from the bough of a tree. Her dashes across the room to watch it, she said, were to see if it changed its position and whether it was real or not. Her feelings about its reality were so convincing to her that she worried about this incessantly, often asking questions about a parrot and her baby. Later when she had the freedom of the grounds she examined this "parrot" and found a white rag hanging on a bough.

Although her case looked very discouraging her dreams still revealed affective trends which suggested that a reconstruction was possible. She dreamed that she saw her sister pick up a girl that had slipped (herself).

About the eighteenth week she began to show more interest in her family and some of the patients. She again began to feed and dress herself and crochet for her baby. She wrote affectionate letters to her husband and wanted him to send her candy.

She now entered upon what may be regarded as the reconstruction. Her affective cravings had apparently regressed to the intrauterine level and after a due period the craving for her child and family began to dominate her behavior again.

She adjusted rapidly, took walks, studied birds, went to dances, frolicked with the patients and became very hopeful. Undoubtedly, if the families would have constrained themselves she would have made a social recovery without further assistance and would have regarded her experience as a protracted nightmare, but she would not have had insight without the psychoanalysis.

She became very skillful at analyzing her hallucinations and
dreams which threw significant light upon the behavior of similar cases.

In the twenty-first week she went to the city and shopped. She visited an art museum and that night dreamed of Napoleon in meditation (a sculpture of Napoleon as a patient lost in reverie is in the museum). To this she spontaneously brought out the pleasures of uninterrupted dreaming and fantasy.

Now she put her fancies about her father in the proper light. She no longer thought that he was immoral because the type of his friends proved his worth; but during her illness she fancied that if he was “bad” she might as well have sexual relations with him, and even hallucinated that she did. Now she begged for her watch and wedding ring. She wanted to be a wife again, her acquisitive interests acquired an excellent range, and her emotional reactions to her companions were refined, but she still was very unstable.

She still had erotic dreams and would have to awaken to keep from masturbating. Her social interests were decidedly homosexual. She delighted in dancing with certain women, dreamed of being in the continuous bath with them and being tempted to masturbate by them.

About the twenty-third week she had progressed so far that her nurse took her out to visit her people. I had carefully instructed her husband, his mother and her sister that under absolutely no circumstances must their petty grievances be thrust upon the patient in any way. These kindly, intelligent, well-meaning people promised faithfully to cooperate. They had been thoroughly frightened by the regression. With her husband I had given considerable study to his sexual problem, his irritability and his mother-fixation. Also his antagonism to his wife’s father. But human nature is not plastic when it has its own struggle. She was at home only a few hours when the old family quarrel about spending money and the way to live came into the foreground. The sister was simply unable to allow the patient to become independent and assert herself while at home. The latter tried to move some of the furniture about and criticized some of the decorative arrangements. A conflict was promptly precipitated. The sister regarded herself as her father’s housekeeper and would not tolerate interference. She wanted to be her father’s favorite and the patient foresaw an unfair division of the estate, which was also her husband’s fear. She returned to the hospital angry and worried. Her father and sister, she said, were scheming to cheat her out of the property, did not want her and the whole
problem of caring for her child without funds was resurrected. Much of the ground we had gained was lost, but she did not give up. She began to quarrel with the other patients, and derived especial delight out of “cussing.” She used profanity liberally for almost everything, and was very much like a tomboy in her vulgarity and heedlessness. (This cussing method of adjustment she had learned from her brother at twelve.)

At this stage, while visiting the zoo with her nurse, a negro followed them and exposed himself. The nurse became excited but the patient had so far regained control of herself that she coolly took charge of the situation.

Her husband visited her frequently and she responded to his encouragement by making plans to renew her housekeeping. At the same time, however, she complained of a dangerous undercurrent of laziness and longing to be protected by her mother. She dreamed frequently about her dead mother and complained that she did not feel quite right about resuming the duties of a wife because at times she feared another “nervous breakdown” (that is a relapse to auto-eroticism).

She dreamed: “I saw mother in a white wrap and I came out of the bath [waters of birth]. I said look at these funny marks on me. Mother said not to worry. They were the result of boils when I was a baby.”

When she told the above dream, she added: “The marks were on the abdomen and looked like childbirth—wonder if I could ever wear a straight front corset again. When I was about fourteen mother introduced me to an officer. She introduced my sister first like a woman and then introduced me as her ‘baby.’ I cried and it put the kybosh on it right there because I wanted to be a woman. It seemed as if I took the cue and followed it since. I'll tell you one thing, I was disappointed when mother didn’t make a fuss over me in the dream.” Then she explained that her husband had recently told her of a girl friend who had gone to a maternity hospital. Another infant would be a serious burden and her dread of it now naturally became quite pronounced. A few days later she dreamed: “Someone and I were going through a poor district [her poverty] making investigations, and upon looking over a fence saw any number of pink and white, brightfaced young’uns probing the bony hip of an old horse. The children were having a very good time at the expense of the old horse, and I rapped them smartly on their wrists with a stick. That dream seemed to fade and it got
on toward dark and W— (husband) and I were coming home through a field. Near a barbed wire fence we both espied what looked to be a covered telephone wire—spotted black and red—but upon inspection W— exclaimed—'By Jove, it's a worm, queer thing—sort of a glow worm of some kind.' It seemed to be about 100 ft. long and not so large around as one's little finger."

(The above dream revealed the wish for children, and the dread of maternity at the expense of the bony old horse. She was like the bony, broken-down old mare and this particular symbol of herself recurred again in quite a series of dreams.)

She continued to be afraid to sleep because of her dreams. At night the sexual images still tended to become vivid and she resorted to means of keeping awake to avoid them. During the day she was busy enough to crowd out the unpleasant imagery.

She now spontaneously resurrected the fancies of the sexual assault in "Dr. Bull's" sanitarium. This time she gave an astonishing explanation of the craving to strangle herself and jab pencils and pins into her head, etc. She reviewed the scene in detail and again said the assault might have been imaginary but added, "The strangling might have had the same effect as putting my fingers down my throat." She now explained that she felt the same affections for her husband's penis that she did for an infant and felt impulses to submit to the wish. This, she said, horrified him and he vigorously tried to impress upon her how degrading men thought oral erotic women. She now recalled that when she had the obsession of having eaten her baby, that baby was associated with T-y-d and penis, which explains the influence of the oral craving of which she was fearful. (Her oral erotic cravings had compelled her to strangle herself, put her fingers into her throat, stick pins and pencils in her head, eat waste food as symbolic of the censured phallus, chew up a thermometer, drink tincture of iodine, and eat her baby in fancy, etc. The genesis of this affective craving was now intelligible as the reaction of her infantile sexuality to her husband's exciting and then repressive attitude, which he corroborated.)

Following this remarkable adjustment the patient emphasized her fear that she talked in her sleep, and people would understand her "awful thoughts." She giggled and laughed, and yet worried about a certain "awful thought." She felt that she must tell it to someone to free herself of its exasperating presence, and yet said—"I cannot tell it. I would simply die." "It got so that it identified itself with masturbation and got worse than ever." The thoughts
were about a word (previously referred to as having occurred in a
dream) she had seen in an outbuilding when about eleven. As a
child she thought of it with pleasant fancies when at home in the
toilet. She once innocently told her mother about her fancies and
was whipped for indulging in vulgar thoughts. After such im-
pressive reactions of her mother she was unable to forget it. Before
this she had not realized the true import of her behavior.

Although her sexual thoughts worried her constantly (she was
trying to get rid of them) she was unable to tell me about that
word, and its persistence stopped the progress of the analysis until
she told her husband. It was a vulgar word for sexual intercourse.

After this the tendency to self-repression greatly decreased and
her confidence in her relations with her husband increased. She
dreamed (twenty-eighth week): “My husband and I seemed to have
a house. [They were planning to go to housekeeping.] We were com-
ing across a field and saw horses dying. One had something like
a big lump or tumor on his brown side. Some horses were in agony
about the war. They lay with their legs drawn up. [She explained
the legs drawn up as the fetal position. War, family wars, and
maternal problems were worrying her.]

A few nights later she dreamed: “I was in back of a peculiar
house on a terrace. A child and I were trying to climb down some
steps and we got to squabbling and wrestling. I was thrown on my
back and she landed into me pounding me in the stomach.” (Preg-
nant uterus.)

The comfort she derived after telling her husband about the vul-
gar word probably encouraged her to confess the following secret
which made her dread to sleep with him for fear that she might
talk in her sleep about it—namely, that during her pregnancy she
had fancied herself carrying the baby of an old suitor, and this re-
enforced her feelings of infidelity. After this confession to him her
relations became still happier and less restrained. At the time that
she told me of this she also discussed the masturbation fancies dur-
ing her pregnancy and it is quite probable that the fancies about
the old suitor, which made her feel guilty of infidelity, made her feel
that her husband was laughing at her with scorn. At this stage of
the psychoanalytical she dreamed that she gave birth to a “young’un,”
but it was a miscarriage. She now explained the old horse dreams
as old nags and she was “nagged to death” which was the meaning
of the nags in the fetal position, dying because of the war. “The
one that looked like it was carrying a colt stood on tottering legs.”
"I was nagged to death with a big, fat, heavy baby and I did not want to go through it again."

Now the weird, glycerine fancies and the horses' eyes of the psychosis were brought up and she explained them: "My sexuality was not satisfied and it just took hold of everything. I wondered how it would be to have sexual contentment. I courted it in my dreams and knew it, but it just wasn't in me to stop. . . . I remember when I was lying with my head on my nurse's knee I determined not to commit masturbation, but I would have anything for happiness so I let my imagination go and it got bigger, and worse all the time. When I was indifferent to people my mind was rank and when I paid attention to people my thoughts got better" (the effect of positive transference). She explained the glycerine as a sticky fluid; "when I was in the sanitarium the nurse told us about saving sexual fluid in a bottle and trying to make women pregnant with it." The horses' eyes blinked as her eyes blinked when she had sexual intercourse. "I read ——'s book on Advice to Young Men and he said something about not marrying a girl who would secretly peep through a curtain at bulls and cows having intercourse."

"There were cattle near our house and my sister and I used to watch them, but we never mentioned the word bull in our house because it was vulgar."

During her psychosis she had complained of her hands being hot, and now she recalled this and explained that it was associated with her masturbation during pregnancy.

As the psychoanalysis progressed she explained the origin of the great, horrible muscle lying on the floor with the "stubby feet sticking out." When she was pregnant she was fond of playing with the uterus and feeling the kick of the baby's feet through the abdominal wall. They felt "stubby," "like an elephant's foot." Her distressing thoughts about having torn her infant to pieces was associated also with the fears of her labor. She had learned that sometimes this was done in labor and worried about the probability of having to undergo a similar experience.

Seeing her baby as a white parrot was explained as follows: When her husband was working in Cuba he sent her souvenir cards decorated with parrots. She was afraid she had become pregnant after he returned and by taking medicine to establish her menses she believed that perhaps she had had a miscarriage. (The baby on the bough was an abortion.) The popular association of chattering, imitative babies as parrots must also be included here.
The affective value of many of the gruesome hallucinations that had distressed her for many weeks now became clear. They were the productions of a biological struggle to castrate or abort the uterus and its contents in order to save the remainder of the personality from destruction. She stood on “tottering legs” and had been “nagged to death” over her maternity by her inconsiderate families.

Her training and resources were such that without children she could probably maintain her personal integrity in her trying environment.

The patient made remarkable progress in the recall and analysis of the content of her psychosis and the understanding of her affective cravings. (It is almost a universal tendency in the grave psychoses for patients to “forget” all the disagreeable details they possibly can and smooth their difficulties over only to find that with the next stress the repressed affections break through with more disastrous effects than ever.)

To make sure that her insight into her conflicts and tendency to regression was clear I asked her to write out her estimation of her case, part of which is quoted here. “One part of me would say: ‘See what you’ve done! You’ll be punished for this!’ And would thoroughly frighten the other part of me and perhaps it was the self-scolding that started ‘the make believe you don’t know,’ ‘make believe you didn’t do it.’ One part took great delight in the scolding and beating and scheming, and getting away from the scolding and making the get-away caused the foolish giggles I think. . . . I would preface everything with ‘Oh! wouldn’t it be funny if such and such a thing could and would happen’ (for instance, if there could be an old Mother Time and I could be she) or if I could be Mrs. Gargantua and eat the world up’—But being ‘Mother Time’ would mean that I’d have to go on unceasingly forever, forever and forever—through all eternity then having come to the end of eternity would have to start all over again for there is no end to eternity and I’d be so tired. Had this in mind when I remarked that I seemed to do my best to jump from the frying pan into the fire.” (This was an occasional remark she made while having fancies of returning to the intrauterine state of total indifference.)

Her general attitude was now so satisfactory that she was permitted to go home and return several times a week for the psychoanalysis. Several days after she had been living with her husband in her father’s house she brought the following dream and its analysis, which she made herself.
Dream—I was chasing around a high granite house looking for a broom to sweep the pantry with. The great pillars made dents like rooms. When I found the broom it was worn out.

Analysis—Chasing around the house meant seeking sexual gratification. The new broom (laughing frankly) sweeps clean—my husband came home after working all night. Was like an old broom, all worn out.

The nurse was discharged (thirty-seven weeks) and the patient was given complete freedom to do as she pleased. From the time the patient returned home her sister conflicted with her whenever the patient asserted herself. During this conflict the nurse was retained for an extra month because of the patient's sister's anxiety ostensibly about the patient possibly committing suicide. The sister insisted to me, with a vigorous display of anger, that she had to "protect her responsibilities" and did not "care a hang" what the patient did about it. (The prospective division of the estate sorely tried the patience of both young women.)

A few days later the patient had to oppose her husband's mother who was trying to influence him to change his work. The importance of making the first year of her return to the household one of sincere welcome and comfort had been carefully discussed with her husband and he generously agreed to adapt himself to his wife's wishes. I hoped by this measure to make him feel also that as a woman his wife's interests were to be considered pre-eminent to his mother's.

Unfortunately his mother could not accommodate herself to their plans and strongly opposed them. The patient dreamed—"W——'s mother was saying good-bye on board a ship on a long gang plank and embracing W——. I had been waiting for W—— and I thought it a good time to get away and I ran down the plank to get away." She brought the following analysis with the dream. His mother wanted him to take a foreign position. (This would have been very undesirable for the patient.) "You see before I married I expected to work out things for myself, but his mother is an old butinski, and so when I ran away from them and the baby was drowned I escaped my troubles." (The night of the above dream she also dreamed that she saw her sister and her baby drowning in a showerbath.)

This incessant, miserably petty struggle between two families and her husband did not cease. Its foundations were too deep. Although the exasperating persistence with which the older people
tried to work out his young woman’s plans was finally, slightly checked, it by no means, within two years, assumed the proportions of sensible considerateness.

About two months after the discharge of the nurse the patient’s fears were realized. She became pregnant despite precautions. Although she was urged by some members of the family to submit to a hysterectomy and be contented with one child, she decided the matter for herself and made it plainly understood that she was delighted with her prospects for another child. All she wanted was a fair amount of consideration for her wishes and material needs.

During this period when her relatives were again trying to mold her against her wishes and her husband could not free himself from the direct influence of his mother, she had several dreams of being on the stage and at work, and felt strong compulsions to sever her relations with both families.

Two Years Later.—This patient has two fine children and is trying to work out her plans to her heart’s desire, despite the resistances that she has to deal with. When she began to recover from her psychosis her husband spontaneously promised to abstain from gambling and alcoholics, but he has resumed taking an “occasional drink,” which disappoints her, but not grievously.

When I discharged her she seemed to be uncomfortable about two things— inability to find a religion that was free from dogma and hypocrisy, and a feeling that her education was not ample. She made a special visit to ask me if I believed in a personal God. My indefinite reply, made with the object that she should formulate her conception for herself, I have always regretted. It was, I have always felt since, the one point in the psychoanalytic procedure where I should have crystallized things for her so that she might feel optimistic. My position in her life, due to the altruistic transference, made this essential; to give her something to work for, but I had not quite grasped the full importance of its sublimating value.

Her husband has not changed sufficiently to make me feel assured about the solution of their mating problem. Although he is attentive, sincere and faithful to her, and she is a devoted, affectionate woman, he shows a constant undercurrent of criticism and displeasure about her diet, tendency to become heavy, careless dressing and her personal style. He cannot renounce his attachment to his mother. His work does not permit him to have a psychoanalysis.

Her feelings of inferiority about her education had to be given serious consideration. Her education had been badly supervised...
and her conception of her fitness as a woman was not at all commensurate with the magnificent affections, of a practical nature, which were natural to her. She had become more of a woman in her sympathies and insight than the average social light. Her insight into the affective mechanisms of those about her was unusually keen, interesting and gracious. Among her friends she was delightfully amusing despite her feelings of inferiority. To meet this inferiority, upon advice, she read biographical sketches of famous women and reacted with the conviction that much of her suffering had been due to the suppression of her affections. She determined to join the movement for woman's emancipation. This was very encouraging and, although I could not frankly urge as much to her, foreseeing her husband's resistance, I explicitly insisted to him that he must not suppress this interest, but should support it. He quite agreed with me, but a year later, upon a visit to their home I found that he had been unable to comply. He had suppressed this most encouraging adjustment and was tending to even further remodeling pressure with no little irritability.

Two years after her discharge, despite the critical pressure of her people, she was asserting herself according to her own judgment. She met their arguments with the unshakable conviction that first of all she must use her own judgment because her physician had insisted upon it and she did not care what they had to say. She could not please everyone, and no matter what happened she knew that her physician respected her personal integrity and sincerity.

Possibly this reliance upon me will gradually force the families to quite criticizing her. I feel that in such problems the patient's interests must come first.

The manner in which she managed her second pregnancy and conducted herself and her household is quite encouraging, although she has openly stated that if any hopeless family estrangement should ever occur she would commit suicide.

The committing of suicide would of course be equivalent to a final regression to the eternal mother. The intrauterine regression was the most predominant interest during the period of dissociation of the personality. (The suicide's effort is to return to the ancient state of intrauterine comfort and dependence.)

The mental confusion, that is, the flood of delusions and hallucinations through which she passed, was caused by the repressed affect which had become uncontrollable and dissociated. The distressing elements in the content of consciousness, such as the abor-
tion and prostitution fantasies, horrifying as they were, were nevertheless wish-fulfilling.

Her psychosis may be regarded as an episode of confusion in her biological struggle. The nature of the affective dissociation and regression, as revealed by the hallucinations, were characteristic of the so-called dementia praecox type. The nature of her recovery and insight I believe was entirely due to the psychoanalysis, which, in turn, was dependent fundamentally upon the nature of the transfer that she required.

It is important for the physician to recognize whenever a patient is tending to make an affective regression to a lower integrative level because nothing but an adequate transfer of affection can prevent it. When the person upon whom the patient is most dependent for sympathetic encouragement cannot respond to the situation, because of death, marriage, selfishness, unconscious resistances, or disinterestedness, it is necessary that a physician be engaged whose personality and insight is so constituted as to enable the patient to intelligently develop an affectionate transfer to the physician, which, however, must plainly have a sincere, altruistic purpose.

The following cases are typical of the mechanism of affective regression to an infantile level, because the conflicts attending maturity were too severe and the form of transference conducive to maintaining mature interests was lost.

Case 16075 is a slender little woman of thirty-eight, unmarried, who had a common school education and later worked as a domestic. She developed a psychosis at twenty-six, two years after her mother's death. The psychosis was characterized by a sudden onset, long period in bed, the refusal of food, passing of excreta in bed, indifference, hallucinations, feelings of inferiority, and a tendency to adopt her nurse as "mamma" and follow her constantly about the ward like a child. She talked of her worries about her mother and her ability to communicate with her parents in "heaven" (wish-fulfilling hallucination). The nurse and a woman physician were adopted as mothers by her.

She developed the facial expression and affective attitude of a little child. Eleven years after her psychosis (age thirty-eight) she still claims to be a baby, uses baby words, baby pronunciation and carries a large Teddy-bear about with her day and night.

She says, in a baby's voice, that she has always been a baby and never grew up. Although one brother is younger than she, she says he was never the baby. She tells, with pleasure, that she is now
awaiting the time of her death when she "will be with mamma in heaven."

No physical anomalies were noted upon examination. Her memory and general orientation is excellent.

*Case 21896* was a very affectionate, attractive girl who had many friends and a wide variety of social interests. When she was nine an older brother coerced her into sexual play and the moral compensations later became the foundation of undue aversions for interests pertaining to sex.

At twenty she married an effeminate man of about her height, five years older than herself. He had a strong affective attachment to his mother, was rather erotic, tense and inclined to be irritable. He regarded her as sexually frigid although willing. She resented his tendency to favor his mother above her and an uncompromising situation developed in which she and the mother-in-law avoided speaking to each other for a year or longer.

The patient was a sincere Catholic and protested when her husband insisted upon an abortion the first time she became pregnant. She finally took some "pills" for this purpose, which, however, were ineffective and the fetus was delivered with instruments at full term, but only lived nine days. Her reactions of remorse were serious, but finally she succeeded in smoothing the situation over, although she held herself responsible for the death of the infant because of taking the drug.

Fourteen months later she gave birth to her second son and seemed to improve finely until the eighth day when she showed considerable anxiety about something which was not understood. On the ninth day she began to talk about her first infant (died on ninth day) and mentioned its name. She had premonitions that something serious was going to happen and asked to see her mother-in-law. Unfortunately an understanding was not only not effected, but the situation was *decidedly aggravated*. (The physician probably did not grasp the serious incompatibility always to be found in two women who demand the first considerations of one man, even if he is the son of one of the women. The mother-in-law must step back or the situation is *hopeless*.)

The patient now became confused and rapidly developed a delirium. She said she must sacrifice herself and added something about the devil. She seemed to be obsessed with feelings of sinfulness and confessed the sexual transgressions of her brother for which she seemed to feel responsible. She had another secret.
She said her husband was the Father, Son and Holy Ghost, and "God was the Father and she was the Virgin Mary." She called frequently for her first infant.

She was finally admitted to St. Elizabeth's in a very toxic, delirious condition. She tossed restlessly from side to side in bed, tongue coated, breath foul, eyes staring, and unresponsive to questions. At times she rubbed her hand along the wall and then kissed it. She was disoriented, misnamed the nurse and had to be tube-fed. A few days after admission she began to talk incessantly. The thought was disconnected and not influenced by the environment, but tended to refer to her affective disappointments, her husband, and persistent feelings that she had to leave him. In the continuous bath she spoke of snakes, bed bugs, negroes, and threw the pillow out of the tub, because it was a "negro." She wrote several letters filled with vulgar sexual phrases, references to feces, and her love for the nurse.

The delirium continued for nearly a month, during which she gave birth (simulated) to twins, two boys, instead of one child (a compensation for the dead child).

Then she improved gradually, became oriented, helped to nurse other patients and seemed to be readjusting very well, although she still had hallucinations. Unfortunately her husband did not understand her and could not give her the affectionate consideration she required, because of his mother-attachment. He tried to be kind, but was stiff, proud, insistent, even haughty, and was unable to develop the slightest comprehension of his affective influence in the situation. He was advised not to visit his wife, but his unreasonable persistence had to be yielded to occasionally although it was regarded as an ominous risk because she so frequently asked her nurse to tell her the truth about whether or not she might get well. She was afraid she never could, which was regarded as an ominous indication of the perniciousness of the regression, a reaction to her husband's and his mother's attitude. She was, however, playful and kind. The crisis came at an unguarded moment. An affective regression occurred in which condition she has remained fixed for nearly three years.

Her husband would never share his responsibility for the episode that occurred. He used the defensive phrases that people usually use when they want to avoid responsibilities. He simply forgot most of the things he said while they were in the hospital parlor together. He did not notice anything unusual about her behavior. Whatever
disappointment the patient experienced, she returned to the ward and cried like a brokenhearted girl. She soon passed into an excitement, destroyed her clothing, rubbed saliva over her arms, put food into her mouth, spit it up and ate it again, became mute and masturbated excessively. Later the masturbation subsided and she assumed the fetal position under blankets which she placed on the floor (mother earth), and would not lie in bed. She preferred dark rooms and when anyone entered she turned over and over. On the ward she turned somersaults over the furniture, exposed herself, and crawled into dark corners. She has remained almost consistently mute since the episode in the parlor.

She was fond of resting her back against the electric light switch and turning on the light. On one occasion she assumed the female sexual position on the floor and then assumed the male sexual position and imitated coitus. She usually left her slipper in the office when she started to leave and once, when asked to write out her troubles because she would not speak, she drew an eagle among the clouds. When she handed back the pencil she cleaned it off as if it had been soiled by her hands.

At times she crawled about on all fours, barked and grunted like an animal. She would not eat in anyone's presence and mixed her foods into a homogeneous mass, often on the floor, and only ate part of it. She also played with her excreta and rubbed urine into her hair. (Excretory interests were very active.)

She grabbed her sister's wrist watch and swallowed it. It was recovered later and then she tried to swallow her nurse's watch. (Probably a pregnancy substitution, as the ticking watch may symbolize an animated object. One is inclined to feel that the affective craving to have the first child return was partly gratified by this as well as by fancies of its rebirth.)

The patient was taken to her home and nursed for several months but failed to respond.

Since her return to the hospital she will not wear clothing, but wraps her dresses around her body like a blanket and sits on the floor for hours with her head buried in her arms and her knees pulled up to her chest—a very common regression position in which such patients freely play with their pelvic orifices. Also a position which is very common to primitive peoples, children and apes.

She now calls her nurse "mamma," talks in a playful, childish voice, sings childish songs about school days, begs to be loved, petted and fed.
She complains sometimes of dying and says her baby was killed on a railroad track.

Formerly she menstruated regularly every two weeks but since the psychosis the menstrual functions have been inactive. Her prognosis is hopeless, it seems, not because of her present affective disposition, but because of the insurmountable resistance in her husband and his mother to the affect exercising a natural freedom. Her religion and the law prevent a divorce which might permit the repressed affect an opportunity to adjust itself along more constructive lines.

**Remarks**

Every functional psychosis or psychoneurosis is at least a biological maladaptation to the repressive influence of the individual's intimate associates. This influence is usually unknowingly and innocently exercised as an implication of the pursuit of selfish interests.

The last case seems to have regressed to an incurable, fixed affective-autonomic attitude or posture which is probably unadjustable because of the difficulty, due to her muteness, of establishing an affective transference which would be conductive to returning to a normal mature attitude. The critical time for this work occurred during the period in which she assisted the nurses with their work and complained of hallucinations.

The psychoanalytic treatment of repressed, perniciously regressive, dissociated personalities produces astonishingly reconstructive results when an altruistic transference can be maintained and the wish for insight is spontaneous, that is, comes from the patient. This requires upon the part of the physician, sincerity, insight, technical skill, self control and the capacity to win confidence and control the transfer.

In no cases are hygienic measures, vigorous, playful exercises and simple, interesting handicrafts so valuable as in the autoerotic, pernicious regressive who seeks every opportunity to get away from reality. It is most helpful to the psychoanalysis to have these constructive measures in use as much as possible.
As is well known Freud has divided the mind into three parts—conscious, preconscious and unconscious. Consciousness he does not define. The preconscious is that part of the mind, not conscious, which holds, or is, all mental material immediately available. The unconscious is that part of the mind which consists of mental material not immediately available, but which is get-atable, so to speak, theoretically, at least, through special technical means, such as hypnotism, analysis, interpretation, inference, intuition, etc.

Obviously the unconscious is an immense domain, largely uncharted and unplumbed. To make a distinction, which will assist, perhaps, in surveying this boundless realm is the purpose of this paper. To do this requires that the subconscious be defined. The definition I wish to propose is that: the subconscious is that part of the unconscious which, once conscious, is capable of being trained, in other words, is educable. I am assuming, for the time being, that the unconscious itself, strictly speaking, is not capable of education, while the subconscious is.

If this distinction be allowed, the major divisions of the mind would then be as follows: Conscious, Preconscious, Subconscious, and Unconscious.

There are a number of reasons why such a distinction as that I speak of would be valuable. For instance, it has been maintained that the unconscious is capable of education. One doctor claims to have seen the results of education not only in the improvement shown by particular patients, but also premonitory signs of such improvement in their dreams. He has noticed this especially, as I understand, in the change from homosexuality to heterosexuality. I have maintained, on the contrary, that the unconscious, strictly

¹ Read at the annual meeting of the American Psychoanalytic Association, Atlantic City, May 11, 1918.
speaking, could not possibly be educated, because, by very definition, we meant by the unconscious the natural fundamental instincts and I claimed that nobody thinks an instinct, as such, is capable of education.

Perhaps, now, we are both right, and what we had in mind was two different parts of the unconscious, one of which I now suggest should be named the subconscious.

Another thing that would make the distinction between subconscious and unconscious valuable is the fact that there are two schools of thought among psychologists, one of which uses "subconscious," the other "unconscious," to say nothing of "co-conscious," seemingly for the same thing. But in such a case as this the probability is, it seems to me, different things are seen which lead the observers, therefore, to use different words.

I venture to suggest that one of the differences seen is the educability or non-educability of certain tracts of the mind. If we can get together on this point less energy will be wasted in combats due to mere misunderstandings.

Still another reason for making some such distinction as I have suggested lies in other, different conceptions of the unconscious. From one point of view the unconscious may be regarded as the receptacle of all past experience. Obviously, in so far as the unconscious is past, it is incapable of education, for the past, by its very nature, as past, is unchangeable.

From another point of view, however, the unconscious also contains the lessons learned from the past, and thus there certainly must be some domain, in the mind as a whole, capable of learning lessons, of being trained, of being educated, in a word, which becomes, to a large degree at least, unconscious, and therefore not immediately available, but which is not the same sort of unconsciousness as that part which we think of when we speak of the instincts, impulses or cravings.

The unconscious in so far as the term refers to cravings, instincts, impulses, reflex or physico-chemical reactions; certainly seems uneducable, therefore we need another name for that part of the unconscious which is capable of training and education, or which holds the results of such endeavor.

This latter part of the unconscious we must think of as having been at one time conscious, slipping into unconsciousness as time went on; the other unconscious actions we find difficult to think of as ever having been conscious, in any sense in which we now under-
THE SUBCONSCIOUS

stand consciousness, though we must indeed conceive of it as possessing at least the germs of consciousness, or the possibility of becoming conscious. It is to the first kind of unconsciousness that I have suggested applying the word subconscious.

This distinction gives us a deeper insight into the nature of the unconscious. There is a difference between the unconscious in so far as it is merely the general past of any particular person, and in so far as it is a particular past of consciously directed training. This latter is obviously a social result and thus it happens that the more or less mature person is a result, to a large degree, of the social influences to which he has been subjected from birth, which make up his education and social training.

On the other hand, the aspect of the unconscious which is purely instinctive, or reflex, in its fundamental nature, is here assumed to be beyond conscious, or social training, though whether this is a fact or not is open to grave question. To consider this aspect of the case, however, would lead us too far into the field of philosophy, so we must deny ourselves that pleasure.

Now that part of the unconscious which is capable of education and training, and which I wish to call the subconscious, may be illustrated by the following case.

A patient, a woman, had hallucinations of hearing a voice which she attributed to her mother, long dead. She thought her mother said "love me."

In the course of treatment the patient recovered from her delusion, if it was a delusion, and no longer believed it was her mother talking to her, but believed it was her own unconscious which continued, ever and anon, to say "love me."

Later, after deeper insight had been gained into the possible significance of this involuntary, and quite uncontrollable voice, the voice said, "God bless you," indicating a right-about face of that part of her unconscious which was responsible for the hallucination, and proving that, in part at least, the unconscious was capable of being completely changed about by education and training.

What I mean here is that while previously what the voice said indicated a demanding attitude of mind, after analysis, and the consequent training and education the patient got through this process, her mental attitude changed completely, reversed itself, so to speak, so that then what the voice said indicated an attitude of giving, of bestowing, as shown by the objectivity, or out-going, external reference of the words "God bless you." (I may say,
parenthetically, that following further psychotherapeutic treatment and training the voice itself disappeared and the patient completely recovered from her psychosis.)

Experience, of course, is the great educator, but instinct, alone, unaided by a higher consciousness of purpose is unable to decide, so to speak, as to which is better or worse for the individual, for there are two instincts, properly speaking, in every individual, one of which tends towards integration, development, and social organization, the other of which tends towards disintegration, regression, death and final dissolution.

Under ordinary conditions these two instincts are balanced, in unstable equilibrium, to be sure, with the first in command leading the individual to higher and ever higher social integration and organization; but under the conditions of warfare, we can sometimes see the instinct towards dissolution released and the individual become disorganized until again adequate conscious effort to control comes to the rescue.

I have in mind the story of a soldier, told me by a doctor recently returned from abroad. This soldier was lost in No Man's Land, early in the morning, just before light. He was stumbling along, not knowing where he was going. He fell over a dead body, and the awful mess he got into resulted in his having persistent vomiting which was not cured until he wrote out and analyzed day by day, his dreams, which simply repeated the past experience, night by night. Here, then, it seems to me, we see that this man's experience became by repression subconscious, unconscious, too, by day, but partially conscious, in dreams, by night. Only after that part of his unconscious which could be educated, or perhaps, better said, which he could be educated to bear and handle consciously was he cured.

In view of these facts, then, and of others of a similar nature; in view of the difference between an unconscious which merely contained, or merely was the past general experience, and an unconscious made up of consciously directed social training; and also in view of the fact that it has been found possible to perceive, even in dreams, more or less clearly, the progress of psychotherapeutic treatment, and possible to prophesy, with some probability, the future course of development of the disease, for good or ill; on account of all these reasons it has seemed to me that we were justified in singling out a part of the unconscious, that part capable of being educated and socially trained, to which it was proper to give the name subconscious.
There is a further reason which seems to me potent in favor of some such distinction as I have here suggested. If a part, at least, of the unconscious is capable of education, then we may meet, possibly, the wide-spread disbelief in the possibility of psychotherapy being in any degree successful. A person incapable of controlling his unconscious instincts, as a result of any surface education or social training available, may yet be able to gain control as a result of the more intensive and thoroughgoing instruction and training of psychotherapy. The persistent objector to psychotherapy on the ground of its uselessness, due to the impossibility of reaching or influencing the unconscious, will perhaps be persuaded that while that part of the unconscious which he has in mind is indeed incapable of being influenced, for good or ill, by education, yet there is another part of the unconscious, the subconscious, which really is open to influence, through training, provided this training be suitable and intensive enough.

Such misunderstandings really hurt the cause of medicine and throw over to quacks and quasi-religious organizations cases that properly should be treated by psychotherapeutic methods.

The distinction also helps us to understand why so many cases are resistant to treatment and fail to recover. There is a part of the unconscious, primordial and perhaps permanent, which is open to no change except death.

It would be well, perhaps, in conclusion, to say just a few words more about the relation of the subconscious to consciousness. As has been noted, the subconscious is supposed to have been at one time conscious, and as we know to a greater extent than ever, through analysis, any painful experience whatever tends to be excluded from consciousness both as an actuality and as a memory. This prevents the educational effect of such experiences from reaching their full value.

Under ordinary circumstances such experiences are prevented from a return to consciousness, as memories, through repression. It is the overcoming of such repression, through a consciously appreciated endeavor, that constitutes the principal immediate object of psychotherapy. This consists in bringing back to consciousness, what once was conscious, and studying it consciously, on the one hand, in its relation to that part of the unconscious which has always been unconscious, that is, the instincts, and on the other hand, studying it in its relations to a future, a conscious social ideal.

Obviously this implies something of an instinctive, and some-
thing of a conscious, social, ethical ideal, without which both physician and patient will drag each other down to immoralities, if not to actual destruction; but with which, both physician and patient, assisting each other, so to speak, can reach ideal standards of social relationships that are worth the wisdom and effort expended.

Consciousness, in a word, must accept the results of the highest social success, and clinging to them, even desperately, if need be, reach out a hand to the submerged, subconscious, beings, a grade below the preconscious, and raise them to a higher estate, taking care the while not to slip into any degraded estate itself.
What begins as dissimulation becomes veritable hypocrisy when the child intentionally displays feelings which are the opposite of those he feels; but this rarely happens in the first period of life, thanks to the naiveté characteristic of those years. For that very reason, when it does appear it affects one the more painfully. To illustrate:—A little girl, four years old, was playing with a kitten in what seemed to be an affectionate manner; she stroked the animal and called it pet names. As soon as she thought herself unobserved, however, she pinched the little creature's tail. Being called to account for this, she declared,— "I do not like kittens." Again:—A five-year-old boy who pretended to treat his grandmother with extreme tenderness, stuck out his tongue at her the moment her back was turned. Here his desire for sweetmeats and his anger at the failure of the tenderness lavished upon her to produce the effect hoped for, gave rise both to his deceitful behavior and to the expression of revenge.

Although in later childhood dissimulation is often practiced with a truly painful cunningness, the very young child is apt to unmask his fault immediately after its commission. One influence that is liable to induce a hypocritical tendency in childhood is the habit in
which adults often indulge, of urging children to make demonstrations of affection for which they feel no real impulse,—a veritable shove towards egoism. Thus a three-year-old little girl, who, in the presence of a company of ladies, was requested to give a bouquet to the one whom she liked best, said, after a little hesitation,—“I shall give it to my Papa.” This was a happier choice than a child’s untutored instinct can be counted on to make. When the time arrives that the artificial conventions of our social life begin to do their work, the child is in face of two dangers: he may become one of the “enfantes terribles” who are continually bringing adults into painful embarrassment through a passion for truth-telling, or one of those sorts of children who cultivate the art of dissimulation for the sake of external advantages.

Dissimulation, in itself, includes so much intentional weighing of pros and cons, that where it appears we can scarcely err in assuming a tendency to falsehood. To make the inverse inference would be to commit a serious error. In the case of the young child, however, what the layman calls a lie often has nothing to do with purposeful departure from the truth, but arises from imperfect comprehension, from imperfect memory, or from the activity of an all too luxuriant imagination. Studies in the field of child-psychology have shown us that, as a rule, real lying does not occur with children under four years of age.

We know now-a-days that it is not an affair of lying when a little child makes statements that he knows to be untrue, his whole body convulsed the while with mischief, at the thought that he has succeeded in fooling the grown-ups. In my opinion, the instances, so very frequent, where the child pretends to have an urgent “bodily need,” or pretends that he is “not well”—through which deception he gets just so much more attention and more signs of love from those about him—are by no means cases of intentional “lying,” nor due to the feeling of “being obviously good for nothing,” which Marcinowski declares to have been the motive in the case of a three-year-old hysterical. This patient was a little girl who had been in bed for some time encased in a heavy plaster-of-Paris cast, on account of a serious, double dislocation of the hips, and who “from sheer ennui and from obvious good-for-nothingness” used to demand, at the most inconvenient times, to be held over the bed-pan—a form of service by no means easy. In the words of the author,—

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"The clever little monkey made use of all possible devices in order to escape from the need of maintaining uncomfortable bodily positions, or in order to tyrannize over her environment. This latter comment gives the sick child's true motive for her conduct, namely, her insatiable demand for affection, for manifestations of tender love. Also, so it seems to me, it was feeling rather than reason that caused Stern's little daughter, Eva, to bring her unjust accusations against her brother. Stern writes:19—"Our Eva put upon Günter the blame for every fault, for everything left undone. This she did, even at one year and eleven months, from purely associative reasons (as Stern thinks), because she had often heard Günter called the originator of little pieces of mischief. But, in fact, if Freud's views with regard to the relation between brothers and sisters are well founded, an unconscious feeling of hostility toward her brother, on the part of this little girl, must have been a partial cause for the bringing of these accusations.

The attempt has been made to classify "child-lies" in separate groups, according to their psychological roots; but the number of these groups appears to me to be too large. I believe that one could separate such lies into those which have reference to the child himself and those which relate to other people (Subjekt- und Objekt- lügen). The "subject lie" (Ich-lüge) springs, in part, from the impulses tending toward the intensification of personal self-consciousness, in part from the sex-instinct. Under this head can be placed those lies which are designated by Stanley Hall as "egoistic lies." I include here the false accusations brought against oneself in respect to some moral offence, really committed by another person; for in this way the ego is forced into the foreground of attention, even when the original accusation was a trifling matter.

Among the lies occurring at an age before the school-period, those proceeding from ambition (Grossmanussucht) and those arising from social necessity (Notlügen) occupy the first place, and as a rule the former are the product of unrestrained self-love (Eigene-liebe) and of a passionate affection felt toward the parents. The craving to get ahead of other people, to excel them in strength, beauty, wealth, aristocratic lineage, etc., is at bottom nothing else than self-assertion (sexual aggression, ein Sichhervortun auf sexuellem Gebiete), conceived of as within the limits that are permitted by the conditions of life during the period in question. Since, as we

have seen, the processes of taking in nourishment and of digestion, as well as the exercise of the muscles, are all of importance to the child as sources of pleasurable feelings, it is with reference to hitherto unheard of accomplishments on these lines that he loves most to boast. While his fondness for lording it over the rest of the family, in one way or another, and for ordering the household affairs in his own interest have their origin in his erotic relationship to his parents. But since every child looks at his own home through the rose-colored glasses of love (der Erotik), similar attempts at boasting, etc., on the part of other people, are especially abhorrent to him. It is also true that children usually make but little of the "white lies" of their playmates, as long as they themselves are not drawn into trouble thereby; for it seems a matter of course to them to avoid a threatening punishment in the easiest manner possible. And certainly the conventional lie, considering that its psychological root is fear, is the most natural of all; indeed, as a rule, a form of training, faulty from excessive severity, is far more responsible for the appearance of the "Notluge" than is the inherent mental nature of the child himself.

Deliberate and thought-out lying is very rare in early childhood, and if it occurs at all it is an outcome of envy and the expression of a desire for revenge—that is to say, it springs from egoistic motives. A child's feelings are deeply hurt when another child is preferred before him, or when he imagines that to be the case; and when this happens he is tempted to force his more fortunate rival out of the coveted position of "favorite," first of all by tattling about him and finally by making untrue statements. Here the strong tendency of the childish mind to indulge in imitation should be taken into account. Again, the cross-questioning of a child by adults, with reference to a matter that he knows about, as for example in the attempt to discover the perpetrators of some slight offence, is one of the most fruitful causes of untruthfulness. The sense that he is occupying a position of great importance, during such an inquiry, stimulates unduly the imagination of the young witness, and this tendency accounts for many of the fantastic stories which children often tell to the discredit of domestic servants. From the tone of the parental questioning the childish mind soon comes to see that the weal or woe of all those concerned in the offence at stake depends upon the answer made, and the wish to free himself from the suspicion of concurrent guilt clouds his memory as to the true state of
affairs, and falsifies his testimony—although, emotionally excited as he is, the child is scarcely conscious of this fact.

Not lying, alone, but—as I have already intimated in an earlier chapter—most of the other faults of childhood have one root, at least, in erotic feelings and sexual experiences. Indeed, it is not going too far to search for the basis of everything that goes wrong with a child (die Basis alles "Bösen" am Kinde) in his own sexual life, or that of the persons with whom he has to do. It is a noteworthy fact that envy, hatefulness, timidity, and morbid shyness grow over-luxuriantly where love and tenderness are lacking in the child’s environment; while, on the other hand, an excess of affectionateness with its tendency to cause enfeeblement of the moral fibre often plants the seeds of self-conceit and unsociability with reference to other children, and of disobedience, with outbreaks of rage, with reference to adults. To deal successfully with the bad habits of children requires a long, sympathetic study of the child-mind; a looking backward into the period of one’s own youth, remembering its happy and unhappy hours; and, above all, the honest determination not to overlook the important motives that spring from the realm of the subconscious and unconscious. The teacher in whom this knowledge has matured, will realize, as the essential condition for reaching the desired goal, that there should be less effort made to train the child in accordance with specific systems, and more attention paid to the securing of opportunity for free, spontaneous development.20 This is the demand of the best modern pedagogy—the object being to create a free and happy race of men, a race which shall tear down the rotten barriers of an educational era that has outlived its prime.

VIII. Art in the Life of the Child (Die Kunst im Leben des Kindes)

In the earliest period of childhood, the signs of interest in matters artistic are conspicuously absent. In the next later period this interest seems to be of a passive character, while in a third period, which is the direct outgrowth of the second and partakes of its characteristics, the artistic interests take on an active form. From earliest youth onward,—that is, from the moment when the child reacts at all to works of art and to productions of artistic skill (Kunst-

20 "Weniger zu erziehen und die Kinderseele frei sich entfalten zu lassen."—(Author.)
fertigkeit), definite lines of preference in the matter of taste make themselves noticeable; and these preferences are either retained as such in later periods, or shift over to their opposites in consequence of special tendencies of psychologic nature.

One tendency which is common to all children in the first years of life, at the age when they first begin to notice works of art or to observe nature, is to devote themselves to picking out details; whereas, on the contrary, an harmonious whole remains entirely unappreciated. The most magnificent landscape, as such, means nothing to the child; a brightly colored stone, a leaf dipped in the fiery tints of autumn, the first flower of spring, etc., each of these things fills the child’s heart with delight. For the former are welcome as playthings, and the latter readily serve, in the form of gifts, as tokens of affection for the father or the mother. The most ravishing prospect has a charm for the child only when it permits a view of the house in which his parents live, or of the church-tower in his native place, etc.—in short, when it reminds him of something seen before. The child reacts to painting and to sculpture (Bildhauerkunst) in similar fashion. He selects a definite impression which makes him think of something he has experienced, an impression which awakens in him associations which lie far removed from the artistic interest of the artist. The child’s strongly developed sense of personality (Persönlichkeitsgefühl) rejoices in the representation of the human form as an image of himself. He takes pleasure in the picture-flower, in the picture-animal, because of their familiarity for him. For a long time it remains impossible for the child to distinguish rationally between reality and an artistic representation thereof. This fact is clearly shown in his recognition of persons in photographs. In such an act the strange fact comes to light that people of his environment are recognized more quickly and more easily in pictures, than he himself is. E. and G. Scupin,1 on this point, as regards their son when in his thirty-sixth month, report as follows:—“The photographs of the boy arrived. The little picture with the two dogs aroused in him a strong feeling of pleasurable excitement. Bube recognized these two dogs immediately and gave their names at once correctly. The likeness of himself, however, although remarkably good, was described at first as of ‘a little girl,’ next of ‘a boy,’ then ‘little Lotte,’ and not until a quarter of an hour later did there come to him in a flash of illumination the

1 Scupin, I, p. 205; II, p. 160.
conviction that the picture really represented 'Bubi.'” On another occasion, in his sixth year, when his photograph, made a few days before, was shown him, little Scupin exclaimed,—“Oh, a boy!—building something!” and then asked hesitatingly,—“Am—I—that boy?” Yet even long before that period he had been able to recognize pictures of his father and of his mother without any difficulty. My nephew, too, who was photographed in his sixth year, gazed at the print (Aufnahme), obviously uncertain who it represented, and finally said, as if puzzled,—“Do I look like that?” The importance which the reflected image in the mirror has for the development of the power to distinguish between the real and the unreal is well recognized in every nursery. One measures the mental growth (das wachsende Verständnis) of the child by his behavior in regard to these mirror pictures. But it is a common mistake to ascribe to intellect a judgment which should in fact be credited to feeling. Thus, the pleasure aroused by the recognition of himself—a pleasure of a narcissistic sort—leads the child, first to compare himself, over and over, with the mirror-picture, and finally to comprehend (begreifen) the unreality (Irrealität) of the latter as contrasted with the former. Only when the child has acquired this piece of knowledge, reached through these studies of his mirror-self, does he come—and that gradually—to recognize the photographic representations of his father and mother, and brothers and sisters. And that takes place without his extending the newly acquired power of recognition to the point of including his own photograph. A three-year-old little girl who had grown up among four other children, refused to recognize herself and her youngest brother, as they appeared in a family photograph, where the latter child, then an infant, was represented as on the mother’s lap. The small daughter persisted in calling the baby, “Margie, when she was little,”—that is, by her own name, which was Margaret. To this it should be remarked that when the photograph was taken the little girl was very angry because she was not allowed to have the place on her mother’s lap. Such instances show very clearly how a feeling, if very strong, renders more difficult an act of recognition and warps the perception of an artistic production.

Naturally, in the very earliest period of childhood, an esthetic valuation is out of the question. In general, the child prefers pictures bright with many colors to pictures made in one tone, although in many instances simple silhouettes are liked better than either. Amongst other reasons for this preference—not to speak of those
of playfulness—the memory of the early impressions made by shadows on the wall or floor deserve mention as of probable significance. At certain periods of life the chasing of shadows is a delightful form of play. And so, too, the following of the moving bright spots made by the sunlight on avenues and in the woods, is a pure source of pleasure; indeed, all contrasting effects of that sort influence the child's mind very strongly. In similar fashion, the brighter colors—particularly yellow—have the place of preference, while dark ones, like black and brown, are often rejected with signs of fear or of disgust. Many children show a lively aversion toward red, as being the color of blood, which is connected in their thoughts with the idea of pain; and this association is of infantile origin. Frequently a sudden change takes place in this matter of color-preference. For instance, all at once, the color yellow, hitherto preferred, may be turned away from as obnoxious. It may, indeed, share the unfavorable estimation of the browns, and be, as it were, identified with them, even with those that are not in the least like yellow in shade. The fact that the word "disgusting" is applied to many different kinds of colors makes one suspect that they are thought of as having characters in common, and occasional expressions let fall by children betray to us what these common qualities are thought of as being. Thus, a little girl, three years old, referred to the brown wall-paper of a certain room as "the Ah—ah! brown walls"; and she likewise refused to taste of unfermented grape-juice (Most), saying—"Pfui! I won't drink that; that is Wiwi (urine)." (Compare these sentiments with my nephew's analogous remark in regard to roast hare in brown gravy—see Psychoanalytic Review, April, 1918, page 204.) Perez emphasizes the fact that white, as the brightest color of all, enjoys the special favor of children. Perhaps it should be added, however, that for many of them this is so, not on account of brightness alone, but because it recalls (unconsciously) the color of the pillows on which every child passes many pleasant and comfortable hours.

When the child's power of perception (ability to perceive) has become developed to such an extent that picture-books afford him lasting pleasure, then noticeable differences in the direction of his fancy often appear with respect to the contents of the picture (representation). It usually happens that pictures of groups of persons and of animals are preferred to the representation of objects without life ("still-life studies"), just as some children are pronounced lovers of animals as well as of all that relates to domestic life. One
child likes crowds of people, the larger the better; another prefers the indications of strongly marked individualities, individuals with strongly marked personal traits. Most children show a distinct preference for symmetrical arrangements. E. and G. Scupin mention, in particular, their son’s preference for the arrangement of objects in pairs. I have observed the same liking in many other children, and I remember it also from my own youth. This love of symmetry might well have roots that reach down even into the very period of infancy, the time when Nature’s pairing tendency first forced itself pleasurably upon the child’s attention in connection with the two breasts. It is true that in order to establish this claim (opinion) it would have to be demonstrated that delight in symmetry (the sense of symmetry) shows itself more clearly in breast-fed children than in those artificially nourished; the symmetrical arrangement of certain other parts of the body would then but strengthen the liking founded in the first period of life. To think of this special fondness for symmetry as a form of pedantry (Pedanterie) (a kind of affectation), having its origin in repressed anal erotism, I do not regard as sound, because pleasure in symmetry makes its appearance at a time (in the history of the individual) when anal erotism has not as yet experienced repression. Children who have this love of symmetry frequently show a talent for reckoning; and for them also the arranging of dots, little stars, etc., to form a regular pattern, is a kind of occupation from which they derive much pleasure. Such children like to match together figures made from bits of highly colored cardboard, as in picture puzzles. They enjoy making one pattern several times, laying out the pieces in squares, and take pleasure in “the dumb rhythm” which underlies the repetitions in form and color.

The creative fantasy of most children is so active that they cannot rest satisfied with the limited number of things which are given them to play with, in the form of artificial toys. As soon as his little fingers are nimble and skilful enough to follow the flight of his thoughts, the child forms, cuts out, and builds toys for himself, by way of copying and inventing. If sex and natural endowment induce a varying choice, now of one field, now another, upon which the child’s skill shall seek employment, it is true that there are certain kinds of creative activity which all children unite in preferring to any other. These preferred forms are those which involve the moulding of something out of one or another sort of plastic material,—a piece of dough, a lump of clay, etc. For in using these
substances in that way the child is able not only to meet the most bizarre demands of his imagination, but also to act out his coprophilic instincts in very harmless fashion. Thus a boy of three utilized his play with modeling-wax solely for the forming of “Haufl,” i.e., of soft masses which he thought of, according to their size, as characteristic of the persons of his environment, or of certain animals. And what is the significance of the custom with which the play with moulding-wax, clay, dough, etc., usually ends; what, namely, does the pelting of comrades and brothers and sisters with it signify? What else than wishes, the anal-erotic character of which speaks out clearly in unrestrained laughter, even when there are no accompanying words?

Children begin, very early, to utilize their lively interest in the functions and organs of the human body in the service of their youthful “creations,” as in drawing and in modeling. And if, by this time, the trunk no longer counts as the most important portion of the body, but has yielded its position of prime interest to the head, nevertheless in the drawings made by children a disproportionately large space is invariably assigned to the former. In the estimation of the child, the front view of an object remains for a long time the one that alone seems worthy of representation, while the back view is systematically neglected, and on this account the stomach and the abdomen are usually drawn very large in proportion to the limbs. This error in assigning their due to the different segments of the body is based on the difference in rating, as regards importance (adopted by children), for these various parts. That this is true is shown by the curious questions asked by children, as illustrated by one put by my nephew when in his fifth year;—“How must I draw the man, so that one can see his Popo?” Or by the request of a six-year-old little girl, who said, “Mamma, draw me the woman from behind and from in front at the same time!” When instructed that this was impossible, she herself added to the drawing, in the place where the abdomen was, two curved lines, saying, as she did so, “There! that is the Popo; now the woman is undressed.” A small boy who used to be present, day after day, while his little sister was being nursed, was bent on having his mother’s breasts (“Bubu”) appear in her picture. In the “Analysis of the Phobia of a five-year-old Boy,” Freud reports that the child, upon drawing a giraffe, was not satisfied until he had completed the draw-

2 Jahrbuch f. psychoanalyt. psychopathol. Forschung., I Band.
ing of the male animal by putting in the sexual organ in the form of a long mark. When children make drawings of houses, the toilet closet is seldom lacking; usually it is indicated (symbolized) only by a circle. Indignant readers will remonstrate at this remark, and say,—"Harmless motives, too, thank God, are chosen for drawing and for modeling—as a scrutiny of the numerous collections of the first attempts at drawing made by children would clearly demonstrate." But, in the first place, what I said above about one of the chief sources of error to be considered in studying the psychology of childhood is of general application and holds true here; namely, too little attention is paid to the very first attempts at expression on the child's part. And, in the next place, one forgets that in their drawings as well as in their dreams, children use unconsciously the language of the symbol. "Very proper" drawings have come even from the hand of my nephew—who has won for himself, I fear, a bad reputation through the pages of this book: trains of cars without a "closet," but with an enormous smoke-funnel and a great quantity of smoke streaming from it; street-lamps with lamp-lighter and ladder, as they are seen in picture-books; beetles and butterflies without sex characters. Also, he moulds "Bonzen" out of dough, and gives them bead-eyes, without consciously thinking of anything "objectionable." But then he often lets the "Bonzen" hang his tongue out too far, or puts under his arm a cane much too long and too thick for his size; and these are symbols well known to us from dream-analysis. The little Scupin, also, for whom, in his sixth year, the sexual problem was the source of much puzzling and perplexity, united the functions which seemed to him the most important—nutrition and reproduction—in the picture of a hen drawn with eggs coming from all three openings into the region of the abdomen. It would be well worth while to examine carefully—in the light of psychosexual investigation—the various publications which describe the development of the art of drawing, in children. Such a scrutiny would not make the child seem "worse" to us, but would help us to a better understanding of his mental processes.

A striking tendency which the child exhibits is to entertain a sense of personal fellowship with paper or cardboard figures of men and of animals, or with images of them made from some plastic material. Woe to the sacrilegious parent, who, in helping to give last touches to such a work of art, chances to shorten an arm or a

8 Corrado Ricci, L'arte dei Bambini; Perez, L'art et la Poesie chez l'Enfant; Levistein, Kinderzeichnungen bis zum vierzehnten Lebensjahre, u. a.
leg of the beautiful figure.\textsuperscript{4} Such mutilations, done by a hand other than his own, excite the child intensely, and for the reason that in the failure to take his creative efforts with sufficient seriousness, he feels himself slighted. As compared with this motive, his vaunted sympathy seems to count as nothing, for at once he tears off the arms and legs of the poor little image, and throws it, crumpled or crushed, into a corner.

In the estimation of the child, the fairy world and the world of reality mingle, as it were; together, they make a brightly glowing fabric in which certain strands are so strong in color that they give a special tone, a certain character, to the whole. The strands of which I speak represent the child’s most intensive interests, those which are to form, later, the guiding motives for the deeply poetic tendencies of his mind. The imaginary conversations that are carried on with animals and with toys and with that friend of all children, the moon, form the introductory stage of this poetic activity. The note of tenderness which is so characteristic of these conversational monologues shows that they spring from the fountains of emotional longing, and, indeed, they furnish clear proof of the child’s hunger for love. At the end of his second year, my nephew addressed the moon every evening in such terms as these: “Dear moon, come down to me! I love you so much. Why do you not come? Is it too far? I must go to sleep now. Good bye, dear moon!” Such a private talk with the moon has nothing in common with any interest in its phases, for the imaginary conversation does not spring from the intellectual life, but from the emotional, and represents an elemental outpouring (ein erstes “Singen und Sagen”) from the child’s soul.

It is self-evident that the first stories invented by the small child must conform to the home environment. Stern’s little son,\textsuperscript{5} when in his third year, and on the occasion of his happening to be present when his little sister Eva was being nursed, gave expression to the following creation of his fancy, to the great delight of his parents: “Muttsen looked at Eva and Eva looked at Muttsen—and Eva did not cry out, Eva slept gently—Eva ate a little sausage—a piece of ham sandwich, for her supper—Eva ate it all up; and then she went to sleep—not on the sofa, for Eva sleeps in her carriage;—and Eva looked up at the sky (at that he gazed at the ceiling) and did something (she can do that, Eva can—he affirmed, in answer to our

\textsuperscript{4} Preyer, l. c., p. 99.
\textsuperscript{5} C. u. W. Stern, Kindersprache, p. 108.
glances of surprise)—and Eva called to father—‘Father!’ ‘Mother Hilde!’ ‘Günter!’ ‘Hester (Schwester)!’ ‘Mieze!’—and, of course, Eva had—yes, yes! (We:—‘What then did she do?’) Günter:—Nothing. No more story!” What else could little Eva have done, after all those exertions, but wet her bed? But the little rogue exercised instinctively the right claimed by all great poets, to let their poems “die away” without making the outcome of the events therein depicted known to the reader. Perhaps he did this because he went on, in secret, spinning out the thought that the little wrong-doer deserved punishment; or because, in telling the story, he identified himself with his little sister (he, too, could “do” things); and then the unpleasant notion of punishment did not seem a fitting ending to his little tale.

Naturally, their own personal powers and feelings play an important rôle in the stories invented by children. Their auto-erotism, clothing itself in the dress of fairy-tales, inspires them to miraculous feats of strength and courage, done in fancy, and they love to imagine situations in which they can plume themselves on possessing the virtues which they most lack in real life. The stories made up by boys indicate, as a rule, an irrepressible craving for traveling and adventure. The cravings which find expression in these stories of adventure arise in part though not solely from the longing for the information that seems so far removed and hard to gain (i.e., the longing to discover sexual secrets); but they have also another root, and are to be conceived of as a kind of word-sadism directed toward the parents. The unruly son hears all too often the threat,—“If you are not a good boy, we shall strap your knapsack on your back and send you away.” But the child’s heart, which is tender in spite of all his love of wildness, feels expressions of this sort as indications of a lack of affection, and thence, as a reaction, the desire to wander forth comes into play. Naturally, these trains of thought and these feelings remain hidden from the consciousness of the very small child, but they mature with his growth, in the form of a love for strange stories of adventure and highly colored travelers’ tales. My nephew, toward the end of his sixth year, invented a story about “Daumsbau, the Holeborer” (Lochbohrer), and told how, “with a hatchet made of ice (!), he bored deeper and deeper into the earth until he came to the centre, where everything is dark and warm, and then he went farther until he reached the opposite side (Gegenseite der Erde) and came out again at the north pole; and to do that Daumsbau needed only two or three days,
because he had the hard hatchet of ice with which he could hack the earth very easily." In such creations of the fancy, psycho-analysts recognize "Mutterleibsphantasien," dim memories of the prenatal state. In view of the strong and instinctive anal-erotic interests (Veranlagung) of the boy, it is to be supposed that fancies of that sort underlay the conception of Daumsbau's coming out again on the opposite side (Kehrseite) of the earth, at the north pole. Ideas concerning the sexual-act (which he had observed with great attention in the case of animals) may have given rise to the concluding thoughts of the story.

The pleasurable influence of rhythm,—as shown even in the first months of life in the fondness of the infant for being rocked regularly, to ang fro, and for the crooning sound of cradle-songs,—leaves memory-traces which may enhance, or become the basis for, a real liking for music, provided other experiences do not come in to prevent this outcome. Observation teaches us that most children react with pleasure, in their early years, to music and to rhyme, responding, indeed, with greater delight the more simple the melody of the song is,—that is, the more definitely the emphasis is thrown on the element of rhythm. Here a part of the history of human development is recapitulated on a small scale. The savage is satisfied with a very few tones, which he repeats again and again, until he becomes physically exhausted or is thrown into a state of morbid exaltation. And it is equally characteristic of children that they never cease wishing to hear, and to try over, their favorite tunes, as was made clear in our discussion of "echolalia." Thus, my nephew, at from four to five years of age, whatever he was doing, used to sing, during long periods of time, and without ceasing, monotonous "Tili—tili—tî, tî, tî," which reduced to desperation those who had to listen. I have already called attention to the significance of mucous membrane-erotism and muscle-erotism for echolalia and rhythm, and it is my belief that it is a similar form of erotic excitation that underlies the rhyme-making tendency in which the youngest children find such pleasure. The child enjoys and, as it were, falls in love with, the sound of his own voice, and, without realizing it, he revels in the same kind of exalted feeling that characterizes the creative fenzies of the poet. As a rule, pleasure in rhyme shows itself quite early. Thus, little Scupin,⁶ even by the end of his fourth year, used to compose new verses as soon as the

⁶Scupin, I. c., II, p. 85.
supply in the store-house of his memory was exhausted. They com-
prised all sorts of senseless word- formations; yet an unmistakable
effort was to be noticed to make the end-syllables approximately of
the same sound, as in this instance: “esse, küsse, rege = diene,
müsse, nege = holla, tschingda, dimda = eier, küsse, eimda” — and
more nonsense of like sort. If the adult was able actually to ex-
change his own way of thinking for the child’s, he would perchance
find such chains of syllables to contain an element of good sense.
An evident pride, on the part of this child, in his spontaneously in-
vented rhymes, showed itself frequently during his sixth year; and
in his seventh year he took pleasure in searching for real words that
rhymed, and putting them together. Moreover, whenever actual
words were lacking for a satisfactory combination in order to pro-
duce similar sound-effects he would invent new word- formations
without sense. This boy contented himself with using a succession
of rhyming words, but Shinn’s niece utilized, in the service of
her creative fancy, many little songs or poems which she had learned
by heart. In doing this the liking for an erotic accentuation stood
out clearly. When three years of age she used to sing about the
books of her dearly beloved aunt, and of her uncle who had won
her special affection:

“Everywhere the little books, the red books, the black books,
La—la—la—la—la—la!”

saying further:

“The song of the black books—black all through—
black inside, black outside.”

Another production ran as follows:

“Ontle (uncle) Jose (Joseph) everywhere—
Ontle Jose, and Tanty (auntie), and Ruth Fenno Shinn (herself)—
The black names, the white names,
The red names, his name,
Everywhere are names.”

Auto-erotism and also love felt for the persons whose love for him
seems strongest; make a poet of the child. My nephew, when near
the end of his sixth year, liked to give expression in verse to the
joys and the sorrows of his heart. Thus, while in the midst of his
play with a toy-town, which had a market-place, and booths where

7 Shinn, l. c., p. 189.
milk, wine, etc., were sold, he sang the following verses, which do not appear in any of his books:

"Mamma will give me neither wine nor beer,
And so I drink but water pure and clear;
From milk I often turn away,
I hate to drink it every day;
But yet to take it I must try,
If chocolate I wish to buy."

Shortly after his sixth birthday, and for the first time in his life, he felt melancholy and had a touch of pessimism (Weltschmerz); and so, while sliding, for pleasure, down the iron rail of a fence, he composed the following lines:

"I wanted to kill myself, three days ago,
Because the old world disgusted me so."

Unfortunately, his mother did not find out why he had such thoughts, or what his reason was for wishing to leave the world.

As a matter of course, different forms of play often incite to attempts at poetry. The following little song came from a four-year-old little girl who kept repeating it persistently for weeks:

"Long enough I've carried you,
Dolly, pretty dolly;
Put you in the carriage new,
Dolly, pretty dolly.
Go to sleep now, dolly, do!
Dolly, pretty dolly."

My nephew accompanies his plays with his train of cars by poetic effusions suitable to the occasion; they are spontaneous outbursts of longing of a child who feels himself still small but longs to be big:

"When I'm big,
When I'm big,
I'll be an engineer.
Since I'm small,
Since I'm small,
Comes to me this 'malheur.'"

(The railroad bridge had fallen down.)

And upon playing "market":

"Kauft's Eier, kauft's Eier,
Damen und Wei(b)er!"

Even when children quarrel they are apt to give vent to their feelings in rhymes, and these sometimes remind one vividly of the defiant songs ("Trutzliedeln") of the young peasants. Thus, two

8Here the original text shows the boy's play on words.—(Trans.)
boys, about six years of age, whose fisticuffing was interrupted by
their mother, and who were kept apart, in a room and on the veranda
respectively, continued their quarrel in words, after this fashion:

"Du Esel, blöder Esel."—"Du Besel, struppiger Besel."
"Du bist ein dummer Aff."—"Dafür bist du ein Laff."

Folksongs and children's rhymes are alike in having a personal quali-
y to them; everything is "feeling tone" (Gefühlston), based upon
the accumulation of actual experiences and concepts (auf dem kon-
kreten Vorstellungskreis) of the individual composers. It has al-
ready been pointed out what a strong impulse children have to use
symbols in their diction; and this tendency is as noticeable in the
rhyming of all children as it was shown to be in the monologues of
those who, even at the age of three or four, give to the persons
around them names taken, at the dictation of their own feelings,
from the inanimate objects by which they had been attracted or re-
pelled.

IX. Dreams (Die Träume)

In Bogumil Goltz' "Buch der Kindheit" a passage is to be
found1 which bears witness to the author's profound understanding
of the child-mind (für die infantile Seele), and of the relation which
the mental experiences of children bear to those of the adult. Goltz
says:—"Children's dreams are noteworthy, not only because they
weave together the charming and the monstrous after a fashion that
testifies to the child's fondness (fancy) for arid deserts, edifices
of fabulous construction, dim mysterious seas, primordial-seeming
waters, Egyptian-like decorations, and chaotic landscapes, but also
because the dreams indicate the modes in which the awakening in-
telligence is beginning to take note of the manners and customs of
the social world. Children's dreams would furnish very interesting
material for the study of dream-symbolism in general, were it not
that the child-philosophers forget with extraordinary rapidity, the
creations of their dream-fancy, whether of night or day." The
child's dream (Kindertraum) expresses without disguise, and with
appealing frankness, the wishes and longings which the day has left
without fulfilment, and throws but the barest of cloaks over the
imagined experiences that reflect the sexual erotic tendencies which
play so large a part in children's lives. The degree of complication
introduced into the dream of this period accurately corresponds to

1 Goltz, Buch der Kindheit, pp. 263-264.
the amount and effect of the training which the child has received, with reference to the socially permissible and the socially forbidden. Even thus early the hidden forces at work within the mind begin their task of distorting the dream-desires, as they first frame themselves, so that the dream as it finally comes clearly to the dreamer’s cognizance, may be in such a guise as to be acceptable to the rigid censorship of his own (half sleeping) consciousness, and still more to be able to withstand the criticism of his parents, to whom the child trustingly discloses the dream-experiences of the night. And the more inclined those censors are to adopt a hostile attitude toward offensive-seeming dreams which express the child’s interests in an all too undisguised (lit. = unveiled) fashion; or, again, the more intensive the efforts at repression which the child finds himself forced to make during his daily play, so much the stronger are the primary, wish-bearing thoughts with which the dream is obliged to deal, and so much the more concealing and distorting are the means taken to protect the wishes which, after all, the dreamer longs unconsciously to fulfil. Just as the decalcomanias (Abziehbilder) with which children play are made up with color-combinations which are largely concealed beneath the adhesive film which covers them and which serves to attach the color-sheet to the paper, so the dream puts a coat of varnish, as it were, over the heart (Kern) of the wish, enveloping it in a concealing covering which only allows just so much to shine through as may suffice to enlighten one who has become skilled in the art of dream-interpretation. To unskilled laymen, on the other hand, it seems incomprehensible how the mind of the child can devise such dream-images as he tells about, and such persons are inclined to ascribe this unsuitable nonsense, as they think it, to an imagination over-excited by fairy-tales—and (do it) more than the actual state of affairs would warrant. The materials which the child finds in fairy-tales and weaves into his world of dreams serve simply to provide an outlet for the real wishes of the day, these are desires which he would fain transform into actual happenings, if this were permissible, without invoking this indirect mode of illustration (the aid of fairy folk, etc.). In his classic work on dream-interpretation, “Die Traumdeutung,” Freud has quoted a number of simple and suitable children’s dreams the wish significance of which is readily apparent (auf der Hand liegt = is on the surface). When, on the ground of health, a child is denied the pleasure of eating fruit, it is natural enough that in his dreams he will indulge in the forbidden pleasure. And to enjoy, in a dream, the chocolate
which has been refused to him by his mother, in the interest of prudence and moderation, seems to the sweets-loving little child to be only a just compensation for her arbitrary infringement of his rights. A trifle more complicated is the following dream of a four-year-old little girl who did not want to eat her bread and milk. She said: "I dreamed that we were in the Prater\(^2\) [an ardent wish, on her part], and that I had a ride there in the pony-wagon—and that I did not want to get out. And then Mamma took me on her lap, and I ate a whole plateful of rice and milk" [thus rewarding her mother for taking her to the Prater]. "But then I felt very sick, and I threw everything up again, and"—[after some hesitation]—"I still have stomach-ache." In dreams of this sort, one may recognize a child’s desire to convince her mother that she cannot take Milchspeisen. But to this there is superadded the apparent tractability with which the really rather sly youngster makes return for the maternal display of love, an episode which may be interpreted as corresponding to the wish: "Give me tenderness and love, and then I will do something to please you; but only once, for the payment comes too dear." Finally, this dream assures the child that she certainly shall not be bothered afresh with Milchspeisen, on the day after an experience with stomach-ache.

The dreams of adults vary in meaning and purpose, along certain lines, and are classifiable under such headings as, dreams of convenience, of embarrassment (exhibitionism), of fear (Angsträume). Then come the typical dreams of going up stairs over an infinite number of steps before which at last a chasm yawns and which end with the unavoidable plunge into the depths; then dreams of flying and climbing; and finally the dreams of vast sheets (expanse) of water, of stretches of marshy meadow land, of ice-floes, etc.—these dreams the layman ascribes to certain external influences to which the sleeper is subjected. Many of these dream-experiences of adults reach backward into earliest childhood—not alone in the sense that in each and every dream unfulfilled, repressed wishes of childhood type find expression, side by side with actual desires of the present moment, but also in the sense that many adult dreams are the repetitions of childhood dreams, adapted (adjusted) to the situations of to-day. Many children excuse a slight urinary mishap at night by saying that they had dreamed they were seated upon the night-vessel; and they cannot understand why this excuse

\(^2\) Pleasure-ground in Vienna.
should not be “honored” by their parents. Two little girls, four and six years old, who liked to keep their hands under the bedclothes while asleep, professed inability to see why their father should find it necessary to wake them up with a slap, since they certainly were not to blame for wanting to have their hands warm instead of cold during sleep. In both cases, a suitable dream might be welcomed as giving the dreamer freedom to do forbidden things. For both enuresis nocturna and nocturnal onanism bring the child agreeable sensations, pleasurable feelings which shame and fear of punishment prevent him from enjoying in the day-time. Anxietydreams play a special rôle in the life of children. Wild animals which seize the child or pursue him, thieves and murderers who threaten him, bring out regularly, in addition to a latent dream-wish, the undisguised wish to be taken by his parents into bed with them. Shinn’s niece,3 in her second year, used often to cry out in sleep, but became quiet the instant her aunt took her into bed with her. Indeed, with that child, as with Darwin’s little daughter,4 even to place a gentle hand upon her was enough to silence her whimpering while dreaming. For reasons that one can readily appreciate, it happened that the memory of terrifying experiences during the daytime served her purpose very well in securing the fulfilment of this wish. Thus, at the end of her third year, the little girl dreamed of a bull which threatened her, and in fact, such an animal had broken loose from his keeper once, and had forced his way into the veranda. For two months long this dream-picture kept its hold upon her; and in spite of all that the various members of her family could say, she maintained stoutly that a bull had come into her room at night. From her fourth year onward, the little girl’s dreams had a strongly sexual character—something which stands in immediate relation to the fact that she slept in the bed-room of her parents. We read: “She awoke from a dream, and feeling ‘desperate’ crept into bed beside her mother; also she refused to let herself be put back again into her own bed because—as she declared—‘bad men’ were in the room, Papa had said so. Then she climbed over to him and snuggled herself closely against him (snuggled up to him).” It is evident to any one who has become skilled in dream interpretation who “the bad man” was, and why the little girl had not remained lying beside her mother but had clambered over to her father. A

3 Shinn, l. c., pp. 466-451.
4 Darwin, Biographical Sketch of an Infant, p. 79.
MENTAL LIFE OF THE CHILD

mental association similar to this lies at the foundation of various dreams cited by Sully⁵ and by Scupin.⁶ The first writer tells of a small boy who entreated his mother not to allow him to sleep in a certain room “because so many (of course, bad) dreams were in that room.” The little Scupin, in the last month of his third year, on waking from an anxiety-dream about a spider which was coming to bite him, started up with the cry “into Mamma’s bed” (“in Mamas Bettel”), and in the seventh month of his fourth year, he dreamed, one day, during his midday nap, of a man who had stabbed him in the eye. The eye, besides being an erogenous zone on its own account, serves also, in fantasies and dreams, as the substitute for another such zone,—namely, for the buttocks (especially the anus). Since the dream is noted, in the diary, as having occurred in the seventh month of the fourth year, and his newly formed acquisition of the word “Klastiedel” (enema-tube = Klystier), was mentioned four months earlier, the above-mentioned dream may have signified an irrigation-fantasy. And hence, possibly, in this experience, the anal-erotic interest was active in addition to purely sexual fantasies connected with his observations (what he had observed) in the bedroom which he occupied in common with his parents.

In the eighth month of his sixth year,⁷ this small boy’s dream-fancy took advantage of an attack of periosteitis (Beinhautentzündung) in order to smuggle an assault-scene into the night experience. “A man with an axe,” declared little Ernst Wolfgang, “had come up to his bed and had hacked him in the face; and he had opened his eyes quickly, so as not to dream any more about the bad man, but none had been there, only the tooth in the place where the man had struck him with an axe, was aching terribly.” The bodily irritation (Leibreiz) provides the fruitful soil into which the Unconscious introduces the various repressed ideas (thoughts—Vorstellungen) and wishes of the day.

In children’s dreams a rôle of special interest falls to small, indeed minute animals. These dreams fulfil a double purpose: they afford the child a chance to indicate his fondness for such creatures, and also for reacting, in imagination, to the assumption that he, himself, and, still more, other persons whom he loves, are threatened with danger by the animals in question. Shinn’s niece,⁸ at five-and-

⁵ Sully, I. c., p. 87.
⁶ Scupin, I. c., p. 206; II, 57.
⁷ Scupin, I. c., II, p. 201.
⁸ Shinn, I. c., p. 450.
a-half years of age, dreamed of green ants having club-shaped antennae; "with one of which she had struck Mamma's head and bent it backward; then she had begged the ants not to kill Mamma, which the bad insects had not done either. Finally, she had entreated them to put her mother's head back in place again; and that happened also, so that Mamma was 'well' again." This dream evidently contains death wishes toward her mother. Presumably there is a sexual note in the invention of the club-shaped feelers which were used in making the assault (zum Angriffe dienten). Perhaps it is the striking motility of those organs that gives to beetles and to ants the pronounced sexual significance which they possess—vaguely—for the childish fancy; for it is certain that the latter insects, in particular, appear in the anxiety-dreams (Angstträume) of children. My nephew once reported a dream of that description; but unfortunately it was not written down in detail (with exactness = genau). Another interesting observation taken from the little Shinn girl's life shows how the child during her sleep wove forbidden acts of the day-time into anxiety-dreams—which the layman interprets as indicating an uneasy conscience (die Macht des bösen Gewissens).

"When she was five years old, she dreamed that soldiers had come to kill her, because she had said she was going to steal something. — 'But when I assured them,' she said, 'that I would not take any of the preserved fruit, they let me go.'" The dream incentive (association of the day before) was a visit to a fruit-drying establishment, where—according to Shinn's surmise—the child might have appropriated without due authorization, some pieces of the fruit. In characteristic manner the dream only intimates that she had "said" she intended to steal, without insisting on the fact that, in reality, the intention had been carried out. The dream, therefore, made use of the lie in order to secure for her the liberty of indulging in the eating of the fruit (lit. = freedom of enjoyment), and, likewise, freedom from punishment.

In addition to the anxiety-dreams, which are very common, there are many sorts of "beautiful" dreams that come to enliven children's sleep. These, as I have already mentioned, are represented in part by the pure undisguised wish-dreams of innocent (harmless) content, but among them there occur also many in which erotic and

9 See note to p. 316, the Psychoanalytic Review, July, 1918.
10 Compare with Sully, l. c., p. 87,—ant-dream of a two-year-old little girl.
11 Shinn, l. c., p. 450.
sexual cravings express themselves quite openly. After the arrival of the forester's son, early on a summer morning, little Scupin dreamed of the boy, "toward whom he seemed to feel himself very strongly drawn." The problem of nakedness occupied my nephew, in a dream which he had in his sixth year. In that dream he challenged the maid-servant thus,—"Johanna, show me your Popo!" adding regretfully,—"But she did not do it." Presumably from the lack of the right (mental) presentation (Vorstellung), the dream failed (to give) complete granting of the wish by letting Max's little friend suddenly appear, for his description of the dream closed with the statement,—"And then I was with Erna."

There are certain childhood dreams (Kinderträume) which accompany the person through his entire life, not in memory but in the actual re-dreaming of them. Such are the "staircase-dreams" (Stiegenträume). Psycho-analytic investigation has shown that, with adults, in such instances, this symbol always relates to coitus fantasies. But since even children who have had no opportunity whatever to observe the sexual-act, so far as one can possibly ascertain, frequently start up in terror out of such dream-creations, still another interpretation must be possible. In my opinion it is, as a rule, the erotic muscle-sensations that, in the case of children, find expression in these dreams of climbing (Kletterträumen). It is certain that in all the muscular efforts which the child finds so entrancing—first of all those which attend the learning to stand and walk, then those of climbing (which latter so often give rise to an onanistic feeling)—there is an erotic note which, unrecognized as such, makes a deep impression on the child's mind. And these pleasures, also, the dream permits him to enjoy in fuller measure than is conceded to his waking hours, over which social convention exerts so strong a sway. Exhibitionism-dreams, too, are quite common even in the earliest years of childhood, but they speak their speech clearly in language that cannot be misunderstood. A little girl, nearly six years old, dreamed that she was playing in the garden with her mother, and that both were clad only in chemises because the heat was so great; and the child told this dream without a trace of embarrassment.

Children's dreams retain, during a long period, a place among the actual experiences of daily life, and it depends upon the degree of intellectual development and power of imagination of each child how soon the time will come when they are clearly recognized as creations of fancy, enchanting but deceptive. Naturally, the child
holds very firmly to the reality of those dreams which contain an open wish-fulfilment; and, on the other hand, in the case of anxiety-dreams, he gladly lets himself be convinced of the unreality of the night experience. Yet, even then, it retains its hold on the subconscious mind.

If adults would take the pains to study their children's dreams, and, in the interest of further enlightenment, to contrast them with their own, they would find, in the former, germs of many a tendency which ought to be better understood, and which, if understood, would surely be looked upon as a danger to be dreaded and, if possible, averted before it should be too late.
CRITICAL REVIEW

THE AUTONOMIC FUNCTIONS AND THE PERSONALITY

By William A. White

There was a time in the history of psychology when psychological treatises were the product of the study. This was the period of the true academic psychology when the psychologist evolved the principles of mental action by an introspection of his own mental processes and presented the results largely interwoven with metaphysical speculations and discussions of such matters as the parallelistic relations of mind and body.

With the growth of experimental science psychology was largely transferred from the study to the laboratory and with the advance of knowledge about the sense organs it took on the features of a refined physiology of the special senses. In this stage of its development psychology undertook a dismemberment of the cruder concepts of the functions of those special sense organs, seeing, hearing, smelling, tasting, touching, into their component parts as determined by the nature of the stimulus and the speed of reaction to it. This was the period of reaction-time psychology the principles of which, as they had been worked out with reference to the sense organs, came also to be applied to the more complex mental processes such as association and judgment. One of the principal results of this period of psychological investigation was the formulation of the sensation as the unit of all psychological processes. The sense organs, as the result of their stimulation by the objects of the environment, transmitted sensations to the central nervous system where in turn these sensations were accumulated and elaborated into perceptions and thus formed the crude experiential material for those reactions which were calculated to effect a relating of the organism to its environment. Added to the residuals of past experiences through the medium of memory, conscious or unconscious, there was slowly built up the abstract, conceptual material necessary for the higher

1 Edward J. Kempf, The Autonomic Functions and the Personality, Nervous and Mental Disease Monograph Series, No. 28. (See adv., p. VII.)
intellectual operations of the mind. For example the conscious visual images and their memory residuals go to build up the abstract concepts of objects as opposed to the perceptions of concrete examples of those objects—the concept chair as opposed to any particular chair. The unconscious kinesthetic sensations derived from the ocular muscles go to build up such perceptions as the distance of an object from the perceiving eye and enter into the abstract concept of space.

A further development of psychology came along with the behaviorists who took up the problem of human behavior along the same lines of objective inquiry pursued by the psychologists of animal behavior. The tendency of this movement was to eliminate more or less and by some investigators entirely, the introspective data and arrive at an explanation of conduct from the observed facts of what the individual was doing. A man walks out of his house, goes to a bakery, lays down a dime, receives a loaf of bread, returns to his home, puts the loaf of bread on the table, his wife slices it, he sits down with his family and they partake of it. The question is, What is the man doing? The answer is, He is purchasing a loaf of bread for his dinner. This answer has been arrived at without any inquiry as to what is passing in the mind of the man, but solely from his objectively observed behavior. The method here is more or less purely an objective one depending upon the bias of the investigator and is built upon the assumption that a complete explanation of behavior can be reached from the observable facts of conduct.

Now comes the psychoanalytic movement which takes into account not only the objectively observable data but also the introspective data and formulates its method upon the assumption that both are conditioned by what the individual wishes to accomplish. The man who bought the loaf of bread wished for bread for his dinner and both his observed behavior and the testimony arrived at from introspection confirm this way of formulating an explanation of his conduct. The wish here becomes not only the driving force back of his behavior but the wish is back of all behavior in the same way and thus replaces the sensation as the ultimate psychological unit. The sensation may be a unit from the point of view of the particular sense organ under consideration but the wish is the unit from the point of view of the integrated individual as a whole. The wish expresses the tendency of the individual as such and because mind is a reaction of the individual as a whole it is more properly
a psychological unit than sensation, which because it is a reaction of a particular organ only is more properly a physiological unit.

Upon the basis of this new psychology which takes as its starting point the wish several theories to explain the various types of abnormal conduct have grown up.

The original psychoanalytic position set forth by Freud and his followers classifies mental phenomena into two great groups of manifestations those that are conscious, including the foreconscious, and those that are unconscious. The unconscious is the source of the wish which in effecting its fulfillment has to adjust to reality situations as apprehended by the conscious. Thus arise two principles which determine conduct, namely the pleasure-pain principle, or the principle of seeking pleasure and avoiding pain which has its source in the unconscious, and the reality principle which consists of the qualifications which are imposed upon the gratification of the wish by reality as apprehended by the conscious. Conflict arises when those two principles cannot meet in a common purpose and is due to fixation of some interests of the individual at a relatively infantile level, repression of this interest, wish, into the region of the unconscious, and the subsequent failure to realize the wish because, owing to its undeveloped, infantile nature, it is out of harmony with the conscious tendencies and ideals.

Jung came to emphasize the element of regression of the psychic energy, the libido, a phenomenon already described by Freud, but laid emphasis upon the present existing problem which the individual did not want to face. Regression then took place when the libido was blocked in its outward flow in interest. Both aspects of the situation have now come to be recognized. Regression is an expression of the blocking of libido flow and fixation determines the point to which it will regress.

The psychoanalytic movement as a whole saw in these frustrated wishes which produced pathological phenomena wishes which were of a sexual nature and explained the universal prevalence of a sexual etiology by the equally universal repression of sexuality in present day society. Practically all other desires of the individual have freer opportunity for expression than the sexual.

The theory of Adler strikes quite a different note. While the psychoanalytic theories up to the appearance of his work on organ inferiority\(^2\) saw in repression of the various tendencies of the sexual

\(^2\) Alfred Adler, Organ Inferiority and Its Psychical Compensation, The Nervous and Mental Disease Monograph Series, No. 24. (See adv., p. IV.)
—race-preservative—instinct the sole cause of the neuroses he emphasized the self-preservative instinct, the will to power, and saw the neurosis as a compensatory creation for a feeling of inferiority which was conditioned by and dependent upon a definite organ inferiority. With Adler, therefore, we find the first well marked and sustained effort to correlate the psychological symptoms with definite physiological and anatomical data. The heretofore irreconcilable differences between the functionalists and the organicists found in Adler’s theories the first hopeful signs of a rapprochement.

This is the state of affairs into which Kempf has projected his illuminating discussion of the autonomic apparatus and the personality. The autonomic nervous system is the primitive nervous apparatus composed of two sets of mutually opposed regulatory apparatuses which function as controls of the smooth musculature, visceral and skeletal, and the glands. This system operates through the endocrine glands and their hormone secretions to bring about balanced physiological interrelations which play a most important part in the integration of the organism as a whole. The needs of the organism, its tendencies, trends, are expressions of the directions of its several constituent parts as integrated by the autonomic apparatus the psychological reverberations of which are the affects. In other words the autonomic apparatus registers the organic needs of the organism the psychological aspects of which are the affects.

Now, in the scheme of the entire individual, What part does the cerebrospinal nervous system, or as Kempf prefers to call it, in contrast to the autonomic nervous system, the projicient nervous system play? The projicient nervous system has been, so to speak, erected as an apparatus for bringing about a satisfaction of these needs. The projicient apparatus effects a relation of the organism to reality through the medium of the exteroceptors and is therefore able to relate the organism to the environment in such a way as to bring to pass a satisfaction of its needs, or to speak psychologically, of its affective cravings. Hunger, for example, is an affective craving testifying to an organic need. The projicient apparatus so relates the organism to its environment as to secure food and thus satisfy, or bring about a neutralization of, the craving.

The intimate interrelations of the autonomic and the projicient

3 Kempf uses the term autonomic nervous system as synonymous with the term vegetative nervous system to include the sympathetic (thoracolumbar), and what has been variously termed the extended vagus, the midbrain, bulbar, and sacral sympathetic, and the autonomic.
apparatuses is testified to not only by the presence of autonomic centers in the cord, the bulb, and the mid-brain, but by the recently fairly well established fact of the innervation of the skeletal (voluntary, striped) musculature. Just as the autonomic is the more primitive form of nervous system so the smooth (involuntary) muscle fibre is the more primitive form of muscle fibre and as the projicient nervous system has been developed to bring about such motor responses as will effect a neutralization of organic needs so the voluntary musculature has been developed to respond to the dictates of the projicient nervous system. The voluntary type of muscle consists of two parts sarcoplasmatic substance which is innervated by the autonomic system and, imbedded within this substance, the anisotropic disc system which is innervated by the projicient nervous apparatus.  

From this it will be seen that Kempf is an ardent supporter of the James-Lange theory of the peripheral origin of the emotions so definitely testified to in the particular case of hunger by the work of Cannon who found by his fluoroscopic investigations that the feeling of hunger occurred contemporaneously with certain contractions of the stomach. Motion thus becomes the end and aim of integration and the precondition of effective adaptation. All this Kempf thinks is an argument for the peripheral origin of thought for from this point of view it can be said “that in a certain sense we think with our muscles.”

The integration of the various organic needs, each serving its own ends, but in addition falling in line in the service of the ends of the organism as a whole, lies at the basis of an efficient personality. Just as in society if the shoemakers should gain sufficient power to impress their ways of reacting upon all the others and cause everyone to minister to the function of making shoes, society would be sick, so if any one of the inherent autonomic cravings is disproportionately developed and so becomes able to make the rest of the organism subservient to it, the individual is sick. The healthy individual is one in which all of the organic needs reach a satisfaction which is subservient to the larger good of the whole organism. Correspondingly society is healthy when the shoemakers, tailors,

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bakers, and all the rest are properly proportioned in their several activities.

How do these matters get out of proportion? Here we are confronted by the familiar problems of fixation, conflict, and repression. Conflict is already seen to be due to an undue dominance of some special organic need, or, translated into psychological terms, of some affective craving. In physiological terms conflict represents the strivings of the cravings of the parts of the organism for the control of the final common (pro injient) motor path for adjustment. Fixation, expressed in similar physiological terms, is the result of conditioning the autonomic reflex. A child who has been frightened and hurt by a doctor with a black beard may afterwards exhibit fear of all men with black beards. The affect of fear has been conditioned by the associated circumstances of a man with a black beard. The fear mechanism has been rendered more vulnerable by the conditioning circumstance—man with a black beard.

It is the subject of repression, however, which is most illuminated by this physiological viewpoint. In the struggle of the component organic parts of the organism for the satisfaction of their respective cravings the nervous system, more particularly the autonomic, is conceived as having evolved according to the principle laid down by Sherrington on the basis of mechanisms of coordination of allied impulses and incoordination of antagonistic impulses. The illuminating work of Sherrington on the contemporaneous innervation of the agonist and antagonist muscles in bodily movement is well known and accepted. The struggle of the various, often antagonistic cravings, of the autonomic apparatus for the possession of the final common path leads to conditions of tension—of the viscera (unstriped muscle) and of the voluntary musculature (unstriped component—sarcoplasmatic substance). These states of tension produce conditions of heightened visceral tonicity and various forms of postural tonus. If the craving is unable, for any reason, to secure neutralizing stimuli the increased visceral tonicities and postural tensions conditioned by them continues. The energy of the repressed affects is bound up in these visceral and postural tensions. Here is the crux of Kempf's contribution. The affects are the psychological reverberations, so to speak, of the autonomic conditioned visceral and

8 Hunt, l. c.
postural tonicities which thus become the physiological aspects of the emotions, more specifically of the unconscious. Emotion is the result of cravings which are not for the time being able to effect their expression by causing the projicient nervous system to expose the necessary receptors to neutralizing stimuli. The trends of the personality, the moods, affects, emotions are the results of the autonomic pressure for satisfaction of the organic needs. The sensory autonomic stream is the coenesthetic background of the personality, the outward and evident aspects of what are representatives of the various strivings, positive or negative, avertive (type fear) or acquisitive (type love) of the organism to acquire satisfaction (neutralizing stimuli) for its various organic needs.

Character, personality from this point of view becomes then the final result of the more or less effective compromises which are struck in the general tendency of the several organic needs to acquire an adequately balanced, integrated, expression. The psychological background, the unconscious, is the sum of motor sets in the autonomic apparatus. These motor sets, the physiological aspects of the dynamic components of the personality, are relatively constant and permanent depending upon the unfatiguability of the nervous tonic systems. Further, these motor sets, represent at the physiological level, tendencies which need not be, and for the most part are not conscious in the sense of consciousness as awareness. Awareness plays upon the content of the unconscious as a search light, bringing first this and then that field within the area of its illumination, it neither creates the content by illuminating it nor destroys it by sweeping on to other regions and leaving it in obscurity.

This theory of Kempf’s goes far in the direction indicated by Adler, namely, the direction of bringing the organicists and the functionalist to a common ground of understanding and further in wiping out the artificial distinctions which academic psychology has so long made between those hypothetical entities, mind and body, for “consciousness or awareness at any moment is the reaction of the organism as a unity to the special activity of any one or several of its receptor fields.” It gives us an explanation of the possible relations that may exist between certain character traits, more particularly certain pathological mental states and certain physiological dis-

turbances and even organic disorders. We have in this way of looking at the facts a new approach to the baffling problem of the emotions and an indication that a further understanding of them may be reached by a more careful analysis of their physiological modes of expression in visceral tonicities and postural tensions. Such a knowledge would be invaluable in the clinic by reversing the process and enabling us to see, in the evidence of motor sets (attitudes, mannerisms, visceral disturbances, etc.), the nature of the affective conflicts of which the patient is the host.

Kempf briefly discusses, from this point of view, the major emotions: fear, anger, shame, disgust, sorrow, joy, anguish, love, jealousy and envy. He suggests that many pathological conditions may be illuminated by an approach from this angle as, for example, catatonia, functional cardiac disorders, convulsions, myopathies. Certainly there can no longer be much doubt that the study of the individual cannot be satisfactorily pursued by leaving out of consideration the psychological (symbolic) level. Only by an understanding of the individual as a whole can an adequate comprehension of its several parts be reached because those several parts are parts of the larger organic unity and their meaning is merged indissolubly with it. The various physical symptoms known as conversion phenomena have already reached an explanation from the psychological approach; convulsions (epilepsy) have more recently had much light thrown upon their etiology by the same method of approach; such postural states as produce facial asymmetry and peculiar positions of the body are regularly submitted to scrutiny by the psychoanalyst; a host of visceral conditions are already recognized to have some sort of neuropathic determiners (spastic conditions in the gastro-intestinal tract such as spastic colon, pylorospasm, etc., which may lead to organic changes such as gastric or duodenal ulcer); it is entirely within reason to look for the psychogenic factors in such diseases as diabetes mellitus, particularly the adrenalogenic type; myopathies have already been suggested by Langelan, and why not the muscular atrophies in general, as determined in part at least by chronic postural tensions which, when another cause


is operative such as lues, may have rendered the muscle groups concerned especially vulnerable. The suggestions in many directions, which have hitherto baffled the investigator, are certainly very seductive.

Finally the problem of sublimation is taken up from the same point of view, which is really the point of view of energy distribution. Progress from infancy to adulthood does not involve changes of direction but the progressive substitution of new love objects or the progressive refinement of the old. This substitution is successful when it proceeds along the path that brings to the individual social esteem and Kempf makes much of the need of social esteem as a dynamic factor in controlling the ways in which expression may be sought.

Many more subjects which are treated of by the author might be taken up for discussion. I have only endeavored to present his theory and some of its most important bearings. The work is a distinct contribution to the new psychiatry which is rapidly growing as the result, in very large part, of the stimulus of the psychoanalytic movement. Whatever the relation of Kempf's views to Adler's theory of organ inferiority remains to be seen but that it is a very much broader and all-inclusive way of viewing the facts there can be no question. It marks I believe a distinct step in advance in laying a broader foundation for psychiatry not only from the point of view of a better understanding of the psychology of the emotions in particular and their relations to the conscious thinking (intellectual) functions but by way of correlating the observed facts of psychology, especially psychopathology, with other scientific disciplines, especially physiology on the one hand and the humanities on the other. In these times of portentous social readjustments it is of extreme importance to have guiding principles along which to safely work and thereby perhaps avoid many of the pit-falls of the obvious.

Kempf closes his book with a very suggestive chapter in which he discusses the larger problem of man's place, in nature and takes up for consideration the sources of some of our most abstract concepts such as time and space, the evolution of and the seat of consciousness, moral laws, etc.

The substitution of the wish for the sensation as the unit of psychic experience has been one of the most fruitful changes which has been effected in the science of psychology. Kempf translates the wish into terms of visceral tonus and postural tension and thus
assists in a broader and more accurate comprehension of what I have called the structuralization of function.\textsuperscript{14} I venture to suggest that one of the most fruitful sources of further investigation will be along the lines of similar formulations for those disturbances which are grouped under the general designation of the endocrinopathies, not only the acute disturbances but the more or less chronic and fixed sets of the organism along certain metabolic types of activity and structural peculiarities. The utility of such an approach to the problems presented by an acute thyreopathy of psychogenic origin seems more or less obvious. Why should not we also expect to find a characteristic picture at the symbolic level for such a condition as that comprised in Frohlich's syndrome? Of course one might not expect results from a psychotherapeutic approach to an infectious form of thyroiditis but it is in just such distinctions that the skill of the all-round physician is manifest. Perhaps even in such cases an analysis of the psychic factors which might operate to stimulate the thyroid mechanism might not be altogether amiss. Certainly in many cases of tuberculosis, and other forms of chronic visceral disease, a complete understanding of the picture, the end result, is quite impossible without encompassing the entire life history of the individual, understanding the, so to speak, setting in which the disease occurs—the determination of the psychological component. The more we do this the more we appreciate that the psyche cannot be longer left out of consideration. The habits of life which have rendered the patient a fitting host for certain pathological types of reaction can surely have much light thrown upon them by a psychological approach to their explanation. The results from such studies, while perhaps they might not be of much value to the already afflicted patient, would surely offer invaluable suggestions as to prophylaxis. Kempf's book deserves a wide reading.

1. The Hypothesis of the Sexual Origin of Language. A. Berny.

1. Sexual Origin of Language.—Primitive art of whatever kind must be looked upon not as an esthetic product of advanced thought but rather as naturalistic, of a half compulsive, half unspeculative sort of reproduction. The art of speech must have arisen in the same manner from the instinctive life which in the early primitive time, when speech arose, was less inhibited by intellect and was also more occupied with the purely sexual and the grossly physical than at a later time. Even then an arising restraint, combined with the force of desire not always fulfilled, the seeking after such satisfaction, must have given rise to words which gradually developed over into speech. Thus Berny introduces a study of the original forms of speech and their further development as expressions of the instinctive life and the emotional interests of man.

The original vowel sounds arise from the sexual call, which later modified by various consonant sounds, gives expression to man’s varied activities. The vowel alone corresponds to rest pauses in work or exhaustion after work. Also in combination with the U sound it marks the rhythm between breathing and work. Sound elements appear in the onomatopoetic names given to tools, and also to certain activities such as boring, carving and the like. The pleasure affect lay not with the work done but with the pauses and the playful imitation in work. Primitive thought viewed work and the performance of coitus as closely parallel, as the boring for fire in the procreation of the young fire god.
testifies, and terms pertaining to hand work are carried back to the sexual. Addition of the various classes of consonants further represents the extension of work and implements in more precise form. This is also carried over to work upon the earth, which is symbolically conceived as analogous to human sexual activity. The source of conscious obscene terminology lies in the transference of work terms to coitus, in the original poverty of language. The author gives examples of this from a number of languages. Other erotic forms of activity are associated with work activities, which excite sexual feelings of pleasure, which is again shown in the growth of words revealing this similarity between sexual and other activities.

The most stable sound elements are those connected with the act of sucking, manifested in the liquid sounds, of which *felare* is an example of the sexual pleasure retained in the word. The anal erotic is manifested in words relating to odor, to sound, and urinary interest is also expressed in words which connect human excretory functions with natural processes controlled by the gods, or with the gods themselves. The moon god is particularly associated with such affectively toned activities, through wind, rain, menstruation, castration and so on.

Paleolithic man was not yet given to even mythical brooding upon natural events but his memory pictures were those directly of sense perceptions. His sound pictures were of those used in hunting, sounds of joy at successful accomplishment, accompanied by mimetic facial movements and physioplastice movements. Taste, smell and other simple sense perceptions lay at the foundation of his later spoken words. The act of sucking, with the intake of air accompanying it was associated with taste and forms the primary sound in many words like *sauen*, *suavis*, and many others. The sense of smell is so closely associated that the same sounds enter into words denoting both pleasant and unpleasant tastes and smells. More and more early man transferred to word symbols his feeling of sympathy with nature's movements and its reverberations within his psyche and obtained moreover a voluntary control, through speech and feeling for rhythm, of his reflex processes. Some of these original sounds and word roots survive in ordinary speech, some are revived in nursery talk and show still the close relation between sound and sense. There come first meaningless lisping words, of which the primitive sounds are ouor (Gr.); secondly there arise the sounds used in hunting and mating, and by transference to the rhythmic movement of boring a connection leads over to the idea of union, the original or (Gr.), being found in *artios*, complete, exactly fitted and *aptus*, also *coire*. Consonant modifications are partly onomatopoetic, partly due to the substitution or transposition of sensation. The simple natural occurrence is represented by a variety of names, some of which are cover ideas, which are carried over into higher grades of language. For example, indirect expressions of the sexual act still con-
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ceal themselves in obscene wit or more effectually in more remote expressions, which are inherited from a time of more direct representation.

Man long concealed from himself the actual meaning in his words by a belief in a magic power intrinsically within them. He felt objects so near him, working upon him, that he thought through speech he had control over them. He even thought he could call things into existence by pronouncing their names. A next stage was that in which words are abstracted from things and pass over into an abstract world behind the phenomenal one. With this arises the feeling for the esthetic quality of sound. An example of this development lies in the sound *su*, which first is an onomatopoetic expression for wind. This becomes differentiated through consonant elements. Then again a feather blown by the wind is conceived to be endowed with a soul. This in turn becomes the wind god and his name is denoted by a feather as a symbol. Later the causal connection between the fluttering of the feather and the wind is established. The wind is conceived as soul and the soul gets its name from the wind. The dream still speaks in this animistic fashion in the realm of phantasy thinking and even in waking life traces of it manifest themselves in humming and trilling and all the sounds which represent our moods. The egoism of the dream corresponds to a primitive anthropocentric mode of thought, the similarity of secretions to the comparison of the soul with air, breath, flatus, and the interchangeableness of excretions with the essence of the soul. Similarity of portions and apertures of the body find their parallel in the attaching of different ideas to one name in the primitive paucity of word forms, a paucity which also explains the frequent opposite meaning and inversion of the idea so common in dreams. Bisexuality and absence of sex are also evident in primitive forms of speech. Endearing terms conceal often ideas which appear freely in the dreams as sexual symbols. The dream shows the condensation work which is also present in wit and which through sound association forms a new ideoplastic word picture. The predominance of the acoustic and optical sensations in the dream is expressed literally in the use of *troum, dröm, druō*, noise to denote the opposite of still, quiet sleep.

2. Rhyme and Refrain.—A childish rhyme submitted to analysis is the starting point for a study of the psychical origin and meaning of the poetic use of these two forms of expression. Little Ruth on St. Nicholas' day, two months after the birth of a brother, produced the following: "Der Stefan wird was Schönes kriegen—ich glaube aber auch die Rut—weil er so viel Schreien tut." [Stefan will get something nice—I believe though a rod—because he cries so much.] Knowing the complexes of the small rhymer Weiss arrives easily at an analysis of the lines. The first represents an overcompensation of hostile wishes, which had already manifested themselves but were being subjected to repression. The incompleteness of the latter shows in the
second line, in which the child bestows upon the brother a gift which had been threatened her by the nurse, and which here the third line proceeds to rationalize in regard to the brother. There is evident therefore her own desire to participate in the receiving of gifts—similarity of sound in Ruth and Rut'—with the shoving of her own fear over upon the brother, the rationalization serving to disguise the unconscious reasons for the rhyme. The use of the familiar childish word "tut" ("do") with Ruth depends upon the sound similarity which is a source of pleasure to the child. Through similarity of repeated sound the infant comes to take an interest in words and recognize them, just as through repeated movement of an object his interest and recognition are optically roused.

Also historically considered man attempted to appropriate to himself the world around him largely by imitation. In speech this consists as with the child in the production of onomatopoetic words, in which similarity of sound is the essential factor, and this persists into the higher development of language. At first it is manifest in the repetition of one and the same word, sometimes to express a thing and its opposite, which later becomes the derivation of separate expressions from the same root. Both represent a sense of pleasure in similarity of sound, working euphonistically upon the hearing and understanding. Later development excludes this element from speech for it distracts from the serious function of language. This antagonism between pleasurable affect and serious purpose is familiar through Freud's discussion of the reality and pleasure principles. The employment of similarity of sound is a return to the pleasure principle, which must be avoided where the intellectual meaning, reality, must be maintained.

The child seeks pleasure, nutritive satisfaction or nearness to the love object and the repetition of such satisfaction is closely bound with the repetition of sound. Speech consists of motor activity and psychic idea. The idea is brought forward again to recognition by repetition of sound, and satisfaction results. The sense of pleasure is heightened by resistances, as Freud has shown, which are in the end put aside by a sudden release of psychic energy with less psychic effort, and this is accomplished through recognition of the familiar through repetition.

Various writers have testified to the power of rhythm to awaken pleasure, as does also its universality, and its presence in every human activity. Natural occurrences themselves appear in rhythmic regularity. It played a large part in primitive activity. The vegetative, rhythmical functions of the body have their psychical substitutes and so from birth up there is developed a psychic appreciation of rhythm, principally with children in the functions of nursing and sucking. In sucking movements there is strong pleasurable affect which demands repetition. This appears in the rhythm of childish speech externally producing sound similarity, while deeper within it is pushed over to speech develop-
ment and gives a new motive for repetition, which is accomplished also through rhythm. The latter therefore also represents infantile sexual pleasure, which is denied in the course of development full satisfaction in a direct form. Rhythm and repetition are features of children's play, which in its turn is both a continuation of infantile pleasure and sublimation of it. It is first auto-erotic, then gradually turns to object seeking.

The refrain is historically the means by which the chorus, the group, can share in the affective expression extending this to a larger circle. Its evident function furthermore is to interrupt the course of the idea represented. This is illustrated by some examples which Weiss has chosen. In the first, Körner's "Schwertlied," the refrain "Hurrah" produces the effect of an eruptive breaking forth of a dammed affect mass, which is thus released. It rises to a mighty battle cry, and gives also as it proceeds invitation to the multitude to participate in the affective situation. Another old song "Beim Heuen," would represent a tragic ballad form were it not for the refrain and the last strophe, which make ludicrous the whole situation and the participants, and permit enjoyment of forbidden sexual pleasure. The refrain changes the affect, robbing it of its original quality and displacing it by another. The senselessness of the refrain, its repetition, similarity of sound and rhythm are all characteristics of a childish attempt to divert attention from the serious aspect of a thing to a comic one. It permits once more free, childish enjoyment, falsifying our judgment of a situation and allowing the pleasure principle for the time being to rule.

Mörike's "Schön-Rohtraut" is a poem in which is represented the gradually growing desire of a youth to be near the maiden Rohtraut, ending finally in the fulfillment of his dream. In the end of each stanza the refrain, "Be still, my heart," dampens the affect, first as a warning, then as suggesting an impossible hope, and finally checking the excess of joy. It also thus increases our interest in the content of the strophes. The secondary refrain, the repetition of the maiden's name, supports the first and is a substitute for it. Another instance gives release to a forbidden affect of malicious pleasure and ridicule, even strengthening it. Liliencron's "Schöne Junitage," carries a refrain which brings together disparate portions of the poem in order to annul the affective influence of the song upon the listener and compels upon him, the poet's intentness upon the nightingale's song, which surmounts all other feeling of the song.

This is the characteristic of lyric poetry, the subjectivity of the presentation being greater than that in any other work of art, and attained through the word, which because of its affective character contained within itself is the only means fitted so well to express this. The rhyme is therefore here used, as the means by which the poet changes
the accent of his thought or compels it as he will. As an infantile form of expression it drains off affect, both retraining it and forming a compromise discharge. The lyricist, unlike other poets, cannot project his affects upon created characters, but he must express himself directly while yet not betraying himself in a pure auto-erotism. The rhyme allows him to alter, change, weaken and veil his self-expression. He makes use artistically of the childish form of speech to control the affect, even while the infantile libido is satisfied. In puberty rhyming frequently manifests itself as an aid in the struggle between auto-erotic infantile libido satisfaction and the freeing of the libido from its infantile goals.

3. Psychoanalytic Observations Concerning Cynical Wit.—The distinguishing characteristic, Reik says, of this form of wit lies in its objects of attack, persons, institutions, standards, which represent a controlling power against which the individual rebels. This is permitted to appear through the mask of wit. The mechanism used is that by which a thought hovering in the foreconscious is left for a moment to the unconscious and then seized by consciousness. An example is then given in which a feeling of anxiety is directly translated into the unconscious sexual wish underlying it by the naive ignorance of a child. By the wit which is involved the hearer derives pleasure through the sparing of psychic tension by the removal of the inhibitions which would otherwise prevent the underlying thought from becoming conscious. This wit, coming to expression in the child, is naive wit. If made use of by the adult, it would be purposeful and therefore fall in the domain of cynical wit. Unsuccessful repression of instinct components, such as exhibitionism and sadism, also underlies cynical wit, which thus shows its close association with compulsion neurosis. The strong repression forced upon children and the deception and hypocrisy which arise out of this, find retaliation toward the elders in the cynical wit with which they reveal a distrust of the parents' fictions, and a correct knowledge of what is symbolically concealed, or rebellion against authority.

Examples are given which express personal self-defense or desire, such as are not openly permitted, through comic misunderstanding and the cynical question or through cynical repartee, which exposes the object of the wit. Cynical wit also appears in blasphemous form in which there is defiance of divine authority or leveling of God to the plane of human traits. This reproduces the childish rebellion against the father's authority and his debasement of him. This is also bound with the child's impulse, also manifested, to doubt the mother's virtue. Moral standards are also dragged down in the same way as religion, or moral defection excused through wit by showing what more direct impulses exist underneath the moral prop. Conventional standards and institutions, particularly marriage, undergo the same treatment. The
aggressor is in these cases also the inferior person who would degrade the higher class or institution. Further examples reveal in other ways the play of the original impulses under idealism which hides them. Sometimes wit places in unexpected conjunction the commonplace and prosaic by the side of the ideal. A pessimistic wit expresses sense of domination by the play of circumstances and the same rebellion directed toward these as toward religion. Cynical wit intuitively strikes at the deeper unconscious wishes which influence life, hostile impulses toward those consciously one’s friends, the polygamous tendency and other hidden sexual wishes. It serves also as a compromise between two ambivalent hostile tendencies and brings a moment’s relief from psychic inhibition. That which would otherwise be forbidden expression as crude and unacceptable to culture is brought forward through the cleverness of the witticism, which serves as a pleasure premium, an enticement, and through this as a means is attained the further pleasure through the discharge permitted only by the wit. This pleasure arises chiefly out of infantile sexual sources lying in forbidden phantasies. The pleasure may be attained by the hearer of the witticism, or in the same manner by him who makes use of it for himself. Some remark or incident may arouse to the foreconscious a desire, such as a deeply sexual one, which is grasped and worked over by the unconscious wish and then brought to consciousness to give expression to the otherwise deeply concealed desire. The poet Fontenelle illustrates this in a witty repartee in which he reveals the deep unsatisfied sexual wish still alive in his old age, which had been aroused by the lady addressed through a superficial expression of hers in regard to pleasing him.

The antithesis and double meaning revealed in wit is the same as that in the dream and in primitive speech. It reveals the instinctive life in strife with the morality and convention of culture. Fontenelle, like other poets, recognizes and expresses the undying sexual desire underlying all convention, all the experiences of life, even death itself. It may be said that wit thus contains a profound knowledge of the human psyche. It is in earnest in what it says, but this must be concealed. Symbols such as are discovered in dream analysis, are used wittily with an only very slightly veiled appreciation of their meaning.

The pleasure attained through this form of wit is only in slight degree in the witticism itself, which is the forepleasure or premium; much stronger is that derived from the psychic release obtained. This is greater in cynical than in other forms of wit. Just as children’s wit strips the falseness from the relation of parents to themselves, so adult cynical wit strikes to find the truth under society’s veneer. Children and witticists might say with Ibsen: “Is then the great really great?,” or with Nietzsche: “Truly, I found the great all too human.” Wit then is a guide to the psychologist into the instincts of man, their strength and tendencies. It is also of therapeutic value, discharging with the
healthfulness of laughter the tension of the conflict between the opposing tendencies of the psychical life.

4. The Mother-in-Law.—Why is it, Spielrein asks, that we hear so much of the evils of the mother-in-law and so little of those of the father-in-law? The mother-in-law problem is so old a one that Freud can show evidences of it in primitive restrictions and regulations. The modern aspect of it lies partly in the comparative limitations which woman suffers in her contacts with the real world. This is one reason why women do less creative work and busy themselves more in the affairs of others. Woman's interests and experiences are less objective but her relations to other people or to events are more subjectively appropriated to her own wishes, her inner psychical self. This gives her a peculiar social value corresponding to her biological functions, while at the same time it leads her to insert herself too much into the affairs of others. The mother lives primarily in the lives of her children, and in a special close relationship with the daughter. She therefore loves the man whom her child loves, and who loves her child. She seeks to make herself attractive for the daughter's sake but with an also deeper unconscious motive to win for herself a share in this love which is her daughter's. This produces an unconscious jealousy of her daughter, which leads to a sensitiveness on her own part and which express externally her own inner dissatisfaction. Fault finding and meddling are the result.

In regard to the wife's mother-in-law a different situation exists. The relation of the mother to the son is more erotic, less intimate, than of mother and daughter. Externally he is, like his father, her counsellor and protector, and unconsciously her lover. The daughter-in-law is therefore a rival whom it is not easy to love. The ideal in marriage, of complete separation from the parental families, is impossible in society as it is constituted, and is rendered still more difficult by the unconscious fixation upon the parents. The partially conscious, still more unconscious idealization of one's own parents leads to the disparagement of the parents-in-law. This feeling is intensified if the latter are in any way more fortunate in circumstances, and a slight or disparagement is suspected in every word uttered or act committed, the unconscious hostile feeling being projected upon the parent-in-law. The solution of the problem of the mother-in-law lies only in the understanding of the course of development of the child which begins in idealization of the parents, and transfers this out to other objects, but is in danger of the fixation which interferes with this and produces a later asocial attitude because of inhibition in this inner world. Analysis of these impulses rediscovers this early attitude and releases the libido for the right adjustment to new objects.
VARIA

Vacation Notes in Child Psychology.—P., a boy of 8½ years, S., a girl of 4 years. P. has a good deal of difficulty in adjusting to his father’s authority. He admires his father and imitates him in various ways. One day he exhibited with pride a school picture of his father in a group of cadets. Later he was discovered hanging the picture back on the wall upside down and beating it with his fist. [Why are you doing that?] “Oh, I don’t like my father. I get so angry at him.” Then followed a brief discussion as to why children had such antagonism to their parents, with an attempt to help the child see that there were two sides to the problem. P. finished with “Well, then, don’t you think that parents ought to take people nearer their own size, when they discipline?”

About this same time P. had told his mother that he was “not going to God bless” his father and mother any more at present. So every night at prayer time he carried out his resolve, “God blessing” all the other members of the family but leaving out his parents.

P. has on a number of earlier occasions manifested a sudden religious fervor and his utterances have been suggestive that in the candid child mind, at least, religion is closely allied with other emotional experiences and contains a diversity of elements. He described to his aunt with considerable unction the purpose of giving his pennies in Sunday school for the poor little children who did not know God and prayed to idols. Then suddenly with animation: “Oh, Auntie, I want to pray to idols!”

Again he addressed his mother with fervor: “Mother, do you know whom I love best in all the world? God and Little Sister. She is so beautiful.”

S. is very much occupied with the subject of death but in a very light and airy way. It seems to be a not very serious matter with her but a very ready solution of difficulties and an object of interesting experiment. Her beloved cat had eaten a custard and a bird and fallen into great disfavor. S.’s mother found the child in the kitchen preparing a cake of equal parts flour and pepper “for Pussy-Willow to eat, then Pussy-Willow will die.” This attempt having failed through Pussy-willow’s lack of coöperation, S. speculated frequently on the cat’s death and watched expectantly for it to take place by one means or another. At another time S. called out cheerily to her elders, absorbed in their own conversation, “Now I am going to die” and was discovered with a hammock rope about her throat which she was trying to tighten.
Contemplating a trip to Gettysburgh the children were both greatly thrilled at the expected sight of dead soldiers covering the battlefield. When it was explained that they had long since been removed S. said with wide open eyes, expectant rather than frightened, "Maybe then they will crawl out of their holes and come after me." P. had at an earlier age suggested that he and his mother, while passing through a churchyard, should dig down to see if the Lord were there with the dead.

After eating a chicken heart S. announced that she had a good many hearts in her, referring to the frequent eating of these. One night she was discovered in the dark sitting in a large box of toys. Her mother said, "What does this mean? I thought I had tucked you away in bed." "Why, mother, I am laying an egg."

The children are of German parentage on their father's side and manifest the same rebellion to things German which everywhere at present marks the independence of the younger American generation. Still they manifest some evident conflict because of their reverence for certain family traditions and loyalties. S. was standing in the bathtub and patted her stomach fondly looking up at her aunt, who was helping her with her bath. "Do you know, Auntie, that the Germans made this stomach—while they were good yet—before they got to be bad?" [How did they make it?] With a growing bewilderment and puzzling out her answer, "Why with wood and cloth—I don't know—I don't know—how they did it."

Louise Brink.

About Forgetting Proper Names.—For three days I had been trying to recollect the name of a lady colleague, but in vain. Not that my mind had received only a weak impression, for as we are both psychologists, with Brussels as our headquarters, even before we were both attached to the same faculty we had often met one another. Her name being so familiar to me, it was so much the more surprising that I could not recall it. In my fruitless efforts the idea occurred to me that it had often happened before that I forgot her name at the moment when I wanted it, and that more than once my wife had helped me out of the trouble. In such cases I even used to wonder how it came about that my wife remembered that name better than I, as she has only met her once or twice in her life. Otherwise she only knew her because I sometimes mentioned her in the family circle in connection with my work. Moreover, I think it was on such an occasion that a friend-physician, who happened to hear me when my wife's memory supplied mine, said "Yes, you forget proper names like all cigarette smokers. You smoke more cigarettes than is good for you!"

This forgetting and my wonder at my wife’s better retention of this particular name, and a few other things which I shall have occasion to comment on later, became clear to me when I read Freud’s “Psychopathology of Everyday Life.” I was then still making vain efforts to recall my colleague’s name.

Until I had made the acquaintance of this book, that is to say the two first days of my trouble, I had tried two means of recollecting it. The lady in question has been, as long as I have known her, the alter ego of Miss Dr. Toteyko, the president of our faculty, with whose scientific labor she has always been closely connected. For that reason I tried again and again the direct association: “Toteyko and ——,” but the desired name did not come. However, I got a substitute, and invariably the same one: “Toteyko—Varia—Faria X.” Faria X. is a colleague of the Brussels Université Nouvelle.

Then I resolved upon another course. I have more than once experienced that a forgotten name can be recalled unexpectedly when so to speak, one finds oneself in a corner: It has happened that, when I had to introduce somebody to a person who was my superior in some way, I have recollected the name by an unconscious effort, only just in the nick of time. At the very moment when I had to pronounce the forgotten name, I had it on my lips before I was aware of it. (This sudden remembering in such special circumstances cannot be an individual peculiarity of my own; it must on the contrary be general. Neither is it limited to the recollection of names. But it would lead me too far to try to explain it here.) So I tried to place myself in a similar position, hoping it would result in helping me over my difficulty; and at dinner time I told the whole story of my fruitless efforts to my friends in my mess. When I pronounced this sentence, however: “And still I have known these ladies for years as the joint editors of the Revue Psychologique Misses Toteyko and ——” at which moment I had hoped my system would work (for the auditory associations were strengthened by the fact that at that very instant I saw the cover of this review before my mental eye, and it bears the two names) my trick failed; only “Varia, Faria X.” came again to the surface.

I then dismissed the problem altogether from my mind. But the adverb is not quite correct, for in the course of that day and the next, more than one foreconscious stream of thought came momentarily to the fore, to prove to me that my mind was still busy with the unsolved problem.

In the evening of the same day (we have dinner at 7 p. m.) I happened to start the perusal of “Psychopathology of Everyday Life” and I read the two first chapters “Forgetting of Proper Names,” and “Forgetting of Foreign Words” with a very special interest, as will easily be understood. ’I had indeed a case absolutely similar to the one that was treated there. As a consequence of this reading I tried several associa-
tions different from the artificial one explained before. I tried to think
of an essay about the developing of the left hand, and of mirror writing,
which my colleague has published; I also tried to visualize the remem-
brance of an experiment in my seminary, on which occasion she had
volunteered to replace my assistant; I also imagined us sitting at the
same table on another occasion, but all in vain. I could see in a mental
picture her face, the yellowish tint of the skin, her black hair with here
and there a silver thread, but in the course of my analysis something
prevented the name from rising to consciousness.

I then repressed the obsessing problem again, but I was aware all
the time that my foreconsciousness was busy with it.

In the evening of the next day I continued my reading of “Psycho-
pathology” at the third chapter: Forgetting of Names and Order of
Words. Thus I came at this passage: “The name of an Italian city
withdrew itself from memory on account of its far-reaching sound-simi-
larlity to a woman’s first name, which was in turn connected with
various emotional reminiscences which were surely not exhaustively
treated in this report. Dr. S. Ferenczi, who observed this case of for-
getting in himself, treated it—quite justly—as an analysis of a dream
or an erotic idea” (p. 46). When the last sentence was gone through
I discovered in my consciousness a name of three syllables, ending in
ka, but I have been unable afterwards to recall the two first syllables.
I shall come back later upon this second case of forgetting. All I wish
to say now is that I had for a portion of a second the impression that it
was the correct name and experienced an intense feeling of satisfaction.
As soon as I repeated it consciously I found that it was wrong but the
impression of satisfaction remained. Thereupon I did not make any
further attempts because I was so interested in my book; so I came at
the bottom of page 46, at this sentence: “I finally thought of the desired
name: it was Verona.” At the same instance I made foreconsciously
the association: “Verona—Vera—Vera Kipiani!” There was the for-
gotten name!

I was very much gratified that I had found it at last. I devoted a
moment or so to enjoy my satisfaction and to think: “How is it pos-
sible that I could not recollect that!” But I became soon aware that
my foreconsciousness was already trying to analyze the case and to
find the explanation of this forgetting. At the same time as I became
aware of this stream of thought the whole explanation appeared almost
complete before my mental eye and I am going to reproduce it here.
To readers familiar with the subject I might suggest that, if I remem-
ber rightly, this case is not without analogy to that in Prof. E. Jones’
essay: “Analyse eines Falles von Namenvergessen.” (Zentralblatt für
Psychoanalyse, Jahrg. 11, Heft 2, 1911.)

The first wrong association, which was repeated numerous times,
was: Toteyko—Varia—Faria X, and the second: Toteyko—“——ka.”
When in the analysis I tried to recall the two last syllables, I got: Toteyko—"—ka"—Glitschka—Lipska—Marika.

What do these associations mean?

Varia is a slight corruption of Faria X., a colleague of the Brussels Université Nouvelle. The very first time this name came to the surface I remembered a fact which will serve to explain a few things, and which justifies Freud's remark that it is impossible for a psychoanalyst not to reveal at least part of his most intimate personality. At the time of his appointment (I was not yet a lecturer myself) I became aware of an involuntary jealousy and thoughts like these came to the surface: "Why did they not call me to that post? And he is a foreigner for all that! But a prophet is not without honor except in his own country!"

Of course I repressed that feeling at once and as soon as afterwards I had an opportunity of reading some of his publications (I never met him) I recognized at once to myself that he was quite fit for his calling. Nevertheless a year or so afterwards I heard that he had been able to carry out an experiment I had for years longed to do myself and I recalled my former unconscious jealousy, although I was wondering whether I should have been able to carry it out so well as he did. The same feeling was revised a few days ago when my eye struck upon his name in the book review of a periodical which I had just received. "The lucky fellow," I thought, "who is not in the army and can work!"

But this chain of ideas went on so: "Still I am happier than he, for I am working too and still I am a soldier!"

It is evident that the stronger complex "Faria X." associating superficially as we shall soon see with the series of thought about my lady colleague, was the cause of the disturbance in the mechanism of recalling.

But which is the superficial association that made the disturbance of the weaker by the stronger complex possible? I point out that between the names Toteyko and Faria X. occurred the word Varia, which being decomposed, shows to have the two consonants of Vera (the true christian name) and the vowels a-ia of the disturbing one (Faria). And the close identity between the initials V and F is not without significance either. There is even a common diphthongue ia between Faria and Kipiani. The outer association is consequently even over-determined.

It may be worth while to postpone for a moment the rest of the analysis to point out that this is another illustration of one of the conclusions to which Freud has come in his famous book "Psychopathology of Everyday Life": "The mechanism of forgetting, or rather of losing or temporary forgetting of a name, consists in the disturbance of the intended reproduction of the name through a strange stream of thought unconscious at the time. Between the disturbed name and the disturbing complex there exists a connection either from the beginning or such
a connection has been formed—perhaps by artificial means—through superficial (outer) associations” (p. 52).

However it may be pointed out that besides the superficial association between Vera Kipiani and Faria X. (and the chains of thought they represent) which we have just found, there may have existed a connection from the beginning, for both persons are in the same profession, in the same town, and attached to two more or less competing colleges. Moreover, so far as I am concerned, the disturbing complex is of a personal and professional character, and self-reference complexes are recognized as of the most effective kind.

The second association, it will be remembered, has been partially lost, only the end syllable ka having been retained. There cannot be the slightest doubt that there must be some reason for this new resistance. If we try to inquire into the nature of this resistance the first thing that ought to attract our attention is that we find the syllable ka to remind us in a remarkable way of both "Toteyko and Kipiani. It is a common term between them.

In the unconscious association, "Toteyko" again started the chain but it did not associate as before with the first name Varia (for Vera) but passed directly from Toteyko to "—ka.” Probably this ka was as near an approach towards Kipiani as Varia was to Vera. This is so much the more likely as the appearance of the name "—ka” was accompanied by a feeling of satisfaction, which did not cease even when it was found that the name was not the correct one. I even have a faint recollection that I thought at that moment that it had brought me anyhow nearer to my goal. And here is a proof that such is the case: in the analysis, when I was trying to recall the two lost syllables I struck upon: Glitschka, Ripska, Marika, each of which contain as the principal sound i like in Kipiani (all sounded as ee’s) and also the characteristic k. It is admissible that the partly forgotten name "—ka,” stood still closer to Kipiani than its three substitutes and in that way the agreeable impression gets its explanation.

Before we now try to find the reason of the secondary resistance come to light through the attempt to reproduce the word "—ka” I should like to attract the attention to another interesting point of some importance. Psychoanalysis has often pointed out that childhood memories are preponderantly visual, so are most dream-recollections, so are most unconscious thoughts. From this point of view it is not without significance that when I tried to reproduce the lost syllables I always thought that there were three syllables in the lost name (and it ends in ka). As a matter of fact there are four in Ki-pi-a-ni; but in analysis the name appeared to me as composed of three syllables only; Ki-pia-ni, just like the “—ka.”

The reason of the resistance in the reproduction of "—ka” is of an erotic nature, and is, as will be examined soon, the same which pre-
vented from the very start my reproduction of my colleague’s name. It looks as if my unconscious critic had been surprised at a given moment and let the word “—ka” come to the surface, but when I wanted to find the word “—ka” back again the critic turned off again the current, which was leading towards the discovery of the name Kipiani. However as we shall devote later some of our space to the explanation of this erotic influence, we shall simply note here the fact that the association under consideration came to consciousness contemporaneously with the printed words: “erotic idea.”

Let us now devote some attention to each of the three substitutes: Glitschka, Lipska, Marika.

Subjected to analysis Glitschka proves to be the name of an orthopedist in my native town, an indifferent notion for the present purpose. Next it suggests one of my female students, who used to sit closest to my chair and produce a slightly disagreeable impression because of her unprepossessing exterior. I have found afterwards that Glitschka is not her correct name, but it reminds of her person in every subsequent attempt. Here again the emotional reminiscences give the key for the cause of the resistance I experienced when I tried to replace Glitschka by the true name.

The same reason holds good for Lipska, equally the wrong name for a German female psychologist whom I met only once at an international congress where she produced an unfavorable impression on many of the members through her strong self assertion, I may add that this happening was recalled quite recently when I noticed this lady’s name in a publication. And Miss “Glitschka” appeared recently in a day dream. So there are two more people whom I abused in my unconscious.

The name Marika suggests in the analysis my own wife (Mariette), this time without accompaniment of any subsequent idea either agreeable or disagreeable (I am glad to say). Still, an erotic influence may be responsible for the production of this corrupted substitute. For I remembered afterwards, that when I mentioned my memory difficulties in my mess, I made a remark of a slightly erotic nature in connection with my colleague and my wife, and I thus may have given expression, without being aware of it, to the content of my unconscious thought about the two ladies.

In conclusion of this part of the discussion let me state that in my opinion my critic let the names Glitschka and Lipska arise, rather than the lost one (“—ka”) either because the latter would have proved to hide more disagreeable remembrances or because in the association it would more quickly have led to the aim: Kipiani. It ought to be mentioned in any case that Miss Glitschka is a pupil of both Misses Toteiko and Kipiani, and that Miss Lipska, the psychologist, has much in common with the former two.
I have already said above that the name Verona in the book provoked the appearance of Vera, which was soon completed into Vera Kipiani.

The analysis of Verona-Vera provoked the following stream of ideas: "Vera is a Russian name—but I have for a long time erroneously thought that Miss K. was, like Miss Toteyko, of Russian-Polish birth—and Kipiani sounds a bit like Russian (!)." This last thought may partly account for the fact that "Vera" so quickly lead to Kipiani for I never used to associate the christian with the surname.

I think this association does not need any further comment. What is far more important is that during my analysis of Verona-Vera, the reason why I had been temporarily deprived of my remembrance of Miss K’s name came all at once to the surface. It struck me suddenly that about fifteen years ago, when I first made her acquaintance I felt an inclination for her, of which I soon became conscious, and was of course immediately suppressed. Now, Freud has established beyond doubt that to avoid the awakening of pain through memory is one of the objects among the motives of these disturbances. The fact is that my unconscious censor, who tried to prevent the name coming to the surface, with the idea that the forgotten erotic idea might become conscious again, must have been influenced by the printed words "erotic idea" and thus have given the opportunity for the repressed memory to escape to consciousness, which it had been prevented from doing for three days. But as soon as the association Toteyko—"—ka" had started, the censor once more assumed his authority and succeeded in stopping the associative process. A bit later the suggestion "Verona" was altogether too strong for the censor and this time the recalling current got the better of it.

I have now at the same time found the reason why for years I have been unable to recall Miss K.’s name when I wanted it and had to refer to my wife’s memory.

As an illustration of what Freud calls the most frequent faulty action of our mental functions, the forgetting of proper names, this case I think is not deprived of interest and I can adopt no better course, in conclusion of this analysis, than reproducing this author’s own words:

"In general one may distinguish two principal cases of name-forgetting; when the name itself touches something unpleasant, or when it is brought into connection with other associations which are influenced by such effects."

T. Varendonck.

At the front, Sept. 11, 1918.
BOOK REVIEWS


This is the second edition of Dr. Jung’s collected papers on analytical psychology and comprises the material contained in the first edition, plus several additional papers. The material as a whole has no special coherence except that in a sense it represents the development of Dr. Jung’s own attitude toward psychopathology, the earliest papers published over fifteen years ago dealing with occult phenomena, the latest paper dealing with the concept of the unconscious and concluding with a discussion of the collective psyche, published only two years ago. As such a progressive series of papers, for all those who are interested in the psychoanalytic movement it is of very great interest, especially to see how this movement in Dr. Jung’s mind has grown out of his previous experience in psychopathology. It will be impossible naturally to review each one of the discussions comprised in the nearly five hundred pages of this work. Suffice it to say that many of Dr. Jung’s most important papers are included here and that the volume as a whole, particularly in the more recent papers incorporated in it, represents the Zurich school of analysis so ably presided over by the gifted author.

This edition, as the former one, should reach a large circle of interests.


This book of Mr. Bruce’s may be considered as a continuation of his “Psychology and Parenthood.” It is a somewhat more detailed following out of the difficulties of the child with an attempt to show in a simple way, understandable by any mother, how the difficulties, the emotional stresses, the shocks, and the bad habits of early years may be carried over into adulthood as serious handicaps to progress. The work is well and interestingly written and ought to fill a distinct place as an aid to mothers who are intelligently trying to do their best by their children.

The chapters are of about uniform excellence and interest, but it strikes the reviewer that the chapter on “The Only Child” is particularly well conceived and appropriate at this time, while it seems also
that the one on "Stammering" should also be distinctly helpful. Even at this day there is so much lack of understanding of stammering that a chapter which sets forth as clearly as this one does the psychological elements on which it depends ought not only to be helpful, but perhaps save many an innocent sufferer not from cruel surgical procedures like that of Dieffenbach's, but at least procedures which are inconvenient, distressing, time-consuming, and costly.

WHITE.


The author proposes the consideration of certain aspects of evolution, more particularly the special qualities which have been developed in the domesticated animals by breeders, from the standpoint of energy. The work is essentially the work of a man who is acquainted with the facts of breeding rather than the laboratory scientist, and although he labels his book dynamic evolution, his method of treatment is based upon concepts of matter and energy which are very loose and in their application essentially static. However, the large experience and wide knowledge he has of the practical problems has led him to certain conclusions which are exceedingly interesting, aside from his particular way of stating them or the theory which he elaborates to explain them.

In the first place his fundamental theory seems to be that energy is something which can be accumulated by work and as such is in some way capable of transmission through the mechanisms of heredity. It is a restatement in different language of the Lamarkian hypothesis of use and disuse.

Among the interesting conclusions with reference to man are that famous men are invariably the children of old fathers, or at least if the father was relatively young the mother was the child of an old father, which, expressed in his terms means that the child is the result of an accumulation of energy, which manifests itself in great mental ability. He finds also that while the children of young parents are more apt to attain maturity than the children of aged parents, still of those children who do attain maturity the children tend to live longer in proportion to the age of their parents at the time of their conception, that is, that the older the parent, the better the chance the child has for a long life, provided it once attains maturity. This is an interesting conclusion particularly as it is diametrically opposed to recent studies on longevity by Alexander Graham Bell.

WHITE.

**NOTICE.**—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.
I vividly remember a remark made by Professor Freud on the occasion of my first personal interview with him, which followed one of his important lectures in Worcester, in 1909. We had been talking, obviously—though the details of the conversation I do not distinctly recall—about the significance of his well-known belief that the principle of causality applied as definitely, and, virtually, in the same sense, in the realm of human thought as it does in the

1 At the last meeting of the American Psychoanalytic Association at Atlantic City, Dr. Putnam was on the program to read a paper on the Symbolism of the Number Three. He was unable, however, to be present at the meeting and his paper was read by title by Dr. L. E. Emerson. Subsequently Dr. Putnam promised this paper to The Psychoanalytic Review for publication. At the time of his death his paper was found in process of revision, together with a considerable number of notes. That portion which is printed above is the beginning of the paper which had evidently been finally revised and it is given the title which was apparently intended to be the new title for the paper as it had developed in the writer's mind.

Although the paper as printed is incomplete the editor feels that it will be welcomed by the readers of The Psychoanalytic Review as a last message from one who did so much during his life time for the psychoanalytic movement and particularly by those who knew him personally and loved him.—[Ed.]

2 It is, of course, mainly to the "casual," instinctive sorts of thinking that this statement is meant to apply. It would perhaps, be a fair inference, however, to conclude that Freud has been inclined to view all thinking as
realm of physics. We are what we are (I assume him to have said) because we have been what we have been—have been, that is, as products of biologic evolution, personal experience and social education, but not as products of anything that could be denominated as spontaneous choice, with reference to an ideal aim consciously conceived.

I then asked, in effect, whether, if this principle should be accepted as binding, it would not rule out all moral estimates of whatsoever sort; so that, for example, one could no longer speak of one person as “better” or “worse” than another, or as having a “noble” or “ignoble” character, and so on. Instead of the willed acts of responsible “persons,” we should then be forced to see, in the behavior of living men, only the evidences of automatic and nec-

an outgrowth from the same root with that which, in his opinion, is indeed “instinctive,” but has been wrongly considered as “casual”; and so, like that, a product of repressed, unconscious emotions, seeking for an outlet. If this inference is sound, it points at once to what I regard as a serious fault in reasoning. In any case, it may be permissible to assume that the inference is just, and to use the remark, so construed, for the purpose of illustrating the main argument of this paper. All bodies, even if organic, of course obey in part the “laws” of physics. The principle of causality, so evident in the operation of these “laws,” is traceable also in the mental sphere, and more clearly in the unconscious than in the conscious realm of thought. But the analogy between even unconscious thinking and the phenomena due to heat or gravitation is remote enough, while in the case of conscious thinking it is permissible only as a figure of speech.

I have no right or wish to assert that Freud would deny the justice of this criticism (or counter-statement) or would positively affirm either that unconscious thinking is literally equivalent to a physical phenomenon or that conscious thinking stands on the same basis with unconscious thinking.

Neither he nor his stricter followers have, however, passed in review the factors underlying the so-called higher mental processes, in any adequate fashion. On the contrary, it is, as I understand, Freud’s opinion that the unconscious is the real and only gateway to the conscious, and so that what is true of the latter must be true also of the former. But this premise can be counted as sound only in so far as that every proposition must be vague, or “general,” or intuitive, etc., before it is thoroughly apperceived and becomes an integrated asset of conscious thought. Yet these vague intuitions may be related just as much to the most spiritual movements of the mind as to the least spiritual and most earthly or infantile. The former are just as truly “primary,” in a logical and real sense, as the latter,—the “genetic” method to the contrary notwithstanding. The developing individual is continually making new departures (new attempts to establish relationships with the environment as a whole) which are just as significant in the eye of a liberal biology as those of birth or infancy. But this does not, of course, militate against the importance of the last named.
essential reactions to specific and (theoretically) determinable causes, most of them removed from the control of consciousness altogether, until brought out by "analysis" in his sense. To this Freud replied, with impressive earnestness, that it was not moral estimates that were needed for solving the problem of human life and motives, but more knowledge.

Ever since that day I have thought over this remark—which assumed an increasing significance in proportion as I came to realize its psychoanalytic background, and also to define my own beliefs—until it came to stand in my mind as a testimony, alike to the strength and to the weakness, of the great movement to which Freud has dedicated the greater portion of his life. It testifies to its strength because the very kernel of this movement has been a conscientious attempt to substitute intelligent scrutiny for emotional reaction; and to its weakness because the knowledge to which appeal has been made, while it is well adapted to make clear certain elements in human nature, is not well adapted to define human nature as a whole, or at its best. I have come more and more to think that it is impossible to give a just impression of even the unconscious factor in the mental life unless one, at the same time, defines the influence of the conscious factors, and one unfortunate effect of the psychoanalytic movement (as an offset to many good effects) has been to wean observers too much away from the study of the conscious life and of the ultimate intuitions.

The justice of these two statements is, I think, illustrated by what has been written about "art" in its relation to the unconscious life in Freud's sense, and to the conscious life.

Let me say at once that in this very dedication of his life to this cause, considering all that it has meant in the way of sacrifice, sincerity, courage, and thoroughgoing obedience to the primary, unanalyzed sense of obligation, which every human being feels, Freud has indicated his practical acceptance of moral standards, for the existence of which the factors that he mainly relies upon in his attempt to account for the characters of other men afford an insufficient basis. Perchance, if before setting out to discover how far the influence of repressed and unconscious motives could be utilized for this purpose, he had made a mental inventory of the best tendencies in himself—his literary aspirations, his political liberality,

3 I cannot quote the exact words used, and am amplifying my own thought and question in order to bring out the essence of Freud's view with greater clearness.
his zeal for widening the bounds of knowledge, his sense of obligation to the calls of friendship and of duty, and so on—he might have come to realize that "sublimation" is neither solely a by-product of "libido," nor due solely to the combined action of that influence and the influence of social pressure. It represents, in addition, the unfolding, or coming to light of powers which, however dependent they are for their expression on both the factors mentioned, exist essentially in their own right, and serve as an indication that every individual is—by birthright and by virtue of the inherent nature of his mind—under the sway of energies that foreshadow the approaching change. The "libido" represents one of the less developed phases of this all-pervading, self-determining energy; but before any of the more important forms of sublimation can become crystallized and evident, many new influences must enter into play (growing ever more complex through interaction) which are just as truly primary and essential as the "libido" itself, just as the flowering of a plant, with its increased dependence on favoring conditions is as primary as are the first changes in the seed.

This is, at least, the view to which I have learned to give adherence, and it is one which considers an individual as, not simply a collection of automatically acting, adjustive tendencies to a given environment, but, likewise, a creative center, or series of creative centers. Strictly speaking, the self-adjustment of an organic creature is always a species of creation in itself. But the further this process departs from the wax and seal type, and the more it approaches the type where the process itself involves wide changes in both organism and environment and implies the pursuit of idealized ends, the more appropriate does the term "creative" become. From this standpoint, the term "sublimation," suggesting, as it does, the passive modification of the individual on previously existing lines alone, is not a suitable designation for the complex process by way of which each person (so far as he is capable of development) moves toward the discovery of himself—especially in his relations to the social groups in which every one should aim to play an increasingly important part.

The principles invoked by Henry Fairfield Osborn, in his book "The Origin and Evolution of Life" (Charles Scribner's Sons, New York, 1917), indicates a portion of this progress interestingly, from the materialistic standpoint. He does not, however, study mental development as such to any great extent.
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But whatever one may say on this point, it is certain that the chance, made possible by the researches of Freud and his colleagues, to substitute knowledge of some sort for unreflective emotional reaction, and thus to eliminate passion, misunderstanding, and misery, even if only in somewhat greater measure than before, and withal, to look more deeply into the motives of men no longer living, came to me, as to many persons, as a refreshing breeze.

It is still hard enough, even for those who "know," in Freud's sense, to keep from the thoughts, if not the lips, the manifold social epithets, by the aid of which (often for egoistic reasons of self-assurance or defense) we keep one fellow-being at such an unreasonable distance, and sedulously seek another's patronage, or express longings which we do not acknowledge to ourselves. Before the days of Freud it was simply impossible to realize what hosts of hidden feelings inspire such designations as "mean," "cowardly," "selfish," "criminal," "pervasive," and thus to exchange them for terms suggestive of their causes, or to take them as indications that the motives of those who used them might need scrutiny. How many persons are there who have felt themselves crushed and isolated under such epithets—often self-applied—and yet who, in the light of psychoanalytic study, have learned to regain their own sense of companionship and self-respect, at the sole cost of a willingness to break away from illusion and from self-deceit.

With what indescribable hope and zeal have great numbers of persons—"sick" and "well"—sprung to the task of working this great mine of discovery still further, inspired by the new developments with relation to the history of childhood, the meaning of dreams, the meaning of myths, the deeper significance of wit and "forgetfulness," and of what seemed like "chance" in speech and conduct! And how profitably has this work gone on! What important corroboration and supplementation have Freud and his colleagues furnished, also, to the facts and arguments of such men as Janet and Havelock Ellis, and how have the fine observations of these men gained thereby in point and value!

Since earliest times, men have been urged to know themselves as the first step toward being themselves at their best; and here seemed an opportunity of a highly practical sort, to do this very thing thoroughly, even if only along certain special lines. In opening this door of knowledge, and in demonstrating, in detail, the method by the aid of which any one who is willing properly to prepare himself may go further in the task of discovering what men know with-
out realizing that they know it, Freud certainly rendered a vast service. In rendering it, moreover, he performed the first duty that is ordinarily required of an explorer, that, namely, of reporting his observations, in monographic fashion, just as they presented themselves to him, and of giving his provisional conclusions based on these observations taken by themselves.

But the best tribute that one can pay to the fine qualities of a great leader—especially a great psychoanalyst—is to develop one's own independent thought, with reference to his work, and to the propositions laid down by him as fundamental. As a part of this task I venture to assert, as on several previous occasions, that through following a too exclusively monographic plan of investigation, and through appealing too exclusively to that kind of knowledge that seeks, not only to work objectively, but to take the laws of physical science as determinative, psychoanalysts have been led, to the detriment of their own cause, into modes of looking at human life that are too narrow and confining. Or, to put the matter differently, it would be of material advantage to the community at large if the leaders in this movement should, in future, so train themselves as to understand better the other modes of approach which might put many matters in a new light. The pioneer cannot, perhaps, afford to be continually reminding himself that he may be overestimating the importance of the scent that he is following. For in the beginning it is hard to say to what it may be leading; and Freud has done quite right—in view of the extraordinarily ingenious modes of self-deception prevalent among human beings, who still cling strongly to their carnal instincts—in insisting on the necessity of dwelling on motives that less skilled and keen observers have preferred to overlook. Perhaps these signs have not, in some cases, the significance that Freud attributed to them. But in other cases their significance may be immense, and it is only long experience, as every skilled physician knows, that enables one to decide, in such a case, with any prospect of success. Freud has had the public spirit and the courage to take his chance of proving a false prophet; and if he underestimates the standing of morals, ethics and religion, he has shown qualities that (as in the case of Abou Ben Adhem) quite justify one in classifying him as a practical moralist.

As an illustration of this "overlooking" tendency among non-

5 It is certain that one reason why ante-Freudian observers have accused him of overrating the sexual import of acts and symbols is that they have overlooked this tendency in dealing with their own observations.
Freudian observers of—otherwise—the best standing, I would call attention to the fact that Dr. von Hug-Hellmuth, an accurate and thoroughgoing reflector of the Freudian views, has been able to utilize many observations made by such students of childhood as Preyer, Shinn, Scupin, and others, in proof of the justice of Freud’s statements about the sexual life of childhood. The question of its importance is another matter.

It should also be noted, in fairness, by those who (like myself) believe that Freud fails to do justice to the claims of philosophy and religion as genuine modes of approaching and expressing the truth, that philosophy and religion often serve as cloaks to cover self-indulgent wishes that are not otherwise acknowledged, or as indirect modes of expression of such wishes.

COLOR SYMBOLISM

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"Every passion and affection of the mind has its appropriate tint; and coloring, if properly adapted, lends its aid, with powerful effect, in the just discrimination and forcible expression of them; it heightens joy, warms love, inflames anger, deepens sadness, and adds coldness to the cheek of death itself."—Opie.

Nature is wonderfully rich in colors. From the beginning of life of mankind, the blue sky has smiled above him; the earth at his feet has decked herself every spring afresh in living green; the summer has brought the yellow of ripened harvests; and winter has covered everything with a charitable mantle of white: everywhere are the brilliant hues of flowers and the bright plumage of birds. So rich and so varied a panorama spread for his enlightenment and his pleasure could scarce have failed to make a deep impression. His only method of expressing his wonder was through his daily life: hence we may expect to find an early use of color in the customs of daily living and in the beginnings of religious practices. This has become through the ages a fairly well marked and deeply rooted symbolism of color which is well recognized by some, especially the painters, the architects and the ecclesiastics, but is unconscious for the most of us. We all love color. There is no other word to express it. For all, at the same time, there are some colors which are disagreeable or even intensely painful. Yet the presence of color is so universal, and it is so impossible to grasp the thought of a world without color, that we find ourselves taking it all for granted, as children do their mother's love. Yet our very language betrays us. We speak in pity of one who leads a dull, gray life. We sit in a brown study and see red when we are angry. We are blue, or we may look at the world through rose tinted glasses. Our enemy looks blackly at us. The memory of those who have gone before remains green. We tell white lies, and say that the facts in a certain case have been colored to suit someone's preconceived notions.

Colors have become to us symbols; symbols of well nigh every emotion and aspiration. Symbols which we use constantly, yet for
which we can find no more proof than that a straight line is the shortest distance between two points. This is so because it is, and could not be otherwise.

The physics of color is fascinating, and is really quite simple. Light rays consist of rhythmical vibrations of ether which have the power of arousing sensation in the seeing eye. A pure white light is split by a prism into the unvarying succession of violet, indigo, blue, green, yellow, orange and red. The rays of the shortest wavelength, that is of the highest frequency, have the power of arousing a constant sensation in the seeing eye which we know as violet. The rays of the longest wavelength, that is of the lowest frequency, arouse a constant sensation which is known as red. Intermediate wavelengths give rise to the sensations known by the other color names. Any object reflecting wavelengths of a certain frequency, say those of blue, is recognized as being of that color.

The names originally assigned to the spectral colors remain unchanged, yet if we examine the spectrum carefully we can discard some of them. Beginning with violet we have a color not far removed from blue. Passing along the spectrum we next find a region known as indigo which partakes of elements of violet and also of the succeeding color, blue. Blue, however, is a color containing no hint of any other. There is again an indeterminate region partaking of the character of the colors preceding and following before we reach the independent color of green. Yellow is also a pure color, but that portion called orange has the quality of both yellow and the last clear color of red. Hence the simple colors of the spectrum are really blue, green, yellow and red. Yet this leaves out a most important color both because of its beauty and its symbolism, purple. Purple stands between violet and red, and is a pure color. If we can conceive of the spectrum as being bent into a circle so that violet and red approach each other as do the other colors, we can see that there is the same region partaking of the nature of the bordering colors, the simple color of purple and again the indefinite portion. These colors, blue, green, yellow, red, purple, with white and black can by mingling their wavelengths in varying proportion, produce practically any color sensation.

Our ordinary concept of color however is that which the eye sees, not the reflection of that portion of the white light which produces the simple color sensations, and we ordinarily think of color as being produced by pigments. Speaking from this standpoint there are but three primary colors, red, yellow and blue. Green is pro-
duced by mixing yellow and blue pigments, and purple by mixing red and blue. Again we have the same five pure color sensations. These pigments can be mixed in all possible numerical proportions, and together with white and black, produce more different tints than we can name.

The symbolism of the primary color very often enters into the symbolism of the color produced, thus giving rise to an apparent confusion and a crossing of lines of thought, as a color is used in one way or in another. Green may partake of the quality of yellow when it shadows forth the greatness of God and of religious aspiration, or it may be more like the blue, replete with the love of humanity.

Baron Frederick De Portal wrote exhaustively of the symbolism of color more than half a century ago, his work being translated out of the French by W. S. Inman. When discussing the formation of colors he says: “According to symbolism, two principles produce all colors, light and darkness.

“Light is represented by white, and darkness by black; but light does not exist but by fire, the symbol of which is red. Setting out from this basis, symbolism admits two primitive colors, red, and white. Black was considered as the negation of colors, and attributed to the spirit of darkness; red is the symbol of divine love; white the symbol of divine wisdom. From these two attributes of God, love and wisdom, the creation of the universe emanates.

“Secondary colors represent different combinations of the two principles.

“Yellow emanates from red and white, it is the symbol of the revelation of the love and of the wisdom of God. (Here he includes the footnote—Symbolism is not to be understood as declaring that yellow may be composed of red and of white, because these form the rose; but the symbol of yellow emanates from the symbol of red, and from the symbol of white; thus divine revelation, indicated by yellow emanates from divine love and divine wisdom, designated by red and white.)

“Blue emanates likewise from red and white; it indicates divine wisdom manifested by life, by the spirit, or the breath of God (air, azure), it is the symbol of the spirit of truth. St. John, XIV, 17, and XVI, 13.

“Green is formed by the union of yellow and blue, it indicates the manifestation of love and wisdom in action; it is the symbol of charity, and of the regeneration of the soul by works.”
As rich and varied as colors are, language is poverty stricken for color words. We have of course the seven words for the seven color entities. Color workers tell us that a single color may have as high as a hundred thousand different hues and shades, and where are the hundred thousand words to correspond? Manufacturers usually designate a color by a number, the choice being more or less arbitrary and differing with each factory. When a new color is popularized it is often assigned a name with reference chiefly to catching trade as Wilson red, Liberty blue, Helen pink, and Alice blue. The new color remains, but the name which is not a real part of it is soon discarded. This paucity of words for color is probably due to the fact that words alone cannot convey the idea of color. The listener must have a previous knowledge of the hue or shade which is under discussion in order to meet the speaker with the proper concept. In hunting the dictionary for definitions of even the simple colors we find how helpless words are. A color can only be defined in that which is the color—for instance, blue is defined as the color of the sky; white the color of snow; green the color of grass. Philologists tell us that in primitive languages color words are very few and comparatively late in development. Red is most often the first color distinguished by a name. While this color does not exist in nature in masses as does green in the grass and leaves, or blue in the sky its smaller bits of bright flower or bird attract more attention. It is also the color associated with primitive man's more important activities; the food which he kills on the hunt is red, the ripe fruits are very often of this color, the wound which causes the death of his enemy or of his brother flows with red blood, and the fire he worships is red. Yellow is usually named at about the same time, but words for blue and green lag far behind. Often the same word is used to denote all dark colors as black and blue. In other tribes green and blue are known by the same name. Certain Australian natives use the same word for red, orange and purple, and certain others have the same term for black, green and white; and others again for black, blue and violet. A common characteristic of many primitive languages is the absence of a definite word for blue, while red and yellow are fairly clean cut. This may have been partially determined by the natural pigments which man could find available for painting his body, for red and yellow clays are quite common, and were widely used for decoration, while blue pigments of any kind were scarce known before civilization had advanced to quite a degree. The Egyptians were about the only early race who were pos-
essed of blues and greens, and we find them used with a quite definite meaning in their hieroglyphics. The supposition is that color names originated by speaking of color in terms of colors of common objects. This would eventually evolve a standard object for comparison for a given color, and later this word might become the abstract name of the color. The word orange in English illustrates this. The absence of words for color among primitive people does not argue a lack of appreciation of the differences in color nor an inability to match colors very well. Children in learning to talk often have great difficulty in remembering the correct use of color names, yet they scarce ever confuse the colors themselves.

Psychologists have performed many experiments relative to the color preference of various groups of people. They have proven that pure colors are preferred to their tints or shades, the tint being the resultant of mixing white with the pure color, and the shade being the resultant of mixing black with the color. In 1893 Jastrow tested about forty-five hundred men and women, at the Chicago World's Fair, for color preference, and learned that blue ranked highest among the men, and red among the women. Others have corroborated his results. Wissler examined about three hundred men and women and reported that red was the first choice of the women, and blue that of the men, while yellow ranked lowest of all, white being next to the lowest and orange third. These results are in apparent contradiction to the choices of people in their clothing and the furnishings of their homes, but in choosing for these purposes color is never the only consideration which enters in. There are problems of form, lighting and practicality to think of, and the custom of the times or the opinion of others has much weight. In these tests all factors except color were eliminated, and the subjects choose color for color's sake alone. Hence such results are a much truer expression of the unconscious than is the choice of color among ordinary circumstances.

The laws of the symbolism of color are those of symbolism in general. It is universal, yet at the same time highly individual and chosen from the content of consciousness. Red is the symbol for love the world around, and yet it becomes the symbol of fun and laughter in "And let's be red with mirth." It is interchangeable. Any color may take upon itself the meaning of any other as its use varies and the individual in whom it is found has a richer or poorer consciousness. Black is the usual mortuary color, but in many instances blue is so considered, and we find the Catholic clergy dressed
in blue when laying away the dead, and the Chinese wearing white as the color of mourning. It is determined from many roots and we find one color symbolizing many widely different things. Yellow, the color of religious aspiration and sublimation, is also the color of warmth, of light, of derision, of decay, and of death. One of the most strongly marked laws of the symbolism of color is ambivalency, or as it was called of old, the law of opposition. That which is most intimately connected with any idea is its opposite, as good, bad; deep, high; light, dark; long, short; black, white. Red, the color of love, is also the color of hate. Yellow the color of aspiration, is also the color of degradation. Black, the color of evil and falsehood, is also the color of wisdom, prudence, and constancy in adversity.

Let us consider the colors separately.

**White**

"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. II, 17.

White, the synthesis of all colors, combines in itself the symbolism of all colors. It is perfect in symbolism as it is in composition. It is unity and hence it is the color of God. In medieval paintings God was represented clothed in garments of white, and sometimes with white hair. The priests of Israel were clothed in white as the only fitting way of representing the great Jehovah. Aaron was specifically commanded,\(^1\) under pain of death, never to enter the Holy of Holies except after bathing and putting on fresh vestments of pure white linen known as holy garments. Osiris, whom the Greeks called the luminous god, was clothed in white and wore as a mark of his divinity a white tiara. The white bull was sacred to him. His priests also wore white as did Aaron and his sons. White was the attribute of Jupiter when he was Jupiter Leuceus in Greece, and Jupiter Candidus in Rome. His priesthood wore white, and the flamen dialis was honored by being allowed the white tiara. His sacrificial victims were white, the people wore white at his feasts, and days sacred to him were marked on the calendar with white chalk. On the first of January the Roman consul, clothed in white, riding on a white horse, ascended the hill to celebrate the victory of Jupiter, God of Light, over the spirit of darkness.

Ormuzd, the Persian deity, was supposed to be the incarnation

\(^1\) Leviticus, Chapter XVI.
of light, and white was sacred to him. His white tunic is still the characteristic garment worn by the Parsees. The Druids wore white garments and sacrificed white oxen, while the white mistletoe was their emblem. White was also the symbol of Brahma. It was found in Scandinavia, Germany, Mexico and among the American Indians to be used with the same mystical meaning. The magi wore white robes and held that God was only pleased with white. White horses were sacrificed to the sun, as the principle of Divine light. And finally medieval painters not only represented God by white, but also draped Jesus in white garments after the resurrection to indicate His Divinity, and the Pope of Rome, the visible representative of God upon earth, wears white.

Because white symbolizes Deity, it also symbolizes the various attributes of Deity, the first of which is eternity. When applied to mortal man it signifies his immortality. Hence it becomes a mortuary color. It was consecrated to the dead of all antiquity. The Egyptians were wrapped in white sheets; the Israelites buried their dead in white and kept the outside of the sepulchers whitened; in China white has always been the color of mourning, and in Japan the bride was dressed in the white robe of death while the betrothal bed was placed with the pillow toward the north as was the custom for the dead, thus announcing to the parents that their daughter had died to them, to rise again in her husband. In our own land where black is the accepted color of mourning, yet we are inclined to lay our own dead away in white, and to use white especially for children, while white is always allowed in the dress of the mourner, or even may form the entire garment.

White is also purity, both by direction from God, and also independently because of its unsullied appearance. It is the color in which babies are clothed and is the color used for young children and for girls throughout their adolescence. It is chosen not only for their clothing, but for their surroundings and the more intimate possessions of their own rooms. It is especially chosen during the Easter season with a reference to the purity of their lives, and is worn at confirmation to betoken their innocence and initiation into the mysteries of the church. It is worn with the same significance by some orders of monks and of nuns.

White, because it is pure and untouched, becomes also the symbol of chastity, and is used with this meaning in the early Christian paintings as the background of saints. It is especially consecrated to the Virgin Mary. Her altars are white, the ornaments of the priest
officiating are white, and white is worn on her festival day. This meaning is also present in the use of white garments for young girls, for the bride, and for the nun. The vestal virgins were clothed in white and if one broke her vow of chastity, she was buried alive. Because God is truth, white becomes the color of truth, and white lilies are especially the emblem of truth. Milton speaks of “White-robed truth.” Truth between man and man, which was deified by the Greeks, wore white garments. Faith, which is truth between man and God, is also represented by white. This virtue was also deified and had her own temple where she was represented clothed in white with hands joined. Sacrifices were offered to her without the shedding of blood, by priests covered with white veils and with the hands covered with white cloth. From this the united hands have also become the symbol of faith.

White, especially if worn by those of high estate becomes the symbol of modesty, and was worn by the rich among the Moors to signify their humility. In Christian symbolism it signifies the regeneration of souls. We sing “Now wash me and I shall be whiter than snow.” In Revelations² we read “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life.” We always visualize angels with sweeping white draperies, and the Mohammedans have a belief that the souls of the just lie like white birds under the throne of God waiting the resurrection day.

In view of the ambivalency of all symbols, we look for evidences of it in the symbolism of this color. We have white lies, that is lies which are supposed to be harmless. Showing the white feather is a confession of cowardice which borrows its metaphor from the fact that game cocks should have no white feathers. White feathers indicate cross breeding in fowls, and the gamester so bred would not have so high a fighting spirit. Having a white elephant on our hands is a figurative way of speaking of having a burdensome dignity to support. It comes to us from Siam, the land where the white elephant is sacred and must be cared for with all due pomp and ceremony. If the monarch wishes to ruin any one he presents him with a white elephant and the resultant expense soon rids him of the objectionable family. White is the color of sickness and of death because of the absence of the hue of life.

The sexual root of the symbolism of white is repressed into the unconscious, but there are some myths which have preserved it for

² Rev. 3: 5.
us. Virgil relates how the god Pan, white as snow, seduced the moon. Pan, the goat-bodied God, was the universal fecundating principle of nature and the moon was the universal female principle. Isis, the sister-wife of Osiris, was also the moon, and the universal mother. In the parable which is analyzed by Silberer, the wanderer killed the fierce lion and found himself possessed of his red blood and white bones. Going further he encountered a most beautiful maiden arrayed in white satin leaning upon the arm of a stately youth clothed in scarlet. As the parable unfolds the woman clothed in white satin for her bridal becomes the sister-mother-wife of the wanderer, or again the universal female principle as he was the universal male principle.

BLACK

"Hence, loathed melancholy,
Of Cerberus and blackest midnight born,
In Stygian cave forlorn,
'Mongst horrid shapes, and shrieks and sights unholy,
Find out some uncouth cell,
Where brooding Darkness spreads his jealous wings,
And the night-raven sings;
There, under ebon shades, and low brow'd rocks,
As ragged as thy locks,
In dark Cimmerian desert ever dwell."

—Milton.

Black, which is an absence of reflected light, the negation of all color, is directly opposed to white, the complete reflection of light and the sum of all color, not only in its genesis but also in its symbolism. Being the antagonist of white which is God, it becomes the symbol of personified evil. Jupiter the terrible was represented by black, and his statues were black marble. Pluto, the name usually given to Jupiter the terrible, as God of the underworld, was also black. His sacrifices were black sheep, and his chariot was drawn by black horses. Night was also sacred to him. Black was the symbol of Odin, sometimes called the terrible, the severe god of the north, and he rode a black horse. Isis, wife of Osiris, the moon and goddess of the night was often represented as black or with black garments, and black was sacred to her as goddess of night and chaos. We also find the dark Athor, the passive principle, goddess of chaos and night, who pervaded the whole of nature before creation. In Greece there was the black Venus, or Aphrodite Melenis, and the black Ceres was worshipped during the decay and death of vegeta-
tion. In Arcadia there is a statue of her with head and mane of a horse, her body being draped in a black tunic.

The artists of the middle ages clothed Jesus in black draperies when he was wrestling with the spirit of evil, and the Virgin Mary was often given a black face like Athor and Aphrodite, by the Byzantine painters, to symbolize the conflict of the church.

Somnus, the God of sleep and brother of death, was draped in black; his statues were usually of black ebony or marble. Mors, or Death, was represented with pale face and clad in black. Black was used by the Egyptians as a mortuary color. This was copied by the Greeks, and the use of this color to express grief and mourning is universal throughout those countries whose civilization has been influenced by that of Greece. Mercury used a black ring to open the gates of Hell, and there is an old vase on which the Etrurian Mercury or Camillus is represented in red, but with wings, tunic and buskins of black, while a black serpent, symbol of the transmigration of souls, rears itself at his feet. This is supposed to have been a funerl urn and to have at one time been filled with ashes of the dead.

As the symbol of death, black also becomes the symbol of rebirth or of regeneration of the soul. Those who were initiated into the mysteries of Egypt went through their ceremonies at night. They were given a ceremonial bath by the priests and during the succeeding ten days probationary period, they underwent symbolic death, died to all carnal passions and as a crowning ceremony were baptized at night, to signify their new birth. The baptismal waters symbolized the temptations against falsehood and evil, struggles which precede all regeneration, and also the dark primitive waters which gave birth to the world. Thus the neophyte enacted the creation and also his new birth at the same time. The ceremony being completed, black was replaced by white. Black, therefore, is the symbol of the process of regeneration, of which death is a necessary part, while white is the symbol of the completed regeneration or the new life which has conquered sin and death.

In China black is the symbol of water. Homer calls the sea black. Black is also the sign of the north and of winter which comes out of the north, to the Chinese. In the Egyptian sacrifices and also in those of the Israelites, the victims must be without blemish, and a single black hair was sufficient to render the sacrifice unfit.

Black is the badge of low birth, of slavery and of servitude in some of the oriental countries, while throughout the occident house servants are habited in black, and business women especially those
engaged in merchandise choose it as most suitable for their clothing. The use of black in our daily living to express that which is evil or merely undesirable, is widespread. The black sheep of the family is the one for whom the rest must make excuses. The black art is connected with conjurers and witchcraft. The unsuccessful candidate for admission to secret societies is black balled. To be blacklisted is to be held as unwanted. The black flag flies over pirate ships. A blackguard is one who fails to measure up to requirements of decent living. To be blackmailed is to have exorbitant charges leveled against one, usually as the price of silence. There is also the black maria, and the judge wears a black cap when pronouncing the death sentence. And so on and so on almost without end.

But night, which gives to black much of its meaning, has another, a beautiful phase. Its silence and its starry expanse lead the soul away from all that is low and sordid. So black becomes the symbol for beauty and for repose, and illustrates well the law of ambivalency. The black Venus, Isis, and Ceres, the black Krishna, the most beautiful of gods, and the black-faced Mary the Mother of Christ, are the great benefactors of mankind. They received this color because in their goodness they descended to the abodes of sin and of death that they might regenerate mankind.

Baron de Portal, quoting Abbé Batteaux, says: "... in Oriental language *ven* or *ben* signifies to blow. The breath of God reposed on chaos, and the dark Venus gave birth to love, the principle of all being. Venus, the symbol of divine love and moral beauty, became in its materialized expression, the goddess who presides over love and marriage. Why, said Plutarch (Roman Questions), does the husband first approach his espoused at night? The traditions of Venus and the creation of the world give the explanation."

**RED**

"To the Night, and to the Day, and to the father of all which is and shall be, to *L-O-V-E.*"

---Inscription on an Egyptian column.

All colors we derived from white, and all symbolism of color is derived from white and black. Yet white, which is light, can only exist because it is made by fire, which is red, and black which is dark is only the shadow produced by red, or fire. Fire, hot, burning, destroying, passionate, is red, hence the color red becomes the symbol for heat, passion, destruction, love. In white and black the sexuality
of their symbolism is not apparent; as they usually indicate its sublimation. But in red, the sexual meaning pervades the whole in no easily mistaken form. It is the symbol of the active creating principle, and virtually inseparable in origin from the symbolism of fire. Servius Tullus, one of the mythological Latin kings, was said to have been born of a virgin who was impregnated by a leaping flame in the shape of the male organ of generation. A flame in the form of the male member was believed to have hung for days over the hearth of the King of Alba. The oracle foretold that a virgin should conceive by this flame. The king sent his daughter to lie by the fire and submit to his embraces, but she sent her slave instead. This handmaiden conceived, and became the mother of Romulus and Remus. The mother of Caeculus was supposed to have been impregnated by a spark, and thus bore a son to Vulcan. The Vestal Virgins were generally considered the wives of the fire god, and bore him many children, the early Latin kings always tracing their descent from the god of fire and a vestal.

The impregnating powers believed to be possessed by fire is illustrated in the customs of some primitive tribes in regard to the pubertal seclusion of girls. The girls undergoing this ordeal at the establishment of puberty are kept away from the tribe, and shielded with equal care from men and fire. Often the primitive woman is secluded while she is menstruous, and is then not allowed to see her husband, or fire.

Charms to influence child-bearing take their roots from the belief in fire's generative abilities. In Slavonia, when a wife wishes for a child she holds a vessel of water on the hearth near the fire, while her husband knocks two burning brands together so that the sparks fly, some of them entering the water. This the woman then drinks and thinks she has been fertilized by fire. In Lincolnshire, England, there is a superstition still rife, that if a red cinder should fall on a woman's apron above the knees, she would soon become a mother. The Hindoo bridegroom leads his bride around the fire while he prays to the fire God, “Mayst thou give back, Agni, to the husbands, the wives together with offspring.” In Slavonia the bride stirs the fire in her new home till the sparks fly up the chimney, saying, “As many sparks spring up, so many cattle, so many male children, shall enliven the new home.” In many regions throughout primitive Europe, bon-fires were kindled and blazing torches carried throughout the fields and orchards in the spring as a fertility charm. In Cambodia there is a mysterious King of Fire who reigns for seven
years. He must always be a strong, vigorous man, possessed of a goodly number of children. He is supposed to have supernatural powers. He officiates at marriages, festivals, and certain sacrifices. His yearly gift to the King of Cambodia is a large wax candle bearing the impression of his middle finger. This candle is supposed to bear the seed of fire.

According to the sacred books of India, the celestial fire is the incorporated spirit which rests in the cavity at the center of the heart. It is the foundation of the universe, the principle and origin of the worlds. The sacred fire, the fire which consumed the sacrifices of primitive man typified his love for the god he worshipped, and the god's acceptance and return of that love.

Fire was adored as the creator. Adam, which means man, also means red, and is not far removed from Edom, which also means red, or the red man. Red was sacred to Eros, who was the son of Jupiter and Venus. Cāmadéva, the god of desire, the Hindoo form of Cupid, has as his attribute a fish on a red ground. The color was the symbol of the creative force of divine love, while the fish signified primitive waters.

Red was consecrated to all of the ancient deities and on their festal days their statues were draped in it, and it was worn in their honor. Its real significance was the love the worshipers bore their god. The Mohammedans have taken red as the symbol of religious duties, and in China it is the color sacred to religion.

Red has been a mortuary color in some primitive races. Excavators have found bodies laid away in earth which was strongly impregnated with iron, so that the bones had become red in color; and also some prehistoric burial places yield bones which have been painted red. The red fires of the funeral pyre and the suttee give its significance to Hindoos, who use red with this meaning. In China children are even yet clothed in red sack-cloth as a mourning garment.

Red shows its ambivalent qualities unusually well. It is the color of hate, of anger, of cruelty, and of sin. His Satanic majesty is often represented as dressed in red. Red also symbolizes the fires of hell and the evil spirits who inhabit the lower world. It could carry the sins of the people. The scape-goat in the old Israelitish ritual had a bright red woolen fillet bound about his head to which the High Priest had transferred the sins of the congregation. In this way he carried their sins into the wilderness where they were eventually lost. So in Isaiah, I, 18, we read: "Though your sins be
as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Red could also become expiatory for sin. In the nineteenth chapter of Numbers the ceremony of making the water of separation which was to be used in purificatory rites is described. A red heifer, without blemish, which has never borne the yoke, is killed and burned together with cedar wood, hyssop, and scarlet, in the sight of the priest, her blood having first been sprinkled seven times before the door of the tabernacle of the congregation. The ashes were gathered up and were kept by the priests in order to make the water of separation which was used in many rites of purification. Red is the color of shed blood, and hence becomes the color of martyrs. It is used in the churches on those days assigned to the various martyrs. For the same reason it becomes the color of battles and of Mars, god of war. Scipio and Hannibal are supposed to have carried red shields to indicate their courage and strength.

It is but a step to anarchy, and the red flag which is its emblem. During the French Revolution the revolutionary forces marched under the red flag, and it is now the emblem of those same forces in Russia. It is the sign of danger and is especially used to warn of trouble ahead by the railroads. Red lights and red flags mark the site of uncompleted and hence dangerous construction on the city streets.

A recent newspaper clipping tells of an officer in the British Army whose duty it is to lecture to the soldiers, and so work upon their emotions that they are tense and ready for war. This emotion, the clipping adds, can only be described as "seeing red." There is one chamber in the great Krupp works of Germany, again to quote the newspapers, which is furnished entirely in red. This is the chamber in which those employees of these enormous gun works who are suspected of disloyal acts are tried. Bertha Krupp, it is said, presides over these trials dressed entirely in red, and the death sentence is here pronounced over those who are guilty. Red becomes the color of crime. Not so long ago, an executioner in France was habited in red because his office was to shed blood.

All the tints and shades of red partake of the double symbolism of love and hate, either intensified in the darker shades of red, or extenuated in rose and pink.
The sky above, cold, steadfast, true, leading mankind ever upward with the beckoning finger of imagination, yet veiling the mysteries of God, gives its own character to its azure color and fixes the symbolism of blue. The ancients thought of blue as the ethereal fire, in opposition to the intense destructive fire which is red. We all know that the fire which burns blue contains little of the qualities of the red flame. In Hindoostan, Agni, the god of fire, was represented with two faces to signify the celestial and the terrestrial fire, and rode on a ram of azure color with red horns. In a far different race we see Jupiter Ammon with a body of azure and wearing red horns. The Greek Zeus was the incarnation of ethereal fire, and had both red and blue as his colors. Vishnu is supposed to have been born of a blue color, and he is often given a body of azure, whence is derived his name Krishna. Kneph was frequently painted sky blue and Ammon, another Egyptian deity, the sun of spring and the victor of darkness, was represented as a man sitting, of azure color and with a ram's head. The grand priest of Egypt wore a sapphire on his breast, and was clothed in a robe of celestial blue embroidered with stars, trappings in which he impersonated truth. The Egyptian warriors wore a blue scarabaeus in their rings to signify that they were faithful to their oath. In paintings of the various events of the three years of Christ's ministry upon earth, He is most often given a mantle of blue and the Virgin Mary is most often so habited after his death, with the added significance of grief.

Azure becomes the color of air, hence of breath, and of the soul as distinct from the body. Juno, who is the air, is also celestial truth, and blue is sacred to her. Minerva, eternally a virgin, and goddess of wisdom was called by Homer "the azure-eyed," and wore a robe of blue. It is also the color of the Holy Ghost. In China blue is considered the color of the soul after death, and red its color during life.

The deeper shades of blue are closely allied with black, and have much of its symbolism added to its own. Hence it may be used in place of black as a mortuary color, and in some regions it was principally so considered. In the Levant no one was allowed to wear blue in the presence of royalty because of its sadness, as they were not allowed for the same reason to speak of death. The ambi-
valency of blue is not very marked, and is chiefly shown in its darker shades when it may represent not only death but sin; not only serenity, but coldness; not only contemplation, but melancholy.

Blue, then, has come to signify the social virtues of the race, truth, honor, fidelity, constancy, serenity, wisdom, in distinction from passion and creative force which are necessary for race preservation.

To gain the blue ribbon in fairs, races, or stock shows is to receive the highest honor in competition with those of one's own class. True blue in common speech refers to the fadelessness of blue dyes, but back of that still to the fadeless blue sky. Blue laws are those which are especially severe. The Covenanters took blue as their badge as a protest against the red of royalty. Blue blood is supposed to indicate a more aristocratic descent. This idea is Spanish, and comes from the old families of Spain, who traced their lineage back beyond the time of the Moorish conquest. They said the blood in their veins was blue while that of the Moors was black. A Blue Stocking is one with attainments beyond the ordinary in learning especially in literature and art, and comes from a society composed of various literati who chose stockings of blue as their emblem. Having the blues is becoming depressed and melancholy.

Philip D. Bookstaber, discussing the symbols of masonry, says of blue: "The 'Blue' of our lodges truly embraces a philosophy of its own. It enwraps in harmony and symmetry the vicissitudes of man's life. It gives us truth and fidelity, and the universality of God and the brotherhood of man, that are so manifest in the teachings of our degrees. The rough waves of the deep, blue ocean of life which, in many instances, were insurmountable, become serene and calm in the Blue Lodge through the brotherhood there existing; and the blue and spotless sky, hidden by the stormy clouds of our daily activities, becomes visible through truth and fidelity and faith and hope in God."

GREEN

"While virgin Spring, by Eden's flood,
Enfolds her tender mantle green."
—Burns.

Spring after spring in unvarying succession, the brown dead fields of winter and the white expanses of the frost have given place to living green in grass and leaves, until the earth becomes a green dome lying under a blue arch. As the blue of the sky gives its qualities to the color in all of its uses, so does green come to be the em-
blem of freshness, of youth, of growth, of regeneration, of activity. It is the visible manifestation of the productive union of earth and water. The Greeks had a green Venus, Venus Aphrogine, born from the foam of the sea, whom they considered the goddess of celestial love. She espoused Hermes and became the mother of love divine, and ever thereafter presided over carnal generation. The sea-born Aphrodite was also green, and there is a painting of her at Herculaneum in which she is clad in green draperies and accompanied by the three graces, Thalia, Euphrosyne, and Aglaia. Thalia presides over the spirit of vegetation, or green; Euphrosyne over the air, azure; and Aglaia over fire, or red. In fact the Greeks attributed green to all the sea deities and painted Neptune, Nereids, or Nymphs green or with green garments, and held green sacred to the restless sea itself. The Scandinavians also had their green sea deity Freya, one of whose names meant lover of waters, and the daughter of Niord their sea god was the goddess of love.

In China we find that green was symbolic of the east, of a tree, of the spring, and also of charity, and of regeneration. Among the Arabs this color was strongly impregnated with the meaning of regeneration, and is still one of the leading colors of Islam. It was considered emblematic of the initiation into the knowledge of the Supreme God through the Koran and it has become a distinctive mark for all Musselmen. Allah always wore a green robe. To the Moors green designated the youth of the year, hence youth, joy, hope.

A goodly share of the symbolism for green comes from India. In their mysteries war between Vishnu the Supreme God, and the giants or the spirits of darkness and of evil, signified the regeneration of the soul. In their temples they depicted Vishnu, a beautiful young man colored green and holding bow and arrows. By his side awaited Hanouman, general of the army of apes and the symbol of the human soul, as were all apes. He was usually represented as green in color, and if Vishnu wished to cross the sea, it was Hanouman's duty to carry him on his shoulders. Vishnu also appeared in the character of Rama, the Bacchus of these people when he was again very often colored green to represent regeneration, and in his incarnation into the tortoise he was always green.

We find the same symbolism attached to the early Christian church. Medieval artists painted the cross green to indicate charity, regeneration and hope. The windows of the Chartres Cathedral exhibit the large green cross, sometimes with a border of red. The
Christ identified himself with this thought when in rebuking the multitude which followed him lamenting along the road to calvary, he said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. . . . For if they do these things in a green tree, what shall be done in the dry?" John the Beloved, the great apostle of regeneration and initiation into the holy mysteries is nearly always represented clothed in green. Artists prefer to use green for the robes of the Virgin and the boy Jesus before the beginning of his public ministry to indicate much the same thought, while in the Apocalypse John saw God sitting on his throne "to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

The miracle of regeneration is enacted every spring when the farmer sows the dry brown seeds who "climb to a soul in grass and flowers." No wonder that from time out of mind green has been the color of active reproduction. The emerald was supposed by the superstitious to have the miraculous power of hastening childbirth.

By its power of ambivalence, green which signified victory to the Greeks also signified defeat and flight. It also means despair, degradation and folly. Swedenborg gave green eyes to the fools in hell, and the Chartres Cathedral has a window depicting the temptation of Christ, with Satan colored green and with green eyes. In popular speech to-day the green-eyed monster is jealousy and those who have this characteristic are said to have green eyes, while the word jealous may be used as a synonym for green, as in "the envious ivy." By some clans of Scotland green is considered unlucky and the tale is told of one member of such a clan who was thrown from his horse while riding, and always attributed the accident to the fact that he had carelessly allowed a green lash to be put to his whip. On the other hand green is dearly loved by the Irish in whatever corner of the world they may be, because it is emblematic of their own Emerald Isle. To many of the peasantry of Europe, a green gown means a tousle in the new-mown hay. Sometimes to give one a green gown means to go beyond the bounds of innocent playfulness.

**YELLOW**

"Yellow, mellow, ripened days,
Sheltered with a golden coating."

—Will Carleton.

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4 Rev., iv, 3.
Nothing less than the great sun, author of light, giver of warmth, maturer of the harvests, determines the symbolism for yellow the color of the sun. Its meaning approaches the meaning of red, as its symbolism according to Baron de Portal is derived from the symbolism of red and the symbolism of white. But instead of being passionate, destructive, or a color of creative force, it has the milder attributes of luminosity, cheerfulness and of sublimation. Mithras, the sun god of the Persians whose religion so closely resembles the religion of the ancient Israelites and its resultant Christianity, has much yellow woven into his mysteries. He was considered the source of all light, and gold and yellow were consecrated to him. Mithras, riding an immortal horse, dwelt at the mountain of gold. He struck down the evil spirits, the spirits of darkness, with his golden mace, and finally victorious seated himself on cloth of gold, and was himself golden in color. The name of Zoroaster, who later purified the ancient sun worship, means golden, star of gold, shining star. Horus first born of Osiris and Isis was the sun god of Egypt. His worship was much like that of Mithras and yellow was the color ascribed to him. Vishnu, the Supreme Being, deposited upon the waters he had produced a seed which became a brilliant golden egg sending forth thousands of rays like a star. Within this egg Vishnu created himself under the form of Brahma, and Brahma closely resembles the god of the sun. Apollo was the same divinity. He was called the golden Apollo and was usually conceived as having flowing golden hair. Jesus who was called the Light, and the Sun of Righteousness, was frequently painted with golden hair, or with a golden halo about his head. Indeed the halo of gold about the heads of the holy family and of saints comes by straight descent from the land of Egypt. There the circle of gold signified the course of the sun and the fulfillment of the year, and was the natural symbol of the sun god and the ornament of whoever might impersonate him.

Because yellow or gold is the color of the god of the sun, which is but one incarnation of the supreme god, it becomes the color ascribed to the messenger of the gods, Mercury, who, when conducting the souls of the departed to the lower world, held a golden chain in his mouth, the other end of which was fastened to the ear of the soul he was leading.

The mercy seat which rested on the ark of the covenant which accompanied the Children of Israel on their long wanderings and finally came to a resting place in the temple of Jerusalem was of
pure gold, and was guarded by two cherubim of beaten gold, with wings overarching the mercy seat. The oracle in the temple itself as it was built under Solomon was overlaid with pure gold, and in front of it hung a curtain of chains of gold, and the altar was overlaid with gold. The preciousness of the metal used adds its bit to the symbolism of the color.

Yellow is the color associated with religion and religious worship in China to this day and it is also their royal color. This is beautifully portrayed in “The Yellow Jacket.” In his analysis of this fantasy Dr. E. J. Kempf says “He (Wu Hoo Git) is destined by the physiological powers he has inherited, like all normal children, to wear the Yellow Jacket of goodness, virility, and happiness if he is properly guided, and will search and pray for it; play, work and fight for it and finally demand it (of himself).” Through episode after episode the fantasy unfolds itself as Wu Hoo Git “plays, works and fights, and finally demands” his Yellow Jacket, and in the last wonderful scene the yellow jacket is given into his possession and he ascends his throne to be thereafter always arrayed in his gorgeous “sun-hued garment.”

Yellow, the color ascribed to Deity, not in his character of passionate procreator but in that of beneficent love, becomes the symbol of human goodness, of aspiration, and sublimation, or victory over the baser tendencies.

Not only is it the color of the sun, but also the color of harvest and of ripened food in general. Its tendency to symbolize the nutritional level of mankind is very marked, a trait in which it differs from all other colors. Cakes of honey were one of the most acceptable sacrifices to the deities of vegetation among all peoples. Honey was given to those undergoing initiation into the Mithraic mysteries, to be tasted, and has been so used at times among the sacraments of the Christian church. It was said that bees rested on the lips of Plato in his cradle, and that Pindar was fed on honey, when exposed in the woods. Virgil said honey was a celestial gift distilled from dew, and Pliny called it the saliva of the stars. In Isaiah, VII, 15, we read “Butter and honey shall he eat, that he may know to refuse the evil, and choose the good,” and Job says, “He [the wicked] shall not see the rivers, the floods, the brooks of honey and butter,” while Solomon sings, “Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue.”

5 Job, xx, 17.
6 Song of Solomon, iv, 11.
The golden apple runs through the mythology of Greece. Juno gave some apple trees bearing golden fruit to Jupiter. These were planted in the garden of the Hesperides and guarded by a dragon with a hundred heads. It was one of these apples which brought about the quarrel between the three goddesses, and the famous judgment of Paris. Hippomanes gave a golden apple from the garden of the Hesperides to Atalanta, thereby softening his fierceness. Bringing the golden apples to Eurystheus was the last of Hercules' labors.

To the Christian symbolist yellow meant faith, inspiration, understanding love, sometimes wisdom and constancy. The illuminators often gave to Peter a robe of golden yellow, with a rod or key in his hand.

By its ambivalency, yellow comes to mean degradation, sin, especially the sin of adultery. Being the color of Mercury, who was also the guardian of thieves, it became the color for thieves. In France traitors have their doors daubed with yellow paint. Charles De Bourdon is said to have been so disgraced because of the crime of felony. At one time it was decreed that Jews in certain European countries should wear yellow because they betrayed the Lord Christ. We speak to-day in contempt of one who betrays others because of his own weakness, saying he has a streak of yellow. We have much the same attitude toward yellow journalism, the writing of that which is lurid and spectacular for the sake of its sensationalism. And a yellow dog is one low in the scale of manners and morals, like a chance bred pup. Yellow is also associated with sickness. The yellow flag is the sign of the plague, and is the signal flown by quarantined ships and sometimes indicates hospitals for contagious diseases.

Orange is a shade of yellow showing a great tendency to red. Aurora, the goddess of the morning is often painted with a robe of orange or saffron, and Bacchus is also given an orange mantle in his rare character of the holy spirit. Orange was the color of indissoluble marriage, and the wife of the flamen dialis in Rome was supposed to wear a robe of this color because divorce was prohibited to her. Saffron was sometimes chosen as a wedding veil as a good omen. Orange also indicated adultery, much more strongly than yellow. Virgil gave Helen a wedding veil of this color with its ordinary significance but with how much of its ambivalent meaning also for her who was the chief of adulteresses? The orange wedding veil, expressing the hope of a lasting marriage, has come down to us
changed to the wearing of orange blossoms, and its original significance has become successfully submerged. We now say that the white of the orange blossoms is an emblem of the innocence and chastity of the bride, and that they are worn with the hope of fruitfulness because the orange is the most fruitful of all trees, an image given us by the Moors. So the modern bride quite successfully beats the devil around the bush.

Brown is also a shade of yellow, with more or less red added, and considerable black, and like orange it symbolizes more of the ambivalency of yellow. As the meaning of yellow is partly determined by the color of the mature grain and fruits, so the meaning of brown is determined by the withered and dead vegetation of the winter. It means decay and death, degradation, distrust and deceit. If given a milder interpretation it may be only sadness or it may come to mean opposite ideas of strength, vigor, solidarity. In Indian mythology, Siva was the god of destruction. Every evil to which mankind was heir came from him. He was brown and was often depicted covered with ashes, and with fire streaming from his hair. Siva was also the god of regeneration, when he was called the white Siva. In this character he was white, but was dressed in a tiger’s skin, girdled with snakes, and covered with ashes. Typhon of the Egyptians, personification of all things evil, was represented as being red-black, that is brown, in color. Everything brown in nature was consecrated to him, and he sometimes took the form of a serpent or a red-black dragon. Many orders of Monks and of nuns have taken brown for the color of their habits to indicate their conflict with evil and its final renunciation. Artists of the middle ages assigned brown to Judas, and painted him clothed in brown, especially after his treachery came uppermost. In Shakespeare we read “His very hair is of the dissembling color, something browner than Judas’s.” In common speech to-day to be done brown is to be taken in or to be deceived.

**Purple**

"The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted."

—Oliver Wendell Holmes.

Purple which stands between red and blue in the spectrum and is composed of a mixture (not a union) of the two colors, has the symbolism of both, sometimes yielding to one and sometimes to the
other. It is the color of controlled passion, being at the same time warm and cold. It signifies truth and love. In the language of the dictionary, purple is the love of truth and the truth of love, and is the color of God become man.

Vishnu first appeared in human form when he was clothed in purple. Red and blue were together assigned to Brahma. Jesus, as the type of mankind, was often painted with a red garment enveloping his body, and a blue mantle over his shoulders. Purple was prominent in the Eleusinian mysteries. The priests wore long robes of purple. The candidate for initiation wore a purple veil or sometimes a fillet of this color. The priests of Eleusis shook their purple robes while pronouncing curses upon Alcibiades. Purple was supposed to be worn during the sacrifices preparatory to the mysteries, and it was also worn during the sacrifices to the Eumenides. During the celebration of the festival of Ceres a purple fillet was bound about the couches of those who had been initiated. The couch of Proserpine was so decorated before her journey to the underworld to indicate her virginity. Artemidorus said "Those who have lived piously ought to live in elysium, in fields enamelled with purple roses." Purple was prominent in the robes of Aaron, and at Hieropolis the High Priest alone was allowed to wear this color.

Purple was the color of sovereignty, to indicate the divine right of kings. It was worn by the kings of Egypt to show their royalty and was also the royal color of Greece. There was an old picture existing now only in its copies, which portrayed Minerva offering a purple fillet to Paris, as a token of sovereignty which she proposed to barter for the golden apple. A border of purple about his robe was the distinguishing sign of the Roman patrician. His right to wear it descended to him from the time when each head of a family was king and high priest. It therefore could not be allowed the common people, and in the severe code of Justinian the buyer and seller of purple stuff were both condemned to death.

Purple also means wrong, evil, falseness. Thus Jeremiah clothed the false prophets in purple. Ezekial arrayed the Assyrians in hyacinth because they had prostituted the truth.

Purple is also a color of mourning, especially among royalty, and in its lighter shades is allowed in the garb of grief at the present time, being sometimes called second mourning, while the ancients put purple and saffron flowers on the tombs of the departed.

These five colors with black and white can be mixed in infinite
variety, producing every conceivable hue. The thought expressed by the color can be interpreted in the language of those colors entering into the composition. For instance, gray, the combination of black and white, the two extremes of color symbolism, may approach the meaning of either as that color predominates, or it may be neutral in symbolism, a perfect balance between the two. Rose, a combination of red, white and purple, assumes the symbolism of either color almost at will. In its brighter hues it is the color of love while the darker shades are cold, and almost regal.

The symbolism for color has so many roots that it appears as if any color might symbolize any thing, and yet if carefully studied it will be seen that the symbolism takes fairly well marked lines. To recapitulate briefly white is the color of the Godhead, of purity, of unity, of immortality; black is the color of sin; red, that of passion and the creative force; blue, of coldness, passivity, truth; green, of activity, or active reproduction; yellow, of religious aspiration and beneficence; purple of controlled passion.

Baron de Portal says: "Color is the thread of Ariadne which guides us in the labyrinth of the ancient religions." Some of the combinations of coloring in the ancient symbols and ceremonies are intensely interesting, and in view of what has already been said, need only to be reviewed. On one of the monuments of Thebes, there is a hieroglyph consisting of a globe which is red, two serpents of gold, two wings of red and azure, and the space between the two serpents is colored green. This symbol is repeated throughout Greece, and has been assimilated by Christianity. We often find the Trinity represented by a red globe, or by wings, or a serpent, sometimes by a crown of flames. Xenophon described a ceremony of Persia illustrating the symbolism of red, gold and white. As part of a long procession there were three chariots. The first was white with a golden pole, and crowned with flowers, bearing an offering to the Supreme God. The second was a replica of the first but was consecrated to the sun. The third chariot was drawn by horses caparisoned in scarlet and was followed by men bearing the sacred fire.

There is a drawing of Vishnu described by Baron de Portal as follows: "Vischnu, or the Universal Man, has on his face the effigy of Siva, the breast that of Krichna, on the stomach that of Brahma, and lower that of Ganesa. The head represents the celestial kingdom where reigns God, the creator and destroyer Siva, represented by red color as the God of Fire, i.e., of love divine; on the breast sym-
bol of respiration (spiritus) appears Krichna, whose color is blue, for he is truth divine, incarnate on earth; on the stomach, representing the intermediary world where the good and the wicked set forth, reigns Brahma, spiritual creator or regenerator of humanity by love and wisdom; red and blue are assigned to him; finally Ganesa has the third sphere, that of Brahma being but a passage where souls undergo their last purifiction. Ganesa is the god of wisdom and of marriage; green is consecrated to Ganesa.

There is a Latin Bible of the tenth century in which the illuminator has surrounded Jesus with a red nimbus bordered by blue, his aureole also being red. He is surrounded by angels with aureoles, some of red, some of blue, and some of green. At his feet is a purple sphere, and his footstool has three bands, red, blue and green. Examples of this symbolic use of many colors can be found on all sides, but only one more will be given here. In the twenty-eighth chapter of Exodus we read directions for the robes of Aaron which, somewhat abbreviated, are: "Thou shalt make holy garments for Aaron thy brother for glory and beauty. They shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue and of purple, of scarlet and fine twined linen, with cunning work. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue and purple, and scarlet, and fine twined linen. And thou shalt make the breast plate of judgment with cunning work; after the work of the ephod shalt thou make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen. And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue. And thou shalt make the robe of the ephod all of blue. And beneath upon the hem of it thou shalt make pomegranates of blue, of purple, and of scarlet, round about the hem thereof, and bells of gold between them round about. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, holiness to the Lord. And thou shalt put it on a blue lace that it may be upon the miter." The robe of the ephod was held together at the shoulders by two onyx stones from which hung by golden chains the breast-plate, a blaze of color of twelve precious stones.

There is a constant crossing of the lines of color symbolism with symbolism of other things. The language of gems and of metals is largely determined by their color. Heraldry has crystallized much symbolism and we find that in the practice of the art of blazonry
COLOR SYMBOLISM

silver = white = pearl
lead = black = diamond
iron = red = ruby
tin = blue = sapphire
copper = green = emerald
gold = yellow = topaz
mercury = purple = amethyst

Flowers are also interpreted by their color. The red rose is the flower of love; white flowers of any kind indicate chastity and purity; violets are modest and carry sympathy; the sweet pea, dainty; "pansies for thought;" while the marigold used to be the flower assigned to betrayed husbands.

The symbolism of numbers is also entwined with color symbolism. It will be remembered that white was considered unity, and black its negation, therefore zero. Red has been said to be the number three, which is most fitting, as three is also considered the number symbolic of the active male principle. Again red is considered the number five, but rose is more usually assigned to this number. Number four is yellow, and number eight is brown. These facts have been gleaned with no especial direction of effort in the reading for this study.

Colors are also closely associated with certain objects, as red with fire, the connection here being so close that they could not be separated in discussing red, they were virtually synonymous. Smoke and ashes had a very close connection with brown, the color of smoke. Smoke which obscured the fire was the symbol of evil which obscured the good, and ashes were the symbol of death. Among the Hebrews to cover with ashes was a sign of mourning. Hosea said that the wicked "shall be as smoke out of a chimney," and in Isaiah, IX, 18, we read: "Wickedness burneth as a fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke." When Abraham looked across the plains toward Sodom and Gomorrah he "beheld, and lo the smoke of the country went up as the smoke of a furnace." It will also be remembered that the ram was closely associated with azure in the mythology of blue. The relation of yellow and the dog also dates from mythology, although it lives to-day only in the expression of contempt, the yellow dog. Mercury, of the Roman
world, Hermes of the Greek and Anubis of the Egyptian were the conductors of the departed souls to hades. The dog was their companion, and was also the especial symbol of the initiation into the mysteries of death. Yellow was assigned to him in this character as it was to Mercury, Hermes and Anubis. It was the custom of the sick to implore the aid of the dog, and of the dying to have a dog take food from his hands. Sirius, the great yellow dog star, was the sentinel of Heaven and the especial guardian of the gods.

Much of the symbolism of color from the ancient religions was assimilated by the early Christian church, was used with an unaltered significance in the ceremonies of the church, and was consciously a part of the work of the early artists and illuminators. This has become more or less fixed and is used steadily as an integral portion of the symbolism of the Roman Catholic Church, to a far less degree in the services of the Episcopal Church, and only a little in other Protestant churches, while the Greek Catholic Church and eastern churches in general have had no definite sense of liturgical colors: their vestments were usually white or red, and were stiff with gold embroidery. In the Church of Rome this sense for the meaning of colors was used loosely, often a prominent church following a custom of its own, until the twelfth century when there was a definite attempt to make the seasons of the ecclesiastical year, the vestments of the priesthood, and the more important feasts and fasts conform to a general standard. The first rules for the use of color were laid down by Innocent III in a treatise De Sacro Altaris Mysterio. There were then but four colors used, violet being considered correlative with black, but his pronouncements were much the same as the usages of to-day. There remained much individual latitude in their breach or their observance until after the Reformation when they became fixed and have been the accepted rule of the Church ever since.

A writer in the Encyclopedia Brittanica says: “According to the rubric of the Roman Missal, liturgical colors are five: white, red, green, violet, black. Though many colors may be used in the embroidery of vestments, those indicated for a certain feast, fast, etc., must give the dominant tone to the color. Gold brocades or cloth of gold might be substituted for red, green, or white; or silver for white.

“White.—Trinity Sunday, all festivals of Christ (except those connected with the passion); festivals of the Blessed Virgin; of the Holy Angels and confessors; of holy virgins and women not mar-
tyrs; nativity of St. John the Baptist, festivals of chains of St. Peter and his see; Conversion of St. Paul; All Saints; consecration of churches and altars, anniversary of election and coronation of popes, and election and consecration of bishops. Also in octaves of these festivals; on ordinary days (for which no special color is provided) between Easter and Whitsuntide; at certain special masses for saints falling under the above category, and at bridal masses. It is also the color appropriate to sacramental processions, and generally to all devotions connected with the exposition of the Blessed Sacrament. At baptisms priests wear a violet stole during the first part of the service, i.e., the exorcization, then change it to a white one. White is worn at the funerals of children.

"Red.—Saturday before Whitsunday, Whitsunday and its octave; all festivals in commemoration of the sufferings of Christ, i.e., the feast of the instruments of the Passion, of the Precious Blood, of the invention and elevation of the Cross; all feasts of apostles except the above; feasts of martyrs; masses for the papal election; Feast of the Holy Innocents when it falls on Sunday (violet on a week day) and its octave (always red). In England red vestments are worn at the mass (of the Holy Spirit) which is attended by Roman Catholic Judges and barristers at the opening term, the so-called Red mass.

"Green.—Sundays and week days between Epiphany and Septuagesima, between Trinity and Advent, except festivals and their octaves, and Ember days.

"Violet.—Days between Septuagesima and Maundy Thursday; vigils that fall on fast days and Ember days, except the vigil before Whitsunday (red) and Ember days in Whitsun week (red); also on days of intercession, at votive masses of the Passion, at certain other masses of an intercessary and penitential character, at intercessary processions, at the blessing of the candles on Candlemas Day; at the blessing of the Baptismal water. A violet stole is worn by the priest when giving absolution after confession, and when administering Extreme Unction.

"Black.—Masses for the dead and funeral services of adults; the mass of the presanctified on Good Friday."

Brewer gives the same uses of liturgical colors but adds that blue may be used for all week days after Trinity Sunday, and blue or green indiscriminately for ordinary Sundays. Colors are used in liturgical symbolism both in the vestments of the priest and in the decorations of the church. The Episcopal Church of England may
follow the practices of the Roman Church in this respect, or if they choose not to do so at least they use red hangings for the Holy Table.

A fairly complete color symbolism can be learned from the robes given by the artists and illuminators during the middle ages to Jesus and the Virgin Mary. Thus his garments in pictures of his childhood and adolescence were white, to represent his innocence or green to represent the first stage in the regeneration of the world which he came to redeem. During the temptation he was usually clothed in black, the color of evil, and in white again at the baptism, when he had come off victorious and was acknowledged as the Son of God. He was usually clad in blue for the three years of his active ministry, sometimes in red and blue. Red was given to him during his passion, and after the resurrection he was usually draped in white to represent his assumption again of his divinity. Those clustering about his cross were usually dressed in brown to indicate their grief and sorrow.

The symbolism of color is also crystallized in the dress of the Japanese, but they have lost the meanings for their customs. Their conventionalities as to wearing apparel are most rigid. The men wear the dull colors dark blue, dark gray, dark brown, and black, and sometimes dark green. They are restricted to but one color with white or black, or both black and white. The patterns for men's cloth are also quite distinctive. Little boys wear the same colors that men do, but their patterns differ, being either stripes or checks, or very fine figures. Women usually wear the more delicate colors, and although they often do choose the darker shades, they are not so dull as are the men's colors, and are usually in distinctive floral patterns. They wear one color in plain material, green, lavender, blue, brown, or white, or they may wear more colors in the floral patterns. They are however allowed to wear borders and decorations of bright colors, and even of red, and their obi may be bright. Red is the color for baby girls and little girls, but is never worn by little boys, not even during their infancy. The patterns for them are also distinctive and usually the bigger the child or the older the adult the smaller the pattern, till the aged wear pin stripes and checks. Red is also the color for prostitutes, who live in segregated districts, and is sometimes worn by the geisha girls. A dirty dull brick red is worn by criminals. White is the color for mourning, and black for all ceremonial wear, while since their Revolution of 1868 school girls have been allowed to wear skirts of purple, sometimes of blue over their kimonas, and to leave off the obi.
COLOR SYMBOLISM

There has been some discussion of color music. There is a deep connection between color and music, both of which are rhythmic vibrations, to one of which the eye has been developed to respond, while the ear perceives the other. Certain mystical thinkers claim that they can produce music by color, and themes by changing the tones of the colors. This is claiming a great deal, and is not as yet substantiated by scientific experiment. It is probable that the common element in the two types of rhythm is their emotional power, which can be understood symbolically and so perceived by the sense organ attuned to the opposite rhythm. Apropos of color music, a musician of considerable emotional understanding has told the writer that the key of E is generally considered among musicians to represent purity and is often spoken of as the white key, while the key of F, which is so harsh, is brown. The keys of Db and Ab are crimson and purple because they are so full, deep and rich, and the key of G is mild and not so very decided, and is thought of as blue.

To return to the crystallization of color symbolism in blazonry, we find that black, or sable, signifies prudence, wisdom, and constancy; blue, or azure, is chastity, loyalty, fidelity; green, or vert, is love, joy, abundance; purple, temperance; red, or gules, signifies magnanimity while in the shade of blood red or sanguine it means fortitude; white, argent, is purity, truth, innocence; yellow is faith, constancy, wisdom, glory.

To-day every nation has a flag, yet flags are a relatively new thing in the life of nations, for they date only from the sixteenth century. Previous to that time the nobles, who were the leaders in battle, had carried their own standards or the coats of arms of their own families. The standard was always kept close to the leader, and could be easily seen by his followers, so it was the natural rallying point in the old days of hand-to-hand conflict. The position of standard-bearer was one of great honor as well as grave responsibility. By the time the sixteenth century was well established the feudal system was passing, and armies were no longer composed of retainers of the individual nobles, but were made up and even officered by the common people. The need for a rallying point had not changed, so national insignia or flags were evolved for this purpose. From the first they were called colors, and they became the emblem of intense regimental life and feeling, which was but the forerunner of patriotism as we know it now. Ceremonial observances paid to the regimental colors at the present time were for the most part founded by the Landsknechts, and we still salute the
colors, troop the old colors and consecrate new ones, and even decor- 
orate the colors of a regiment which has distinguished itself in battle. 
All of this is done with full consciousness that the flag, a mere strip 
of gay colored bunting, is the symbol above all symbols, that which 
stands for our own land. Yet had we ever thought that the sym- 
bolism of the national colors was far deeper and broader than our 
own country, stretching back to the beginnings of life when there 
were no nations? Look at the colors which compose the "colors." 
Our own red, white and blue stands first in our thought. The tri- 
color of France contains the same colors, and the cross of St. An-
drew and of St. George, which is the foundation for the British 
flag, is also red, and white and blue. These colors are repeated in 
the flags of Norway and the Netherlands, Servia, Holland and 
Panama, Paraguay, Chile, Costa Rica and Cuba, Siberia and Monte-
negro, and the merchant flag of the prerevolutionary Russia. Red 
and white are seen in the flags of Denmark, Switzerland and Egypt, 
Japan and Siam, Monaco, Peru, Tunis and Turkey, as well as 
Austro-Hungary. Blue and white compose the flags of Nicaragua, 
Uruguay, Honduras, Salvador, and the man-of-war flag of Russia, 
while azure and white are the colors of Greece and Guatemala. 
These colors then have been chosen by the greater portion of the 
earth as the fitting representatives of the national spirit: white, the 
color of the Great God in all of his attributes; red, the color of the 
great life-giving force; and blue, the color of the great passive force. 
What more complete could there be?

A goodly number of countries have chosen yellow, and the sym- 
bolism of yellow is not so far removed from that of white. It was 
the color of the sun, and therefore of the Supreme God, and of 
aspiration toward him. Green, the color of active reproduction, is 
chosen by others. Thus we have the Belgian flag of red, yellow and 
black; the Brazilian of green, yellow and blue; the Roumanian and 
the Venezuelan of red, yellow and blue; the Spanish of red and yel-
low; Italy, Persia and Mexico have red, white and green, Portugal 
red and green and Haiti red and blue. The flag of Germany is red, 
white and black, while that of the new Chinese Republic is glorious 
with stripes of red, yellow, blue, white and black. That which has 
been written in this paper has proven nothing if it has not proven 
that in color the early worship of the human race found symbolic 
expression, the symbolism of which has lived through the centuries. 
Many flags show the direct evidence of sun worship. One of the 
most beautiful is the Japanese, a full red sun in the center of a white
field, with rays streaming from it to the edge. The flag of Argentina has a full golden sun; that of Uruguay has a refulgent sun in yellow, and Persia's flag has a full refulgent sun rising over the back of a lion, both in yellow. Portugal has a golden wheel, and Montevideo a refulgent wheel. The flag of Egypt has a crescent moon, and Tunis and Turkey have a crescent and a star. Stars are present in our own flag and in those of Chile, Columbia, Cuba, Honduras, Liberia, Panama, Tunis, Turkey, Venezuela and Paraguay.

Every college has its flag and its color chosen to represent it, modeled more or less after the symbolism of the national flag. Every society of any note, and nearly all of the minor ones, have their own distinctive insignia in which color plays an important part. There are the colors of the Masonic order, and the five-hued star of the Eastern Star, the red and white of the Epworth League, and the red of the Red Cross. One of the most appropriate color symbolisms of social organizations is the red triangle of the Y. M. C. A., and the blue triangle which has recently been adopted by the Y. W. C. A.

This study into the emotional value of colors and the early fixation of their symbolism was undertaken because of some well-marked color symbolism given by a patient in St. Elizabeth's while she was explaining a bit of lace of her own manufacture. She had woven in a small square the story of her own struggle and final failure, and in the last two figures she had married herself to her father with a wedding ring of lavender-colored thread. She explained her choice of color by saying that purple meant both virginity and passion, giving it its primary and its ambivalent meaning in one breath. In studying the symbolism of purple we found that it means virginity to the people of olden time and was used in the mysteries to signify that very thought. In other circumstances, or if it approached red it meant passion, not quite so pronounced as red, but under control, so to speak. This patient who was not an especially well educated woman, had produced from her unconscious the archaic symbolism of purple, and gave this color most appropriately to the wedding ring of the incestuous marriage which could not be. White, she said, was her color, the color she always chose to wear because it was purity. This is the generally accepted meaning for white, one familiar to all of us because of its cleanness. For gray, the neutral color, she had no symbolism, but we recall the patient reported by Dr. Dooley for whom gray was flesh color and therefore meant invisibility. When she was wrapped in a gray
blanket she considered herself hidden, and she had married the
bridegroom of her fancies with a gray wedding ring, expecting this
sign to be invisible and therefore unread by those around her.

This patient, whom we have previously called Virginia, said that
red was the color of blood, and the color which represented man,
especially undergoing intercourse. Pink, she said, represented a kiss
and a key. The key she considered sacred to herself in the character
of "the woman who had suffered everything there was to suffer
because she wanted the Christ for a husband," and to the Christ,
and was the symbol of their physical union. We have learned that
red, the color of fire and of blood, has been from mythological times
the color assigned to the great creative force of nature. In Dooley's
patient red was also the man's color, and blue the color of woman-
hood. Virginia does not give blue much of this value which might
be called its usual meaning, but in her thought blue is so closely
allied with black that they are almost inseparable. This illustrates
the individual determination of the symbol which makes it necessary
always to get the patient's interpretation for any such figures she
may use. Certain shades of blue are very close to black, it being
sometimes difficult to distinguish between them. Moreover we found
that this was one of the facets in the interpretation of blue, where it
was used as a mortuary color, sometimes being interchangeable with
black to express grief. Virginia's understanding of black is that it
is the color which signifies pederasty. To her the whole African or
black race was originally conceived by pederasty, and is so still per-
petuated. Blue is also the color of pederasty but with this difference:
it belongs to the passive pederast, "the man who takes the woman's
part" in her explanations. So underneath its individual meaning
blue is still to her unconscious the woman's color and she must as-
sign it to the man who plays the passive rôle.

Yellow to Virginia is the color of deceitfulness and of God. Again we see the ambivalency expressed. She told the story of the
gift of a yellow rose by one of her paramours. Each of her lovers
had deceived her, and she had also been deceiving herself into the
hope that the feeling she entertained for them was not identical with
her incestuous love for her father: sufficient individual determinants
for the value deceit given to yellow. The value God she always
reached by the formula "yellow is gold and gold is God, because
gold is indestructible and God is indestructible," and then her dual
meaning she strung on the thread of the proverb, "All is not gold
that glitters." In the beautiful Mithraic religion yellow was gold
and gold was God. Orange Virginia harshly called the color of hate, while brown was “the color that took all of the pleasure out of the world.” This last she explained as meaning masturbation for masturbation took all the pleasure out of the world. Brown, the color of dead vegetation, and of the smoke which obscures the fire, supposed to represent the incarnation of the spirit of evil, is a fitting color to symbolize masturbation, which takes all the pleasure of a normal life out of the world.

Green meant everything that was beautiful, and also God. It contained the element of activity which from the beginning was one root of the symbolism of green for in Virginia’s explanation she said that this “woman who had suffered everything there was in the world to suffer” loved the Christ so much that she wanted to make everything just as beautiful as it possibly could be made beautiful. Green also meant to her intercourse of the sadistic-masochistic type, the type which in her inelegant but graphic language “would bust your gall bladder and stain everything green.”

In Virginia’s symbolism for color there is much that is individual, much that is determined by her own life and experience, and much that she has absorbed from the current symbolism about us all, yet the archaic roots are quite faithfully adhered to, and do not need more than a recapitulation; black the color of evil; white the color of purity (only one of the attributes of Deity); red the great creative force; blue passivity; yellow God; green, active procreation; purple, virginity.

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SLEEP WALKING AND MOON WALKING
A Medico-Literary Study
By Dr. J. Sadger
Vienna
Translated by Louise Brink

Introduction

Sleep walking or night wandering, known also by its Latin name of noctambulism, is a well-known phenomenon. Somnambulism is not so good a term for it, since that signifies too many things. In sleep walking a person rises from his bed in the night, apparently asleep, walks around with closed or half opened eyes, but without perceiving anything, yet performs all sorts of apparently purposeful and often quite complicated actions and gives correct answers to questions, without afterward the least knowledge of what he has said or done. If this all happens at the very time and under the influence of the full moon, it is spoken of as moon walking or being moonstruck.

Under the influence of this heavenly body the moonstruck individual is actually enticed from his bed, often gazes fixedly at the moon, stands at the window or climbs out of it, “with the surefootedness of the sleep walker,” climbs up upon the roof and walks about there or, without stumbling, goes into the open. In short, he carries out all sorts of complex actions. Only it would be dangerous to call the wanderer by name, for then he would not only waken where he was, but he would collapse frequently and fall headlong with fright if he found himself on a height.

Besides there is absolute amnesia succeeding this. Upon per-

\footnote{Über Nachtwandeln und Mondsucht. Eine medizinisch-literarische Studie, von Dr. J. Sadger, Nervenarzt in Wien; Schriften zur angewandten Seelenkunde, Herausgegeben von Prof. Dr. Sigm. Freud, Sechzentes Heft, Leipzig und Wien, Franz Deuticke, 1914.}
SLEEP WALKING AND MOON WALKING

sistent questioning there is an attempt to fill in the gaps in memory by confabulation, like the effort to explain posthypnotic action. Furthermore, it is asserted that a specially deep sleep always ushers in night wandering, that indeed the latter in general is only possible in this condition. It is more frequent with children up to puberty and throughout that period than with adults. At the same time the first outbreak of sleep walking occurs often at the first appearance of sexual maturity. According to a widespread folk belief sleep walking will cease in a girl when she becomes pregnant with her first child.

It seems to me that practically no scientific treatment of this problem exists. Modern psychiatry, so far as it takes a sort of general notice of it, contents itself, as Krafft-Ebing does, with calling night wandering “a nervous disease,” “apparently a symptomatic manifestation of other neuroses, epilepsy, hysteria, status nervosus.” The older literature is more explicit. It produces not only a full casuistic but seeks to give some explanation aside from a concession to neurology. So, for example, the safety in climbing upon dangerous places finds this explanation, that the sleep walker goes there with closed eyes and in this way does not see the danger, knows no giddiness and above all is in possession of a specially keen muscular sense.

The phenomena of sleep walking and moon walking must be acknowledged, as far as I can see, almost entirely as pathological yet connected or identical with analogous manifestations of normal profound sleep. The dreams in such sleep, in contrast with those of light sleep, are characterized by movements. These often amount merely to speaking out, laughing, weeping, smacking, throwing oneself about and so on, or occasionally to complicated actions, which begin with leaving the bed. Further comparison shows the night wandering as symptomatically similar to hysterical and hypnotic somnambulism. This interpretation might be objected to upon the ground that unfortunately we know nothing of the origin of the motor phenomena of the dream and that understanding of the hysterical and hypnotic somnambulism is deplorably lacking. Still less

2 Lehrbuch der gerichtlichen Psychopathologie.
has science to say about the influence of the moon upon night wandering. The authors extricate themselves from the difficulty by simply denying its influence. They bring forward as their chief argument for this that many sleep walkers are subject to their attacks as frequently in the dark as in moonlight nights and when sleeping in rooms into which no beam of moonlight can penetrate. Spitta indeed explains it thus: "The much discussed and romantically treated 'moon walking' is a legend, which stands in contradiction to hitherto observed facts. That the phantasy of the German folk mind drew to itself the pale ghostly light of the moon and could reckon from it all sorts of wonderful things, proves nothing to us." I can only say here that ten negative cases signify nothing in the face of a single positive one and a thousand-fold experience undoubtedly represents a certain connection between the light of the full moon and the most complicated form of sleep walking.

Not merely science, however, but also the poets, best informed in the things of the soul, whom the problems of night wandering and moon walking should stimulate, avoid them on account of their strangeness. From the entire province of artistic literature I can mention only Shakespeare's "Macbeth," Kleist's "Prinz von Homburg," the novel "Maria" by Otto Ludwig, "Das Sündkind" by Anzengruber, "Jörn Uhl" by Gustav Frenssen and "Abelo" by Sophus Michaelis. Finally Ludwig Ganghofer has briefly sketched his own sleep walking in his autobiographical "Lebenslauf eines Optimisten," and Ludwig Tieck has given unrestrained expression to his passionate love toward this heavenly body in different portions of his works.

Only in "Maria" and in "Abelo" however do these themes play an important part, while in the other works mentioned they serve properly only as adornment and episodic ornament. I am not able to explain this unusual restraint, unless we accept the fact that our best poets shrink from touching upon questions which they themselves can so little understand.

It has been expected that the psychoanalytic method, which casts such light upon the unconscious, might do much to advance the understanding of the problems of sleep walking and moon walking. But unfortunately no one undergoes such an expensive and time-consuming treatment as psychoanalysis for moon walking, so that

4 The text of Bellini's "Nachtwandlerin" could hardly be called literature, nor Theodor Mundt's fabulous novel, "Lebensmagie, Wirklichkeit und Traum." The latter I will mention later in the text.
the hoped for illumination can come at the best only as a by-product in the psychoanalysis of neurotics. That has in fact been my good fortune twice, where I have been able to lift the curtain, though only a little, in two cases among my patients and also in individuals who were otherwise healthy. What I discovered there, I will relate in detail in what follows.

One point of view I will first set forth. Two questions appear to me to stand out among those closely bound with our theme. First on the motor side, Why does not the sleep walker, who is enjoying apparently a specially deep slumber, sleep on quietly and work out the complexes of his unconscious somehow in a dream, even though with speech or movement there? Why instead is he urged forth and driven to wander about and engage in all sorts of complicated acts? It is one of the most important functions of the dream to prolong sleep quietly. And then in the second place, What value and significance must be attributed to the moon and its light? These two chief questions must be answered by any theory that would do justice to the question of sleep walking and moon walking.

Part I. Medical

Case I. Some years ago I treated a hysterical patient, exceedingly erotic. She was at that time twenty-two years old, and on her father’s as well as on the mothers’ side, from a very degenerate family. Alcoholism and epilepsy could be traced with certainty to the third ascendant on both sides. The father’s sister is mentally diseased, the patient’s mother was an enuretic in her earlier years and a sleep walker. This mother, like her father when he was drunk, was markedly cruel and given to blows, characteristics, which according to our patient, sometimes almost deprived her of her senses and in her anger bordered upon frenzy.

The patient herself had been as the youngest child the spoiled darling of both parents and until her seventh year had been taken by them into their bed in the morning to play. In her first three years she always slept between the parents, preferably on the inner side of one of the two beds and with her legs spread, so that, in her mother’s words: “One foot belongs to me and one to her father!” She was most strongly drawn, however, to the mother, toward whom at an early age she was sexually stimulated, already in her first year, if her statements can be relied upon, when she sat upon her mother’s lap while nursing.
The little one early learned also that, when one is sick, one receives new playthings and especially much petting and tenderness, on account of which she often pretended to be sick purposely or she phantasied about dark forms and ugly faces, which of course she never saw, except to compel the mother to stay with her and show her special love and tenderness. Already in her second year she would go to bed most dutifully, “right gladly” to please father and mother and gain sexual pleasure thereby. The father then let her ride on his knee, stroked her upon her buttocks and kissed her passionately upon the lips. The desire after the mother became the stronger. When the latter had lain down and the little one had been good, then the child would creep to the mother under the feather bed and snuggle close to her body (“wind herself fast like a serpent”). The mother’s firm body gave her extraordinary pleasure, yes, not infrequently it led to the expulsion of a secretion from the cervix uteri. (“The good comes,” as she expressed it.) I mention convulsive attacks and enuresis nocturna, as pathological affections of her childhood which belong to my theme. The patient had in fact suffered in her first year a concussion of the brain, through being thrown against a brick wall, with organic eclamptic attacks as a result. The great love which she had experienced because of this led her also later to imitate those attacks hysterically. In the fourth year, for example, when she had to sleep in a child’s crib, no longer between the beloved parents, she immediately produced attacks of anxiety in which she saw ugly faces and witches as in the beginning of the eclamptic convulsions. Thereupon the frightened mother took her again into her own bed. Later also she often began to moan and fret until the mother would take her in her arms to ward off the threatened attacks, and thus she could stimulate herself to her heart’s content. As she reports, at the height of the orgasm she expelled a secretion, her body began to writhe convulsively, her face became red as fire, her eyes rolled about and she almost lost herself in her great pleasure.

Concerning her enuresis, in its relation to urethral eroticism, the patient relates the following: “When I pressed myself against my mother’s or brother’s thigh, not only ‘the good’ came, but frequently also urine with it. At about eight years old there was often a very strong compulsion to urinate, especially at night, which would cause me to wet my bed. This was however according to my wish to pass not urine but that same secretion which I had voided at two or three years old, when I became so wildly excited with my mother, that is
when, lying in bed with her, I pressed her thigh between mine. I could not stop it in spite of all threats or punishments. Very curiously I usually awoke when I voided urine, but I could not retain it in the face of the great pleasure."

I lay emphasis upon a specially strong homosexual tendency among her various perversions, although she had the usual sex relations with a legion of men with complete satisfaction. Furthermore, as sadistic-masochistic traits, there was an abnormal pleasure in giving and receiving blows and a passionate desire for blood. It was a sexual excitement that occurred when she saw her own blood or that of others. I have elsewhere described this blood sadism and I will refer here to only two features, which are of significance also in regard to her moon walking. The first is her greatly exaggerated vaginal eroticism, which at menstruation especially was abnormally pleasurably excited. The second, on the other hand, was that our patient already at the age of two years should have experienced sexual pleasure in the mother's hemoptysis. Sitting on the mother's lap she stimulated herself upon the latter's breast, when she began to scrape and then to cough up blood. She reached after her bloody lips in order afterward to lick off her own fingers. As a result of the sexual overexcitement which occurred then, blood has afforded her enormous pleasure ever since, when she has looked upon it.

As for the rest of her life, I will refer to two other points only, which are not without importance for our problem. First of all was the change of dwelling after the father's death in our patient's seventh year. The other is her burning desire, arising in her third or fourth year, to play mother and most eagerly with a real live child. A baby doll, of which she came into possession, was only a substitute, although for want of something better she carried this around passionately and did not once lay it out of her arms while asleep. At the age of eight it was her greatest delight to trudge around with a small two year old girl from the house and sing her to sleep as her mother had once done to her. "Carrying that child around was my greatest delight until I was fourteen years old."

I mentioned above that her mother had been sadistic and at the same time a sleep walker. "Mother herself told me that she also rather frequently walked at night. As a child she would wan-
der around in her room without being able to find her bed again. Over and over again she would pass it without finding her way into it. Then she would begin to cry loudly with fright for her bed until Grandmother awoke and lifted her into bed. In the morning she remembered nothing at all about it.

"It was the same way with her desire to urinate. Every night she had a frightful need to urinate and hunted for the chamber, but, although it always stood in its accustomed place, she was not able to find it. Meanwhile the desire grew more severe, so that she began moaning fearfully in her sleep while hunting. She sought all over the room, even crept around under the bed without touching or noticing the chamber, which was there. Often she did not then return to her bed until Grandmother was awakened by her moans, brought her what she wanted and helped her to bed. It happened rather frequently that, because of the very great need, she wet the bed or the room while on her search, whereupon naturally a whipping followed. Sometimes she lay quite quiet later on in her sleep, but when she could not find her bed, was obliged to pass half the night in the cold room. Once when I myself wet my bed, she struck me with the words: 'Every time that this happens you will be whipped; my mother whipped me for this reason.' Although she knew from her own experience that it could not be helped, yet she struck me.

"Besides the moon exercised a great power over my mother. Since the house in which she lived was low and stood out in the open country, and there were no window blinds, on bright moonlight nights the moon shone into the farthest corner. In the corner stood a box, on which were a number of flower pots, figures and glass covers. Upon this box she climbed, after she had first taken down one object after another and placed them on the floor without breaking anything. Then she began to dance upon the top of the box, but only on bright moonlight nights. Finally she put everything back in exactly the same place to a hair's breadth and climbed out of the window, but not before she had removed there a number of flower pots out of the way. From the window she reached the court where she rambled about, climbed over the garden fence and walked around at least an hour. Then she went back, arranged the flowers on the window in exact order and—could not find her way to bed. There was always a scene the next day if Grandmother had been wakened in the night."

The most noteworthy feature in this statement, beside the
phenomenon of sadism, later taken over by the daughter, the urethral eroticism and the susceptibility toward the moonlight, is the behavior of the mother while walking in her sleep. She plainly has an idea where the flower pots stand, which she removes from the box and the window, but on the other hand she comes in contact neither with the bed nor the chamber, which yet are in their usual places. We will also take note further on of the dancing upon the box in the bright moonlight as well as the climbing out of the window, climbing and walking about.

Before I go on with my patient's story, something should be said concerning its origin. She had been undergoing psychoanalytic treatment with me for nine months on account of various severe hysterical symptoms, which I will not here touch upon further, when she one day came out with the proposal that she write for me her autobiography. I agreed to it and she brought me little by little about two hundred fifty pages of folio, which she had prepared without any influence on my part, except of course that she had, in those months of treatment, made the technique of the analysis very much her own as far as it touched upon her case. Practically nothing in our work together in solving her difficulties was said of her sleep walking. I have also in no way influenced or been able to influence her explanation. It originates solely from the patient's associations and the employment of her newly acquired knowledge of the unconscious in the interpretation of her symptoms.

I find then in her account of her life some highly interesting points. "Still at two or three years old Mother must at my entreaties soothe me to sleep. As we lay together in bed I pretended often to be asleep and reached as if 'in my sleep' after my mother's breast in order to revel in sensation there. Also I often uncovered myself, again ostensibly in my sleep, and laid myself down quite contentedly. Then I awoke my mother by coughing, and when she awoke she stroked me and fondled me, and as was her custom kissed me also upon the genitals. Frequently I stood up in bed between my parents—a forerunner of my later sleep walking—and laid myself down at my mother's feet, asleep as she thought, but in reality awake only with eyes closed. Then I pulled the feather bed away from Mother and blinked at her in order to see her naked body, which I could do better from the foot than if I had lain near her.

"If she awoke she took me up to my place, kissed me repeatedly over my whole body and covered me up. I opened my eyes then as
if just awakening, she kissed me on the eyes and said I should go quietly to sleep again, which I then did.

"Still earlier, at one or two years, I pretended to be asleep when my parents went to bed, that I might obtain caresses, because Father and Mother always said, 'See, how dear, what a little angel!' They kissed me then and I opened my eyes as if waking from deep sleep. This was the first time that I pretended to be asleep. I often lay thus for a long time apparently asleep but really awake. For when the parents saw that I was asleep, they told one another all sorts of things about us children. Especially Mother often spoke of my fine traits, or that people praised me and found me 'so dear', which she never said in my presence lest she should make me vain."

Here is an early preceding period when the little one deliberately pretends to be asleep in order to hear loving things, receive caresses and experience sexual activity without having to be held accountable or to be afraid of receiving punishment, because everything happens in sleep. In the same way similar erotic motives and analagous behavior may be found in the account of her other actions while asleep. As she began to talk at two years old her parents begged her to tell everything that had happened to her, for example in the absence of either of them. She must tell to the minutest detail, when she awoke early lying between her parents, what had happened to her during the day before, what she had done with her brothers and sisters, what had taken place for her at school, and so on. She responded so much the more gladly, because in narrating all this she could excite herself more or less as well upon the father's as upon the mother's body.

In fact, this was the very source of a direct compulsion to have to tell things, from which she often had to suffer frightfully. The very bigotted mother sent her regularly from her sixth year on with her sister to the preaching services with the express injunction to report the sermons at home. And although on account of her poor head she had to struggle grievously with every poem or bit of lesson which she had to learn for school, yet now at home she would seat herself upon a hassock, spread a handkerchief over her shoulders and begin to drone out the whole sermon as she had heard it in the church from the minister. And this all merely out of love for her mother! Furthermore she was, according to her own words, directly in love with her teacher in the school, who often struck her on account of her inattentiveness and certainly did not treat her otherwise with fondness. Here is a motive for the later
learning, singing and reciting of poetry during the sleep walking, while the pleasure in being struck when at fault was increased by self reproach, that she in spite of all her pains understood so badly.

"During my whole childhood," the patient states, "I talked a great deal in my sleep. When I had a task to learn by heart, I said over the given selection or the poem in my sleep. This happened the first time when I was eight years old, on a bright moonlight night. I was sleeping at the time in the bed with my sister and I arose in the night, recited a poem and sang songs. At about the same period, standing on a chair or on the bed, I repeated parts of sermons which I had heard the day before at church. Besides I prattled about everything which I had done the previous day or about my play. How often I was afraid that I would divulge something from my sexual play with my brother! That must never have happened, however, or mother would have mentioned it to me, for she always told me everything that I said during the night." I might perhaps sum up this activity in her sleep after this fashion: Day and night she is studying for the beloved but unresponsive teacher and strives to win and to keep her good will, as well as that of the mother through the repeating of sermons and relating of all the events of the day.

"As for the talking in my sleep, I began at the age of two or three, though awake, to pretend to be asleep and to speak out as if asleep. For example I acted as if I were tormented with frightful dreams and cried out with great terror, ostensibly in a dream: 'Mother, Mother, take me!' or 'Stay with me!' or something of the sort. Then Mother took me, as I had anticipated, under her feather bed and quieted me, but I naturally became excited while I pressed my legs about her body presumably from fear of witches and immediately there occurred a 'convulsive attack,' that is I now experienced such lustful pleasure that 'the good' came."

Attention may further be called to the fact that she threw herself about violently in her sleep, which caused her, as the daughter of so brutal a mother, who was herself a sado-masochist, an excessive amount of pleasurable sensation. When only two or three years old, as she lay between the parents, she pushed them with hands and feet, of which she was quite conscious, while they thought it happened in sleep. This brought the advantage that she was not responsible for anything which happened in sleep, for it occurred when she was in an unconscious condition.

The changing of the home in her seventh year, after the death
of the father, led to her sharing the bed of her sister six years older than she. "My sister had the habit of throwing off the covers in her sleep or twisting her legs about mine. I, on the other hand, always hit her in my sleep with hands or feet. Naturally I could not help it since it actually happened while I was asleep, yet when my sister could stand it no longer I had to go and lie with Mother. I also struck her in my sleep. Besides I nestled up against her body, especially her buttocks, and experienced very pleasurable excitement. For it was simply impossible with her strong body and in the narrow bed to avoid touching my mother. Only I did it to her quite consciously, but she was of the impression that I pressed upon her in my sleep because I had no room in bed. The reason that I as a small child pushed against my parents in bed was simply the wish to be able to strike them once to my heart's desire, and since this was impossible during the day, I did it while asleep, when no one is responsible for what one does. Striking my sister then actually in my sleep, when I was seven years old, was again the wish to be able to excite myself pleasurably by the blows as when a smaller child." Here her sadism again breaks through in this desire to strike mother and sister according to her heart's desire and it especially excited her because of her constitutionally exaggerated muscle erotic. I have discussed this sadism at length elsewhere.\(^7\)

It can be affirmed, if we examine her behavior in sleep, that without exception sexual wishes lay at the bottom of it, just as the dream also, as is well known, always represents the fulfilment of infantile wishes. The plainly erotic character is never wanting in an apparently asexual action, if we penetrate it more deeply. So for example this patient repeated the sermon at her mother's bidding in order to receive her love and praise. Saying her lessons at night arose from her strong attachment to her teacher, which again in turn was a stage of her love for her mother. Naturally this was all concerned with wishes, which, strictly tabooed when awake, could only be gratified in unconsciousness, somehow carried out in sleep, or, as with the simulated convulsions, only in the mother's bed. The behavior during sleep served especially well to grant sexual pleasure but without guilt or liability to punishment.

It was quite in order further that a conscious activity preceded the unconscious activity in sleep, that is, that for a time the patient while awake, but with closed eyes and therefore apparently asleep, did the very thing which later was done in actual unconsciousness.

\(^7\) Cf. note 6, p. 163.
What then impressed itself as an unconscious performance during sleep, had been earlier done consciously, almost I might say as "a studied action." Only in special cases is there any need for playing such a comedy, for the direct demand of a beloved individual—"You must tell everything," "You must learn diligently," "Repeat the sermon accurately," when the eroticism is well concealed, permits of open action without more hindrance. It may be noted further that the patient never betrayed in the least in her sleep what she must have been at pains carefully to conceal, as, for example, the sexual play with her brother. Finally the striking participation of the muscle erotic at times in sleep must be emphasized.

We have found already as roots and motives of her sleep activity sexual, strongly forbidden wishes, which particularly could often only be gratified in bed; the striving further that she might commit misdemeanors without being held guilty or answerable; further the practicing of these things first while awake; and finally, as an organic root, at least the pleasure in blows in sleep, the undeniably exaggerated muscle erotic. Nearly everything takes place in bed, only occasionally outside it, and then always near it. Complicated actions are completely wanting. Likewise nothing was said of the influence of the light or of the moon. Only in passing was it mentioned that the patient arose in the moonlight for her first nightly recitation of lessons.

The group of phenomena which we will now take up displays complicated performances and stands above all under the evident influence of the light of the moon. "In my fourth year," the patient relates, "I was put for the first time into a little bed of my own, so that my mother, who the day before had begun to cough up blood, should have more rest. She had closed the net of my crib and that I should not be frightened moved the crib up to her large bed. I pretended to be asleep and as soon as my parents had fallen asleep I climbed over the side but was so unfortunate as to fall into my mother's bed. I was quickly laid back in my own bed, without having seen the blood, which was my special longing. Often after this, almost every night, I tried again to climb into Mother's bed, so that finally she placed my bed by the wall in order to prevent my climbing over to her. For some months I slept alone in my little bed. She caught me one night, however, this time actually in my sleep, trying to climb over the side but entangled in the net. Fortunately I did not fall out but back into bed. At that time I pro-
duced also my pretended convulsive attacks that I might be taken by Mother into her bed and be able to excite myself upon her.

"Mother began raising blood again when I was ten years old and we had already moved into the new home. That year she was seized twice with such severe hemorrhages that for weeks she hovered between life and death. Then in my eleventh year I began my sleep walking. What urged me to it was again Mother's coughing of blood as well as the desire to see her blood, both reasons why I had already at four years old pretended sleep so that I could climb into Mother's bed."

The patient proved herself such an ideal nurse on the occasion of the mother's severe hemorrhage that the mother would have no one else. She watched tirelessly day and night together with her sisters, changing every few minutes the icebags which had been ordered. "Scarcely a moment did I tear myself away from my mother's bedside and, if one of my sisters relieved me, I could often hardly move, undress myself and lie down for an hour. If I did lie down, I threw myself about restlessly, torn with anxiety, and was only happy again when I sat by my mother's bed." This fearful anxiety was not however merely fear for the precious life of the mother, but still more, repressed libido. In spite of all her concern for the mother's suffering she could not prevent the strongest sexual pleasurable sensations at the sight of the mother's snow white breast in putting on the applications or when she raised blood. This intensive nursing lasted four weeks until finally a nursing Sister came to assist.

"As I now for the first time could enjoy a full night's rest, I fell into a deep sleep, as from this time on I always did before every sleep walking. Near my bed stood the table with Mother's medicine and on the window ledge, behind the curtain, a lamp, which threw its light upon my bed. Suddenly I arose in my sleep, went to my mother's bed, bent over her. Mother opened her eyes but did not rouse herself. Then the Sister, who was dozing on the sofa near Mother's bed, awoke and rushed forward frightened as she saw me there in my nightgown. She thought something had happened to Mother, but the latter motioned with her hand to leave me alone and to keep still. I kissed Mother and changed the icebag, apparently in order to see her breast. I could see no blood this time, so without a sound I moved away and went to the table, where I put all the medicines carefully together to make a place and then went out into the pitch dark kitchen without stumbling against anything. There I
took from the kitchen dresser a bowl with a saucer and a spoon and came back again to the room. Next I seized a glass of water which stood there and poured the water carefully into the bowl without spilling more than a drop. With this I spoke out half aloud to myself: ‘Now Emil (my brother-in-law, who had for a long time taken his breakfast with us) can come to his breakfast without disturbing Mother, who had always prepared it for him. Then I went to bed and slept soundly for some hours, as I sleep only at my periods of sleep walking without crying out. All that I have described the Sister of Charity told me afterward. Naturally I did everything with closed eyes, without knowing it, and moved about as securely in the darkness as if it had been bright day. The next morning they told me about it and laughed over it.’

This is what she has to say of the influence of the light upon her sleep walking. “Also here Mother’s coughing was the external cause as it had been when I was four years old. When Mother was ill, the lamp was left upon the window sill behind the curtain, burning brightly so that she would not be afraid. Now also, at the time of my first complicated sleep walking, such a light was burning behind the curtain throwing its light upon my bed and the wall. Mother had always left the light burning in order to see me at once, after I had sometimes climbed over the side of my crib at the age of four, when she was ill. The light however made me climb over to her, because in the dark no blood could be seen. Also when I began to moan, during my convulsive attacks, she made a light and came to my bed. Or she said, when my bed was pushed close to hers: ‘Wait a moment; I will make a light and take you or you can climb over to me.’ Next day I laughed with my parents over my visit at night, without suspecting that I would soon be repeating it actually in my sleep. And it was only for this, that I might, as at the very first time, enjoy the sight of Mother’s blood. Now, when she had a light burning during her illness, this allured me in my sleep to climb out to her, as at that first time when she had made a light especially for me to climb over to her.”

The following memory leads still deeper into the etiology: “Mother always had the habit of going from bed to bed, when we children were asleep, and lighting us with her lamp to make sure that we were asleep. I perceived the light in my sleep, which called me to Mother. She had lighted me that first time so that I might climb into bed with her. Now I thought in my sleep, when I saw the light, but she was calling me again and she found me often at
the very point of climbing over to her. I see myself yet today with one foot over the bars, almost in a riding position. Yet nothing ever happened to me. A complete change took place within me when the light of a candle or a lamp fell upon my face. I might almost say that I experienced a great feeling of pleasure. I seemed to myself in my sleep to be a supernatural being. I immediately perceived the light even when I lay in deepest sleep. There was however no sign of waking. This must represent a second form of consciousness, which possessed me at such times. I often asked my mother all sorts of things while wandering about, always knew to whom I spoke although I did not see the person and before I heard anyone speak I already mentioned the person’s name. My orientation in sleep walking was so exact that I never once stubbed my toe against anything. It was just so with urination, which was probably connected with the moon or with a night light accidentally falling upon me. As soon as I pressed out secretion or the urine came, I found myself in a half sleep without being able to prevent an excessive feeling of pleasure. Then first I came to myself. This seems to me to go back to the fact that Mother often awoke me on special occasions in the night, holding a lamp or a candle in her hand to set me on the chamber, especially when she heard me moaning in my sleep and suspected a convulsive attack."

In what follows a complete identification with the mother is reported in detail. That has come in part to our notice in the first sleep walking, when our patient prepared the breakfast for her brother-in-law. “After that first sleep walking when Mother was having hemorrhages, they took place now rather frequently, when the least glimmer of light fell upon me, when Mother, for instance, lighted a candle at night to take some drops for her cough. Thus it happened that almost every night, as long as our beds stood together, I acted this little part. Often my family did not awaken and yet we knew the next day, when something was missing, that I had been the culprit in my sleep, as the next little example will show.

“My greatest wish at that time, at ten years old, was to be ‘Mother’ and have a child that I might bring up as I pleased. One morning when Mother got up and wished to dress herself she did not find her underclothing. We sisters were still fast asleep and Mother did not wish to waken us. She could remember exactly that she had laid her clothing as she always did on the chair near her bed. When she saw that search was in vain she put on fresh linen. Fully an hour later I awoke and was completely astonished to find
myself dressed and in Mother's clothing. The puzzle was now solved. The putting on of Mother's clothing during the sleep walking, had plainly been merely my wish to put myself into the mother's place and also to play mother, as I did with the children day after day. It was just at this time that I was always seeking to trail around all day with children, whom I tormented, treated cruelly, often even struck them for no cause whatever, always with a great feeling of pleasure, as I myself fared at my mother's hands. It was very frequently the case that I spread the table for a meal, in Mother's place, or put on her linen or outer clothing. This happened most often when she was ill again with her cough or the light shone upon me in my sleep. The light of the candle was sufficient for this."

At thirteen years she began to be directly affected by the moonlight. "At that time I had to sleep in a small room which by brother had occupied before this. This room looked out upon the court and was, especially on the nights when the moon was full, as bright as if a lamp were burning in the room. I was very much afraid to sleep alone in a room. This was the first time in my life that it had happened. I feared that in every corner some one might be standing and suddenly step forth or might lie hidden behind the bed and although I first let the candle light shine over everything, I had no rest but was in continual fear. I slept here perhaps only fourteen days in all, but it was full moon just at this time and rather bright in the small room.

Before going to sleep I always barred the door of the room, which near the other door of our house opened upon a small passage. On account of the shop we lived on an upper floor. When I lay in bed I was always thinking that I had not bolted the door well and every night I arose three or four times before going to sleep in order to make sure whether I had actually bolted the door carefully. This I did while awake. Finally I fell asleep. I knew nothing in the morning of what happened in the night. Yet for several days, when I arose in the morning, I found the door which led out of my room upon the passage standing open. I must also have gone about the house during the night, at least have been in the passage. It alarmed Mother and, when early the next day the door was once more open, she said that I need never sleep alone again. I had not had the remotest thought that she would watch me the next night. As usual she could, when I talked in my sleep, ask me about everything and obtain correct answers without wakening
me. If however she called my name in fright, when I was walking, as in the scene about to be described, then I awoke. Some nights apparently I roamed about in the house, God knows where, in the moonlight, without any one noticing it. Now it was the window in the passage, which looked into the court and was always closed at night, that was left open. What took place there I cannot say, since no one observed me. I can however describe clearly what my mother saw happen and which she told me afterward.

"Before I lay down I tried the door several times to see if it were securely bolted, then slept until about twelve o'clock. Between twelve and one o'clock, when I as a child had always been most afraid because this was a ghostly hour, my mother, who compelled herself this night to remain awake, heard my door creak slightly. She watched and saw the following: I went in my nightgown out softly to the door and to the window on the passage, which I opened. I swung myself upon that rather high window and remained there a while without moving, sitting there while I gazed straight at the moon. Then—it seemed to my mother like an eternity—I climbed down softly and went quietly along the passage into the first story. Half way along however I considered, turned back and went into my room. Having reached the door I turned once again and went along the passage to the door of the court. This was fastened. Again I turned and now went to the house gate. There I remained standing. I even tried to open it, as if I heard my name called. Then I was frightened, looked about me and was awake. Shaking with cold, for I was there half naked, I could scarcely orient myself. Then I crept to my bed and slept without waking.

"This happened in the second week. Every morning my door was open so that I had to sleep again in Mother's room. The moon never shone in there and the night light was covered. Nevertheless the sleep walking began also in this room in two weeks, if only the light of the candle fell upon me in my sleep. More often I lighted the candle myself in my sleep and went around in the room and the kitchen. Sometimes Mother found me standing by the door of the shop apparently about to open it and walk out. Now I have frequently, when I am lying in bed, the desire to spring out of the window, or to open both casements to get air for I am often afraid of choking. Thus had Mother often longed in her illness. It also happened that Mother found me sitting by my chest, where I was looking for something which I had needed the day before and intended looking for the next day. I had laid out all my possessions
about me. If Mother called me by name, I awoke; if she did not call me but only spoke in a certain way to me, I answered her everything without waking. I got up in my sleep, put on my mother's clothes, put on a cape and a nightcap, bade farewell to the children, to whom I wanted to be the mother, charged them to be brave and promised to bring them something. Then I took a piece of wood in my hand for an umbrella and walked about the room as if holding it opened out over my head because the sun shone. In reality it was the shining of the lamp. Mother's clothes were long and yet I wore the train beautifully and gracefully, without stepping on the skirt. My mother doubled herself with laughter when she saw such a caricature. Mostly I played the mother. Often I carried a small piece of wood wrapped in a cloth as a child in my arm and laid it on my breast. I sang songs, hushed at the same time other children—and knew nothing at all of it next day. Mother laughed most over this, that when I dressed myself, I first turned everything wrong side out. This goes back to the fact that Mother sometimes, when she had to get up in the night on my account and was half asleep, slipped her robe on twisted and wrong side out. These things lasted until my seventeenth year, when Mother was sick and I, as related above, made coffee in the presence of the Sister of Mercy.8

8 I have here given word for word what the patient wrote down. When I then pointed out to her the evident contradiction, that she had misplaced something into the seventeenth year, which according to an earlier statement must have happened in the eleventh year, she answered that here was in fact an earlier mistake, since her brother-in-law Emil had first taken breakfast with her mother in her seventeenth year. The facts were these: She had walked a great deal in her sleep from her eleventh to her seventeenth year, for her mother had always suffered from hemoptysis, with occasional intermissions, and on this account had a nurse at various times. She had in fact at eleven years done everything which she has described above, only the making of the coffee for the brother-in-law happened in the seventeenth year. Besides, all the other actions performed in sleep are correctly given. On being questioned, she stated that her menses occurred first between her thirteenth and fourteenth years and at the time of menstruation particularly she had walked a great deal. She was always very much excited sexually before her period, slept very restlessly and had always at that time arisen in her sleep. Blood always excited her excessively sexually, as has been already mentioned in the text. I will add just at this place that her exact dates, when an event appears in the very first years of her life, must be taken with a grain of salt, because falsification of memory is always to be found there. This, however, is not of great importance because the facts are authentically correct and at least agree approximately with the times specified, as I have convinced myself through questioning her relatives.
"Mother was rather often ill, so that beside the care of her, in which later a nurse assisted us, the shop had also to be looked after, which always demanded one person during the day. If I lay down upon my bed after two or three weeks of nursing, I fell into a deep sleep. This never hindered me however from being in my place to the minute, when my mother's medicine was to be taken. My mother could have anything from me, although I lay in a deep sleep. She did not need to speak, and if she wanted anything, she spoke it half aloud. The Sister, over weary from night watching, slept lightly, but if Mother needed anything, it was sufficient for her to breathe my name and I was awake, although otherwise I did not hear well and must always be aroused for some time before I was fully awake.

"In reality I merely imitated my mother in my sleep walking. In the first place it was my wish to hold some object in my arms during the night, or lay it near me, as if it were my child, to have one that I might play with it sexually. In the second place this went back to my early childhood when I lay near my mother and she played thus with me. In the third place it referred to a later time when I felt as a mother toward my doll, and never allowed it out of my lap by day nor out of my arms at night. When Mother wished to quiet me if I was suddenly afraid of ugly creatures at night, she had to make a light as quickly as possible. Then she took me upon her arm or laid me close to her. The light must however remain burning until I had fallen asleep so that the horrible faces could not torture me. As a child I often cried only for the light; it was the light that first completely quieted me. I longed indeed for the light that I might see the blood, and at the same time excite myself upon my mother."

The patient proceeds in her story: "This continued until the seventeenth year. At eighteen I had to go into the country because of a nervous trouble. There I was quite alone and also had to sleep alone in a room. I always went to sleep very late and once—my small room was bright with moonlight—I arose, went into the small passageway, which opened into the court, and was going out of the courtyard gate. I was obliged to turn back, however, because this was fastened. Yet instead of going back to my room, I went into the sleeping room of my landlady, who was sleeping there with her daughter, a girl of about twenty-six years. The moon was also shining into this room and I slowly opened the door. Both of them then awoke and were, as they told me next day, frightened to death. It affected the daughter especially, so that she was terrified and at
once sought refuge in her mother’s bed. I went back. What happened further I cannot say, for the daughter had immediately bolted the door behind me. I had made it impossible for me to stay longer in the little country village, and although I had paid for my room for a month I preferred to go away two days later. All the people avoided me and looked at me askance. Most of all the people with whom I was stopping! I saw that a stone rolled from their hearts when I departed.” At my question, whether she perhaps had been especially attracted by her landlady, she answered: “No, but in fact with another woman of the village. And it seems that I at that time wished to go to this woman in my sleep walking. At least the landlady’s room, into which I went, after I found the gate of the courtyard fastened, lay in the direction of the house where she lived.

“From this time nothing is known of my walking in my sleep even on moonlight nights. Only I have sometimes since that time put on my underclothes in the night, but always my own. That is I have often discovered in the morning, up till quite recently, that I had on my linen or my stockings. Besides I often dressed my hair during the night, and if I had had my hair, for example, braided or loose when I went to sleep, I would awaken in the morning with my hair put upon my head. This unconscious hair dressing happened most frequently before menstruation and was then an absolute sign that this would take place very soon. This has the following connection. Mother never went to sleep with her hair done up, but when in bed had it always hanging down in a braid. Only, when she was suffering from the hemorrhages—at the time of menstruation I also lost a good deal of blood—she did not have the braid hanging down but put up upon her head. Before the appearance of menstruation this braid hanging down annoyed me very much. Furthermore, the doing of my hair in my sleep, which occurred a few days before, is only the wish again to see blood, for which reason it appears only usually before menstruation.” I will add to complete this that the ceasing of her sleep walking at her eighteenth year was contemporaneous with her taking up regular sexual relations with different men.

The patient gives still other important illustrations of her awaking at the calling of her name by her mother, and of staring into the light, particularly the moon. “In school my thoughts were always on the sexual and therefore I heard nothing when an example was explained. I often resolved to listen attentively, but in a few minutes I was again occupied with sexual phantasies. Then if I heard my
name called I woke up suddenly but had first to orient myself and think where I was. This awaking at the calling of my name at school was exactly like that when my mother called me by name during my sleep walking. Both times I was startled and awoke as if from a heavy dream. That excessive dreaming while awake goes back however to my earliest childhood, when I sat evenings on my mother's lap, while my parents were talking together, and excited myself with her. Oh, what wonderful things I dreamed! I always revelled then in sexual phantasies, and, completely lost in them, forgot entirely where I was until I suddenly heard my name called, when I started up frightened and had first to orient myself. Mother always called my name softly and usually added, when I began to yawn, 'the pillow is calling you,' and imitating a wee voice, 'You ought to come to it in bed.'"

Once more: "When evenings I began to dream on mother's lap, I was compelled to look directly into the flame of the lamp. I looked straight into it and was as if hypnotized. I laid both hands upon my mother's breasts and traced their form. Besides I had my braid lying upon her left breast, which I liked very much, because it lay as softly as upon a pillow. I was also compelled to look into the light, gazed steadily at the flame until my eyes were closed. Then I lay in a half sleep, in which I heard the voices of the family without understanding what was said. Thus I could dream best, until my mother called my name and I awoke.

"Every day I took delight in this sleep by the light of the lamp and the pleasure experienced upon my mother's lap. I lay so quietly and with eyes closed so that they all thought I was fast asleep. Yet I knew indeed that it was no ordinary sleep, but merely a 'daydream,' from which I only awoke when Mother called me by name. When she did not do this, but quietly undressed me and put me into bed, I began to be restless. I stood up in bed, lay down at their feet and took care to cry out and throw myself about until Mother, quite alarmed, called me by name and quieted me. I believe that in these experiences lies another root for my staring at the moon when sleep walking, as well as for the dreamy state occasioned by the fixed gazing at the light."

In conclusion there are still some less important psychic overdeterminations. "I often had the desire, when looking at the moon at the age of four or five, to climb over the houses into the moon. I knew nothing at that time of sleep walkers. About the same time my sisters often sang the well-known song: 'What sort of a wry
face are you making, oh Moon? I stared immovably also at the moon, when I had the opportunity to look at it once from my window, in order that I might discover its face and eyes. Then, too, my eyes grew weary and began to close. Later, when nine or ten years old, I heard other children say that people dwelt in the moon. I would have given anything to know how these people looked, and whenever it was full moon, I gazed fixedly at it. I had understood that another people dwelt there of a different race. I wished to have another race of men. Perhaps they had other customs, thought differently, ran about naked as in Paradise and there I wished to go, and lead a free life with boys as with girls. Even as a child I seemed to myself quite different from the rest of humankind on account of my sexual concerns and sexual phantasies in school. I always believed that I was something peculiar and for that reason belonged not on the earth but upon the moon. Once when I heard the word 'mooncalf' and asked what it meant, some one at home told me that mooncalves were deformed children.

"I thought however that they did not understand; the children were quite differently formed, just as were all the people in the moon, so that their feelings are altogether different and they lead a sexual life of a quite different kind. I thought they are kind to both sexes, because Mother always said, 'You must not be alone with boys!' and that in the moon this was permitted, for there no distinction was made between the sexes in play."

I asked her more particularly in conclusion whether her explanation for staring at the moon, that she identified moon and lamplight, was all there was of it. She answered immediately that another explanation had pressed itself upon her earlier, which she had rejected as "too foolish." "The moon's shining disk reminded me in fact of a woman's smooth body, the abdomen and most of all the buttocks. It excited me very greatly if I saw a woman from behind. Whenever I am fondling any one erotically and have my hand on the buttocks—I always think then of a woman—the moon always occurs to me but in the thought of a woman's body."

According to this explanation the sleep walker would have also stared at the planet, because the round sphere awoke sexual childhood memories of the woman's body, or, as I learned from another source of the woman's breast, most frequently however of her buttocks. It is moreover noteworthy that it was always only the full moon that worked thus attractively, not by chance the half moon or the sickle. An everyday experience agrees very well with this.
Children, when they see the full moon or their attention is called to it, begin to snigger. Every one familiar with the child psyche knows that such giggling is based on sexual meaning, because the little ones usually think of the nates. Not infrequently will children, when they are placed on the chamber, pull away their nightclothes with the words, "Now the full moon is up," likewise when a child accidentally or intentionally bares himself at that spot.

We have now the explanation, if we put together that which has just been told us, why our sleep walker wakes up on the spot and comes to herself as soon as she is called by name. This corresponds to her starting awake, when in school she was recalled from her sexual daydreams and the earlier being startled when the mother called her out of similar sexual phantasies to go to sleep. The inference may be drawn from this however that one is startled from sexual dreaming also when the name is called during sleep walking, or going a step further, that sexual phantasies are at the bottom of sleep walking in the moonlight and first find their fulfilment here.

Could the interpretation of our patient be generalized, it might be said that the sleep walker climbs upon the roofs as a fulfilment of a childish wish to climb up into the very moon. It is of significance also how far we may consider universal her infantile belief that everything sexual is permitted upon the moon, that what was strongly forbidden her upon earth was there allowed to other children, and further the opinion that she was quite different because of her sexual phantasying and did not after all belong upon the earth but on the moon. At any rate the two motives introduced for staring at the moon's disk may be frequently met, are perhaps constantly present, that is the similarity of the moonlight and lamp-light and the comparison of the moon's disk to the human body, especially the nates.

Let us attempt to realize now what this case before us may have to teach, the first and so far the only one of its kind to be submitted to a careful analysis. It must naturally be candidly confessed from the start that from a single case history, be it ever so clearly and fully set forth, no general conclusions may be drawn. Moreover certain factors resist generalization because they are of a more specialized character and at most will occasionally reappear, as for example, the strong sadistic note, the desire for blood, the hemoptysis of the beloved mother. More frequently, chiefly with the female sex, there may be the wish to climb into bed with the parents or their substitutes, to play the rôle of mother or father, out of love
for them, and finally in general homosexuality may be a driving factor.

It is the sexual coloring and motivation of the sleep walking, especially by the light of the moon, which gives throughout the strongest tone to our case. This is something which the scientific authors have so far as good as completely overlooked, even where it has forced itself into view, as in a series of cases cited by Krafft-Ebing.\(^9\) We shall hear, in discussing the works of the poets, that they and the folk place this very motive before all others, indeed often take it as the only one. We have here once more before us, if this opinion be correct, a scientific erotophobia, that is the dread —mostly among physicians and psychologists—of sexuality, although this is at least one of the chief driving instincts of human life.

There exists a better agreement of opinion over the relationship between sleep walking and the dream. Sleep walking, anal-

\(^9\) E. g., "A monk of a melancholy disposition and known to be a sleep walker, betook himself one evening to the room of his prior, who, as it happened, had not yet gone to bed, but sat at his work table. The monk had a knife in his hand, his eyes were open and without swerving he made straight at the bed of the prior without looking at him or the light burning in the room. He felt in the bed for the body, stuck it three times with the knife and turned with a satisfied countenance back to his cell, the door of which he closed. In the morning he told the horrified prior that he had dreamed that the latter had murdered his mother, and that her bloody shadow had appeared to him to summon him to avenge her. He had hastened to arise and had stabbed the prior. Immediately he had awakened in his bed, bathed in perspiration, and had thanked God that it had been only a frightful dream. The monk was horrified when the prior told him what had taken place." The following cases besides: "A shoemaker's apprentice, tortured for a long time with jealousy, climbed in his sleep over the roof to his beloved, stabbed her and went back to bed." Another, "A sleep walker in Naples stabbed his wife because of an idea in a dream that she was untrue to him!" We may conclude, on the ground of our analytical experiences, that the untrue maiden always represents the mother of the sleep walker, who has been faithless to him with the father. The hatred thoughts toward this rival lead in the first dream to the reverse Hamlet motive, the mother has demanded that the son take revenge upon the father. Finally Krafft-Ebing gives still other cases: "A pastor, who would have been removed from his post on account of the pregnancy of a girl, was acquitted because he proved that he was a sleep walker and made it appear that in this condition (?) the forbidden relationship had taken place." Also, "The case of a girl who was sexually mishandled in the somnambulistic condition. Only in the attacks had she consciousness of having submitted to sexual relations, but not in the free intervals."
ogously to the latter, fulfills also wishes of the day, behind which stand always wishes from childhood. Only it must also be emphasized that the old, like the recent wishes, are exclusively or predominantly of a sexual nature. Because however that sexual desire is forbidden in the waking life, it must even as in the dream take refuge in the sleeping state, where it can be gratified unconsciously and therefore without guilt or punishment. Most of the sleep activities of our patient were performed originally in a state of apparent sleep, that is actually practiced in the conscious state until later they were carried out quite unconsciously. She would never then betray what when feigning sleep she had to conceal as causes. Finally the directly precipitating causes in her erotic nature for the sleep walking and moon walking seem especially to have been light and the shining of the moon, her puberty and her mother's sickness.

All of our patient's sleep walking, in accordance with the etiology and interpretation, since it goes back to infantile sexuality, is half sexual, half outspokenly infantile. It reaches the greatest degree, indeed the moon walking sets in just at the time of sexual maturity and leads to the most complicated actions before the menses, that is at the time of the greatest sexual excitement. And this activity in sleep and the moon walking too almost cease when the patient enters upon regular sexual intercourse. The shining of every light stimulates her sexually, especially that of the moon. The wandering about in her nightgown or in the scantiest clothing is plainly erotically conditioned (exhibition), but also the going about in the ghostly hours (see later), finally the being wakened through the softest calling of her name by the mother, with whom alone she stands in a contact like that of hypnotic somnambulism.

Purely childish moreover is the clever technique of disguise. First she simulates illness or fear, in order to be taken into the mother's bed. Then she pretends to be asleep, talks in her sleep, throws herself about in her sleep, that she may be able to do everything without punishment and without being blamed, finally plays the mother in a manner which corresponds completely to child's play. Also later, before and after wandering in the bright moonlight, she produces specially deep sleep and first as if in an obsession tries the door repeatedly to see if it is closed. I see in this, naturally apart from possible organic causes of profound sleep, an unconscious purpose, which plainly insists: "Just see, how sound-asleep I am (we are reminded of the earlier pretending to be asleep) and how
afraid I am that the door might be left open! Whoever has to walk about in spite of such sound sleep and such precaution, and even perhaps do certain things which might be sexually interpreted, he plainly is not to blame for it!"

We might add from knowledge of the neuroses that the fear that some one might be hiding in the room signifies the wish that this might be so in order that the subject might be sexually gratified. There was one circumstance most convincing in regard to this, which I will now add. Even during the time of her psychoanalytic treat-
ment, when she did not wander at night any more nor perform com-
licated acts in her sleep, she had a number of times in the country carefully locked the door of her room in the evening, only to find it open again in the morning. To be sure, her lover of that period slept under the same roof, though at some distance from her.

Before I go more closely into the question as to what share the light had upon the sleep walking of our patient, I will recall once more that her actions during sleep were at first but few and had nothing to do with the light. As the years went by they became more complicated and finally took place only under the influence of the light, whether it was artificial or natural, that is of the moon. More extended walks were in general possible only in the light of the moon, which as a heavenly body shining everywhere threw its brightness over every thing, in the court, garden and over the street, while candles or lamps at the best lighted one or two rooms. The patient, given to sleep walking or moon walking, went after the light, which meanwhile represented to her from childhood on a symbol of the parents' love and gave hope of sexual enjoyment.

It was also bound inseparably within with motor activities of an erotic nature. When her mother approached her bed with the light it was an admonition to the child, Now you must go upon the cham-
ber and you can pass "the good," or, when she sat on the mother's lap and gazed into the lamplight, Now you may stimulate yourself according to your heart's desire. Then the lamp was shining when the little one wished to climb into bed with the mother in order that, while exhibiting herself, she might see her as scantily covered as possible. And finally the striking of the light announced, "the mother is sick, in nursing her you will have the opportunity to see her bared breasts and her blood." Evidently the light led also, when she climbed after it, to the greatest experience of sexual pleasure of her earliest childhood. On account of this strong libido possession the memory of the light was kept alive in the unconscious and it needed
only that the light of the lamp or the candle should fall upon the face of the wanderer to permit her to experience in the most profound sleep the same pleasure, the unconscious was set into activity and everything was accomplished most manifestly according to the purpose that served her strong libido.

It is remarkable that our patient distinguished immediately a strong feeling of pleasure by the shining of every light, that moreover she seemed to herself as a supernatural being (glorification through the sexual feeling of pleasure\(^\text{10}\)) that she herself imagined it must represent a second sort of consciousness, and finally that she stood in such contact with the beloved person as a hypnotized subject—somnambulist with her hypnotist. For she perceived also the mother’s lightest word when most soundly asleep, in spite of her difficulty in hearing at other times.

What was the patient’s intention in her longer walks under the moon’s influence, that she, for instance, climbed to the first story, reflected for a moment and then started to go out at the gate? That becomes comprehensible when it is remembered that she once opened the door in her sleep for her lover in the country and furthermore in her first complicated sleep walking. The purpose of the latter has been stated, to climb into her mother’s bed in order to obtain the greatest sexual pleasure. I do not believe I am far astray when I assume that this erotic desire of the child lies also essentially at the basis of her more extensive wandering in the moonlight. She simply wishes each time to go to the bed of some beloved one, which, as we shall hear later, is accepted by poets and the folk mind as a chief motive, and a fundamental one for many instances of sleep walking, especially with maidens.

It becomes clear now, likewise, why the patient climbs into the first story, then recollects herself and seeks to go out at the gate. In her seventh year she and her family had changed their abode and this had been before in the first story but was now on an upper floor. She is trying yet to climb into the mother’s bed, this still remaining as a fundamental motive. Only she is not seeking the bed where it stands at the present time but where it stood in childhood, in the first story and in another house. She goes, therefore, downstairs but remembers, unconsciously of course, that this is not the right floor and wants now to go out at the gate to find the home of her childhood. Later in the country when she so thor-

\(^{10}\) One thinks of the halo in religious pictures, which indeed is nothing else than the shining of the light about the head.
oughly frightens her landlady and her daughter, there she is also going to a woman she loves and she leaves the house for this purpose and goes at least into the room that lies in the direction of the house where the beloved lies. Later still she opens the door wide in her sleep so that her lover can have free entrance.

We might also explain now in great part the sleep walking of the mother. As far as I can discover, the mother also as a very small child lived in another home than the one in which her sleep walking began. She ran about her room at night and could not find her bed and felt around in distress without coming upon the chamber, both of which stood in the usual places. This may be explained by the fact that in phantasy she was seeking the bed and chamber of her earilest childhood, which of course stood elsewhere. Moreover she attained by her moaning the fulfilment of her unconscious wish to be set by her mother upon the chamber and then lifted into bed. The wanderings in the moonlight, after which likewise she could not find her way back to bed, may be similarly explained, though I learned only this much about her dancing in the moonlight, that in her childhood she was very fond of dancing, which is also the case with our patient. Perhaps she wished also to play elves in the moonlight, according to poems or fairy tales or had, like her daughter, earned the special love of her parents through her skill in dancing.

We are now at the chief problem. How is it then that the night's rest, the guarding of which is always the goal of the dream, is motorially broken through in sleep walking? There is first a special organic disposition, which is absent from no sleep walker, a height-ened motor stimulability. This appears clearly with children, and so for example with our patient as a tendency to convulsive attacks, pavor nocturnus and terrifying dreams, from which she starts up.

As far as my observations go, it seems to me that there is a special disposition to sleep walking in the descendents of alcoholics and epileptics, of individuals with a distinctively sadistic character, finally of hysterics, whose motor activity is strongly affected, who also suffer with convulsions, tremor, paralyses or contractures. It should be merely briefly mentioned that the heightened motor exicitability also establishes a disposition to a special muscle erotic, which in fact was easily demonstrable in every one of the cases of sleep walking and moon walking which have become known to me.

11 Cf. with this Krafft-Ebing, l. c. "Slight convulsions or cataleptic muscular rigidity sometimes precede the attacks."
The disturbance of the night's rest was made desirable through the satisfaction of the muscle erotic to every one for whom the excessive muscular activity offered an entirely specialized pleasure, even sexual enjoyment.

Moreover in our case a series of features besides those already mentioned bear undoubted testimony to the abnormally increased muscle erotic. I have already elsewhere discussed them in detail\(^\text{12}\) and will here merely name briefly the chief factors. The patient had an epileptic alcoholic grandfather on the mother's side, who was notorious when under the influence of alcohol for his cruelty and pleasure in whipping. She had, besides a strongly sadistic mother, two older brothers, of whom the elder was frightfully violent and brutal, often choking his brothers and sisters, while the other found an actually diabolical pleasure in destroying and demolishing everything. Our patient exhibited already at two years old as well as through her whole life a pleasure in striking blows, and also conversely a special pleasure in receiving them, further at four years old an intensive delight in dancing, an enjoyment that was unmistakably sexual. We have learned above how she delighted to press herself upon her mother's body or twine herself about her legs. Moreover, finally, one of her very earliest hysterical symptoms was a paralysis of the arm.

More difficult seems to me the answer to the second main question: What influence does the moon exercise upon the sleeper? It was earlier discussed, along with the various psychical overdeterminations, that the moonlight awoke first the infantile pleasure memories, among other things that that light shining everywhere lighted the way which led to the house and the dwelling of the earliest childhood. Mention was made of the infantile comparison of the moon's disk with the childish nates and perhaps the gazing upon the nightly orb, which seems besides most like a hypnotic fixation, may be also referred back to the same. Since we know today that the love transference constitutes the essential character of hypnotism, that symptom brings us once more to the eroticism. Beside there was not wanting with our patient a grossly sensual relationship. Finally there is also the infantile desire to climb over the houses into the moon, realizing itself in part at least in the moon-inspired climbing upon the roof.

Yet the second leading problem appears to me, in spite of all this, not completely exhausted. It might not thus be absolutely

\(^{12}\) Cf. note 6, p. 163.
ruled out that more than a mere superstition lurks behind the folk belief which conceives of a "magnetic" influence by which the moon attracts the sleeper. Such a relationship is indeed conceivable when we consider the motor overexcitability of all sleep walkers and the effect of ebb and flow through the influence of the moon. Furthermore no one, in an epoch which brings fresh knowledge each year of known and unknown rays, can deny without question any influence to the rays of moonlight. Perhaps in time the physicist and the astronomer will clear up the matter for us. Meanwhile the question is raised and can be answered only with an hypothesis.

In conclusion I have in mind a last final connection which the spell of the moon bears to belief in spirits and ghosts. It is established through many analyses that the visits of the mother by night form the basis of the latter, when she comes with the light in her hand and scantily clothed in white garments, chemise, or chemise and petticoat, to see if the children are asleep or, if they are, to set a child upon the chamber. The so often mentioned "woman in white" may also be the maiden in her chemise, who thus exhibits herself in her undergarment to her parents as she climbs into their bed, later also eventually to her lover. The choice of the hour between twelve and one, which came to be called the ghostly hour, may perhaps be referred to the fact that at this time sleep was most profound and therefore there was least danger of discovery.

Case 2. I introduce here a second case, in which to be sure the influence of the moon represented only an episode and therefore received also but a brief analysis. It is that of a twenty-eight year old forester, who came under psychoanalytic treatment on account of a severe hysterical cardiac distress. The cause of this was a damming up of his feelings toward his mother, for whom he longed in the unconscious. His condition of anxiety broke out when he went to live with his mother after the death of his father and slept in the next room. He admitted that his father drank. Every Sunday he was somewhat drunk. Likewise the mother, who kept a public house, was in no way disinclined toward alcohol. He himself had consumed more beer especially in his high school days than was good for him. I would emphasize in his sexual life, as belonging to our theme, his strong urethral erotic, which made him a bed wetter in childhood, led in later years to frequent micturition at night and caused a serious dysuria psychica. His muscle erotic finally drove him to the calling of a forester.

Only the portions of his psychoanalysis, which lasted for eight
weeks, which have to do with his sleep activities and his response to the moon will be brought forward. Thus he relates at one time:

"At thirteen years old, when I was in a lodging house kept by a woman, I arose one morning with the dark suspicion that I had done something in the night. What I did not remember. I merely felt stupefied. Suddenly the boys who slept with me began to laugh, for from under my bed ran a stream of urine. In the night the full moon had shone upon my bed. We fellows had no vessel there but had to go outside, which with my frequent need for urination during the night was very unpleasant. Now there stood under my bed a square box for hats and neckties, which I, as I got up in the night half intoxicated with sleep, had taken for a chamber and I had urinated in it. This was repeated. Another time, also at full moon, I wet a colleague's shoe. They all said that I must be a little loony. When the full moon came, I was always afraid that I might do this again, an anxiety which remained long with me. I never dared sleep, for example, so that the full moon could shine directly upon me. Yes; still something else. Two or three years later the following happened, only I do not know whether there was moonlight. I was sleeping with several colleagues in a room adjoining that of the lodging house keepers, the man and his wife. I must have gone into them at night and done something sexual. Either I wished to climb into bed with the wife or I had masturbated, I do not know which. I had at any rate the next day the suspicion that something of the kind had happened. The landlord and landlady laughed so oddly, but they said nothing to me."

"Did your mother perhaps in your childhood come to look after you with the light?"—"Yes; that is so. My mother always stayed up for a long time and came in regularly late at night with the light to go to bed. My father was obliged to go early to bed because of his work and had to get up at midnight, when he always made a light." Here he suddenly broke off: "Perhaps it is for this reason that I have an anxiety in an entirely dark room. If there is not at least a bit of light I can not perform coitus."—"How is that?"—"I have remonstrated rather seriously with myself that the sexual act could be performed only with a light."—Then at a later hour of analysis: "When my father went away at night, I came repeatedly into my mother's bed. I lay down in my father's bed, also in a certain measure put myself into his place."—"Did your mother call you, or did you come of yourself?"—I believe that my mother invited me to her. Now something occurs to me: The moonlight
awoke me as my father woke me when he struck a light as he was going out. Then it was time to go into bed with my mother, for the father was gone, which always gave me a feeling of reassurance."—"Yes, when he was gone he could do nothing more to the mother. And they you could take his place with her."

Two months later came the following to supplement this: "Already in the grammar school I was always afraid someone might attack me in the night, because of which I always double locked the room and looked under the bed and in every chest. In childhood Mother came in fact to look after me and set me on the chamber."—"Then your neurotic anxiety presumably signifies the opposite, the wish that your mother shall come to you again"—"Or rather, I bolt the door so that my father cannot come to my mother. I followed in this also a command of my mother, 'Lock yourself in well!' She always had a fear of burglars. Now even since I have been living with my mother she has said to me more than once, that I should lock myself in well. But I thought to myself, 'What, bolt myself in!'—"That would mean also that if the mother wants to come, only she should come."—"That is just what I thought to myself, when Mother woke me early, that she need not knock but come right in. In the daytime I lay in my mother's bed because her room was warmer than mine. I was feeling very wretchedly at that time and my mother said in the evening, 'Stay there where you are; I will sleep in the little room next. Leave the door open.' In the night I know I was very restless.'"—"Did you not perhaps have the wish that your mother should look at her sick child in the night, as she once did when you were younger?"—"Yes, to be sure. This wish pursued me and therefore I slept badly. I would have carried the thing out further if my dysuria had not hindered me. If I had arisen in the night or the morning, then Mother would at once have heard me in her light sleep and I would not have been able to urinate. One time I crept out of bed very quietly so that she did not hear me, and yet it held back a long time until I couldn't stand it any longer. It was just the same at the time when I was in the grammar and the high school, if Mother asked me to sleep near her and Father was not there. Then also I could urinate only with great difficulty. And now when I was living with my mother, I had the most severe excited attacks. There was no other reason for I was neither a loafer nor a drunkard. I have laid myself down in my mother's bed and been unwilling to get out. That is very significant. And if at any time I went away from home I at once
felt so miserable that I must go back. I was immediately better when once there."

This case, when we consider it, is plain in its relationships. The excessive love for the mother is a decisive factor as well as the desire to play the rôle of the father with her. Therefore the fear of burglars at night, behind which hides in part the anxiety that the father would have sexual relations with the mother and in part the wish that the latter might herself come to him. Joined to this is the desire for all sorts of infantile experiences, such as the mother's placing him every night upon the chamber because of his bed wetting. In the later repression the pleasure in the enuresis as well as in the being taken up by the mother becomes a dysuria psychica. Naturally to the urethral eroticist in childhood, and also later unconsciously, micturition is analogous to the sexual act. In puberty the moonlight awakens him as in childhood the mother's light or that of the father. So on the one hand the memory of the former is awakened, who with the light in her hand reminded him to go to the chamber,13 and on the other hand the memory of the going out of the father, which was a signal to him to go to his mother. He arises and carries out with her symbolically the sexual act, for he urinates into a vaginal symbol (box or shoe vagina). Also the fact that he got up once by the light of the full moon and wanted to climb into the bed of the landlady, likewise a mother substitute, is all of a piece. This case here before us, as may be seen, confirms what the first has already taught us.

Cases 3, 4, and 5.—I wish to give further a brief report of three cases of walking by moonlight, which I regret to say I could only briefly outline in passing, not being able to submit them to an exhaustive analysis. In everything they confirm every detail of our previous conclusions.

The first case is that of an unmarried woman of twenty-eight, who walked in her sleep first in her sixth year and the second time when she was nine years old. "I got up when the full moon was shining, climbed over a chair upon the piano and intended to go to the window to unfasten it. Just then my father awoke and struck me hard on my buttocks, upon which I went back and again fell asleep. I often arose, went to each bed, that of the parents and those of the brothers and sisters, looked at them and went back again. Between sixteen and seventeen years old, when my periods

13 In Rumania the folk belief prevails that children readily wet themselves in full moonlight. (Told by a patient.)
first occurred, the sleep walking stopped.” She adds later: “I fre-
quently as a child spoke out in my sleep. My nose began to bleed
when I was walking on the street and the sun shone upon me. After
this the sleep walking improved. I always clung affectionately to
my parents and brothers and sisters, and never received a blow ex-
cept in that one instance by my father.”—“Which you took rather
as a caress, than as a blow for punishment.”

In this case also the sleep walker plays sometimes the rôle of
the mother, who satisfies herself that her dear ones are asleep.
Moreover a period of talking in the sleep precedes the wandering
by moonlight. It is noteworthy that the sleep walking is intercepted
by a caressing blow from the father and ceases altogether when
menstruation sets in. Also earlier nosebleed had a beneficial effect.

The second case is that of a forty-year-old hysterie, who in her
marriage remained completely anesthetic sexually, although her hus-
band was thoroughly sympathetic to her and very potent. Her
father’s favorite child, she strove in vain in early childhood for the
affection of the mother, who on her part also suffered severely
from hysteria, with screaming fits, incessant tremor of the head
and hands and a host of nervous afflictions. This mother’s daughters
had all of them always an extraordinary passion for muscular ac-
tivity with apparently great satisfaction in it. They were among
other things distinguished swimmers and enthusiastic dancers. My
patient besides could never tire of walking for hours at a time.

In our discussion she related the following to me concerning her
sleep walking: “I got up once in the night when I was about ten
years old. I had dreamed that I was playing the piano. I found
myself however not in bed but standing between a chest and a desk
scratching upon the latter with my nails, as if playing the piano,
which finally awoke me. There was also a paper basket there which
either I had stepped over or there was a space through which I could
slip, at any rate the way there was not quite free. I stood in this
narrow space and dreamed I was playing the piano. Suddenly I
heard my mother’s voice, ‘Mizzi, where are you?’ She called me
several times before I finally awoke. Without it was not yet grow-
ing daylight, but the moon shone brightly within. I recollected my-
self immediately, realizing where I was, and went beck to bed. I
told my mother, as an excuse, that I had to go to the chamber.”
“Had you at that time a great desire to play the piano?”—“Three
years later it made me sick that I had not had to learn, but then I
had as yet no desire for music. We had no piano at that time. Yet
among my earliest memories is that of the way in which my mother played the piano. As a woman I wished that I could express my joy and sorrow in music. I would mention further that my brother and my uncle on the mother's side are both sleep walkers. The former always wants to come into my bed in the night when he walks in his sleep. I must emphasize that he is especially fond of me.

"The following often happened to me after I was married but never in my maidenhood. I awoke in the night, sat up in bed and did not know what was the matter with me. I could not think consciously, I was quite incapable of thought. I knew neither where I was nor what was happening to me; I could remember nothing. I did not know whether I was Jew or Christian, man or woman, a human being or a beast, only stared straight ahead into the next room, at a point of light. That was the only thing that appeared clear to me. I held myself to it, to regain clearness. I always said to myself: 'What, what then? Where, how and why?' My powers of thought went no further. I was like a newborn child. I stared fixedly at this point of light because I unconsciously thought I would obtain clearness there for everywhere else it was dark. This lasted for a long time until I could through the light distinguish what it was that caused the light. It was from a street lamp, also apparently before midnight, and the lamp lighted a bit of the wall in the next room. After I had said to myself for a long time 'What, what?' and stared straight at that light, I learned gradually to distinguish what made the light, that is to recognize it, that, there above, is a bit of lamplight. Again after some time, That is my lamp. Upon this I recollected my home and then for the first time everything else. When I had made out the outlines of things around me, then returned the consciousness that I was a human being and was married. Of all that I had not before been aware. I do not remember that I had dreamed anything before this came on, or that anything had excited me, nor that anything special had happened beforehand. Beside nothing like it has ever happened to me when I have been greatly excited. At the most, after my marriage I led a life of strain. I was tied to a shop which was damp, unwholesome and full of bad air, and I am a friend of fresh air. I suffered very much mentally under these conditions, because I love light and air."—"Did you think that you were indeed not a human

14 They are both passionately devoted to sports, also at the same time endowed with a heightened muscle erotic.
being?"—"No; only that with God's help I would endure this life." I will add here that her second sister also manifested similar disturbances of consciousness.

We find first in the foreground a family disposition to sleep walking and moon influence. The brother significantly always wants in his wanderings to get into the sister's bed, while our patient herself openly plays the part of mother, especially the mother of the earliest childhood. It is interesting also that when in her married life she had to give up her pleasure in light and air, the disturbances of consciousness set in, from which she could free herself only through fixing her attention upon a point of light. She had the distinct feeling that from this point of light things would become clear to her. One can easily think of occasions of being dazed by sleep when perhaps the mother came with the candle in her hand to see whether her child was asleep and the child awoke. The whole remarkable occurrence would then be simply a desire for the mother's love, which she all her life long so sorely missed.

Now for the last case, a twenty-three year old married woman suffering from a severe hysteria, who clung with great tenderness to her parents, but received a reciprocal love only from her father, while the mother preferred her sister. The patient told me of her moon walking: "I always wanted to sleep by the open blinds so that the moon could shine upon me. My oldest brother walked about in the night, drank water, went to the window and looked out, all of course in his sleep, then he went back to bed and slept on. At the same time he spoke very loudly, but quite unintelligible things and one could actually observe that the moon exercised an attraction over him. My younger healthy brother said that it was frightful, the many things that he uttered in the night. I also climbed out of bed one night when sixteen or seventeen years old, because I could not find the moon, and sought it and met my moon haunted brother. I immediately disappeared again going back to my bed, and he did not see me.

(To be continued.)
ABSTRACTS

IMAGO

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Abstracted by Louise Brink, A.B.

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1. The Feminine Type. Lou Andreas-Salomé.

1. The Feminine Type.—The writer introduces her subject by a little excursion into certain childish fancies of her own. They go back in memory to the playing with buttons of various colors and materials, which her phantasy conceived as precious stones toward which there was a sense of secret exclusive possession. Money she was early taught was something to be shared, "halved" with others, but the buttons belonged to a conception which also imagined wonderful secret jewels stored within the depths of the Jungfrau, which she had seen on an early journey to Switzerland. Fairy tales told of such precious possessions and she saw them also in the form of stalactites when with her father she visited some mines.

Buttons had probably taken on an earlier value from the mother's dress as the child sat upon her lap and from the nurse, where they were associated with the nipple. They also represent, the writer believes, the infant's interest in the anal product before there is yet a separation of the bodily excretions as something apart from the self. Money for this child took upon itself the growing interest in external things while the buttons served to absorb the introverted or self centered interest, taken
into the realm of purely erotic phantasy. The buttons offered a world controlled only by thought, where external reality could not enter.

These phantasies were bound with the strange childish conception of God reported elsewhere, the grandfather God who had toys hidden in his pocket. This God was the embodiment of her "family romance" and stood for her idealization of fate and the future, the child's expression for what is incomprehensible, is to but God evident, certain, splendid and complete. The possession of the buttons as of the toys in his pockets had an erotic as well as an egoistic significance. It represented a state of feeling which gradually changed from love for him to its opposite, which was thrust over by the child mind upon God himself, who then appeared as a hostile devil and heaven was changed to hell. Puberty put an end to the history of this God and reality took its place through an appreciation of attainment through personal striving, with a faith in a power to make sure of what one wished. The God relationship was carried over to fellow men but there was reserved the original connection with the egoistic and the erotic, with a remnant of the button values. The old distinction was still existent, what one shares belongs to reality, what one keeps, the buttons, belong to oneself. This relationship of the erotic manifests itself in a type of life where reality is experienced rather in the way it is received than in giving forth into it. It is drawn deep into one's innermost self, where it touches and fructifies and is then brought out to yield external reality. This sense of reality loses the color of actuality, just as a color or overtone exceeds our perception and carries with it only a feeling of something inevitably appropriate but leaving a regret behind it (neither feeling of disillusionment nor of guilt). This is the opposite of the neurotic's clinging to a portion of reality, which had once meant so much to him that it threw everything subsequently into disproportion. Here is opportunity for new and deeper experience, an ambitious desire to come to self realization. Something analogous to this is to be understood in the typical feminine psychical life.

As has been shown in Freud's "Three Contributions to the Theory of Sex" the woman is thrown back through her form of development even at puberty upon herself, restrained, cut off from the final aggressive development which belongs to the male. The particular womanly virtue is that of abnegation, and where she must compete with man in activities she seeks emancipation from this characteristic. In her happiness however there is a different consideration. The difference in her development, which expresses itself in this involution, encloses her instinctive striving in a sort of circle, which keeps it close to its starting

2 Nervous and Mental Disease Monograph Series, No. 7.
point. There is growth in this, however, a constant lifting up to a higher plane. This conception of the feminine as a form of sexual development contains the paradox that sexuality and ego instinct are so separated that they are united. The masculine remains simply aggressive, where man’s unrestrained aggressiveness divides itself in definite directions as more sexual or as more egoistic, while with the woman they remain twofold within herself.

The illustration of this which lies in the foregoing presentation concerning the father, man-father, God, etc., is this: With the woman religion and the erotic, light and warmth are derived from the same source, the same sun, because the passively directed sexual instinct yields itself to this, which seems to the ego instinct the highest demand. In man on the contrary the aggressiveness of the sexual turns to the passive, the woman, on which account his ego ideal is never realized in the sexual partner, since he may always idealize away from sex. He must find his ego ideal where it can be at the same time an ideal and a concurrence, in the same sex, the father (deseualized, in so far as this does not become through inversion an ambivalent defense against him as a devil). The father is he to whom—really seeking himself and to displace the father—he must say “Thy will be done,” while to the woman in an hour when the whole man is concerned, the word is always “Woman what have I to do with thee?”

The masculine power separates itself as sexual and intellectual, or makes an agreement in itself thus supplying to itself its direct social pleasure. The man in his activity is self pursuing and yet loses himself as the possessor, just as he loses what he possesses in the reproductive act. He is delivered from the onesidedness of sexual relaxation into the other side of social tension. He makes a sacrifice but that becomes his glory. This outward compulsion makes for altruism as the compulsion toward passivity makes for egoism. Not conception but the passivity of the ovum in distinction to the activity of the semen denote first the sovereignty of an indolence which is roused only by a great object. The intensity of sexuality, more repressed in woman, works itself up to the most diverse tones of being and leaves the ego instinct upon a basis genuinely erotically colored. This means that the sexual instinct has been differentiated and divided for special functionalization in service of the whole organism. The sexual therefore exercises a positive influence upon the organism and plays in such varied fashion not only in the vital, physiological sphere but also in the psychical, which makes the analysis of the psychical side so fruitful and so reasonable when it takes the sexual into account.

The fact that sexual satisfaction increases the love appetite and even demands other forms of gratification, such as change and the like, instead of discharging itself through exercise as do other bodily needs, is
explained by the different form of gratification. There is beside the aggressive activity—this problem belongs especially to the male—a passive tendency to linger by the love object, a departure from the only-aggressive in favor of a more expansive relationship. In childhood self preservation and self surrender cannot yet be separated from one another. But when, succeeding the period of auto-erotism, object seeking is present in sexuality the sweetness of surrender joins itself also to the aggressive impulse as an element of passivity. The self seeking instinct to treat its object more aggressively receives a correction and finds other affect in its relations, and sexual gratification is followed not by a mere sense of pleasure but by the feeling of the vital intermingling of self with what lies without self.

In the male, development prevents concentration upon himself but his inner impulses are driven out upon self discharge, progress and conscious mastery of environment. It lies in the female principle to establish again a firm footing for human advance, through her renunciation and her self containment. The woman has no need for the temporary and partial in her erotic, in the least that she has she has already the whole of the kingdom of love, in her little finger, so to speak, she already possesses the whole hand.

The character of the end pleasure is endangered through the purely bodily expression in which the sexual finally completes itself and through the distinctive passivity which binds the woman to a definite relationship. The woman's ego and love life play together in the feminine tendency to establish an ideal toward which the self orients itself, just where it surrenders itself. Behind the merely rational or even flippant conception of love, there is however a most spiritual apprehension of the meaning of what is experienced, even where it is physically most concealed and psychically most difficult to explain, and so it reaches its own unity where it most fundamentally vacillates. Thus appears the second and deeper paradox in the feminine, the most vital is experienced in the most sublimated form. This spiritualization and idealization in its involuntary character may be considered due to this, that according to the onesided feminine nature in the transference of the love all through life, the original expression of which remains more affective than with the man, there appears that original fusion with the whole in which we rested before we had discovered ourselves and the individual forms in which the world appears. All this reappears in the erotic life, everything that affects us seems bound with the beloved object as if that extended itself to everything and everything was condensed in it, and the personal is exalted symbolically to a high degree. The woman, more prone to this, perceives the individual in all his fulness, as if in the transparent outline she could see the fulness of the whole shining unbroken and unforgotten. The woman's valuation or
over valuation of the object must be of the object attained not only of 
that desired, that object on which her surrender annihilates her before 
itself but does not exalt her. This makes the meaning of the yielding 
so different for man and woman and gives ground for the woman’s frig-
idity, that separation of the husband from the husband ideal. This gives 
to her love its most precious feature, not tenderness but the character 
of a precious stone [nicht blumenzart sondern edelsteinhart].

These virtues of abnegation as the graces with which nature has en-
dowed her must not be taken too absolutely and considered tragically. 
It cannot be shown, for example, whether also the fulness with which 
everything noble in the feast of love arises in the woman’s experience, 
cannot become the cause of a so much more acute discharge, so that for 
a time it belongs the less to the more lasting form of reason, the more 
completely everything is surrendered. On the other hand the question 
arises how much of the fine consideration of ethics and honor consti-
tutes woman’s love experience added to already out of false shame, out 
of a longing to do well, desire for sanction, the point to which every-
thing runs back in the woman. This is the naturally established point 
and the one which culture adopts for her so that she finds in the sexual 
not the rough and crude isolated in itself, but in its sensuousness its 
holiness and she lays hold of it there, whether she finds it in an already 
sanctioned position or from her inmost womanhood can look upon it 
more purely and freely than the man. For his power must expend itself 
in other cultural purposes. The woman from her very self undertakes 
only one cultural task and this is rather according to her feminine na-
ture than an act in itself, namely that concerning the child (wherefore 
the childless are to be looked upon as socially less valuable). Yet it is 
an act; she carries and bears the child as a part of herself, identifies 
herself with it as long as she can, with the finest sexual and psychic joy 
intermingling themselves, and out of this warm egoism arises really her 
first socialization. Her relation to the child grows into another relation, 
that toward another external being, to a world outside herself which 
she has given out of her innermost being, not merely split off (teilend) 
from her but sharing with her (mitteilend) and coming back to her. 
“The highest picture of womanhood is therefore in so far not the 
‘mother and child’ . . . but the mother at the cross, she who offers up 
what she bore, she who gives the son to his work, to the world and to 
death.”

For the man the cross is associated rather with atonement for his 
erotic, and a purely masculine view of cultural progress considers the 
senses already crucified even if it means the annihilation of the race. 
The man dreams also of a belonging together of the intellectual and the 
sensuous through some remote similarity, as the dewdrops of the morn-
ing are of the same essence as the cloud shadows of evening. This
manifests itself from time to time in the creations of the mind, forcing it to take up a task as an earnest, joyous testimony of such union. Moreover this becomes an actuality because the feminine is inherent in the masculine power and in them both that double nature has become creative, and works out through deeds what the woman is in her own nature. The man testifies through his creative activity how much his cultural sense lies in the grasping again of this unity, how much he creates the world from this, reaching out from himself to all fields as his own in order to realize that the external to himself is infused with the same pulse of life and one with him. He proves whether dualism remains his lot in everything he does or allows, because always disclosing itself in every new thing which must come to pass in the way of progress. And so the goal is not assured him in the things themselves but as it were in superpersonal values and images. For the woman there is an independent cultural value in itself which works analogously to the intellectually creative. The two sexes find their union in the dissimilarity of the modes of expression; to that same higher psyche to which the woman with the man, and by means of him, looks up, is she at the same time bound from the very basis of her own being, as one thing uniting in itself directly its opposite. Silent development from this almost already contains in her physical life and in the spiritualized physical summoning of the erotic the eternal unattainable changing to eternal event. Wherefore the embrace, marriage, remains to her the image for the same, to which the man, the intellectual leader goes with a forward look. Her attachment is to that which is his, that which presses further. Precisely in this she has least of all to look out beyond her own circle or bursting it asunder to leave it, but most in her psychic experience, in the widest culture environment, would she remain yet within herself, drawing circle after circle around herself according to her own measure. A cultural prognosis of a future of an increasing obscuration of happiness will no longer agree with this feminine narcissism. The author's figure expresses this, "the image of a plant in the bright light of the midday hour, when its shadow falls direct, when it, concealed thereby, looks down upon the shadow as upon the delicate reflection of its own being, shadowed itself within it, that the heat shall not consume it before its time."

2. Michelangelo's Moses.—The anonymous writer of this analysis of an artistic production justifies such an analysis on the ground of the profound impression which the statue has made upon him, which is yet not to be found in artistic terms of description. He believes that such a deeper psychological effect, understandable only by analysis, is the result of the expression of the artist's own affective impulses in such a way that they are those also of the beholder. Critics have differed much in interpretation of the figure, their characterizations being even colored
by inaccuracy of observation. The author agrees in attributing to the face anger expressed in the drawn and threatening eyebrows, pain in the eyes themselves and scorn in the protruding under lip and the drooping corners of the mouth. Most writers are agreed that the sculptor has intended to represent Moses at a definite moment in his life and not used the figure as a mere typical figure unrelated to time. It represents the time of the descent from Mount Sinai with the twelve tables of stone at the moment when he perceives the people of Israel dancing before the golden calf. Yet because it forms one figure among others of a monument for the sepulchre of Pope Julius II it must represent something else than this.

It is therefore rather a character which is represented in this Moses. His passionate sense of leadership of mankind and his consciousness of his divine mission as lawgiver, meet the resistance of stupid lack of understanding and intelligence. The energy of his will forces its way through his apparent composure, and manifests itself in the turning of his head, the tension of his muscles and the position of the left leg. He represents not a historical figure so much as a type of indomitable energy which restrains the resisting world, of genius in conflict with mediocrity. He probably presents features taken from the biblical character, from Michelangelo's own inner experiences, those which he saw in Pope Julius and which were perhaps manifested in the Savonarola controversy. This is the opinion of Thode, whom our author here quotes. There is an inner relationship between the psychic state of the hero and the control expressed in his restraint, the apparent rest and yet the appearance of internal activity.

The details of the figure reveal a significance which psychoanalysis has learned to interpret. Three of the fingers of the right hand are withdrawn toward the chest, the thumb is hidden and the index finger alone is buried in the beard and pressed in so deeply that the latter is pushed down and up, while the chief part of the left half of the flowing beard is also caught by this index finger. The head is turned to the left and the beard pulled to the right, bearing testimony to a suddenly restrained movement. Probably the figure sat there quietly when the noise of the idolatry burst upon him and his first impulse was to spring up and destroy the offenders. But the wrath restrained from its object expends itself upon Moses' own body. The hand, stimulated to action, grasps his beard and presses it with an iron grip. Then a change takes place. The hand is drawn back, bringing with it a large portion of the beard from the left. Nevertheless the right hand should have been and was guarding the tables of stone. Their peculiar formation at one end which marks the upper end is turned to the bottom and rests upon the stone seat, showing that these sacred tables are turned upside down. This could not have been their original position and shows that they
probably slipped out of the protective grasp of the right hand when it was suddenly raised in anger. They slipped but are kept from falling by the pressure of the arm. The right hand is drawn back to catch them and this allows the beard partly to escape. So the position of all, tables, hand, beard depends upon the passionate movement and its restraint.

Therefore the Moses figure represents the remnant of a movement which has passed over him. He was about to spring up and take revenge, forgetting the tables, but he has overcome the temptation and remains sitting in restrained wrath, in pain mingled with scorn. Care for the tables had led him to this restraint. Their slipping warns him and reminds him of his mission. This is the attitude in which Michelangelo has created him as guardian of the sepulcher. The effects of control are also represented in the figure in the signs of suppressed movement in the foot and throughout the figure. In thus representing an emotional attitude instead of a distinct historical event Michelangelo has utilized an artist's privilege of departing from the biblical text. He has taken still greater liberty in representing the character of the hero, whom history describes as subject to outbursts of anger. The artist has made the anger transform itself and expend itself in a mere impulse toward the breaking of the tables, which is brought under the control of a higher psychic impulse purposefully directed. The powerful musculature and physical mass of the figure express thus corporeally the highest psychical attainment, the subduing of one's own passion and lifting it into a purpose to which he has consecrated himself. The reason for the choice and development of such a figure was probably to be found in the character of Pope Julius and in his relations to the artist. To the latter the pope appeared as a man of action striving for the union of Italy under the control of the papacy. An individual limited in time and power and impatient of violent means sought to attain alone what was centuries later accomplished by the union of forces. He was the friend of Michelangelo but the latter often suffered on account of the pope's anger and his inconsiderateness. The artist probably saw more clearly the fruitlessness of the pope's effort, to which he with the pope was committed, even while realizing the importance of it. So he makes the Moses of the monument express a certain reproof of the deceased, admonition for himself and through it conquest over his own nature.

3. The Homunculus.—Silberer's subject, he reminds his readers, takes us back into a medieval laboratory, such as that described in "Faust," but the alchemy of that period, through which the creation of the homunculus was expected to proceed, is difficult of access for research and also it presented two lines of thought. This the author has discussed fully in his book "Problems of Mysticism and Its Symbolism."}

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The alchemistic symbolism, plainly expressed or more obscurely, is permeated with reproductive significance. These are not merely the direct coitus and procreation phantasies but also concern themselves with the OEdipus motive or the incest problem. Both the content of this symbolism and the alchemistic theoretical teachings must be looked at from the scientific viewpoint and from the theological. Alchemy is not only the forerunner of chemistry and physics but in large part is concerned with religious speculation and instruction. Here Silberer is interested rather in the form in which alchemy clothes itself.

In the incest problem represented here, the improvement ("Bessermachen") upon the father or the parents is a frequent theme, expressed in the raising the metal to the higher form. It involves the destruction of the old and the creation of the new, setting aside of the old order and establishing a new one, taking away of an old impoverished creation and substituting for it a new and better creation or procreation. It is the old mythological motive of separation of the primeval parents. Besides these reproductive phantasies are couched in terms of infantile theories. These may be summarily stated as the conception of the spermatic power of excrement, feces, urine, etc., in which the idea of advance from a baser to a nobler substance is alchemistically expressed. There is also the idea that in the first stages of transmutation to gold the material employed must first be converted into corrupted material so that fructification can take place and the gold (or the philosopher's stone) can sprout and grow. Procreation and fructification are conceived in terms of the destruction of the semen, as in the Scripture, "Except the seed fall into the ground and die," such quotations being frequent with the alchemists. This idea coincides with that of the death of the older generation. It is a primitive and infantile procreation theory to see as the alchemists did the formation of a new being out of the dismemberment of the original material, the dismembered procreation theory to see as the alchemists did the formation of a new being out of the dismembered substance in alchemy being kept in a warm and moist enclosed environment for a period commonly of nine months. Various flood myths with the features of the repeopling of the earth contain the same elements. Besides there is the association of the flood of water with the basket, ark, or any container which suggests the mother's body. In the case of the philosopher's egg the flood is conceived more strictly in accordance with nature within the container rather than outside. The terms for the "prima materia" of the alchemists repeat the phantasies revealed in dreams, lac virginis, urina puerorum, faeces dissoluta, etc. The idea of an artificial or magic procreation is contained in these alchemistic writings, which is in truth their striving to form the homunculus, this idea being found also in other sources but developed chiefly by alchemy. Various extracts from literature give detailed accounts of such artificial creations more or less like that of the attempted homunculus creation. They
contain the ideas of the influence of air, water, blood, of the stars, or of such elements as dung in which has been laid the hair of a menstruous woman, etc.

Paracelsus' writings, chiefly in the "De Natura Rerum," form one of the first authorities upon the creation of the homunculus. Silberer quotes extensively from this: Generation is of two sorts, natural and artificial, that is through alchemy. Both occur through putrefaction, which takes place in the artificial vessel as it does in the earth, likewise in the stomach in the case of food, which thus becomes dung. It is the law of transmutation which occurs everywhere changing good to bad and bad to good. Moisture and warmth are the essential means. It is like the hatching of a chick through the warmth of the hen and the mucilaginous "phlegma" (slimy substance) of the egg. This bird may be again enclosed in a vessel, reduced to ashes and then by another higher degree of fire brought again from death to life, the miracle of rebirth.

Alchemy can then reproduce men also by an artificial process. A human being may be created also from the body of a beast if the animal receives the human sperm and with desire and keeps it warm. In the plant world too the fruit follows the nature of the seed. It is well known also that many and strange and poisonous animals, serpents, frogs, scorpions, etc., are born through putrefaction. Monsters too are thus produced and they may be created also artificially in a glass vessel, multi-limbed or multi-formed. The monster above all monsters is the basilisco, with a poisonous power in face and glance like that in the eyes of a menstruous woman, who can sully a mirror by her look. She can cause a wound to become incurable. The same fell power lies in her breath and touch. The reason for the baneful power of this basilisco is that he is born from the greatest impurity of woman, that is from the menstrual discharge and the spermatic blood putrefied in the horse's belly (ventro equinus).

The generation of the homunculus, continues Paracelsus, possible without a natural mother's body, takes place as follows: The sperma of a man is enclosed in a vessel, putrified with the highest putrefaction in the horse's belly for forty days or until life is visible. It will not yet have a body but must be nourished with the magic principle of human blood (Arcano sanguinis humani) for forty weeks in the warmth of the horse's belly. Then it will become a complete human form but diminutive in size, yet capable of education and training like any other child. This is the greatest of all mysteries revealed to man but to be guarded as such until the latter days when all secrets shall be revealed. In this manner have those strange races of giants, pygmies and other marvelously endowed peoples arisen. Born from a strange art, they overcome body, flesh and blood by the same art. Then he goes on to speak of the generation of metals, mercury being the mother of all the seven metals.
Silberer recalls various mythical incidents of the production of strange beings with supernatural powers from unnaturally produced semen, as the (spermatic) blood of the emasculated Uranos. He summarizes the conceptions involved: Onan's semen (spilled semen)—parthenogenically born child, further in different ways—gold—soma—the dismembered, the revivification of which (palingenesis)—birth of the exalted hero—incest birth. Parthenogenesis is also marriage between mortals and immortals, as in Genesis 6, 2-4. The idea of the monster as a result of the unnaturally used semen may arise psychologically from a feeling of guilt or anxiety, occasioned by onanism or incest phantasies, mingled with primitive ideas of demons and magic. The "spilling" of the semen as a representation of the defective semen may be an attempted explanation of actual abnormalities of birth. Palingenesis has been widely accepted, as possible for plants, animals or human beings. The original form is present in the vessel in such experiments in shadowy form, in the idea or the ethereal form of the individual which little by little acquires strength and material form.

Blood is the life vehicle and has spermatic value, as in mythological lore. In the paracelsian writings procreation and intestinal processes hang closely together. Paracelsus says: The sperma discharged in sodomy is taken up again and passed into the matrix (by the mouth?). But what is received in the womb in unnatural manner becomes a monster, or a misgrown creature which comes from the sodomite. That which has come out into contact with the air and reentered again is not semen any longer but a materia homunculi. In the feces are found all sorts of animal forms and strange things which may be found in the digestion, and in secret places there are things found growing in feces. All the strange forms due to sodomy are beyond description. From the man and beast are especial monsters produced. In sodomy the semen is often ejected into the mouth and comes into the stomach, which serves as a matrix where the homunculus or monster grows. Mythological material also expresses the origin of men from feces or kindred material, as Silberer shows. He also quotes a writer from the sixteenth or seventeenth century who warns against the charlatans who claim to produce dwarfed creatures but for whom they claim wisdom and other certain normal powers, out of the urine of boys and girls fed on white bread and wine, the homunculus itself being carefully nourished with the secret of human blood (Arcano sanguinis humani), with rose water and good wine. In similar misguided fashion the philosopher's stone was sought from hair, spittle, blood, sperma, feces, etc.

In the eighteenth century magic and alchemy were everywhere practices, particularly through the Gold- and Rosicrucians. It fell also into still greater disrepute than that recorded above, as given in the writings of a mason who records certain shameful practices by sects called the
Stercorists, Seminalists and Sanguinists. They claimed that the human stomach was the most suitable retort for the development of the noble stone, the seeds of which man had concealed within him. Their excretions were searched for the *prima materia* and even one woman was found in a dying condition from the withdrawal of blood for the same purpose. This was a misconstruction of the ancient allegorical representation of the transformation of an iron man through silver to gold. There is similar misinterpretation of certain words of the "Turba Philosphorum" which describe the need of warmth and moisture of the womb for the growth of the seed or the artificial application of these same factors externally. Misinterpretation of these principles led to the idea of fruitfulness of the dung. One legend tells how Theophrastus (Paracelsus) traveled about working Christly wonders of healing by the help of a devil in a glass. When he himself approached death the devil revealed to him how he might renew his youth by being hewed in pieces and buried in horse dung. A stupid servant however uncovered the grave too soon and at the last moment spoiled the success of the great experiment. This idea of a spirit shut up in a glass vessel was a part of the homunculus phantasy connected with the popular superstition of a familiar spirit bringing magic powers or benefits to the possessor, or as in one tale, the discoverer. There is also the idea of capturing the devil or some other spirit and shutting it up in a glass.

The homunculus is to some extent at least interchangeable in thought with the Alraun. The latter means a magic form through which the original object, an enemy perhaps, may be injured or otherwise influenced. The ancient German belief made this feminine and referred to the wise women versed in the magic of herbs. The later belief in the alraun root itself, colored by Greek-Oriental elements, is connected with the mandragora. Here the procreation idea is involved. The alraun root springs from the urine or the semen which falls from a thief who is hanged. It suffers and cries out so horribly when it is dug up that it is fatal to the digger. So he must go on a Friday before sunrise and fasten a black dog, with appropriate ceremonies, to the root, which enticed by food will pull violently and fall dead from its exertions. Then the root may be picked up and must be washed with red wine, wrapped in white and red silk, laid in a casket and bathed all day Friday and decked throughout the new moon with new white linen. Then it will reveal hidden things, bring riches, remove enemies, bring happiness to marriage, and double over night every piece of gold laid by it. The mandragora is divided by Plinius into a white male plant and a black female one. This plant is considered as a soporific and an aphrodisiac, and as producing fertility in the woman. It was used in the middle ages as a love potion, magic charm and means of defense. It was also used by the ancients as an anesthetic at operations. It also played a
phallic role in the Priapus cult, and otherwise as an amulet. This was
due in part to the form and appearance of the root. There was in the
middle ages throughout Europe a widespread and firm belief in the vir-
tues of this root. As Silberer says, the alraun was the most desirable.
It was in its circle the object of covetous wishes as in other circles the
familiar spirit and for the more intelligent classes the philosopher's
stone.

The alraun is also connected with the spring root which protects
against thieves (remember its source given earlier) which must be ob-
tained with the help of the woodpecker. The Talmud contains a legend
of a marvellous worm obtained from the devil by the aid of a heath-
cock which was to assist King Solomon in the building of the temple.
Silberer sees in the falling of the root or the worm from the bird's beak
a reference to the falling of the semen from the hanged man, all of
which repeats the mythological motive of the spilled semen (Onan,
Kronos, Hephaistos, etc.)—precious substance—sparks of stolen fire—
soma (drink of the gods), etc. The precious substance fructifies mother
earth and develops into a magic being. Fire, the worm, the birds, and
other elements have all their sexual symbolism.

Silberer quotes at length from an old mutilated manuscript the "ac-
count book and notes made for his noble lord Count Kueffstein, head
master of a Vienna Lodge, by his chamberlain." These two men jour-
neyed to Italy, where they were received most cordially at a cloister and
where they were instructed in the creation of a number of spirits in
glass vessels. They worked in the laboratory day and night for more
than five weeks, the fire never going out and experiencing things that
"made the hair stand on end like quills on the porcupine." The results
of their labors were ten spirits, a king, a queen, a knight, a monk, an
architect, a miner, a seraph, a nun, and finally a blue and a red spirit
which only made themselves visible through at special times. The first
eight were so small that the count lost heart, but his instructor promised
to show him a marvellous change. The small group of workers then
in secret buried there creatures in their containers in the cloister gar-
den in a heap of dung, where they should "grow and ripen." Every
day the burial place was sprinkled with a liquor prepared with much
toil, and with almost unbearable disgust at times on the part of the nar-
rator. The abbé reassured him by reminding him "Naturalia non sunt
turpia," and that there was no sin in using such materials as were and
also that "they were necessary and indispensable in the making of
gold!" Strange signs of life and activity revealed the growing process
in the heap of dung, equally disgusting and profane to the chronicler.
Nevertheless after four weeks a marvellous growth and development
was revealed, when with great labor and elaborate religious ceremonial
the vessels were removed from their burial place. Each being was fitted
out according to his or her station by the hand of the abbé Geloni, the
instructor in this process. The blue and red spirits were visible only
when the cover seal on the glasses was struck three times, and a short
Hebrew prayer was repeated, when the otherwise pure water took the
color respectively of blue and red and a tiny face appeared, rapidly
growing to the normal size of a man's face. The blue one was like that
of an angel but the red one like that of an evil devil. The count and
his chamberlain underwent after this a long and difficult journey, an
expensive one too, of which the chamberlain complains with a meticu-
losous concern, apparently characteristic of him. This was their return
to Austria with their precious vessels containing the products of their
creation. These spirits had to be fed with a bit of ointment or a certain
rose colored jelly with an unused steel earspoon out of a silver box.
The water in the glasses had to be renewed with as much dispatch as
possible or the creatures within began to show signs of threatening
death. The blue spirit needed neither food nor change of water, while
the red one had once a week a thimblefull of blood fresh from some
animal, the remainder of the blood being thrown into the fire. When
the travelers finally reached Vienna the spirits had almost outgrown the
vessels in which they were contained. These spirits are reported to
have accomplished marvels and to have delivered oracles, each in his
or her own territory, the king and the queen concerning political and
dynastic affairs, etc. The blue and the red spirits however were the
chief ones and there was "nothing too high, nothing too deep," that
"God in heaven and Satan in hell had done" which they did not know
and speak of. One morning the king was discovered out of his glass and
trying to scratch away the bolt or bore through the covering of the
queen's glass, either to grant her freedom, the chronicler says, or to
gain an entrance to her, and he was only with great difficulty and with
a wild chase over the room caught and restored to his place, the count
receiving a horrible scratch upon his nose. A later notice in the frag-
mentary manuscript informs the reader that the count stated to a friend
that he had long since rid himself of these hell brands and wished to
hear no more of them, since his lady and his spiritual confessor had
repeatedly pressed upon him that he should no longer endanger his soul
with such blasphemous misconduct.

Silberer offers in explanation of this history merely the considera-
tion that this whole disgusting homunculus belief was an outgrowth of
a phantasy filled with undigested alchemistic-magic fragments. Its chief
interest lies in the presence of inalienable fundamental motives which
are discernible here. The same power is at work here as in myth pres-
ervation, representing the primeval motives as eternal impulsive powers.
The existence of the homunculi in glasses filled with water corresponds
to the "philosophical egg," which in turn is connected with the motive
so frequent in the myths of the birth of heroes, that of the casket and the flood. It is the mythical expression for procreation and birth through the elaboration of the myth or psychoanalytically expressed for the "family romance" of the neurotic. This latter is most closely related to the creation of the homunculus in the phantasy of "making better." The glass vessels are reduplications of the alchemistic retorts in which the homunculus was to be heated, and the period of time, whether expressed in days, weeks or months, is set in the number nine. The water and the warmth also refer to the uterus and the sprinkling and flooding suggest a spermatic meaning. Urine, feces, sperma, play their part in these phantasies in this history as they do in other phantasies which have been examined. Other elements such as the red and blue spirits have their counterparts in alchemy. The seal put upon the flask suggests that which is forbidden, perhaps the unnatural procreation, perhaps the incest taboo. The spirits in the flasks have a phallic significance, like the mandragora. These spirits show a remarkable power of growth and then of shrinking together.

All this shows that the alchemistic symbolism has many parallels in its folk psychological symbols to infantile procreation theories. The creation of monsters from unnaturally expelled semen is a substitution phantasy based on what Freud explains as an overvaluation of onanism and fructification in such a way as is frequently found in dreams, as of the girl who masturbated on the corner of the table and then dreamed she gave birth to a number of wooden children. The frightfulness of the monster also probably represents the feeling of guilt or anxiety occasioned by onanism. These considerations concerning onanism probably refer also to all unnatural forms of sexual indulgence, including incest, which latter is closely bound with the biblical story of Onan and his deed. The better "making" in the homunculus is represented by the superhuman creation of the homunculus. A new and better order in the human world is sought for the old incomplete order.

4. Homer's Youngest Descendant.—The greater accessibility of many objects to our observation gives us a different attitude toward art than that of earlier periods. Once the poet's task was to throw open the gates of the world to his hearers with only a faraway suggestion of his creative inspiration. His artistic personality disappeared behind his work, betraying itself only through the inner conception and spiritualization of his figures and scenes. The modern artist must give us as directly as possible an insight into his own soul. Homer and those who preceded and followed him devoted themselves to animating the world with their own spirit and so making the hostile, soulless external world familiar to man and thus assisting him in his relations to it. This task seems superfluous today and Homer's descendants are destined to extinction. Yet Carl Spitteler, who is the last of these descendants of
Homer, is a man of high intellectual gifts, and a deep and tender psychologist. But he holds all his artistic traits so in check that he is only seen as a whole in his work. The artistic work appears as an independent world whose creator remains unknown.

One little book, however, has this hidden artist produced which treats of himself and that in the important period up to his fourth year. These reminiscences are unusually clear and exact, and though there are lapses of memory, the most important feelings and impressions of childhood are well preserved. Spitteler has put into his works the impressions and the moods of childhood with which objects were touched for him at that time. He makes use of the same childhood material which the average man uses in his dreams. Probably the violent, tyrannical father and the tender, suffering mother of "Leutnant Konrad" and again of "Mädchenfeinden" arise from his childhood. These and similar parallels are not consciously drawn but the poet has naturally used the material which belonged in his childhood and which are at the disposal of the later creator. The poet's grandmother, who occupied an important place in his childhood, is also represented in his later fiction.

Sachs compares Spitteler's definition of a dream with that of Freud. The latter says, "The dream is the disguised fulfilment of a suppressed and repressed wish"; Spitteler names it "the unwarranted appearance of suppressed wish longings under a false face and name." Freud mentions also the jealousy of a small child upon the arrival of one still younger. Spitteler relates: "There was besides a second Adolf there. A little creature, of whom some one said that he was my brother, but of whom I could not understand what use he was, still less why anyone should make a fuss over him as over me. I was sufficient for my own needs, what need had I of a brother? And he was not only useless but also even a hindrance. When I hung upon my grandmother, he wanted also to hang on her, when I would go in the perambulator he sat opposite me and took up half the room, so that we had to push each other with our feet." Many other confirmations of Freud's discoveries might be drawn from this poet's works.

5. The True Nature of the Child Psyche. I. In the Between Land.—Hug-Hellmuth comments upon the special gift which belongs to a woman and a poetic writer like Lou Andreas-Salomé to write understandingly, because of her own memories and phantasies, of the struggles and development of the half grown girl. She writes of one Musja, who is touchingly enraptured with the poet idol of her brother, of Lisa, who, slight as she is, will be a guardian angel against the world for her cousin with the "frightful reputation." Ria the "father's child," the homeless sisters Dascha and Mascha and Ljubow, with the tall, beautiful form of a woman and the round face of a child. In the five stories
where these girls respectively appear the family complex forms the chief problem. That mysterious power under which we all live appears to psychoanalytic knowledge to be at bottom the sum of the influences of the earliest home upon us. The poet feels this in its beneficent and its tragic working. In it is the child's longing to grow big like father and mother, or older brothers and sisters. This drives the half grown girl, more repressed than her brother, to unfold too rapidly. This calls upon the small Musja the scorn of her older brother, that she is not even a child, only in the between land, neither a child nor a grown-up. In Ria's heart creeps the doubt that her father is not so great as once she thought him, when he shot her sorely wounded dog to save it from further suffering. She felt turned from him bitterly because he seemed hard and implacable to her and revealed his weakness in that he could kill but not make alive again. Musja's brother phantasies on a certain occasion that his grandfather's falling or not shall be a sign whether he himself will succeed in becoming a poet or not, which shocks the little sister who hears it. Ria a "father's child," accustomed to go to him with everything flees suddenly from him to the mother weepingly confessing that she is suddenly afraid of him, an intuitive feeling, the poet says, of a new coloring of the relation of father and daughter. This erotic relation between father and daughter comes out in the grief of two girls for their father who is far from home, a grief deeper than that for the death of the mother, and an overscrupulousness in the ordering of the house, which reveals the ethical conflict. There is also perplexity over the fact that there is no one to whom it is of concern that they do wrong, no one to have the care over them. There is also no one to whom to turn in the problematic questions of life.

Particularly is this so at the time of puberty. The girl Lisa flees to her mother in her confusion and ignorance, to find composure in her mother's loved presence. Lisa wants to shield her cousin in motherly fashion from the deceptions of the world, having a high conception of the love of a woman who would die for a man, and Ria, wondering how one must act when the first lover comes, turns to a warm love for her dog and to the birds in the garden. Another manifests her maternal love to her brother, having already felt deep concern toward her doll. Dascha and Mascha turn toward their canary, the love for which no one asks, and kill it with kindness. Another is awakened by admiration of her beauty from her childhood dreams to a thrilling joy which seems related to wind, water, sunshine and all the wonders of earth. Most children must find their way alone among the puzzling and alluring things of life and do it with the thousand secret whisperings, gigglings of their friendships, in their riot of phantasy over the evil deeds of men, as in the favorite Bluebeard story, and they interest themselves in the love activities of those older than themselves. Lisa and Anna,
among these young heroines, whispered and laughed till their sides ached over the help they supposed themselves to have given to a pair of lovers. The appearance of a man in her sister's life, the entrance of the sister into an unknown life with him, led the small Dascha into riotous phantasies of all that was strange, puzzling, incomprehensible, even of secret death. The older sister had been father and mother to Dascha, and the latter must now lead her life alone.

Before love toward a man appears with most girls there is first a leaning toward their own sex at early puberty. This is partly a seeking of the mother's early tenderness and confidence at this time of growth and struggle, as with Ria and Lisa among these maidens. Then there are the enthusiastic friendships, glowing adoration of the bride of some secretly beloved man, or a close union with a beloved sister. There is also an identification with some one who is forbidden as a lover because of the incest barrier. One feels her heart beat for her brother's chosen one, another so identifies herself with her brother's grief and disappointment that she loves where he loves, feels her heart bursting with love for him and, a true little mother, forgets all Boris's injustice to her and feels only that he suffers. Examples are given of the boastful contest of children regarding things which concern members of their respective families, each outdoing the other in the possession of some marvel. The family complex thus overshadows all connected with its members. When the call comes to leave the home nest, this interest in the home begins to wane. The relationships with brothers, sisters, girlish friends is disturbed and the child is suddenly grown. "Far, far behind her lies the Between Land and she will first again think of it... when about her a new generation with the same restless hearts and questioning eyes seek the way out of the 'Between land' into the life of the grown-ups."

II. God and Father.—Eitingon has gleaned from Max Dauthendey in his "Gedankengut aus meinen Wanderjahren" some pictures from the writer's childhood showing how the conception of God was unacceptable to the six-year-old child, because all that was attributed to God already belonged there to the father. He remembers first a time when as yet he did not know of God and the Creator. He recalls his astonishment when he learned that there was an invisible Being greater than his father, stronger than both his parents. He felt humbled that a higher power would have authority over him and his wife when he was grown, just as it had over his parents. The noblest in him seemed injured and debased. It seemed unfitting to give thanks three times a day and at evening for all good gifts to a God dwelling beyond thought, when he had always considered these things to have come from his father, to whom he had always felt grateful as his provider whom some day he would assist. Prayer seemed to be too full of thanksgiving and
begging. Why should the father and mother, who both toiled, always receive what they needed from God, who never showed Himself? When his mother died—he was five years old—he was told she had gone to the Lord. "Then I understood this: since my mother had disappeared and would return neither in spring nor in summer, nor in autumn, nor in winter and her bed remained empty morning and evening, and her place at the table remained empty at noon and in the evening, her place at the sewing table in the afternoon and her place at the piano was empty in the twilight, and her place in the kitchen was empty at the hearth and on the tiled floor, at the linen press and in summer under the great nut tree and on the garden terrace—then I began to see that something incomprehensible had happened. And I thought, that invisible God is mightier than my father. Otherwise my father would have demanded my mother back again and her places would not all have remained empty. And this God, who had taken my mother from me and my father's wife from him, Him I still had to thank morning, noon and night! That was pure hypocrisy which I was taught." He conceived a fear of the invisible place where God dwelt and a doubt of its beauty, otherwise why did they not follow his mother thither? And how could it be more beautiful there, where she was separated from her loved ones? She suddenly seemed strange and cold to him as if she had forgotten her husband and children. When his father assured him that this was not the case, the child asked why the father had not then kept her always. As his father confessed one greater and stronger than he, the child felt for a time a scorn of his father and a desire no longer to obey him but to join himself to the stronger one, with whom his mother now was. But then the father, who should have hated this invisible one, "folded my small hands in his great ones and said: 'Let us together pray to the Lord. Then we will come nearer the mother' . . . And if I had at that time known what madmen and a madhouse were, I should perhaps have thought, we have all become madmen before that Lord. And our house, in which formerly my father and my mother had ruled industriously and skilfully, this has now become a madhouse."

III. The Child's Idea of God.—Reik tells us that the chief idea his nephew Max had of God was as "holy," but this attribute was understood by the child as a mournfulness or sadness, derived from the pictures he has seen of "holy ones." As Max came to experience further knowledge about God, he became sceptical and wanted to know if one had to ask God for what he wanted, or whether God knew all speech. Also if God created all men, who made Him? It must have been Adam and Eve.

IV. Father Complex.—Nietzsche refers to the ambivalent attitude of the child to the father in his mention of the struggle a child has when he must maintain his respect for a father of baser thought, deceitful
and untrue, and he says again, "Fathers have much to do to make repara-
tion for having sons." He tells of his own early wrestling with the
problem of the origin of evil, in the solution of which he gave honor
to God and made him the father of evil. The French poet Stendhal is
reported to have detested his father and always remained an atheist,
which he had become out of hatred to his parents' God, as he became
a Jacobin because their priests hunted out the Republicans.

V. The Child and Death.—Reik illustrates from the play of his five
year old nephew Max the child's conception of death as of something
capable of varying degrees. This is similar to the ideas of the primi-
tive peoples, as the editor of these studies remarks, who believe in a
number of deaths before the soul is "definitely dead." Max was play-
ing war with his father and chose naturally the rôle of the stronger.
Having shot his father with his toy pistol he grew impatient with an
involuntary movement on the part of the father: "No, you must be still
deader!" He also in the same game manifested the wish that his father
would be a little bit dead. Tom Sawyer, Reik recalls, dejected by the
unkind behavior of a small school friend, a maiden, flees to the woods
and there wishes he might die, if only he could "just for a while!"
The small Max told his older sisters, "When one lies in the grave, one
must eat worms," a childish modification of an adult expression and
analogous to the view of primitive folk who provision their dead.
VARIA

Outline of a Series of Talks on Psychoanalysis.—The following is the scheme of a series of forenoon talks given by Dr. Dooley to the women members of the medical staff of Saint Elizabeths Hospital (Government Hospital for the Insane), Washington, D. C. The plan was to meet each morning before rounds and discuss the various topics which were raised by the different members of the staff. The talks were entirely informal, being guided from day to day by the questions which arose. The following scheme, therefore, does not aim at a comprehensive outlining of the subject of psychoanalysis but is only intended to gather up the material so presented into orderly form. Even some of the subjects discussed may easily have been omitted, as the scheme was prepared by request only after it had been completed. It is published here in order to give a practical idea of a method which may be used in dealing with the daily psychiatric problems and the way in which such problems may with advantage be handled. (Ed.)

Introduction:

I. Principle of psychic determinism: Psychoanalysis assumes that mental expressions have mental or psychic causes; every action is an expression of a trend already present, that is, every action is determined by some past incident in the life of the individual.

II. Methods of getting at these causal incidents—
   A. The fullest possible history.
   B. Childhood memories.
   C. Dream analysis.
   D. Free association.

References:
   Hart: Psychology of Insanity.
   Jelliffe: Technique of Psychoanalysis.

III. Cases to be analyzed:
   A. Cases that cannot be successfully analyzed—
      1. Types of individuals that cannot be analyzed irrespective of type of psychosis—
         a. Definitely feeble-minded or defective individuals.
         Note: Some of these, while there is no pos-
sibility of a true analysis, can be reached by reéducation of the sort used with a child.

b. Those who have entirely given up the struggle and do not wish to get well.

c. Those who have become rigid by reason of age or type of psychosis.

d. The ignorant, untrained or childish person who cannot grasp an abstract idea; personal influence however may do much for these, catharsis and suggestion being used.

e. Very strong homosexual types, the transference being unmanageable.

2. Types of psychosis that cannot be psychoanalyzed—

a. Organic and senile psychoses (this does not exclude the treatment of alcoholics and drug addicts).

b. Advanced præcox cases.

c. Acute maniacal states.

d. Catatonic states.

e. Deep depressions and suicidal states.

B. Cases that can be successfully analyzed—

1. Type of individual.

a. Those who have intelligence.

b. Those who have adaptability.

c. Those who wish to recover.

d. Those who are willing to yield to guidance.

2. Types of psychosis.

a. Hysteria, psychoneuroses, anxiety neuroses, etc.

b. Manic cases when the excitement has subsided.

c. Cyclothymia and mild depressed states.

d. Early stages of dementia præcox.

e. Some alcoholics and drug addicts.

IV. Material to be analyzed.

A. Reactions of the patient.

1. Points to be observed but reserved for later discussion.

a. All spontaneous actions and remarks of the patient, especially reiterated statements.

b. All signs of embarrassment, touching different parts of the body, eye movements, etc.

c. All subjective complaints however unfounded.

d. All bizarre actions.

2. Points to be taken up for analysis in the beginning.

a. Story of the beginning of illness or of persecutions.
(1) The manifest cause.
(2) The latent cause.

b. First dream.
(1) Manifest content.
(2) Latent content.

B. Past life, especially the period of infancy.

Exposition:
I. Fundamental conceptions:

A. Instincts—
1. Development of instincts through three periods.
   a. The fetal.
   b. The infantile.
   c. The adolescent, extending into adulthood.

2. Two great classes of instincts, nutritive and reproductive.
   a. Nutritive instinct. This is expressed first in development of all functions necessary to life, e.g., respiration, food-taking, muscle sense, special senses, etc. The point of interest to the analyst and educator is that it does not confine itself to the necessary reactions alone, as these reactions give rise to pleasurable sensations which are repeated for their own sake. The evolution of this instinct thus leads through the pleasure-pain principle to the development of the reproductive instinct as shown later. Illustration: the sucking habit.
   b. Reproductive instinct. The evolution and localization of emotions related to reproduction are taken up later.

1. Purpose of play; consciously a means of pleasure-getting, unconsciously a means of preparation for life.

2. Nature of play; two classes.
   a. Experimentation, e.g., tongue movements, limb movements, limb contact.
   b. Expression of social instincts; e.g., strife, love, imitation.

3. Relation of play to pleasure and pain.
   a. Experiment with sensation; new sensations give pleasure according to—
      (1) Novelty.
(2) Intensity.
(3) Repetition.

b. Muscle sensations and movements that gratify the sense of power.

(1) Pleasure-pain paradox; a sensation in itself painful may give pleasure because it gratifies the sense of power or excites admiration. *Illustration:* holding fingers to flame.

(2) Movements that express power over other things. *Illustration:* changing the position of objects.

4. Relation of infantile play to the psychoses. The evolution of pleasure reactions from lower to higher is blocked at certain points which are indicated in the symptoms of a psychosis. Checks are due to

a. Overconditioning by too strong affective tone.
   (1) Too great intensity of the experience.
   (2) Overemphasis by adults.
   (3) Valuation as a forbidden pleasure.
   (4) Special organic inferiorities and anomalies.

b. Inadequacy of the individual to certain new demands—
   (1) From weakness of the personality.
   (2) From difficulty with the environment.

5. Psychotic activities as regressions to simpler modes of pleasure-seeking.

References:
*Putnam and Stevens: Mental Life of the Child, loc. cit.*
*Gross: Die Spiele der Menschen.*
*Freud: Three Contributions to the Theory of Sex.*
*Jung: Psychology of the Unconscious.*
*Jung: Psychology of Dementia Praecox.*
*White: Mechanisms of Character Formation.*
*Jelliffe: Technique of Psychoanalysis.*

C. The unconscious life.

1. Distinction between conscious, foreconscious and unconscious.
2. Definition of the unconscious: that which is inaccessible to consciousness except by analytical inference.
3. Repression as a factor in creating the unconscious.
   a. Repression in infancy.
b. Repression of the unwelcome or censured thing in adult life.

4. The two kinds of thinking.
   a. Pleasure or image thinking: unconscious.
   b. Reality thinking: conscious.

5. The mechanism of the dream and delusion.
   a. Motive—wish fulfilment.
      (1) Condensation.
      (2) Displacement.
      (3) Dramatization.
      (4) Secondary elaboration.

References:
Freud: The Interpretation of Dreams.
Frink: Morbid Fears and Compulsions.
Frazer: Golden Bough.

II. Analysis of character.
A. Infantile activities as controlling character-formation.
   1. Anal and urethral eroticism as types.
   2. Skin eroticism and other forms.
   3. Development of social activities.
B. Effects of anal and urethral eroticism.
   1. The pleasure affect of excretory processes.
      Note: Small children have no disgust.
      a. Pleasurable sensation contributed by warmth, wetness, tickle sensation, relief of tension.
      b. Pleasurable interest in the product of the child's own body.
      c. Scope of these pleasures and interests in the first few years of life.
      Note: Next to nutritional interest, the interest in excretion is probably the largest.
   2. Painful affects of excretory processes induced by repression.
      a. The effect of social demands.
         (1) Adding the element of secrecy or mystery.
         (2) Introducing the duty of self-control.
         (3) Enhancing interest through curiosity about the habits of others.
      b. The effect of the attitude of the parents.
         (1) The sensible and affectionate mother who enjoys caring for her child suc-
ceeds better in inducing healthy normal habits.

(2) The unloving or impatient mother intensifies painful affects and induces perversions.

3. Development of erogenous zones in urethral and anal activities as adjuncts in the development of the sexual feelings.

a. Fixation on anal and urethral eroticism in place of true sexual pleasure, causing an incomplete psychosexual development.

b. Sublimations of anal and urethral eroticism giving rise to unsocial traits of character.

4. Effects of repression.

a. Disgust and fear resulting in

(1) Modesty.

(2) Food and play likes and dislikes, e. g., mud pies, colored foods, etc.

(3) Ceremonials of the toilet.

(4) Various forms of hypochondria.

b. Sublimation.

(1) Play activities, molding and building with mud, sand, etc.

(2) Esthetic development.

(a) Smell.

(b) Color.

(c) Form.

(3) Collecting mania, stones, marbles, buttons, money.

(4) Moral characteristics, miserliness, acquisitiveness, meanness; by opposite reaction, cleanliness, orderliness, scrupulosity.

References:

Ferenczi: Contributions to Psychoanalysis: The Ontogenesis of the Interest in Money.

Freud: Three Contributions to the Theory of Sex.

Brüll: Psychoanalysis: Anal Eroticism and Character.

Frazer: The Golden Bough.

C. Material for analysis of anal and urethral fixation.

1. Dreams.

a. Food in dreams.

b. Colors.

c. Spatial relations.

d. Water dreams, etc.
2. Symptoms, complaints of constipation, frequency, general gastro-intestinal difficulties, peculiar diets.

3. Childhood fantasies.
   a. Fantasies dealing directly with feces as playthings.
   b. As potent agents, charms, etc.
   c. Food and cannibalistic fantasies.
    *Illustration*: A series of anal dreams showing the gradual disappearance of affect following analysis.

D. Skin eroticism shown in
   1. Habits.
   2. Esthetic tastes.
   3. Sometimes in bodily complaints.
   4. Perverse habits—scratching, biting, etc.
    *Note*: This seems to play a smaller part than the foregoing, perhaps because skin eroticism is subject to much less repression than anal eroticism.

E. Nutritional libido.
   1. Food fixations.
   2. Habits and character.
      a. Dependence on others.
      b. Selfishness, greed, etc.

F. Reproductive or procreative libido.
   1. The normal evolution of the search for the sex object.
      a. Members of the family as first love-objects; meaning of the ÏEdipus complex.
      b. The family romance.
         (1) Ennobling parents for self aggrandizement.
         (2) Intense rivalry with brothers and sisters.
         (3) Sexual element in attachment to father, mother, brother or sister.
      c. The rôle of the mother.
         (1) Source of nutrition, protection, etc.
         (2) Love object, first sexual object and pattern for subsequent sexual objects.
         (3) Rival for father's love.
         (4) Rival of possible mate.
         (5) Pattern for future social relations in a broader sense.
      d. Symbols of the mother and sublimations of the mother fixation.
         (1) Dream symbols: trees, water, earth, etc.
(2) Activities and tendencies,—art, creative work, scientific research, etc.

e. The rôle of the father.
(1) Master and ruler.
(2) Rival of the boy for mother.
(3) Hero.
(4) Censor and judge.

f. Sublimations and symbols of father.
(1) In dreams soldiers, great generals, kings, presidents, judge, magician, god, stand for father.
(2) Activities and tendencies; conservatism or radicalism, creative work, ambition to power, religious fanaticism, etc.

Illustrations: Examination dreams, assassination of rulers, psychotic episodes.

g. Positive utility of the Oedipus complex.
(1) Development of child's social nature and love life.
(2) Emotional impetus to seeking new and broader objects.

References:
Freud: Interpretation of Dreams.
Jung: The Role of the Father. Imago, 1915.
Ricklin: Wish Fulfilment in Fairy Tales.

2. Abnormal developments in seeking sex objects.

a. Fixation in the "family stage" of development; failure to sublimate the Oedipus complex.

Note: Adjustment of this complex may be indi-
cated by adjustments in nutritional libido also; the inability to get away from early objects of fixation showing itself in both fields.

b. Arrests in the development and sublimation of mother fixation.

(1) The petted child may remain infantile.
(2) The neglected child may after a partially successful struggle, seek perverted gratification for ungratified craving for mother love.
(3) Children pushed out too young remain infantile in peculiar ways.

c. Arrests in sublimation of father fixation.

(1) The effect of the over-severe father. Illustration: Family consisting of father, mother and three daughters. Father tyrannical; mother sensible but gentle and unassertive. Eldest daughter like her father, jealous of him as he is of her, is homosexual. She is a tyrant to the second, who is jealous of her, identifies her with her father, fixes love on mother and on third sister, becomes homosexual. Third sister worships mother, fears father, remains infantile and neurotic.

(2) The effect of the weak father, reversal of parent rôles, likely to develop homosexual character in child or an over strong compensatory mother-fixation.

Reference:

d. Parent fixations appearing in psychoses and neuroses. This is taken up in discussion of cases undergoing psychoanalysis by members of the class.

3. Periods in the development of the reproductive libido.

a. The infantile period up to five years.
b. The latency period from five years to puberty.
c. The reawakening period or adolescent period.
III. The Therapeutic Mechanism.
   A. Transference.
      1. The rôle of the physician.
         a. As identified with patient's physical libido, catering to his physical needs, hence gaining immediate access to his confidence.
         b. The protector from death. This brings the physician into relation with the great fear, one of the great unconscious determinants.

   B. Transference and resistance.
      1. The transference utilizes:
         a. The floating libido (fantasy).
         b. The libido attached to unconscious objects.
      2. The transference is utilized by the resistance.
         a. To avoid giving up the floating libido to useful activity.
         b. To avoid giving up the infantile objects.
         c. To keep up an erotic or intimate relation with the physician satisfying to the fantasy-forming libido.
         d. To engage sympathy and keep up interest in the patient. This situation may stimulate dreams,
the analysis of which into their infantile constituents will help to counteract the tendency.

3. Outward manifestations of resistance.
   a. Obstacles that the patient sees to restoration to health.
      (1) External circumstances.
      (2) Physical disabilities.
   b. Reserve or deceit with the physician.
   c. Dodging the issue, dwelling on trifles.
   d. Production of new symptoms.
   e. Missing appointments.

4. Unconscious resistances; shown in analytic material, dreams, etc.

5. Management of resistance.
   a. Value external circumstances correctly, analyze the patient's unconscious wish in regard to them.
   b. Avoid giving direct counsel but help the patient by self-analysis to an adequate solution of problems.
   c. Analyze the transference.
   d. Handle tactfully cover-reactions and unconscious manifestations of resistance, helping the patient to understand them without censure.

C. Overcoming the conflicts.
   1. The result of analysis is self-revelation.
      a. Discarding of unworthy objects.
      b. Choice of new objects.
      Note: Affective cravings persist unchanged but are transferred to new objects as older ones are consciously realized to be inadequate.
   2. Means of changing objects, normal ambition and ethical sense.
   3. Indications that conflicts are overcome.
      a. Constructive dreams.
      b. The attitude of the transference to the physician.
      c. Disappearance of symptoms.
      d. An access of energy and ambition.
      e. Changes in the personality; former views and tastes suffer modification, broader social conceptions are accepted, artificial values tend to be discarded.
References:
Ferenczi: Introjecktion und Uebertragung, Jahrbuch, I, 1913.
Freud: Zur der Dynamik der Uebertragung, Zentralblatt, II.
Frink: Morbid Fears and Compulsions.
Jelliffe: Technique of Psychoanalysis.

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Assistant Clinical Psychiatrist.

St. Elizabeth's Hospital,
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James Jackson Putnam, 1846-1918.—It is hoped that there may be an endowment of the professorship of diseases of the nervous system in the Harvard Medical School in memory of Dr. James Jackson Putnam.

In the development of this increasingly important branch of medicine, Dr. Putnam was a pioneer in Boston and in the country at large, while he was widely recognized in Europe as a neurologist of distinction. He inaugurated the neurological clinic at the Massachusetts General Hospital in 1872, and through forty years of service was devoted to its interests, and to teaching in the Harvard Medical School. In 1893 he was appointed the first professor of diseases of the nervous system; the professorship was then, and has remained, without endowment.

It is believed that those who have known Dr. Putnam may like to join in endowing this professorship which should always bear his name, and which would fulfill his hope that neurological work of a high order might be developed at the Harvard Medical School. To all of us who knew Dr. Putnam it would also commemorate the devotion and the self-sacrificing work of his lifetime. President Lowell sends the following letter:

Harvard University, Cambridge, February 8, 1919.

My Dear Dr. Walcott,

The suggestion of founding a Professorship of Diseases of the Nervous System in memory of Dr. James Jackson Putnam appeals to me deeply, both on account of the value of such a Professorship to the Medical School, and on account of the deep affection I had for Dr. Putnam and of my reverent esteem for his character. The foundation ought to appeal strongly to all who recognize the ever-increasing suffering caused to our over-sensitized community by nervous ailments, and to all who knew Dr. Putnam as patient or as friend.

Very truly yours,
A. Lawrence Lowell.
It is hoped that $50,000 may be raised as endowment, of which more than half is already promised. A reply from any one who proposes to contribute is requested now, but payment, either by check or in Liberty Bonds, may be made any time before December 31, 1919.

H. P. Walcott
Charles C. Jackson
Edward W. Emerson
Edward H. Bradford
Moorfield Storey, Treasurer,
735 Exchange Building, Boston.

An unusual book; an attempt upon the basis of the psychoanalytic principles to deal with the symbolism of alchemy, Rosicrucianism, and Freemasonry. The first chapter is made up of the translation of a parable, taken from an old work on the Rosicrucians, published in the latter part of the eighteenth century. The author then proceeds to give the psychoanalytic interpretation of this parable and subsequently to ring the changes on the various interpretations, particularly the mystical. The work is illuminating in the light which it throws upon the meanings of the various mystical movements of the Middle Ages, and in particular shows alchemy in its true light. The average person thinks of this art as existing for the purpose of transmuting baser metals into gold. As a matter of fact alchemy dealt with the fundamental problem that has interested mankind from the beginning of time and is the first mystery to occupy the mind of the child, namely the origin of life. With this problem it dealt in all its ramifications, while the symbolism of the metals and the apparent effort to change the baser into gold were all mystical ways of covering over the real spiritual issues under a seeming chemical procedure. Many of the ignorant were led astray to hunt for the philosopher’s stone and the secret of the transmutation, while still others, who sought deeper in a different direction, endeavored to create the Homunculus, but the true initiates understood that they were dealing with the spiritual regeneration of man. It is the old story of the origin of life—birth, death, and re-birth—with which the psychoanalyst is familiar, seen over again in these mystical societies of the Middle Ages, and it is illuminating to see how the author hitches up their symbolisms with the infantile theories of birth and the symbols that we are familiar with in our patients. From the psychoanalytic point of view another chapter has been added to the interpretation of the cultural history of man—the chapter of Mystical Sublimations. We see this phenomenon very frequently in our psychotic patients today and the remnants of it in our secret societies, but during the Middle Ages it flourished widely and tended to be the dominant note in the thought of the times. The author has given us a learned book and we are indebted to the translator for making it available in English.

White.
BOOK REVIEWS


This is rather a difficult book to review, as it appeals both to one's critical sense and to one's sympathies. The first chapters one is especially disposed to be critical about. The arrangement and the language all belong to the old faculty psychology. The will, the intellect and all the rest of it seem to be in full static control, and when one in addition learns that the author has leanings towards telepathy (p. 70), and the principles of treatment which we have learned to associate with Christian Science (p. 127), and speaks sympathetically of the learning of the Yogis (p. 103) then we are sure that the book can have little virtue. Despite all this, however, in the latter part of the work the author gains our attention and interest. Both the chapters on emotion and sex have distinct merit. She knows something of the Freudian psychology, of the principles of conflict and repression, and discusses both of these subjects largely from this point of view. That she has only plumb the shallow places of psychoanalysis, however, is demonstrated when she comes to speak of the form of treatment to be applied to a person who feels that they are so suggestible that they may go into a store and buy anything that the salesman proffers, this treatment consisting in saying to the patient "you will never be persuaded to buy anything that you do not want—you will always know your own mind—you are perfectly sure of yourself" (p. 47); her belief in the exchange of magnetism or bodily vibrations (p. 307); her use of such terms as "complete insanity" (261), and the like.

The book as a whole belongs to a large group of works that are being written to emphasize the importance of the psyche. That we do not agree with specific features in the presentation should not blind us to the fact that the work is representative of a movement which should have our sympathetic and intelligent assistance. When in addition to this we find that the authoress has come in touch with psychoanalysis, has accepted some of its fundamental principles, and is endeavoring to apply them, it should be matter for congratulation.

WHITE.

NOTICE.—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C. All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.
We are familiar to-day with the methods and the results of that process of psychoanalysis which the genius of Freud first reduced to a definite technique. We must not forget, however, that both the method of psychoanalysis and its alleviating results have in a less clearly formulated and less deliberately conscious form long been abroad in the world. To recognize that fact is not to diminish, but rather to increase, the importance of psychoanalysis. As Freud and all who follow him rightly insist, the need for a careful attention to technique largely depends on the intensity of the resistance offered by the subject of psychoanalysis and the rigidity of the internal censorship which has to be overcome. When the subject is highly intelligent and fairly unprejudiced, not hysterical or otherwise definitely morbid, and able to feel confidence in the judgment and good opinion, if not actual sympathy, of the investigator, and, not least, is in possession of an adequate medium of self-expression, it may come about that, though the task still needs time and patience, the resistance is less even from the outset, and the censorship relaxed. It is not indeed abolished. In the present case I was careful to play as passive a part as possible, and to avoid the risks of suggestion; but it was sometimes necessary to throw out a question, which was always put in a casual way as regarding some quite innocent and harmless subject. It might then happen that the subject, without the slightest embarrassment or violence, quietly put the question aside as though it were of no concern to her, that I refrained from any comment, and that subsequently she spontaneously showed that the subject thus put aside was of vital bear-
ing on the case. Such a method of investigation naturally takes time. In the present case the period covered was three years, during which numerous interviews took place, and over sixty written communications, some of considerable length, reached me. While not unwilling to make oral communications the subject was much more accomplished and instructive with a pen. It is on the material thus accumulated that the present paper is based. It is not brought forward as a demonstration of technique and still less as a criticism of technique. The method adopted was the best available under the circumstances,—and, as it turned out, adequate,—for as the subject lived in a distant city continuously frequent visits were out of the question, even if I had been prepared to propose a strictly Freudian technique, to which, moreover, it is improbable that the subject would have easily lent herself.

Some years ago a lady who had chanced to read some of my books wrote to me over her own name enclosing a lengthy narrative by a married lady who assumed the name of "Florrie" and described her obsessions with the subject of whipping and her impulses to auto-flagellation. The narrative was sent as likely to be of psychological interest to me, but Florrie described her distress and her anxiety to be cured, although not aware that I was a doctor. There was no indication that the lady sending the narrative was herself identical with Florrie, and I refrained when replying from making the identification, which was soon spontaneously made.

1 I may remark here on the fairly familiar fact that a woman usually finds it more difficult to describe her intimate sexual feelings than a man. This is usually attributed to modesty and reserve, an inadequate explanation since a woman is, to say the least, as ready as a man to reveal objective sexual facts not involving the description of her intimate feelings. Certainly there is the shame felt in expressing anything which, it is thought, may be regarded as shameful, as any sexual feeling in a woman is by some regarded. But beyond this there is the real difficulty of the absence of a medium of expression for feelings which have never been put into words before, so that they can only be brought out under pressure, slowly and piecemeal, and even in the end remain bald and vague. When, however, a woman possesses an adequate medium of expression the result may be quite different. It is significant that all the women, and they are fairly numerous, from whom I have received really precise and instructive records of intimate emotional experiences have, without exception, had some training in literature or journalism, though they may have lived in various environments and different parts of the world. They have by no means lacked modesty and reserve, but they possessed an adequate medium of expression, and, when at last the need arose, they could translate their intimate experiences into it, with results at the least as interesting and instructive as any man's record.
though my correspondent continued to retain the fiction of Florrie in case any letter should go astray. In my reply I asked for further information, explained that the case was not quite so unique and terrible as Florrie believed, and offered advice as to various ways by which some relief from the conditions described might be obtained. Florrie expressed much gratitude for my advice and for my attitude towards her state, assuring me of her anxiety to follow the counsels I had given. Before long she proposed to come and see me, and in a few weeks—not without experiencing shyness and hesitation in approaching the first person to whom she had confided her intimate experiences—she duly appeared.

Florrie appeared as a robust and rather stout woman, her matronly appearance being to some extent belied by a somewhat girlish, slightly timid expression which, however, still remained compatible with a complete and quiet self-possession. She is 5 ft. 6 ins. in height without shoes, 178 pounds in weight (clothed); and, in circumference of the body at the crest of the hip bone 40½ ins., 45 inches at the level of the nates and 25 ins. round the upper, 18 ins. round the lower, part of thigh. The breasts are of moderate development. The hair and eyes are of medium pigmentation, the complexion good, the teeth excellent. Menstruation is normal though slightly painful and she has to avoid undue exertion at this time. Her age then was 37; she had been married for some years to a man about twice her own age; before her marriage she had been an accomplished artist, and also a writer of articles on art and other topics; she wrote well and her articles were published in high-class magazines. She had studied art abroad and travelled considerably, but she had never entered Bohemian circles. Born in a well-to-do family, she had been brought up strictly and conventionally, and had always lived a quiet and protected life in the domestic circle of her relations and a few friends, mostly of intellectual tastes, who had never regarded her as in any way peculiar or abnormal; apart indeed from her secret obsessions, she appeared to be, then and always, the "practical commonsense sort of person" she termed herself, so that she was all the more worried by aberrations which seemed to her a kind of madness. She had not confided her obsessions to anyone, with a partial exception which will be duly recorded, not even to her husband.

Florrie is the child of healthy parents, and on both sides the health of the family generally is good, though among her uncles and aunts there had been one or two cases of insanity. At least one
member of the family was a man of high intellectual distinction. There was probably a slight strain of anomaly in Florrie's father, but Florrie had not been conscious of this. She herself had always been healthy and robust, full of physical and mental energy, though latterly she had complained of a tendency to lassitude, irritability, headache, and, as she imagined, some heart-weakness, these slight symptoms being, however, mainly due to absorption in her imaginations and the worry thereby caused. Since being haunted by this craving she had become lazy, and during the past year fatter, and felt that she had declined mentally, morally, and physically.

Florrie was brought up as a child among her brothers. She was not inquisitive about sex matters and cannot remember that the children ever discussed their physical differences; nor did they ever play any games involving personal display. While a healthy child, and never subject to any but trivial illnesses, she was shy and always strictly taught to refrain even from romping because that might display her underclothing; for this reason she was not allowed to disport herself on the see-saw since the boys next door might see too much. She thus gleaned that there was a certain mystery and secrecy to be observed; she regarded it as quite proper, since certain natural functions were always attended to in private. When about six years old she was once left alone in a wing of the house where some workmen were being employed. One of them, a lad of sixteen or seventeen, came up to her as she sat on the floor quite alone, and tried to raise her petticoats, asking to look up them. She repulsed him, as a "rude boy," with much childish indignation. When, baffled by the closed drawers, he tried force, she screamed and he desisted. She was too ashamed ever to tell anyone.

As a child she was from time to time whipped by her father for childish naughtiness. She loved and respected her father and accepted the punishment, painful as it was, as being in the order of things, though she would have resisted it from anyone else, especially a woman, even her mother. She now realizes that this punishment was unnecessarily severe, and that as she was not a troublesome or rebellious child, milder methods would have been easily effectual. An ignorant and foolish governess who favored her brothers and disliked Florrie was the cause of the mischief. When the little girl failed to please her, she would become furiously angry, shake her violently, and finally drag the child, now violently resisting and screaming, up to her father's room. Her appearance condemned her, and her father, without asking any questions, would
assume a fierce expression, thus still further frightening the timid and already terrified child, take down a small lady’s riding-whip,—possibly imagining that being small it was less painful, though really, Florrie remarked, the most effectively painful weapon that could be selected,—and order the child to go to his dressing room, the room from which noise was least likely to be heard. Having locked the door, he would stand over her, raising her clothes, gripping her by the back, and making her bend forward until her drawers were stretched tight. Then he would apply the whip, the more vigorously the more the child screamed and begged for mercy, and threatening in angry tones to whip her till the blood came, though the pain was so acute that she could not help screaming. Then he would send her back sobbing to the governess, who always greeted her with the remark: “If you don’t stop sobbing at once, I shall take you upstairs again.” But much as she dreaded a repetition of the performance, she sometimes could not stop sobbing for an hour. There may seem to be a rather abnormal cruelty in the father’s attitude, though it must be remembered that he cherished all the old-fashioned notions concerning the treatment of children, and it is likely that he regarded himself as merely carrying on a proper and necessary tradition. Florrie bore him no ill-will, and when afterwards he would kiss her and hope she would be good she felt truly thankful. “I can remember now,” she writes, “the curious feeling of shame and shyness when I met him afterwards, turning away and wanting to hide my red face because I was so ashamed of having been whipped, then a thrill of delight when he took me in his arms.” But the governess she never forgave, and when ten years later she chanced to meet her, she avoided even shaking hands. These whippings finally ceased when Florrie was sent to school.

I have narrated these incidents in their details (though with fewer details than Florrie herself), all of them significant, because we here come upon the main clue to the chief manifestation of the sexual impulse which has so far taken place in Florrie’s life. Intense, vivid, and enduring as these childish experiences were, however, it is only in the course of the present investigation that Florrie came spontaneously to see that there was any connection between her early experiences and the later experiences which were yet in substance identical, or that there could be any association between whipping and the sexual impulse. Such failure to see an obvious connection may seem surprising, but in mental analysis one is used to such failures. “I cannot describe my feelings of shame, morti-
fection, and above all, the wish for concealment, they were so intense," she wrote. "Nothing would have induced me to mention the subject to my girl friends, and my brothers were good enough not to allude to it. I feel ashamed of it to this day, and even now could not tell any ordinary person. I could not know then why I felt it so shameful and degrading, and even now I cannot always analyze truthfully, but I am inclined to think the almost abnormal shame was due to the fact that the punishment was inflicted on the buttocks, with me a sexual center. I should not have felt so utterly ashamed of a box on the ear, or being whipped on the hands. It was a sort of sex shyness and shame.”

In addition to this poignantly emotional group of infantile experiences, destined to become the unconscious germ of a later psychic flagellational impulse, we have to record another group of at first sight unrelated experiences—less intense but more chronic and more the subject of childishly intellectual speculation—centering in the function of urination. It should be stated at the outset that Florrie never suffered from true nocturnal enuresis. She remembers sometimes as a child dreaming that she was urinating, and on rare occasions she actually wetted the bed, but this may happen occasionally to quite normal children. Her earliest impressions in connection with urination probably lie too far back to be recalled nor were they made permanent, like those of whipping, by pain and terror. When about five or six, however, she distinctly remembers being taken for a country walk by her nurse, and before they approached the destination, a friend's house, her drawers were unbuttoned and she was held over the grass. Nothing came, and the nurse fastened her up again, repeating the performance ten minutes later with the same result, whereupon the nurse began to scold. The third time she was very cross and smacked the child's bare bottom until Florrie yelled; still sobbing and protesting, she was held out again, and a considerable stream flowed on to the grass. She still recalls kicking and struggling, and crying out “I can't! I wont! I shan't” as well as her surprise and mortification at hearing the rushing sound that announced that, nevertheless, she was doing what she was refusing to do. The nurse was triumphant at her conquest over the child's obstinacy, and subsequently adopted the same method when she considered it necessary. Of recent days Florrie has perceived here an early blending of the ideas of urination and whipping. There were others. She notes that the very sight of the whip used to produce, from fear probably, a desire to
urinate. Once, after being whipped, she returned sobbing to the
schoolroom and a sudden stream flowed on to the floor, which she
was too agitated to heed, though it evoked threats of another
whipping from the governess.

As often happens in childhood the function of urination occupied
much of the place in Florrie's mind which at a later age is normally
occupied by the functions of sex, of which she had no knowledge
and never heard. She was not tortured by curiosity about the
opposite sex because from infancy she had been accustomed to see
her little brothers urinate and so there had been no mystery. At
an early age, about seven, she was given a bedroom of her own,
and was discouraged from going into the boys' room. But she
vaguely remembers that they played a sort of urinary game, putting
their hands in the liquid without disgust. (There was not, then or
later, any special interest in the act of defecation, though when she
had reached the age of thirteen and was trying to puzzle out how
babies are born, she thought it must resemble the act of defecation.)
Such games, she felt, ought to be kept a close secret. If any attempt
had been made, however, to play with what she regarded as the
urinary parts she would have revolted, but no such attempt was ever
made. No childish friends made any sexual advances, and being
brought up very strictly, and surrounded by nurses and governesses,
there was, in any case, little opportunity. In spite of punishments,
much care was lavished on her, and she had expensive toys and
frocks from France, though she would much have preferred to play
freely with her brothers. In the winter the family lived in a town,
in the summer in the country. It was chiefly during the summer
that Florrie's interest in urination was cultivated, especially out-of-
doors. The ordinary use of a vessel gave her no extraordinary
pleasure; it was too closely associated with the routine of the
nursery. When the act touched the forbidden its pleasure was
always heightened. She enjoyed the sight of her brothers doing it
out of doors and envied them the superior advantage of a specially
constructed organ for that purpose. "My earliest ideas of the
superiority of the male," she adds, "were connected with urination.
I felt aggrieved with Nature because I lacked so useful and orna-
mental an organ. No teapot without a spout felt so forlorn. It
required no one to instil into me the theory of male predominance
and superiority. Constant proof was before me." Still, in the
country the act was always natural and delightful, and she found
special methods of adding to its enjoyment. The choice of quaint
and unexpected places added a good deal. Nothing could come up to the entrancing sound as the stream descended on crackling leaves in the depth of a wood and she watched its absorption. Most of all she was fascinated by the idea of doing it into water. "When I was in my bath I remember distinctly wondering if it would be possible under water or whether the water all round would prevent this performance. I finally indulged in the experiment, and bubbles (if I remember rightly) came to the surface. I was delighted. I also thought it would be pleasurable to do on to the water, and to hear it going in. I went so far as to try the experiment with a little girl cousin when the nurse was out one evening. I artfully impressed upon the child the necessity of doing it. She replied she didn't want to. I tried to coax her by offers of sweets and toys, but in vain. Children are so suspicious and fortify themselves against the unexpected. In this case the child was accustomed to the ministrations of the nurse and could not understand my officiousness. I was only a child myself (about eight) but I distinctly remember my vexation. I had always been fond of her and she wouldn't please me. Yet she was too young to be shy; it must be a kind of inherited feeling. (One sees the same trait in young girls, and always most in the ignorant; also in the suspiciousness of country people when asked to pose for a moment for an out-door sketch, while children run away. The unusual startles them.) To return to my tiresome cousin, I became so annoyed that I told her she must do it, and began to unbutton her drawers. The only effect was a fearful howl which I feared might be heard. But my mind was made up. In spite of struggles and kicks and attempted bites, I led her to the bath. Then a fresh outburst when she found that she had to do it in an unusual way. I had intended to hold her over the bath, but she struggled so violently that I finally contented myself with making her sit on the edge, and in this position she did (intentionally or not) a good stream to my delight. I watched it with gratification tinging the water below, and was sorry when it ceased. Then I lifted down the tiresome child who continued to sulk and of course told the nurse, whereupon I was chidden for letting her do it in the bath. All this is stamped on my memory. It must be uninteresting to an outsider, but it was a distinct episode of my childhood."

Florrie's youthful investigations of urination, both in others and herself, were hampered by the peculiarities of childish knickers. She remarks that it may seem a trivial thing to mention, but that she is sure it was significant. Those unfortunate garments con-
stantly interfered with her experiments. Except when dressing or undressing there was no freedom, and even then it was usually checked. There was, however, one way in which she managed to defy everyone, for, as she now looks back on it, she regards it as intentional. She distinctly recalls wanting very much to urinate when out for a long country walk, but refusing to say so. This could go on for a long time, until, being unable to hold out any longer, she would let it come without any preliminaries of unbuttoning and squatting. "I can distinctly remember the strange and delicious sensation of this forbidden delight, and also—my puzzled feeling that it came standing. It came in such a torrent that it filled my drawers like air in a balloon and remained there a little time before it could soak through to betray me, though the fact that I had to stop walking helped to give me away, and I was hauled home. Sometimes, however, I escaped unobserved, and nothing happened except that I was left sore with the wetness."

Florrie again and again spontaneously recurs to what she now regards as the great significance of the child's drawers not only as bearing on her own later psychic evolution, but as influencing the ideas and conventions of women generally. "It was not only a source of annoyance to me that I had to unfasten my drawers and then squat down for fear of wetting them in front, but the flap at the back which must be removed to uncover the posterior parts during the act, accounts for my early impression that in girls this function is connected with those parts. It seems a trifling thing to notice, but in the world of clothes our ideas, when we are quite young, are colored by those unphysiological facts. The first distinction in sex that impressed me—the one great difference in sex—was that boys urinated standing and that girls had to sit down. I regarded that as a fundamental distinction of great importance, and never doubted its necessity. To this day I know of grown-up women who simply exclaim in horror at the notion of standing up: 'But I couldn't! It can't be done! How unnatural!' Last year I saw in the city of P. a novel 'urinette' for ladies, a quite new, up-to-date smart arrangement, without a seat; one had to stride across a boat-shaped earthenware grating. Ladies went in, and came out again with horrified faces. They simply couldn't they said! There

2 It may be mentioned that there is nothing "natural" in the feminine custom of squatting to urinate, and among some peoples, while the men squat, it is the custom for the women to stand, as it was (according to Herodotus) in ancient Egypt and (according to Giraldus Cambrensis) in Ireland.
is thus a deep-rooted impression among women who have never made any close observation that the urinary organs are differently placed in women, and that this is a chief sex difference. I am sure I harbored the idea for a long time. It seems to have been another source of my juvenile notion of the connection between urination and whipping. This could never happen to a boy, who is brought up to know a clear distinction. But in my case both these experiences were associated with the unbuttoning of my knickers at the back. The fact that my earliest feelings of shyness were more associated with the back than the front may have thus originated. These things seem trivial but are significant."

It has been necessary to present these childish experiences in some detail, for we herewith see constituted the infantile germs which in their psychic development were to play so large a part in later periods of Florrie's intimate psychic life. There yet remains for consideration the soil in which these two germs grew and gathered strength, the soil without which they would probably have perished. This soil was furnished by day-dreaming.

As a child Florrie was much attached to day-dreaming, but she cannot definitely recall any day-dreams that belong to an earlier age than eight or nine. They never led up to masturbation, or to touching herself, or to any other physical procedure, and were never accompanied by any conscious physical excitement; this was not due, then or later, to any deliberate restraint from masturbation; she had never heard of it, and she never experienced any spontaneous impulse prompting her to attempt it. The whole process was entirely mental, and though she thinks there must have been accompanying physical sensations, these have left no abiding memory. Day-dreaming has, however, throughout, been an important sedative influence in her life (even allaying, she states, any tendency to worry or perturbation) and she is assured that, notwithstanding all it has led up to, it has yet greatly contributed to her physical and mental well-being. At one rather early period, indeed, she feared it might be a sign of insanity, for it seemed to her so odd to experience this impulse to imagine without a purpose. She now plainly discerns that, unknown to herself, there was a purpose, that day-dreaming has a sex origin and is an automatic psychic attempt at sexual relief. As is usually the case, she regards day-dreams as belonging to an extremely private and secret sphere, not easily to be divulged, and then only to a sympathetic hearer, for it is, as she expresses it, "rending the veil from the holy of holies."
The earliest day-dreams are only vaguely recalled. Throughout they always centered in whipping or in urination; it is not clear which came first, and at an early date they tended to be united. When whipping predominated she was the passive subject, in day-dreams of urination the active subject. (In the actual dreams of urination in childhood she was the actor, a normal condition.) An early type of day-dream, and the favorite form, dealt with naughty conduct for which she was whipped in very tight drawers; in this day-dream the feeling of tightness and pressure was more prominent and important than the idea of whipping, and this feeling was in front rather than behind; she now considers, no doubt correctly, that it was associated with a full bladder. (In this connection she refers to the sexual attraction for some persons of the idea and the reality of tight-lacing.) She notes also that in her day-dreams she took delight in the very sense of humiliation which was so painful in real life. In the day-dreams the unsympathetic bystander became shadowy and unreal, it was her own shame that became most important. She had no day-dream in these early days of anyone wanting to give her pleasure, but only to cause her pain and shame. As she now rightly realizes, this delight in shame was an early form of sexual pleasure.

She enjoyed books in which whippings were described. But at the age of thirteen, when menstruation began, her power of imagination increased, the day-dreams grew more vivid, and can be recalled in detail. At this age a favorite day-dream, with numerous variations, was connected with the idea of a school where girls were treated very strictly. "None of the opposite sex figured in these dreams," she writes, "nor did I then suspect their undoubtedly sexual origin. My particular horror of others knowing that I had been punished led me to imagine the whipping, with which the day-dream always began, as taking place before the whole school. I was either leaning on a desk or bent forward in the middle of the room. Sometimes the whipping took place in tight drawers which pressed on the bladder or sex parts. Sometimes the drawers were unbuttoned and I was exposed to view with great chagrin and shame. I read in a book that at some girls' boarding-schools in the olden time, it was the custom to undress the victim and put on her a chemise reaching only to the waist; thus attired and mounted on a servant's back she was whipped before the whole school. This was a new idea for my day-dream and included much extra shame. In addition to the whipping it was announced that I was to urinate
before the whole school. I think the idea originated in the fact that I was sensitive and ashamed about that function, and also that I had done it actually sometimes after being whipped. So I went through the whole episode, taking a shuddering delight in having my clothes stripped off and the punishment chemise put on. I experienced agonies of shame as I was led thus exposed into the schoolroom. I was hoisted on the back of a strong country girl who wore a dress very much open at the back and neck, so that I remember realizing the sensation of sitting on her shoulders with a leg on each side of her neck, and my parts pressing against her soft neck and back. While I indulged in this day-dream I lay in bed with my face downwards and this may have induced the sensation of a nice warm neck. After I had pictured to myself a dozen strokes of the birch, and my wriggling condition of pain, curiously mingled with gratification, I would imagine that I was slipping down and that someone came and pushed me up from behind, the hand under my bare behind giving me a most pleasurable feeling. Then I would lean forward against the warm neck and imagine that I was relieving myself there and then, unbidden, taking delight in the trickling of the warm stream against the bare flesh. Other forms of the day-dream included having to urinate against my will, an idea that gives one a curious sense of gratification." She never connected these day-dreams with sex; men and boys never at this time entered into them, only very stern members of her own sex, sometimes, however, half-fabulous creatures, bad fairies, who were punishing her and seemed to control her existence. It was not till about the age of fifteen that men entered the day-dreams, always in a very paternal and authoritative way, evidently, though this seems not to have occurred to her, in the image of her father. But at about this age the day-dreams seem to have begun for a time to recede into the background.

The presence of the school imagery in these day-dreams was doubtless due to a change in her own circumstances. At the age of thirteen she had gone to a boarding school. This age was indeed an important epoch in her life. It was the year in which menstruation began, although this eruption of the physical sexual life seems to have made little conscious impression. (It may be noted that she was informed by a girl friend that the menstrual flow comes from the urinary passage, a belief, adds Florrie, which her informant, now a married woman with children, still holds.) It was also the year of her first religious experience, and there was a
second phase of religious enthusiasm at the age of sixteen, a phe-
nomenon which may be regarded as quite normal; in Starbuck's
curve of the age of conversion in girls the chief periods of climax
are precisely at the ages of thirteen and sixteen. In Florrie's case,
however, religious interests and experience scarcely attained to the
acuteness of conversion, although she desired and sought that con-
summation. "I remember kneeling and trying hard to get the feel-
ing that the moment had come," she writes. "I was told it would
come all at once, and I should suddenly feel it. But I never experi-
enced that kind of religious orgasm, and I felt that something must
be lacking in me since others realized their fondest hopes. I spent
a lot of time in thinking about spiritual things, of the mystical union
with Christ, and as I look back I think this religious day-dream
took the place of sexual day-dreaming." She adds: "I think the
love of religion is truly of a sexual character because it is usually
marked by a great reticence, the sort of secrecy one has about
sexual day-dreams; a kind of shyness, even shame, makes one un-
willing to refer to one's most intimate experiences. Anyhow that
was how I felt." Although the religious day-dreams proved no
permanent substitute for those of the earlier type they gave a serious
blow to the latter, which between the ages of thirteen and sixteen
seem to have died out. This must be regarded as normal.

Although Florrie's early day-dreams vanished and although men-
struation was normally established, there was no manifestation of
sexual emotions or of sexual interests. There was nothing in her
life to stimulate such emotions or interests. No one talked to her
on such subjects. She was completely ignorant, and no one made
love to her. When a little later she had sentimental attachments
they had no physical side. At school everything was "high-class"
and "ladylike"; the education was of an old-fashioned and paltry
character, but the girls were watched like convicts. They never dis-
cussed sex subjects. Florrie remained completely ignorant and not
very inquisitive. At a later school the girls would flirt in a harm-
less way with boys and write notes, but Florrie took no interest in
this. Up to the age of thirteen she believed that a gipsy brought
babies; then she was told that women bore them, and she believed
that it was in their bosoms. The suckling of babies interested her
and when she first saw it at the age of nine it caused strange sensa-
tions ("sort of thrills"). It seemed to her very indecent and made
her feel shy. She thought it was just like urinating in public.
Again, at the age of sixteen, she experienced the same sensation,
though she has never had any homosexual feelings; on this occasion when a mother was retiring from the room to suckle her baby, one of the company begged her to remain: "Why not here? Why should we object? It is Nature." Florrie remembers reflecting over this argument, and wondering what the company would think if she raised her skirts and did a stream on the floor, calling it "Nature." It is interesting to observe here the significant fact that urination occupied in Florrie's mind the place of the typically natural function. It may be noted that her strong feeling of shyness in relation to the act of urination still continued. She disliked accomplishing it in the presence of another girl and was sometimes unable to do so. This shyness remains to the present day. She dreads sleeping with any other woman because she would hate urinating before her. This shyness, as she now realizes, indicates that the sexual feelings are involved. It is further indicated by the fact that she feels differently to men. "The shyness would disappear to a certain extent," she writes, "before a sympathetic member of the opposite sex. A kind of shame, really strongly felt, would still remain, but this would add to the pleasurable feeling; for it is in the breaking down of reserve that one gets a sex feeling. To pass the barrier before anyone to whom I am indifferent is a great trial. It may seem absurd for a woman to be more shy about this before another woman than before a man; but such is the fact, and I now think that this alone proves the sex factor in urination. It becomes, as it were, a kind of sex act." In this matter, also, Florrie expresses a feeling which is quite commonly felt by completely normal women.

We have seen that the establishment of puberty brought no development of the specific sexual sensations, and that neither were the experiences of religious emotion deep or permanent. Art, and intellectual interests related to art, constituted the channel along which Florrie's energies chiefly ran during adolescence and later. She displayed a real taste, if not aptitude, for painting, and she worked hard. She attained a considerable degree of accomplishment and used to exhibit. As she began to travel abroad with her family to Italy and elsewhere she devoted much time to the intelligent study of pictures and sculpture. She enjoyed going on sketching tours. At the same time, she was beginning to take an interest in social questions, and at the age of sixteen had already become an enthusiastic adherent of women's suffrage. With the development of these absorbing new interests and activities, her day-dreams, alike on flagellistic or vesical themes, faded into the background.
At the time, however, when the period of adolescence came to an end, when Florrie was just about twenty-one, an incident occurred which re-awakened her interest in urination on a new side. It may seem a trivial incident, but in Florrie's memory it stands out as "a feat of great audacity," and it has so much significance in her psycho-sexual development that it may be well to narrate it exactly in her own words: "We were living in the residential part of a large English town and I was paying calls. At the last house I had stayed half an hour and as I then experienced a great need I determined on quitting the drawing room and being shown out to ask the maid if I might retire. This was all settled nicely in my mind, but it never came off. When I rose to go, my hostess expressed a wish that I should see her conservatory, and we all went into the garden accompanied by the son of the house. It followed naturally that I had to make my exit from the garden directly into the road. By this time further delay had made matters worse. I felt that I could not wait any longer. There were no shops near, only houses, and I could not find any sheltered spot. I at once realized how utterly impossible it would be to squat down, so I determined to make the attempt standing, though I felt very nervous and doubtful as to my probable success. There was no rain to help matters, and the pavement was white and dry. I was afraid to stand in the gutter for fear of attracting attention, but I stood on the extreme edge of the curb and looked down the road as though I was expecting somebody. No one was in sight, and I determined to be as quick as possible, but to my mortification it wouldn't come. I suppose I had put off too long. At last, after waiting what seemed to me a tremendous time (although probably only a few seconds!), I felt it beginning to come. For fear of detection I had refrained from standing with my legs a little apart, and the result was that a great deal went into my drawers and soaked them straight off. Afterwards, the stream penetrated, and came with terrific force on the pavement, and terrible were my feelings when I saw it meandering from under my skirt and running down the pavement instead of into the gutter. To help matters I placed one foot in the road and was covered with confusion when I saw three persons approaching. I remember shutting my eyes, as though if I did not see them they would not see me! I was rooted to the spot, I felt detection was certain if I moved, and I was sure as they passed that they must have heard the sound, and seen the stream. As soon as they had gone I moved on and came to another turning.
Here I found a house for sale, and as the gate was open into the garden it immediately occurred to me that I had by no means finished, and I hid near a bush, whilst apparently engaged in surveying the house. I was now on grass and felt fairly secure. I was standing up, and for the first time realized that it was a nice sensation, and a delight to do it like this. Several persons passed, but that rather added to the charm, since I was secure. A first experience is not forgotten. After that, and finding that it was quite possible to achieve this feat without much difficulty, I had other experiences.

Before discussing the psycho-sexual significance of the long series of incidents of which this was the first—so vividly remembered and narrated after more than fifteen years—it may be necessary to point out that it was not really the first occasion on which Florrie had urinated either in the standing position or in the street. This comes out in another communication in which Florrie is especially describing the feelings of modesty and shame associated with this function.

"I remember, even as a child (five or six) that it gave me a kind of shock when I did it standing. It seemed so horribly audacious and bold. This idea was confused in my childish mind with the other idea,—that I was doing something wrong,—which was the case, since I did it right off without waiting for usual preliminaries, thus wetting myself. But there was always also a feeling at the back of my mind that it was wrong in itself, just as crawling on all fours was wrong, although the delight of children. Children confuse the conventional with the right, just as grown-up persons often do. As I grew older I could not overcome this idea. I remember at the age of fifteen having occasion to do it standing one night in the dark out of doors. I simply couldn't wait any longer, but not seeing anyone about I thought I might venture. I dared not squat down, and felt sure it could not be done standing; I had faint recollections of my childish exploits in that direction, but thought vaguely that children were different. (No one had ever told me of women doing it this way, nor had I ever seen it done.) I wondered how the experiment would act, or if it would act at all! I remember standing in the gutter and waiting, hoping no one would pass, I was afraid they would guess my purpose, especially as I was obliged to stand with my legs somewhat apart for fear of splashing my clothes. I thought it would never come, and when it did I shall never forget my abashed feelings. I would have stopped it if
I could, but when it once began it would not cease. In my alarmed state of imagination it seemed to make an appalling noise which I felt sure could not fail to attract attention if anyone passed. Not only was I fearfully afraid that the rustling sound would attract attention, but from under my clothes there emerged a stream which ran rapidly along the gutter, betraying me! I splashed my stockings in my haste, and tore away just in time as I saw a man coming along, feeling very red and abashed, and wishing that I had found some dark corner where I could have squatted successfully. In trying to analyze my sensations I think the most prominent lay in the shame that came from standing, and the consequently greater distance the stream had to descend. It seemed to make the affair important and conspicuous, even though clothing hid it. In the ordinary attitude there is a kind of privacy. As a small child, too, the stream had not far to go; but at the age of fifteen I was tall and it seemed to give one a glow of shame to think of this stream falling unchecked such a distance. (I am sure that the ladies who fled in horror from the urinette thought it most indecent for a woman to stride across an earthenware boat on the ground, a leg on each side, and standing there to pull up her clothes and do a stream which descended unabashed all that way.)

"Of course as children all that one knows of that mysterious thing called sex shame, is attached to these functions. After one has grown up this early association of shame still remains inextricably mixed up with real sex feeling and, in my belief, is, more truly, an inseparable part of 'sex feeling.'"

It will be seen that while these early experiences illuminate the later psychic development they represent a different stage of feeling. They correspond to the feelings—in some part natural, in still larger part conventional—which most inexpert normal women experience when they are suddenly compelled to adopt a device of this kind; it gives little or no pleasure, beyond that of the relief to an urgent need, and is put out of mind as quickly as possible with some feeling of shame. But at the age of twenty-one Florrie's adult personality had become constituted, and in her special psycho-sexual constitution this experience took on a special character. The emotions of modesty and shame and reserve, very strongly rooted in Florrie, and her firmly implanted traditions of conventionality and right, excited to the extreme by this audacious act, were transformed into a climax of pleasure and triumph, with a resulting satisfaction far transcending the gratification of a vesical need.
The act of urination under such circumstances becomes a simulacrum of the sexual act. It is a kind of vicariously auto-erotic manifestation. At the same time it was to some degree an untransformed urolagnia. That is to say that there was, accompanying the act, definitely a consciousness of pleasure which she now regards as sexual, adding on one occasion, when spontaneously pointing out the sexual character of the pleasure, the significant remark that "the feeling, however vague, of a sympathetic spectator would cause delight and heighten the sensation." But there was at this stage no conscious sexual emotion. The act of urination was, in the main, a symbol of the sexual act.3

In connection with this urolagnic character of Florrie's experiences, reference was made to the excitation of the sexual emotions of modesty and shame which was associated with them. As will have been seen, she experiences these emotions strongly and in a high degree in connection with the act of urination. There is, therefore, in these public episodes all the gratification of a risky adventure with the possibility of "delicious shame" (an expression of Ouida's) should the effort to avoid detection fail. "The nervousness is awful," Florrie writes, "especially when others are in sight and there is the awful dread that they may see or hear. On such occasions, too, the stream always seems of double force." "It is such a strong personal feeling that one has over it; someone may have heard or seen, and an awful feeling of shame overtakes one. For some women this is literally the last act they would do in public or before an unsympathetic person. If this feeling of shame were lacking," she significantly adds, "the erotic feeling that is connected with the act would be deadened." An episode from Florrie's experience may be quoted in illustration:

"The most awkward case I remember was on the summit of a mountain. The ascent was made with a party of others, and I could not escape. I tried several times to turn a corner to contemplate a view in solitary enjoyment, but it never came off. Someone always followed. Finally, on the summit, I could hold back no longer, and as all were contemplating the snow-clad range opposite, across the valley, I started, in fear and trembling, a terrific stream. There were two men quite close, and I was not only afraid they

3 I have elsewhere pointed out (Studies in the Psychology of Sex, Vol. III, 2d ed., pp. 59 et seq.) that urination may be regarded as a nervous explosion comparable to the process of sexual detumescence and may to some extent act vicariously for the sexual orgasm.
would hear it, but from under my skirts in front and running down
the steep path a stream made its way to my horror, for I had thought
the earth would absorb it. In desperation I kept pointing out
things to see, hoping to engage their attention otherwise, but it was
an awful moment, and even now I can hardly believe that the inci-
dent escaped observation. I managed to stop before the bladder
was really empty, but it was awful when I quitted the spot—the dry
rough ground only relieved by this artificial stream! I only breathed
freely when well down the path and out of sight of it.

"In towns I generally take refuge on a doorstep or in a doorway
where no one is likely to enter. I did this once on an early closing
day when the shops were shut, and thought how lucky I was since
no one would enter or come out. Although the shop I chose was
closed the blinds were up and the goods displayed. So I looked in,
but my attention was in reality absorbed in an entirely different
manner. It was some time before I could persuade myself to begin,
and then I started cautiously, but even so I was alarmed when I
saw the stream flowing rapidly down the passage, over the step and
on to the pavement. Rain was coming down, but it did not even
seem to mingle with the rain on the pavement as I had hoped, but
to my probably distorted vision seemed a distinct and obvious stream,
a thing apart from all else, which could not fail to betray me, while
the sound it made as it descended on the passage of the pavement
seemed loud and distinct. Suddenly someone pushed past me and
said something. I could not catch the words, but made quite sure
that they had an allusion to myself, and I felt I was detected. But
no! it was merely an apology for passing to look at something
beyond, and before I could decide what to do the intruder had come
and gone, and I verily believe that I remained undetected, though
when I came to move it was obvious what had happened. In the
country there is less risk and more pleasure on the whole; but a
certain amount of audacious joy comes to one in a city, born of
the feeling that there are others near; they may know nothing about
it, but one has a sort of daring pleasure in wondering and thinking:
'If they only knew what I am doing, how astonished they would
be!' But the feeling, however vague, of a sympathetic spectator
would cause delight and heighten the sensations." The psychic
state thus described might be termed a kind of disguised ex-
hibitionism.

There is a feature of the act of urination, frequently found in
the case of women (though rarely in men), which further increases
its resemblance to the act of sexual detumescence, and that is its tendency to be uncontrollable when once started. Florrie was well aware of this tendency, though not conscious of any parallelism herein with the sexual orgasm, and attaches great importance to it in heightening the pleasure of her vesical adventures. “I remember,” she writes, “standing in a country lane, ostensibly searching for blackberries, and being caught by a passer-by. There was no escape; I was in full swing. I shall never forget my sensations. The stream seemed to be drawn from me without my consent, and yet with even more pleasure than if I were doing it freely. [The italics are Florrie’s.] This curious feeling—that it is being drawn away by some unseen power which is determined that one shall do it—is an entirely feminine pleasure and a subtle charm. Real control seems gone; one feels it must come even though the whole world were present. One would stop if one could—a sudden footstep, a shadow falls, ‘Oh, do stop!’ one says to oneself, ‘there’s someone coming!’ But no, it is not to be. The inexorable force wills otherwise, the stream continues to flow unabashed, and the gentle compulsion is pleasing. It is a curious and fascinating experience which assumes a magnitude that is intensified every second. There are moments when this becomes a positive delight, although one may be overcome with shame that one allowed oneself to begin. It was an effort to start. All the audacity and shame were concentrated in that vital moment (sometimes difficult from sheer nervousness)—that pause as though Nature hesitated before taking the irrevocable step, and then that feeling, ‘Oh, it’s coming!’ and the breathless start. After that nothing seems to matter. One is no longer responsible and can give oneself up to pure enjoyment. One doesn’t want to stop really and one revels in the idea that one cannot, though sometimes shame and fear are so mingled that pure delight cannot exist. But even then there is a fierce charm in the torrent that binds one to its will by a mighty force.”

The episodes of this urolagnic type just narrated have not been dated because they have occurred frequently after the first experience, without greatly varying in character, and Florrie soon acquired skill in conducting them (“though I cannot say,” she remarks, “that even with open drawers I always managed successfully to escape quite dry”). But the act never became a compulsion nor the thought of it an obsession. It may be suspected that it has sometimes been carried out when not absolutely necessary, for Florrie is not ordinarily affected by any tendency either to polyuria
or to vesical irritability, conditions that are both apt to be associated with urolagnia. But if that is so Florrie was not aware of it; she simply regarded these incidents as due to a physical need, occurring in a public place, and when satisfied producing mingled feelings of shame and pleasure. It is only lately that she has realized that the pleasure is of a sexual character.

At the age of twenty-one when these experiences began, Florrie had reached full physical and mental development and was enjoying excellent health. She was already above the average in size and weight (weighing at this time 140 pounds), robust and active. She was working at her painting and at the same time her mind was opening out in various directions, and she was becoming eagerly interested in social and literary questions.

She still had no conscious sexual preoccupations, and was completely innocent of sexual knowledge and sexual experiences. At the age of twenty-two she was for a short time slightly troubled by what she thinks may have been ovarian neuralgia. A friend, who was anxious to help on a young doctor, induced her to go to him to be "examined." She had not the slightest idea what this meant, but lay on a sofa and felt something hurting her. She was horrified to learn afterwards from her friend that the doctor had inserted his finger and she wondered how this could be possible without a preliminary incision. The friend assured her that it was good to be examined as "it made it easier when one married." This cryptic saying filled Florrie with wonder, but she was too shy to ask what it meant. She was told she had slight congestion of the womb. It quickly disappeared and she has never had any other sexual trouble of a physical character.

About this time, when staying with friends, there was a man of about thirty-five, also visiting at the same house, who showed a liking for her. He used to take her on his knee and kiss her. This gave her no more pleasure than if done by a woman and aroused no sexual feeling. But during the same visit a notable incident occurred. A little girl of six, who was very fond of Florrie, proved troublesome, and her mother resolved to birch her. Florrie, to her own surprise, made no protest or attempt to save the child. "She was, I could see," Florrie remarks, "profoundly affected at being punished before me, and remembering my own childhood I ought to have saved her. Instead of that, I felt positive enjoyment when she was hoisted on to the table, her clothes turned over her head, and the birch well applied. She kicked and screamed, but I
felt rooted to the spot. I couldn't interfere. It had for me a strange fascination." The significance of this incident will be revealed by the subsequent history.

For the most part Florrie was so absorbed in study, in art, in the widening of her intellectual horizon, that she gave no thought to love. There was, indeed, an affection of an exclusively sentimental character, and lasting for two years, for a professor whose lectures she attended. He wrote touching letters and one day kissed her. She was pleased at this mark of affection and believes that if he had then proposed an elopement she would have agreed. But her senses were quite untouched. Even when one day in a cab he opened her blouse, took out her breast and sucked the nipple, she believes she felt no sexual pleasure. She declined an invitation to come to his bedroom in her dressing gown and nightdress when in the same house with him, as she was sleeping with her sister, and she also had a vague idea that such a visit might lead to pregnancy. But she had no keen disappointment at missing what the professor described as "a lover's embrace." She eventually found out that this man was married. The whole episode left no deep impression.

We now, however, approach a highly important epoch in Florrie's life. Even from the age of sixteen, when she became a keen suffragette, Florrie had believed in the equality of men and women. In theory she regarded it as a worthy ambition for a woman to imitate men and to seek to eliminate all that is feminine. With this she had a horror of man's dominancy and a hatred of his "cruelty" to woman in the past. And nothing filled her with such seething wrath as the knowledge that in the past, and sometimes even in the present, men beat their wives. She could not even speak of this subject, her emotions were too strong. As to the word "obey" in the marriage service, she regarded it as an insult to the whole sex, though in spite of this purely mental defiance, her disposition, as she admits, is really much more to obey than to command.

At the age of twenty-five Florrie wrote an article which was published in a leading Review, dealing with the ethics of force; in a well-reasoned and comprehensive way she marshalled and criticized the arguments in favor of the rule of force, and argued against militarism, and against all exaltation of merely physical strength, as opposed to progress as well as to the instincts and interests of women, who have passed the stage when brute force appeals to them. Her views, as she herself expresses it, were an external
crust plastered over her real self. We now approach a new stage in Florrie's development. From the period of adolescence she had lived on the surface of consciousness, responsive to the normal influences of her environment, and reacting to this on the whole normally. But they had not touched her deep, personal impulses repressed beneath the surface of consciousness. Now these concealed and arrested impulses began to stir, to surge towards the surface, and to seek such devious paths of expression as they could find.

At the age of twenty-eight, still cherishing her abstract hatred of man, she chanced to read an article by a man on "Why Man rules Woman." Here all the old-fashioned conventional arguments on the natural duty of a man to master a woman were crudely set forth: "In the good old days a man proved his superiority over a woman in no uncertain fashion. If she betrayed any symptoms of rebellion he simply took a lash and instilled into her a more satisfactory train of thought; she accepted the lesson meekly and loved him all the more. The good honest laborer who bestowed upon his wife a sound thrashing is rarely extolled by his fellowmen as a redeemer of the rights and privileges of mankind. It is a sad fact, but nevertheless a true one, that the more a man beats a woman the more she admires him." Florrie read and writhed. Others had also read; there was a storm of protest and feminine rage. Much of this was so silly and illiterate in expression that a new and unexpected impulse arose in Florrie. Merely to annoy the feminine protesters, for the sake of argument only (so it seemed to her), she entered the ranks of the letter-writers against the women who refused to let men rule, upholding instead the original writer who advocated chastisement. Under different pseudonyms in several letters, she used her literary ability to argue from history and experience that it is well for a just and educated man to possess the power to chastise a perverse wife, and that, far from resenting it, she loves and respects him as never before; done moderately and in love it was not only harmless, but was beneficial, calculated to restore peace when everything else had failed. Then other women, following her example, also wrote on somewhat similar lines. It seemed to Florrie when she wrote these letters that she was playing a superficial intellectual game. But when we bear in mind her earlier history we shall realize, as she later realized, that she was obeying a deep instinct, which came into consciousness in the only way in which at this stage it could come and be accepted.

That there was really a deep impulse here at work is shown by
the accompanying revival of day-dreaming which for more than twelve years past had ceased to occupy her. The day-dreams were now of more adult character, but exclusively devoted to whipping. They now chiefly depicted wives whipped by their husbands. Instead of disgust and horror at man's tyranny over woman, Florrie found herself beginning to like the idea, to feel that it would be pleasant to be in subjection to a wise and good man who would thus correct her. The humiliation naturally had a charm, and wife-beating no longer seemed so dreadful a thing, nor men such monsters.

Without in the least suspecting that they had any sexual origin, Florrie now invented stories with whipping as the climax, stories of disobedient and ill-tempered wives who were thoroughly thrashed and so reformed. The husband, it will be seen, had taken the place of the mother or school-mistress of the young girl's day-dreams. "In imagination I saw an ill-tempered wife just stepping into a cab to run away when up comes the furious husband, dismisses the cab, quickly escorts her upstairs to the bedroom, and locks the door. Then he opens a drawer, takes out a short, flexible riding whip, and in spite of her cries and entreaties, forces her face downwards on to the bed, pulls up her skirts, strips off her drawers, and then whip! whip! on the bare buttocks, flanks, and calves, until she kicks and screams with pain, imploring him to desist. But he only leaves off when she has been well punished. She then sobs and is penitent. Sometimes I made him tie her wrists and ankles. The whipping was not too severe. But the thought that this was frightfully indecent gave me a wicked thrill; and finally that he could make me endure physical pain, even this was attractive." This first adult outbreak of interest in whipping and flagellatory day-dreaming was severe while it lasted, and she could think of nothing else, day or night. But in two months the day-dreams faded away, and the series of flagellational letters, the writing of which gave her the same relief as day-dreams, was brought to an end. During this period, it is interesting to note, she was moved to take photographs of her own nates, not, it seemed to her, out of admiration of her body, but to enable her to realize the imagined scenes. But though there was no conscious sexual influence, Florrie's views of the relationships of men and women and her general social ideas were modified.

A year or so later Florrie became engaged. There seems to have been no question of deep affection on her part. She had no
thoughts of a sexual nature, and she never day-dreamed of her fiancé whipping her. She simply wished to marry in order to avoid being an old maid. This engagement was broken off. But at length, at the age of thirty, she married a professional man, about twice her own age, of high character and amiable disposition. There was no question of passion on either side, but he has always treated her with great kindness, and she cherishes much regard and affection for him.

There have been no marital relationships. By the time she married Florrie had begun to realize for the first time, as a result of accumulated hints and mysterious remarks from various sources, that there is a physical act in marriage. Concerning its exact nature she was still ignorant. Some people hinted that it was very pleasurable; others described it as “horrid,” and one said that “it makes you feel lower than the beasts of the field.” In view of this conflicting evidence Florrie consulted a girl friend who was astonished and incredulous at her ignorance, and replied: “Everyone knows; Nature teaches them.” But Florrie felt that Nature had not taught her.

“I guessed” she writes, “it was something painful since I had read in Restoration Plays of the bride’s screams the first night, which everyone expected to hear, and that the next day her brothers and others taunted her with not being able to walk properly, and made her show off for their amusement. (I thought this very horrid and was glad those days were past.) Then I had heard of brides fainting, and altogether I couldn’t make out where the pleasure came in, since it seemed full of woe for the bride. I wondered why any girl wanted to be married, and came to the conclusion that they put up with the conjugal act as one puts up with having a tooth extracted. I even once propounded to a girl friend the theory that it would be nice if one could live with one’s husband as a brother. She seemed astonished, and said: ‘But it wouldn’t be marriage!’ The truth was that my sex instincts were dormant, and though I was capable of sentimental affection towards men I did not think of them as sexual beings. So when I married I made up my mind with a kind of heroism to endure whatever happened. I dreaded it, yet I was prepared for it. It never once occurred to me that a bride ought to have some anticipation of pleasure. I had, too, been brought up to think any advances on the part of a woman meant immodesty and indecency. I had always regarded a bride as a passive instrument for the use of the man—
something he enjoyed like a mince-pie or a glass of champagne. I was unaware that she enjoyed any pleasure, beyond that she was giving to the man. I had a vague idea that she was supposed to be dying to have a baby and he could supply it. But the desire for the baby did not possess me. I consoled myself by thinking that greater warmth might follow my initiation into the mysteries. I wondered if others were like me. A lady had told me that her mother had said to her as a bride: ‘Good bye, and remember that whatever you have to go through your mother had to go through the same.’ That was all she had to tell about it.”

On the wedding night her bridegroom dallied with her a little, complained much of the springy nature of the bed, and finally turned over and went to sleep, not waking till morning. Florrie felt relieved and slept also. Days and nights passed, and her husband made no further allusion to this subject. Florrie followed his example, considering that it was not for her to make advances. Yet she thought it rather strange. There had been no violent love on either side at the outset. As time went on, and they grew fonder of each other (they have continued throughout to be much attached) the husband made an attempt at coitus. It failed. She lay quite still, as he told her, but when the attempt was unsuccessful he blamed her and said it was due to her coldness. She was grieved, but felt there was nothing she could do in the matter. All further attempts were unsuccessful, although erection and ejaculation occurred, and the husband recognized that it was hopeless. He fondles her lovingly, and he appreciates the way in which she accepts the situation without making allusion to it.

In a photograph taken shortly before marriage Florrie appears at the age of thirty as a bright, attractive, fully developed woman. She is plump, but though the hips are pronounced there is no superfluous fat. During the four succeeding years she continued on the whole to pursue the same work and interests which had occupied her before marriage; gradually, however, her mental life began to be overcome by an increasing lassitude, and she found herself losing interest in her old pursuits. She no longer had the same impulse to work or to paint. She attributed this in part to the fact that she was no longer living in the bracing climate she had always been used to, but in a relaxing atmosphere. There may have been an element of truth in this. But it is probable that a more fundamental cause lay in the subconscious sphere. In any case, six years after the first attack of what Florrie terms the “whipping craze,”
there came a relapse, this time in a much more intense, serious, and prolonged form.

She first noticed that she would wake up in the morning feeling perturbed and irritable, although quite calm when she went to bed. She is habitually good-tempered, but on these occasions she would get up feeling an imperative need to quarrel with someone and a wild explosion of anger would burst forth, the victim usually being a servant. These outbursts distressed her greatly; she could not understand them, although later she vaguely divined their sexual significance. To us they may be intelligible if we know that anger is sometimes a transmuted form of latent sexual energy, and an explosion of anger a kind of vicarious detumescence.⁴

Suddenly these fits of temper were entirely replaced by day-dreams of whipping. Yet, even on the surface, there remained a connection. Whipping in the day-dreams was regarded as a punishment for bad temper, a kind of restraining force. It even had a calming effect. Referring to a later stage than we have yet reached Florrie writes: "I do so long for someone to whip me when I feel in a bad temper!" She mentions also that once, when she felt on the verge of an outburst of anger, she whipped herself rather than victimize anyone else, and so obtained relief. "Whipping," she remarks, "acted like a soothing bottle to a fretful child." When the day-dreams were temporarily suspended she would often be irritable and cross, although she felt she ought to overcome this feeling. It is clear, however, that all through this phase Florrie was not consciously aware that it was relief she was seeking. When the idea was at last suggested to her she recognized its truth, but it seemed new.

The day-dreams were in substance identical with those of the earlier period before marriage. But they were now more varied, more intense, more vividly realized, more absorbing. "Sometimes," Florrie writes, "I have pictured myself as having eloped with a groom and derived much enjoyment from a day-dream in which this coarse cruel man ill-treated me. I picture myself sick of him, loathing him and his coarse surroundings. Then I picture his growing exasperation, his intolerance of 'fine lady' airs and graces, his complaints, and at last his threats to whip me. My fury and indignation know no bounds. The thought of this at his hands is intolerable, but yet in my day-dreams it gives me a horribly fascinat-

ing, pleasurable, creepy feeling to be roughly handled by this odious man. I know that in reality it would be intolerable, for, as a matter of fact, I hate and loathe common men and feel as if I should scream if they were to touch me with their coarse hands. But in this awful day-dream I have a fiendish delight in the triumph of the man’s sheer physical force, in being held down forcibly while he applied the whip unsparingly to my bare flesh. The feeling that I couldn’t get away, that I was really hating and loathing the enforced whipping, heightened the sensation.”

Florrie had chanced to come across a little low class weekly paper which was full of letters from correspondents about whipping. It would seem, indeed, that this chance had had something to do with arousing her renewed and excited interest in the subject. It also led her, as in the earlier period of flagellational obsession, to write to the papers on the subject. This time, however, she wrote to papers of high standing, and in a more daring manner, while her literary skill ensured the publication of her letters. She found that this occupation momentarily eased the obsession although it was all the time steadily increasing in intensity. Dozens of letters were written in this way, and published in more or less prominent quarters. She who had been so convinced an opponent of force in human affairs, and so vigorous an advocate of women’s rights, became the opponent of the suffrage and argued that women should be the slaves of men.

She would, for instance, join in discussions on the Marriage Service of the Anglican Church and write as follows, over the signature “A Contented Wife,” in a leading religious newspaper: “We have daily proof that loving submission is by no means regraded as slavery by the average woman. Husbands (in England at least) are not tyrants, and we feel this slight put upon them by the suggestion that the word ‘obey’ is disagreeable to us. We have the instinct of obedience, and in all things lawful are glad to exercise it. As a married woman I, in company with others, protest against this absurd objection to the word ‘obey.’ Husbands, in my opinion, would do well to assert themselves more than they do, and a little more discipline in the home might check the modern tendency to gambling.” In other letters she plainly advocates “mild chastisement” by the husband as “women respect physical punishment much more than anything else.” Of course these letters called out a flood of other letters from indignant feminine correspondents. That was the time of the Suffragette agitation and Florrie entered
with spirit into the discussion as an enthusiastic advocate of the physical chastisement of suffragettes committing outrages. "Our chief virtues," she wrote, "are the outcome of the discipline we received in the past, and now that it is removed women are beginning to revolt." In this connection Florrie had a fright. She sent to an important newspaper, in all seriousness, a day-dream of a suffragette who, caught in the act of committing an outrage on property by other women, was spanked until she promised never to do the like again. The letter attracted attention and was copied into other papers; lawyers and professors wrote to defend the cause of the suffragette; it was proposed to get up a subscription for the "victim"; the Police tried to trace the affair. Finally the public concluded that it had been hoaxed. "Really," as Florrie writes, "nothing was further from my thoughts than a hoax or a joke. My only aim was to give myself a nice (as I now recognize) sexy feeling. Thus may one be carried away by the terrific impetus which literally make one do things against one's will. At the time I wrote it I thought I meant it all, but I couldn't trace its source. I had a vague idea it wasn't my real self to write such a lot of insane nonsense—diametrically opposed to all I had written and advocated in my earlier days when my brain was at its best. But it gave me immense satisfaction."

Florrie was extremely ashamed of these letters and could not bear the thought of anyone knowing she wrote them. The impulse to write them entirely ceased immediately after she came under my observation and found a more wholesome channel of self-expression.

Florrie's excitement in her obsession was now wound up to such a pitch that she felt she must give actual realization to the pictured sensation of her day-dreams. This was a definitely new stage in her development. Hitherto the day-dream had been an end in itself. We may remark, indeed, that Florrie had already for more than ten years past shown an aptitude, even demanding courage, to put imagined scenes into action. It is true that her vesical exploits had seemed to her to be only due to the call of an imperative physiological need. But the desire to feel the actual sting of the whip now seemed an equally imperative need. She had reached a point where she could think of nothing else but whipping and had continually to lie, whether in bed or on a sofa or on the floor, face downwards, imagining that she was being whipped. The primary object was to secure relief by attaining the practical physical culmination of these imaginings. She tried in succession a hair-brush,
a slipper, a strap, a razor strop, a small stick, a birch. These were not altogether satisfactory. At last she found an implement, apparently a lady's small riding whip, which was exactly right. It was of Russian leather with silver mounts, thirty-six inches long, whalebone covered with gut, and a knotted tip. This gave more pain than anything else, at first almost more pain than she could bear, though it never drew blood. She would apply it after breakfast, first removing her drawers. This whip—though the first time she applied it she thought she must be mad to do so absurd a thing which she had never heard of anyone else doing—became her fetich and the very sight of it soon gave her a pleasurable sensation. (When she read that it was the custom in Russia for a bride to have a silver mounted whip in her trousseau she thought that the best part of the ceremony.) Now this whip corresponded exactly to the whip with which her father whipped her as a child. Yet, strange as it may seem to those who are unacquainted with psychic analysis, it was not until a later period, when she began to study her own history, that Florrie realized that the whip she had once dreaded, which for many early years had fastened itself on her mind as an object of sacred terror, had now re-appeared unrecognized to become a beloved fetich. It may appear yet stranger that even when at length she had recognized in her fetich the whip of her childhood she still failed to see, until the idea was clearly brought before her, any emotional connection between the experiences of her childhood and these experiences of adult age.

The whipping was a satisfaction to her, but it brought no climax of relief. She would sometimes whip until she was exhausted, but still without any relief. She had, however, no clear idea as to what kind of result was to be expected. As she afterwards realized, she was trying, without knowing it, to produce orgasm. But she was supremely ignorant. The prevalent idea in her mind was that there would be some satisfaction if blood came. (We see here the germ of sadism, of algolagnia, which is often equally innocent.) Her thoughts were entirely astray from the sexual sphere, and she was further deceived by a craving to be whipped also on remote parts of the body, arms and legs, palms of the hands, anywhere in fact except on the breasts and abdomen.

But though no orgasm was consciously desired, and none took place, the intensity with which Florrie realized these day-dreams, and the emotional excitement which accompanied these whippings, are evidenced by the fact that she now for the first time discovered
that as a result of day-dreaming and whipping the vulva was bathed with mucus. She had not noticed this in the earlier phase of day-dreaming before marriage, and she now began to realize, for the first time, that day-dreaming must be connected with sex. This was a revelation, but it had no influence, in one direction or the other, on the course of the phase she was passing through. It seems to have led her to place the hand to the vulva while applying the whip and about this time she learnt for the first time of masturbation through reading Dr. Nichols's Esoteric Anthropology (at this period almost the only popularly written manual of sex which reached respectable women); it was the first book on sex she had seen, and she here learnt for the first time that mucous discharge accompanied sexual excitement, and first heard of the clitoris. But her manipulations seem to have been slight, only faintly pleasurable, and in any case orgasm was not thereby induced.

With these accessory developments the day-dream grew still more potent and was still more assiduously cultivated. It brought a certain amount of soothing and relief, it enabled her to overcome her fits of irritable temper, but the obsession continued to be in-terminable, because she never reached a point of adequate satisfaction, even with the aid of the actual whip. The day-dream assumed various forms. Sometimes Florrie would imagine that she had just returned from the theater in low dress, and was getting up a quarrel with the Man, a rather indistinct person, never anyone in particular, but a vague husband, and always very anxious to assert his authority. The quarrel would not arise from any love of quarreling, but wholly because she wishes to provoke him to strike her. Finally, white with rage at her exasperating conduct, he jumps up, pushing back his chair, and seizing one bare arm violently slaps the other. When he has finished with that arm he starts on the other arm, and then on her back until her skin is red all over, and at this point she experiences a "sexy" feeling. She imagines the Man's attitude towards her to be that one would have to a small child whom one slapped, corrected, or petted with a safe sense of proprietorship. It would give her a delicious feeling to think that he claimed her as his own, to do what he would with, to say what he liked to. The sense of being thus possessed, the fact that the Man dared to whip her, was a supreme attraction. This was intensified if the day-dream proceeded, and he dragged her upstairs, sobbing and protesting, kicking and biting, until, landed in the bedroom, he locked the door. Anger and terror were now
mingled with strange delight in a relationship so intimate and so daring. The whipping, although severe, and with a tendency to grow severer, was never felt as ever bordering on cruelty, although sometimes the pain was almost past endurance. When it was over Florrie felt reduced to a state of sobs and penitence, with a greater love and respect than before for the Hero who then ordered her about, and made her do things she disliked. Florrie's phantasy, it will be seen, was taking on a masochistic tone. In all these day-dreams the hero was the master and she the slave; he was on the throne and she grovelled at his feet. "If," she writes, "you add to this picture a whip instead of a sceptre in the hand of the King, you get a fair idea of my erotic conception of the relation of the sexes." She could never understand a man wishing to be whipped by a woman; "it seems unnatural and horrid."

A day-dream of an Eastern harem would much excite her sexually. Its luxury or magnificence made no impression on her. The idea that fascinated her was that the women are in bondage, slaves to one man—who is free—and that idea was overpowering. At this time Florrie liked reading the narratives of Europeans' visits to harems, and was impressed by their general failure, as it seemed to her, to comprehend the Oriental standpoint.

It must be understood that Florrie had no desire to be treated with cruelty, and in her day-dreams the hero was never inspired by cruel motives. Any callousness on his part would not be tolerated. He is always really fond of her, and if he seems to be cruel he means it for her good. This was the case in all Florrie's whipping dreams. They were not a form of cruelty (she hates all forms of cruelty and has very strong feelings about cruelty to animals) any more than they were, consciously, a form of voluptuous enjoyment. They were always associated with the idea of punishment. The day-dreams thus remained intimately connected, little as she herself was aware of the fact, with that core of infantile experiences in the early whippings inflicted by her father.

The hero certainly lacked respect, and that, indeed, was a word which in her more sexual moments Florrie hated. At such moments she felt—shocking as the admission seemed to her—that to be treated without respect would be a delicious sensation, even in its savagery. There were limitations, indeed. She could not, for instance, imagine herself enjoying the lack of respect of a vulgar common man who kicked her or gave her a black eye. But she would sometimes in day-dreams imagine a sort of satyr man, wild
and uncouth and uncivilized, who possessed a greater fascination than the typical knight. "One sees these queer satyrs," she writes, "in early Renaissance paintings, and they pursue nymphs, and people say, 'How horrible!' But they somehow typify the primitive forces of Nature, crude physical force with a touch of cruelty. Hideous and barbaric, they yet represent something that is lacking in life. I am quite sure that the nymphs liked the fauns and it gave them a lovely sexy feeling when a satyr dragged off an unwilling nymph. But it is only in day-dreams that the satyr-man exists. In real life this embodiment of physical strength without brains is by no means fragrant of woods and streams; more probably he reeks of onions, beer, and perspiration," Usually, however, the attitude of the Man to the woman in Florrie's day-dream has been that of the father to his child. She wanted to be treated like a naughty child. Even when in earlier years she used to write in favor of women's rights and against man in the abstract, she was always conscious of that apparently contradictory feeling. She could not then account for it, and its presence rather annoyed her.

When Florrie adopted the use of the whip as an aid to her day-dreams she attained a much higher degree of satisfaction than had before been possible. She was able to realize her day-dreams in imagination to a much greater extent. But the satisfaction was far from complete. The process was by no means the actualization of her day-dreams, for auto-flagellation had played no part in them. These dreams were normal to the extent that an attractive hero always played the essential part. Thus her method of satisfaction still left her craving for a congenial man to apply the punishment. It was natural that her thoughts should turn to her husband. He knew nothing whatever of her constant obsession and she never at any stage confided to him her ideas and feelings on this subject. But she made a few mild attempts to induce him to play a part in some degree corresponding to the hero of her dreams. These attempts were a complete failure. He felt too much love and respect to be able to bear the idea of hurting her, however slightly, even in play, nothing beyond a gentle pat, and treated a matter, which, had he known it, was absorbing all her vital energy, merely as a joke. She found, moreover, that the touch of his hand, in sexual manipulation, failed to produce any erotic excitation whatever. Her thoughts then turned in another direction. It so happened that in the course of her incursion into newspaper and letter-writing on the subject of flagellation she had come in touch by correspondence with a man, of
lower social class than herself, who was without doubt the victim of a mania for active flagellation. Their interests were so congenial that they had carried on a considerable correspondence on the subject. This man, whom we will call N., had written verses on whipping which he sent to Florrie for her opinion. In one of his letters he stated that it gave him an erection to read about whipping and he desired to know if his letters on the subject made her wish to "tickle" herself. At first Florrie could not make out what he meant, but at last it dawned on her; then at length she definitely realized that N.'s desire to whip, and her own desire to be whipped, were both sexual. This correspondence doubtless still further stimulated her obsession. In any case, it continued to increase. When tired of whipping herself every morning (after breakfast) she would lie on the bed face down and think about whipping and long for a man to whip her. Sometimes she would throw herself on the floor or on the sofa, always face down, with this craving, while the vulva became more and more bathed with moisture. She would try to bestir herself actively in other interests, but was powerless. She would begin writing articles on art and other subjects, as of old, but the imagery of her dreams would come before her, her thoughts wandered, she could not fix her attention, and had to lie down on her face and indulge her dream. Her husband had gone out for the day; she was left to her own devices, and she could not escape from her obsession. Then she would write to N. and he would respond, describing whippings that were largely imaginary, but which gave her what she describes as "a ghastly pleasure." She grew to dislike society, though when staying away from home with friends the obsession was relieved; but even then it would return at night, and if there was a library she would find herself hunting for any book that might touch on the subject that fascinated her. She could read Boccaccio unmoved, but when she reached the Ninth Day with the story of Giosofo beating his wife she would become excited, and the vulva grow moist. She could not see the Taming of the Shrew without longing for Petruchio to beat Kate. Shops where whips were sold and exhibited in the windows offered more attractions than any jewellers' or milliners'; she would stand before them gloating over the display and experiencing what she came in time to recognize was sexual feeling; once she walked two miles merely to see such a shop. This condition she had fallen into caused her much alarm. She would sometimes say to herself: "You are awfully mad; I am sure you will end your days in an asylum."
Then she would regret the passing of the time when asylum patients were flogged and yearn for those past ages when men chastized women without scruple. But there were such men even to-day as she began to realize (although her husband regarded the matter as a joke), and N. was dying to do it.

Finally Florrie agreed to meet N. The meeting was arranged to take place in a strange city, midway between their respective homes, where N. took a room in a hotel, ostensibly for the night. Florrie found him a powerful and fairly attractive man, intelligent and genial, though not refined or well-bred, with nothing about him to suggest cruelty, and much of her own age. He had no personal attraction for her, though she considered him "a fascinating barbarian" and she felt no impulse of trust in him; it was solely the common and complementary obsession of flagellation which brought them together. When they entered the room and he locked the door, she began to feel alarm and put her hand on the lock, but he dragged her away saying he was not going to stand any nonsense, and as she had not come there to be "respected," she made up her mind for the worst. N. was much excited from the first, tremulous and perspiring. He wished to tie her down but to this she objected, and he placed her on the bed face downwards, pulled up her clothes, unfastened her drawers, and pulling her thighs apart, carefully examined her and began to tickle the vulva. She did not relish being handled by the man's coarse hands and remonstrated that this was not in the bargain, but he made a coarse reply and proceeded to fondle and rub her nates. There was no question of coitus. At last he took a birch which he applied unsparingly, touching up the tender spots inside the thighs. Then he used a thin small riding whip (like her own fetish) which made her smart horribly, and it seemed to delight him to see her writhing. He would pause between each stroke to watch her terror at the expectation of the next, though she never dared to utter a cry, rather to N.'s disappointment, for he would have liked her to resist and scream. She merely laughed nervously all the time, though the pain was acute. He also took her between his legs, bending her over his left knee in a grip of iron, and using the birch with all his might. No blood came, which also disappointed N., who explained that he took special delight in the sight of flowing blood. Florrie was, however, covered with black bruises and the marks of the whip showed for a fortnight after. "I wanted it, I craved it, and I got it!" And she added: "It was a terrific relief too. I enjoyed it thoroughly."
relief was so great that for months afterwards she was able to refrain from whipping herself altogether, and the obsession was never again so overmasteringly powerful, although there were still times when it was continuous. She felt “horribly ashamed” at this episode. She was a well-bred and cultured woman, one, moreover, who had sought to raise the status of her sex, and, as she herself truly said, she was “proper and sedate, so shy and stiff with men they would never dream of taking a liberty,” and she could not fail to feel ashamed at the recollection of that “awful ceremony.” “I really felt that I was mad to countenance such an indecent proceeding, but I was goaded on by a desire of such intensity that it overcame all other feelings.” Yet it was significant that there was a fascination even in the humiliation. “If,” writes Florrie, “a woman has the real whipping obsession she gradually comes to delight in the thought of her own degradation and physical suffering. It is hard to analyze, it includes so much. To begin with, when the man locks the door and approaches her with the whip she feels no delight, but cowers, perhaps trembles, and looks at him imploringly like a cowed dog about to be whipped. She shudders at first and half regrets her longings. This of course adds zest to the man’s feelings. Then the exposure which follows, dreaded, liked, and yet repulsive to a sensitive woman strictly brought up. The shame, confusion and mental agitation are almost worse than the physical pain. Then he holds her down and the pain begins. Most women can endure a fair amount without flinching—I can—but it seems that the man feels no satisfaction as long as the whip produces no emotional disturbance, even though the skin be covered with weals. It was only the last six cuts that were becoming more than I could bear, stinging cuts on the parts which were sore from being already lashed. I called out in vain protest. Strange, but true, one’s keenest enjoyment (if so one may call it) is when the strokes are given in defiance of one’s wishes and have passed the limit of endurance! The man, too, feels his keenest thrill in those cruel strokes, not heeding cries, but taking extra pains to give a cut on the thigh where it is most tender. He begins by hesitating—he couldn’t hurt one, he is timid. But the more he whips the more he wants to go on; weals don’t satisfy, he wants blood. He knows it causes pain, but he must go on. When it was over, my man said he would like to tie me up and use the ‘cat’! He was quite exhausted with his exertions, though he took his coat off before he began. So you see the gradual development from mild
day-dreams to this final exultation in man's physical power over woman."

It was at this stage, less than twelve months after the episode with N., that I first came in contact with Florrie. Then and for some months later she was in much the same condition resulting from that incident. She was, that is to say, relieved from the most acute form of her obsession, yet always haunted by it, always restless and craving for gratification, yet always discontented with her craving, dissatisfied with herself and with what she felt to be the decline from her old self. She was not hopeful of improvement, though believing that under some conditions a cure might be possible, and it was not with that object she had written to me, but rather with the idea, after reading my study of "Love and Pain," that I might be interested to know of her case.

"As the outside world sees me," she wrote at this time, "I am just an ordinary normal woman, fond of my people and my husband, and leading a good moral, if somewhat quiet, life. If I have had to yield to circumstances in the planning of my life, no one knows it—or cares. The fact that I have wasted my time most awfully, and deteriorated lately, is not evident to them. Of course I feel disgusted with myself sometimes. Now I am trying to free myself from my errors! I still think, and know, that to love any man is for me to be his slave. It would give me sexual delight, thrills of pleasure, to be ordered about and punished. Equality would have no sexual charm whatever. To be treated like a child, to feel that the loved one possesses even one's body, to beat at his will, to feel his superior strength gripping one—it is all delicious. Of course there might be disadvantages, and one might weary of it, but, oh! what a woman suffers when she cannot indulge her particular sexual perversity! My brain has become powerless and my physical health lessened. I wish I could cure myself. Perhaps it will pass. I earnestly hope so, for it embitters my existence. My friends are of the intellectual variety, and I have never mentioned the subject to anyone but N., and I knew of his tendencies beforehand."

From this period on, although progress was slow, Florrie never again spoke so pessimistically about herself. It was an immense and immediate relief to be able to face her condition, to talk about it, and to know that her case was not unique nor her fate hopeless. "I have felt better," she soon after wrote, "since I know others have suffered in the same way and don't feel quite such a lunatic
as when I thought I was the only one in the world." "It is because no one seems to trouble about these things," she wrote again, "that they bulk so largely in life, affecting the health, and the temperament generally. The more one bottles it up the more explosive it becomes." A considerable degree of relief was thus attained, and the tension, though not removed, was lessened. She sought to distract her attention from the craving for actual flagellation by directing it into other though mostly related channels. A period of experimentation followed. She succeeded to some extent in diffusing her impulses, and in the diffusion gradually, naturally, spontaneously, she brought them nearer to normal courses. The obsession came back in force at intervals, especially at the menstrual periods, and then she just had to roll on the floor and shiver with longing. She found some relief in simple day-dreams in bed, not usually followed by self-flagellation, in which she would lie face downwards and imagine scenes of women seized by force and held down while men and boys performed coitus, afterwards whipping well. This introduction of the idea of normal coitus was new and spontaneous, and these day-dreams produced local sexual excitement, but not orgasm which, so far, she had never experienced. There was, as these day-dreams show, some shifting of ideals towards the normal center, with the beginnings even of pleasurable sensations in that center brought out by manual touch, not strictly masturbation, which somewhat earlier she had once or twice attempted, both roughly and gently, without the slightest result. At the same time the sight of the whip fetish lost something of its attraction.

At this point a notable stage was reached in Florrie's sexual evolution. Hitherto she had never experienced the orgasm. Imperfect connection with her husband, erotic reverie, actual flagellation, attempts at masturbation, none of these ever led up to actual orgasm, although there had often been a high degree of sexual ereethism with much mucous discharge. She had come to the conclusion that she was one of the women she had heard of who never experience the orgasm. At this period, however, early one morning, just after the end of the menstrual period, experiencing vague sexual feelings, her thoughts recurred to the whip which she had not used for a long time. She tried one or two strokes; it cut her painfully and she felt nothing but the pain. So she lay down on her face and thought over things. Why had whipping such attraction? And why should that particular part of the body so enjoy being hit? She pondered, and gradually it came to her ("things
are always so slow," she remarked, "such ages in dawning when they have to do with sex, so far as I am concerned") that if she was so sensitive to these blows on the outside perhaps, even without whipping, she might feel some sensation by penetrating further inside, though any approach towards the rectum, which she felt sure had nothing to do with her sensations, had no attraction. She placed her hand, however, between the nates touching the anus and extending to the vagina, moving about a little, and tried to imagine it was a man's hand. "All at once my thighs and legs began to twitch and move in an involuntary manner, my heart began to beat more quickly, and waves of warmth seemed to pass up my body to my head. The vulva seemed to distend terrifically, and become springy, so that my bottom was sent up and down as if I were on springs. Then followed curious sucking-up sensations at intervals, contractions that seemed to want to draw in something. I had by now removed my hand, but the feeling went on just the same. At last (after a few seconds, I suppose, really) it was all over, leaving wetness, and I was rather frightened, like a child that has accidently set off an alarum." But she repeated the experience three times in succession, with nearly the same result each time, and then got up, very white, and rather shaky. She realized that, for the first time in her life, in a totally unexpected way,—a way that seemed to her rather horrid so that she was never tempted to repeat it,—she had experienced the orgasm.

This manifestation of the orgasm is a fact of great significance. We see that Florrie's gluteal obsession had a genuine physical basis, being associated with a corresponding sexual orientation, natural or acquired, and probably both, in the direction of the anus. We realize how deeply implanted in the organism are these complexes which, to the superficial observer, often seem to be entirely psychic, mere vagaries, arbitrary and capricious, the result of accidental external circumstances.

(To be continued)
I trust those who at first may think I am but "carrying coals to Newcastle" in presenting a paper upon alcoholism at this late date, will reconsider some of the modern psychologic aspect of the problem and thus realize that alcohol and its influence upon modern life is not to be disposed of so easily as closing the metaphorical mines at Newcastle, or by merely preventing people from "carrying coals." In the various excessive and habitual indulgences in alcohol we have a multitude of causes and results for study and analysis. At one time alcohol may serve as a paralyzant to the repressing forces of social customs and make an otherwise difficult social grouping free and natural. At another, it may furnish an extended pleasure wand to reach a goal or state of rapport not tangible to the foreshortened grasp of an individual who lacks the capacity to create a proper degree of self-produced pleasure; while at another time it may make easy for free egress the deeper and illy adjusted unconscious motives. Alcohol therefore is, perhaps, dangerous only to those who use it for illegitimate ends. In many instances these alcoholic individuals have failed to complete certain emotional cycles of earlier development wherein alcohol prevents proper and satisfactory repression or socially acceptable sublimations.

May not the ardency of the prohibitionist be a compensatory public inhibition for more intimate personal liberties denied or repressed? Is he not, then, a sort of public asceticist? It is often popularly held that a man totally abstinent in one field may be licentiate in another. No doubt extreme alcoholic repression calls for its precise study and analysis no less insistent though less socially and medically useful. It may well be, as has been aptly stated, that the alcoholic suppresses his libido and only frees it in drunkenness while a neurotic per se expresses himself sexually or in repressing the latter unduly he elaborates self-indulgent symptoms.

1 Read (in abstract) before the New York Neurological Society, April 2, 1919; and before the American Neurological Society, Atlantic City, June 18, 1919.
of nervous invalidism. As eminently practicable as legal prohibition may seem at this time, may we not expect a signal increase in all sorts of neuroses and psychoses as a result of such measures being employed? Only by careful analysis of alcoholism in the individual as well as a social custom may we heal the conditions. When we uncover the fault, then and then only may we intelligently apply the remedy. While it may be that the statistics of Drenkhalm are not strictly reliable, that all forms of neuroses and psychoses have increased on alcohol prohibition, may not certain individuals depriving their psyche of the refuge or revolt in alcoholic indulgence induce thereby other forms of retreat into nervous illnesses? Whether the psychoneurotic falls sick with fear, hysteria, dementia praecox or alcohol, one may deplore the great waste of energy which is entailed in merely displacing the causative factors such as alcoholism by alcoholic prohibition and not really doing away with the underlying defects that make alcohol as the head and front offender such a seeming menace.

We have neither the time nor space here to show that usually all the conscious motives given for alcoholic indulgence are but specious casuistry or at best inadequate rationalizations. In this respect, however, the process of reasoning is only a little more exaggerated than that given for many another form of indulgence. It is here mentioned only to show that if we are to arrive at any true analysis of the defect we must not only consider the conscious reasons but investigate by all methods possible the unconscious strivings met or perverted by alcoholic indulgence.

Thus in the literature\(^2\) hitherto only conscious reasons have been considered. The reasons given were all mere subterfuges for a simple desire for drink. Diametrically opposite motives are attributed—coolness in hot weather, warmth in cold weather; celebration of unexpected happiness, drowning of sorrow and relief from heaviness of heart. The rich man wishes to increase his pleasant glow of being at ease; the poor man wishes an illusion of comfort. As to the alcoholic’s lack of insight, social factors must be considered. The drinking man is guided by the same prejudices as the rest of us; he has the same ideas as to the necessity of alcohol as we; he also believes he is moderate; all the excuses he presents, we also use. One’s use of alcohol is proportioned to one’s idea of its value. The need for shelter and the misery it entails

drive us often to public houses, where all primrose paths lie open, so
that often even a little drink is more attractive to many persons than
their own homes, which in many cases are not fit for human habita-
tion. Business is often irrevocably bound with conviviality, likewise certain social and political activities. For the individual and
for society in general there are, therefore, ample reasons and ex-
cuses for drinking.

But the habitual alcoholic is especially tormented with and
guided by strong and overweighted feelings and representations.
The overweight usually keeps him from seeing his disastrous condi-
tion truly, and because he cannot bring his real bases of life to
light, he must manufacture explanations, push the blame on to
others, insults his wife and relatives, and complains of his lot. This
is only surface ploughing, however; the real roots are in the uncon-
scious. In one of Juliusberger’s cases, an uncle played a rôle in
the patient’s increasing desire for alcohol. After working hours
the man enjoyed drinking with his uncle; he married a woman who
had formerly belonged to the uncle’s household. His first severe
alcoholic attack followed immediately after the uncle’s death, and
he had feelings of anxiety and fear which drove him to drink.
Doubtless the fear resulted from the repressed feeling for the uncle,
and the desire to drink was additionally conditioned by memory of
previous drinks with him. In another case of dipsomania the
homosexual component is quite transparent through his wish to
“treat” only men, who are to order what they like,—a sure symbol
of love as Juliusberger thinks. The fear and restlessness which
introduces so-called dipsomaniac attacks are also rooted in conflicts
and repressions of the sexual desires.

If we start from the fact that there is a bisexuality inherent in
everyone the homosexual component in emotional development must
manifest itself even in adult life. If this can not be shown openly
then masks and symbols must be used. Its different manifesta-
tions in process of sublimation are well known. Strong friendships
between members of the same sex have a foundation in it and all
social customs provide for homo- as well as hetero-sexual expres-
sion. In many assemblages the men and women often tend to
gravitate apart and the sexes associate each with each. This is
probably neither chance nor custom alone. It would seem to be
too spontaneous, seemingly too instinctive for that. Can it be
merely chance that men so much enjoy being among themselves and
drinking together, sometimes roughly, sometimes in more refined
manner. There seems an invisible force that drags a man from his comfortable home and loyal family to the public house—it even drags him out of bed sometimes. What lies, what fabrications, what machinations must he employ to wander from home. No reason is too weak to lean upon. Gambrinus and Bacchus are the gods and guardians of alcoholic masculinity. It was no chance or fancy that made male deities the patrons of this particular custom. Gambrinus and Bacchus themselves are only symbols and objectifications of the homosexual.

The strength of this subconscious tendency was nicely shown in a case of delirium reported by Juliusberger. The patient (married and father of a family) lived out his unconscious desires for consummation of alcoholic comradeship in his delirium. It is known that delirium is accompanied by fear and fear-hallucinations. The patient is frightened by men who make all sorts of attacks upon him. This can only be a projection. Why does the alcoholic deliriant always see certain animals which are well known as sex symbols in general, and especially, when seen by man, as showing homosexual designs? The lizards, snakes and mice that surround him are clear enough. Only so can we explain the regular return and characteristic type of these attacks.

Acute as well as chronic hallucinations (and this is also true for female drinkers) can be found to be a form of persecutory mania arising from unconscious and denied homosexuality. They believe themselves accused of homosexual acts, or else believe they are being forced into such relationships, which they abhor. Both of these are projections.

Many alcoholics also have a “reverse-Œdipus” complex which shows in deliria—the patient feels himself accused of punishable relations with his children.

The fear of an alcoholic is partly determined by the breaking down of an overstrained sublimation mechanism; this makes a block in the libido, a fertile well of endogenous fear. Flooding the organs with toxins also has an effect on the sublimatory process. There is, of course, some exogenous cause for this fear. Unconscious homosexuality is only one factor in the alcoholic psyche.

Doubtless to this is due in part the growing addiction of women to drink. The breaking down of social barriers, opening new occupations, desire to do as men do, etc., are not sufficient in themselves to explain this. The formerly unjustly laughed-at social tea was the sublimated expression of feminine homosexuality;
but alcohol is more satisfactory, therefore formerly reserved for men. The virile component of women is stirred today and this helps to explain woman's increased turning to alcohol. The more the virile works itself out, the more these expressions and symbols will be required. This also holds true for nicotinism.

Freud has shown that homosexuality is also responsible for alcoholic jealousy. He says: "The rôle of alcohol in jealousy is comprehensible. We know that this form of enjoyment lets down barriers and negates sublimations. Disappointment in women often drives a man to alcohol. He goes to the public house, to the company of men, who give him what he misses at home among women. If they become strongly attached to these men, unconsciously they use the third form of resistance: 'I do not love this man—she loves him,' and he accuses his wife of loving all the men he has loved. The jealousy-paranoia of women is analogous, and the jealous woman accuses her husband of loving all the women that please her because of her narcissism and homosexuality."

The masochistic component also often shows itself in the questionable company sought out by chronic drinkers. We often find this otherwise unaccountable desire to sink socially in drinking periods. Also there is a certain feeling of quiet.

It has been found that the jealous drinker who accuses his wife of infidelity himself also wanders into liaisons, or represses his inclinations with great difficulty. There are analogous cases with women who are jealous. Through the more or less projected feeling of guilt to the partner, the soul feels some relief and freedom, and this process also feeds the sadistic desire. There is another atavistic feature of jealousy. Atavistic reminiscences play a large rôle in alcoholic psychology. In man's soul still slumbers the desire to dominate and tyrannize over woman. Especially in the alcoholic we come closer to atavistic remains, and chronic intoxication on the other hand reawakens and clears the way for the ancient relics.

We shall come to understand more and more how atavism gains new life in those psychically sick. The law of biogenesis entails the law of psychogenesis. The desires of olden times have not died; they return to the discomfort of the soul. Atavism occurs both in healthy and in abnormal states. The life of primitive man fulfilled his wishes more nearly, with less interference from intellect and knowledge. There must have been excessive wishes, such as express themselves today in the desire for absolute rule in the neuroses.
The more we consider the individual psychosexual constitution, the more we shall find it rooted in the sadistic-masochistic complex. Those who take pleasure in tyranny can at least command their equally drunken comrades, who in turn take pleasure in obeying. The pleasure of drinking one's dear friend under the table and similar ones indicate the same. The close relationship between the university beer brotherhoods and the seemingly unconquerable desire for physical injuries (duelling) must not be lost sight of. There are excellent reasons for duelling, all of which fall through. This sadistic component not only explains duelling but is also a key to the numerous delinquencies and crimes that so notoriously accompany alcoholism. Alcohol numbs the higher functions. The psychosensory and motor protective mechanisms are enfeebled. Fortunately all drinkers do not become criminal, still alcohol permits hidden criminal desires to work out. The sexual component alone does not explain the behavior of alcoholics—the whole psychic content must be considered.

Many crimes seem to be discharges of the need of a "howling drunk." This is one of the profoundest needs of human nature, similar to the need for losing the individuality under the stress of sex and love. The primitive rudeness of alcoholic behavior, the leaning toward all that is forbidden, all show the origin of this undifferentiated craving for ecstasy. This, like criminality, is atavistic. The desire to transcend oneself also shows itself as a desire to forget. Chronic alcoholism tends to produce all sorts of memory disturbances; powers of observation are diminished, orientation is lost, and the individual lives in a phantasmagoric world. Physiological as these results may be, there is also to be considered the complex of amnesia, the will and wish to break the chain of personal history and continuity. Here again is the desire to transcend the ego.

The other expression of this desire is suicide, to which alcoholics often turn. Suicide can also be used as self punishment, in those cases where the criminal tendencies come into conflict with other trends. Two souls in one body suffer conflict only resolvable in death.—Nirvana.

The transcendent urge for self immersion agrees well with the libido trend of auto-erotism and mother-fixation. This is illustrated in solitary drinking, and the cycle of good resolutions and failure common to auto-erotism. The repeated urgency of alcoholic desire is also attributable to the erogenous nature of the mouth, like the desire for nicotine and sweets. For some it is no hard-
ship to forego alcohol; these are frequently, however, nicotine or candy addicts.

Abraham states that it is well known that men are more given to drinking than women. Alcohol has not worked itself into women's social life as into that of men. Society never demands that women drink, and it never lends prestige among normal women as among men. This difference may have its root in primary sex differences. Evolution shows that our bodies contain rudimentary sex organs of both sexes. One in the course of normal development atrophies or takes on other functions. The other set develops to full power. So it is with psychosexual attributes—these also originate as bisexual. As Freud has taught, children are capable of sexual excitement. Only the reproductive function lacks development and the first directions are generalized (polymorphic perverse). The infantile libido has no object, is autoerotic, seeks pleasure in excitement of erogenous zones. All sex energies in the preadolescent stages are not, however, autoerotically used—to a considerable extent they are repressed from consciousness, finding their outlet in social functions. This direction into social trends is sublimation. At adolescence both sexes attain the physical characteristics of their own sex. On the psychosexual side is the stage of object-finding. The libido turns to the other sex. But women show more tendency to repression and acceptance of obstacles. Alcohol works on sex impulse by dropping barriers and increasing its activity. But sex is complicated. The normal individual is able to sublimate his homosexual component into feelings of harmony and friendship with his own sex. The healthy man has distaste for tenderness between man and man, but alcohol dissolves this repugnance. Men drink, fall around one another's necks, feel themselves united by an inner bond and weep. Every drinking bout has a touch of homosexuality. The homosexual component which we are taught to repress comes through clearly under alcohol.

Love potions play a great rôle in all mythology; the erotic working is doubtless alcoholic in its nature. The festivals to the gods of the grape are likewise erotic festivals. Wine is often the symbol of conception or fruitfulness. In one section of the world there is a custom of pouring wine into maidens' laps in the spring. Drinking to someone's health is wishing that the life principle in wine may do him good.

Prowess as a drinker bespeaks prowess in sex. The non-drinker is considered a weakling. Men begin to drink at puberty, at the age when they must be "men." One who fails to drink is considered childish by his contemporaries. The old man who has become impotent finds a surrogate of his fading powers in alcohol. Man relies on alcohol because it gives him a feeling of manliness, and flatters his manliness complex. Women who have a strong desire for liquor are likely to prove homosexual.

Chronic drinkers have a certain character,—they confide easily, call every man friend, and show unmanly emotionalism. They have no shame; all the fine feelings produced by sublimation are annihilated. We know the toxic action of alcohol on the spermatozoa. Men drinkers become impotent—alcohol betrays them by a false sense of power, and steals the real. But they continue to delude themselves, using alcohol as a surrogate for what they have, unknowing, lost. This is something like certain forms of perversion. The perversion, repressed, expresses itself and satisfies itself in neurotic phantasies. The patient has a tremendous resistance to analysis and brings all sorts of defenses into play. So it is with the alcoholic, who will deny the obvious. The neurotic hugs his symptoms because they give him satisfaction, and so with the drinker. Social influences, bad bringing up, inheritance, do not suffice by themselves to account for alcoholism. The individual must be considered, and cannot be unless we understand the relation between alcohol and sexuality.

Rather than employ such a loose, all-embracing mechanism of the sadistic-masochistic principle, is it not easier to say that the unconscious has different depths or levels and that in different degrees of intoxication we uncork or release varying levels of unconscious strivings and conflicts? In one it may only go so deep as the homosexual, the bachelorhood or club rapport; in another, or even in the same individual the autoerotic may be shown, or the exhibitionist, etc., and the deepest regression of infancy may be invoked. When we come to study actual case material we are aware that the theory that all alcoholism holds a homosexual component may be true, but it is not at all clear in every case, and even when found there are many other autoerotic, heterosexual and maternal fixation principles brought out in many cases, and not infrequently in one and the same case.

Does the new conception afford more than scientific insight? It makes obvious the innate fault of the instinctive life, the fixation in
the evolution of the emotional life and shows us the pattern plan of what sort of training-out and social readjustment is necessary to heal such individuals. Anything less in the way of a comprehensive treatment is doomed to an early failure. In the definite periodic drinker (dipsomanic type) the character usually shows less of the epileptic constitution per se and more of the unstable makeup of the constitutional inferior. Altogether the study shows the truth of the contention that the line of treatment must always rest upon individual and social analysis of the particular subject under consideration and that here, as in other profound neuroses, analysis, and even routine psychoanalysis may be undertaken, but that as a whole the confirmed alcoholic is by far a less favorable subject for pure analytic treatment than almost any other neurosis. Perhaps in the vast majority of cases one may optimistically hope for an arrest of the habit if proper precautions and lessened social demands are made upon these special types of inferiors.

The several cases upon which I shall give brief case notes are drawn from private practice and particularly illustrate various points of the psychology of alcoholism discussed in the foregoing text. A fact of considerable value is that they are for the most part individuals whom I have studied very carefully over a period of years, and one may say they illustrate in a measure the end-results in the treatment of such alcoholic subjects. One may exclude the high grade feebleminded, the moron, from this material. They are all capable and highly intelligent subjects.

**Case Notes**

**Case I** is a man now fifty-two years of age, of slender physique, rather prematurely gray, and who does not impress one as having much physical or mental stamina. He is able, however, to meet all the ordinary obligations of the small community in which he lives. His father left him a small competence, and he supplements this income by a little literary work and the returns derived from his small New England farm. His alcoholic tendencies began at fifteen or sixteen, when a high school student. At college he had frequent sprees and was expelled for this reason. With only a year or two free interval between, he continued his drinking bouts for a period covering twenty-five years. For the past thirteen years he has taken no alcohol whatever, and has no real inclination or desire to do so.
He was a spindling, anemic child. He attended school irregularly and gained a one-sided education; he was good in literature, but lacked training in mathematics. He gained a superficial but common-sense view of life by coming in contact with the workmen on his father's farm, but he himself engaged in very little work. He appeared to be a "genial, simple-hearted boy." Through irregular attendance at several preparatory schools he gained most of his more advanced education, but in spite of several years at a university he acquired merely the average intellectual equipment of a good high school student. Some of the irregularity in his school training was said to be due to threatened tuberculosis. At twenty years of age, after discontinuing his college training, he engaged in a desultory manner in his father's manufacturing business. At twenty-two he studied law, but his law practice was as intermittent as his school studies because of his alcoholic tendencies. He went from law to cattle raising, and then to various agricultural ventures. In none did he succeed, even though he did not drink for a year or more at a time. Any continued attempt at hard work seemed to "break his spirit." Some time later he became a translator of French, and finally drifted into politics. Naturally a non-conformist, he became an ardent socialist and student of revolt toward all modern, social and political conventions. Soon, however, his growing alcoholic indulgences broke down his precarious socio-political propaganda, and he became a wanderer, visiting nearly all the outlying countries of the world. He was often lost sight of by his family, and when located they had to resuscitate him financially, morally and physically. He had undergone such moral and mental dilapidation that he lost touch with his relatives, from whom he became estranged and embittered. He was finally placed in a sanitarium for confirmed inebriates where the laxity of treatment permitted alternating periods of sprees and sobering up.

A very precise estimate of this man's personality and character showed that beneath his genial disposition there was a perfectly adamantine intent to have his own way. While he learned easily he never thoroughly mastered any subject. He had good power of concentration and observation, but lacked good judgment. He had little power of logical reasoning yet his fund of argument and making deductions was "a sort of sledge-hammer stroke" which through lack of proper support often brought his views into ridicule or good-natured contempt. He had no practical capacity to use his hands, and preferred to day dream and seek visionary schemes
for reforms. He submitted illy to the home routine; he "got up late, and never went to bed." Superficially he appeared to be a facile and interesting young man, somewhat odd in his views, but withal kindly disposed and harmless in his ideas of instituting reform. His extreme personal cleanliness as a boy and his finicky demands of others in this respect made him seem effeminate and out of touch with his more robust companions. He was never really frank with anyone, not even his mother, on whom he greatly depended in the home to take his part. He made much of his aches and pains, and any sickness in the family seemed to him a personal calamity, not met with efforts of adjustments and helpfulness, but he would sit and groan as though he were the real sufferer. He had an intensive inner life, and had great difficulty to free himself from introspection. For long periods he seemed so engrossed that whole series of everyday happenings would pass unnoticed. In personal emotional reactions there existed the most marked defects. He was extraordinarily sensitive, yet took none of the usual precautionary measures of the sensitive child to avoid being taken to task for little transgressions. When scolded as a young child he was "tremendously grieved, and looked beaten and humiliated to the last degree." He was totally unable to see how his conduct could have been so grossly misunderstood, and he was crushed and speechless for periods lasting as long as two or three days. The rather stern but just parents could not comprehend these intense "sore-hearted periods," and his nature seemed entirely foreign to them.

So soon as his drinking periods became frequent and marked, the whole family was cast into gloom; his mother took to her bed, and his father sat by himself and became uncommunicative. At first, as he recovered from these debauches he maintained a defense of "injury"; he rarely spoke of them and was petulant if mentioned by others. He was very self-indulgent, but was also generous to others. While he was light-hearted, cheerful and enthusiastic, it was always hard for him to create such an atmosphere for others, and he felt very ill at ease and oppressed under the effort to create social rapport. The hard, grinding tasks of life troubled his sensitive nature, and if too insistent in their demand he grew serious and pessimistic, which in later life changed to a sort of defense of cynicism and hypercritical attitude followed by extreme alcoholic indulgences. After a short-lived effort to set things right he would grow silent and querulous, and when aroused would say, "Oh, life
is really not worth living." In such extremities of mind he assumed an attitude of self pity, ate and slept poorly, and had periods of anxious restlessness which ended in deep lethargies. Later these lethargies culminated in the most intense debauches. As he became older, he had periods of spurious weltschmertz which ended in short episodes of pietistic and religious zeal. He formed boy clubs and social betterment groups, but his activities were usually shortlived. It required a continued effort to build them into permanent reality, to which he could not bring himself to submit. He felt that the conventional religious life was often futile, and though he had the vision of a reformer he had not the grit to work out a corrective system. He had "flashes of vision," but responsibilities crushed him and paralyzed any consistent program of enduring effort,—like the main character in Tolstoi's "Redemption." The father thought his son was too sensitive for the stern world of reality and that his character needed to undergo a hardening process, while the mother took the reverse view,—that reality should be modified to meet her son's state of emotional arrest.

While quite in touch with the emotional side of his boy associates, he shrank from their more robust physical activities, and as they grew to repress any tendency to emotionalism, so markedly in contrast to his own nature, they gradually became estranged. Thus left out of the boy group, he turned spasmodically to the companionship of girls, but not in the usual masculine attitude seen in developing youths. He assumed a romantic and poetic ardor toward them, and preferred those who were strong physically and not so keen mentally. He sought quiet opportunities to express his thoughts to them, but apparently without being over sentimental or sensual. He liked a female audience, particularly a "motherly attitude of gentleness and adoration," and expected in return a full appreciation of his emotional and intellectual attainments. He did not become engaged until forty years of age. Before that the mere wraith of an understanding was apparently sufficient,—a remote gallantry all that was desired.

To the family and solicitous friends he never gave any consistent reason for his alcoholic indulgences. Nothing special seemed to lead up to them. If he had a toothache or felt nervous he quickly resorted to liquor. He could not "stand pain or endure unimaginative hard work." He undertook in later life to write a series of law articles, after the alcoholic habit was firmly contracted. He mapped them all out in advance, wrote one or two,
and then dropped the whole project. He seemed little concerned in breaking his contracts. He always felt that he never had the right kind of environment to do good work.

Thirteen years ago he was taken from the sanitarium and placed under strict personal supervision. A thoroughly detailed physical and mental reconstruction was instituted, and he was kept under this regime for two years with great physical and mental improvement, but his general attitude of life and his place in it remained unchanged. All felt when the routine was removed he would again relapse if life difficulties should bear too heavily upon him. In spite of special precautions he had one short spree eighteen months after coming under the supervisory régime. He recovered quickly from this. Immediately after he became engaged and married a widow several years older than himself. His wife seems to understand him and has a much superior insight into life's adjustments. She reports that he has had nothing like an alcoholic reaction except "for a day or two a year," when he becomes loquacious, mildly elated, and physically restive. At the end of such periods under the sympathetic attentions of his wife, he grows "mellow," and takes on an appreciative attitude; toward an older brother of whom he is usually jealous he assumes a benevolent appreciation; he forgives all parental mistakes toward him in the past and says he cannot comprehend how they could have been so kind and patient. He has steadily become less socialistic and anti-authoritative. He was much out of patience with the extreme radicalism of his party, and in 1915 even desired to be sent overseas to enlighten the socialistic democrats of Germany. He is fairly productive in a small way, and lives constantly under the wise, beneficent régime of his wife. They have no children.

It is fairly evident that this man was a born psychopath, with irregular depressive episodes. Inheriting a certain type of defective instincts, he failed by inheritance and training to properly adjust himself to the growing demands of his environment, his emotional instability increased, and certain aspects of hypersensitivity were carried on into his later adolescence uncontrolled. When the increased stress of adult life had to be met he took on alcoholic reactions. By intensive inquiry and analysis (not psychoanalysis) it was seen that his fluctuations and perturbations of a child-like makeup could not furnish sufficient compensations for the more adult demands and at the more extreme swings of mood, and at the painful depressive episodes especially he used alcohol to
deaden the painfulness of reality. Undoubtedly no one psychological formula was sufficient to explain his alcoholic reactions, that is, a definite, unconscious homosexual trend could not be definitely postulated. His primary identification with the mother, of course, paralyzed his whole after development; there was abundant evidence, not elaborated here, of his intensive self love (narcissism) and his growing inability to make the normal heterosexual life in early manhood. One might say that his inability to fully elaborate his emotional life and gain proper inhibition at the different epochs ultimately overtook him as a sort of nemesis, and he was doomed to seek all sorts of regressive indulgences. (He took various forms of narcotics for a short time in his pathologic career.) Just why alcohol filled his needs best is not easy to say. It may be it furnished the greatest relief at the weakest part of his emotional defect. Thus it served to make possible a more perfect rapport with the men when far from home, it allayed the mental pain of homesickness (the desire for the mother), and also diminished the chagrin and humiliation of a possible trick of fortune or baffled social success in these different environments. It is interesting to note the process of ultimate and automatic (?) cure. A modified acceptance of the heterosexual life with a pronounced mother-imago attachment are quite obvious. Under such a living régime, plus the reduction of the extremes of economic necessity he is able to suffer only slight perturbations of his inherent pathologic defect, that is, he is not really cured but the alcoholic reactions are in arrest. The apparent diminution of his spirit of revolt born of inferiority shows that the latter is no longer sorely taxed, and this in turn gives him an easier social adjustment to his family and friends.

Case II is that of a woman now forty years old who has been an irregular drinker in sprees for nineteen years, or since her marriage. For the past three years the "attacks" have been less frequent and severe, during which time she has been separated from her husband, divorced, and has finally become attached to an elderly unmarried woman who seems to play the double rôle of mother and a college "crush." She was born of extremely neurotic stock, many members of which have been insane, peculiar or eccentric; two maternal uncles died alcoholic. One brother is diabetic and alcoholic. The patient's physical and intellectual development were unnoteworthy. However, she has always remained extremely childlike and has a certain fascinating naïveté. She was a lively, ener-
getic child, but preferred to play alone and had a fantastic imagination. As a child she possessed no real sense of inferiority although she frequently played that she had. She was vain and proud and given to self-admiration. Love of dress engrossed most of her waking life; she, however, dressed with neatness and in modest taste. She was inclined to extreme self pity, and paid much attention to aches and pains. Aside from a very few friends she has never had any intimate friendships. She was always pliable to the mother's direction, had a desire to be fondled and made much of. In brief she possessed a shallow, sunny, child-like character, with many of the little affectations of the petted spoiled child. She was fondly attached to several girl friends in a school-girl crush manner. She saw little of men. A few elderly men paid court to her, and this she accepted in a daughter-father attitude. The love affair and marriage, and the sequence of the alcoholic habit thus engendered, are of chief interest. Her marriage was planned in a rather childish manner. Her fiancé considered her a sort of "amusing toy," to be played with, to be amused or to be taken in a humorous, whimsical sense. Neither during the courtship nor engagement did either develop any real sense of the serious side of life. She said, "I had no sense of loyalty or real love for my husband, nor did I feel any exclusive tenderness toward him at any time." The engagement before marriage existed for two months, during which time she played "fast and loose" with her fiancé. The night before the wedding the plans of living came up for the first time. She had never given the matter any concern or thought. She slept with the mother and rested poorly, had disturbing dreams, her head ached, she felt depressed, and resolved not to show up at the ceremony. She even thought of running away. All the morning she felt inadequate and for the first time felt a strong impulse to take alcohol. Previously she had taken it merely in a casual manner. Now she took generous portions of champagne and cocktails. While under the stimulus of the alcohol the marriage took place. She said, "I was the most cool and collected person in the whole church. I showed no emotion." At the wedding dinner the "alcoholic courage" wore off, and she had all the nervous symptoms of the early morning. She again took copious draughts of champagne and left for a short honeymoon. She became homesick the second day and wanted to get back to her mother. She indulged in mental abstractions and lethargies. On the third day of the honeymoon, when required to meet the marriage relations, she
felt faint and dizzy, finally submitting after several hours and a copious supply of champagne and cocktails. From that time on the marriage situation was harassing and difficult and possible only when under the influence of alcoholic stimulation. Quarrels and misunderstandings became frequent and were followed by alcoholic sprees. The lover attitude on the part of the husband began to disintegrate and she awakened to the disillusionment that he was not particularly ambitious or successful and that in the absence of a love motive and an insistent longing to visit the mother every day, which was not gratified, she found it necessary to indulge in alcohol to supplement the feeling of loneliness and inadequacy. She then began to have dogs, canaries and other pets as substitutes for a family, but these were insufficient and she felt desperately lonely and of no use in the world. The depressions thus engendered were saturated with alcoholic indulgence. The vague wish to establish a home was finally completely wrecked at her husband’s illness and they returned to hotel life nearby the mother, where the patient could see her daily. Alternate efforts to make the marriage go with various forms of substitutes and palliations had to be reenforced by the periodic use of alcohol, which gradually increased until considerable ethical and moral dilapidation developed and the patient was separated from her husband for long periods. The mother earnestly took the daughter’s part, supplying her with extra money and clothes that the husband was unable to afford. This increased the husband’s annoyance, which, not being able to express it toward the rich mother-in-law, could best be taken out in frequent quarrels with his wife, which always ended in the patient’s indulgence in alcohol and further breaking away from the marriage ties and going out into social settings where young men were in evidence. She began to flirt and drink, and this always preceded an incipient phase of being scolded and reprimanded, or immediately after they had taken place. Quarrels at night made her sleep poorly, she had anxiety dreams and in the morning would feel depressed and begin to drink before breakfast. Thus she formed definitely the alcoholic habit to overcome unpleasant situations and to make her forget. Still further dilapidations took place in the moral sphere. The patient began to meet men and go to dinner with them on the sly, which her mother looked upon as being only a just manner of punishing the husband. Finally the patient came to the conclusion that while she was sorry for her husband, she was sorrier for herself, and thought her life had been wrecked
through his bad handling of their married life. She therefore more or less deliberately planned to find a way out by means of love episodes. A young foreigner she became interested in had all the courtesies that the husband did not supply; she then found it less necessary to drink, but still there was the old attachment to the husband and when this prosaic relationship had to be accepted she found she was inadequate to meet it except by the use of alcohol. The marriage relations were finally entirely broken off, and the patient went back to her mother for solace and financial support. She then began to find out in quite an adult way that she had not handled the marriage situation very well, yet she had no inclination to undertake it over again on any more rational grounds. She fully realized that she never had loved her husband, that the fault had been hers for the most part and that the general wreckage was complete, leaving her with a vague sense of longing for a more happy relationship which could not be obtained, plus the necessity of using alcohol to meet a want that had been "kindled but not met." The "flirting episodes" seemed to take the place of alcohol and she then first realized that the uncontrollable desire to drink always had a connection with a suppressed sexual desire. Under ordinary circumstances she could drink a little and stop, and did so between the periods of the sprees. Her taking overdoses of drugs were really attempts at suicide in which she wished to die and be rid of the situation which she felt she could not settle.

She was placed under strict observation and a system of training treatment after one of her sprees. The drinking bouts were invariably carried out in extreme retirement followed by a pliant mood and remorse. It was found she had no enduring interests in life except to dress and to look well. She was not interested in sports and had no hobbies. She liked extremely to spend hours in gossip. She read a large number of light romances, yet seemed clean minded. She remained well under medical espionage for nearly two years. She went back to the husband in an apartment hotel, but without assuming the marriage relations. Notwithstanding this she feared pregnancy, which caused the greatest uneasiness. After this experience she went on a prolonged spree, drinking as usual by herself. This episode of indulgence caused a separation from the husband, after which she began to improve at once. She remained free from alcoholic indulgence for a year after the separation, when under the influence of a wraith of a love affair she "spreed it" again and finally passed into the care of an elderly
unmarried woman who, as the patient said, supplied the mother and woman lover part of her demands. Since this last attachment two years ago she has only moderately indulged in alcohol. She has gradually undergone a good deal of moral and mental dilapidation and has given up any real effort to live a healthful social life or engage in useful occupation.

We have in this woman a not unusual type of constitutional inferior or emotional arrest, and an illy balanced judgment and will. We find her extremely mother-attached and very narcissistic. There was no real capacity or aptitude to make an adult love marriage. So soon as the latter demand was encountered she took alcohol to excess and only diminished this habit at separation and final divorce. Self-adjustment with comparative freedom from alcohol followed the mother-lover relationship, but with an enormous sacrifice of family and social usefulness. Here the alcohol seemed to play an autoerotic rôle and to a slight extent an incest (Electra) and possibly a homosexual one. The obvious lesson we may draw from this case is that this woman should never have been allowed to marry. Much might have been saved to all concerned had this been fully recognized at the outset. The patient was encouraged to get a separation and divorce, but her automatic adjustment in the female attachment formed afterward was not foreseen by those medically interested. It may be interesting to speculate why even a homosexual adjustment is not quite satisfactory in this case. It is well known that perhaps every individual who is autoerotic and homosexual, overt or latent, has sooner or later some form of neurosis. It is thought that any curtailment or sidetracking of the final consummation of love in marriage and the rearing of a family, and especially the latter, is an unhealthful and unstable sublimation. The final sublimation and consummation of the love life therefore is denied the emotionally defective, and the homosexual in particular. Hence the unsatisfactory adjustment in such a termination as in this case.

Case III is given to show a not unusual type of dipsomania engrafted upon a lifelong moderate (?) drinker. He is a middle-aged man, married, with several adolescent children. His family history was bad. His grandfather, an uncle, and a brother died alcoholic. His education was poor. He “learned what he wanted and left out the rest.” He was passionately fond of all games and sports. He was a sensitive, affectionate boy. On account of his father’s failure in business and early death he curtailed his plans
for a college training and entered business while in his late adoles-
cence. In early business life he took a personal interest in several
young men who were ruining themselves by drink and saved several
through his personal efforts. He drank in moderation until three
years ago when he began spreeing. For several years he has under-
gone a gradual habit disorganization, and as he has gradually broken
off companionship with old friends and associates he has gone more
exclusively to his club. He has allowed little household duties to
lapse and is little concerned with the welfare of his business and
family. Of late he has become a restless sleeper and talks and
often swears in his sleep. He awakens very excited, and always
seems angry with someone.

In considering the development of his emotional life, we find
several crises of moment; first, he was passionately fond of sweets
as a child, and even stole small sums of money to buy them. At
puberty he left off sweets and continued autoerotic practices inter-
mittently until a profound religious conversion. Soon after he
signed the pledge against tobacco and alcohol, although he was then
addicted to neither. He “avalanchéd” to these two emotional
crises because all his boy friends were doing the same. He in fact
had an extreme attitude of indifference to both religion and nar-
cotics, but indulged in cigarettes and beer very soon after signing
the pledge. He never engaged in any religious practices and has
remained profoundly unmoved by any religious thought although he
underwent three revivalistic conversions, one lasting a day or two
as a sort of ecstasy, delirium or hysteria. These emotional events
were always in association with other boys; the stimulus seemed to
come from them rather than himself, and he was not the leader in
them. Later on, alcohol was indulged in with others and rarely
at the patient’s initiative. He checked his desires for masturba-
tion by extreme activity in athletics. He has spent days and
months each year in engaging in the most violent athletics, and this
was also used to check the growing alcoholic excursions in later
life. He said, “A little exercise seems to whet my appetite for
alcohol, but a lot of it reduces the desire to the minimum.” Analysis
of numerous junketing trips brought out the intensive life-long
desire to “go away with one or two young men companions,” and
finally brought out a latent (?) homosexual attachment with a busi-
ness associate. The two were inseparable; this man was tall and
slender, not particularly given to athletics but was “like a shadow”
to the patient; he was given to petty jealousies and had a slander-
ous tongue. He followed the patient to business, his club appointments, and finally, the "bitterest thing of all," he married soon after our patient's marriage; he visited the patient only once after this, although they had mutually acted as best man to each other on their wedding day.

Our patient has commuted to and from business for several years. He has a singular dislike for going home. He does not mind coming from his country home to the city every morning, where he meets several men in intimate business and social connections, but often to make the return to his family he has to fortify himself with drink. The patient was given a rationalization of the usual motives which are said to prompt alcoholic indulgences, whereupon he said, "Yes, that is what they do to me all the time. They preach to me of the horrors of it, and I am already conscience laden beyond anything they can imagine, and yet that doesn't do any good."

In an analysis of numerous emotional episodes, his memory for details was scant. Revivals, the signing of the pledge, the death of relatives and various alcoholic episodes, all of which had caused much mental perturbation at the time, were gone over with little affect. The patient was given an interpretation that in these repressed emotional crises lay the impulse to drink, inasmuch as alcohol was indulged in at the more intense moments, and never at the beginning of the rise of these emotional feelings. For several months the continued recurrence of the grossest symbolism of homosexual dreams was analyzed, yet our patient continued to take an insincere attitude,—perhaps unintentionally. For instance, he never actually declared he would take no more alcohol, yet gave the impression that this was the stand he meant to assume "in his heart"; at the same time he would inveigh by the hour if permitted to do so against the prohibition act of next July. When shown how inconsistent these two motives were he could not feel it. An analysis of the marriage adjustment shows that our patient often rushes home quite breathless with apparent concern for the family welfare and to find that his wife is at home and the children quite well, when he will immediately leave for the country club and besot himself with alcohol in company with male companions. Analysis of the engagement at the age of thirty-one shows there was difficulty in separating from the mother, and at the actual consummation of marriage two years later a great deal of the attachment and emotional support formerly exercised by the mother was
supplied by his wife, who almost immediately began to assume the few duties which the mother had entrusted to him. There has always been a sharp antagonism on the part of mother and wife toward each other. The latter frequently selects her own Christmas present as coming from him, and uses various measures to keep him attentive.

In association with the “stag” group on hunting expeditions, alcohol was indulged in for the most part in the evening, and rarely through the initiative of the patient. However, when he saw others under its influence he himself desired it so as to establish a rapport, although he was aware that it lowered considerably the mental standard of the group. He frequently drinks much more than the rest to intensify the feeling of rapport. His formulation is that in addition to leaving alcohol alone it is necessary for him to reacquire the habits of resourcefulness which for years he has allowed to deteriorate, thus regaining his lost “birthright.”

It is interesting to note that here, as in many another dipsomanic engrafted upon moderate continuous alcoholism, that the wife gives little concern for the complete reformation of her husband, as though unconsciously she is aware she really does not possess her partner’s adult love. Such a lukewarm ally within the family is a serious drawback to any permanent reformation. It was not possible to fully analyze the homosexual motive to alcohol here, and attempts finally were made to force it into the open by an explanatory coup, with the result that enormous resistance succeeded, and the analysis was broken off. The patient exhibited the most extreme revulsion toward all homosexuals, latent and overt, and declared he would like to sit as judge upon such and execute them by shooting.

The case emphasizes a number of interesting points. First, that of the intensive primary identification with the mother, the probable first step in the formation of the homosexual fixation according to Burrow. Secondly, the narcissism which in sweets and self-indulgent pleasures was closely related to the steady and continuous taking of alcohol. The gradual disintegration of family and social habits of interest and pleasures and the use of alcohol in excess to renew the sense of rapport when grown burdensome to produce by healthful interests and activities. We finally have a man of middle age grown rigid in emotional life, who has lost his faculty of self-manufactured pleasure and who fails to make a real heterosexual life; his alcoholic habit stands halfway between the ability to re-
press his libido and at the same time prevents the social sublimation of his latent homosexual trends.

Case IV is that of a middle aged man, divorced but remarried a second time about eighteen months ago. As a boy he was extremely reticent and self-depreciative. He could not adjust himself to the home discipline and to that of the father in particular. He had always been jealous of the other two children in the family, and being the eldest he thought he was held too strictly to account by the father and was entitled to more freedom. He revolted from the father's authority that he follow the family customs and business, and at the end of his college training he had a complete break from the father and family. He had already been accustomed to moderate indulgence in alcohol in his college clubs. On returning home in the early morning from athletic sports and a "rousing" time, his father berated him for his dissolute habits and neglect of business opportunities, and a severe quarrel resulted. Members of the family were aroused by the violence of their contentious epithets and the father seized a gun from the wall and was about to shoot the son. He at once left his father's home, walked several miles in a storm to a neighboring town, and never returned home again. Since that time the father and son have become reconciled to a letter correspondence, but the son has never seen his father for a score of years. He has grown up suspicious and resentful toward all his people except his mother, with whom he has always been on most affectionate terms. She has visited him several times. There is a noticeable resemblance between the mother and our patient. There has always been a deep-rooted antagonism toward anyone in authority as well as all religious beliefs. His emotional life was greatly repressed and all sexual practices at puberty were inhibited with great effort; his best means of conquering them was by indulging in extreme athletics, and he frequently walked fifteen or twenty miles at the height of such desires. On entering a new business he easily attained a position of authority, and he found that unconsciously he assumed his father's commanding air. He had many good pals among his school companions, but never had anything to do with girls. One elderly woman attachment, of the boy-teacher type, produced a deep depression for a long time after it was broken. His dipsomaniac attacks usually began with extreme physical and mental restlessness soon followed by depressions (periodic depressive type). At first he began the sprees always with men, but as the amount of drinking increased he sought abso-
lute seclusion and became a solitary drinker, growing more dejected and wretched in mind until he had insistent ideas of suicide. On recovering from these periodic sprees he became docile as a child, "dependent and fearful." He remained depressed and utterly dependent, then had a feeling of keen remorse and finally assumed an air of extra independence, cynicism and arrogance of the interparoxysmal period. He gave a fairly convincing history of being seduced by women; his two marriages have occurred by this route. He apparently has always been somewhat of a philanderer with women, and when with them behaved somewhat similarly to Case I. Drinking bouts have plainly alternated with seduction and excesses. He has assumed a paranoidal infidelity attitude toward at least two women with whom he was intimate. On recovering from his alcoholic debauches he has accused both of extreme depravity with men whom he knew, but who were unknown to them. In the midst of one of these paranoid tirades he used so much physical violence in expounding his ideas that he broke off one of his front teeth. He immediately became contrite, begged for sympathy and protection from the woman and said he felt a hopeless inferiority had seized upon him. Until his physical appearance was fully restored he continued to assume the child-mother inferiority attitude. So soon, however, as the tooth was replaced he gradually returned to his former arrogant, petulant, bullying state. In a very few days he reinvoked numerous other former liaisons and soon became physically and mentally restless, complained that the libido in all such episodes remained unsatisfied and finally ended sooner or later in alcoholic sprees, first with men, then in solitary drinking, and at last ending in thoughts and half-hearted talks of suicide. On attempted analysis by free association and dreams, a homosexual and inferiority complex was fully disclosed. In the deeper analysis of certain quiet summer scenes in the country which often recall the mother-child relationship, our patient's extreme longing to return to his boyhood is disclosed. Owing to business engagements and the rather keen resistance, analysis was interrupted and was never resumed. In fact the analysis was left off owing to the prostitution history being furnished the analyst by the aggrieved parties. The drinking bouts continued less frequently. Our patient kept the analyst informed of his whereabouts, telephoned and sent him cleverly written verses and prose sketches. It was easy by analysis of these productions to see the homosexual longings. But the patient himself never kept any of his tentative appointments. The
final outcome of the case is interesting. Our patient finally remarried several months ago, and as in Case I, his wife has taken over his entire care, "as a mother might a large, over-grown boy." She is clever, resourceful, and though managing in attitude toward him they are happy and he has ceased philandering, gives keen attention to business and entire satisfaction to his directorate in charge of the large business of which he is now president. He does not drink and has no "nervous periods" whatever.

In this case we have a man whose intensive attachment to the mother again made it impossible for him to develop normally. The delayed revolt against the father in late adolescence was violent and has constituted a more or less permanent fixation of antagonism to all authority. His alcoholic indulgence seems to have begun as an alternate to onanism, became spreeing in type with the boy group and in the adult form it blocks his heterosexuality from final consummation. Whenever he spree, beginning with an intensive sexual desire for complete abandon, he joined the men group and ended in solitary drinking and final complete regression to infancy and the mother (suicide and death). It is difficult to say just what period of emotional fixation defect precipitated the alcoholic regression although the impossibility of a heterosexual consummation started it. The final retreat to the deepest unconscious regression always took place when an alcoholic spree once started.

Case V may be given very briefly and somewhat more sketchily than the foregoing illustrations. It is chiefly interesting because it occurs in a definite periodic depressive individual. He is an unmarried man in the middle thirties and has had relatively slight attacks of retarded depressions for thirteen years. During that time he has had seven distinct attacks occurring at irregular periods. The attacks usually came on as follows: He first grew gradually quiet in manner, was disinclined to meet business and social obligations, sat about the house and worried in a mildly anxious manner. He thought he was to lose his job or that others were to be promoted above him. In a few days the real depression appeared, he lost his appetite, slept little, became indecisive about personal matters and all physical acts were slow and uncertain. At the depth of the depression alcoholism, spreeing in type, came to the fore. After several years of good mental health the patient returned to the

4 For minute details of the case covering the mechanism of the depression, psychoanalysis and the results, see Review of Neurology and Psychiatry, October, 1914, and Medical Record, February 4, 1918.
physician with a mild alcoholic delirium or befogged state. Following a prolonged alcoholic debauch he said, "If I had not been psychoanalyzed I could or would have had a depression and been saved from this new brand of nervousness."

His verbatim account of his difficulties is as follows:

"I got along very well and kept busy with lots of work and sport (engineering and yachting) until my father's death, when I stopped drinking for a month and then began again worse than ever. While under the influence of alcohol I had a disgusting experience with a woman (buccal masturbation) in which I was the aggressor. After it I walked miles and miles, felt done up and beyond all help. I felt I was a degenerate, and the episode would come up every time I took something to drink. I began to think that the woman must have told and that all the men knew of it, too. At this time I lost the chance to get an important position which had been promised to me, and my daily work seemed dull and uninteresting. Soon after I sustained an injury to my leg which laid me up for three months, during which I neither had a job to keep me busy nor could I engage in sports. I drank harder and harder and on a vacation I fell in with a low crowd and drank to excess. Immediately on waking one afternoon after one of these debauches I thought I heard the proprietor of one of the cafés I frequented, and with whom I had been on familiar terms (the father psychically) accuse me of being a 'fairy.' In my mind I thought I answered him, asking what he meant, and then he told me I was a degenerate. This fancied statement rankled in my mind and would come up every time I drank. It gradually extended from the feeling that a few knew or thought I was a degenerate, to all my friends, and whenever I drank with them they seemed to accuse me by insinuations if not by actual words. Gradually I began to suspect that all men so soon as I became fully acquainted with them started to say or infer the same thing (degeneracy), so I decided to drink only with strangers.—I could fight them off if they looked or said anything, and retaliate by insults. Slowly all my friends began to cut me or seemed maliciously inclined toward me and I began to realize that I was going insane. I stopped alcohol entirely, and three months have now elapsed. I've gradually cleared, but I feel guilty about the whole matter and I wonder how much my brain will recover from these ideas of degeneracy. I am, however, repressing all these morbid ideas and feel I have an even chance to get over it. The past few days vague thoughts
(perversions) come up. I am frightened, but the clear ideas of sexual perversion do not come further than to frighten me, and generate a sort of uneasy panic."

Here we have an account of a patient wrestling with a sexual perversion episode with an elderly married woman which is gradually transformed to an alcoholic paranoidal trend of accusations (projection or ideas of reference). The incest-fancy was plainly analyzed out in the open. Alcohol but released the deeper repressed strivings of the unconscious. Having failed in repressing his infantile strivings and being cut off from his healthful homosexual sublimations of boating, fishing expeditions, etc., he was caught and thrown back upon a lower level of his defective emotional development. He did not go to war; he is of strong Irish stock and thought he couldn't take up "England's quarrels," especially since his father had urged him to do so. His sublimation in work finally fell away and he dropped in the social scale and began drinking to excess in low dives. While partially drunk and under the promptings of a male companion he indulged in a sexual perversion which instantly reinflated the incest fancy. Thereafter under continued alcoholic indulgence he had hallucinatory projections of his conscience accusations. Friends seemingly accused him of his own repressed desire. He is, however, unable to even bear this adjustment of his conflict, although he strives to do so. Finally all men with whom he drinks "look or say things" about his degeneracy. He then cut out all associates and fortunately stopped drinking, otherwise he would have continued to regularly hallucinate. At the last his alcoholic hallucinosis gradually passed, leaving a vague sense that he had been a degenerate and had been insane. Like Ædipus, he believed, as the patient expressed it, that he "had committed the unpardonable act in the sight of God and man," and should be punished. Hence his friends' attitude grew the more hostile and persecutory as he drank the deeper and became the more vividly self-accused of the sexual perversion. He was plainly on the road to become an alcoholic paranoiac with an incest trend as a basic formulation. One may ask, why did he not get a retarded depression, as depressions have previously appeared in cycle and he believed one to be due at this particular time? It may perhaps be urged in explanation that the more superficial and benign reaction of depression and regression no longer availed him after psychoanalysis, and that his deeper unconscious motives paranoidal in trend were uncovered as a defense against complete annihilation by suicide, the latter desire being really an incest symbol.
Case VI is an illustration of a neurosis in which there was alcoholic impotence, the alcoholic indulgence being a substitute for the unconscious desire to become impotent. It is that of a man past middle age married only a few years who had been quite impotent for some months before coming under psychoanalytic treatment. In consequence he suffered from a neurosis. He has been moderately alcoholic for years. He began indulging in alcohol for the first time at twenty-six years of age. Until that time he had struggled unsuccessfully with his autoerotic desires and succeeded largely in suppressing the latter only when he had a proper amount of alcohol to "substitute or counterbalance" the erotic tendency. For several years after he met women, but when threatened with too much desire, autoerotic or otherwise, he "made the desire go dead" by three or four drinks of whisky. At his marriage, which was largely instigated by the woman, he had financial and other worries in the business field. Soon after he noticed a failing sexual desire and finally became impotent. He then found he had at the beginning of marriage unconsciously increased little by little the amount of alcohol taken. It went hand in hand with the growing impotence. He lost interest in his work, slept poorly, had frustrated and impotent dreams and became a complaining nervous invalid. Analysis showed that the indulgence in alcohol was used when there was an incomplete repression of the autoerotic life and that it also hindered the full sublimation of the heterosexual family life as well as a proper attainment of a social and business career. Since ceasing the use of alcohol his marriage relations are satisfactory and the social and business acumen are quite restored. In the final analysis it was interesting to note the enormously crippling influence of the mother-attachment, retarding as it did his whole emotional life and especially the prolonged narcissistic period or autoerotic cravings. It undoubtedly spoiled a brilliant career and perhaps the analytic remedy has come too late to more than partially mend the fault which is portended in the patient's own words, "I guess we'll now have to make the best of a bad job."

In conclusion one may say that excessive alcoholic indulgence is prompted by unconscious motives. These concern the emotional life and the sexual striving especially. The conscious inadequacy is due to fixations or arrests in emotional development. Alcohol thus liberates in an almost experimental manner the fundamental faults in the psychosexual evolution. That the mental content in alcoholics is so frequently a homosexual one but shows the powerful
motivation in mankind of this special phase of the psychosexual life. Many alcoholics illustrate deeper and deeper regressions as they approach profound narcosis—so that one and the same case may show homosexual, narcissistic, and primary maternal identifications as the deeper fixations are brought to the surface. Finally, some agent like alcohol is so universally used because of the common defect and imperfection of our psychosexual life and its improper or inadequate sublimation.
THE SERPENT AS A SYMBOL

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The frequency with which the serpent is found in the hallucinations and delusions of psychotics, in the thoughts and dreams of neurotics and indeed in the dreams of normal individuals, has been recognized by all who have studied psychology and psychiatry. This is especially so from the viewpoints of and along the lines set forth by the Freudian school, which proves that the choice of such a symbol is by no means accidental, and is one that has been common throughout the ages since man rose above the animal world to which he belonged.

There is little doubt that in the beginning the symbolic use of animals was a direct utilization of the animal forms in an animistic sense, either actually or in thought, and later this use became symbolic. Gradually, the unconscious seized upon the animals as an expression of painful ideas in substituted acceptable form (1). This is shown very well in myths and fairy tales.

Studies of mythology, folk lore, fairy tales, dreams and psychopathology have proven that the symbolism of the race and of the individual are similar. In mythology, folk lore and fairy tales the symbolism is that of the unconscious of the race, and is universal in meaning. In dreams, neuroses and psychoses we deal usually with symbolism of the unconscious, and therefore its meaning is more or less universal. The more nearly it is so, the less we have to appeal to the individual for its interpretation, while the nearer we approach consciousness, the more individualistic the meaning becomes and the more necessary it is to appeal to the individual for its significance (2).

Religion offers one of the most fertile fields for the play of symbolism and here we are constantly met with the use of animals as symbols. The origins of animal symbolism are to be sought in antiquity and above all in the Ancient East, as well as in Mexico and Peru. Eastern as well as Greco-Roman literature, dependent upon it, ascribed to certain animals, whether fabulous or real, a certain connection with the life and actions of man and the gods and
made a correspondingly religious use of them. This is exemplified in the Oriental Egyptian worship of animals, and many reminiscences of this animal symbolism are found in the Old Testament. From the earliest period of Christianity fancy interpreted these animals according to the symbolism of the Old Testament and so depicted them in Christian art. Thus some are symbolic of good, e.g., the lamb or sheep representing the believer, the dove the soul, the phoenix Christ or Immortality; others are symbolic of what is bad, e.g., the serpent representing the devil; still others, especially in later times, are interpreted in various senses, the lion symbolizing either Christ or the devil.

The part of the serpent in religion is well known. It was esteemed as the guardian of the precious things, knowledge, holy rites, the spirits of the dead, the beneficial arts, and what not. Everywhere it was the revered dweller of temples, sacred shrines and groves. The God of life and healing, Esculapius, is usually represented as carrying a staff upon which a serpent is turned. In India today, in rural districts, serpent worship is a present fact. In the Punjab, the animal is a tutelary household divinity to which sacrifice is offered, and in the upper Ganges the Agarwalas are known by the name of snakeworshippers. In Africa it is known that in Dahomey, the earth serpent was once a great deity. In Japan, the still current animism includes the serpent as an object of prayer. In Sweden, in the sixteenth century, snakes were household deities, and in Scotland and North and South America are richest evidences of this cult.

The serpent has been given many qualities and has been worshiped because of them. By common understanding these may be grouped into five classes: wisdom (including powers of healing), guardianship and protection, paternity and transmigration, the command over fertility and hostility. As an illustration of its wisdom we need only to mention that it was associated with Athene, Apollo, Hermes; in Egypt with Kneph; in India with Siva and Buddha and Vishnu. In its capacity as a healer it was associated with Esculapius, Isis, Harpocrates, and Serapis, Rudra, and Ramahavaly. The part played by the serpent as guardian of the tree of life is too well known to need mention. In India it was regarded as the guardian of hidden treasure. The idea of the connection of the serpent with fertility is world wide. Many persons are supposed to have sprung from a serpent and a woman; Alexander was credited with serpent paternity and many Indian tribes claim ancestry from it in one of
their totems. The belief in it as a protector existed in Egypt, India, Korea, China and Japan; Scipio Africanus and Nero were believed to have been watched over by a snake. It is also regarded as hostile and malevolent by American Indians who see in it disease; Australian tribes regard it as the cause of death, etc. It is also believed by some tribes that after death the souls of the deceased pass into snakes, and for this reason many of the American Indians revere serpents as their dead ancestors (3). Erechtheus of Athens was taken from his mother, the earth, and given over to his false sisters to be cared for. These sisters at the sight of the serpent-like child threw themselves from the castle cliff. Later this God was incarnated in the temple serpent maintained in the Erechthon.

Sexuality, as we know, is generally recognized as of great importance in the causation of mental disease. The sexual impulse is common to all living beings, and, together with all the complexes connected with it, makes up a considerable part of the ego. It is at times surprising how great a part it plays in the symbolism of the mentally diseased, and this agrees well with that of dreams, fairy tales and myths.

Much objection has been raised by many regarding the sexuality of the symbols used. The objection that symbolism or the interpretation and significance ascribed to it, exists only in the phantasy of the investigator does not obtain because symbolism, and more especially the sexual, is a common possession of the human race (4). Kleinpaul (5) says: "Symbols are not made, but they are there: they are not invented, but only discovered."

One needs but recall the studies of mythology, religion and folklore to remember the part played by the serpent as a symbol. It is a classical symbol of the male, the phallus, though in many cases it has also significance for the female. In Genesis, it was a seducer of Eve. In the German and Norse legends, and also in some of those of the American Indians we again find the serpent with the same significance. Among Mexicans, the first woman's husband was a great male snake. In the wilderness, when statues were forbidden, the brazen serpent was prayed to as a source of health (fruitfulness). It plays an important rôle in the dreams of women and the significance of the symbol seems to be evident. We find in our study of mentally ill individuals, especially women, that they have been attacked by snakes which have crawled into their genitals or mouth. (Transposition from below to above) and the superstitious dread of the snake is surely dependent upon the same idea.
In myths and fairy tales it has been shown that the serpent has assumed a quite special symbolic significance, for example, a special sexual significance. We need but mention the importance of the serpent in the popular belief of the cause of the miracle of Moses. In the second book of Moses it is also mentioned as the “serpent miracle of Moses.” In this miracle God makes the staff turn into a serpent, thus showing its sexual symbolic character.

In the fairy tales of “Oda and the Serpent,” this animal when in bed with Oda, changed into a young prince who took Oda as his wife. In this tale the sexual symbolism is so transparent that explanation is unnecessary. The serpent here is a prince and wished-for man. However, this symbol is not accidental by any means, for in fairy tales the part almost always stands for the whole, and so the serpent is part of the man, viz, the phallus.

The serpent as a symbol for the male genitalia plays a great rôle in the myths and legends concerning supernatural generation. It is said that the mothers of Diourysos, Zagreus, Scipio Africanus, Alexander and Augustus were impregnated by a serpent (Zeus). Aelian tells of the sexual intercourse of Halice with the holy serpent in the Diana Temple in Phrygia.

The rôle of the serpent in the Jewish story of the fall of man is well known. It plays a significant rôle also in the annunciation of the Gnostic systems. In the gnosis the womb of Eve was impregnated by a bad serpent, Mary by the good. The bad creator of the world had assumed the form of a serpent to Eve in order to tempt her, but the anointed of the Logos was obliged to assume the same form in order to deceive the womb which after the first temptation opened only to the serpent, so as to affect his own rebirth as Savior in it.

This animal is also known as the god of fire, and there is a Mexican picture representing a priest producing new fire at a feast by rubbing in a circular direction on a serpent. Here it can be recalled that fire is the symbol of masculine sexuality, and even today in our conversation we speak of the fire of passion, of love.

I have recently seen two pictures of statues of Hygiea. In one of these the Goddess of Health is seen holding in one hand a serpent and in the other a bowl. In the other picture she is represented as feeding the serpent from the bowl. The symbolism of the serpent here is unmistakable as a phallus. Kempf (6) has shown that the bowl is a not uncommon symbol of the female pelvis.

In dreams and in psychopathology the phenomenon of symbol-
ism is manifested in all its richness. The unconscious is not critical; ideas come and go without direction and the faintest resemblance is enough to cause one object to symbolize another. The psycho-neuroses and psychoses have their birth in the unconscious far away from the brightness of consciousness in a region that is not in the focus of attention and where critique is in abeyance. For this reason we find that resemblances are taken at face value and result in symbolism (2).

In the dementia praecox group, which represents the commonest form of mental disease, we find our patients unable to adapt themselves to reality and tending to construct an inner world of phantasy to which they surrender external reality. They regress further and further in the path along which the libido advanced until the world in which they live is entirely phantastic. Here the attention is markedly diminished and thinking is of a lower form which causes shallow reaction types. When an individual has his full attention and can compare and discriminate he seldom forms any remote analogies. On the other hand, when these factors are diminished or absent symbolic representation is used. Dementia praecox is therefore manifested to a great extent in symbolic thinking.

As sexuality forms one of the strongest impulses we possess it has been subjected to constant suppression and for that reason we find it so frequently symbolized in the unconscious.

In a dream quoted by White the patient dreamed that she was standing on the edge of a precipice; a man came along and pushed her off. At the base of the cliff was a mass of writhing serpents; just as she was about to fall among them she screamed and awoke. Analysis showed that standing on the cliff represented symbolically a social and moral danger, the man who pushed her off was her lover and the falling down represented a moral fall. The serpent for her represented sin and recalled the sin in the Garden of Eden (4).

In his analysis of a case of paranoid dementia, Jung (7), dwelling upon the sexual complex, quotes his patient, "While I was once affirmed in my dream one thousand millions, a green little snake came as far as my mouth,—it had the loveliest sense, just as if it wanted to kiss me." (At the phrase, "a green little snake" patient manifested vivid symptoms of affect such as blushing and timid laughing.) In elaboration he says: "The word 'kiss' which produced a vivid affect in the patient gives to the analogy an unmis-
takable sexual tinge. If a real plastic representation is made of the process how the snake creeps to the mouth to kiss it, one will inevitable be struck by the symbol of coitus. According to the mechanisms of Freud, the transposition from below to above, this localization and interpretation of the act of coitus is a preferred one."

"Mouth can be understood as a sexual symbol if one assumes 'transposition from below to above.' (Snake with reason is not at all remarkable when it is used as a symbol to represent a man.)"

One of my patients was very confused for a long period following his admission to the hospital. Later as he improved it was possible to discuss the difficulties with him to some extent. After some time he made a positive transfer to his physician and began telling of his troubles. One morning he was in a homosexual panic and badly confused and frightened. He went about the ward shunning other patients and muttering to himself. He said, "They have switched the keys on me here. It looks to me in this moving picture thing (his name for the medium which he believed caused his hallucinations) that someone is putting up a job on me. There is a lot of poisoning going on in the United States. The snakes have made greater discoveries on us than the doctors. Snakes understand us better than we do them. They have a great idea of business. Snakes keep their forbidden fruit better than any one else. Forbidden fruit is a poison for edible purposes. I am poisoned by forbidden fruit. There are many snakes here on B-4, rattlers. I see their poison, it looks like semen, they give me snake poison semen here. They want to land us all in the forbidden fruit country. Miss N—, the nurse here, has been poisoned. She was dead and was captured by snakes and brought back to life. Why did you poison me? The snake poison comes from the body through the penis. I think snake poison would give me life. These are white. They had a sterilized solution of semen from me. Snake poison brings them back to life."

This patient was very homosexual and erotic. His disease so removed him into the world of phantasy that his thinking was symbolic to a great extent. His education was rather limited and he knew little of mythology, yet he made use of symbols used by primitive man. He gave the serpent superhuman power and the ability to create life. He was impotent as far as physical sexual ability was concerned, therefore he thought that "snake poison" would give him life. He also symbolically expressed his tendencies to oral perversions.
During his recital he experienced burning pains and electrical sensations throughout his body and there can be no doubt regarding the origin of these for we know that such feelings are probably always sexual.

Another patient who was homosexual and oral- and anal-erotic refused nourishment for so long a period that it was necessary to feed him. As the feeding tube was passed the patient became very frightened, screamed and fought and declared the feeding tube to be a red snake. Later when he improved he told with much affect of his oral erotic practices with men. He explained the symbol himself declaring that the snake with its "ability to spit" reminded him of the male organ.

In this connection it may be stated that the feeding tube which in the above instance was called a snake is often used by patients as a symbol for penis, for female patients declare after forcible feeding that they have been violated by the physician. This is readily understood if we bear in mind that the mouth is often used as a preferred symbol for the vagina.

The dreams for one of my patients, who is an ignorant old colored woman, and who had no knowledge of the part played by the serpent in mythology and folk-lore, were frequently about snakes. They approach her and whisper in her ear, telling her various things that are about to occur. She said "Snakes are all wise and know everything. They can make a woman pregnant and tell you doctors how many months a woman is along." How much this serpent resembles that in the myths of the fall which represents the purified version of the impregnation myth.

One woman who was constantly in communication with the Holy Ghost, and who at times believed herself to be the Virgin Mary, hallucinated that she saw geese flying silently above her head. These geese changed into serpents which talked to her. The voices went through her ears into her head and made a pain as if something were boring a hole in the top of her skull. The patient also stated that she had within her abdomen a serpent which frequently rose into her throat and bit her. Birds on account of their long neck and tapering head with its ability to be extended are often symbols for the phallus and in the Annunciation of the Virgin Mary a dove is thus chosen. Jones (8) says: "The neck of the bird which resembles that of reptiles and develops snakelike into a head; the pointed arrow-like bill and its ability to suddenly extend itself forward, these all are features which unavoidably remind us
of a snake and explain why this part of the bird is so easily looked upon as a phallic symbol.” Breath may often be used symbolically for the living germ. In Genesis 11:7 we find, “and the Lord God formed man of the dust of the ground and breathed into his nostrils with the breath of life and man became a living soul.” Mythology is redundant with examples of breathing used as an impregnation symbol.

A patient who had attempted to choke her daughter because she believed the daughter to be pregnant and full of snakes, stated that she believed snakes could impregnate a woman. She believed at times that her daughter had inside of her two ducks with their heads crossed. The patient was quite inaccessible, but I believe we are justified in assuming the phallic symbolism of the serpents.

A patient once became very excited and when approached went into a panic and fought as if for his life. When he became quiet enough for an interview he apologized for his conduct saying that “he was frightened to death.” The cause of his fright was his hallucination for several nights that his room was full of snakes. One of those had its head several inches in the air. Its mouth was open, it made a hissing noise (breath) and jumped at him, biting him in the breast. Whenever this hallucination occurred, and it was always at night, he became excited and shouted. It was learned that on the day preceding this excitement he had observed two other patients in homosexual acts. He was afraid that some one would attempt such acts upon him, and as his difficulty was caused by repressed complexes of a homosexual nature his intense excitement and apprehension ensued. There is only one interpretation of the symbol used.

Among oral erotic patients, being bitten by a snake on the face or lip or tongue is a very common idea. Usually it is complained of though at times it is told with decided sexual mimic as though it were more or less pleasant. I recall one patient who, while lying in bed, felt a snake crawl up beside him, bite him on the lip and inject “poison” into his mouth. He related the experience on the morning following its occurrence, accompanying his recital with the statement that “it did not hurt.”

One of our patients, a fairly well educated woman, who had a marked father fixation, developed a psychosis. In her illness, her thoughts were mostly concerned with the creation of life. She wrote constantly using neologisms and signs to express her thoughts. Her drawings which were far above the average were mostly of
sexual subjects. Among other things she told me, "The snake belongs to the sign Leo—the intestines. The snake is evil and dangerous and the seed of serpents should be destroyed. The urine of certain people should be destroyed. Leo goes back to Leo-Allah, the Mohammedan God. Allah represents the intestines. Alla being man is the father—the active principle. Where there are men there are women—the passive principle. The Allah people of India are composed of two principles and the androgyne balance sometimes called Jubanduip and The Staff of Mercury—caduceus—represents serpents, breath and digestion (as it passes through the stomach), etc. . . . It represents everything that keeps life in existence. The serpent represents tortion which produces right angle motion (coitus). When Eve saw the serpent—women will show it—they begin to gad about nights and lose their innocent cleanness. The serpent with his tail in his mouth represents the zodiacal circle—eternity." On another occasion she informed me that "the hooded cobra, sacred to Brahma has an erectile muscle which symbolizes the man potency." Again, "Snakes are used for 'packing' barren women who lend themselves to the belief that humanity is not a divine creation but is oozed from the testicles like the secondary animals." The symbolism here used needs no interpretation.

A colored patient frequently hallucinated that she saw a black snake which came through the floor of her room at night. This frequently talked "just like the voice of a man." It often turned into a rod-like piece of stick or a fire prong from the end of which came fire. She stated that this was evil, set her on fire, had a head which he put in her navel to split it to pieces, to eat her intestines and "go right into" her tubes. Here again the interpretation is unmistakable.

The identification of the snake with the devil is as old as man and still common. A boy, who had the delusion that other patients were persecuting him because he was so pure and good (a defense reaction against his homosexuality), often saw a snake or the devil following him about the ward. This snake and devil he called B— (a virile muscular young man) who the patient said was going to burn or murder him.

We know that each individual shows reactions in the psychic field that are repeated in phylogenetic development and that man in his dreams and psychopathies makes use of the same mechanism and symbolism as are used in myths and fairy tales. The sexual or species preservation impluse being stronger than any other im-
pulse which controls the human race, it is therefore not surprising that it is so frequently found to be symbolized in the ideas of people suffering from mental disease, and that the serpent, one of the classical phallic symbols, should be so often used.

I think very few physicians have seriously used psychoanalytic methods in treating the essential neuroses without sooner or later making an attempt to employ the same method in the borderland neuroses and psychoses, with varying results. Some seven years ago I undertook to treat my first series of periodic depressions by psychoanalytic methods, and in spite of the great difficulty of using such a method, I achieved considerable success then as well as later. At another time I shall report in detail some of the case material, but at present it is my purpose only to comment in a more or less desultory manner upon my experience in this and kindred fields not ordinarily classed as belonging to the analytic type of psycho-neuroses.

Including my second series now under study and treatment, the number of manic-depressive cases amounts to seven. In all I found it of greatest advantage to go carefully over the conscious and fore-conscious settings of the patient’s difficulties, especially those which seemed to act as precipitating causes to their periodic depressions. Then, and not until then, did I take up a strictly psychoanalytic approach. I soon found that the dream productions of such patients were for the most part engrossed in quite adult settings and were not even so latently obviously sexual in interpretation as in the essential neuroses. I further found that analysis in the depressive cases could not be pushed to a finality so rapidly or completely as in the hysterical neuroses and that one had, as it were, to distil the psychoanalytic interpretation of the dream productions for the patient and ask the patient to analyze further memories of actual experiences in accord with the analytic trends disclosed. I made

1 Read before the American Psychoanalytic Association, Boston, May 23, 1917.
more rapid and satisfactory progress by this method than any other, at least until far along in the treatment when the analytic screen was often not necessary. What seemed to be demanded most to help these periodic depressants was a more or less common-sense reformulation of their attitudes toward their life problems as embraced in the marriage situation or toward the various types of sublimation or substitution for those not married. A psychoanalytic understanding of the emotional life of the patient always helped me greatly in this work. I was always surprised in the analysis of these patients to find how weak were their innate trends of what we call grit, courage, and perseverance. All these assets were quite infantile, as one might expect. Their hold upon any large fundamental plan of basic contact with the realities of life about them was also very weak and uncertain. In brief, the use of the psychoanalytic knowledge in regard to the emotional mechanism operative in the periodic depressants has been of greatest value in treating these cases after the conscious and foreconscious life has been thoroughly investigated.

I have also employed psychoanalysis in the treatment of the final states revealed in the ordinary analysis of mental torticollitics. As has been shown, the mental torticollitics are individuals possessing an emotional life intensively infantile, more so than that found in the compulsion neuroses, and whose essential intellectual endowment is much inferior to the latter. Here, too, the essential weakness of the primary instincts was so great that many of the patients were reduced to a state of impotence by the inversion required in psychoanalysis. Only when one actually assisted such patients to assume a new attitude toward life and helped them to lay down developmental principles for a new process of acquiring adulthood did satisfactory therapeutic results obtain.

In the third field of irregular practice of psychoanalysis, that of treating some six or seven cases of dementia praecox by this method, I may say that the mental deterioration process of dementia praecox is usually too far advanced at the time such patients apply for treatment for one to more than use psychoanalytic teachings in helping these patients to adjust their lives. I think any attempt at pure psychoanalysis of such cases invariably does harm. It has a tendency to take away the crutches of formulations these patients have made by which they can get on with the realities of their existence. They are then reduced to actual impotence. I believe we may use our psychoanalytic interpretations of the
patient's difficulties, but under no circumstances should we really attempt to require the patient himself to get that insight or attempt to act upon it as such. In other words, dementia praecox should not be analyzed, but by a method of conscious suggestive therapeutics and rationalization the praecox individual may be helped to an adolescent sublimation of work and recreation short of the adult demands of emotional maturity.

In conclusion I venture to say that if one employs psychoanalysis or psychoanalytic methods in the borderline neuroses and psychoses it ought to be used with the greatest of care, but may be employed freely by the physician to enlighten his own mind upon the exact problems he really has to help the patient to meet and thus make clearer the principles of wise guidance the physician wishes to consciously arrange for his patient's betterment or cure.
"I was ill once, about the same time, with influenza, and continually repeated in my feverish phantasies that they should take down some one who was hanged and not punish him; he could not help it. There was moonlight at that time and moreover a light burned in the room. I took this for the moon, which I could not see but wanted to see. I strove only all the time to see the moon. The windows must be closed because I was afraid, but the blinds must remain open so that I could see the moon. Some one roused me then from my phantasies and there I saw that my cousin sat near me. He was not however the one hanged, it was some one who was first dragged out by another man, a warden in the prison. The face of the one who was hanging I did not see, only his body."—"Of whom did he remind you?"—"I do not know definitely and yet it was the cousin who sat near me. And as I awoke, apparently I called his name for he answered me, 'Yes, here I am!'—"What about the warden of the prison?"—"A man is first locked up before he is hanged."—"Do you see also in phantasy something that hangs down?"—"Yes; when with my cousin I always had the desire to see his memembrum stiff, as it could be felt and noticed outlined through his clothing." I will add likewise that behind the cousin and her sexual wishes toward him analogous phantasies toward the father were hidden. That which hangs down (pendens, penis) is also the phallus. Her adjuration that the hanged person should not be punished, he could not help it, is a demand for mercy for sexual sins (see also later).

"Upon the wedding journey my husband did not want to sleep by the open blinds, and I wanted to sleep nowhere else so that the
moon could shine upon me. I could never sleep otherwise, was very restless and it was always as if I wanted to creep into the moon. I wanted, so to speak, to creep into the moon out of sight. Recently I was out in the country with my sister and slept by the open blinds. The light from the heavens, to be sure not the moonlight, forced its way in and I had the feeling as if something pierced me, in fact it pierced me somehow in the small of my back, and I arose with my eyes closed and changed the position of the bed, upon which I slept well. I knew nothing of it that I had arisen, but something must have happened because I now could lie comfortably.

"Something else still. About two years ago I observed the moon in the country, as it was reflected in the water, and I could not tear myself from this spectacle until I was suddenly awakened by my husband and cried out. Five or six years ago I went out in a boat upon the Wolfgang lake. The moon was reflected in the water and I sat there very still. Suddenly my brother, the one who is well, with whom I do not have much to do, asked, 'What are you thinking of?'—'Nothing at all.'—'It must be something.'—'No, nothing!' As we climbed out, I was still quite absent minded. Also at night I always had the moon before me and spoke with it."—"Consciously or in a dream?"—"I believe I was more asleep than awake. For if any one had come upon me then I should have felt it very painfully. I have incidentally noted the words: 'Oh moon with thy white face, thou knowest I am in love only with thee. Come down to me. I languish in torture, let me only comfort myself upon thy face. Thou enticing, beautiful, lovely spirit, thou torturest me to death, my suffering rends me, thou beautiful Moon, thou sweet one, mine, I implore thee, release me from this pain, I can bear it no longer. Ah, what avail my words and my complainings! Be thou my happiness, take me with thee, only pleasure of the senses do I desire for myself. Thou Moon, most beautiful and best, save me, take my maidenhood, I am not evil to thee. Draw me mightily to thyself, do not leave off, thy kisses have been so good to me.'" As may be seen, she loved the moon like a lover to whom she would yield herself entirely. The grossly sexual relationship is evident. It is after this fragment doubly regrettable that a penetrating psychoanalysis was not here possible.

The early sexual content of the moon desire and its connection with the parent complex is shown by her further statement: "Last

15 Phantasy of the mother's body? The moon's disk = the woman's body?
16 A clear coitus phantasy.
summer in the country I had only my mother-in-law with whom I could talk. It was the time of the new moon and I could not bear complete darkness in my room. It was frightfully lonely to me thus and I could not sleep. I had the idea that in the lonely darkness someone was coming to me and I was afraid."

It soon came to light that she and her sister in their early childhood and again between the ages of eight and thirteen shared the parents' sleeping room and had repeatedly spied upon their sexual intercourse. Her present fear is also evidently the wish to put herself in the mother's place, to whom the father comes. She recalls yet one more episode: "When I was nine or ten years old, the healthy brother was ill with typhoid and the parents were up nights on his account. We sisters were sent to stay elsewhere, where we had opportunity to play with a boy who carried on a number of sexual things with us. I then dreamed of him at night and phantasied the sexual things which I had done with him in the daytime. Apparently I had also at that time played underneath with my genitals. At the same time, while my brother had typhoid, I was unwilling to go to sleep and could not, because I could have no rest while by brother was ill." It is clear without further discussion to one who understands these things that it was not anxiety for the brother but secret, yet insistent sexual wishes which caused the sleeplessness. It is finally significant that, when later she dreamed of a burglar, he always came after her with a knife, or choked her, as her cousin and mother had often done to her.

As we consider this third case of moon affectivity we find again however familiar phenomena, connections with early sexual dreams and the parent complex. Especially noteworthy is further her direct falling in love with the moon, to which she addresses her adoration in verses and to which she even offers her virginity. It is as if she saw in it a man, who should free her from her sexual need. One is reminded how in the first case, the one cured by psychoanalysis, the four-year-old girl sought continually the moon's face on the ground of a students' song. It could not, we regret to say, be ascertained, in the absence of a psychoanalysis, whether in this case the heavenly body represented to the moon walker some definite person or not.

Case 6.—I add here three autobiographical reports, which I have gathered from the literature. The first originates with the famous anatomist and physiologist Karl Friedrich Burdach, who from his tenth to his thirtieth year had occasional attacks of moon
walking, although he apparently "enjoyed the most perfect health."
"I have during these periods," he himself relates, "undertaken
actions which I had to recognize as mine, merely because they could
have been carried out by no one else. Thus one day it was incom-
prehensible to me why I had on no shirt when I awoke, and it re-
mained so in spite of my utmost efforts to recollect myself, until the
shirt was found in another room rolled together under a press. In
my twenty-ninth year I was awakened from a night wandering by
the question, What did I want? and then the consciousness of the
somnambulistic state passed over in part to the awaking. First I
found the question strange, but since I thought the reason for it
would become plain, I need not betray it. Immediately, however,
as I began to waken, I asked myself in what that consisted and,
now that the somnambulistic state was over; the answer must be
due me."

One cannot help finding this self revelation exceedingly interest-
ing. The hiding of the shirt, although the affair is so incompletely
reported, especially in its motivation, points unmistakably at least to
exhibitionism. The second sleep walking appears much more diffi-
cult of explanation. In this Burdach sought plainly a definite
goal, which seemed so clear and transparent to him that he could
not at all understand why anyone should question him about it. If
we consider that his first thought on waking was that he need not
betray this purpose, that moreover there enters at once a repression
and causes him completely to forget it, there remains then no other
possibility than that we have to do with a strongly forbidden wish,
which the conscious censor will not allow to pass. It is easy to con-
ceive a sexual motivation in this second instance if we remember
that in the first sleep walking something sexual surely took place.

Still more probable is the strongly forbidden sexual goal, if we
take into consideration the circumstances of his life. In his auto-
biography "Rückblick auf mein Leben" Burdach tells us how ex-
traordinarily his mother depended upon him. "Having already
lost four children in their first year, she had longed to bear another
child and especially since the setting in of the illness of my father
had compelled her to think of losing him, she had wished for a son
as a sure object for her love-thirsty heart. Her wish was fulfilled
when she bore me." Eleven months later the father died, leaving
his wife and his little son not yet a year old unprovided for. Neve-
theless she, the widow, rejected the proposal to return to her parents' 
home and preferred rather "trouble, need and a thousand cares
upon herself in order that I might be better educated; for I was the object of her deepest love. About nine o'clock in the evening she went with me to bed and twined her arm about me; in the morning she stole from my side and permitted me an hour or two more of rest (p. 14).

“Women had a particular influence upon me; but it was also natural to me to attach myself to them. As my mother related, I never as a child went for a ride on my hobby horse without having at parting and on my return kissed my hand to my lady represented by a doll” (p. 24). It is superfluous to add that this lady was no other than his mother. Also the following passage I think is significant: “I was by nature endowed with as great a sensitiveness to womanly charm as to womanly dignity and this inclination to the other sex grounded in my psychical constitution was nurtured by circumstances from my earliest youth on. I could but recognize very soon the high intellectual and moral quality of my good mother, who in her struggle with poverty kept herself fresh and free from vulgarity and shunned no sacrifice for me. Likewise the matrons to whose well wishing I owe my gratitude, inspired me with high respect for their character. In my former nurse there seemed to me a pattern of tireless and sagacious activity of a high order and breeding. . . . Thus a high respect for true womanhood was implanted in me. On the other hand I was as a boy made so accustomed to this rôle by several young women, who entertained themselves with me and considered me as their lover to while away their time, that I later retained the inclination to play this part and considered a friendly advance as an invitation which I in turn held as a sacred claim of honor and an agreeable duty” (pp. 69 ff.).

When later the mother took a young widow into lodgings, the young man, then twenty-one years old, had “the exalted feeling of being her protector. Then it was all up with my heart” (p. 71). The death of the dearest one to him on earth, his mother, followed close upon this and brought an end to it. “I became convinced that happiness would be found for me only where I shared it with another being, and that I could be satisfied only by a relationship similar to that in which I had stood toward my mother; an inner bond where only a single mutual interest controlled, where one soul found its happiness only in the other. Without such an absolute love, penetrating the whole being, life seemed to me worthless and stale. My mother, whose unbounded love I had enjoyed, was torn from me; my excellent uncle, heartily devoted to me, I saw in the enjoy-
ment of his own family happiness. And an unconquerable desire for the same happiness tortured me as I felt my utter loneliness” (p. 79). So he concluded to marry although he had only limited prospects for supporting a family.

“The first intimation that my wife was pregnant filled me with delight. I took it for granted that Heaven would send me a daughter. With my idea of the value of woman all my wishes tended thither, to possess a daughter and to be able to watch over her while she unfolded to a noble womanhood. She should have my mother for her pattern and therefore also be named Caroline after her. I spoke so confidently, after I had left Vienna, of our daughter Caroline in my letters to my wife that she was finally quite concerned and sought to prepare me for the birth of a son. I had not however made a mistake and my confidence was in the end justified” (pp. 83 ff.). His wife was confined at some distance from him and then as soon as possible journeyed to him with the little one. He relates as follows: “I went in Borsdorf with a beating heart to the carriage which brought her to me, kissed her hastily, took my child out of her arms and carried it hastily into the inn, laid it upon the table, loosed the bindings which bound it to its tiny bed and was lost in happy contemplation of the beautifully formed, lovely, vigorous and lively little girl and then first threw myself into the arms of my wife, who in her mother’s pride and joy was feasting her eyes upon us, and then I had again to observe the lovely child. What cared I for mankind! What cared I for the whole world! I was more than happy” (pp. 85 ff.).

The manner also in which he brought up his child is highly significant: “Our hearts clung mostly to our daughter. . . . I enjoyed the pleasure of possessing her with full consciousness of her worth, gazed upon her with rapture and was delighted when I observed in her a new trait of beautiful womanly character. She recognized by my serious treatment of her the entire depth of my love, repaid it with inner devotion and challenged it with merry playfulness. From her first year I delighted to lift her from her bed in the morning and even when she was eight years old she often got up of herself, knocked on the window of the alcove door leading into my work room and whisked back to her bed, so that when I

16a Cf. Barrie: “Dear Brutus,” Act. II.: for the dream daughter, who fears the name of the author’s mother; also “Margaret Ogilvy.” The dream daughter’s apostrophe to the moon is also interesting in connection with the present study. Tr.
came she could throw herself with hearty laughter into my arms and let me take her up. Or she slipped behind my chair and climbed up behind my back, while I was deep in my work, so that she could fall triumphantly upon my neck.

"I must refrain from mentioning more of her winsome childhood. She was the most beautiful ornament of my life and in the possession of her I felt myself, in spite of all pecuniary need, immeasurably happy." It will not surprise any one with knowledge of these things that a child so insatiable for love should become hysterical. "Her sensitiveness was unnaturally exaggerated," also she was seized once with a hysterical convulsion, as Burdach relates. She died young and "the flower of my life was past. The fairest, purest joy was extinguished for me. I had wished her for myself and Heaven had heard me. Finding in her the fulfilment of my warmest wishes, I had never thought it would be possible that I should outlive this daughter. Nevertheless I bore the pain... confident of being reunited with her... For thirty years scarcely a day has passed on which I have not at least once thought in my inmost soul of my Caroline" (pp. 142-147).

I will cite in conclusion still one more fragment of self characterization: "A chief trait in my character was the need for love, not that everyday love which limits itself to a personal pleasure and delight, but that unbounded, overflowing love which feels itself completely one with the beloved. ... The ideal of marriage was before me in youth, for this need for love has been mine all my life. ... I remember as a student having written in my diary that I would rather forego life itself than the happiness of family life" (pp. 53 ff.).

The center of this interesting life is Burdach's deep oneness with his mother. She on her part took him from the beginning unconsciously as a sexual object, as a substitute for her husband, who was failing in health and soon after died. She lay in bed near her little one, her arm twined about his body and slept with him until morning. No wonder that the boy was so sensitive to womanly charm and likewise that later different women looked upon him as their lover. The thought early established itself with Burdach that only such a relationship could satisfy him as that in which he had stood toward his mother. And as he stood for the father it seemed to him a certain fact that now a little girl should come to be the surrogate for his mother. Noteworthy also is his attitude toward the mother who had just been confined and the child. The former is to
him almost incidental, while in the contemplation of his child, in
whom he secures his mother again, he can scarcely get his fill, and
he overwhels her later with such passionate love as he had once
obtained from his mother. When the girl was torn from him, he
was consoled only by the thought of being united again with her in
heaven.

We may see finally in the fond play in bed with his daughter a
repetition of that which he carried on with his mother, and we may
remember also that as a child he always slept with his mother.
From all this it seems to me a light falls upon the unexplained pur-
pose of Burdach's sleep walking. If this seems completely clear to
him but so objectionable that he not only concludes to keep it secret,
but, more than that, forgets it on the spot, then the probability is,
that he desired that night to climb into bed with his beloved mother.

Case 7. A second autobiographical account of repeated sleep
walking I find in the "Buch der Kindheit," the first volume of Lud-
wig Ganghofer's "Lebenslauf eines Optimisten." When the boy
had to go away to school his mother gave him four balls of yarn to
take with him, so that he might mend his own clothing and under-
wear. She had hidden a gulden deep within each ball, a proof of
mother love, which he later discovered. In the course of time while
at the school the impulses of puberty began to stir in him and pressed
upon him so strongly at first that frequent pollutions occurred. He
thought he must surely be ill, until finally a colleague explained to
him that this was on the contrary a special sign of health. This
calmed him and now he could sleep splendidly.

"One night I awoke suddenly as if roused by a burning heat.
I experienced a horrible suffering and believed I felt a hand on my
body. I cried out and pushed with my feet, and as I lay there in a
half consciousness it was as if many of my dormitory companions
were awake and I heard them ask, 'What is it? Who has called out
this way?' A voice, 'Some one has been dreaming!' And another
voice, 'Silence in the dormitory!' And all was gone from me as if
under a heavy veil. Once again quiet. Am I asleep or am I awake?
A wild beating in the arteries of my neck, a roaring in my ears.
Yet in the dormitory all is quiet. The lamp is burning, I see the
white beds. I see the copper of the washstand glimmer like red
gold. Must I have dreamed—an oppressive, frightful dream?
Drops of sweat stood out on my forehead. Then came a heavy
sleep. What was this? I rarely had days of depression or restless,
disturbed nights. And yet in these weeks I entered upon this uncomfortable experience.

"One night I awoke. Darkness was round about me. And I was cold. And I saw no lamp, no bed, no shining copper. Was this also a dream? Yet my hands felt plainly the hard wood in front of me. Slowly I recognized a number of vaguely outlined squares, the great windows. Clad only in my shirt, I sat in the study room before my desk. Such a horror fell upon me as I cannot describe. I ran wildly up the stairs, threw myself into my bed and shook.

Another night I awoke. Darkness was about me. Again I was cold. And I believed that I was again sitting at my desk. No; I was standing. My hands however felt no wood, my eyes found not the gray windows. As I moved, my head struck against something hard. I became aware of a feeble light shining. As I went towards it, I came from some dark room upon the dimly lighted stair landing.

"I awoke again in the night. I was cold. A semi-darkness was about me and over me many stars twinkled. I sat upon the shingle roof of the bowling alley. It was not a far leap to the ground below. But the pebble stones of the seminary garden pricked my bare feet. Moreover, when I wanted to get into the house, I found the gate closed. My God! how had I then come out? Somewhere I found an open window and climbed into the house and noiselessly up to the dormitory. The window near my bed stood open—and there outside, I believe, was a lightning rod.

"All day I racked my brains to find a way to escape from the fear of this dreadful thing. I dared not confide in anyone, for fear of the ridicule of the others, for fear—I never knew just what I feared. In the evening I took one of Mother's balls of yarn to bed with me, bound two double strands about my wrists and tied the ends around the knobs of the bedstead. In the night, as I was about to wander again, I felt the pull of Mother's threads and awoke. It never came again. I was cured."

This appears at the first glance a non-sexual wandering. This is only however in its first appearance, although it is to be regretted that the full explanation can scarcely be given in the absence of any analysis. It is first to be noted that sleep walking sets in at puberty and is ushered in by anxiety dreams, pollutions and various anxiety equivalents. The hammering in the arteries, the roaring in the ears, the restless, disturbed nights, as well as the unusually disturbed days, we know these all as manifestations of an unsatisfied libido. The first "frightful" anxiety dream seems to lead deeper, as well
as the “horrible suffering” started by a hand, which he felt upon his body. Must not this hand, which causes this “horrible suffering” to the youth who had never yet known trouble, have touched his genitals?\textsuperscript{17} Behind this perhaps, moreover, are very early memories of the care bestowed upon the nursing infant and the child.

The terror which fell upon him every time that he walked in his sleep is worthy of note, for he was not otherwise easily frightened. “A terror which I could not describe,” “fear of that dreadful thing” and fear not merely of the ridicule of his fellows but of something, what, he never knew, which is a far more violent reaction than we have been accustomed to find with sleepwalkers. This excessive reaction may be very well understood, however, if behind it a particularly unacceptable sexual factor hides itself. Finally the cure by means of the mother’s balls of yarn, homely proof of her love, doubtless has to do with the erotic. It must be admitted to be sure that we have to confine ourselves to mere conjectures. Only one may well maintain that even an apparently non-sexual case soon reveals its sexual grounding. Moreover, a strong muscle erotic is demonstrated further throughout Ganghofer’s autobiography.

Case 8. I will now especially for the subject of moon walking cite an author who shows a very unusual preference for this heavenly body. In many a description and many of the speeches which he has put into the mouths of his heroes, has Ludwig Tieck, who also has sung of the “moon-lusted magic night,” given artistic expression to this quite remarkable love mania—this is the correct designation for it. Ricarda Huch in her “Blütezeit der Romantik” makes the striking statement that from this poet’s figures one must “tear away the labels stuck upon them and name them altogether Ludwig Tieck, for in truth they are only refractions of this one beam.” One may hear for example how Sternbald felt: “The orb of the moon stood exactly opposite the window of his room.” He watched it with longing eyes, he sought upon the shining disk and in the spots upon it mountains and forests, wonderful castles and enchanted flowers and fragrant trees. He believed that he saw lakes with shining swans which were drawing boats, a skiff which carried him and his beloved, while about them charming mermaids blew upon their twisted conchs and stretched their arms filled with water lilies over into the bark.

\textsuperscript{17} One may also think of the fear of castration, associated with the threats of parents so very frequently made when the children practice masturbation.
"Ah, there, there!" he would call out, "is perchance the home of all desire, all wishes; therefore there falls upon us so sweet a melancholy, so soft a charm, when that still light, full and golden floats upon the heavens and pours down its silver light upon us. Yes, it awaits us and prepares for us our happiness, and for this reason its sorrowful look toward us, that we must still remain in this earthly twilight." The similarity here with the phantasies of the psychoanalytic patient at the beginning is indeed unmistakable.

Yet one or two extracts from the novel "Der Mondsüchtige," the title of which is misleading since it in no way treats of one afflicted with lunacy but of a veritable moon lover, presumably our poet himself. There the nephew, Ludwig Licht(!), writes to his uncle: "It is now three months since I had a very serious quarrel with my friend, a quarrel which almost separated us, for he mocked at an entire world which is to me so immeasurably precious. In a word, he leered at the moon and would not admit that the magic light with which it shines was anything beautiful or exalting. From Ossian to Siegwart he reviled a susceptibility toward the moon although the poets express it, and he almost had declared in plain words that if there were a hell, it certainly would be located in the moon. At any rate he thought that the entire sphere of the moon consists of burned out craters, water could not be found upon it, and hardly any plant life, and the wan, unwholesome reflection of a borrowed light would bring us sickness, madness, ruin of fruits and grains, and he who is already foolish will without doubt behave himself worst at the time of full moon. . . . What concern is it of mine what the astronomers have discovered in the moon or what they will yet discover? . . . It may be ludicrous and vexatious to devote oneself exclusively and unreservedly to this or that, any observation, any favorite object. Upon my earlier wanderings I met a rich Englishman who traveled only to waterfalls and battlefields. Ridiculously enough, though I have not journeyed only in the moonlight, yet I have from my earliest youth forever taken note of the influence of its light, have never in any region missed the light of the full moon and I dream of being, not quite an Endymion, but yet a favorite of the moon. When it returns, its orb little by little growing full, I cannot suppress a feeling of longing while I gaze upon it, whether in meadow and woodland, on the mountains or in the city itself and in my own room."

And the uncle answers him: "It is true, you are moon sick,

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18 Literally, "Moonsick." [Tr.]
as we have always called you, and to such a one much must be forgiven which would have to be reckoned differently to a well man. I have myself however always inclined to this disease.” In fact the entire action, loving and losing, the development and solution of the plot, takes place almost exclusively under the light of the moon. At the conclusion, when the hero finds the beloved given up for lost, he cannot refrain from the outcry: “Yes, the moonlight has given her and led her to me, he, the moon has so rewarded me, his true friend and inspired panegyrist!” I regret that I find nothing in the biographies which would explain Tieck’s exquisite amorousness toward the moon.

**PART II. LITERARY SECTION**

It is my purpose to bring also our beautiful literature to the solution of the exceedingly difficult and obscure problem of sleep walking and moon walking. Our poets, for all our psychiatrists and psychologists, possess the finest knowledge of the psyche and during the centuries before science was able to throw light upon the puzzles of the mind, they solved them prophetically with discerning spirit. Thus they knew how to bring to light various elements of our problem. Their creations directed to that end arose from their own inner nature, through analogy, or because sleep walking was not foreign to them themselves. And even if neither were the case, they still had the ability of those who have a real true knowledge of men, quite intuitively to see clearly into the unconscious of others. We will come to know what profound interest many of the great poets, like Otto Ludwig and Heinrich von Kleist took in night wandering and moon walking and how they have first introduced these dark problems into other traditional material. A striking similarity is revealed if one compares that which the poet has in mind with that which I have been able to report in the medical section. I shall be able satisfactorily to verify the statement that science and art have reached exactly the same result. First however I will present the examples from the poets according to their comprehensibility and their perspicacity. I begin with

“Aebelö,” by Sophus Michaelis.

Twice had Soelver drawn near to the maiden Gro, daughter of his neighbor, Sten Basse. The first time was when he in the spring visited the island Aebeloe, which belonged to him but was quite un-
inhabited. So bright the day and so warm the kiss of the sun upon
him, yet suddenly it was “as if his bare neck were flooded by a still
warmer wave of light.” A maiden stood before him, “who was
like pure light. The eyes were as if without pupils, without a
glance; as she looked it was as if white clouds floated forth out of a
heavenly blue background. Soelver sprang up and stood face to
face before her. Her cheeks grew red. Although unknown to each
other, they smiled one at the other like two seraphim. Her hands
opened toward his and before her, as out of her lap, fell the flowers
which she had gathered. Soelver believed for a moment that it was
all a dream. He swung his hands into the air and a hand waved
toward him. He closed his eyes that he might enjoy to the full the
soft, fleeting impression. It floated over his hand like an incor-
poreal breath. Was it then a ghostly vision, that wandered there
at his side!” When however he knew that the maiden near him
was a living being, then “his lips sank toward her trembling with
desire, unintentionally and yet irrevocably.” At this moment a
“cloud passed over the sun and the light became at once dulled as if
a mist had fallen upon all the flowers. Of all this he did not become
so quickly aware, as that his own checks resounded from a whizzing
blow.” Her face glowed bright with anger and the delicate blue
veins were swollen on her forehead, while with a scornful look she
turned her back to him. His blood was however aflame with desire
for revenge.

A second time had the young nobleman Soelver sought to satisfy
his masculine passion, when he surprised Gro bathing upon Aebeloe.
She however had defended her maidenhood and struck him about
the head with an old, rusty sword, which she found on the shore, so
that he sank upon the grass covered with blood. “He felt the pain
of his wounds with a strange glow of pleasure. The blow had
fallen upon the hard flint stone within him so that the sparks of
passion had sprung forth. He loved the maiden Gro. A consum-
ing passion raged in his blood. In his thoughts he knelt always
before that ineffaceable image, which struck him to the earth with a
flame of divine wrath in her eyes.” In revenge for the trespass
committed Sten Basse fell upon Soelver’s castle and took the young
nobleman himself prisoner.

Wild violence of this sort was indeed familiar to Sten Basse.
He himself had once taken his wife thus by force. Just as he was
flattering himself that he had broken her will once for all, she bit
him in his chin so that the blood gushed forth and she spit his own
blood into his eyes. He was struck with admiration at such strength. He had thought to desert her at once. Now he lifted her in his arms, carried her from her father's castle into the stable, bound her to his horse and rode forth—to his own home. Their marriage had been at first a long series of repetitions of the first encounter. In the end she loved him as the horse loves the iron bit between his teeth and the spur in his flank. She did not allow herself to be subdued by the blows which he gave her, but she was the weaker and she loved him because he was strong enough to be the stronger. An evil fate had taken his sons from him one after the other. Therefore he wished to call forth in his only daughter the traits of his own blood, his pride, disdainfulness and stiff-neckedness. “She must know neither fear nor weakness; her will must be hardened and her courage steeled like that of a man. When he heard that his daughter had been in danger but had saved herself, he swore revenge to the perpetrator of the outrage, yet at the same time his heart laughed with pride at Gro's fearlessness. He took the young nobleman prisoner and rewarded him with heavy and tedious torture as penance for his insolence. Yet at the same time he delighted himself with the thought of putting his daughter to a still more dangerous proof. He wished to see the young-blooded, inexperienced birds reach out swinging and scratching in attack and defense.”

As if in mockery he gave to the imprisoned youth the passionately desired Gro to be with him in the dungeon. “She stood there as if she had glided into his prison by the flood of light entering in and he trembled lest the light would again absorb her into itself.” He knew not what power forced him to his knees and threw him at her feet with a prayer for forgiveness. She had however merely a scornful laugh for the man humbling himself in his love and the cruelly abusive word, “Creeping worm!” Then in his sense of affront there comes the thought that Gro was given into his power. While he tried the walls of his dungeon to ascertain if he was perhaps watched, Gro stood and stared out by the aperture through which the light entered, now paler than before. Soelver stepped near her, drew the single gold ring from his finger, which had come down to him through many generations of his forefathers, and extended it to her as a bridal gift. But she threw it unhesitatingly out through the peephole.

Now bitterness raged in Soelver's blood. “He bowed himself before her face in order to intercept her gaze, but he did not meet it
though her eyes were directed toward his. It was indeed no glance but a depth into which the whole light of day, which was blue now without overhead, was drawn down into a deep well. Soelver became intoxicated with this light, which, as it were, appeared to seek her alone and threw an aureole of intangible beauty about her form.” He crept up and pushed forward the wooden shutter, then carried Gro to his cot. “She had let herself go without resistance and fell lifelessly with her arms hanging down. Soelver laid his face close to hers. His breath was eager, his blood was on fire and in his fierce wrath he intended to yield himself to the boiling heat of sensual passion. Her cheeks however, her skin, her lips were cold as those of death. He began nevertheless wildly to kiss her face, once and again, as if to waken warmth and life in the cold skin. Yet with every kiss it was as if she grew more fixed, as if the lips shriveled and grew cold and damp as ice over the teeth. The cold from this embrace crept over Soelver, and drew the heat and fervor from his nerves, until he shook suddenly with the cold and shuddered with the thought that he had a corpse under him. Yet in that selfsame moment he marked the rising of her breast as she drew in her breath, full of strength with all its coldness, so full of strength that it pushed Soelver away and he slipped down to the hard flags of the floor.

“Soelver lay upon the floor, congealed with a coldness which was stronger than that of the hard tiles. It was as dark as in a walled-in grave. He dared not move however for fear that he would again feel that ice cold body. ‘Hear me,’ sounded suddenly a strangely shrill whisper, ‘hear me, if you are a man, let me get out! Call my father! I want to get out—make light—give me air—I am almost choking—I want to get out!’” As Soelver opened the shutter again so that the dim shadowy glow of the night could enter, he saw Gro “tall and slender in the pale light.” “Let me out, let me out!” she begged. “I am afraid here below—not of you—but of myself and of the dark—let me out!” “For the first time Soelver heard a soft rhythm in this voice smooth as steel. A soft breath breathed itself in her entreaty. He became a man, a protector and felt his power grow through her supplication.”

Yet though he exerted himself to the utmost to open the door of his dungeon, it was all in vain. It must have been fastened on the outside with massive oak or iron bars. So finally he gave up entirely and turned back to the opening where the light came in. Gro had sunk down under the last bit of light, without complaint, without
sound. Her eyes were closed, she leaned her head against the sharp edge of the aperture and her arms hung down lifelessly. Soelver bent over her; her breath was almost inaudible, but irregular and did not suggest sleep. Like a thirsty plant she stretched herself out of the single airhole of the dungeon that she might seize the last drop of light before the darkness extinguished everything. Soelver divined that she could not be brought away from this light aperture."

He brought all the skins from the couch, spread them over her, pushed them under her body and "solicitously, with infinite carefulness he protected her from the damp floor, while he shoved his arm under her for support without ever touching her with his hand. All his brutality was gone, all his burning passion. Here she lay before him like a delicate sick flower, which must be covered over from the cold of night."

When Soelver awoke the next morning he noticed that one of his hands was seized by her, grasped in the unconsciousness of sleep and held fast by her long, slender fingers, which clasped themselves about his hand. It was as if her soul clung to him in sleep as helper and savior from him himself, from his own brutal savagery. When Gro however opened her eyes and stared into Soelver's face, lit up by the sun, she broke out into weeping which could not be stilled. "She was terrified at awaking in a cellar hole, into the close damp darkness of which she looked, while the face of her vanquisher blazed strong in the sunlight before her, she wept without understanding or comprehending anything of what had happened about her." Perplexed, Soelver bent over her hand and kissed it. Then came Sten Basse and saw how uncontrollably Gro sobbed. "If you have gone near my daughter," he hissed at the young nobleman, "there will be no punishment strong enough for you." At this there shot up in Soelver a wild lust for revenge and he answered his enemy with irritating coldness: "Yes, I took what you gave. You brought her yourself into my presence, you laid her yourself in my arms. Now you may take her back again. I spurn your daughter for I have not desired her for the honor and keeping of my house, but only for the entertainment of a night. Take her back now! Take her back!"

Nevertheless better treatment was from this time on accorded Soelver, which he never for a moment doubted he owed to Gro. As he dwelt in his cell upon his phantasies, he suddenly heard her voice singing that melancholy song of Sir Tidemand, who tried to lure the maiden Blidelille into his boat by vigorous runes written upon roses.
Blidelille awoke at midnight and knew not what it was that compelled her.

"It drew me along to Sir Tidemand
Whom never mine eyes had seen."

In vain the foster mother bids them spread velvets and satins over her that she might sleep. Notwithstanding she arises suddenly, dresses herself and goes down to the strand to Sir Tidemand, who meets her scornfully. Then she goes into the lake, whither Tidemand follows her, seized with heartfelt remorse.

"For evil the rune on the rose leaf traced
And evil the work it had wrought,
That two so noble, of royal grace,
To ruin and death were brought."

The woful song trailed itself through Soelver’s mind like an indistinct dream. Then he believed that he distinguished Gro’s step, until it was lost in her sleeping room. With his mental vision he saw the maiden, as she looked out upon the lake toward Aebeloe. She looked away from him, of whose fate she took no thought, but gazed fixedly over the sea, which bore upon its bosom a ship with silken sails, on whose deck Sir Tidemand stood. “Then Soelver was conscious of an infinite weakness in his love toward this pure maiden, whom his coarseness had taken into his arms, his desire had scorched with its hot breath but who had nevertheless left him benumbed in his baseness, cowardliness and weakness. Now he understood that love, in order to triumph, must first humble its own power, still its own movement and soften its brutal will. Now he comprehended that he must carve mystic runes of passion upon his own heart as upon a glowing rose and fling it into the mighty sea of feeling, praying it to bring the maiden Gro into his hands.”

Day and night Soelver’s thoughts tarried only with Gro. In his phantasies “he forced himself through the bolted door, climbed sharp angled passage ways and winding staircases and lifted oaken beams from barred doors. Without once making a mistake, driven by a magic sense of direction, he finally reached Gro’s couch, at which he saw himself staring with great white eyes, whose pupils in the darkness of sleep had as it were glided over to the side. And upon the cover of her couch lay her two gleaming arms and the fingers of the right hand trembled as if they grasped another invisible hand. In this room Soelver remained until her sleep drew
him to itself, until the heaving of her breasts drew him down, until her fingers entwined themselves with his, until their breath mingled and his lids closed before her pure gaze."

Another time he dreamed that he was upon a vessel, evidently in the rôle of Sir Tidemand. And Gro actually came over the water to him like the maiden Blidelille, "with roses like two blood spots upon her breast. She had crossed her hands beneath them and fastened her pure gaze upon Soelver, so that he was seized with terror and, without escaping her look, fled to the lee of the vessel to the edge of the ship. Yet Gro steadily drew nearer. Now she reached the ship's border and Soelver retreated. Step by step she followed him, the painful gaze of her deathly white face absorbed by his own. And he withdrew over to the other border, drew back until he felt the railing hard behind him. Gro stepped forward alone and it was not possible to stop her; he felt as if she wished to press within him like the sped arrow to its goal. Finally, in an instant, as her garment fluttered against him, he threw himself with a loud cry to one side and saw, with a great horror, that Gro went forward, through the railing as through air and disappeared on the other side in the sea, while Soelver lay moaning upon the deck and saw before him only the red roses, which fallen from her breast crept like living blood over the ship's planks."

Was it dream or reality, which he saw when he opened his eyes? "The sun's rays burst forth through a crack in a long, radiant arrow, which bored itself into the floor and transfixed as it were something red that began to glow." And as Soelver crept nearer his astonishment grew deeper. "For hard by the vision of red were footprints breathed so to speak upon the floor, fine, slender prints, directed toward him, no more distinct than if a warm breeze had blown away the dampness from the surface of a stone, leaving the outline of a foot fixed there." As he now stooped down and with his hand felt for the blood red spot, his fingers actually touched "a heavy full-blown rose, whose sweet strong odor he drank as if in an intoxication of reality." No one had forced his way in through the hatchway, of this he soon convinced himself. Gro must have dropped it here while he was spinning dreams about her.

In the nights which followed "he slept in a kind of hunger to feel her physically and tangibly in his arms." Then when it was again full moon, he found on awaking, in a spot upon which fell the rays of moonlight, a little gold cross, "whose six polished stones seemed to radiate moonlight from themselves. It was as if the
moonlight lay within his hand. He watched the small cross sparkle—it was the same that he had seen in dreams upon her rose wreath. Gro had been also within his prison."

He was led out soon after this to be shown to the monk, who had come to obtain news of his imprisonment. "In the doorway the young nobleman met Gro and drew back, so strong a power seemed to irradiate from her living form. She stood in the half twilight, with her white hands and her white neck and forehead, which shone as with their own light from out her coal black velvet robe. There was a blinding, marvelous reality about her, which drew him like a great fragrant flower." As the monk expressed his compassion for him, that imprisonment had befallen him, his pride of nobility awoke. "What do you say of imprisonment and ill foreboding? Know you not then that I am of my free will Sten Basse's guest?" This reply astonished even Sten Basse. "He admired the young, un-daunted spirit, who found in himself no occasion for pity. Soelver stood before Gro, his arms firm at his sides, and breathed deep and strong. His eyes drank in the clear light from her hands and face."

When however Sten Basse sought to approach him in a friendly manner, Soelver motioned him back: "As prisoner was I led forth, as prisoner I return of my free will. If you wish to make any apology to me, you know where my dungeon is to be found." Then he went quickly, without turning toward Gro, out of the hall and down into his prison. His senses nevertheless had seized that warm, radiant picture of the beautiful Gro and transplanted it in the midst of his cell. He saw it streaming before his eyes in the shimmering light of the cross of moonlight and longed for the clear light of the night, that he might go on and make the dream face live. When the darkness advanced "he stripped himself naked and allowed the air of the summer night to cool his limbs and purify them, before he betook himself to his cot. The small cross he laid upon his naked breast and watched the moonlight glimmer green and blue from every stone" and kissed it thinking of Gro. Then he fell asleep in blissful happiness.

Suddenly however he awoke without any apparent reason, from no dream or thought. "He was awake, collected and yet at the same time strangely under the control of something that lay outside himself, a strange unknown power, which might be either mystical or natural. It appeared to him as if the moonlight had been loosed from the moon and now floated about in the room like a living being. So real seemed this fancy to him that he turned his head
to one side and was not astonished actually to see a form standing in the center of the darkness. A feeling of reverence and awe swept over Soelver as he little by little distinguished, in the floating folds of the moon white garment, the firm outlines of a woman's arms, which were crossed beneath a half bared breast, the line of the teeth in the open mouth, a flash of white light from Gro's eyes gazing with a certain fixed power.

"Holy Mother of God—it was Gro herself!

"Soelver started upright, frightened at his own movement, for he scarcely dared breathe, much less to go towards her. He felt his nakedness as a crime, even his being awake as a transgression. The form glided forward out of the moonlight, the crossed hands separated themselves from the breast and Gro pursued her way with outstretched hands, feeling her way and yet mechanically sure like a sleep walker.

"Yes, she was walking in her sleep. Soelver recognized it by the staring look in her eyes, which gazed through the night as through miles of space. Soelver slid noiselessly to the floor in front of her, afraid that he would be seen, in deadly terror lest she should awaken. For he knew how dreadful it might be to awaken a sleep walker and in his excited phantasy he heard already the cry of horror and madness which would issue from Gro's mouth if she awoke and saw herself in this dark, subterranean depth alone with a naked man as with a demon. It was as if everything in Soelver cried out in protective anxiety that Gro should not awaken. He crouched beseeching upon the ground, his whole soul was a sobbing prayer for grace, for instant means of deliverance, now that Gro had come to him as if by fate.

"There came a whispered sound from her open mouth, as her lips for a moment sought each other. It was as if she breathed out the one word 'Soelver.' This, however, to hear his name spoken, made Soelver strong at once. It compelled him to arise from the floor, it banished the fear from his soul, it made him rejoice in every fiber of his being. The next moment her outstretched arm reached his hand—he felt the firm, cool skin under his trembling finger tips and his face felt the warm breathing of her voice, 'Soelver, Soelver!' And driven by some mystic power of will, he forced himself under the same hypnotic influence which surrounded her. He compelled himself to leave the clear broad way of reason and to enter the ecstatic, perilous, paths of the sleep walker. He was no longer
awake. He sought, he touched, he stood before that after which he had groped. He was himself driven by a magic power, by a marvelous single purpose, which must be attained. This whole transformation took place in him merely because he felt that this was the only means of saving her from awaking to consciousness and madness.

"'Soelver—Soelver!'- 'Yes.'—'Soelver—are you—are you—there?'—'Yes—I—am—here.'—'Yes—that is you—that is you—I feel you.'—'And you see me?'—'Yes, I see you.'—'And you will stay with me?'—'Yes—I will—I will stay with you.'

"Soelver answered her in the same whisperings in which she breathed out her words. His hands passed over hers with infinite carefulness. But finally his arms closed about her neck and he felt a marvelous tingling in his finger tips as he touched her soft silken hair. His mouth approached hers and mingled his warm breath with the breath which escaped cold from her lips. He drew in the air with her own rhythm, it was as if his naked heart bowed toward hers so that they all at once touched one another. Then the blood flamed out of her cheeks and streamed over into his, although they lay not upon each other. The blood burned in all her skin and Soelver trembled for a moment lest this transport was the beginning of the awakening.

"His heart stood still with fear. However the blood continued to surge through Gro's body. She pressed Soelver close to herself and through her soft clothing he felt her breast swell and throb, as if she would bore herself into his flesh. 'Soelver—I love you.'—'Gro—I love you.' Then a strange giddiness seized him as if he were rushing into her arms on a tower miles high. He breathed upon her ethereal kisses, which closed her lips, moistened her forehead and descended thence like a refreshing spring rain so that her lids drooped. When her eyes were closed Soelver felt for the first time quite secure. He fastened them with a real kiss and now, since her sleep wandering had reached its goal in his arms and Soelver was sure that her love dream was too deep to be disturbed, he whispered louder than before, 'Gro—I love you!'—'Soelver—I love you!'—'How long have you loved me?'—'Longer than I have known you, Soelver.'—'Why have you not said so, Gro?'—'That, Soelver, I will never tell!'

"So Soelver carried his wonderful burden to his couch and inhaled her youthful fragrance and lifted his mouth to hers and all his blood at once leaped forth. Every fiber of his being was stirred
to kisses, every blood drop became a yearning mouth to meet the thousand mouths of her blood. And lost to sense—vehemently, seized by the divine power of nature, unafraid that she might awaken, without control over himself and yet proud as a master of worlds, he was impelled as the sunbeam to its goal, when it forces open the flower and buries itself in its fragrant depths. Soelver united himself with Gro. She on her part slumbered on, quiet as the sea which has closed over its sacrifice.

"But Soelver felt his senses reawakening. What now? Should he let Gro sleep until day woke her and she saw herself in his arms? He bent over his beloved in deepest distress. She must not awaken in terror, not again weep as on that first morning when she was with him. The most delicate chords in her soul had trembled and sung to him in the night, to him whom she unconsciously loved with all the indefinable conviction of her heart. This love must not be rudely plucked and allowed to fade like a plant whose tender shoot is torn asunder. She must go back to her maiden’s couch until the flower of the day had burst forth from its leafy covering. Then he discovered that the panel at the foot of his cot was opened, while some planking had been pushed back. Gro must have come this way and by this way he carried her back. Led by an unerring instinct, as if he knew from his nightly phantasied visits all the turnings of the way, he went without deliberation into the secret room behind the panel, found the passage to the main stairway, passed straight up, turned through corridors, passed under the heavy tapestry curtains, opened the last door and noticed first that he bore a burden when he laid it down. The moon threw its faint silver light round about in the little room. With a sweet wonder Soelver gazed upon the prayer stool and the brown rosary—without its cross."

I may pass briefly over the remainder. In the first place Soelver was given his liberty and he went back to his castle. The death of Sten Basse occurred soon after. Soelver whispered to his daughter at his death bed, "Gro, whatever may happen, know now that we belong to one another." She "turned her head slowly toward him and looked at him with her large eyes swollen with tears. Her look was that of a stranger and quite uncomprehending, so that Soelver understood that she did not simply deny everything but she had no recollection at all." So Soelver turned and went. For the first time when bathing in the lake "he found again his youth and his freedom, his radiant hope and the jubilant certainty of his love. Gro loved him! Only the thought of love had not yet arisen from
the depths of her soul like pearls to the light. Nevertheless the wonderful flower of her affection was growing in the golden light of dreams. He longed after Gro as after his bride, although he was only the bridegroom of her dreams, who dared to kiss her only when her eyes were closed. By day he was her foe, as the bear in the fairy tale, who by night alone is changed into a beautiful young man."

They met therefore first again at Sten's bier, at the side of which they both kneeled. "Gro's eyes were directed upon him as upon a stranger, staring with wonder, burning with a mystic light. Why was this stranger here near her, the man whom her dead father had tortured and derided? And yet her eyes were wet with tears of pity and she felt that this man only desired to take her hand. Soelver observed her with his inmost soul. He pressed the small cross of moonshine between his hands, he bent over it and kissed it and a gleam from its blazing stones smote Gro's eyes. She stretched out her arms and took the cross from him and gazed into the stones as into well-known eyes. She knew not how this had come into Soelver's hands but she also bent over it and kissed it and her soul went out toward Soelver as toward a soul far, far away, whom she once had known, whom however she could scarcely remember."

After this Soelver came and went at Egenaes, Sten Basse's castle, as if he were lord and heir of the estate. "It was rumored also among the tenants and the servants that he was betrothed to the maiden Gro. Yet no word of it was exchanged between them. Soelver stood by Gro in small things and great, and she allowed herself to be guided by his strength and cleverness. Since that night when he had kneeled with her at her father's lifeless body, she was bound to him by a nameless bond of gratitude, of mutual feeling, and by an inner apprehension that their fate was interwoven. Still no consciousness of love colored Gro's attitude. She longed for Soelver's strong handclasp because it made her will strong to withstand her sorrow. She could think of herself lying upon his broad, deep breast, only however because there slumber would come in sure forgetfulness. There was moreover a tenderness in her look, when in a fleeting moment she let her glance rest upon his, such as the realization of another's goodness awakens in us, especially when the goodness is undeserved and disinterested. Yet there was never any of love's surrender. Only she was glad to know herself observed by these quiet, steadfast, clear eyes, from which the red specter of passion, which had so frightened her that day upon
Aebeloe, had long been banished. She believed that she had in Soelver a friend given her for life and death, a friend who could not desire her in love nor be desired, a brother whom one might trust with infinitely more serenity than any lover.

"Soelver was ever watchful of Gro. His eyes were on the look-out whether he might not once surprise in hers the brightness of the dream, and make the hidden rose of love break through the green covering and bloom in reality. He longed thus within himself once to see the day and night aspects of her soul melt into a wonderful golden twilight. But Gro made no response to the gaze from his eyes. She turned her head aside so that her silken lashes concealed her glance. 'Gro, why do you never look at me?'—'I do look at you.'—'Do you see me with your cheek, Gro?'—'I see you, though, Soelver. I see you with the outermost corner of my eye.' Soelver bent his face beneath hers. 'Are you looking at me?' But Gro pressed her lids together as before a bright light and shook her head, 'No, Soelver, not so! You look too sharply, you look too deeply. You look so deeply that it hurts me very much. No, stand so Soelver, turn your eyes away!'—'Are you afraid of me?'—'No, no—why should I be afraid? But I do not feel comfortable to have you all the time wanting to read my heart, to have your eyes searching for some writing that does not stand written there. My friend and beloved brother, I fear what your look would draw from me—what would you drag out from my soul?—'The spring day, Gro, when we first met.'—'Ah! Soelver, I scarcely remember it. It seems to me that I have always known you, that all your days you have been good and kind to me. Lately I have felt it in my heart and upon my cheek, as when my mother caressed me and that is long, long ago.'—'Gro, only say it, you are afraid of the word, but not truly—just say it—you love me.—You are silent because it is true.'—'No, Soelver, I have never felt that.'—

'So you have dreamed it, Gro.'—'Dreamed!' Gro became fiery red. 'Dreamed—dreamed—oh Soelver, what have I dreamed? What do you know of my dreams? To have dreamed is to have dreamed, and my dreams belong to me, to me alone!' For a moment she turned to him a shy, quivering look, then tears trickled down from under her drooping lids. But Soelver observed that he had hit upon the truth. Immediately however he regretted that he had cast this look into the sanctuary of her soul. It was like the curious peeping of which the knight had been guilty, spying through the key-hole upon his wife, Undine.
"A long time they sat silent. At last Gro was herself again, quiet and controlled. Then she spoke in a soft but firm voice, ‘Soelver, if you remain with me to awaken me to love, then I beg of you, go and never return. I can never look upon you with the eyes of love. Passion seems to me like a glowing sword, which burns out one’s eyes as it goes by. There was a day when you made the flaming sword of your desire pass by my face—since that time it is burned out. I have been blinded, Soelver, I am blind to the desire of your eyes, and all your fervent prayers. I have hated you, despised you, defied you, yet you have repaid evil with good and now I return good for good. Look not upon me with love’s eyes, seek not to awaken the dead in me to life. You are to me more precious than if the proud brother of my childhood had returned in you, your spirit is his, I did not believe that in the will of a man so much kindness could dwell. Leave it so, stay with me as my brother, or leave me like my brother, but never speak to me of love, neither in words nor in looks for I know no reply.’"

The young nobleman knew finally, for all his eager power, no other way of escape than to go with the king to the war. He saw quite clearly that "Gro struggled against the force deep in her heart. And yet the day’s flaming sun could cause the weak chrysalis of the dream to shrivel so that no butterfly would break through the covering and rejoice in the strong light of midday. But with Soelver away, the longing for him would support the invisible growth of the dream and prepare the way for it into consciousness. Ah! it was worth his departure." Then he took leave of his beloved. "Goodbye; forget me not on our island. Bid me return when you will. The wind will find me, wherever I am. Tell the wild birds, when you want me and would call me home."

Gro, remaining behind alone, first became aware what she had lost in him and in his "strong will, which was her source of light." She began to long more and more for him who was far away. "Ah, if he would only come again!" And when a bird flew by, she "flushed red at her own thought; was that a message sent forth by her desire? This took place contrary to her wish and will—she wished not to long for him, not to call him back, not to love him! Angrily she roused herself and sought to recall the burning gaze with which Soelver had wounded her modesty. So with a vexed and hard stroke of the oars she pushed the boat away from Aebeloe."

When the war was ended, Soelver went to serve the king of France. For, as he wrote in a letter sent by carrier pigeon, "he
who is not summoned, comes not." Meanwhile love toward the young nobleman had begun to grow in her bosom. "Night after night she dreamed of Soelver and at last one night she suddenly awoke and found herself cold and naked, wandering around in her room and heard the last note of her heart's unconscious avowal, 'Soelver, I love you.' There was a change within her. Hour after hour would she sit inactive and half asleep, listening to the irregular beating of her heart—something was drawing upon her very depths, sucking her strength from her, from her proud will, something that paralyzed her thought and bound her always to the same name, the same memory." As she listened in her own depths, "she caught a momentary something like a weak, quickly beating echo of her own slow heart, a busily living little heart, that ticked louder and louder until at last it deafened hers. A trembling joy seized her at that moment through all her senses as she knew that she bore a life within her life, that she enclosed in her body the germ of a new life that was not growing from her alone and of her life alone."

Suddenly a crushing terror overcame her. Who was her child's father? "So abruptly came this question over her naive soul that she fancied for a moment that this might be the punishment of fate for her longing for Soelver. This longing was desire, and desire was sin no less than the love itself. Her wish for him had grown to a fire in her blood and now she was stained by her own passion, pregnant from her own sin. God's punishment had visited her and soon would be visible to all the world. Gro saw however immediately the foolishness of her thought. For one moment she lingered at the thought of the one woman of all the earth, who had immaculately conceived. Then she uttered an inward prayer that the Mother of God would lighten her understanding and give her clearness of vision that she should not go astray in her brooding over this mystery."

When she questioned her nurse and the latter finally put it to her, "Have you spent no night under the same roof with Soelver?" then there occurred to her the many nights when she had dreamed of the lonely imprisoned man, who was being punished because of her. When she lay in her bed in the dark, a strange curiosity had overcome her to imagine his lot there below and, when sleep seized her and dreams chased away the bitter, hard thoughts, her heart had become softer and the sun had shone over the visions of her dreams as the spring day over the woods blossoming with the green May bells. Many a night and many a morning was she awakened
by a strange burning desire in her thoughts, and her mouth was as though touched with fresh dream kisses, and she had entered into judgment with her own weak heart and had inflamed herself to scorn and hatred so that she had done nothing to soften the fate of the prisoner. But how could Soelver have been the guest of her dreams? And how had he been able to command the virgin love fed by her slumber? Then came the nurse to her aid and made it clear to her. She knew that the maiden Gro had walked in her sleep; the servants had told of a white ghost on the stairs and once she herself had seen it and recognized Gro, who had disappeared upon a secret stairway, which led down into the dungeon. She had kept still about it, for she thought it was a voluntary sleep walking to the young nobleman."

Thus was Gro enlightened as to the source of her pregnancy. "She quivered with shame that the desire in her dreams had the power to drive her down to the lonely prisoner and she shook in her inmost soul at the memory of that happy dream, which she had had the night before her father's death. Now her love suddenly burst into the light like a wonderful flower, which suddenly springs up with a thousand fragrant buds. Now it was impossible to stem it or to conceal it. She had wanted to suppress every germ, with her father's coldness and the day's dispassionately proud haughtiness she had been willing to stifle every impulse toward love, every longing for self avowal. Now she found her pride was dead and buried and her being within and without was permeated by love.

"For she had loved Soelver from the first springtime kiss, which he had imprinted upon her cheek as she wandered among the fresh May bells, loved him in the blow which she had inflicted upon his head when he had touched her chaste nakedness, loved him in those nights when he had slept uncomplaining in the cellar dungeon, loved him in those bitter moments of his humbling when he, in spite of scorn and insult, maintained his pride, loved him that evening when he knelted at her father's bier and kissed the hand of his enemy now dead, loved him day by day all the time they were together, loved him in that hour when she saw his banner disappear among the hundred others, and today upon Aebeloe when she heard that new life singing within hers. And now she rejoiced; for she bore him always within her, she could never again lose her Soelver."

As we glance over the material of this tale, we find as the nucleus of the night wandering and moon walking the strong repression of every conscious love impulse and the breaking through of the un-
conscious in sleep and dream wherever the censor's rule is relaxed.
For the maiden Gro had loved Soelver from the first moment, yet
this love was confessed only in moments of occasional self forget-
fulness, as by the first meeting with the young nobleman, when her
hand met his, yes, even pressed it for the moment. Only Gro
should not have been frightened out of her half unconscious action
by a kiss or a passionate desire, for at once there arose to life within
her the coldness and haughtiness of her father and the highhanded
reaction which her mother had manifested to her conqueror. The
determining factor, to speak in psychoanalytic language, is the
struggle between the strong sexual rejection and the equally comp-
pelling sexual desire. At first the former held the upper hand with
our heroine in her waking and conscious action, the latter in the un-
conscious. Through the force of her will Gro seemed cold, even as
she had learned of her father. She defended herself from her
lover's craving by force and blow; even when conquered finally
through the noble spirit of her enemy, she would see in him only
the friend for life and death. She directly refused to think of love
and displaced it to external things, she even bade the young man go
rather than desire her as his wife. Soelver's devotion reminded her
most significantly of her mother's tenderness, his pride, of the
brother of her childhood. "It is as if in you the proud brother of
my childhood had returned. Your spirit is his. Leave it so, stay
with me as my brother or leave me like my brother, but never speak
to me of love, neither in words nor in looks, for I know no reply!"

Yet she avoided Soelver's searching eye and as he reminded her
of her dreams, she was smitten in the depths of her soul. For her
dreams, she well knew, chased away the bitter and hard thoughts,
the repressed unconscious broke through and the true feeling of her
loving heart. This already appeared clear to her when her beloved
languished in captivity at her father's hands. The strange desire
to work out the fate of the young nobleman, who suffered on her
account, had overcome her lying there in her bed in the dark. And
in the morning she awoke with a strange burning desire in her
thoughts and her mouth was flecked with his fresh dream kissees.
Still she consciously kept back every outer manifestation of love
and met the young man while her father was alive with coldness
and suspicion and later even merely as a brother. The great dis-
tance separating her beloved from her and above all the child which
she bore from him under her heart for the first time conquer her
haughty pride and her conscious aversion. And as she dreams one
night again of the loved one far away she finds herself suddenly awake, going about cold and naked in her room and perceives as the lingering sound of her heart's unconscious avowal, "Soelver, I love you!"

So severe is this struggle between conscious sexual denial and unconscious desire, that it even forces itself through in her sleep and her night wandering. Her dreams had indeed, as she later acknowledged with shame, the force and the power to compel her below into the young nobleman's dungeon. She had clasped Soelver's hand in her sleep, she had told him everything in the moonlight, with eyes closed, everything which she secretly felt, and had pressed him to herself. Yet when he asked her why she could never confess to him that she had always loved him so deeply, she repulsed him: "That I will never tell!" Even when he had united himself to his beloved, she had slumbered on as if nothing had happened and the next day knew nothing of it all.

This leads now to that which, according to folk belief, constitutes the very core, the chief ground for sleep walking and moon walking in a maiden. It is easy to understand the wish, on the part of the female sex with their strongly demanded sexual repression, to come to the beloved one and taste all the delights of satisfaction but without guilt. This is possible only through wandering in unconscious sleep. For, as my first patient explained, one is not accountable for anything that happens in this state, and can also enjoy without sin and without consciousness of what is not permitted. Convention demands that the maiden wait until the lover approaches her, but in that unconscious state she may surrender herself. The need for repression explains then the subsequent amnesia. Yet wandering by night is not concerned merely with sexual enjoyment, over and above that it fulfills a second desire that arises out of childhood, as we know from psychoanalysis. Every small maiden has, that is, the wish to have a child by her father, her first love, which is often in later years defined thus, one might have a child, but without a husband. The night wandering fulfills this desire to have a child yet without sin. Therefore has that motive of an unconscious, not to say immaculate, conception inspired not a few poets, as it has already, as is well known, been active in the creation of the drama.

Less transparent than that chief motive is the action of the light, sunlight as well as moonlight. The heroine of the story stands toward both in a special relationship. Her body is almost illumi-
nated by its own light, her hair sparkles electrically when it is
touched, “warm waves of light” emanate from her, which Soelver
noticed at their first meeting, the sun seems expressly to seek her, a
halo of impalpable beauty surrounds her and above all glows from
the depths of her eyes. Not only so, Gro seems to dwell chiefly in
the light, whose last drops she greedily absorbs within herself.
When the light fades, her body becomes cold as ice like a corpse.
In similar manner the shining of the full moon affects her, the light
of which the stones of her gold cross have absorbed. The first time
that the slumbering youth saw Gro wandering, it seemed to him as
if the moonlight had been loosed from the planet and floated only
in his room like a living being. The poet, to be sure, has offered no
explanation of this mystical effect of light and what the reader may
think for himself would be merely drawn from other sources. For
this reason I will not pursue this point further.

The narrative affords somewhat further means for an under-
standing in another direction. It is not explained more fully just
why Gro follows the sunlight and moonlight or why both exercise
upon her a peculiar attraction, yet the tendency to a motor break-
ing through of the unconscious may be derived from an inherited
disposition. The father is a rough, violent robber knight while the
mother shows distinctly sadistic traits and a truly ready hand at
fighting. That confirms what I explained in the first part, a height-
ened muscular excitability and muscle eroticism, which strives to
break through again on the sexual side in sleep walking. Finally it
may be affirmed without doubt that the ghostly white figure upon
the stairs was no other than the maiden in her shift.

"JöRN UHL," by Gustav Frenssen.

I can deal more briefly with Jörn Uhl," the well-known rural
romance of Frenssen, in which the sketch of a moon walker con-
stitutes merely an episode. Joern Uhl, who, returned from the
war, takes over the farm of his unfortunate father, discovers Lena
Tarn as the head maid-servant. She pleased him at first sight.
"She was large and strong and stately in her walk. Besides her
face was fresh with color, white and red, her hair golden and
slightly wavy. He thought he had never seen so fresh and at the
same time so goodly appearing a girl. He was pleased also at the
way she nodded to him and said 'good evening' and looked him
over from head to foot with such open curiosity and sincere friend-
liness." She sings too much to please the old housekeeper! "She
is so pert and too straightforward with her speech.” It is noteworthy too that she talks to herself in unquiet sleep.

Lena Tarn can soon make observations also upon her side. Joern was very short with the old graybeard, who advised him to an early marriage: “The housekeeper is with me, I do not need a wife.” Lena, entering just then, heard what the unmannerly countryman said and assumed a proud look, thinking to herself, “What is the sly old man saying!” Since however the old man began to talk and compelled her and Joern Uhl to listen, she was concerned almost entirely for the latter, whose “long, quiet face with its deep discerning eyes she observed with a silent wonder, without shyness, but with confident curiosity.” Not alone in the kitchen, which is under her control, can Lena show what is in her. When a young bull broke loose and came after the women, she met him with sparkling eyes, “Stop you wretch!” When he would not allow himself to be turned aside, she threw a swift look flashing with anger upon the men, who were idly looking on, then swung the three-legged milking stool which she had taken along and hit the bull so forcibly on the head with it that frightened, he lunged off sideways. “Lena Tarn had however all afternoon a red glow coming and going in her cheeks because the farmer had looked upon her with the eyes of a high and mighty young man. That caused her secretly both joy and concern.” Immediately after this she experienced one satisfaction. Joern Uhl was dragged into the water by a mischievous calf and was much worse cut up by it than she, the weaker one, the woman had been.

“Lena saw always before her the face which Joern Uhl had made when she had gone forward against the bull. She was otherwise in the best of humors, but when, as in the last few days, she was not quite well physically she was inclined to be angry. She preserved a gloomy countenance as well and as long as she could. Soon though, as she went here and there about her work and felt the new fresh health streaming through her limbs, she altered her looks. . . . Joern Uhl moreover could not be quiet that day. The sudden plunge in the water had brought his blood to boiling. The spring sunshine did its part. A holiday spirit came over him and he thought that he would go into the village and pay his taxes, which were due. On the way he thought of Lena Tarn. Her hair is coiled upon her head like a helmet of burnished brass, which slips into her neck. When she ‘does things,’ as she says, her eyes are stern and directed eagerly upon her work. When on the other hand
she is spoken to and speaks with any one she is quick to laugh. Work seems to her the only field where quiet earnestness is in place. ‘That must be so,’ she says. Toward everything else she is angry or in a good humor, mostly the latter. Only toward me is she short and often spiteful. It has been a great joke for her that I had the ill luck to have to go into the water with that stupid beast. If she only dared she would spread it three times a day on my bread and butter and say ‘There you have it.’"

Now he meets old Dreier who gives him good advice: “How old are you? Twenty-four? Don’t you marry, Joern. On no account. That would be the stupidest thing that you could do. I bet you $50,000 you don’t dare do it. Time will tell, I say.” “Take it for granted that I will wait yet ten years,” he answered. And he went on thinking to himself, “It is pleasanter to go thus alone and let one’s thoughts run on. Marry? Marry now? I will be on my guard. After I am thirty!” Then his thought came back to Lena. “She looked well as she flung the stool at the steer. Prancing like a three-year-old horse. Yesterday she did not look so well, her eyes were not so bright, she spoke harshly to Wieten (the old housekeeper) and said to her afterwards, ‘Do not mind it, Wieten, I slept badly,’ and laughed. Funny thing, slept badly? When one is on the go as she must be all day, one should sleep like a log. But that is all right in the May days. It is well that men understand this, otherwise every spring the world would go all to pieces.” Then he rejoiced that he was so young and could point out on the farm what was his. “Later, when the years have gone by and I am well established I will take to myself a fine wife with money and golden hair. There are also rich girls who are as merry and fresh and as desirable and have as stately forms. It need not be just this one.”

Then he came to the parish clerk who had just been notified that day of six children to be baptized and who was complaining of the increase in births. Joern agreed with him: “What will we come to, if the folk increase like that? Marrying before twenty-five must simply be forbidden.” “With these words he departed, filled with a proud consciousness that he was of the same opinion with so intelligent, experienced an old man as the parish clerk.” At home he met Lena Tarn with an old farmer, who came to inquire after the fate of his son who had been with Joern in the war. Then for the first time the girl heard of the frightful misery and the suffering of the soldiers which cried to heaven, so that her face was drawn
with pain. "Deep in her soul however thrilled and laughed a secret joy, that you have come back whole, Joern Uhl."

Later, when she was making out the butter account with the farmer, "she had to bend her glowing head over the book, which he held in his hand. There came such a glistening in his eyes that he wrinkled his forehead and did not conceal his displeasure at such an unsteady flashing." In the evening she came to get back the book. Then Joern spoke to her, "You have not been in a good humor these last days. Is anything the matter?" She threw her head back and said shortly, "Something is the matter sometimes with one; but it soon passes over."—"As I came through the passage yesterday evening I heard you call out in your sleep in your room."—"Oh, well! . . . I have not been well."—"What . . . you not well? The moon has done that. It has been shining into your room."—"I say, though, there may be some other cause for that."—"I say that comes from the moon." She looked at him angrily, "As if you knew everything! I did not call out in my sleep at all but was wide awake. Three calves had broken out and were frisking around in the grass. I saw them clearly in the moonlight. I called them." He laughed mockingly, "Those certainly were moon calves." "So? I believe not. For I brought them in myself this morning and then I saw that the stable door stood open. I thought to myself, the boy has gone courting tonight. Your eyes always sweep over everything and light upon everything and you worry so over everything out of order, I wonder that you have not seen it?"—"You say 'thou' to me?"—"Yes, you say it to me. I am almost as great as you and you are not a count, and I am as intelligent as you." She carried her head pretty high and as she snatched the book from the window seat as if it lay there in the fire, he saw the splendid scorn in her eyes. "Take care of yourself when the moon is shining," he said, "otherwise again tonight you will have to guard the calves."

"He had arisen, but dared not touch her. They looked at one another however and each knew how it stood with the other. He had again the look which he had revealed once in the morning, a presuming look, confident of victory, such a look as if he would say, 'I know well enough how such a maidenly scorn is to be interpreted.' But her eyes said, 'I am too proud to love you.' She went slowly into the darkness of her room as if she would give him time yet to say something or to long after her. He was however too slow for that and laughed in confusion."
The night fell upon them, a wonderful still night. "I will take one more look at the moon," thought Joern Uhl and took his telescope. He went through the middle door with as little noise as possible, but the door of Lena's room stood open and she appeared upon the threshold and leaned against the side post. "Are you still awake?" he asked anxiously. "It is not yet late."—"The sky is so clear. I want to look at the stars once more. If you wish you may come with me." At first she remained standing, then he heard her coming after him. When he had directed his telescope to a nebulous star he invited her to look in. She placed herself so awkwardly that he laid his hand on her shoulder and asked her, "What do you see?"—"Oh!" she said, "I see—I see—a large farmhouse, which is burning. It has a thatched roof. Oh!—Everything is burning; the roof is all in flames. Sparks are flying about. It is really an old Ditmarsh farmhouse."—"No, my girl, you have too much imagination, which is bad for science.—What else do you see?"—"I see—I see—at one side of the farmhouse a plank which is dark; for the burning house is behind it. But I can look deep into the burning hall. Three, four sheaves have fallen from the loft and lie burning on the blazing floor. Oh, how frightful that is! Show me another house which is not burning.—Show me a house, you know, show me a farmyard just where they are who hunt up the calves." He laughed merrily. "You huzzy," said he, "you might well see your three-legged stool in the sky, not? So, high overhead!"—"You should have had the three-legged stool. I do not forget you that day, you...and how you looked at me. That you may believe."

He had never yet let anyone share in his observations. Now he marveled and was pleased at her astonishment and joy. And then he showed her the moon. He placed her and held her again by the arm as if she were an awkward child. She was astonished at the masses on it: "What are those? Boiling things, like in our copper kettles? Exactly. What if it hung brightly scoured over our fireplace and tomorrow morning the fire shone up upon it."—"The boiling things are mountains and valleys.—And now you have seen enough and spoken wisely enough. Go inside. You will be cold and then you will dream again and see in the dream I do not know what. Will you be able to sleep?"—"I will try." He wanted again to reach out his hand to her but his high respect for her held him back. He thought he should not grasp her thus, along the way as it were. "Make haste," he said, "to get away."

(To be continued)
ABSTRACTS

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2. Impulses and their Mutations. Prof. Sigmund Freud.

I. Freud's Theory of the Libido, Etc.—The results of psychoanalysis compelled Freud to enlarge his concept of the libido. He found himself forced to include in the concept all that love, in the widest sense, meant; and also, in the narrowest sense, all that was meant by sex.

With astonishment he noted the early erotic life of normal children. He saw that pleasure sucking, for instance, had a sexual significance. He saw that nail-biting, sticking the fingers in the nose, in the ear, etc., sometimes led to masturbation, which, from this point of view, was nothing but a prolongation of infantile habits. He also saw that infantile eroticism followed no fixed paths, but may select any portion of the body for expression. He suggested that perhaps the sexual impulse was not simple but complex, composed of elements which were the perversions, when the impulse itself broke down.

Now why did he include love under the concept of libido? Intuitively he felt that love, abstracting from its object, was psychologically the same. Furthermore he noted the fact that a strong social interest, or scientific or artistic activity followed a narrowing of sexual expression. Thus he employed the concept of the libido, which originally had only a sexual significance, to include the concept of love. This led him to perhaps the next important discovery in psychoanalysis, the capability of sublimating the libido. Two factors in psychic life must be distinguished: the erotic and the intellectual. Sublimation, or the changing of the one into the other, is one of the most important teachings of pedagogy and also of Plato.

Eros, according to Plato, belongs to the whole of living nature. He identified it, in a wide sense, with the instinct of propagation. But he
did not limit it to the body only; he also saw it manifested in the spirit. He identified it with the creative faculty in general. All desire to produce, be it in the passion of an animal or the creative desire of an artist, was included, by Plato, in the concept of Eros.

Plato taught the doctrine of sublimation. He distinguished three forms which he spoke of as steps in the development of the soul. As a preliminary step he distinguished between human and animal sensual desire. Then he speaks of a psychic, or soul, eros; of a philosophical eros; and a mystical eros; or love of God. The love of the soul is individual; the love of knowledge is abstract, or universal; the love of God is mystical.

Thus, according to Plato, the love of parent for children or vice versa, or for art, science, or God; all are identical. Only the object changes, not the love. This is eros.

The author finds, therefore, that Freud's enlargement of the concept of libido had its beginning in Plato. Allowing for the 2,000 years difference in the time of writing of the two authors, they come to the same conclusions.

2. Impulses and their Mutations.—It is often thought that science should start with clear and definite fundamental concepts. In reality, however, science never does so start. It really starts through observations, descriptions, ordering and grouping, and the tracing of the causal relations. Fundamental concepts are obscure and difficult to understand. Such a fundamental concept is impulse.

Impulse may be subsumed under the concept of stimulus, but one must not make the mistake of thinking the two are coextensive. Not all stimuli are impulses—i.e., a flash of light on the eye is not an impulse. We can distinguish impulse from stimuli in several ways. An impulse, for instance, originates within the organism, not without; it is a constant force, rather than a periodic, or repeated force. It is recognized as a need and is only adequately met by satisfaction. Further, a stimulus may be escaped by running away; an impulse cannot be escaped in any such manner; we carry our impulses around with us. Through distinguishing between those stimuli which we can escape from and those we cannot avoid by any muscular movements we learn to distinguish between an inner and outer world.

In order to work with psychological phenomena we need many complicated presuppositions. The most important of these presuppositions is that the nervous system is an apparatus enabling us to reduce a stimulus to a lower level, or, if possible, to hold ourselves as if we had not been stimulated. In plain English the principal function of the nervous system is to inhibit reflex action; in other words, the subjugation of stimuli. We now see how the entrance of impulses complicates the simple physiological reflex schema. Thus it appears as if the
impulse were a sort of limit-concept, serving as the psychical representation of a stimulus arising in the body and as a measure of the work imposed on the mind in consequence of its relation to the body.

The terms "pressure," "limit," "object" and "source," which are necessary in any discussion of the concept of impulse, are defined as follows: "pressure" is the force or the ability to do work of an impulse; "limit" is the satisfaction which takes place only when the exciting condition at the source of the impulse is suppressed; the "object" of the impulse is that through which it reaches its limit. (It is the most variable aspect of an impulse; not connected with it originally; it is not necessarily a foreign body but may be part of the same body; it may change in the course of the life of the impulse; and the same object may satisfy simultaneously many impulses); the "source" of the impulse is that somatic process in an organ, or part of the body, the stimulation of which is represented in the mind as an impulse. It is unknown whether this process is of a chemical nature or associated with other processes, say, such as mechanical.

Freud distinguishes two fundamental impulses or instincts, the ego or self-preservative and the sexual impulses. Biology teaches that the sexual function is not identical with other individual functions. It teaches, further, two conceptions as to the relation between the ego and sexuality, either of which may be right; one is that the sexuality is secondary to the individual, the satisfaction of which is one of his perquisites; the other is the individual, is secondary and is only entrusted with the germ plasm for the purpose of generation and the preservation of the species.

Speaking generally some of the characteristics of the sexual instinct are as follows: It is made up of numerous more elementary impulses arising in different parts of the body the immediate aim of which is the satisfaction of particular organs. Later these partial tendencies become more or less synthetized, and only then have the unity of purpose known as the instinct for the propagation of the species. From the first they are dependent on the self-preservative impulse, following the way pointed out to them by the egoistic impulses for finding their object. A part of them remain for life associated with the ego, carrying with them their libidinous components, which are overlooked during normal functioning and only noticed clearly in illness. They are well adapted for functioning vicariously for one another and can only change their objects. This is what makes sublimation possible.

Freud limits the rest of his paper to a discussion of the better known sexual instinct, reserving the discussion of the ego or self-preservative instinct till more knowledge has been gained through psychoanalysis.

Observation teaches, he says, the following transformations of the instinct: "The reversal into the opposite." "The turning back on the same person." "Repression and sublimation."
Reversal he analyzes into two parts: Activity and passivity on the one hand and love and hate on the other. For the first transformation he instances sadism and masochism, and looking and exhibitionism, as the transformations of active into passive instincts. The case of love and hate he thinks is not so clear, though one cannot doubt of their intimate relation to the sexuality. Love is not so hard to understand, perhaps; it is the synthesis of sexual purpose; but how can hate have any biological significance?

Love has three pairs of contraries: (1) Love and hate; (2) love and beloved; (3) love and indifference. The psychic life, in general, is ruled by three "polarities" of opposites: (1) Subject—object; (2) pleasant—unpleasant; (3) active—passive. Love arises through the possibility of the ego satisfying a part of its instinct autoerotically by the gaining of satisfaction through an organ. It is originally narcissistic. Hate is a relation to an object older than love, associated originally with the repulsion of an unpleasant object of the external world. Thus love may be defined as the relation of the ego to its external source of pleasure.

If an object gives us pleasure we feel a tendency to go towards it and say we "love" it; if it gives us displeasure, on the contrary, we feel a tendency to flee and say we "hate" it.

Finally, we may name the three polarities as follows: Activity—passivity as biological; subject—object as reality; pleasure—displeasure as economical.

If the abstractor may venture a word of criticism of the above analysis he will say that it lacks in not giving sufficient emphasis to the fundamental social character of all psychic processes and in making the dichotomy between subject and object absolute instead of relative, and thus failing, as Leibnitz failed, in trying to describe reality in his Monadology.

Miscellaneous Abstracts.

A Study of Symbolism Occurring in a Patient's Dreams.1—By James J. Putnam.

The patient was described as a lady of fine character and excellent education, whose life had been a restricted one on account of considerable ill health from childhood and who had been subjected to a rather rigid "religious" education from her earliest years. The following points were the ones mainly dwelt upon:

1 Abstract of a paper read at the meeting of the American Psychoanalytic Association, Boston, May 23, 1917, on symbolisms and other evidences of unconscious thinking presenting themselves in the case of a patient whose clinical history has been partly described elsewhere.
Influence of Emotional Impressions on the Handwriting.—During a visit to the country when a very small child, she saw pigs at close range for the first time and under conditions which called her own anal complex peculiarly into evidence. The residual effect was an over-emphasis of her memory of the pigs' tails. This memory was preserved in the form of a modification of her handwriting, noticed by her schoolteachers, and by a strong fascination which pitchers and other vessels of domestic use had for her, in so far as they represented the curves of the pigs' bodies by their shapes and the pigs' tails by their handles.

Recurrent "Pursuit" Dreams.—While still very young she began to have a recurrent "pursuit" dream, in which she was driven from room to room by an ogre, from whom she escaped in either of two ways: (a) by flying up through the roof, which opened to let her pass; or (b) by falling in a passive heap on the ground.

The tendencies corresponding to these two modes of escape are in general terms clear enough. In a more complex form this dream has reappeared even in recent years. But the ogre was then represented by a breeze or wind, which began in her but soon appeared to be outside of her, and then took on a personal form which was evidently that of her father on horseback. Here also the patient soared up into the tree-tops and thence enjoyed the sight of her pursuer. Special interest attaches to the idea of this pursuer being closely related to an influence within herself.

Significance of Wind; Partly Physiological, Partly Spiritual.—(a) Reference to early Bible studies, which made wind equivalent to spirit, and thus suggestive of God and so of her own father. Many ideas of creativeness, even in a narrow sense, were based on this conception.

(b) Breath or air coming from herself with a similar outcome, with special reference to a highly emotional episode which covered several years of her life which embraced a fantasy in which through her breath she seemed to make herself the mother of her lover's child.

Hermaphroditic, or Bi-sexual Ideas Represented by Symbolisms of Striking Character.—Umbrella, knife, etc.; representations of the transformation of herself into a young man dressed in khaki; dream of man assumed to have given birth to a child, etc.

Frequent Occurrence of the Number 3 (or idea of Triplication), or One of its Multiples—6, 9, 12.—This use of the number 3 evidently was sexual in origin, and it is especially interesting as having also, like the symbols just mentioned, a bi-sexual significance. This part of the subject cannot be dealt with in brief form.

Author's Abstract.
The Etiological Relation of the Notion that Sexuality is Indecent, to Psychic Impotence, Dirnenliebe, and a Certain Type of Male Homosexuality.\(^2\) — H. W. Frink.

Psychic impotence, whether in the form of an inability to perform coitus, or of an inability to enjoy it normally, is, as Freud has pointed out, a psychoneurotic disturbance due to the development of an inner inhibition in the course of the ontogenetic evolution of the sex impulse in the individual. This inhibition is absent with some types of sexual object, while present with others, and there consequently develop certain anomalies of object-choice the underlying purpose of which is to evade this inhibition. One has been described by Freud under the term Dirnenliebe, the passion for prostitutes; another, in the opinion of the writer, is represented by certain homosexuals who are masculine in every sense save that the sexual object is not a female. Thus all three of the conditions mentioned appear to have an underlying identity.

The essential psychological factors consist in the development of an asexual image of the mother (in consequence of the idea implanted by educational influences to the effect that sexuality is essentially vile or indecent) and a fixation of a large portion of the libido upon this asexual image. The libido is in consequence split into two qualitatively different streams, of which the one is "affectionate," the other "sensual." In the normal love-life these streams both flow to the loved person; in these abnormal cases they remain separate and each requires a different type of love-object. Those qualities in the woman which recall the mother, purity, virtue, cultural attainment, etc., excite affection or admiration only, while passion can be experienced in its full measure only with those women who are not considered virtuous, and for whom admiration, affection and respect are lacking. Thus results Dirnenliebe. Psychic impotence, total or occasional, occurs when an even smaller portion of the sensual stream escapes repression and is left free to be applied to persons outside the family. Homosexuality, of the type described, represents a further extension of the mechanisms which leads to Dirnenliebe. Whereas the sufferer from Dirnenliebe puts all good women in the class with the mother and can love them only as he loved her, while the sensual libido is left free for expression only with women of the prostitute type, the homosexual of the type mentioned puts all women in the class with the mother and has no avenue left open for expression of the sensual libido save that represented by the male.

The paper was illustrated by extracts from the analyses of a case of each of the three conditions, showing how the excessive affectionate fixation on the mother, combined with too vigorous repressive influ-

\(^2\) Read at the annual meeting of the American Psychoanalytic Association, Boston, May 23, 1917.
ences firmly implanting upon everything sexual the stigma of vileness and indecency, had led the individual to the endeavor to keep his sexuality away from loved or respected women and tended to divert it into channels of anomalous object-choice.

Author's Abstract.

The Future of Psychoanalysis. — By Isador H. Coriat.

As a therapeutic procedure, psychoanalysis is not only new, but epoch-making, in the help it furnishes to nervous sufferers. The future of psychoanalysis is very broad and hopeful, in both its medical and cultural aspects. Physicians are beginning to recognize the efficacy of the psychoanalytic method, as being immeasurably superior to the older methods of suggestion and to the pernicious rest cure. The medical profession is learning that the technique of psychoanalysis can only be mastered through experience and through a knowledge of the fundamental principles of psychoanalysis. The technical methods of psychoanalysis are undergoing modifications by the various workers in the field and more stress is laid upon the handling of the resistances and transferences rather than on the digging out of repressed material. A great deal of the future of psychoanalysis depends upon the improvement in its technique and upon the publication of the statistical results of the method, such as has been already done by the author of this paper. The spontaneous sublimation of the patient should be encouraged. Religion is one of the most effective and satisfactory routes for the sublimating process. The popularizing of psychoanalysis, if done by those who are familiar with the science, is of value for the spread of its principles among the intelligent public. Psychoanalytic principles should be used for the prevention of nervous and mental disorders and are of great value for clergymen and social workers.

3 Read at the seventh annual meeting of the American Psychoanalytic Association, May 23, 1917.
VARIA

Abstract of Proposed Plan for the Psychic Rehabilitation of Psychopathic and Neuropsychopathic Soldiers. Thesis.—The government has assumed the responsibility for the rehabilitation of wounded soldiers in a most commendable manner, well recognizing the economic and social value of such training. Patients who broke down mentally during the war are being discharged from our institutions as soon as they adjust enough to be called “social recoveries.” But it is an error to assume that these men are well. Most of them suffer from dementia praecox, and developed this form of psychosis because they were unable to adjust to the conditions of army life. Recovery is always with defect, usually by forgetting the whole experience and denying the reality of their symptoms. Such a recovery leaves the patient a mental shipwreck, a bankrupt, and likely to again become a victim in time of stress. In fact patients discharged only a few months ago as recovered are again being admitted to our institutions. If the government assumes the responsibility of rehabilitating a soldier who has lost a leg, how much more should it assume the responsibility for the rehabilitation of a man who has lost his mind, where rehabilitation is needed in its greatest degree? These cases can be rehabilitated and the government should take immediate steps to discharge its responsibility.

These men are leaving our institutions with the knowledge that they failed to take the part of a man. The term “shell-shock,” while acting as a balm for the feelings of the relatives and friends, does not delude the patient himself. His sense of inferiority is often profound or he believes himself a confirmed sexual pervert for which there is no cure; he recognizes his inefficiency and fears that he will break down again. This state of mind consigns him to a life of fear and unhappiness with all its pitiful over-compensations, with a constant downward trend in effort, morals, and ambition. The stigma of having been in an insane asylum or psychopathic ward will be a lasting one, and is a terrible handicap in the social struggle. Thus many thousands of men who offered their lives for their country are left stranded and helpless. A proper course of rehabilitation would not only remove this stigma but turn his experience into capital by assisting him to discover his conflicts and his weaknesses, and so fitting him to meet the exigencies of life on a higher mental level. It is hoped that this condition will be recognized and steps taken to correct it before it is too late.

Again many soldiers, who, having served in our armies, will break down because they will be unable to adjust to civil life. After the Civil
War many thousands of men drifted to lower levels from which they never emerged. Numbers of persons who come in contact with our discharged soldiers recognize that many of them are in desperate condition. It is safe to assume that many of these will eventually become public charges unless something is done for them at once.

Most of these cases return to their families. Relatives are urging the return to home surroundings, believing that they will recover more quickly. But the joy of having the loved ones home, and alive, even if mentally ill, will soon wear off and be followed by a just demand for relief and scientific treatment. The blame for the mental condition of these mental derelicts will fall on the military service, and the discontent which is certain to follow should be forestalled.

Method.—A number of methods suggest themselves. Perhaps the most comprehensive and successful is the one which attacks the problem on the largest scale despite the fact that it presents the greatest difficulties. At Saint Elizabeth Hospital the writer is preparing a group of about thirty women war-workers who have volunteered their services in reading character-forming works, autobiographies, essays, etc., to groups of recovered patients. But while this method is a start and will accomplish something, it is felt that the problem merits a much wider activity. The method suggested is as follows:

1. That the state universities be asked to assist, in accepting on their faculties a trained man as professor of psychic rehabilitation. The work of each professor shall be to conduct classes or supervise same under assistants, to hold personal conferences with patients, and to conduct the organization and field work under the direction of a general board.

2. The government to assume the financial burden of sending these patients to the university of the state in which the patient lives, or to a university for a group of neighboring states, paying the board and room rent, and allowing him sufficient funds for clothing, etc., over and above his compensation. Term of instruction one academic year, subject to extension. It is understood that by universities is meant normal schools, especially agricultural colleges, or other institutions fitted for the purpose.

3. Attendance to be voluntary. Canvass made urging relatives to see that patients avail themselves of these benefits. Cases to be grouped after mental tests as to mental age, literacy, adaptability, life work, etc.

4. Rehabilitation to consist of readings from character-building works, autobiographies, essays, etc., in conjunction with gymnastics, tennis and such occupational or vocational work as fits the group or individual. The results of the psychoanalytic study of these cases is to be stressed and the nature of the sexual conflicts explained.
Training of Instructors.—The greatest misunderstanding exists in the minds even of psychiatrists of the exact nature of dementia praecox. After devoting a year to the intensive study of this condition working with the patients themselves, the writer is convinced that to be of any service especially trained men only should be employed. Such men do not necessarily need to be physicians, but should preferably be physicians and psychiatrists. Many valuable men who are not physicians but are trained in psychic rehabilitation could be interested in this work. One of the prime requisites is that they should be free from prejudice in dealing in psychoanalytic material and in handling sexual conflicts. These men should be gathered together for a course of instruction in psychiatry, especially dementia praecox, the rudiments of mental analysis, methods of mental rehabilitation and the recent results of the psychoanalytic study of these cases, and the mechanisms of character formation. They should be equipped to perform the psychic tests and know the value and methods of vocational and occupational therapy.

Advantages of Method.—The advantages of this method are too numerous to be taken up in detail. It should arouse the cooperation of: (1) The Bureau of Education, because there would be accumulated a vast fund of information on educational matters from a new point of view. Each professor would be approached by many parents to assist in discovering the mental trends that keep so many children from school and the pursuit of their studies. (2) Business men, either for themselves or their employees, would seek assistance in solving problems of efficiency and mental health. (3) The Bureau of Public Health would be greatly interested because out of such work would eventually develop mental hygiene clinics where persons on the border-line of mental illness could find relief. (4) State governments would be interested in seeking advice in regard to problems in penitentiaries, reform schools and asylums. (5) Scientific men would be greatly interested because of the great opportunities to develop methods for the prevention of mental illnesses and in the change of our asylums from mere places of retreat where a patient can be put away into real hospitals for mental diseases with all the mental rehabilitation methods that the words treatment and cure involve.

Edward Wm. Lazell.
Saint Elizabeth's Hospital,
Washington, June 15, 1919.

NOTICE.—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.
All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.
BOOK REVIEWS


This is a translation of Professor Freud’s analysis of Wilhelm Jensen’s novel “Gradiva.” Prefacing the translation of the analysis there is a translation of the novel itself, which makes the work complete in every way.

The novel “Gradiva” is itself well worth reading, aside from its analysis, just for the joy it gives. It is really a wonderful piece of phantasy wonderfully told, and might well be taken as a model by psychoanalysts of literary aspirations of what a psychoanalytic novel should be.

The analysis of the novel hardly needs comment. Professor Freud’s authorship of it guarantees its excellence. It is most incisive, interesting and logically compelling, as are all of his wonderful writings. Strewn through the analysis are invaluable comments, more particularly upon the relation between delusions and dreams and upon the mechanism of recovery from delusions.

The work as a whole is absorbingly interesting from beginning to end and the wise judgment of the translator, which has put novel and analysis between the same covers, makes it to my mind one of the best, if not the best, introductions to psychoanalysis which the uninitiated could be given. The relationship between the elements in the phantasy and the actual events in the hero’s life are so clearly portrayed that hardly anyone can fail to see them, and at the same time there is an absence of those elements which repel many from psychoanalysis before they have had an opportunity to learn enough about it to understand it.

The translation is exceptionally well done. The psychoanalytic movement is indebted to Miss Downey for her excellent work.

WHITE.


This little book of dream psychology is written in a simple, popular way which makes it readable and understandable by almost any one, without technical preparation or without special information regarding the psychoanalytic psychology. The style is very clear and the various matters discussed are put in a way which should be of considerable help in spreading a sympathetic attitude towards psychoanalysis.

The author is evidently a strong adherent of the Zurich school rather than of the more strictly Freudian, and discusses psychoanalysis and the
dream more particularly from this point of view. He especially utilizes the method of what he calls constructive interpretation both of symptoms and of dreams rather than of the more purely reductive analysis of Freud. In other words, instead of simply trying to split things up into the material of which they are made, he believes that the dream should be considered from a teleological point of view and when so considered has a distinct prophetic and advisory function. The dream serves as a corrective from the distorting influence of complexes and so offers suggestions as to the solution of the individuals difficulties, more particularly in the direction in which his interests may advantageously take.

The neurosis, according to the author's idea, which he takes from Jung, have more to do with the present moment than is conceded by the strict Freudians. He thinks that one has to look at reality as it affected the patient at the moment of the development of the neurosis and in that way one sees what it is in reality that the patient is endeavoring to avoid, what aspect of reality he is running away from.

Finally the author, using the word interest in place of such terms as libido, conceives it from the Aristotelian point of view, later emphasized by Driesch, as an entelechy.

WHITE.


An interesting little book that discusses the history and development of psychology on the way to dynamic concepts by an author who is eminently competent to speak.

The chapter on abnormal behavior is, like all chapters on this subject by psychologists, disappointing. The writer realizes the importance and desirability of the psychologists and the practical psychiatrists getting together, but the prospect seems rather hopeless. The author's discussion gives the impression of all such discussions of abnormal behavior which get their facts from the printed book rather than the book of nature,—the patient.

It is interesting to note the suggestion of a social consciousness as different from the consciousnesses of the individual units that compose society and dependent upon the relations which these units bear to each other.

Particularly interesting are the comments on punishment and on imitation. With respect to the latter, the author has very little faith in imitation as a real factor of importance in learning.

The multiplication in the discussion of trends, or as the author calls them, drives, of all sorts of motives, the fear, pugnacity, economic, self-assertive, submissive motives, etc., is disappointing to the psycho-analyst and seems merely giving a name to each variety of behavior.
The author, while he undertakes to criticize the psychoanalytic psychology and has done so elsewhere in a very fair-minded spirit, appears to fail to grasp the significance of the effort to reduce all these various tendencies to two fundamental ones, and his criticism of the inadequacy of these two fundamental tendencies is based entirely upon superficial and evidently conscious material.

White.


Another work from the pen of the master of psychoanalysis. Perhaps hardly sufficiently ponderous either in size or style to be considered other than as a sort of chat with the author on some of the problems presented by the war. To the psychoanalyst most of what Professor Freud says has been at least vaguely in his consciousness with reference to the great world conflict and he has felt in consequent the naivety, not to say fatuousness of a great amount of the opinions which are expressed to account for this great catastrophe. By that same token one leaves this little work with perhaps a sense of disappointment that the great master could not have given us a solution which seemed to be more satisfying at least in its augury for the future.

The little book consists of two essays; the first, the Disappointments of War, emphasizes the over-valuation which we attach to our social ideals and the lack of insight which we have into our fundamental instincts and their nearness to the surface. We have felt so frequently bitterly disappointed that mankind could enter upon such a horror. The author brings us back to the first principles which we have all realized time without number in the consultation room, that the primitive man lives within us and unfortunately he is ever near in all our activities, only awaiting for the favorable movement to assume the upper hand.

The second essay discusses Our Attitude Towards Death and emphasizes a fundamental feature of the unconscious, nearly its belief in its own immortality. Mankind rushes into this conflict again with the same certainty that he will come out unharmed as did his primitive ancestors.

The thoughts that are included in this little book might well be read by every propagandist who has some cure-all for the evils of civilization. They make one pause in somber contemplation of the great forces which move us and over which we seem to have so little control.

White.


This is one of the most ambitious works of recent days upon the subject of criminology. As one begins to read it he is at once introduced
into the usual discussions which one finds in works dealing with the same subject, such as the relation of crime to physical environment, the economic factors that are involved, the influence of civilization, the organic basis of criminality, the mental characteristics of criminals, etc., and in many of these chapters the psychiatrist is inclined to feel some impatience with the author, who is still sticking to classifications and descriptions which have long since become static and largely meaningless. As one progresses, however, in the reading sympathy with the author and his effort distinctly increases. One realizes that the book is really a monumental undertaking and that its five hundred closely written pages contain an enormous amount of information about all aspects of the subject, which are commented upon in an interesting and stimulating way by the author, whose wide reading and broad grasp of the material has rendered it possible for him to present it in a useful way. This sympathy decidedly increases when the author begins to discuss the more specifically sociological and legal aspects of his problem. Here he is much more at home than in the more distinctly scientific matters, and one gets the feeling that he is much more dynamic in his attitude towards the subjects treated with reference to these matters about which he is more conversant. His sympathies are strongly with the scientific attack upon the problem and his discussion, for example, of what he conceives would be the advantages of a public defender revolves almost wholly about the indirect advantages which would bring to bear slowly but surely a more scientific attitude towards the problem of the criminal. Even so, however, one looks in vain for any real broad concept of what crime really is, what the word really means, for a comprehensive understanding of the phenomena grouped under this designation, and in the same way one looks in vain for a broadly comprehensive attitude of what is comprised under the term criminal. While the author is right on the verge of dealing with these matters in a broadly comprehensive and dynamic way, he is still gripped by the old way of considering that as crime and criminals are concrete terms, that they correspond to equally concrete entities, that because the words exist, some things must also exist that correspond to them accurately and concretely. While the author fails from these points of view, it is of course because he sticks to the old descriptive methods. Criminology, like psychiatry, if it is to be vitalized into a new birth must learn the meaning of the unconscious. Crime has been dealt with long enough on the basis of statutory definitions. If we are to deal now with the criminal as individual, there must be a very radical “transvaluation of values,” and the unconscious must come to play its part in psychoanalytic interpretations as it is beginning to in psychiatry. In all fairness to the author, it must be said that he, too, speaks definitely for a consideration of the individual, but as yet he has not grasped what that means in its fullness.

White.
Ibsen's power and genius for touching the finer intimate realities of life close at hand, are perhaps most evident in this one of his plays. His message lies peculiarly in the circle and through the intercourse of humble almost sordid daily life. Yet critical thought almost refuses to see in the midst of ordinary life the truth of such characters as he has drawn. The world has always tried to avoid its own too intimate features, projecting them into something which it considers not of itself, or which it believes transcends or denies the pettiness and sordidness and thereby even the finer depths which lie close at hand. The dramatic message is usually looked for in the unusual or in the embodiment of the ordinary in the unusual or striking form. And so at first it is missed here.

Even the student of pathology seizes first upon the more obvious problems of inheritance, morbid development or conspicuously diseased attitudes toward life, and often overlooks, as he does in actual life, many sick souls who are struggling under psychopathic burdens and to whom there is left only an imperfect compromise with reality. Or he makes a clumsy attempt to enroll such characters as those of this play in a scheme of classification which condemns them to a static conception as meaningless as it is inapplicable to the problem of their struggle and failure or success, and therefore he destroys the interpretative value of such characters for real life.

Not so with Ibsen. His characters come from the real world and he follows in them as a rule no particular line of heredity, of degener-

1 Read by title. Am. Psychoanalytic Assoc., 1918.
eracy or what not, under which the psychiatrist tries to subsume them. He recognizes far more varying fluctuations of sickness or health and their causes, and at the same time an equally diversified and adjustable line of therapy. He does this, we believe, not with a definite conscious purpose which would lead him to subscribe to these technical words, which may seem to impute to him a more distinct psychiatrical attitude that he ever had clearly in mind. But his very intuitive perception of these actual individual characters and situations in society and his fearless way of granting them also a place in dramatic consideration presents them nevertheless in just such possibility to his audiences.

In this he becomes especially the apostle of reality not only but of that nice adjustment to reality which life requires for success. This must be found not most effectively in conventional generalizations of thought and conduct but in individually varying adaptations. He does not find therefore the psychopathology of life only where careless and self-blinded thinking of it in the lump is likely to relegate it, in certain large groups of obvious mental abnormalities and aberrations. Far more truthful, far more delicately appreciative of the limitations within the possibilities of mankind is the hand that traces the finely wrought drama of the Wild Duck. It sketches into it the small tragedies and comedies which make up the greater tragedy as well as the joy of life. Deeply and firmly it incises the subtle tragedy beneath. It covers it softly with no false veil of idealism but instead allows it the glamor of illusion which daily, hourly, in greater or less degree, relieves every life of the too piercing and rending reality of self, which is thus partially hidden and rendered more tolerable. In this Ibsen is the truest of naturalistic realists, for this is life as it is lived and in this alone it is able to continue and progress. Its own naked exposure of the lines beneath, which is all the idealmonger can see of realism, would be life's own suicide and that of all its possibilities.

Ibsen knows this well and yet he also knows that life may not stagnate among its own illusions. They are there and for the sake of certain ones who are psychically weak and sick they must be tenderly handled and carefully preserved. This is not the least message of his whole dramatic activity. Yet for the larger public, in whom after all lies the hope of progress, self control and wider freedom through such knowledge, he brings also a wholesome message of self-revelation and need for improvement. He holds up the sicknesses which have not been called such in order to summon the
stronger ones to leave them and come to a freer and more effective use of reality. He calls attention to the weaker ones for whom society must have a care, in a more thorough appreciation of these saving compromises, its illusions, and in order, knowing man more clearly, to grant wider opportunity for the varying abilities and disabilities of humanity to exert themselves. Then the weaker ones may realize their possibilities and through greater opportunity gradually outgrow their limitations.

The Wild Duck is therefore a drama of this duller side of existence, but so infused with a poetry of sympathy and symbolism that it is etched deep within the reality of life as it is, and is warm with a possibility of life and love, which no sordidness in the midst of living energy can quench. The drama attempts no such heights as those to which Ibsen’s poetry aspires in some of his early romances built on the skaldic legends nor the stern purpose and determination of the ideal-inspired Brand. Neither does love rise to that exaltation of desire which could only end in the utter sacrifice at the mill race in “Rosmersholm.” There are no heights but there are infinite depths beneath the dull sordidness within photographer Ekdal’s rooms. The wild duck can no longer fly in the sphere to which she once belonged and to this she owes her place in the symbolism and action of the play. It is the depth from which she has been rescued with trailing wing and foot, which center about her the interest and devotion of the family and give her a worth to Hedvig that includes her in the child’s anxious prayers. “For I pray for the wild duck every night, and ask that it may be preserved from death and all that is evil.”

She has lain in “the depths of the sea” where she had bitten herself fast and would have perished had not a stronger than herself brought her forth to a life of comfort, care and appreciation, where she “thrive as well as possible in the garret there.” She typifies the wild free nature to do and dare without let and hindrance in the open air, but growing as easily content to adapt herself to a life of dependence and care as the human beings among whom her lot has fallen. Even the sacrifice to the false interference of ideals is not asked of the symbolic creature, but falls rather upon the child, the one embodiment in the home of the budding activity of the indomitably real life arising out of the mass of illusion and self-obscurity.

“A regular psychopathic conference we meet with” in this play, “a council of fools,” it has been said. Yet even in these characters

2 Weygandt: Abnorme Charaktere in der dramatischen Literatur. Wiesbaden, 1907.
are the people we meet in ordinary life and who are not far to seek. Many such fools' councils gather daily around us, in many of them we all participate. Ibsen's keen penetration subtly perceives this but his touch is far more than that of the cynic pointing out the fact to his readers or the beholders of the pictures he has traced. It has been said by various critics that his touch did not heal, that he brought man to a realization of himself but to no saving "grace" beyond himself. This play in itself alone is a poignant denial of such a pessimism, and its acknowledged effect of self-accusation and self-examination on the part of its spectators is a sincere testimony to the regenerating moral power which Ibsen the writer could never conceal. His is that masterly therapy which knows just how carefully to lift the veil of illusion, where the light of self-condemnation might wholesomely enter, or can drop it again when man is too weak to bear the harder truth but can thrive only in the fictitiously adorned garret of his self-deceptions. He is stern and direct enough in his denunciations of a strong social group which fosters and profits to its selfish advantage upon false codes and formulations, but with the individual he is patient and protecting, while none the less true and sincere in his representations of self-deceit. But he knows how far the individual may make use of the self-revelation and where it would form but a precipitous ending to happiness and courage and even the possibility for better things. This the illusions serve to protect while it germinates. So he caricatures false blundering therapy in the stupid Gregers and thus even whimsically represents his own earlier zeal and fate as a reformer. He suggests too a gentler handling in the wiser but too easily self-contented Doctor Relling.

Ibsen preceded the more modern spirit of therapeutic research which recognizes in every disability a form and degree of illness and for each such disease trait a cause, usually far remote, in the beginning, from its final manifestation. He very rightly therefore opens this "council of fools," or better, council of sick men, in the home of Werle, the rich and successful man of the world, but practically childish and verging on blindness. "Fools, because of their transgressions . . . are afflicted" and these transgressions are the failure to use aright either the inner possibilities of one's nature or the opportunities which these might have in the environment. Werle has a son but a barrier of hatred divides them. It is noteworthy in the light of psychological discoveries of recent years, as well as of the later development of the play and the younger Werle's part
therein, that the hatred is more manifest in him than in the father and finds greater necessity to express itself. The father has the complacence of the man who has followed his own course and been able so to bend circumstances to his external power that his sins have escaped detection and have left him still free to pursue his way. So far his own power is secure. Retribution is slowly creeping upon him in the loss of his sight and in the final and determined severance by his son of all further relationship between them. Therefore he may be somewhat summarily dismissed from the play, except for the nemesis which follows upon others largely through his indirect instigation.

The first act is, however, deeper in its fundamentally tragic revelation than a casual reader might suppose. Up there at the "Höidal works" Gregers Werle has had "plenty of leisure to think and think about things," a dangerous proceeding for a man who has added to his original childish bent toward an intense mother love a darkling suspicion of a father whom he has seen through his boyhood "at too close quarters." Moreover this brooding child was the son of a mother neurotically weak and lacking in self-control, at times in her difficulties under the influence of the false security of drugs, likely to exaggerate her real or fancied wrongs and to present an exaggerated reaction to them. We know also how Ibsen in his sincerely loyal yet utterly truthful championship of woman never falters in his representation of the weapon of selfish destructiveness which woman too often wields nor does he mitigate the responsibility which her weakness and inadequacy bear toward the man's course of action and his ultimate fate.

No one who has observed the often unreasonable rebellion of even the small child to the superior power and authority of the father, and the employment by the child of such weapons of criticism or defiance which may lie at his infantile hand can fail to see the fundamental character of Gregers' attitude toward his father, which he justifies by the moral cloak of his spirit of reform, his everlasting "claim of the ideal" which he presses all too conscientiously also upon himself. This forms a sufficiently self-deceiving and self-justifying cover for the jealousy skulking since childhood in the unconscious. The original rivalry existing between father and son, as claimants of the love of the same woman, revives an inheritance of social conflict which was conspicuously operative in primitive society and which is repeated in the unconscious emotional life, at least, of each generation of individuals, who must in a sense relive past
experience within themselves and make the same sort of adjustment to reality. The father's superiority sexually, his first claim, is overthrown in the boy's imagination when he adopts the mother's suspicions, the defense on her part against her own sense of inadequacy, and then finds occasion to magnify and support these by the actual misdemeanors of the father. There is no more complete compensation for his envy of the father and resentment toward his course than an identification with his mother in his unconscious desire to suffer through her, to make her his in common cause. He asserts his superiority and greater power over the father in his own impeccable moral attainment as well as the strength of his moral ideal, which must thrust itself up through the illusions, the lies, wholesome or otherwise, of all mankind. Thus also he defends himself from the consciousness of his own jealousy and vindictiveness, and the egoism at their core. He is, if he but knew it, equally self-deceived and unable therefore to direct his consciously honestly intended effort toward his fellow men with the same candor and directness with which Relling more judiciously measures the amount of his reform, or non-reform of that which serves a better purpose as it stands.

The cause of failure for so much apparently well-meaning effort is unrecognized because of actual inability and lack of courage to see the egoistic impulses which primarily and fundamentally actuate. This blindness produces blunder, where courage would pierce to these impulses and by utilizing them more frankly would by that very method obtain a far greater amount of emotional power for unhampered yet socially directed effort, a psychic energy value for the actual work of society and the growing welfare of its members. Ibsen subtly touches these depths in their dynamic value and cannot tolerate the formal masks behind which such true individual power has retreated, so long as they represent merely lifeless ideals. Toward such the individual cannot effectually strive and they kill rather than inspire and render possible individual effort at development. The individual, however, appearing as he does in society in any one of varying degrees of ability to cope with the realities of life, finds some form of illusion under which he dwells more secure, without which in his special weakness all security would be lost and effort be impossible. Ibsen sees in this a form of therapy which cares for the weak if it does not cure them. Some are incapable of cure of their psychic maladies of whatever degree they may be, but with such illusions they at least are upheld to live a life of reasonable comfort.
and happiness, and of a certain limited usefulness. Others with such support are better able to make some progress toward a freer life of greater self-independence. As a matter of fact all men must have some illusions of belief and conviction to soften the otherwise too harsh demands of reality, and grant a supportive courage to individual effort upon them. Happy the man or woman who can accept this fact and in his or her process of growth and development cast these off with successive expansion of spirit and increasing power of grasping reality and making use of it. These are the individuals to whom Ibsen's message most vigorously appeals. They are the ones to whom the psychopathology of this play is not the mere presentation to scorn or ridicule or pity of characters ludicrously or lamentably weak. They are themselves pricked to the quick in recognizing weaknesses common to themselves and all men in greater or smaller measure and thus are stimulated to shake off their fetters and attain freedom of spirit and to help others to do so. This is the psychopathology in which we all share, which recognizes the sickness in all men, and offers a therapy measured to the ability of each one to appropriate and heal himself by it.

The would-be reformer Gregers has already gone clumsily at work when in the light of his ideal he has invited his old friend Hjalmar to his father's house to the dinner celebrating Gregers' return from the Höidal works. Hjalmar is, however, an awkward and unpleasing guest. His very different circumstances of life make him so, beside his relationship of dependence upon the older Werle's bounty, of which however Gregers is still ignorant, as well as the natural shyness and inability to make successful social contacts, which belong to Hjalmar's self-centered nature. He lingers long enough after dinner to outline to Gregers his present situation and the debt he owes the father of the latter, and also to present a sorry social appearance in response to the kindly efforts of his hostess and the persiflage of the other guests. Moreover his cowardly ignoring of his father's sudden intrusion into the room forms only one more weapon of self-pity and self-indulgence in the discomforts to himself which he delights later to magnify and declaim upon.

His revelation of his circumstances together with his abrupt departure serve as occasion for Gregers' attack upon his father and the severance of all further relations with him. Gregers has full faith and admiration toward this friend of his earlier years, or at least sees in him a suitable object for his own exalted mission of proclaiming and establishing his "claim of the ideal." So he betakes
himself almost at once to Hjalmar's house to begin the work of redemption he feels is sorely needed there. For from Hjalmar he has discovered a part of the truth, the crueler part of which he has later surprised from his father. Gregers learns that Hjalmar, contentedly established in the business of photography, with a practical wife, efficient in her humble sphere and faithfully devoted to him, is living under a completely falsely understood position. The favors he has received from the elder Werle were only bestowed to discharge from that gentleman's conscience a deep obligation toward Hjalmar's father, who had suffered ruin and imprisonment for an offense against the state in the matter of the forests for which Werle had been equally guilty but in which he had been able to go free. Furthermore it had been to Werle's advantage to throw Hjalmar into the way of marrying Gina, a former housemaid with whom Werle had been on terms of intimacy, and in this indirect way to provide for her support. From such an arrangement, which had nevertheless worked out to the happiness of those most concerned, Gregers feels it his duty to tear the covering of deceit.

Meanwhile Hjalmar has returned to his humble home where the now utterly faithful wife and their daughter Hedvig await his return. The contentment in this home is of a sorry sort viewed from the exalted plane of the "ideal," that ideal which makes an equal claim upon all alike regardless of the varying degrees of ability to face practical issues and of the weaker characters who would fail utterly in the glaring light of these. This home is instead the harboring place of illusions by which life is made bearable. If life accomplishes but little here, the characters representing it would accomplish still less without these or would utterly and tragically fail. Gina is however of a more courageous, independent nature, although limited in social and intellectual acquirements. No illusions disturb or blind her, but she is able to take the reality of her own life, and philosopher that she is, the real service of the lies in which the others live, and make the best of things as they are, weaknesses, mistakes and all. She is the saving practical pragmatist, living wisely in the best she can make of the present without footless anxiety and concern for the unhappy past.

Then there is the daughter Hedvig, light-hearted though not entirely carefree. She is not deceived by the illusions of her father's or grandfather's lives, any more than by those of the garret, but from them both she extracts much of the joy and strength of life in the little things that go to make up all that is worth while. She can
use these things, false in themselves, for her own pastime and profit, and much more in a watchfulness toward father and grandfather, ready for service, ready to turn everything as much as may be to their best account. The garret decorations and its brood of inhabitants are to her a “bit of real poetry,” and even Hjalmar’s bombastic phrases can be honored by her, “just because sham and deceit are entirely foreign to her inner self.” She represents the truth that can afford to thrive in the greater depths which underlie the passing illusions and which in the course of development must outgrow them, even if only to shelter itself for another period of time under some new form of these. This truth is won nevertheless through the bitterness of a sacrifice which arises from some hidden entanglement after all in the atmosphere of falseness, and this does not fail in Hedvig’s case. Ibsen is representing the course of life as it reveals itself, developing under and through such imperfect means, while incompleteness and destructiveness take their toll from the course of progress. This is only the reality of human life as it is revealed in the past history of the race, in present conditions and to which, as a continued future process, man can only blind himself by a false sense of security in a phantasy-created elimination of such imperfection and loss. Since this method however proves itself incompatible with reality, and in the struggle between such a dependence on phantasy and the world as it is, the human psyche too often loses its moorings of health and usefulness, it is better to learn that a better future can arise only out of a determined effort of man’s energy upon the real world as it is. Inventions will then be made not by dreaming of them on the sofa after a good meal, but by detailed application of mind and body to the working out of some portion of reality step by step. Nothing in the physical world or the mental will come to pass in any other way.

The high-sounding phrases and the grandiose schemes of Hjalmar are all the food he has to offer eager little Hedvig, who has been awaiting his return from the dinner with the goodies which his generous intention had promised her from another man’s table. The intricate finesse in the weaving of the symbolism of this play gives frequent pause. The skeleton framework of the play, the elaborated relationship, though a secret one, of the Ekdal family toward the Werle family, is constantly being brought through symbolically to the surface. The family gratefully feel they owe even the duck to

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Werle but the dramatist’s keener sense of truth represents the wild bird not as a symbol of generosity or of the advantage of proximity to the great man but rather as indicative also of the bondage of spirit in which they are placed. She had bitten herself fast in the tangle and seaweed as the result of Werle’s shot, and it was only secondarily that she was rescued in her maimed condition and secured by them. Nothing but that which he has wounded, which proves worthless to him, Werle passes on to these recipient of his seeming generosity, but the two childish men rest complacently in their self-deception and in a feeble way set to work, as Gina more efficiently did, to rebuild and in their limited measure to restore, what has been broken.

The rented or borrowed coat which Hjalmar has worn to the party is laid aside, the two or three new ideas which he had ignominiously to receive through his discomfiture at the party, are discharged now as his own to his admiring family. Hjalmar settles himself to the joy of their adoration, particularly that of the more romantically devoted and idealizing little daughter and to the satisfaction of no little interspersed self-pity. Meanwhile the grandfather has preceded Hjalmar home, also provided with the cheer which particularly warms his heart. His support and his indulgence are from the same hands which have dispensed the means of livelihood to the family, and all at the price of his own freedom and self-respect as at bottom of that of each other member. Yet both men are blinded to that or have succeeded in so glossing it that it has all the value of unreality, only makes another theme for Hjalmar’s ready declamation. Gina alone, practical and courageous enough to meet reality with action, needs no blinding for herself, and Hedvig is yet unspoiled by it.

Gina is placidly tolerant of the sham and boasting which surround their life, Hedvig throws herself into it with all the grace and seriousness of a growing child spirit. The two who are sick are permitted and encouraged in their use of the means at their disposal to while away their time and make the real world better fit their infantile ideas of it and their infantile capacity to adapt to it. First of all, and in its symbolism most important of all, is the garret. The elder Ekdal, once a man of parts, had been happy and to a certain point successful in a life in the open. First a lieutenant in the army he afterward went into the timber trade with his friend Werle. Here it was he that was punished for the crime against the state forests, of which both were guilty, and honor and reason were lost by a sojourn in the penitentiary.
Ibsen has not made clear what there may have been originally of weakness and inefficiency in his character, but his son's words in regard to the pistol episode, if his sentimental exaggerations can be counted as testimony, point to the fact that the same love of effect, the same sentimental maudling over the decisions and crises of life may have actuated him at the time and prevented his doing more than, as Hjalmar says, holding the pistol in his hand but not daring to use it when the sentence was passed upon him. At any rate he has done what prisoners are prone to do when a sufficient psycho-neurotic constitutional basis is present behind their external disgrace and deprivation. He has built for himself a world of phantasy which to him still proves as satisfactory as anything the real world can offer, more so because it asks of him no responsibility, presents no demands and no dangers, he thinks, such as go with the free wild woods, which as he softly says, "avenge themselves." The garret is to him a place of sheer delight as it is to his childish son, who has a certain amount of adult shame and sense of responsibility mixed with ego-centered cowardice either toward acknowledging the truth or seeking to have it otherwise. So he excuses his pleasure in the garret always under cover of his care for his father's weakness and childishness. This garret has been adorned with withered Christmas trees and been stocked with pigeons, rabbits, and now wonder of wonders, a "real wild duck" has become its most honored inhabitant. Here the two men, ostensibly for the sake of the older one, take their morning walk, fritter their time away in tinkering about the fowl's quarters and shoot in pretense of the once free life in the woods.

Besides this Old Ekdal loses his sense of the hardness of things in alcoholic indulgence, a circumstance of which certain commentators make much, as if this were the source if not of his downfall at least largely of the inheritance of psychic weakness he hands on to his son. We believe Ibsen to have been a far more thorough psychopathologist and to have intended to show this here as he has in other plays, and most emphatically be it said, in "Ghosts," not as a cause of later weakness manifested in the son, but here as well as there in both father and son, just one symptomatic indication of a much more fundamental and general weakness. There it was related to the attaining of the joy of life on the part of both and was with the father but one of the symptoms of an inability toward psychic self-control and sublimation of his abundant energy to higher planes of endeavor. With Oswald the son the condition was
the same, only as Ibsen painstakingly represents it, merely an indulgence after the weakness and loss of control of general paresis had overspread his mental life. Here likewise it is one mark and trait of a weakened adaptability to real life, for which alcohol affords a path of least resistance, to less responsibility and further occasional retreat into the phantasy world. The external manifestation of such a trait in the father, presumably only in the years of his downfall and degradation, need not for any reason be taken as the source of psychical weakness and insufficiency on the part of the son. Rather it would seem merely an individual mode of expression and indulgence of the same constitutionally psychoneurotic nature, which in Hjalmar found its symptomatic satisfaction in other fashion. His special form of intoxication is in his exalted self-worship. This includes his ephemeral outburst of emotion toward wife and daughter under the influence of the sentimental strains which he draws forth from the flute. Hedvig's thoughtfulness and watchfulness have put this into his hand to avert a less pleasing storm of self-pity and complaint, which are a part of that opposite indulgence in which he revels in his own imaginary sufferings. One might add that a bread and butter intoxication, especially the "butter spread thick," formed a more satisfactory outlet for his overnursed and so apparently overcharged emotions. While the older Ekdal dissipates his libido into the channels opened by alcohol and finds thus deeper dreams, Hjalmar drains his energy into the channel of the gastric erotic, staying awake, as it were, to enjoy that process as he does his own emotional effects.

This is so typical of various psychoneurotic manifestations that it is worthy of special note and is further convincing of the practical and keen-sighted quality of Ibsen's psychopathology. It is a marked trait in the struggle between the ease of phantasy and harder reality, when the former wins the ascendancy, if only for a time, that the individual resorts to the taking of food, recalling indeed the easiest and surest method by which the small infant finds comfort and release from the small hardships which press upon it. It would take us too far to follow the transformations and retransformations of phantasy here, which make this process of seeking relief a complicated one, in which deeper, further-reaching ego impulses through an archaic and intricate symbolism find gratification in food and gastric interests reinterpreted in terms of unconscious thought. Nor can we follow here the strange distortions of original phantasy and wish which produce aversion to food and the conscious self-correc-
tion of these unconscious interpretations and tendencies, which together produce many serious neurotic troubles and an endless chain of self-denials, inability really to use food and healthily to utilize the gastric mechanism. It is enough to confine ourselves now, as Ibsen has done, to the more obvious infantile enjoyment and refuge to be found in the taking of food and the occasion that this gives, as it does notoriously in the patients whom the psychoanalyst meets, for a mistaken self-denial, more boasted than real. Here it serves, even if made more actual than in the case of Hjalmar, to form a theme for masochistic martyrdom and deprivation of the real things necessary to the healthiest life.

Ibsen surely would consider the renovation of all this falseness and wastefulness of energy and time as the duty of a progressive society. Yet it must come, as the true psychotherapist well knows, from within, not from without. Hope probably lies here in the growing child, whose life is protected by the peace and happiness of the home, while it finds the true self-expression which is to be hers. And this even though she must develop under the physical handicaps of insufficient food that her father may be fed, the threatening blindness, her inheritance from Werle, perhaps the real father, and intellectually preyed upon by the too infantile attitude of much of the home. There are also the intellectual disadvantages which she owes to her father's self-absorption and inherent indolence. "Father has promised to read with me; but he never has had time yet." Yet these may all be but stimuli to an actually unfolding nature, full within itself of the spirit of inquiry and activity. There lurks, however, a deeper danger, which, rightfully set free, will become a source of power, but which needs the same gentle opening as the folded rosebud with its guarded store of sweetness and beauty. Rude interference destroys its promise and turns the delicate petals to a crumpled lifeless mass, the beauty desecrated and the fragrance a thing of nought.

Gregers, in his blinded moral pride, dares to lay his hand upon the child's inner treasure and tears it out to a cruel self-revelation, terror and death. It seems to him in his own exaggerated attitude toward life that the finest thing he can do will be to bring his "claim of the ideal" here and, by opening the eyes of all concerned to the darker and sternest truths which underlie their contentment, to raise them to a higher plane of satisfaction and power. His own intolerance of weaknesses and differences of adjustment toward life show him no other way for his friends as well. And who can say how
much unconscious satisfaction is also his, in his bitterness of reaction, in tearing down this happier structure which his father has so carefully built up, to his own advantage to be sure, but by no means to the disadvantage of the objects of his benefactions?

Gregers blunders first and most in the appraisement of Hjalmar’s character. Perhaps the latter also is an object to him for the exercise of his superior moral attainments and therefore an unconscious source of gratification to his ego sense of power. Perhaps Hjalmar has for him all the attraction which a weaker man exercises in this way upon a stronger one, or one who like Gregers magnifies some strong development within himself into an obstinacy of purpose which impresses itself upon the weaker one. It may be also the pride of attainment in the carrying out of this ideal in a home apparently particularly suited to its application, and with this the unconscious satisfaction not only in outwitting the father but in proving the superiority of the son’s moral point of view. At any rate Gregers soon lays bare the truth concerning Gina’s early life, the source of Werle’s generosity in the secret reasons for it. He is but a rude physician amid the disease and poison which he claims to discover here. One might snatch a strong well man suddenly from such an atmosphere but no careful therapist would attempt immediately so radical a cure for the weak. The result is exactly what a wiser man would have foreseen. There is a wiser man below stairs, Doctor Relling, weak and dissolute fellow as regards his own life but in an unobtrusive way trying to be of service to those he finds in need. “I’m supposed to be a sort of a doctor—save the mark! I can’t but give a hand to the poor sick folk who live under the same roof with me.” And so he has restored a faith in himself to the forlorn creature who parades under the name of a student of theology, saving him from fatal despair by convincing him that he is not self-accountable, only “daemonic.” What comfort in the obscurity created by a sonorous name!

He has encouraged Hjalmar in a belief in an invention to be made by him, which therefore preserves to him a faith in himself and a contentment with the present, even though this ambition constantly recedes into a future of unattainable rewards and serves largely to feed and nourish Hjalmar’s self-worship and self-importance. Gina is placidly tolerant of it because it satisfies her husband and it adds one more element to Hedvig’s happy humoring of her father and her half credulous pride in him. Meanwhile Hjalmar is actually engaged neither in this nor in the work of photography, in
which his wife and even the almost blind daughter do the work, while he actually fritters his time in childish occupation with the more completely and openly childish old man in the garret.

In fact, so far as Hjalmar is concerned, Gregers’ efforts to renovate the condition of things can amount to but little. No great good and no great harm can result. The effect upon him is only momentary, a flurry of emotionalism and a fresh exercise of the neurotic ability for self-enjoyment and self-aggrandizement through self-pity and heroic declamations. Simple, faithful Gina is more keenly hurt by the reality of the accusations made and the interference with her sincere and successful efforts to atone by a life of useful adaptation for the mistakes of the past. The old father in his isolated world of phantasy is as untouched by this as by all else that transpires among the rest. Gina however knows the way of recovery from this fresh wound and is fully ready to do whatever is her share of readjustment. That at first is largely to provide for the distraction and uncertainty and indecision into which her husband has been thrown. For he reacts with a child’s easy power of being disturbed, along with the child’s outcry often expressive of nothing more real than a desire to attract attention to himself. So he will make a quick recovery of his former complacence, actually too indolent and unaccustomed to taking or following any course of action, to do anything more than raise a temporary teapot storm.

But alas! there is one whom the true physician Relling has tried to guard, who suffers most from the evil genius which has come to disturb the home. In Hedvig phantasy and reality meet. In childhood’s right the one is arising from the other. The wish dreams of childhood and approaching maturity are seeking to establish themselves in a grasp of realities which will know these in their unclouded worth and yet tone them and harmonize them in the phantasy life which is as truly hers. Such a task in this home is, however, no easy one. The inner wish life assumes a too ugly form in the aggressive selfishness and self-worship of the deluded father. The guidance of intellectual training and culture are also sadly meager. Moreover, there is that love and infatuation with which every daughter at some time in her life, it may be only very early, views her father and with which she dwells upon him in loving dependence or in loving motherly care. For the latter there was peculiar opportunity in the presence of so infantile a father as Hedvig’s, calling forth all the response of the loving child’s nature, which binds him to her by the bonds of her devoted service. This
all tends toward a deep fixation of the child upon the father which is either a model and source of power in her later life, or failing its healthy transference out into the things and upon the objects of her own more contemporary world, may become a source of limitation and disaster. The fact that he is perhaps only her foster father makes him no less the real object of her love and inclination through lifelong association.

We know from analyses of the inner psychical development that this father interest is one of the factors which may work out to that determined though often unconscious demand for power and dominance over the love object of later life, which the child here actually had over the father through her really greater and higher grasp of life. Ordinarily the natural unevenness of the relation between child and parent, in which the child is more dependent, forms one of the difficulties in development, from which the growing child does not always get away, and then in adult love relations the infantile element still predominates. Instead of an adult love with its mutual grapple with reality, mutual adaptation between the love partners and toward the things that make their life, each independent in attitude yet bound together in common constructive purpose—instead of such a mutual progressive attitude, too often there is a sense of right on the part of the woman toward all the man can give and she can demand from him and a weak dependence upon this. This is the unconscious prostitution which society permits and encourages to debase marriage. Often it is apparently reversed but at bottom only the same thing, and appears in the psychical bondage of the man, as here in the case of Hjalmars to his keener, truer daughter, who yet lavished her devotion upon him. This was her feminine victory over him and here would lie the seeds of such a losing attitude toward life as that which drove Hedda Gabler to emasculate the man she loved through destruction of his self respect and self control and of the work which his better self had produced, and finally to destroy herself as the only outcome left. Such is the nature of the danger, if bitterness of soul succeeds a rude awakening toward the actual situations in the family life. Such may result from the forced unfolding of the psychic impulses struggling unconsciously toward the problems of their fulfilment at the time of puberty.

Gregers' weapon of "integrity" is thrust mercilessly into these secret depths. His words, the suspicions he has launched into the household, particularly in regard to Hedvig's true paternal parent-
age, violently tear apart the petals of this folded flower. Some precipitation was inevitable but it need not have been this. Yet even now the child’s path of self-destruction is a purer one and more direct than if the struggle had carried itself as with Hedda through long years of self-indulgence and self-complaint, in a dissatisfied effort to adjust the inner disturbed relations first set in motion in the early relations of child with parent. We know little of Hedda’s actual childhood but that little always points back to the General, her father. The course of inner conflict with her was perhaps different from that which Hedvig, of different tendencies of character, and in different outward circumstances, might have taken or rather did at once take. Yet Ibsen seems to have had an inner appreciation of the universality of this early determinant in the lives of his men and women, for he always gives a certain artistically suggestive allusion to this first love relationship of the child. Strange pictures of terror play about Brand’s childhood, Peer Gynt’s are of an opposite, a whimsically weird sort. The mystical element of the “Lady from the Sea” surrounds her with its troubling, haunting power out of the childhood home. Mention has already been made of Gregers’ child conflict and Ibsen has inserted a few lines from the mouth of the direct and practical Relling which give a key to Hjalmar’s inner bondage. Gregers mentions the “loving care with which he [Hjalmar] was brought up.” “By those two high-flown, hysterical maiden aunts, you mean? . . . I know all about those ladies; for he has ladled out no end of rhetoric on the subject of his ‘two soul-mothers.’”

Relling is no less frank with Gregers himself. He assures him that he is indeed stone blind: “Yes you are—or not far from it. You are a sick man, too, you see. . . . First of all there is that plaguey integrity-fever; and then—what’s worse—you are always in a delirium of hero-worship; you must always have something to adore, outside yourself.” No one but a man blind and sick, and there are many such, both men and women, in this self-deceived world, would have approached a sensitive growing child in so rude and cruel an absorption in his own hard ideals, with the infection of his “integrity-fever.” Yet there is nothing more exquisite in Ibsen’s delicate yet decisive character drawing than these interviews between the well-meaning but blinded bungler and the shyly guarded frankness of this loving child psyche. She dwells in a world of sordid practicality and merrily and industriously fills her place in it, yet she never loses the transforming and redeeming background of the
imaginary world and the glimpses of a far-away real world different from that she knows.

She has the sea-captain’s treasures stored in the garret, particularly the “one great big book called ‘Harrison’s History of London,’” which, by the way, we learn was Ibsen’s peculiar childhood treasure. Most of all, however, the wonderful duck speaks of the open life beyond and around it the child’s interests and affections largely center. Her phantasy is so wholesomely grounded in these things and so busily active with a desire to know and touch the real things of life that it is actually only the background to a growing contact with reality in the child’s life. To Hedvig the fancy is all so lightly yet truly real; Gregers distorts it as he tries to press into it his “claim of the ideal” and the self-exaggerated importance in his mission to perform the part of the rescuing dog who will drag this family up from these “miasmas” into light and truth. He finds a heavy ponderous mystery which it is his duty to dredge. Hedvig can truly say: “Whenever I come to realize suddenly—in a flash—what is in there, it always seems to me that the whole room and everything in it should be called ‘the depths of the sea.’ . . . You know it is only a garret.” And when Gregers, looking fixedly at her, answers impressively: “Are you so sure of that?” Hedvig only says, astonished at all this impressiveness of mystery, “That it’s a garret?”

One is tempted to stop here and point a wholesome lesson to all those dreamers, self-idealists, who from their own inner complexes exaggerate the facts of life and surround them with such an atmosphere of awful or intoxicating mystery that they do for the child what they have done for themselves, destroy the actual far simpler relation of facts and their rightful emotional background. Such false teachers and guides of childhood, and parents are too commonly among them, would do well to rid their emotional and intellectual atmospheres of these cowardly and self-indulgent defenses which they have set up against facts. They may learn from the child’s greater simplicity and directness of seizing both fact and phantasy. They could then give more rational help toward the making of the wholesome relationship between the outer and the inner life. It has been for example the experience of all clear-sighted parents, who simply and unafraid of their own reactions have approached the child with the natural facts of sex life, that the child has accepted them with just such simplicity and absence of the emotional difficulty and disturbance, which the older person’s
own complexes might have feared. "Except," in this truer sense, "you become as a little child," you are certainly not fit for the kingdom of parenthood and instructorship.

Prayer, too, the prayer that included the wild duck, is such a simple practical thing with little Hedvig. The sacrifice of the wild fowl, too, which Gregers urges upon her in his morbid confusion of ways and means and inner values in the light of a falsely conceived ideal, comes to her in a saner light. "Yesterday evening, at the moment, I thought there was something so delightful about it; but since I have slept and thought of it again, it somehow doesn't seem worth while." Yet the suffering and pain into which her rude awakening have thrown the child confuse also her view of this and she listens again to Gregers' urging. Not finding herself able to present the shooting of the wild duck convincingly to her grandfather, only learning from him how to do the shooting most effectively, she herself creeps into the garret with the old pistol in her hand to offer up the sacrifice for her father's love. While there she overhears her father's wild and selfish lamentations over her possible want of faith in him, her possible treachery and falseness to him, the blot that she is, with the almost certain suspicion of her other parentage, upon the sunlight of his whole life. She hears also Gregers' equally self-blinded assurances that Hjalmar is to have proof, in a supreme sacrifice, of Hedvig's true love for him, and her father's scornful answer out of the luxury of self-worship and self-pity in which he is indulging: "If I then asked her: Hedwig, are you willing to renounce that life for me? No thank you! You would soon hear what answer I should get." The pistol shot which ends her own life and not that of the duck is his answer.

And even this he is too blind and self-absorbed to read in its truth and for his own release at last from self-deception. Her death will only form one more illusory exercise in self-pity and self-adulation under which he may continue to live. Gregers sees no better way for himself from out this depth of trouble, to which he has precipitated those whom he vainly imagined he was saving, but to go off alone to fulfil the destiny of the thirteenth at table. Through the psychic laws of cause and effect far more than merely the woods "avenge themselves."

Ibsen's aim in his dramatic writing is not to present an ideal solution of problems, in which disorder and pain and destruction melt away into happy solution. That is not life and therefore cannot be the true solution of these same difficulties. Ibsen's truth and
realism do not, however, leave his audience hopeless and disheartened. Strength, redemption, healing lie in the very events and struggles and problems themselves. Ibsen says in a letter to Brandes, “The struggle for liberty is nothing more than the constant active appropriation of the idea of liberty. He who possesses liberty otherwise than as an aspiration possesses it soulless, dead.” And this principle may well explain Ibsen’s purpose in his dramas. Such a principle alone supports life in the face of the tragedies of misunderstanding, self-blindness and the falling of their victims by the way, as Hedvig fell by her own hand for her father.

It is the psychic something within which is clarified, forwarded, re-impelled not merely to continue living in patient resignation, but far rather to gird up its loins in this great task of living for something better. But this something better is only within itself, within the strife and effort to live and live out creatively through gradually clearer understanding and control of the inner psychic power with which life is lived. Thus the lessons of Ibsen’s plays incise themselves into this deepest heart of failure as of success, and direct individual attention and effort to the power and life which lie alone in such living. Here is cure for the sick in entering a life where self-deception is purged away by the very business of living, which is effected truly only by an effort and a direction out toward reality, with which life has to do. It is his aim and message to enable men and women to know themselves that they may know these hindering weaknesses and whence they spring, see them in their destructiveness and turn them to better account. His mirroring of them is not for purposes of ridicule or in cynical bitterness of scorn and complaint. He would rouse each individual to himself, and he would rouse society to dispel its complacent deceits and its deadening formalities that the individual may find and live himself out in the “constant active appropriation of liberty.”

Andreas-Salomé⁴ points out this healing tendency in the characters themselves and through them to those to whom the drama of their lives appeals. “Hedvig’s dead body,” she says, “is not the place where two psychic opposites like Gregers and Hjalmar can join hands in a lasting bond, and yet an inner significance can be attributed to her voluntary death, which contains mediation and reconciliation for that which divides them. It is... as if Hedvig would bear witness that to a young, natural and unspoiled being, Gregers’ counsel and his demands do not appear as something en-

⁴ L. c., p. 74 ff.
tirely strange and impossible of fulfilment, that he is capable of being received not merely as a hard creditor but also, in a more exalted sense, as a joyous messenger; that it may be life first with all its entanglements, burdens, deadliness, which slowly breaks power and freshness, renders them stilted and artificial and strangles them. And thousands and thousands of sprouting germs of power must be choked, while in the place of joyous desire for an upward springing appears an indolent longing for comfortable crutches and supports. Yes, this hanging on to comforting, lying illusions themselves, by which humanity holds itself upright, is often nothing else than a distortion and a degeneracy of the same desire, which beyond the commonplaceness and common meaning of things may strive out toward freedom and truth. The protected walking with crutches, rightly considered, is only a broken and crippled attempt at flight.

"If it is so, then there can lie in the distortion and crippling themselves something which holds and moves one like the distortion of a wonderfully beautiful human countenance. Then there rests over Hjalmar, over the powerless man, given over to his weakness and self-deception, an expression which prevents his sinking to a comic figure—an expression which keeps him worthy of pity and sympathy. In the earnest child faith with which Hedvig throughout her young life even up to death, childishy blind, and yet so divinely clear-sighted, holds fast to her father, she lifts him for herself and for us, out of caricature to the human tragic. In this sense Hedvig bears dying testimony for him, and in him for the mediocrity of mankind over against Gregers’ ideal. Close to the harshness of this ideal she places her trustful confidence, she will help rather than condemn. . . . If the ideal claim of truth is embodied in Gregers, Hedvig’s life and death first add this to it, that it is transformed from an abstract dream to a power in human existence. . . . This itself [Gregers’ uncompromising form of the ideal] appears mediated humanly for us. . . ."

“In Relling’s victory over the ‘stern believer in the claim of the ideal’ lies also the intimation that an ideal has to prove its inner truth in life and therefore has nothing to fear so much as estrangement from life and contempt for life. In other words, the preacher Gregers, with his unalterable text of the claim of the ideal must first demonstrate that he knows how to become through it a true physician of mankind, instead of an ill-advised originator of evil. Let the medicine be never so costly and the will never so good, it is a menace in the hands of the inexperienced and ignorant, bringing
death instead of life. Relling sees his task in this; without an ideal background or a deep inspiration, he can be that which Gregers cannot... a physician to humanity. Relling's poor medicine and his will, still less noble and less directed to higher things, are unable to cure, but simply able to cover over sores and artificially to arouse sinking powers, yet he accomplishes more than Gregers. The latter is only 'the thirteenth at table'—only comes to find himself quite useless.'
I have just read Prof. Jennings' article on "Experimental Determinism and Human Conduct." I see determinism in a different light, and will appreciate it if you will allow me to portray a part of my concept.

I approach the problem of determinism from the viewpoint of genetic psychology and in the setting of an evolutionary psychology, as these concepts are being developed upon the disclosures of psychoanalysts and of students of the autonomic system. Of course psychoanalysts represent varying degrees of understanding and have varying points of emphasis. Furthermore, psychoanalytic theory is still in the making and therefore my indiscretions must not be charged to that group as a whole.

It appears from the essay of Prof. Jennings that in their choice of psychologic theory, he and others are influenced by fear. On the one hand I see a desire to conform their psychologic theories and their lives according to an understanding of determinism acquired through experimental psychology. On the other hand, I see a conflicting urge to conform psychologic theory and life to moralistic standards of value, doubtless acquired during youth. The psychoanalyst believes that he understands some of the psychogenic determinants of these conflicting impulses. Whenever that understanding is offered in explanation of some one's choice of theories or conduct, otherwise than in the privacy and regular order of psychoanalytic work, then some one's autonomic system is sure to be disturbed. The opinion that moral theories are important to society, is by many of us believed to arise from a mere necessity for maintaining a semblance of comfort in spite of considerable affective repression. When anyone questions the correctness or utility of such moral theory, he threatens to rob the repressed individuals of their phantasial comfort. It seems as though one is taking something away and giving nothing in return. So resentment comes into being. This means the existence of emotional resist-

1 Jour. of Phil., Psych. and Scientific Method, 16, 180-183, March 17, 1919.
ances which tend to prevent a comfortable adjustment to a course of life in harmony with deterministic concepts of life. It also means that there are some underlying suppressed fears belonging to immaturity, but not outgrown, which are still a potent part of the unconscious automatism controlling the action of today. This also determines its inadequately enlightened self-explanation, by moralistic theories. In other words, the subconsciously conditioned conduct of today is functioning at archaic levels of defensive and aversive impulse even in the choice of psychologic theory. These fear emotions, thus carried over from the past, are an integral part of the organism’s behavior, and so inevitably remain part determinants in the choice of psychologic theory. Thus they are also an inhibiting influence, during any flirtations we may have with the doctrines of determinists, or psychoanalysts.

In the past this fear-psychology generally explained itself in terms of the relative omnipotence of some theologic ideas. Prof. Jennings’ fears explain themselves in terms of the relative omnipotence of moral ideas, which it is hoped have been somewhat modified since they were an integral part of the theologic system. However, they seem to function in the same old way, and therefore they persist as a part of him. He appears to be almost as much afraid of losing his delusions about the power of conscience theory or the theories about “criminal” responsibility, or of the deterrent effect of punishment, as the medieval mind was afraid of losing the supposed beneficence of demonic possession and punishment of witches, or its brimstone hell, as a deterrent of “crime.” Many people are now as much afraid of mere bolshevist doctrine as other people were once afraid of the attacks which were made by mere political democrats upon the theory that “criminals” were responsible to the king “as a God upon the earth.” All these theories look differently if we have fear-free ability to accept the doctrine of a complete psychologic determinism, and can make fear-free effort to understand the behavior of the cosmic stuff as that is working in each person’s autonomic apparatus in conjunction with its immediate environment.

However, we are making progress. Formerly these conflicts compelled the creation of heaven and hell. Our modern enlightenment has reduced the severity of the subjective conflict. Now, for the “worst” offenses, eternal punishment in a lake of fire and brimstone has been reduced to electrocution and shooting. Formerly when some ill-tempered dissenter uttered religious heresy against
our idol of mammon, he was burned at the stake. Recently a bolshevist blasphemer, who uttered a cry for aid for the Russian revolutionists, received only twenty years in jail.² We have really progressed. At this rate of progress it will take some time before humanity will outgrow its subjective necessity for inflicting "rewards and punishment." The present influence of college professors in accelerating this growth is not dangerously effective. Perhaps after all Prof. Jennings' fear of this collapse of "rewards and punishment" was not objectively conditioned.

When one's concept of determinism is uninfluenced by the fear-psychology of emotionally unsolved problems, and such a relatively fear-free person has integrated into his autonomic-reaction system a large understanding of the relations and behavior of things, including human animals, then one is also quite unafraid of discovering, or being, or of acknowledging just whatever kind of an animal one in fact happens to be. Fear and vanity are but different aspects of the same condition of emotional conflict. When the fear arising from emotional conflict is gone, one is also so far free from its part-determining influence in the automatic regulations of conduct and of self-explanatory theory and self-defensive morality. That is to say: with such a deterministic concept, free from the conflicting subconscious influence of unsolved emotional problems a person will comfortably ignore the unstandardized emotional and "moral" valuations. These became important during immaturity, largely because of the great affect-value of the juvenile erotic conflict from which they arise, as the only known defense for one aspect of the conflict. Without having outgrown that conflict itself, the individual tends to cling to his "moralties" because these still seem to neutralize the distress of the affective repressions of the autonomic system. For those who think they need that sort of thing I should think that it's just the sort of thing which their thinking needs. But the organism itself may need another kind of relief.

There was a time when the human animal found it necessary to pass its moral judgments upon the non-human animal. The doctrine of free will and responsibility was part of God's plan and could not be ignored. The tribunals of human animals sat in

² See, Sentenced to Twenty Years in Prison. New York Political Prisoner's Defense and Relief Com., 1919. The essence of this crime was: "The Russian Revolution Calls to the Workers of the World for Help." See also my Free Speech for Radicals, Enl. Ed., for similar manifestations of hysterical fears.
solemn judgment upon the conduct of non-human animals, and pronounced their stern death sentences probably with the same feverish excitement, suppressed into the same austere formality, which we now attach to the conviction of an I. W. W. agitator. Neither beasts nor men are less "moral" because of the part disappearance of capital punishment of animals or man. They still are just what they are compelled to be.

Those who first proposed to treat even the extremely abnormal human "criminal" as irresponsible, were opposed by the same fear-psychology as that evinced by Prof. Jennings. Both fears are justified in substantially the same manner. Outgrowing predestination and foreordination, together with the demonic-possession explanations of "crime" has made it possible to remove a few "criminals" beyond the reach of "moral" vengeance, by placing them in asylums. This has brought none of the predicted catastrophies. I do not fear the enlargement of the class of recognized irresponsibles. I would even exclude Prof. Jennings from moral responsibility for his fear of outgrowing his present "moral" concepts.

The fear of social ills as a result of discouraging social vengeance is not founded in observed facts. Practically all anti-social conduct is but an inefficient adjustment to the realities. This inefficiency is mainly conditioned by exaggerated fears. Increasing this fear of social vengeance increases the morbidity. That is why punishment fails to deter those who are most prone to anti-social behavior. This is shown quite conclusively by the fact that as high as 65 to 90 per cent. of convicts are known to become second offenders. It is further shown in the minor anti-social attitudes of the hystericals. The therapeutic measures of the psychoanalysts is largely a matter of ridding the patient of the moralistic fears of vengeance, against which the patients ignorantly seeks protection by more anti-social behavior. This "crime" producing fear is the condition which other fearful persons like Prof. Jennings impose from without, and their own fears compel them to invent a "deterrent" as a justification.

Dr. Bernard Glueck and others, working in psychiatric prison clinics, show us that about 60 per cent. of those whom our "most learned judges" sentence as "criminals" are in fact insane or defectives according to present psychologic standards of judgment, such as even Prof. Jennings would probably approve. Personally

I am not afraid to act as though this 60 per cent. of convicts were also irresponsible and to be placed beyond the reach of social vengeance, even though that vengeance is disguised under the soft sounding necessity for "moral rewards and punishment." Nor am I afraid to give a sympathetic understanding to the remaining 40 per cent. of convicts, who are labeled "normal" according to present psychiatric and psychometric standards of judgments. These standards are only partly founded upon genetic understanding. In large measure these standards and decisions are still influenced by antiquated theories, founded in a moralistic compulsion to classify the human race as all being either possessed of God or possessed by the devil; as being either absolutely black or absolutely white. I am inclined to believe that this 40 per cent. of convicts can be understood and explained as we now understand and explain the hystericals. If intelligent, we no longer increase their fears by threat of social vengeance, when we come to see with the psychoanalysts that these artificial, and therefore emotionally exaggerated fears are the most efficient means of promoting anti-social behavior. Then we do indeed see that the desire to punish like the other anti-social conduct of these "criminals" is only a different product of fear-psychology, of immature emotional attitudes toward life. So then we give even this last 40 per cent. of convicts and those fearful "experimental determinists" who wish to punish them, a sympathetic understanding and endeavor to replace social vengeance by an intelligent reconditioning of the desires of both the punisher and the punished, so that both will automatically function on a more mature level of desires, of understanding and of mental processes. I would not even exclude from that sympathetic understanding, those numerous psychoanalysts who have not yet found their way wholly out of the wilderness of "morality."4

I am a lawyer and know only a small part of the 40,000 laws regulative of conduct in New York City, N. Y., U. S. A. If in New York any adults think themselves not of the "criminal class" I can only explain such delusions by their failure to coördinate all penal regulations with the whole of their conduct. Personally I have committed thousands of punishable offenses without danger of punishment or of social rewards. Hereby I am not admitting that I am less anti-social than others. I believe that I have given

4 Putnam, James J., Elements of strength and elements of weakness in psychoanalytic doctrines. PSYCHOANALYTIC Review, 6 (no. 2): 117-23; April, 1919.
up more of the conventional satisfactions than any one I know of, in order to make this world a better place to live in. The few times when I came near arrest, was while I rendered the best social service I am capable of, by promoting intellectual hospitality. Judges and policemen are still too obsessed by their infantile fears to understand a man who could be devoted to freedom of speech.

Prof. Jennings seems as fearful of losing the popular valuation of conscience as a medieval monk was fearful of losing his personal God. I confess a little disappointment at finding one who claims to be any kind of a determinist yet justifying his fear by giving conscience-thoughts and other conscienceless thoughts a potency all their own. Of course I knew of Christian Scientists who believe in the omnipotence of ideas and who label the disapproved idea as "malicious animal magnetism," and are as much afraid of it as some children are afraid of a strange large animal. I also know that such extreme mystics as Mulford, Atkinson and Walker, have each written a book to prove to us materially minded determinists, that "Thoughts are Things." But I was inadequately prepared to have an "experimental determinist" so overcome by his subconscious fear that he must limit or regret belief in determinism, or in its logical consequences, because he fears to lose the power and social value of moral abstractions. When we have outgrown the emotional conflict, its fears, and its urge which impels us unconsciously toward the mystics formula that thoughts are things, then we have acquired one of the "conditions" of preparedness (to wit: open-mindedness) for the views of Dr. Kempf (clinical psychiatrist of the Government Hospital for the Insane). He says: "It is no more possible to wipe out a well concatinated system of reflexes, of such potency as the erotogenic, by an ideal or moral criticism than for a Christian Science healer to evaporate the appendix with local applications of faith and new thought."

Indeed the concept is an important factor in psychoanalytic therapeutics. Furthermore, the efficiency of the analyst with some classes of subjects depends very largely upon how much of the detailed understanding he incorporates into the concept symbolized by the quoted words. Another factor of this efficiency is dependent upon how thoroughly he has integrated this super-moral concept into his personality toward the state of development in which the autonomic function reacts in harmony with that understanding, as a very part of its unconscious automatism. Those who care for a

5 Psychoanalytic Review, 4, 128.
picture of that kind of determinism in action should read Dr. Edward J. Kempf's: "The Autonomic Functions and the Personality." There some will get a view of psychobiologic determinism with the old distinction of mind and body quite thoroughly eliminated.

What then is the place or use of ideas in such a scheme of determinism? Here is where my concept of evolutionary psychology comes into play. From this point of view we have little concern for the creeds or conscience which a person may profess or otherwise manifest. The psychoanalyst has seen too many well-sounding creeds and fine-looking consciences in fashionably garbed moralities, all chosen and most fervently and ostentatiously proclaimed in obedience to a morbid emotional conflict. We know that whatever may be the professed creed or the conscientious conduct, or whatever may be the fervency with which these are maintained, they are merely tools by which the autonomic system accomplishes its ends, very few of which (in their subjective aspects) ever enter consciousness. Observation of the behavior of humans, acting under the influence of emotional conflicts, has made it clear to most psychoanalysts that the more fervently one professes attachment to an ideal the stronger is his temptation to violate it. His ideal is but the intellectualization of that aspect of his conflict which he wishes the world to see, and the ideal seems useful to him only because it tends to neutralize his fear by concealing the other aspect of his conflicting impulses. It is this psychoanalytic insight into the behavior of the emotions impelling to the choice of creeds and ideals that compels some of us to discredit them utterly as determinants of conduct.

It is socially useless to study neurology and psychiatry if one's emotional conflict (of inferiority-grandeur) is so morbid that the resultant defensive (or compensatory) moral vanity inhibits the expert from treating the insane as sick persons. Likewise experimental psychology does not lead to character maturing if the psychologic understanding does not check those childhood's defensive reactions which are still functioning with a deluding "moral" valuation. The psychoanalyst functioning on the level of a small vision,
or under the compulsion of hurry, may be content to relieve artificial fears by suggestions which induce the patient to live nearer to the conventional moralities. This can be accomplished almost as well by the hypnotist or Christian Scientist and in some cases it relieves the tension sufficiently to insure better social adjustments. Where a present objective problem is an immediate and chief cause of the emotional disturbance then even permanent good may come from such superficial treatment. However, oftentimes the inability (without expert assistance) to find a solution of the present objective problem is due to antecedent emotional conflict, remote in origin and often quite successfully crowded into the unconscious. At other times only one aspect of the conflict has been excluded from consciousness and the other aspect has been long intellectualized into an obsessively persistent moralistic creed. Under such circumstances the superficial treatment above referred to will be of little use. Now there must be a more thorough understanding of genetic psychology and of the mental mechanism of sublimation. The false sublimations sometimes suggested by psychoanalysts and others, who still flounder in the bogs of conventional or unconventional moralities, cannot aid the afflicted one to a solution of the problem on a level of understanding above that of moralistic contention. Nothing short of the post-morality state of development can ever be a true and complete sublimation, or solution of a subjective conflict.

Instead of thinking that we know the real character of a person by his profession of creed, a real determinist will treat it as a mere symptom from which (with other data) we seek to discover at what evolutionary level his choice of creed or conscience was conditioned. Here we have in mind an evolutionary scaling of the psychologic aspect of desires, of mental process, and of the understanding of the relations and behavior among things (including the organism called man) in so far as these are integrated as an affective part-determinant of his choices. If Prof. Jennings' fear-attachment to his moralities had been less potent he might not have been precluded from the discovery of an evolutionary concept of the psyche which would have made his "morality" seem to be a mere delusional tool of the childhood psyche. Developed out of the antecedent fears this concept would give him comfort. If we have an evolutionary concept of these aspects of the psychic life and if we have outgrown our childhood and pubescent moral-emotional conflicts, we are not afraid even of the word "fatalism," or any other
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label that others have pleasure in applying. We live in comfortable relations with our environment because we understand ourselves psychogenetically and understand much of the environment, without having any emotional attitudes toward it. Consequently we are quite void of anxiety about our adjustments to it. This means that we are expending our energies in efficient and satisfying self-expression. We live for that particular kind of character development in ourselves and in others, and for nothing else. Now we see the progress of the race dependent, not upon formulae, creeds, morals, churches or political institutions, but upon democratic and democratizing character-evolution in the mass of humanity, and this according to an evolutionary concept of the psyche, which I cannot here take the space to formulate. Efficient living in harmony with such a concept of psychic determinism is quite enough to justify life.

The quality of our moral judgments and valuations, is conditioned upon the quality of our past or present moral conflicts. Our emphasis on the importance of moral values is conditioned upon the intensity of our past or present moral conflicts. It is the different objective contributions to the conflict and in the different degrees of the associated emotional intensity that we find the important determinants for differences of character. In its pathologic development we see the inefficiency of some extreme victims of multiple personality. In its more usual form it may only leave an "experimental determinist" afraid of his determinism, because by subconsciously active determinants, he is inhibited from giving up his "moral" values. Because unacquainted with the psychogenetics of this inhibition, such a person, like the Christian Scientist, is compelled to assert that "thought determines action." If he understood the psychogenetics which compelled his choice of thought he might even change his thought about the potency of thought. I suggest that Prof. Jennings submit himself to personal psychoanalysis by some analyst sufficiently free from conflicts to have outgrown moral judgments.

For some of us who have gone through the psychoanalytic process to acquire self-understanding, abstract thoughts as such have lost their potency. For us thoughts never determine action, but are determined as our action is determined, by the push of the autonomic system. This is operating only partly under the specific determining stimuli from without, and mostly from the affect complexes of the past, working from within. Ethical abstractions are
only the expression of defensive self-explanation, self-justification, or mode of apology.

Even a thorough understanding of the concrete behavior of things is often as impotent as ethical abstractions and ideals. Look at the habitual drunkard with temperance ideals, who knows all the ills of excessive drinking; the gourmand who knows the ills of excessive eating; the drug-habitue who knows the final agony of persisting in his habit; the professional purist who knows his secret excessive lasciviousness; the millionaire, who knows his secret fear of poverty or starvation; the philanthropist who knows his hatred of the welfare aspirations of the proletarian bolshevist. All these may know the facts of their own life which contradict their understanding and discredit their impotent thinking. Yet psychologically these are not essentially unlike Prof. Jennings. He too thinks thoughts that he cannot live up to, determinism for example. Intellectually, he is a determinist, even as intellectually the purist is sexless. In both cases the autonomic system has its way in spite of beliefs that "thoughts determine action." Prof. Jennings confessedly cannot give up the satisfaction of his "moral" judgments at the behest of his understanding of determinism, any more than the professional purist can give up the secret satisfaction of his physical or psychic sensualism. Our understanding becomes an effective determinant of conduct only in so far as it is efficiently integrated with our affective life to make it an integral part of our autonomic function.

If Prof. Jennings' abstract generalizations about determinism do not control his concrete behavior toward "crime" and "criminals," as admittedly it does not, then whence comes his conviction that thought controls action? The psychoanalyst might attempt a deterministic explanation based upon considerable observation. The professor's convictions but answer to a need for maintaining with comfort some affective repressions. I forego details to minimize the emotional effect of this criticism. Prof. Jennings' conflicts will probably impel him to split his theory of determinism into two theories and then place them in different, verbally independent, air-tight and water-tight compartments, as if then they were no longer mere different aspects of himself.

In this universe of eternal flux we leave professional philosophers to quarrel about the meaning of words and about theoretic distinctions among inseparable entities, which distinctions seem to have meanings only so long as our conflicts compel us to disas-
sociate them from things in the process of behaving. In another stage of development we concern ourselves only with trying to secure a larger understanding of that behavior. Thus some of us are compelled to see an evolving determinism, in which universal flux our own infinitesimal self is also in process of evolution, is itself a minute evolving determinant; that is, an ever changing interacting factor in an everchanging universe. At this stage of evolution, we are not even afraid of losing our feeling of responsibility for making effort or taking thought of or for the tomorrow. We will make such effort as we must whether we consciously think “effort” or not. We are concerned to face the fact as to whether or not that feeling exists, and if so why and how that energy is behaving as it does, or how and why so conditioned when we feel thus or otherwise. What philosophers think about it is of little importance, because thoughts are not things, even though they are the thoughts of philosophers. If there are those who think they need such theories, to supply neutralizing explanations for their fear-psychology, then we would think that that was just the sort of theory they need.

Our infinitesimal contribution toward consciously directing the evolutionary course of the universe is almost too unimportant to be material. In this stage of development we desire little more than to make the most intelligent adjustment to the understandable part of our environment. Those whose feelings are in actual harmony with a large understanding of the relations and behavior among things and humans, will probably be impelled to act as though the best interhuman adjustment could be achieved as more and more humans outgrow their childhood emotional conflicts between “morals” and objective reality, and as they approach nearer to a mutuality of understanding. Again this latter is possible only in so far as we bring to our effort at mutual interpretation an approximate equality of understanding as to the relations and behavior among things. So some of us are compelled to act (and compelled to believe) that we can best serve the comfort of our own autonomic apparatus by acquiring and using a maximum of intelligence to promote democracy in education, and education consciously so conditioned as to accelerate the democratization of labor and of welfare. Having outgrown the fear-psychology of infancy and adolescence, we are not even afraid of this kind of democratization.

So we live our deterministic lives just as all other things and humans live theirs, that is: as we must. Perhaps some have in
consciousness a trifling larger understanding of the behavior of psycho-biologic factors that enter into human determinants. If in addition we are relatively free from emotional disturbances then our psycho-genetic understanding (without the aid of our "free will") is integrated as a part of our unified personality and it has probably (and if so inevitably) modified our characters. Anyway, by some such process, some of us determinists are wholly reconciled to the loss of our "morality" through the acquisition of a larger understanding. We have outgrown "moral" judgments for evolutionary classifications of desire and of mental processes. We hold no one "morally" responsible and hope soon social vengeance will disappear. For jails we would substitute hospitals and schools. The hangmen we would replace by psychoanalysts, psychiatrists and educators. For the culturine of our schools we would substitute a knowledge of the relations and behavior among things; we ask no rewards and hope only for coöperation. We discountenance punishment, so fear none. If we understand the behavior of the determinants of yesterday and are so free from emotional conflicts that this understanding operates to recondition our desires of today, then the inevitable of tomorrow's human nature and status may be something a little bit different and more comfortable, than was the inevitable of day before yesterday. Thus the joy of efficient (intelligent) self-expression is sometimes increased by the added pleasure of conscious power to improve human conditions and relations. Yet all is determined by the infinite undersigned flux of the universe.
At the same time it must be realized that this manifestation of the orgasm, although occurring under abnormal conditions, yet marked a real stage in the progress towards normality. On previous occasions she had frequently whipped herself until exhausted, yet never produced orgasm. But after this incident, on one occasion, when the flagellatory obsession was abating, and she had not whipped herself for some months, there was a temporary recurrence of the old longing and she applied the riding whip one morning. For the first time in her experience this application produced definite sexual feelings followed by orgasm, though not of the intensity reached in the experiences just described. It must be added that, although Florrie had never experienced the orgasm in connection with the anus or any other region before the occasion described, she had at a somewhat earlier date experienced a slightly sexual feeling on the insertion of an enema nozzle, and had afterwards tried this as an experiment, thus producing a distinctly sexual sensation by pushing it in and out, a more distinctly sexual sensation, she remarked, than that produced by the insertion of a vaginal syringe. Another incident may be mentioned, in connection with an increasing sexual sensibility of the vulva region, to indicate Florrie's slow approach towards the normal state. Sometimes, especially in the morning, as the obsession of whipping became of ever rarer appearance, she would now feel an intense longing, especially in the morning, to rub herself against something. This troubled her, though she recognized that it was a substitute for the desire to whip herself, but as it persisted she tried to relieve it, at first by riding astride a bedstead, a pillow, or other object. Then by much thinking she spontaneously devised the idea of a round india rubber ball to secure the desired end; she obtained one, rather larger than an egg but round, and stuffed it into the vulva, finding that it produced contractions at once, with much wetness, and a very soothing
effect. "I felt pacified, like a baby that is given a teat to suck! It stuck in of itself, and when I walked upstairs produced a lovely soothing sensation, but I only allowed it to remain about ten minutes, as it caused so much wetness, and I had my doubts as to whether I was doing a very nice or proper thing. I am not in the habit of doing such things to myself, but on this occasion I was mad to relieve the longing."

About two months after Florrie had for the first time experienced the orgasm there occurred her first real erotic dream, with orgasm during sleep.5 "It came to me just as I was going off to sleep (after having already been asleep once) and I was not sure at first whether I was awake or asleep. I lay face downwards on grass somewhere and a snake coiled itself round and round my naked body, and as it closed round me and drew me tight I had a delicious sensation. I knew it was a friendly snake and that it wanted to be nice to me, and I liked it in consequence. It is not now clear to me whether there were not two snakes, but I distinctly remember seeing one in a man's hand. He put it down between my legs, and it crawled up with a somewhat jerky movement, and I was not surprised at all when I felt it entering my body. Instead of horror it gave me a lovely sensation, and the part that was outside I clasped between my thighs. It seemed to occupy a great space inside me, but I dreaded the moment when it would withdraw itself, and was just wondering what would finally happen when I suddenly awoke. I tried to cherish the illusion that the snake was there, but finally awoke properly and realized that one arm was fastened under my body and tightly clasped between my thighs. The vulva was contracting spasmodically. There was no revulsion of feeling, but the thought of the wriggling, writhing thing working its way up inside me gave me a delicious sensation. It was a long time before I shook it off. Now writing this and thinking of snakes I still feel no horror. But I hope I shan't see one at a Picture House or anywhere for I am afraid it would excite me. This was the most definite sex dream I ever had and was simply luscious." Florrie comments that she cannot remember dreaming of snakes previously, but had been reading of snakes the day before.

5 I may remark that this succession of events is in accordance with what I have elsewhere stated (Studies in the Psychology of Sex, Vol. I, 3d ed., p. 197) that it is the rule for women to experience the orgasm in sleep only after it has been experienced in waking life, a statement which has been criticized on insufficient grounds.
She had seen snakes in the woods in France and their flexibility and writhing movement have a fascination for her. She connects this flexibility with her old preference for a pliable whip over a stick. "A snake is something like a whip," and to picture a writhing snake makes a sexual appeal to her. The snake, it need scarcely be said, is a recognized symbol of the penis, but it has a greater resemblance to a whip, and thus naturally became identified in Florrie's subconscious mind with her own erotic symbol.

In this tentative and experimental period of transition there was, however, an interest which began to assume a certain stability, and became, in a sense, a substitute for the interest in whipping. This was an interest in the act of urination. It was not, as Florrie's history will have shown, a new interest, but one of early appearance, which had never quite died out, and now, with the recession of the interest in whipping, it became prominent. It may be defined as a mild form of urolagnia, and it is important to understand that it never became, as the passion for flagellation had been, an almost uncontrollable obsession, and never led, like the flagellatory mania, to those violent impulses and torturing apprehensions which had marked her auto-flagellatory phase. As Florrie herself recognized, while of a more peculiarly intimate and private character, it was also more nearly normal than the flagellatory obsession; it brought a certain measure of relief, and it indicated a real progress.

Before describing this new phase, however, an incident must be narrated which definitely brought to an end the dominance of the earlier craving. Whipping had not lost all its fascination, but it had ceased to be an uncontrollable obsession dominating the whole personality, and leading to acts which might well have become dangerous for Florrie's mental integrity as well as her social position. She was able to write: "The whipping craze seems to have evaporated for the present after raging for four years, and I suppose I ought to be glad. I don't know that I am exactly. I miss it in a way. It has left me as sexy as ever but in a vague and more general way." The reality of the progress made was, however, at this period put to the test. At the moment when she thought the obsession was subsiding altogether a letter unexpectedly arrived from N., full of enthusiasm over flagellation, the craze for which possessed him more than ever, and indicating that he had never met

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6 The snake is, indeed, a symbol of the whip, and of the ancient Serb hero, Prince Kralyevich Marko, it was said that, when mounted on his steed, a serpent served him as bridle and another as a whip.
anyone so well suited to share in that enthusiasm as herself. At once the dying flame flared up into new life. She felt ashamed of herself, she tried to escape from the reviving ardor, but in vain. He wanted another interview. She had no liking for the man, even hated the idea of his coming near her, or touching her with a whip. Yet for a moment the impulse was overmastering, and she wrote to agree to the interview, which this time was to be at her own house. The moment after she posted her letter she regretted it. She recalled all the progress she had made of late, the new standpoints of knowledge and self-control she had been reaching, her realization of the merely abstract, primitive, and animal nature of a sexual gratification obtained through whipping, however intense and pleasurable it might be, and her new recognition of sex feelings as too intimate and personal to be connected with anyone for whom she felt no love and respect. Florrie thus speedily recovered her self-command, revoked her first hasty decision, and wrote again to N. to explain that she could not, after all, grant him the interview, and no longer even desired it; so far as she was concerned all that was at an end. As soon as this second letter was despatched the revived obsession died down as suddenly as it had sprung up. This was a tremendous relief to Florrie. She felt genuinely grateful and glad. That, she thought, was the end of N. So far as her obsession was concerned, that was the end of N. But it was not the immediate end on his side. On the day and hour first appointed and afterwards cancelled, N. appeared at the house to Florrie’s consternation. She explained that she had written to ask him not to come. He denied receiving the second letter (though later he inadvertently quoted a sentence from it) and still further agitated Florrie by raising his voice in excitement and demanding that at all events she should appoint another interview. At this point an afternoon caller was heard ringing the front door bell, and it became necessary to smuggle N. out of the drawing room immediately. He refused to leave the house. At this critical moment Florrie’s feminine resourcefulness and presence of mind asserted themselves. She remembered an isolated, unused room at the top of the house, cut off by a separate stair-case, and to her great relief N. consented to follow her there. There she locked him in, after he had nervously asked her to assure him that he was safe. When her visitor in the drawing room had finished her call Florrie at once flew up to the locked room where she found N. in a rather frightened state, she was not clear why, and after some difficulty, still refusing to
agree to any further interviews,—though she was by no means feeling very brave—she succeeded in cajoling him down and let him out through a back door in the garden. That was the last she saw or heard of him. His fascination was completely lost. He had succeeded in making himself both contemptible and ridiculous.

The urolagnic interest, like the flagellatory interest, was, as we know, rooted in Florrie's experience as a child when the two were in origin combined. The emotional reservoir, so clearly associated with the sexual sphere, which her childish whippings stimulated, was that of fear, and the bladder played the most prominent part in the fear reaction, on one occasion at least producing urination directly her father began to whip her. But that early common root will hardly suffice to explain why it was that the urolagnic element developed at this stage to take the place of the receding flagellatory element. Let us look into the matter a little more closely. We may then find that there are links of connection apart from that early common origin.

Florrie herself, who became so acute an analyst of her own experiences, pointed out the significant fact that in a woman there is invariably a mental association,—an association which has no existence in a man's mind,—between the nates and the act of urination. The little girl's drawers must be unfastened behind to permit of the act being accomplished and the grown woman must raise her clothes behind for the same act; even when, as is now so often the custom, she adopts the standing attitude in private, she usually raises the clothes behind, though, as the stream tends to take a forward direction, it would be more convenient to raise them in front. Thus, throughout life, in a woman's mind there is an association between urination and bared prominent nates. Custom, as Florrie emphasizes, compels a woman to bare and protrude the nates and sit for the purpose of urination, and when there is nothing to sit upon to squat, although, she adds, "as far as decency goes, it might be much more modest to turn one's back to any stray passer-by, and raise the skirts in front, towards a protective bush; but this would be contrary to habit—and savour of a man!" Even when, as we have seen to be the case with Florrie, the practice of urination in the open without raising of the skirts is adopted, the prominence of the nates may still be asserted, for, as Florrie discovered, the act is best performed in this attitude when bending forward slightly and so protruding the nates. She had noticed this in women abroad and referred especially to a peasant woman she had
once come across, with her skirts raised over her head, wearing no
drawers, and bending far forward. "She was standing at the way-
side and might have been picking flowers by the attitude, but for
the upturned clothes, and the perfectly visible stream that descended
with great force, splashing up and running off the grass to make a
rivulet in the road." Florrie notes also having seen an exactly
similar scene in a French engraving of the early eighteenth century.
But this attitude is not only practically advantageous, it was also,
in Florrie's experience, in itself a pleasant attitude, evidently be-
cause of the prominence it gave to the nates. "I remember many
years ago trying it for the first time," she writes. "I was out with
a party for a picnic and was too shy to suggest retiring, so it oc-
curred to me that I might do it unnoticed if I pretended to pick
flowers. I managed fairly well but splashed my dress in front.
Unfortunately it showed, and I had to pretend I had got into some
water in a ditch, and was fearfully embarrassed. But I remember
distinctly that it gave me such a pleasurable feeling to do it stooping
forward, much nicer than standing upright,—a more sexy sensa-
tion. I don't know how to explain this unless it is somehow
vaguely and unconsciously connected with the bottom. I don't know
how it may be with others."

There was, however, another favoring influence in this change
of interest in Florrie's mind. The urolagnic day-dreams—although
the urination interest and the whipping interest had become appar-
ently separated in her ideas for so many years during which the
former had considerably receded—followed closely, so far as her
recollections can be trusted, on the flagellatory day-dreams, at the
time when she had clearly realized that these latter were sexual.
But the latter prevailed not only by their elements of fear, anger,
love of force, and desire for pain, but also by their appeal to touch.
In urination she missed this sense of touch. It is probable, as she
herself believes, that the urolagnic interest would not have become
in any sense a substitute for the flagellatory interest if she had not
accidentally discovered a mode of considerably heightening her de-
light in it by introducing the sensation of touch. She had not been
in the habit of touching herself except with the whip, and such
experiments as she had made in that direction by friction of the
clitoris had yielded little result. She was therefore considerably
surprised when on first making the experiment of allowing the
stream in the act of urinating to gush over her hand she experienced
not only a warm and pleasant sensation, but a decidedly sexual feel-
ing, still further heightened if during the act the urethra or vulva was touched, although at other times such a touch would be without effect. This seemed to explain to her why it was she had long vaguely felt how nice it would be for someone to touch her there just as she was about to begin, especially "when the bladder is full and just dying to do a stream."

This experiment was prompted by the idea of trying to realize the sensation of someone else urinating upon her, an idea which she was now craving to realize as she had formerly craved to realize the idea of being whipped by a man. As it proved so successful, a new and powerful impulse was given to urolagnic day-dreams. On these lines Florrie's day-dreams now advanced rapidly. At the outset, as she herself remarked, the mere idea of urinating before a person of the other sex itself seems shocking, even to be discovered in the squatting position in a wood seems terrible. But the fascination of the situation grows ever more urgent, and ever bolder attitudes and situations are pictured in imagination, to be further elaborated under the stimulus of the delicious sensations they arouse. In the conflict between shrinking modesty and reserve on the one hand, and these daring imaginations, the urolagnic impulse produced the same fascination of horror which accompanied the auto-flagellatory day-dreams.

There is yet another point to be mentioned in regard to this transformation of Florrie's phantasies, important as bringing out more clearly the fact that the transformation represented a real stage of progress towards the normal condition in other respects than in its greater harmlessness. It was more definitely heterosexual and more intimately personal. This also Florrie herself perceived and recognized as a new and additional attraction. In urolagnic phantasies she was able to realize a close and more intimate relationship with the hero of the day-dream than was possible by whipping. "I felt instinctively that more would depend on the man himself. One could be more indifferent to a man who used a whip than to a man who urinated on one.

Florrie added some remarks on what seemed to her the natural connection between urination and the sexual emotions, a connection often overlooked. "Even day-dreams always make me want to urinate, as well as being with one of the opposite sex I like, though I might not have the slightest inclination before. I don't know of course what others feel about it, for I have never heard, but I think most people vaguely feel that they would like more than
they think they ought to say. When, as sometimes happens, a girl imagines in her ignorance that the sexual act consists in a man urinating on her, and this fancy persists in after life when she knows better, as a special liking, then I affirm that it is not entirely liked as a symbol only. Of course it is a form of erotic symbolism, and might disappear with the experience of normal coitus, just like the desire to be whipped, for the love of 'substitutes' is strengthened in those who are debarred from natural relationships. But for my part I think it a natural liking, intimately connected with the sexual feelings, and it seems chiefly prejudice which makes some people think otherwise."

With regard to the hero of Florrie's day-dreams, it may be remarked here that he was not a real person, but vague and imaginary. This was invariably the case in all her earlier periods of phantasy, and usually but not quite invariably in the later stages. This was a natural progression. Children do not normally weave their phantasies round real persons; they make them up, create them. Florrie's day-dreams in childhood and adolescence were a continuation of infantile phantasies, and they showed therefore the same normal absence of real persons. But in adult life, when the day-dreams again emerged, the preservation of this anonymity of the hero was more deliberate. Although the charm of the day-dreams lay largely in the emotional relief furnished by their shocking audacity, modesty and reserve yet prevented her from going so far as to take the liberty of introducing a real person into the hero part. "I can never get over the feeling," she writes, "that it seems like taking an unpardonable liberty with a real person to make him play a part like that. Day-dreams are such tremendously real things, that it seems even greater sacrilege than if it happened in real life. A moral embarrassment, probably far greater than in actual life, seizes me, and I dare not make another act as I should wish. It may be because my life has been lived so much among thoughts and intellectual ideas generally (or perhaps it is my 'psychoneurosis'!) that they take such a startling reality. I argue with myself that it can't possibly hurt the Person, especially as he will never know, and mightn't care even if he did, and that after all it is only a creation of my brain. Yet the fact remains I deny myself many nice day-dreams that would bring relief because I have this strange moral objection to involving another. Once or twice, I admit with shame, I have made delightful use of a real person in a rare day-dream, but awful qualms of repentance have followed. Yet it is a
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great relief, greater than the Abstract, so much more deliciously real. In my case, it could never be an absolute stranger I had casually seen, as in a railway train; that seems to me not only appalling impudence, but makes no appeal. It must be someone I know, like and respect and secretly adore." What real person was introduced into the part on these rare occasions Florrie never mentioned and was never asked. It must be added, however, that her scrupulosity in this matter—unreasonable as it may seem—was entirely normal. As the purely imaginary day-dreams of the infantile stage take on a more adult form they fall more and more into line with real life. That is an approximation to the normal. But it is also normal that precisely because the day-dreams are thus brought close to real life there should be the same scruple as real life would bring of abusing the personality of another. This is strongly felt by entirely normal and healthy women (men are probably often less scrupulous) who if they are betrayed into an erotic day-dream concerning a real person will often experience deep shame.7

Before, however, proceeding to describe Florrie’s urolagnic day-dreams we may at this point touch on her nocturnal dreams during sleep. It may perhaps seem that this should have been done at an earlier stage. Florrie is not, however, a vivid dreamer; she herself remarks that all her powers of dreaming have been absorbed in day-dreaming. Except the dream already recorded, she has never had any sexual dream, and she has never dreamt of whipping. The matters that most absorb her attention during waking activity fail to enter her dreams (it is the experience of many); they are mostly made up of the trivialities of the previous day, mingled with reminiscences of people and incidents belonging to school life and the period before marriage. It seems probable that she dreams

7 In this and many other respects Florrie was more normal than Zenia X. (whose history is indirectly recorded in the Psychoanalytic Review, October, 1914). In many points, even of detail, Zenia X. and Florrie whose day-dreams began in each case at the age of nine, are alike. But whereas Florrie, who never saw the slightest objection to the pleasure of actual urination in a wood, felt very scrupulous about introducing a real person into a day-dream, Zenia regarded urination in a wood as a sexual temptation to be strongly resisted, but saw not the slightest objection to the introduction into her phantasies of real persons towards whom her affections went out. In other words, the moral censure was in Florrie’s case on the imaginary world, not on the actual world, in Zenia’s case on the actual world, not on the imaginary world, and that means a deeper degree of abnormality, since the energies shut out from the real world furnish a mischievous potency in the unreal world.
more often than she believes, but her dreams are pale and fade on waking if no effort is made to retain them. They usually occur about the period of menstruation.

She was requested to observe them and note them down carefully on waking. The significant fact was thus disclosed that though she had no dreams of whipping, her more vivid dreams, though not urolagnic, were symbolic of urination, and this was the case even when she had not herself realized it, though she had discovered the influence of a full bladder on dream activity. A few examples may be given, though it can scarcely be said that Florrie's dreams throw any special light upon her history, beyond confirming what was already clear, and they belong to easily recognizable types.

"Just before the last menstrual period and when the bladder seemed more full than usual (I seem to urinate more often then) I had the following dream. I was in a church. This dream has come to me before; but this time it was an English church and there were rows of pews well filled. I wanted to get out, and finally found myself walking up the aisle; everyone stared and looked reprovingly at me, but I pressed on and passed through a south door to find myself in some cloisters. There a foreign guide came up and assured me in a confidential way that he could show me the way (I was quite vague as to my ultimate destination, but I seemed to be hurrying somewhere). He pointed out that I could pass through the rooms of the Picture Gallery and come out at the other end. 'No one will stop you and you will be unobserved.' I hurried through deserted rooms with polished floors, and walls lined with old masters. But I did not stop to look at any. I was pressing eagerly to the exit.

"Then I came to a door, and pushing it open found to my horror that I was in a room occupied by two librarians seated at a table writing among books. Their faces were quite unfamiliar. I apologized and beat a hasty retreat, but was called back. They said they wanted my opinion about a new book. I was seized with fearful panic, for I wanted to get to the exit, and was being hindered. Hastily and abruptly I pushed through a door I saw opposite, and was once more in galleries and corridors. Oddly enough—and how I got there I don't know—I found myself next in a tiny shop, where a man was serving me with black satin waistcoats for gentlemen. 'Ah! not black!' I exclaimed in horror and rushed out. Finally I found myself, calm and collected, on the steps of a house to be let or sold. It was empty, and had a dreary, deserted look. It was ap-
parently in a London Square. I opened the door with a key and entered a gloomy hall, passing up the dark staircase. It was getting dusk and a shiver, partially of fear, came over me. The sensation of going up and up, and not daring to look round was very vivid. I wandered aimlessly through vacant rooms, feeling depressed and anxious. All was silent till I tried a bell to see if it would ring, and then was alarmed at the loud, clanging sound that echoed through the deserted house and in the basement below. I stood stock still, alarmed at my own temerity in having disturbed the stillness, still more alarmed when I became conscious of distant regular footsteps echoing through the empty house. I was rooted to the spot with terror, as tramp, tramp, came the steps up the stairs, approaching nearer and nearer. I made sure it was some ghostly inhabitant coming to visit me, disturbed by the bell, and I finally found courage to move through a door near. This led me to a landing and some stairs which brought me eventually to the kitchen. The basement was quite dark and the kitchen shutters were closed; but presently it grew lighter and I saw a window, typical of a city basement, and a table near it. It was like the kitchen of an early home—the same house where I used to get the whippings—but in my dream it seemed a strange house. As the light appeared I saw traces of cooking about, and wondered how they came there. I was undecided what to do, when a housemaid came out of the scullery, but I experienced no surprise or fright. My thoughts were centered on the floor. It was stone. But it was not that which was riveting my attention. The floor was wet, it was running with water apparently. Astonished, I questioned the servant who looked embarrassed, and then laughed and explained: 'It was cook done that!' I thought at first she meant the cook had spilt some water, then her meaning dawned, and I expressed my horror at cook's behavior. For it was evident cook had made water on the kitchen floor. After this I have no clear recollection of what happened. When I got up the bladder was very full. This dream was early in the morning. The bell may have been the first breakfast bell, and the fear I felt was like that I used to feel when my father was coming to whip me. The Picture Gallery was suggested by the fact that I had been studying 'The Madonna di San Sisto' the night before." This dream is full of the symbolism of urinary desire, and nothing is commoner in such dreams than for the sleeper's desire to be embodied in the action of another person.
The next dream brought forward was as follows:

"I was in a vast Cathedral. There were broad aisles and lofty arches and stained glass windows. At first I was under the impression that I was in Westminster Abbey, but this idea faded away and I knew I was in some foreign building. Facing me was a gorgeous High Altar and I was reminded somehow of St. Roch, although the rest of the building was not unlike Antwerp Cathedral. There was a good deal of crimson about the High Altar, and lighted candles. But what impressed me most was the multitude assembled there. I was near the back (West end) wedged in with others on cane seated chairs. The whole of the vast Cathedral seemed packed with people. I spoke to someone at the back, expressing my wish to go out. I had a great longing to leave, I don't know why. I next found myself in a large bare building occupied only my some school-children who were congregated on the back seats. Again discontent came over me. I enquired when 'the performance' would begin and finding it impossible to sit still I said, 'I will go to take my ticket.' A lady replied, 'Oh, but the ticket office is closed. It won't be open yet.' Nevertheless, I rushed about trying to get my ticket. Then a diversion was caused by the entrance of a lovely collie dog. The children played with it, but it showed a special liking for me, and I caressed it and it followed me about. Still impatient, I sprang up and said, 'I think I should like to see the room we are to sleep in at the Hotel.' So I went out of the door and asked a man to direct me. The rest of the building I was in seemed to be the hotel and he said, 'Turn to the left and then again to the left and then to the right.' I seemed to run (with the collie following) down long white marble passages with great white doors on either side. They were all closed tightly, silence reigned, and there was no sign of life. I had been told that our bedroom was the billiard room and I now thought of asking directions, for I had lost my way. A man passed, but I did not stop him to enquire, for how, I thought, can our bedroom be the billiard room? Anyhow, it sounds silly; I will go back and abandon the search. I don't much care for this cold, deserted campo santo sort of place. I long to be in the open air, and out of these confined passages. I next found myself on a country road. The day was hot and it was summer. The road was very white and dusty and by the side were green banks. I sat down by the roadside on the grassy bank and my husband sat by me. I did not seem surprised to see him. I looked down the long white road and was conscious of something
coming towards me, moving rapidly. ‘Oh, it is the collie!’ I exclaimed in delight. But as it approached it changed gradually into a small pony—brown and very pretty. ‘This must be the children’s pony’ I said, ‘no doubt it is a great pet.’ I sought thus to connect it with the children in the building. It came straight towards us, and evidently wanted to be noticed. I was delighted, and caressed it, patting its back, and it seemed most friendly. Then its legs seemed to shrivel up somehow and what was left of the legs became tucked up under its body, so that it nestled down on a level with us on the bank, between us. It thrust its head under my arm and wriggled about its body and I caressed its silky hair and called imploringly to my husband to fondle it too. ‘Oh, do! do!’ I pleaded, ‘just pat its nice fat sides, it does want you to so much. Look at it, how it is simply asking you to notice it.’ I was burying my face in its plump back and enjoying its demonstrations of affection. But my husband moved away about half a yard on the bank and refused. ‘I never care to touch strange animals,’ he said. ‘They might bite, I will leave you to caress it.’ Then the road and the bank and my husband and the pony vanished. I found myself back again in the Church, still crowded, so that I could not get a seat in the nave. But there were some odd chairs on the north side, on a line with the High Altar. I sat in one, but I did not like it, as I had thus to face the congregation, and I felt shy. Presently I became aware that the chair was somewhat ricketty and I thought to myself that ‘These chairs were evidently broken ones, put here to be out of the way, and not meant for people to sit on.’ To the right a door opened on to some cloisters and just inside stood a priest who seemed to be conducting the service. Presently some women and a child came pushing in near me, and took chairs behind. The chairs were smaller than mine, but the woman said they would do. I was very puzzled as to how a woman could squeeze herself into a child’s chair with sides. The woman near me was English. She repelled me, being of the common tripper type seen in summer on the sands at the seaside. She had red in her hat, and the sides of the chair were painted red. A child, a little boy, came and pushed himself between my knees. He was looking at a picture book. The presence of this infant perturbed me dreadfully, though I felt it was rather nice and seemed fond of me. I wished it would go out, for it was making me uncomfortable. Then I spoke to the woman in the red hat about the chairs and she admitted hers was more than shaky, but she was willing to risk it. Then I had a curious sensa-
tion. The cane seat of the chair seemed to be crumbling away beneath me. The chair frame stood firm, but very gradually the cane work sank and burst round, so that I was gradually let through the chair, but yet entirely supported by the framework, so that no one knew of the disaster. I had been afraid of the chair collapsing, and I thought the congregation would see me and laugh. I did not pray, or feel religious. My thoughts were with the chair, and the child—who had now gone. Then—although I do not remember distinctly quitting the chair—I found myself with my mother in another part of the same building. An official was showing us some old carved pews.

"A row of cherry stones were ranged on the top of one of the pews and he was telling my mother her fortune. I remember vaguely that he said a lot of things, and finally that my mother was going to America and there she would rise to a high position and wear a red and gold official cap. She laughed and said he must be telling his own fortune, since he wore a red and gold three-cornered hat, and ladies were not so decorated. He emphasized the fact that in America ladies were admitted to all sorts of honors denied them in England, and that it was quite possible for my mother to rise to a high position. He turned to me and asked if I would not like to see the ladies' swimming contest. He showed us a sort of narrow artificial canal, with some painted scenery behind. I protested loudly that it was most unwomanly to swim! We had a heated controversy, over all the things women ought or ought not to do. Then I found myself quite alone walking behind the High Altar. There was no one there. All at once I became aware of a man's approach. He was a very seedy individual, his clothes once black were now of a greenish tinge, dusty and unkempt, his thick black hair hung disordered, and he had a dusty shabby half bowler on his head. The face was sallow, tending to a greenish shade, heavy and inert. His black eyes were dull, his expression lifeless. It was N. A very changed N., but still I recognized him; I did not like to allude to his changed appearance, but he saw the question in my eyes and he said dully: 'I am hard up.' I began to reproach him and reminded him that he had said he had just received some money. 'That's spent,' he said. 'I want more.' I felt sick. I shivered and wondered how I could ever have let him touch me. 'I must have been mad,' I thought, 'Such an odious brute!' He still pressed for money. I told him (rather irrelevantly) that I was not now so much affected by my old craze, and
did not want him and begged him to go away. Then he was furious and put his hand on my shoulder and shook me violently. I had a curious sense of dwindling away and disappearing, and then I awoke. It was six a.m. and I made water to a great extent. It is one of the most complete dreams I ever had. Yet I cannot trace its origin as well as of the previous dream, and I do not remember thinking about churches. But a collie had come into our garden and could not get out. I was much amused at its antics in trying to escape. The pony I cannot account for, except very faintly. The children were undoubtedly caused by reading the night before about the erotic satisfaction some women feel when suckling their babies. A lady I once met told me it was the sweetest sensation she had ever experienced in her life, and I thought of this. Although women never affect me erotically I remembered how twice in my life, once when a child, and again when grown up, I had been profoundly affected at the sight of a woman with a baby at her breast. The cane-seated chair was the outcome of my wish to buy some chairs of this description. The sense of going through was suggested by my weight."

The foregoing dream, although Florrie remarked in sending it that she did not know if it showed any indication of being a bladder dream, is really very typical of the vesical dream. In manifest content, as Freud would put it, there is no reference to urination throughout, yet the symbolism constantly tends to have reference to that function and to the state of desire that precedes it: the "latent content" is throughout urinary, and so it distinctly falls into what I term the vesical group of dreams.8

The following dream Florrie described as one of the most vivid she had ever had:

"I dreamt I was sitting in front of a fire day-dreaming. The room was apparently a kind of salon, with French windows to the left. I seemed to be the only person in the room and I was wrapped in a reverie of most engrossing nature when I turned my head to look out of the window and saw the curtain move. It was pulled back and I saw my mother behind, sitting by the window. I felt perturbed, as though she had intruded on my privacy. She spoke to me and then all was silent. Suddenly I became conscious that the rain was coming down in torrents, quite a deluge, I could hear it,

8 It is sometimes overlooked, I may remark here, that not only the sexual impulse but any other repressed primary impulse may form the latent content of a dream, beneath a manifest content of quite different texture.
and looking out I saw it, although dimly, for it was nearly dark. My father was outside (he has been dead some years) and called out to my mother, saying it was too wet for her to come out. The streets were running with water. From the window the outlook was the same as from rooms we had once occupied at Ostend. Then my mother got up and approached me. She was all in black, deep mourning (black often comes into my dreams), and came forward with a gliding motion. As she drew near she seemed strangely unlike my mother, grew transformed and uncanny. She was tall and thin with a long black wriggling train to her dress (I saw the same figure in a dream at Florence once), had light fluffy hair and a weird witch-like expression on her face. She came close behind me and put her hand (a small white hand) on my shoulder. I shuddered with horror, and she remonstrated and was much hurt at my aversion. I was semi-clothed, the upper part of my body had only a vest on, and the touch of her hand was on my bare flesh. She explained that she was my mother and I ought not to rebuff her, but I still drew back. She tried to push down my vest and I protested and stopped her, and she saw my repugnance and her face was full of bitter hatred. The expression was awful. I begged her to take her hands off me. She then placed her left hand on my neck and bid me look. I gazed in a sort of fascinated horror, and when she lifted her hand off the little finger was left adhering to my skin, and a bright blue flame appeared on the bed opposite—for the room now seemed somehow to have become a bedroom. A most triumphant, uncanny expression of delight at my terror came over her face. I imagined she was a witch and was horror-struck. I then awoke.

"This dream I imagine was suggested by the lady doctor remembrance. I cannot in any way account for the bright blue flame. The incident of sitting in my vest was suggested by the fact that I had been trying on some vests. The rain I cannot account for since the night was fine, as was the preceding day. When I awoke it was about two o'clock and I jumped out of bed to urinate, being in some distress with a full bladder."

So far as the central part of this dream is concerned with its torrents of rain, it is definitely and typically symbolic of the desire to urinate. A bright light, such as seen in the conclusion of the dream, is often caused by some actual light seen through the curtain of the eyelids, and the concluding episode of the dream was suggested by a reminiscence which came to Florrie's mind before falling asleep.
of a physical examination by a woman doctor which had been undergone with much repugnance. This genital suggestion was the naturally resultant secondary element not uncommon in vesical dreams.

It was desirable to test the nature and quality of Florrie's nocturnal dreams, but the field hardly seemed to be rich enough to repay much cultivation. In Florrie's case, throughout, the day-dream has absorbed most of the subconscious psychic activity which in some people is brilliantly manifested in nocturnal dreaming, and rightly or wrongly, here there seemed no need to employ any complex and dubious methods of interpretation. This remained so in her last and urolagnic phase.

Although the urolagnic day-dreams had their origin some way back, and though as we have seen, whipping and urination were thoughout connected in Florrie's mind, the whipping day-dreams always leading to a desire to urinate, the two classes of day-dreams had tended to remain separate, and now it was the urolagnic group that covered the whole field and attained new and bolder developments, in which the climax tended to become the representation of the act of urination accomplished upon her own body. There was a general mark of this class of dreams, distinguishing them from the whipping dreams, not only in the fact, already noted, that they were more intimate and personally individualized, but that, instead of being located indoors, they were always imagined as out of doors and thus came to be connected with rural scenery, and to find symbolic links of association with Nature and with natural scenery. There was thus an instinctive attempt not only to poetize what might seem their unduly physiological character, but to diffuse their intensity in a widespread interest in the forms of water in Nature. Florrie was thus brought near to that psycho-sexual tendency which I am inclined to call Undinism. There remained a community of nature with the flagellatory day-dreams in a sensory foundation that was mainly that of touch, a sense which usually plays a leading part in the erotic emotion of women. Merely to observe the act of urination Florrie regarded as a secondary pleasure, "though not without a delicious charm." It was to the sense of touch that the imaginative appeal was made ("why, if one squeezes warm water out of a sponge on to one's flesh, it gives one thrills"); to be taken into a field or wood in summer time, stripped of her clothes under the shade of the trees, and then the sensation of the stream on her flesh, all the more delicious because connected with the most
intimate thoughts, feelings, and sensations. The hero, while usually somewhat shadowy, was always a man, never a woman.

A typical dream was described as follows: "I am generally in a wood or glen, with open spaces here and there, and very often a brook or running water near. Of course it is summer. I am lying, generally face downwards, on a comfortable grass plot (softer in my imagination than it probably would be in reality) when the Stranger comes up. I cannot identify him, for my day-dreams have always been indistinct on this point. (But in my night dreams persons are always distinct.) Although strange I feel that he is nice. I say 'feel' because that just expresses it. I don't see him clearly, but I feel he wants to please me. He sits down by me, and talks, but it rather passes over my head, for I feel that he is giving me a vague sexy feeling and I cannot resist it. He seems to know exactly how I feel, and sympathizes. Custom and conventionality make a woman dread to admit that she wants anything from a man, but being a day dream and strictly private, I admit frankly that I am longing for him to urinate on me. He guesses it, and expresses a strong wish to do so, but I must remove my clothes, in order to feel it on my bare flesh, and not to wet my garments. This rather appals me, but he helps me, and the touch of his hand thrills me. As each garment is removed I feel more and more helpless but more and more sexy. Finally nude, I try to hide in the grass, feeling at a disadvantage and very uncomfortable. He is clothed and that seems to accentuate his already masculine superiority, whilst my unclothed state accentuates my feminine inferiority. At the same time it increases my sex feeling, which is largely based on a perhaps exaggerated view of the sex differences. (Some old pictures—Giorgione's Concert in the Louvre, for instance—give us clothed men and naked women, but I don't know of an instance where it is reversed). He seems to be in no hurry to begin, and when he just places his hand on my thigh and rests it there I feel thrills of delight. Then lying, half hidden in the grass, I am conscious that he is preparing himself to begin. But this critical moment has never become a very clear incident, even in a daydream just told to myself. I have never dared to picture it. I feel vaguely, perhaps erroneously, that he might resent my watching him, and my inability to read the thoughts of another causes the picture to become blurred here. But I can quite imagine that the tiniest element of phallus worship might easily develop under these circumstances.

'I picture him in all sorts of attitudes, standing, kneeling, half
lying, anyhow, so that I can feel the benefit of the warm, soothing stream. He turns me over so that I feel it everywhere, it is delicious on the breasts and arms and thighs. Sometimes I picture him naked and then he treads on me with bare feet, or stands astride my thighs. Sometimes I stand and he kneels or stands, accentuating the pleasure by putting his left hand between my thighs. But the most delicious sensation of all is when I lie face downwards and he pulls my legs wide apart and kneels between them and urinates right into the vulva. Sometimes he does this with me face upwards, and it is always a triumph of sensations—I seem to crave more and more. In itself the sensation is delicious, added to the keen feeling that it is part of himself and precious on that account. Very often these day dreams are so strong that I can distinctly detect the odor of urine, although I am aware that this is a trick of the senses. In my day dream it pleases me, too, to see it done, although the sight is perhaps a trifle subordinate to the sensation produced by the running fluid on one's bare flesh. I think, too, that I should not object to it on my face, or even in my mouth.

"Day-dreams of this description are such a horribly private sort of thing that it appears a kind of treachery to oneself to drag them to daylight! I feel ashamed, too, as if I never ought to have thus indulged myself. One does it so secretly that when it is written down in words one feels astonished and abashed. Still, this does not make it less real, although it costs me something to write it."

This was the chief though not the only variety of urolagnic day-dream which Florrie experienced. She never realized it in life, never even made the slightest attempt to realize it; it was too intimate and private for that. But she craved for it, and would lie face downwards on the bed or sofa, as in the days of her whipping obsession, and sometimes would pull up her clothes and imagine that the desired act was being performed over her, sometimes even squirt warm water on to herself in order to simulate the experience. These manifestations, it must be noted, were far slighter than the corresponding manifestations associated with flagellation, and of comparatively faint obsessional power.

She would also indulge in the act of urination in unconventional ways that seemed to make it more interesting and attractive. The method she found most pleasing was to adopt a semi-reclining position with separated legs. After various experiments on the floor and the bed, etc., she found most success and satisfaction by placing a cane chair in a large long bath and leaning back in the chair with a
leg resting on each side of the bath, the vulva being held open by both hands; "then there shoots out a fountain-like stream that descends in a semi-circle at the other end of the bath, rising slightly above its level," with variations in direction, extent, and height every time the experiment is repeated. "It gives one a lovely sensation," she adds, "I don't know why."

It will be observed that Florrie instinctively introduces the analogy of a fountain. It is necessary to emphasize the point that her urolagnic phantasies, unlike her flagellational obsessions, tended to take on an open-air character and to be diffused in natural imagery which was that of water generally. This is a characteristic of what I call Undinism.

In childhood Florrie's urinary associations were most definitely with the bath, and also with the color yellow in general. (She remarked also that the connection of urine with yellow ochre paint has been vivid from childhood.) But from an early age the act of urination began to become mixed with beautiful natural imagery, although it was not apparently until her late urolagnic phase emerged that these associations became prominent in her mind. She points out the charm which is always felt to inhere in fountains which send out jets of water to fall into a basin of still water beneath, and she suggests that children are unconsciously aiming at the same effect when they urinate into the bath, or, better still, in the open, in some secluded spot in the wood where there is a little brook. "The idea of water mingling with water is a great fascination, though it must be smooth water, a lake rather than the sea. It is also interesting when done from some little height. A person thus raised above the eye level presents, too, a new charm. (Hence, I suppose the pictures I have seen in Paris of girls being held in the air while doing it.) Of course it is difficult to say how common this liking is, for the persons most impressed are just those most likely to be secretive. And I must say that as a rule they do not receive much encouragement to be otherwise. The erotic nature of the attraction is possibly proved by the fact that, personally, it would not interest me particularly in one of my own sex." As regards woods, Florrie writes: "There is something fascinating in the sound of the stream descending on dead leaves in a wood, the rustle and sense of wetness in the midst of so much parched dryness, as though the earth must welcome and swallow up the slightest moisture. In a wood one seems nearer to the heart of Nature. The artificial elements that accompany the act in an enclosed room have disappeared;
it assumes a new character and is seen in a fresh light. This applies in a measure to all acts of Nature, and make one understand the idea of fauns and nymphs. All sex acts seem better out of doors, especially in a wood. As a girl the dread of having a baby was especially associated with the accompaniments of a sick room, of which I had a dread, never having experienced any illness. The idea appealed to me strongly of having babies, like savages who seem to suffer so much less, in woods and caves. As a child I was much impressed by that famous passage in Jeremy Taylor where the same thought seems in his mind concerning the final act of Nature, and he describes the pompous paraphernalia of Death, which yet is ‘the same harmless thing that a poor shepherd suffered yesterday.’ I pictured the ‘poor shepherd’ out in the open, by the running stream and waving trees, being made one with Nature.”

Florrie digresses. It will be seen that there has been a continuous decrease in the emotional tension of her phantasies. That movement of relaxation had indeed been proceeding, through all changes in the form of her sexual interests, during the whole period of her history which we have here been able to study. But at the point we have now reached it became marked. Her visits ceased. Her letters became ever shorter and the intervals between them ever longer. She expressed gratitude for the help she had received, but she no longer seemed to feel in need of it. “With regard to Florrie,” she wrote at length in a brief note, “there is nothing to relate.” Finally came the announcement, in answer to a letter of enquiry: “I have been meaning to write for some time past to tell you that, as you may have guessed from my long silence, Florrie is dead.”

The story of Florrie, so far as it is known, here comes to an end. Nothing has been heard of her in the years that have followed. It would be rash to assume that her sexual odyssey has been finally completed. Obviously a woman in the full vigor of life who has not attained to normal sexual relationships, although she has slowly reached an approximation to the normal sexual attitude, may have many emotional troubles still ahead. But, whatever these troubles may be, we can be fairly certain that they will never again take on the threatening and alarming aspects which they sometimes assumed in the past. Henceforth Florrie knows herself and understands the mechanism of the sexual impulse. She walks in light where formerly she stumbled in a darkness full of awful spectres.
For years a mysteriously cloaked terrible figure had seized her from behind in an iron clutch she could not shake off, threatening her with insanity and all sorts of dreadful fates. Now she is able to turn round and face it, to observe, with calm critical eyes, and that quiet shrewd humor native to her, what it is made of, and the iron clutch loosens and the monster dissolves into mist, a mist that even seems beautiful.

We are familiar with such a result. It may indeed seem to some that the whole history of Florrie could have been dismissed in a sentence. So it might. But, as Freud more than anyone has shown us, the minute and prolonged study of an individual history can rarely fail to be profitable. In the present case, while the general pattern may seem familiar, yet the details possess a significance and illumination which extend far beyond the individual history. Aristotle said that the work of human art must ever show a continual slight novelty. So also it is in the art of Nature. I have set down Florrie’s case in careful detail—though condensing and suppressing much that seemed irrelevant—in order to disentangle the slight novelty and to discover what it may teach us.

It may teach us the more since Florrie is far from being a highly abnormal person. It is true that we find insanity in a collateral branch of her family, but the general mental disposition and nervous system which she has herself inherited are in most respects sound and normal, even of excellent quality, and the germs of inherited abnormality, which I distinctly believe to be there, are yet so small as to be almost invisible. Florrie seems to the world generally, as to her husband and all her friends, a stable normal person.

How, then, it may be asked, has it come about that these minute germs developed? Why has the sexual impulse in Florrie’s case passed through stages that seem so definitely abnormal? And how can we account for the particular forms of perversion which this abnormal development assumed?

It seems to me that Florrie’s history brings out at least three groups of factors which all had a share in determining the deviation of the sexual mechanism in her case, and are of general instruction.

The first group of considerations are of a negative kind and concerned with the absence of the normal stimuli of sex. It is well known that in women, to a far greater extent than in men, the sexual impulse needs to be definitely aroused in order to enter normal paths, and that in the absence of definite stimulation a certain proportion of women are not conscious of normal sexual needs
although the impulse is still working unconsciously within them. Now Florrie had been to an unusual extent safeguarded against sexual stimuli, whether from without or within. She was carefully brought up by prosperous parents who were able to protect her from all dubious influences, while her own extreme shyness, reserve, and staid dignity prevented her from making approaches to sexual matters, and equally prevented others from bringing such matters to her. These influences were fortified by her youthful training in social, artistic, and literary ideals and activities. They were further aided by Florrie’s slow mental development, for while her intellectual powers are much above the average she was not mentally precocious, and her nervous and cerebral activities generally are of a solid and deliberate order. The decisive influence of a negative kind in Florrie’s slow and devious development was, however, her marriage. The course of deviation had, indeed, begun long before marriage, but so unobtrusively, even to her own consciousness, that if at twenty-eight she had been united to a vigorous and congenial mate, of her own age and able to arouse her sexual emotions, she would never have seemed to herself or to anyone who knew her, however intimately, anything other than a completely normal woman within the usual range of slight variation.

To admit the influence of these negative conditions on Florrie’s development is to assert by implication that the auto-erotic impulses which, notwithstanding, actually developed had a fundamental organic basis. That I consider to be the case. We now know that to place the sexual impulse in any kind of environmental vacuum may effect the direction of its growth, but will not prevent growth in some direction. We know, moreover, that in childhood, when the same environmental vacuum is produced naturally, through the absence in early life of any mechanism of response to external sexual stimuli, auto-erotic or spontaneous pseudo-sexual impulses still tend to occur, the activities that later are to become genuinely sexual being manifested in play forms that are trivial or at most imperfect, and often symbolic. The two auto-erotic forms in which the infantile sex impulse appeared in Florrie’s case were, we have seen, the urolagnic and the auto-flagellatory. The first of these belongs to the scatologic group of childish interests which are now generally recognized to be exceedingly common. They have an organic basis of their own quite distinct from sex, while at the same time there are definite reasons why they should frequently be associated with, or substituted for, sex interests. While, however, the prevalence of
the scatologic interest in childhood is now well recognized, it is
doubtful whether the prevalence of the whipping interest is equally
well recognized. No doubt it is often absent (as also is the scato-
logic interest) but it is present so often, and quite apart from
whether the child has had any actual experience of whipping, that
it seems to me that we must regard it as a normal, though by no
means constant, manifestation of the auto-erotic impulse in child-
hood. I find it more common in girls than in boys and more com-
mon in inverted men than in normal men. In my observation it is
found so often that it is almost possible to give it the same position
which used to be given to a homosexual strain in childhood, although
we must not be led by the over-emphasis on the homosexual strain
to minimize its importance or to overlook the fact that it has a,constitutional basis which must ever tend to re-appear. Nothing is
constant and invariable in the sexual sphere, but it will probably be
found, on careful observation, that the flagellatory interest in child-
hood is at least as frequent as the homosexual interest. It is not
necessary here to discuss the origin of this interest and its natural
foundation. We must regard the whip as a natural symbol of the
penis. One of the most frequent ways in which the idea of coitus
first faintly glimmers before the infantile mind—and it is a glimmer
which, from an evolutionary standpoint, is biologically correct—is as
a display of force, of aggression, of something resembling cruelty.
Whipping is the most obvious form in which to the young mind this
idea might be embodied. The penis is the only organ of the body
which in any degree resembles a whip. The idea may be sup-
ported in the minds of some young boys, though this would not
refer to girls, by the nature of the sensations experienced in the

9 I may mention as fairly typical the early experiences of an entirely nor-
mal woman of good heredity, married and a mother, who during the years of
puberty and early adolescence, from the age of thirteen to sixteen, when lying
in bed would have occasional phantasies of being whipped. These phantasies
would excite her so that she could not sleep, and she now recognizes that
this excitement was of a sexual nature. She was not whipped as a child, and
is entirely unable to account for such day-dreams or for the effect they had
upon her.

10 I have dealt with this question in Studies in the Psychology of Sex,

11 It has even been at one time commonly so used for educational pur-
poses. We read in old literature of the bull's pizzle with which the school-
master was provided for the correction of his pupils.
penis. Thus it comes about that, as Sadger remarks, "penis and whip are equivalent."12

All these infantile forms of the sexual impulse—homosexual, scatologic, flagellatory, or what not—we are accustomed in our solemn adult way to call "perversions." I have always preferred to call them symbolisms, more or less auto-erotic in origin. Whatever we call them we have to recognize that they are natural. They are manifestations of a normal and necessary play instinct, with those beneficial effects which Groos established as associated with the play-instinct generally in Nature. From the standpoint of the fully developed sexual impulse they present that impulse in a deviated or twisted form, just as (to repeat an analogy I have elsewhere used) the young fronds present to us in a curled and twisted form what will later become the large and graciously expanding leaves of ferns. It is indeed what we see throughout living Nature where young life ever develops under pressure, contorted into strange forms which are straightened out when the period of functional activity approaches. But that period never would approach if the earlier fantastic period had not preceded it.13 We must beware, therefore, of terming it abnormal; the real abnormality would be the appearance of the developed adult impulse at the infantile stage.

In Florrie's case, however, there really was a deviation which lay in an arrest of the development of the sexual impulse at the infantile, or rather pre-pubertal, stage. Normally, at puberty and early adolescence, the process of straightening out more or less harmoniously occurs, and the earlier impulses are transmuted into, or at the least subordinated to, the adult impulse of sexual attraction. In Florrie's case, placed as she was in an environment without sexual stimuli, the transmutation took the form of a premature sublimation or, rather, pseudo-sublimation, into artistic and literary activities, a transmutation which was apparently complete. But, as we know, sublimation cannot be complete, even when it is the developed form of sexual energy that is sublimated. The artistic

12 Jahrbuch für Psycho-analytische Forschungen, Bd. V, p. 188. Sadger elsewhere (ib., p. 498) refers to a patient who as a child seems to have thought that in coitus his father whipped his mother on the buttocks with his penis.

13 I by no means wish to assume that the play functions of sex are only valuable in early life. They are specifically human and are associated with the general retention of childlike qualities which marks man. "The play function of sex," as Parmelee remarks (Personality and Conduct, p. 113), "has been an important factor in the evolution of civilization."
developments of the sexual impulse during adolescence are normal when they represent an idealized manifestation of the sexual impulse itself. But in Florrie’s case they represented no such manifestation. They were not really a sublimation at all. The yet undeveloped impulse remained in its arrested state to develop unconsciously, shut off from external stimuli and consequently still arrested in form. Meanwhile, Florrie was attaining an unusual degree alike of mental power and robust physical development. The organism was reaching its full adaptation for sexual activity, and finally this repressed activity came to the surface at the age of twenty-eight, under such conditions as her constitution and experience rendered possible.¹⁴

This active manifestation of the sexual impulse, not at first realized as sexual, assumed the form of an interest in whipping of the nates by a man, the whip becoming a sexual fetish, and the mental absorption on this subject inducing auto-flagellation. This leads us to the third instructive factor in Florrie’s sexual deviation. It has been pointed out that an emotional interest in whipping is so common about the age of puberty, especially in girls, that it may be regarded as coming within the range of normal variation. But that this interest, after naturally dying down in early adolescence, should suddenly re-assert itself spontaneously, and with an immeasurably increased intensity, after an interval of some fifteen years, that is by no means normal. How came it about that in Florrie’s case the adult sexual impulse took this particular form?

It was at one time supposed that fetishisms and erotic symbolisms in general, as well as homosexuality, are adequately accounted for when we have discovered some chance association in early life. That is part of the explanation, but it is not in itself adequate. Chance associations occur to everyone and for the most part without effect. Many children have been severely beaten; few have become adult auto-flagellants. We go deeper when we are able to see how much importance attaches to the early formation of a reservoir of emotion linked on to what is, or is capable of becoming, a sexual motive. In Florrie’s sensitive shy nature as a child (she is herself convinced of the sexual character of shyness) whipping served to form exactly such a reservoir, admirably adapted for later

¹⁴ I have elsewhere (Studies in the Psychology of Sex, Vol. III, p. 243) brought forward many considerations tending to show that it is at the age of from twenty-eight to thirty that the sexual impulse tends to be strongest in women, and sexual desire to be most consciously experienced.
use to sexual ends. Such considerations, however, are still abstract and general. When so definite an erotic symbolism as this of Florrie's becomes constituted we suspect the existence of individual peculiarities rooted in the organism and specially fitting it to become the seat of that symbolism. This was the case in the present instance. The pronounced development of the gluteal region and thighs has been pointed out. It became evident to Florrie in adolescence; some years later, at a time when her figure generally was not more than moderately plump, this development is plainly observable in her photographs, and at the time when she came under observation, while there was a somewhat increased general tendency to deposit fat, it was still most pronounced in the buttocks and thighs and hardly noticeable at all in the breasts.  

In association with this anatomical preponderance of the gluteal region, we find a corresponding physiological deviation. Many indications reveal that Florrie was to a certain extent sexually anesthetic in the region of the vulva, though this condition latterly tended to diminish. She was unable to obtain orgasm by ordinary masturbation, but, as we have seen, acute sexual excitation with orgasm was at once set up by stimulation of the anus. It would thus seem probable that in some persons, of whom Florrie is an example, there is a tendency for the centers of sexual excitation to be shifted posteriorly, such persons possessing unusually developed buttocks and an anus with greater sexual sensibility than the normal sexual centers. Such a state of things must be regarded as constituting a predisposition only; it is not necessarily final or beyond the reach of training. But it is obvious that it constitutes a favorable and even natural basis for various sexual deviations.

Sadger (Jahrbuch für Psycho-analytische Forschungen, Bd. 5, 1913, p. 500) brings forward the case of a man who when a boy practised auto-flagellation. He had small genitals but large buttocks.

Anal masturbation is, of course, recognized, and is referred to by Hammond, Schrenck-Notzing, and others. See, e. g., Block, Beiträge zur Ätiologie der Psychopathia Sexualis, Vol. I, pp. 224-7. I am not aware, however, that any connection has been recognized between anal masturbation and a pronounced gluteal development.

In mental analysis there is sometimes a tendency, of which we need to be aware, to overlook the constitutional basis of psychic deviations. This tendency has sometimes been laid to the charge of Freud, but not altogether justly, for, in principle at all events, Freud fully recognizes these constitutional bases, and has stated (Zentralblatt für Psychoanalyse, Vol. II, p. 167) that in the production of the observed effect constitutional and accidental factors regularly work together and that the need for insistence on the latter is merely due to their frequent neglect.
But we still have to account for Florrie’s urolagnia. It is indeed now well recognized that a urinary interest is so natural in childhood that it comes easily within the normal sphere; that to some extent it may take the place later occupied by the purely erotic interest, to which at puberty it becomes normally subordinated, if it is not indeed completely suppressed or even extinguished. But why should we here find this impulse side by side, and even mutually interchangeable, with another and stronger impulse to which, on the surface, it has no relationship?

The answer seems to be that here also we must recognize a natural underlying relationship. Sadger, who has cast many rays of light on this obscure and little explored field of psychology, points out that urolagnia, “urethral eroticism” as he calls it, or Undinism, as I am inclined on account of its wider connections to term it, is associated with “Gesässerotik,” the eroticism of the buttocks, such as we find in Florrie. “In most cases of passive flagellation,” he remarks, “there exists, besides the eroticism of the buttocks to be named in the first line, also a powerful urethral eroticism.” He adds, quite truly, that there are many urethral eroticists who have no inclination for flagellation, but he seems to regard heightened urethral eroticism as the basis for a frequent combination of masochism with urolagnia. It is in the web of the associated eroticism of skin, mucous membrane, and muscle that these combinations, Sadger believes, are naturally formed. He attaches little importance to the nerve connections between the genito-urinary sphere and the gluteal sphere, though it scarcely seems to me that that factor can be entirely ignored.

In any case, and even though at this point the precise mechanism may not be clear, it must be recognized that we are in the presence of a natural manifestation. I should be content at present to point out that, in Florrie’s case, as doubtless in many similar cases, we have an association in time of the two experiences, flagellatory and urinary, as is set forth in the narrative of her childhood. Moreover, there is the significant fact that, underlying both the gluteal and the vesical experiences, are the same emotions of anxiety and terror, of shyness and shocked modesty, the emotions which, as we know, are so well adapted for transformation, under favorable conditions, into sexual emotions. We see an important stage in this transformation on the vesical side, though not yet recognizably sexual, at the time when, years after the gluteal experience had taken on an unconsciously erotic character, Florrie discovered her favor-
ite method of urinating erect and out of doors. She has well described how, under the irresistible vesical impulse, her acute emotions of anxiety, dread, and shyness were suddenly transformed into pleasure and the triumphant discovery of a new method of gaining vesical relief. No doubt as a child she had felt infantile interest and pleasure in this function, but it was at this time, at the age of twenty, that its special adult transformation into urolagnia reached the first stage. There are, obviously, two distinct elements in the emotional state described, both capable of sexual transformations, anxiety and shyness. When in recent years Florrie has come to realize the significance of her own experiences, it is to the latter that she is most inclined to attach importance. “It has come to me gradually to suspect,” she wrote, “from my own experience, that there must be a sexual element wherever this sensation of shame and shyness, reticence, the wish to conceal, is felt, even in religion. Everyone feels a sort of ashamed, try-to-hide, name-it-not, feeling about the excretory processes, just the same as about sex matters. If it is not sexual, what is it? The average person says, 'Why, of course, it is quite different. It's just disgust.' Yet people show little or no objection in showing other things, ulcers and loathsome tumors, that are far more disgusting, while as regards urination even for the most fastidious person there cannot really be any feeling of disgust. The bashfulness can only come from a hidden sexual feeling.”

When we thus survey the course of Florrie’s deviation we see that it was throughout inevitable and necessary. It was the outcome of her hereditary predisposition, of her physical and psychic constitution, of the special conditions to which in childhood she was subjected and under which she developed in adult life. The course was abnormal, yet, alike in its progress and its recession it was completely natural. It was a course affected by infantile arrests of development, and as occurs when such arrests are carried on into adult life to be reinforced by all the other more evolved aptitudes of that life, the infantile traits become immensely exaggerated, tending to take on that genuinely adult erotic character which in early life is not yet developed. Florrie's course of sexual development was affected by arrests, overwhelming to her in their magnitude, yet, however slowly, however imperfectly, nevertheless that development proceeded. Throughout the years she was under observation it passed from stage to stage, still abnormal yet continuously less abnormal, through the ascending spiral of natural growth, until at
the point where it passes out of sight it had become almost, if not altogether, what we call normal.

Here it is necessary to say something of the therapeutic conditions under which the desirable termination of Florrie's case was reached. I hesitate to use so positive a word as "therapeutic" in this connection. Certainly the method adopted was important, probably essential, to the result obtained. But to apply to it a term with such gross connotation as "treatment" may be misleading: that term may be in place elsewhere; it is dubiously in place in the psychic field we are here concerned with.

The whole method needed to ensure Florrie's progress lay in surrounding her with an atmosphere. That atmosphere was simply one of sympathetic comprehension. She was thus enabled to gain confidence in herself, to apply her own native intelligence to her own problems, and, not least, for the first time to express her experiences in words to another person. It became a process of mental analysis. But it was Florrie herself who mainly carried on that analysis, and therein its virtue lay. There was little attempt to present to her relationships, which were fairly clear, but which she had not worked out for herself: she would not fail to reach them, and sometimes herself saw them first. She was surrounded by an atmosphere favorable for guidance, but no firm guiding hand was laid upon her, scarcely so much as the almost imperceptible touch of a finger. Thus Florrie's course towards normality, however devious, was as inevitable and as absolutely natural as her course towards abnormality.

Such a method would have aroused the scorn and even the indignation of the old-time physician. His impulse would be to react violently to all these unwholesome fancies and vicious habits, as he would consider them, and to thrust Florrie forcibly, with much severe admonition, into the path of rectitude. The upward spiral of her actual course under observation would have seemed to an undiscerning observer a disconcerting series of abnormal eruptions, and the final result of such "treatment," if possible at all—since a reserved and sensitive woman of Florrie's temperament would have brought it to an end at the outset—must have been failure, if not disaster.

It is necessary to go further and to cast doubts even on more discerning methods when they are based on routine and on the subconscious belief that every case must conform to the same pattern. Such a method is pernicious and unlikely to lead to suc-
cess even when it is the outcome of a genuine analytic investigation. Every human being presents, as every fine work of art presents, a continual slight novelty. There must always be a tendency to a pattern, but the pattern is never quite the same, and it is puerile to insist on trying to make it so. Each new person is a fresh revelation of Nature, to be watched, quietly and patiently, until its secret is manifested. We cannot rule Nature, as Bacon long ago declared, except by obeying her. And we cannot guide the struggling human being on his course unless we realize what that course is and possess the faith and the insight to discern the meaning of even its most unexpected deviations on the upward path. Even the leading question must often be regarded as almost an outrage, and still more the insistent demand on the patient to admit impulses which some theory demands. There are times when it is desirable to let fall a suggestion of what the observer divines, but it must be let fall easily, as it were casually, as lightly as a rose petal. It will not fail to hit the mark if the divination was sound, even though, at the moment, there is no response.

In the record of Florrie's history I have passed over an element of that transfer of emotion to the person of the investigator which Freud and others have termed "Uebertragung." It was easy to pass it over because it never came directly and interruptively into the course of the history. But it must not be passed over altogether because it may really be regarded as of vital importance and largely contributed to constitute that favorable atmosphere to which reference has been made. It was never obtrusive, demonstrative, or insistent, so that it was easy to disregard it, and treat it as nonexistent. It subsided gradually, without comment, or the need for comment, step by step with Florrie's course towards normality. It was traceable from the first interview. Florrie approached that interview with much nervous trepidation. She almost turned back at the end of the long journey which she had taken to obtain it. But when it was over she returned home with feelings of confidence and admiration—although nothing had been done to arouse such feelings—which affected, vaguely but influentially, the subsequent course of her development. The influence may be said to be twofold. In the first place it was an essential condition to enable one of Florrie's shy and reserved nature to bring to the surface and carry on openly the whole course of the mental analysis. She had, it is true, in her first letter revealed herself almost as far as at that time she knew herself. That, however, would not have been enough, and
if personal contact had proved inhibitory, even any further progress by correspondence would have been sterilized. The expanding influence on her reserved temperament of this emotional attitude was an essential condition for the progress of the analysis. In the second place, the emergence of a personal interest of this kind in the course of analysis helps to release the repressed and arrested normal emotions and to bring them out of the unconscious to the surface. In this way it can scarcely fail to exert a favorably guiding influence, because it tends to weaken, if not completely to replace, the fantasies of an obsession or a fetish by setting up a more normal object of attraction. Both of these influences appear to have acted favorably in Florrie's case, although the action may not have been consciously or definitely perceived. It is true that Freud regards Uebertragung as a more complex process, acted upon by that tendency, even found in normal persons, but in more pronounced degree in the neurotic, which Bleuler terms ambivalence, so that there is not only a "positive" but a "negative" Uebertragung. Along the first line are produced a confidence and sympathy altogether favorable to the patient's progress: along the second a hostile and resistant attitude which are unfavorable, if not fatal, to any beneficial treatment. Without seeking to dispute this doctrine, it must be said that such "negative" Uebertragung seems to be often an artificial product of analysis, an artefact. One is tempted, indeed, to ask whether an investigator who encounters "negative" Uebertragung might not be well advised to retire from the world for a time and to practise a little auto-psychoanalysis. The investigator, instinctively and unconsciously, however good his intentions may be, often forgets that it is his part to educate and develop; he falls into the attitude of combat; he unconsciously adopts the gesture of tilting against a foe, and so inevitably he arouses the corresponding impulse of hostility and resistance on the opposing side. It is a plausible fallacy to fall into. But in this field, to adopt the method of force, however subtly moralized, is to condemn oneself beforehand to defeat. It is not by our much doing that much is done, least of all by the exercise of force. "Strength and Hardness are the Companions of Death: Tenderness and Suppleness are the Companions of Life." The wise Sydenham, when asked what books he would advise a physician to read, replied profoundly "Don Quixote." And the therapist of the soul would be well advised to make his

bedside companion one of the oldest of books which is also one of the deepest, the *Tao-Teh-King* of Lao-tze.

It would be easy to discuss the significance of Florrie's history in many other relationships—such as the fairly obvious emergence of what Jung would call the Father-Imago—but there would be no end of such discussion. If, as a great naturalist said, one could spend one's life in studying as much earth as one can cover with one hand, much more easily can one say the like of the complex human soul. But if all the things were to be written that could be written about even a single person we may sympathize with that Evangelist who in an outburst of extravagance supposed that "even the world itself would not contain the books that should be written." Since we have not world enough nor time, we must be content to make but a little exploration, and to count ourselves happy if we thereby achieve but a little good.
She went and he remained to pursue his studies. So the time passed. He had grown eager and busied himself noiselessly with his telescope. "And he thrust aside once more that young life, which an hour ago had breathed so very near him and came again to the old beaten track of thought that the old Dreier was right. 'Don't do anything foolish, Joern.'—And yet, 'Fine she is and good. Happy the man about whose neck her arms lie.—What precious treasure must those eyes hold, when they can look with such frank confidence at a man.'"

About him now were only the customary sounds of night. Suddenly it was as if near by over the house roof and then at the side at the wall of the house he heard the soft cry of a goose and the weak flapping of wings. And "as he looked, there stood under the house roof in the bright moonlight a white human form, with one hand over the eyes and with the other feeling along the wall, as if it would enter the house where there was however no door. It spoke in excited hurried words, 'The calves are in the garden; you must be more on the watch. Get up Joern and help me.' Joern Uhl came in three long strides over the turf and softly called her name: 'I am here.—Here I stand.—It is I.—So! so!—Now be still.—It is I.—No one else is here.' She was speechless and began to rub her eyes with the back of her hand, as a child rubs the sleep out of its eyes, and she fretted also in childish fashion. Then he embraced her and told her again where she was, and led her to the stable door seeking to comfort her. 'Look, here is the door of the stable. Here you have gone through, you dreamer; you have gone all through the
SLEEP WALKING AND MOON WALKING

stable in your sleep. Have you been seeking the moon calves? Ah you foolish child!—So, here you need not be anxious. You will straightway be back in your room.’ When she finally clearly recognized her situation, she was frightened, flung her hands against her face and uttered mournful cries. ‘Oh, oh, how frightful this is!’ But he caressed her, took her hands from her face and said to her feelingly, ‘Now stop that complaining. Let it be as it is.’ So they came to the open door, which led to her room. It must have been a remarkable night, for not only had half the calves in the pasture broken out and in the morning were actually standing in the garden and the court, but the boy this night of all nights had not come home, but only returned in the early morning twilight.”

The next morning Joern Uhl went to the parish clerk that the banns might be published for him and the nineteen year old Lena Tarn. He was almost embarrassed when he came again before her, “I should merely like to know what you think of me.” As she remained speechless, he came nearer. “You have always been a great hero, especialy to me. Hold your head high and make it known that I am right.” She was still silent, merely pressed both hands to her temples and stared into the glowing hearth. Then he drew one of her hands down softly from her hair, seized it and went with her over the vestibule, through the door communicating with the front of the house. She followed him passively, her eyes upon the ground and the other hand still on her hair. In the living room he led her to the large chair which stood by the window and forced her into it. “So,” said he softly, “here we are all alone, Lena. Here in this chair has Mother sat many a Sunday afternoon. You now belong in it.” Still she said nothing. “I have been to the parish clerk and arranged everything and the wedding will be in June. Have you nothing to say yet?” Then she seized his hands and said softly, “As you think, it is all good so.” And she covered her face with her hands and wept. Then he began to stroke her and kiss her. “Child, only cease your weeping. You are my fair little bride. Only be happy again.” And in his distress he said, “I will never do it again. Only laugh again.” At last when he could think of no more cajoling names, he called her “Redhead.” Then she had to laugh, for that was the name of the best cow, which stood first in the stalls. Now she lifted her head and gazed long at him without moving. Thus Joern Uhl came rightly to that tenderness and comfort which he thought he deserved.

I have only a little to add that is important for our theme. As a
young wife also Lena Tarn was busy the whole day, working from early to late without rest. The work flew from her hand. And when her confinement was over, she got up the sixth day, against the earnest warning of the housekeeper, cared for her boy alone the whole day, went even to the kitchen and carried water for his bath. Joern Uhl allowed it. For he was proud to have such a strong wife, “not so affected as the others.” It led however to her death. Somehow she must have become infected, for soon after a severe childbed fever broke out.

Even as a young wife she, the poor humble cottager’s daughter whose childhood was pinched by bitterest need, shed a wealth of love and joy upon all who dwelt about her. Yet now, “she, the friendly one, who had never caused suffering to any one, went in her fever delirium to every one in the house, even the smallest servant boy and to every neighbor and begged their forgiveness, ‘if I have done anything to hurt you in any way.’ Towards morning she became quieter but it was the exhaustion of death and she spoke with great difficulty. Her husband must ‘tell Father that she had loved him’ Joern Uhl sobbed violently: ‘Who has never spoken a kind word to you, poor child.’ She tried to smile. ‘You have had nothing but toil and work,’ he said. Then she made him understand in labored speech that she had been very happy.” The last fever phantasies finally put her back into her childhood. Her love went out to the old teacher Karstensen, then again to Joern Uhl, until she was finally led through angels to a further father-incarnation, to the dear God. “It came to her like peace and strength. Clasped by many hands and led forward, she came to an earnest, holy form who leaned forward and looked kindly upon her. Then she stretched her hand out and suddenly she had a great bunch of glowing red flowers in her hand. She gave them to him saying, ‘That is all that I have. I pray you let me remain with you. I am fearfully weary. Afterwards I will work as hard as I can. If you would like to hear it, I will gladly sing at my work.”

Scarcely in any other tale is the fierce strife between the clearly active sexual longing, and the conscious sexual denial present at the same time, as well as the final victory which the unconscious attains, so plainly shown as in Gustav Frenssen’s romance, where the moon walking, exhibitionistic woman completely overthrows the reasoning of the man. The poet expresses it clearly and decisively: They each knew the desire of the other. Joern Uhl saw through the meaning of a maiden’s scorn and Lena’s eyes said, I am too
proud to love you, but I do love you. Yet opportunity must be
given to the unconscious to break through victoriously so that the
inhibiting reason shall be deprived of its power. Therefore the
powerful increase of libido with the woman during the occurrence
of menstruation and through the wooing of the boy, who lets the
calves break out, in the man through the cold bath and further-
more in both through the seductive May air. Finally the moon
acts directly with its light as a precipitating cause.

The night before she had spoken out loud in her sleep just as
Joern Uhl went by to his room. He had spoken of it directly as
the action of the moonlight, which she of course contradicted; she
had been lying awake and heard the calves break out. Then she
takes the following night, when the housekeeper, with whom she
slept, was sitting up nursing an old farmer and the boy had gone
courting again, to approach Joern Uhl on her part as a moon walker,
who knew nothing of what she did and could not be held respon-

19 Has not the bringing in of these animals and of the word mooncalves
a hidden closeness of meaning? The repetition twice of the same motive, the
analogy with the case at the beginning which I analyzed, and at last the fact
that Lena, when she looked at the stars, wanted to see a farmhouse where
some one was just driving out the calves, all this gives food for thought.
same manner shown tenderness toward her, stroking and caressing her, as he himself had once been treated by his mother. Still Lena, who already in the night responded to the sudden realization of her position with the cry, “Oh, oh, how frightful this is!” cannot yet quiet herself. It is hardly to be believed that a farm maiden would so lose control of herself at the thought of an illegitimate relationship, which furthermore was to be immediately legalized by marriage. Many things however point to this—I mention only her later fever phantasies—that she always felt inwardly guilty because she had been untrue to some one else, the first beloved of her childhood, her own father. Only when Joern Uhl on his part becomes a child and in his way solemnly declares “I will never do it again,” and in the end names her “Redhead,” apparently a pet name of her parent, then she has to laugh and looks long at him without moving, wondering perhaps if he is the real father. After this everything falls into proper place. I can now somewhat extend the statement at the beginning of this section. Night wandering and moon walking have not only inner connections with the infantile but more exactly with the infantile erotic.

I will briefly mention still one circumstance in conclusion. The influence of the moonlight is but little touched upon in our tale. Joern Uhl speaks of it only once. There is on the contrary a connection with actual occurrences, a recent cause for Lena’s moon walking. She has looked at the moon through the lover’s telescope and received instruction in regard to it. That wakens the memory of the instruction of the old Karstensen, her teacher when she attended the folk school, from which we understand that he appears in the place of her father.

“Maria,” by Otto Ludwig.

Perhaps no poet has felt so deeply and expressed so clearly what constitutes the fundamental problem of sleep walking and moon walking as Otto Ludwig in his youthful novel “Maria.” This novel has, according to a letter from the poet, “sprung from the anecdote of the rich young linen draper, who was passionately roused to commit an unnatural offence at sight of the landlord’s daughter laid out apparently dead in the room through which he was conducted to his own. As a result of this, when he put up there years after, he found her, whom he supposed to have been buried, a mother, who had no knowledge as to who was her child’s father.”
This anecdote, which he learned from a friend, took such a hold upon him that he immediately wrote down not only what he had heard but the first plan, although upon the insistent protestation of that friend he did not work out the story as it had been first conceived nor so glaringly. "I saw," writes our poet, "at first only the psychological interest in this material. The problem was to present the story as well as possible and this was indeed a significant one for the narrator. A distinctly esthetic interest would not be possible in conjunction with that."

There is no doubt in the mind of the experienced psychoanalyst that, when a poet is laid hold in this manner by an anecdote, this only happens because his own significant infantile complexes are roused out of the unconscious. Also the transformations, not unworthy of consideration, which the poet makes with the story are highly indicative. The seemingly dead maiden becomes a moon walker, the landlord's daughter is changed to the attractive daughter of a pastor. "Out of the linen draper there is finally made a cultivated, artistically sensitive youth, who has in him much of Ludwig's own personality" (Borcherdt). The finished romance the poet considered the best which he had so far created, it came nearest to his ideal of a story. Although his attempts always failed to find a publisher for the "Maria," the poet retained his love for this work all his life and it was one of the few productions of his youth which he occasionally still shared with his friends in his last years.

The theme of "Maria" is, as indeed the significant title represents, the unconscious, not to say, the immaculate conception. It is unconscious because the heroine, drawn by the moon and walking in her sleep, comes to her beloved and becomes pregnant by him without a conscious memory of the experience. Furthermore the analogy with the Mother of God becomes emphasized by the fact that in a picture "Mary and Magdalene" described at the beginning, the Queen of Heaven bears quite unmistakably the features of the heroine of the title. The main event, with its results and discovery, is developed out of the character of both hero and heroine with extraordinary psychical keenness.

Eisener like Maria is the only child of rich parents. For both love manifests itself for the most part rather unfortunately. Apparently neither gets on well with the father and both have early lost their mothers. Only Eisener even yet clings with deepest veneration to the mother who taught him to revere all women and, judging from his words, her influence upon her husband and the
son’s desire still appears. “Whatever of good there is in me, I owe to women. The thought of my excellent mother restrained me from many an indiscretion, as also the teaching and the example of the wisest and best of men (the father). This gentle power which is so sweet to obey and at the same time so full of reward! In loving surrender it obeys the man, while its divine power rules the man without his knowing it. The imperceptible but mighty influence of her gentle presence has determined his decision before he has comprehended it. It has fallen upon him in his anger like an angel before his own strength could arm itself, it has turned him to what is right and proper before he is conscious of the choice. Before her clear look confusion cannot exist, the coarse word of insolence sinks back unspoken into the shame filled breast. The brightness of a lost paradise shines from her eyes upon the fallen bringing pain and warning, the consolation of eternal pity smiles upon the penitent. These are the suns about which the planets of greatness, honor and beauty revolve, lighted and warmed by them.” Maria’s mother on the other hand is not praised by a single syllable. We do not discover when she died nor how old the little one was when she lost her natural protectress. Only indirectly can one make conjectures in regard to this peculiarly important point.

Maria was from an early age a marvelous child. “She spoke a language of her own, which only the initiated or a very poetic person could understand. All lifeless things lived for her; she transferred to flowers, trees, buildings, yes, even furniture and clothing the feelings of a human soul. She mixed sense impressions in her speech in the strangest fashion, so that she asserted of tones that they looked red or blue, and inversely of the colors that they sounded cheerful or sad. A girl a few years older than she named her the blue song.” Both phenomena, the attributing life to inanimate things, to which one speaks as to beloved human beings, as well as the phenomenon of synesthesia, color audition and seeing of tone colors, are as we know positively today, to be referred back to erotic motives.20

20 According to my psychoanalytic experience children who cling so to inanimate things see in them either sexual symbols or those things were once objects of their secret sexual enjoyment. It may happen, for example, that such a child falls in love with the furniture, the walls of the room, yes, even a closet, stays there by the hour, kisses the walls, tells them its joys and sorrows and hangs them with all sorts of pictures. One very often sees children talking with inanimate things. They are embarrassed and break off at once if surprised by their elders. If there were not something forbidden behind
"With Maria's seventh year perhaps, the tendency to play and purposeless dreaming, which is always bound with such lively, mobile phantasy, gave place, to the astonishment of all, to an exactly opposite tendency. From this time she began to take root in life with all the intensity of her nature. Already in her twelfth or thirteenth year she looked after the father's household, to the admiration of all who beheld her. A divine blessing seemed to accompany everything which she undertook; everything increased under her hands. She could in passing enjoy herself well in the idealistic dreams of the poets and of her acquaintances, but her own peculiar element was reality."

What had produced this sudden turn about? I can not escape the conjecture that here the death of her mother had a decisive influence and with it the necessity to take the place with her father of his wife. Her housewifely activity is noted first to be sure from her twelfth or thirteenth year. Yet I am of the opinion that she had already in her seventh year begun to play this rôle—in which year the death of her mother would be placed—only because she was too small it had been under the eye of a maid or housekeeper. My analyses of hysterics has taught me that so profound and sudden a transformation of the whole character always takes place upon definite erotic grounds and for a quite definite erotic purpose.

The earliest love of the tiny maiden belongs almost always to her own father, who is in truth her first beloved. One can often hear it from the child's lips, "You know, Papa, when Mama dies then I will marry you." That is in the childish sense meant quite properly and literally. The early, premature death of the mother gives reality to such infantile wishes, at least as far as concerns the care of the house. As soon then as Maria might begin to play this part, she filled it in a striking and inimitable fashion, although in years she was yet a mere child. She is altogether the mother in the care of a boy outside the family and this, as he quite rightly remarked, laughing boisterously and heartily, even where it is not this, there would be no ground for denying what they are doing, the more so since in fairy tales beasts, plants and also inanimate things speak with mankind and with one another without the child taking offense at it. The latter first becomes confused by the same action when he is pilfering from the tree of knowledge and has something sexual to hide. Hug-Hellmuth has convincingly demonstrated the erotic connection of the child's enthusiasm for plants as well as the different synesthesias. (See her study, "Über Farbenhören," Imago, Vol. I, pp. 218 ff. Abstracted in Psa. Rev., Vol. II, No. 1, January, 1915.)
necessary. Thus her first thought, when she spends her first night banished from home, is of “the poor father, who must go to bed without the little services to which he is so accustomed.”

She possesses a maturity in the management of the household which few elders have. Everything goes on and is done without any one noticing that it is being done. “Is there anything more charming than this sixteen year old little house mother in her house-keeping activities?” said one of her admirers. “Just look, let her do what she will, she accomplishes it in the best way and at the same time most beautifully.” She is quite contented in the position which she has made. Her eroticism seems completely satisfied. “She is psychically yet so little a woman that there is not the least sexual inclination in the charm that infuses her and therefore her bodily development is overlooked. There is also no trace yet of that entrancing shyness which springs from the mere suspicion that there must be something else about the man.” A friend of the family expresses it thus: “When one considers the repose, the self possession of her nature, the freedom from constraint and the spirituality of it, one might almost believe that she was not originally of this earth but perhaps a native of the moon, which seems to exercise more influence upon her than the earth.” Every trace of dreamy maiden phantasies, which represent nothing but unconscious love desires, was wanting in her. What she formerly possessed of these was now completely bound with her care of the father.

Her erotic nature is for the time satisfied and needs nothing more to veil it and has nothing to wish for. Therefore she has on the one hand kept childhood’s clearness of vision, before which there can be no deceit, on the other hand unbroken contentment with herself and all the world as well as the capacity to forgive immediately every wrong suffered. According to the picture drawn by the poet of the passionate nature of the father, which is capable of hurrying him, the pastor, into reviling God, it seems to me plain why Maria, if she suffered wrong, “is distressed merely over the remorse which the other one, she knows, must feel, when he has finally come to an insight and to reflection.” This is nothing else than the father’s voice, who had once done wrong to his child and had in a later searching of heart repented of it. Maria, with such early satisfaction of her feelings of love begged “even as a child for nothing which the parents had to refuse her. If she had any need it was to be busy, to take care of the order and the nourishment of the house,
the satisfaction and welfare of the inmates. Where she could love, she was happy and at home. Yet even the love for her father never proclaimed itself passionately but always rather in unwearied attention and concern for his smallest need, which only she might suspect as well as for that which manifested itself actively." For herself she scarcely had any wants. A piece of bread and two apples satisfied her as her day's nourishment, which is typical for the hysterical anorexia and perhaps merely signifies the unconscious wish to cost the father as little as possible. Just one single characteristic was wanting for her perfection, the soft, clinging, typically feminine characteristic. This also becomes understandable when one considers that all eroticism toward the father is inhibited in its sexual goal, and may manifest itself only intellectually on account of the incest barrier, at least as far as it comes into consciousness.

The womanly within her shall nevertheless find release through the young Eisener. I have mentioned above how he hung upon his mother. As the early inclination of the small maiden is generally toward the father, so the first love of the boy is for the mother. It is she who teaches him to love and to seek the woman of his heart according to her own image. Later, just before puberty we might say, the boy becomes acquainted with the secrets of sexual life, then, clinging to certain impulses of his childhood, he begins to desire the mother also in the newly acquired sense, while he begins to hate the father as a favored rival, who stands in the way of this wish, and develops a conscious antagonism toward him. He falls, as we say, under the domination of the Oedipus complex. Yet the wishes toward the mother go as a rule no further, since meanwhile the incest barrier has already for a long time been erected. Through this the boy is compelled to submit the mother complex to a splitting. For a moment the phantasy may come to him that the mother shall conduct him into the sexual life—a feature not wanting in any youth—but it is now decidedly rejected or more typically displaced upon those women who make of love a profession and actually take care to initiate the youth into the sexual life. For this reason the remainder of the mother complex is idealized and the mother transformed to a pure virgin woman, toward whom no man dares direct his desire. Similarly is it with the loved one, whom one chooses after the pattern of the mother.

So Eisener expresses himself warmly. "Maria is not made for love, only for reverence.'"
Yet without the child's craving for the mother\textsuperscript{21} he would not have become a compulsive neurotic,\textsuperscript{22} with all the hypermorality of the latter, pride in his moral purity and extravagant self reproaches, even a lustful self laceration after he had at one single time been overpowered by sensuality. Furthermore his lack of resoluteness, decisiveness and courage is not, as he mentions, the result of his myopia but of his neurosis. He has developed himself, out of an unconscious rivalry, in direct contrast to his intensely narrow-minded father. The latter was only a tradesman, who set his comfort above everything, for whom art had value only in so far as it increased his own enjoyment of life. So painting becomes the son's chief delight in spite of his exaggerated myopia or perhaps just on account of it. He bore his father's tyranny with difficulty\textsuperscript{23} and with inner protest. His tendency toward the free kingdom of art stood in contrast to him, and in the same way he sought on the other hand a substitute for the mother in every woman. He offered up for his sin the dreams of his youth when he first believed that his moral nature was stained and became as a result, as even the elder feels uneasily, an over obedient son.

How had this so easily befallen him with a mother so deeply honored! Around her spun all the boy's love desire and twined itself about her, and all that lava heated feeling belonging so peculiarly to the child alone. He had hung upon that idol the longing of his heart, the phantasies of a power of imagination lustfully excited, which is not indeed wanting in the best of children, although commonly these are inhibited, and later even completely forgotten because of restraining moral impulses. Therefore the memory of the highly honored mother is awakened not only through Maria, the pure one, but also through Julie, who comes into contact with his sensual desire and the unclean childish phantasies slumbering in the last analysis behind this. It is interesting how strikingly the poet is able to point out that double emotion in Eisener's soul.

There the moral restraining impulses were first crowded back by the wine plentifully pressed upon him, which he, accustomed

\textsuperscript{21} One thinks of Eisener's panegyric: "Before her clear look confusion cannot exist, the coarse word of insolence sinks back unspoken into the shame filled breast. The brightness of a lost paradise shines from her eyes upon the fallen bringing pain and warning, the consolation of eternal pity smiles upon the penitent."

\textsuperscript{22} Like Otto Ludwig himself.

\textsuperscript{23} The well-known psychic overcompensation in congenital organic inferiority.
from his early years to moderation, could tolerate in only the smallest amount. Now “the sly Julie seemed to him ever more charming. A play of glances began between the two, which appeared to make the young hunter jealous. On the other hand Eisener himself felt something similar when his neighbor on the left addressed to the earnest Maria words which did not conceal the liking she had inspired. He listened to her replies almost with fear and was delighted that there was not audible in them the least response to this inclination, and then he wondered at himself over this same division in his nature. In Julie’s dark eyes glowed a flame, of which he felt how it kindled him and that its fire must attract more and more to itself without his being able to defend himself from it, yes, without his wishing to be able to do it.” To be sure when “the slender Maria stood like a holy picture behind Julie, the alluring child of the world with all her seductive graces sank low in value in contrast to the former. He felt the need to be open with himself.” Transparency was a necessity to him from his youth, as an inheritance from his wise mother. “Then Breitung thrust with his glass against Eisener’s refilled one. Laughing and drinking he found the motley interchange of the liveliest ideas outwardly, which already had taken the place of quiet thought, soon becoming less and less menacing and finally even agreeable and desirable.”

His sexual excitement, heightened besides through the plentiful indulgence in alcohol and the general boisterousness, was brought to a high pitch by an episode with the passionate Julie. Eisener had to leave the room with her during a social game. “A strange thing happened to him, for as he bent down in the adjoining room in the dark to the quick breathing Julie, instead of her ear her burning mouth met his mouth, and the soft pulsating form fell as if fainting into his arms. Wrestling with himself, striving to keep his senses, he seized her arm involuntarily and stood again with her in the assembly room before he was conscious what it was all about.”

Is not this behavior of the youth burning with desire peculiarly strange? What if behind it there is fixed a memory perhaps of a scene with the mother, who brought him to his senses by seizing his arm? Yet, it might always be so for him, he had found the power once more to withstand the hot temptation. Not to be sure without subsequent remorse. For when he later sought his room he could not go to sleep and “his phantasy conjured up again, as often as he resisted it, that dark room about him and the bewitching Julie in his arms. He regretted a thousand times, so much did he distress
himself, his joy at his instinctive flight, that he had not drunk that sweet poison to the full, whose mere touch had brought his whole being to this feverish pulsation."

He sought now to find cooling for his heated blood in the garden, and in fact the fragrance of the flowers and the rustling of the leaves so soothed his excited mind that gradually the sense of a pleasant languor came over him. In a half unconsciousness he went upstairs again and back to bed. He was just falling asleep when he saw a white form enter, whose features he could not because of his shortsightedness make out. As it disrobed and came toward him, he first, as if seeking for help, reached with his hands toward the side where his friend should be sleeping. He did not however find him, he apparently had been put into another room. "The thought of being alone for the first time with a womanly being in the security of night crept over him at first like icelcold drops, then like the glow of fire over all his nerves. His heart pounded audibly as the figure climbed into his bed. The strangeness and adventure of the situation was not fitted to work rationally upon the intoxicated man, whose excitement throbbed into his finger tips. The power of the warning inner voice disappeared with his reason and the strife was brief before nature came off conqueror."

I have before this sketched Maria's character development up to the time when Eisener came into her life. Yet one point may be added. She had retained one single influence from her childhood in spite of all change in her seventh year, which "with the beginning of maturity appeared only occasionally and as it were in secret. The moon had been her dearly beloved and her desire; as a small child she had been able to look at the moon for hours without intermission. If she was sick her mother or nurse must carry her to the window through which she might look upon the friend of her small soul." About half a year before her acquaintance with Eisener "the moon had made its influence felt upon her sleep, as it had before affected her waking. At the time of the full moon she often left her couch, dressed herself and went up into the corner room in the pavilion. Here she stood for some time and turned her closed eyes toward the moon. Then she dropped the curtain, undressed and lay down in the bed, which stood in the spot where she had been used to sleep as a child. As soon as the moon had left the windows of this room or shone through the windows of her present sleeping room, she arose again, dressed herself and returned. She herself knew nothing of these wanderings, and whatever was done to
awaken her during them was in vain. The physician thought that these attacks of moon walking would disappear finally when maturity was established, or at least at her first confinement."

In this picture from a layman are some new and striking features. First is the love—one can call it nothing else—which the child betows upon the planet. Why is the moon her beloved and her desire from childhood up, why can she stand by the hour looking at it, why does she long when sick to be laid so that she can look at it all the time? He who observes children knows that such extreme love, which endures for years without wearying of it, and finally that ability to stare steadily at the moon, must have a sexual content, although naturally no one will admit this. Only when the object, in our case the heavenly body, is sexually stimulating is the love for it enduring for all time, undergoing no change, no abatement of feeling for it. As Maria's erotism later found satisfaction in her father, her love toward the moon steadily receded. But at the entrance upon puberty her sexual impulse increased and she began to wander in the moonlight. The love finally, which Eisener inspires in her, together with the strong sexual excitement, which the fête the day before had called forth in her, occasions again an attack, in which she surrenders herself willingly to the beloved.

The folk, like the family physician, have not a doubt of the sexual basis of the moon mania with her as with individuals in general. When puberty is established or she has a child of her own the attacks will cease, is the opinion of the latter. The servant maid Grete also, a living book of fairy tales among her people, explains the moon wandering as nothing else than the result of an unsatisfied sense desire. There was a young knight who had wooed a rich woman of gentle birth. Shortly before midnight they were both led into the bridal chamber. "Yet hardly were they alone together when a strange voice outside before the castle called, 'Conrad, come down here! Conrad, come down here!' And again it called, 'Conrad, come down here!' The voice sounded so plaintive and at the same time so threatening. The bridegroom said, 'That is my best friend; he is in need and calls me.' The maiden said however, 'The voice belongs to my cousin, who was found dead two years ago.' Then she shuddered so that the gooseflesh stood up over her whole body," and she implored her bridegroom not to follow the evil spirit or at least to remain with her until the ghostly hour was past and the full moon was up. But he would not be restrained: "Be it an evil spirit or a good, no one shall call me in vain!" "And he
went out. The lady went to the window but could see nothing for the darkness outside and for the tears in her eyes. Then the haunted hour was over and the full moon arose and she waited and waited, but the knight never returned. Then she swore to take no rest on a night when the moon was full until she had gone to bed with her bridegroom. And as her first bridegroom never and nevermore came back, so she waited for another, but there was no one who knew her story who would woo her, because each one thought it would fare with him as it had fared with that other. Thus she died; her oath is however still unfulfilled. Whenever it is full moon, she is looking out to see if any bridegroom comes and she laments sorely, and holds her hands weeping toward the moon.

In this folk tale the exclusively sexual foundation of the wandering is quite plainly expressed. The ghost makes use of a voice, complaining and threatening at the same time, which the bridegroom believes to be the call for help of his best friend, and the bride on the other hand imagines it the voice of her cousin, who had been found dead two years before, perhaps after she had taken her own life because unhappy in love. Both may be driven by sexual jealousy—I offer this as a hypothesis—which would not permit the other sexual gratification which is denied to himself or herself, the friend perhaps meaning jealousy from a homosexual tendency. The ghost having accomplished its purpose at the hour of midnight and in the light of the full moon, the lady swore “to take no rest on a night when the moon was full until she had gone to bed with her bridegroom.” That is the kernel of the entire myth, the naive and yet apparently conclusive folk interpretation of the riddle of moon walking, at least in its most frequent form.

I have above taken it for granted that Maria’s erotism was satisfied through her care for her father. That must of course be understood with some qualification. For she could play the rôle of mother only as housekeeper, not as wife. The former is satisfying therefore only so long, until stronger sexual impulses awaken through external stimuli or, according to rule, through the natural development of a maiden. When once that has come to pass, one so disposed to it as Maria was, begins to wander in the moonlight. Why then, it may further be asked, does Maria seek for her childhood bed, if the goal and the aim of the wandering is the sexual satisfaction of the maiden? In the case analyzed at the beginning the compelling motive was a sexual self stimulation upon the mother, in later years in the loved object whoever it was, male or female.
In most cases, since normal sexual feeling predominates, the aim of the sleep walking is that of the folk tale, to go to bed with the lover. That would explain without difficulty the scene of the union in Maria's case, as soon as she had come to know Eisener.

But what lay specially at the foundation of her earlier wandering, when no man had yet made an impression upon her? Or was there perhaps one, in relation to whom sexuality is most strongly forbidden, her own father? What if her erotic desire toward him was repressed and the indifference which she had attained was transferred over to all men? Much that is apparently harmless is permitted to a child, which would be regarded with horror in the adult. Many parents like to take their children into bed early in the morning and play with them without any consciously sexual thoughts and without suspecting how very often they in this way stimulate sexual desire in their children. Frequently also the mother or father visit the child before going to sleep, lean over the bed, allow themselves often to press the child passionately to themselves and count this asexual love toward the child. The case analyzed at the beginning teaches us how much of the grossly sexual erotic is concealed behind this, even if well hidden. Maria likewise sought presumably in her sleep walking for the bed of her childhood because her earliest erotism was bound with it.

This had already happened under the instigation of puberty, before her heart had spoken. How is it now since she loves Eisener? We must keep in mind her unconscious wish, to climb into the bed of the man she loves, and on the other hand that Maria as housemother knew well that he was not sleeping alone, but with his friend, so only a compromise form of action would be possible. She goes up again to her childhood room, which lies in the same direction as Eisener's sleeping room. There she first draws the curtain aside that she may gaze at the moon, which increases the sexual excitement with her, as I have earlier discussed. Then she undresses before the mirror as she probably had done as a child, and moves forward toward the beloved one, who after a brief struggle with himself embraces her passionately. She nevertheless submits to his caresses without response but also without resistance. For thus alone can the fiction be maintained that she has loved without consciousness of it and therefore also without culpability. It is not difficult, according to the analysis of the first case, to understand how she finally at the withdrawal of the moonlight gets up again,
dresses herself before the mirror and leaves the room as noiselessly as she had entered it.

The later portions of the narrative must confirm my assumptions if they are correct, that Eisener merely embraces the mother in Maria and that she on the other hand knows well enough in the unconscious both as child and as maiden that she wishes for that which is sexually forbidden and knows whom she desires. Let us see what the poet tells us. As Eisener awakes after the bridal night, he is not at all invigorated and uplifted as otherwise a man in like case, but psychically and physically cast down, as if he had to atone for some great wrong. "He strove to consider the strange adventure of this night as the delusion of a fevered dream. Yet that adventure painted itself before him, in spite of all his effort to forget it, in ever more vivid colors," because indeed a wish of his heart had been fulfilled through it. His inner unrest drove him forth and, as walking about he met his beloved, he marveled "that Maria seemed taller to him today than yesterday, or rather that he believed that he first noticed today that she was tall." What could this mean except that Maria now seemed big to him as once the mother had seemed to the small boy? Only he had first to embrace his beloved, before he could perceive such a thing and give heed to it. Maria herself, who apparently had enjoyed her pleasure only in her sleep and unconsciously, and therefore knew nothing of it all, had lost her frank manner with him, which she still possessed the day before. She grew red at his look and drew the hand which she gave him "quickly back again in confused fear," without consciously knowing why. "The flower of womanhood which had slumbered in her too serene, too cold image, appeared in this one night to have come with magic swiftness to bud and immediately to have unfolded in all its fragrance." Maria herself pictures her condition: "That morning I can never forget. Everything was so still, so solemn; the guests were all yet asleep. I had never been so strong of heart. I felt that morning as if all my life before had been only a dream and life was now just beginning. It seemed to me that I had suddenly become grown up and was now for the first time a child no more." Maria also felt herself through the bridal night to have grown up from the child to the mother, only, now, it was for the lover who had taken the father's place.

Both Eisener and Maria conducted themselves further entirely in accordance with their earlier unconscious wishes. The former for example "found a growing pleasure in representing his own
action, when it was really the effect of many circumstances acting one upon the other, as the result of a cold, calm calculation on his part." And was it not at bottom actually something like a calculation, since he in his earliest childhood phantasies imagined something similar for himself from the mother? It is only natural that he now greatly exaggerated in consciousness the sin which he had desired. Never for a moment did it occur to him "to throw any part of the burden of guilt upon that being who so closely participated in it. His rightful feeling remained in regard to it that he had this night given to a woman a right to himself, which he, if she should demand it, could not dispute. It was a source of calmness to him to look upon himself as punished, as it were, in this manner." Only all to evident! This punishment was in reality a disguised reward, fulfilment of the infantile wish to win the mother. For this reason he had not been able earlier to withstand Julie although Maria attracted him far more. For the former was the indulgent mother of his power of imagination, the latter on the contrary the proud, unapproachable mother of his real childhood. Moreover, though he did not conceal from himself that his heart belonged to the chaste Maria, yet he resolved, if Julie should convince him that she had been the ghostly visitor, to offer her his hand immediately. "The doubt, whether she deserved it, which was near enough at hand, he put from him as an excuse which he wished to make so that he could believe that he might release himself from that which he had to recognize as his duty." Maria however "he had in these days accustomed himself to think of as a being so high above him that his love must profane her." Again the well known splitting of the mother into the holy and the yielding one.

How did it appear at this time to her, herself? The first weeks after that moonlight night the woman in her bloomed forth more and more, in spite of the fact that her lover tarried at a distance. Still when in her body a new life began to develop and Eisener still did not appear, she was seized suddenly with a hysterical convulsion—she was wearing significantly the same rose-colored dress in which he had seen her that morning—which lasted twelve hours so that every one looked upon her as dead. The despairing father threw himself across her feet and lay there—a situation which will occupy us later—and Eisener, who was just now returning, was

24 Cf. with this also the interesting passage ... "the passionate self accusations, in torturing himself with which he found comfort a short time before."
driven by the bitterest self reproaches across the ocean. After waking from her catalepsy Maria did not regain her former blooming health but grew more and more ill, which the family physician finally discovered as the result of her pregnancy.

"The good girl herself believed at first that what she felt and what they told her was a vivid troubled dream." This idea will not appear strange to us who know so much about moon walking and that one does everything merely "in sleep" in order to remain blameless. "That she should become a mother seemed to her so strange and wonderful that she appeared to herself as some one else (this might well read, as her own mother dead at so early an age) or as suddenly transplanted into another world with strange people, animals and trees. The sound of her own voice, the tone of the bells seemed to her as other and strange sounds." We may bring forward in explanation in this place the case analyzed at the beginning, where a moon walker had abandoned herself to all sorts of dreams. In the moon must be living men of another sort with other feelings, customs and manners, and the sexual, strongly forbidden upon earth, must be freely permitted upon this planet. She seemed to herself on account of her sexual phantasies already as a child quite different from other people, as if she belonged not upon this earth but upon the moon. Could not a similar thought process have taken place with Maria?

I said of her father, that he had been her first beloved. And it comes almost as an unconscious recognition of this when he, filled with anger, calls out to her mockingly, "Why do you not say that the whole affair has come to pass out of love to me, to prepare for me an unexpected joy?" Breitung also enjoyed since her earliest childhood her unlimited confidence only on this account because he loved her as his own child. Therefore she looks up with all her anxiety so trustfully and self confidently to this friend of her father. But when Breitung also no longer believed in her and her father turned from her with scorn it was "as if all her blood streamed into her eyes that, pressing out as tears, it might relieve her. Yet here it remained and pressed upon her brain as if threatening its fibers. With a strangely fearful haste she pressed her eyes with her fingers; they remained dry; a cry of pain would unburden her soul—no sound accompanied the trembling, convulsive breathing. The old servant, who entered after a while, found her lying with her breast upon the sofa pillow, her head thrown violently back," in hysterical opisthotonos. "The old man had loved Maria from her earliest
childhood” and stood accordingly in the place of a father. “He clasped his hands together in distress. She recognized him and suffered him patiently to bring her head to a less forced position. She looked at him sharply as if she would convince herself that he was the one she took him to be. His Kalmuck features seemed to her as beautiful as the soul which they hid and seemed to want to disown.

The friendliness, the affectionate regard, which spoke so unmistakably out of the familiar old graybearded, sunburnt face, did her no end of good. Since she could not yet entirely believe she asked, “Is it indeed you, Justin? And you will still recognize me? And you do not flee from me?” At first the deplorable commission which the old man had to carry out threw her back again. When she had to understand that her father would not again set foot in the pastor’s house until she had departed, her countenance became deathly pale and convulsive movements trembled in quick succession over her delicate body so that the old man wept aloud, for he believed that she had gone mad. His signs of distress, the faithfulness and love which spoke through them, touched her so effectually that at last the hysterical convulsion relaxed and she sank down. “The old man caught her up. He placed her on the sofa. She lay across his lap; her head lay upon his left hand, with the other he held her body fast that it should not slip to the floor. It seemed as if she would weep her whole weary self away. The old servant held her with trembling hand and heavy heart.” Now the scene of childhood is complete, except that the old man plays the rôle of her father. So had Maria presumably done as a child when she felt too unhappy and so also the pastor’s throwing himself down, as we saw above, over his daughter whom he believed dead, is not strange.

When Maria had left the parsonage her first thought and silent concern was how her father must now live without her care, even that perhaps he would not be there any more, when everything had later turned out well. Then she thought again of the time when she would be a mother and “her life seemed to her as a tale that is told.” On her journey to her new home there came over her ever more strongly “the feeling of her complete abandonment. All the dear childhood memories, into whose protection she would flee, turned in anger from her. With tears she cried to God for a heart that she might love, some one for whom she might really care. For it seemed as if a curse lay upon her, which estranged all hearts from her. She thought with fear at her heart that the being to whom she would give life might likewise turn from her, as everything had
done that she loved." Then a good fate brings to her the unfortunate Johannes whom his crazy father wished to throw into the water in order to preserve him for eternal happiness. At once Maria assumes the rôle of mother toward the boy and now "that once more she had to care for some one, she was again the calm and serene being."

What had so thrown her out of her course? It was not so much the banishment from the father's house, not the contempt of all the world, nor even of her very oldest and truest friend. She would have been able to look beyond both of these, because her consciousness felt itself entirely blameless. But she took so to her herself the truth that she was no more the loving, caretaking house mother nor might play that part, that for a brief while she planned to take her life. She prayed to God with tears for one heart only that she might love, that she might actually care for. Since the care of her father is taken from her she feels herself at first truly and utterly forlorn, all the dear memories of childhood turn in anger from her and a curse seems to rest upon her soul.

Why do all the memories of her childhood turn from her, if she actually knows herself guiltless? Is this merely because the father is indissolubly bound with them? If she still consciously feels entirely blameless toward him, and if he openly did her wrong from a false assumption, then should not the childhood memories return to her? I think the solution must be sought elsewhere, in this, that Maria knew nothing in clear consciousness of the happenings of that moonlight night and could honestly swear to that, but everything was known in the unconscious. Here is the sense of guilt engendered, of which consciousness may know nothing, here she knows well enough that the youthful Eisener has embraced her and she has together with him deceived the father whom she first loved. The goal of all moon walking is none other than to be able to enjoy and still be blameless, it is blamelessness because without accompanying consciousness.

The poet's words must confirm this, if this assumption is correct. We will test them. The first night of her banishment Maria, while going to sleep, thought first of her father "who must go to bed without the little services which he was accustomed to receive from her." Then she thought of Breitung and the apothecary's daughter, who had turned from her full of scorn. "The young Eisener occurred to her in the midst of this, she knew not how, and a sort of curiosity whether Eisener also would have turned from her in so
unfriendly a fashion as Breitung. She pictured to herself how he might have looked upon her now with contempt, now with friendliness, as on that morning which she so gladly remembered.” Also an evident identification of the young Eisener with the father and the father’s friend, and flight from the loved ones who had cast her off to him who had inclined to her as a friend.

Yet more convincing is a passage which follows. Maria had born a son and “the more she looked with joy upon the small infant contemplating his sound and beautiful body, the more grew the need within her, only instinctively felt at first, to have some one who could rejoice in the child with her, not out of mere sympathy with her, but because he had the same right to it and so that she could rejoice again in his joy, as he might in hers. Without knowing how and why, she thought again of the friendly and true hearted Eisener. Her dreams brought his picture before her eyes in most vivid colors. It seemed as if it were Eisener who should enjoy the child with her. She hastened to him with tears of joy to lay the beautiful boy in his arms, and when she now stood by him, she had scarcely the heart to show him the boy. Then she cast down her eyes and said confusedly, “See this beautiful child, Eisener, Sir!” Maria knew quite well in the unconscious that she had conceived her child from Eisener and the sudden restraint when she laid the boy in his arms is only a compromise with consciousness, which must not know the facts, otherwise she could not be spared her feeling of guilt. Yes, when Julie then came with her love child, which she had conceived that same moonlight night from the hunter, although she really loved Eisener, then “Maria experienced, she knew not why, a gentle aversion toward her. She said quietly, ‘That in which one has done no wrong and cannot change, one must bear patiently.’”

Soon however there awoke a desire in her “for something new, still unknown to her, which she nevertheless felt must come now. It was the strange, fearfully sweet condition of the ripeness of love, which had not yet found the object on which she could open her heart. That night a need awakened, formerly repressed into the background by greater pain, but which threatened now to outgrow other desires and feelings in the undisputed possession of him.” Often she sat knitting and dreaming at the boy’s cradle. “There was a fair at Marklinde. She went early in her rose-colored dress into the garden and plucked wild hedge roses. She was startled for she heard a noise behind her and she knew that it was Eisener who was coming after her. She turned into another path; she was
afraid to meet him, and yet she wished that he would follow her. As she bent low behind some flowers, she threw a hasty look behind her. She grew rosy because he might have noticed the look, and still it would have made her glad if he had noticed it. ‘Yet if he knew everything,’ she whispered to herself; ‘but I could not tell him, nor could I let him perceive it. I would have to say No, although he understood it as Yes!’ Suddenly he stood near her; he had seized her hand and was looking into her eyes. She bowed her head, he bent toward her. It seemed so strange to her—their lips touched—Maria frightened and blushing, sprang involuntarily from her chair, as if what she was dreaming were real.

“A strangely mingled feeling drove her from her chair to the window and from the window back to the chair. She felt herself stirred in her very depths by something which wounded her sensibility as much as it excited her longing. She fled to her child. She strove to think of something else; in vain. That thought continually returned and gradually lost its frightful character. Soon she felt it only as a sweet dread and so the idea received a double stimulation while it woke the curious question, why and for what reason she must really be afraid. And as she looked now upon the child, it seemed to her so marvellous that she, mother and yet maiden, knew nothing of the happiness of which this little life must be the fruit. Julie’s words were continually ringing in her ears, ‘The happiness which is granted him, has to be reckoned too dear.’ It gave her unending satisfaction, to think of herself actually in such a situation to the young Eisener that all her unhappiness was the result of a joy which she had granted him, without knowing what joy this must have been.” I consider it superfluous to add a word to complete the interpretation of these phantasies, which speak for themselves. They confirm everything that I have said above, better than any labored explanation. Later Maria came to know that what had sustained her in the hours of her sorrow was nothing else than that mysterious but certain premonition of a happy life with Eisener and her George.”

And now back to the purpose of the analysis of all these tales. What does it teach us for the understanding of moon walking? First of all it confirms many of our earlier conclusions. The most important thing, in the first place, is that sexual impulses lie at the foundation, desire for sexual gratification, and that one apparently acts in sleep in order to escape all culpability, while the unconscious still knows all about it. The sleep walking begins, in accordance
with the sexual basic motive, at the time of puberty and lasts until it is inhibited by the close of that period or in women with the birth of the first child. It is further established that at the beginning the bed of childhood is sought, the place of earlier sexual pleasures, later however the bed of the loved object, who appears in the place of the originally loved object, the parent. Finally, moreover, when the night wanderer fixes his closed eyes upon the moon before starting out on his wandering, erotic thoughts hide behind this, which in turn go back to earliest childhood. The heavenly body effects a sexual excitement not only through its light, but indeed also through sexual phantasies which are bound with it. Lastly folk myth knows likewise that the woman in white represents nothing else than the maiden in her night shift with all her sexual longings.

One thing more this novel also confirms, which our earlier discoveries have already taught us, the abnormal muscle excitability and muscle erotic. For Maria was seized with a hysterical convolution when her father's unkindness pressed itself upon her. It is interesting that this abnormal muscle excitability, which manifested itself in various muscular convulsions, was present with Otto Ludwig throughout his earthly career. Already as a boy he often suffered convulsive muscular twitchings, when he had exceptional tasks to perform or hard thinking was required of him, and "nervous twitchings of the head" are recorded of him when twenty-three years old, also presumably a tic had won for him the nickname of "the shaker." Later moreover our poet suffered chronically from convulsive manifestations of a lesser degree, repeatedly however in a stronger, special form although only in temporary attacks.\[25\]

In other words, it may be said that Ludwig assigns to Maria and the young Eisener a series of his own personal characteristics. That is to say, not only was the tendency to convulsive attacks peculiar to him, but also to fainting, and a compulsive neurotic and hysterical tendency, the high grade myopia, a fondness for discussing painting, talking with inanimate things,\[26\] colored audition,


\[26\] Cf. here the poet's words: "It is strange that nature is personified for me, that I not only live in her, but as one human being with another, exchanging, not merely receiving, thoughts and feelings, and even so, that
as well as other synesthesias, and finally a special reverence for his mother.

"Buschnovelle," by Otto Ludwig.

The moon plays an important part in the romance just discussed, even apart from Maria’s night wandering, and a number of significant events take place under its very light. We find this relationship still stronger in Otto Ludwig’s “Buschnovelle,” briefly referred to earlier, which I add here, though it really does not directly treat of our problems. The heroine Pauline passed with many as moon struck and her blue eyes “have a strange expression of their own. They gaze as aliens upon this world, as angels, which, transplanted to our marvelous earth, belong to the heavenly home and cannot find themselves amid this confused and agitated humanity.” Likewise his bride asserts of the count that he knows no other recreation “than to climb about in the night over the rocks and worship the moon.” This perhaps gave occasion to the rumor of a ghost or at least breathed new life into an old tale.

A prince was banished under an enchantment to the rocks of the gods. He had “a face as of a person twenty years old or so, but pale and quite transparent like moonlight, and he could be rescued only through a maiden eighteen years old and as innocent as when she came from the mother’s womb.” The count, whom his bride deceived, became very melancholy over it and trusted no woman after this. He learned to know and love Pauline upon the rocks of the gods, where he was accustomed to wander in the moonlight. When she believed she saw in him the enchanted prince and declared her intention of voluntarily rescuing him, he stipulated that she must climb down from off the rocks, down from the cross, without touching them with her hands but holding her arms toward the full moon. “And that must take place tomorrow night when the moon is sailing overhead, otherwise I must remain enchanted. When you shall have climbed down the rocks, I will be saved and then I will make you my princess.” One may read afterward from the poet how Pauline then carried out her resolve—her determination alone, sprung evidently from a great love, had already cured the count of his sadness—how the count saved her and later wooed her.

different places become as individual to me, distinct from others and, as it were, transformed in consciousness, so that I not only feel that they effect an influence upon me but it seems to me as if I work upon them, and the forms, as they appear to me, show the traces of this influence.” Further: “I . . . who stood even in a wonderful mutual understanding with mountain and flora, because the kingdom of love was not to be restrained. . . .”
Emphasis will be laid here merely upon two facts, first that not only all important events happen in the light of the full moon, but that also no other novel shows so many autobiographical features. The most recent publisher of this tale, Heinrich Borcherdt, gives this explanation: "One can recognize without much trouble in the portrait of the count with his well-trimmed beard the poet himself, who at that time tended to great seriousness and to melancholy. For this very reason the cheerfulness, gaiety and unrestrained naturalness of his bride Emilie worked most refreshingly upon him. Pauline in the tale exercised a similar influence upon the count. What we know of Emilie Ludwig from without agrees likewise with the picture of Pauline. Pauline's father suggests Emilie's father. . . . The greatest weight will be laid upon the fact that we possess in this work a poetic glorification of Otto Ludwig's love happiness in Triebischtal. The rural life is reproduced in every detail." Nothing unfortunately is reported in the different sketches of his life whether and how far the poet and his bride allowed themselves to be influenced by the light of the full moon. The striking fact remains at any rate that twice in the course of two years he spun out this theme and each time moreover with a strongly autobiographical note. That cannot be sufficiently explained merely through the influence of Tieck, whom he, to be sure, read diligently in his youth.

"LEBENSMAGIE, WIRKLICHKEIT UND TRAUM," by Theodor Mundt ("Life's Magic, Reality and Dream").

In the seventh volume of the "Euphorion" Richard M. Meyer has exhumed a probable source of Ludwig's "Maria." It is a fictitious tale of the "young German" Theodor Mundt, which appeared in his collection "Charaktere und Situationen" in 1837, five years before the "Maria," and shows in fact some external similarities with this. Still Otto Ludwig expressly acknowledges a tale told by a friend as the source, but gives no syllable of mention to Mundt. I must say that it seems at least very questionable that the latter's story was the model, although the Berlin literary historian comes to the conclusion, "A direct utilization would be here difficult to dispute." I will reproduce the contents of this story, as far as it touches our problems, as closely as possible in the words of Mundt, although this story, which is contained in the collection mentioned under the separate title of "Lebensmagie, Wirklichkeit und Traum," hardly possesses an artistic value.

(To be continued)
ABSTRACTS

IMAGO

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ABSTRACTED BY LOUISE BRINK, A.B.

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1. The Double. O. RANK.
2. The Fish as Sexual Symbol. R. EISLER.
3. The Sexual in the Theology of the Mormons. T. SCHROEDER.

1. The Double. — Rank begins this study of an ancient theme in folk thought and poetic production by the utilization of a modern cinematographic film. He suggests that perhaps this modern form of presentation may lead closer to an interpretation of the theme than the mere poetic production since the moving picture in some degree approaches the dream presentation. Ewers, the author of the cinema film in question, the "Student von Prag," is a poet of some rank. His film drama tells the story of a youth who makes a contract with an old man permitting him to take whatever he wants from the room. The old man takes the youth's reflection in the mirror, which follows the old man out of the door and out to the street. Hereafter the hero of the tale is constantly surprised by the sudden appearance of his double, whenever particularly at any pursuit of pleasure or other important point in his actions. Especially did it appear to hinder every advance of love, until finally fleeing madly from the specter, the young man decides to end his life and sits down to make his will, only to see his double still grinning at him. Maddened he shoots at the figure, which disappears. A mirror however discloses for the first time since the contract his reflection, but at the same moment he discovers that he himself is wounded. He dies and the old man appears to tear up the contract. In the last picture the double sits on his grave accompanied by this old man in the form of a black, ill-omened bird.

2 We use interchangeably the original term Doppelgänger as the English has no exact equivalent.
This poet was probably influenced by E. Th. A. Hoffmann, who has written largely upon this theme, which finds a place in most of his works. In one instance the hero leaves his mirror image with his loved one, and he becomes the sport of those about him because of the absence of any reflection of himself and his avoidance of mirrors, where he fears to see his loss revealed. This story, interwoven with that of another likewise afflicted, contains the same disastrous effect of the loss of the image upon the pursuit of love and contains the element of madness. The same independent existence attributed to a man's shadow as to his mirrored image is made the subject of a tale by Andersen. Here there is further developed the idea of persecution of the man by his shadow which leads an independent existence. A Swedish tale relates how Anna in order to preserve her youth and beauty received a charm before her marriage which prevented her having the seven children which should have been hers, but at the price of her shadow. Her husband discovered this loss once in the moonlight and put her away. After seven years of penance Anna was absolved and reconciled to God after the shadows of her seven unborn children had appeared to her in a chapel. Goethe, R. L. Stevenson and others are mentioned as using this motive of the Doppelgänger. Another form of it is expressed in the similarity of two persons who cross one another's pathways. Hoffmann has a tale of a parabolic identification of one such man with another with delusions of being watched and persecuted, combined with erotomania, and a strong ego feeling chiefly of self distrust. The torturing delusions of the one are enhanced by the actual appearance of the other, who is also mentally afflicted, both being, unknown to each other, the sons of one father. Here and in another work of the same author, the second individual is conceived by the first to be his double or his own mirrored image. Jean Paul has treated the theme by using the Amphytrion motive, where the lover in the double form is utilized to seduce the loved ones. Sometimes the Ego appears as a strange specter. Sometimes there is a host of Egos about the subject of the phantasy. Jean Paul has followed the same thought as Fichte in his philosophic conception of transcendental idealism, perhaps to brings the ego idea to reductio ad absurdum, perhaps merely to express it in poetic form.

A humorous treatment of the same theme by Raimund also contains the idea of the close association of the two figures, so that the fate of the one is bound with that of the other. Raimund also introduces the element of the power of the image upon growing old or becoming young. Oscar Wilde has treated this also in "The Picture of Dorian Gray," in which the deepest problem of the Ego is the fear of growing old. Dorian Gray wishes upon his portrait all the traces of age and sin so that he himself may always remain young and beautiful. But he watches these marks gathering upon the picture before him until he
learns to fear and loathe his own soul and his former infatuation with his own beauty becomes abhorrence of his own Ego. After slaying the painter of the picture he attempts to destroy the picture, but at the moment when he slashes it through he falls to the floor aged and distorted with the knife through his own heart, while the picture is restored to his former beauty.

Other developments of this motive show in it also the same meaning, in the form of a double consciousness, two personalities separated through amnesia. Maupassant has treated of the double existence as a delusion. The hero of his "Le Horla" suffers from anxiety neurosis, which tortures him especially at night. At last he discovers himself spied upon, watched, controlled, persecuted by the Horla, which lives either in him or near him, and which suddenly appears to him. The Horla was invisible, but once before his mirror the hero felt him near, even stroking his ear, and then saw, astonished, that his own image was not in the mirror. The impenetrable body of the figure he thought prevented his seeing his own reflection and then once more he saw himself, first in a mist, as if through water, which slowly ran away, leaving his image clear once more in the mirror. The afflicted man burns down the house with all within it after he has shut up the double securely in it, but in doubt whether he could be thus destroyed, and reflects that suicide is the only escape for himself. Musset, as well as Maupassant in another story represents the double as a dark, fearsome figure, with whom the original does not wish to be alone. He either seeks to escape loneliness through marriage or the figure appears to disturb love reveries. Loneliness is conceived as companionship with one's own Ego, objectified as the Doppelgänger. Jean Paul tells of an old man who, transported in his thought and feeling to childhood, looked and spoke as such before the reflection of his aged face in the glass, forgetting his present existence. Ribot relates that a man of much intelligence had the ability to summon his double before him and talk and laugh with it until finally he became convinced that he was being pursued by himself and that the other self continually tormented and teased him and he decided to make an end to his life. Once he questions the apparition, who disappears as he answers and the man sees no one. "I was alone and opposite me stood a mirror, in which I was imprisoned. . . . Had I spoken to myself? Had I left my body and was I just now for the first time returned to it? Who knows. . . . Or had I myself turned back to myself like Narcissus and had I then met the future forms of my Ego and beckoned to them? Who knows . . . ?"

Edgar Allen Poe's story of "William Wilson" has for its subject the relation of the hero to his double, whom he met at school, so one with him in appearance and in the events of his life that he regarded him as a twin brother. The double is at first a true comrade, but afterward
a most feared rival. The one difference lay in the fact that the double could only speak in a whisper, but this was a complete echo of the hero’s speech. William was unable to withdraw himself from the dominating influence of this comrade. His name became doubly hateful to him because his double bore it. The boy finally escapes from the school and sees no more of the double until years after at a drinking bout in the midst of a dissolute life it appears and whispers the one warning word “William Wilson” and disappears. He appears again on a similar occasion and causes the hero such shame that he leaves Oxford and wanders from place to place, frequently meeting the double who exercises the same warning function. At last he challenges the latter, wounds him and is horrified to see in a mirror that he himself is mortally wounded while the double stands in his place and speaks now as if Wilson himself were speaking: “You have the victory; I am conquered. Yet, from now on you are also dead—dead to the world, heaven and hope! In me you lived—and now I die, here, see, in the image which is your own, as you have murdered yourself.”

Dostojewski has given this theme a deep psychological treatment in “Der Doppelgänger.” The hero, because of a mental illness, considers all his painful experiences as persecution of his enemies. It is a masterly drawing of the paranoiac disease picture and of its insidious confusion with all reality. The hero Godalkin begins in a manner hardly fitting his official station to press himself socially upon the attention of his superiors and then feels himself pursued and watched, persecuted by enemies, who point at him with the finger, call his name, etc. Wandering the streets at midnight to escape his enemies, it seems to him “as if he wanted to hide from himself, as if he most wanted to run away from himself.” Suddenly a figure appears before him who seems to speak to him. Then a man, whom he believes one of those in the league against him appears to follow along exactly as he goes. A third time he thinks he sees the same man and after this, frequently, no sooner does he think of the man than he is there. Finally he enters Goljädkin’s house ahead of him and when the latter, following him, reaches his room there sits on his bed his mysterious friends who proves to be none other than another Herr Goljädkin and yet “Herr Goljädkin himself—yes . . . what is called a double.” From now on the persecutions seem more and more clearly to proceed from this being and the persecutory ideas are greatly strengthened. The new self usurps his place of business and manifests all the characteristics of the original. At first the latter tries to enlist his aid against his enemies, but soon comes to regard him as the chief of them. The hero is pursued even in his dreams and finally challenges the double to a duel with him. Goljädkin’s strange behavior has meanwhile cost him his office and his attempt to arrange a rescue of his beloved, in answer to a letter he believed to have received from her in distress, has ended in
his being taken into custody himself. This too seems to come about through the agency of the double, who at first invited Goljâdkin into the presence of the girl's father and his guests, which leads him to phantasy a reconciliation with honor to himself. The Doppelgänger however again proves his enemy and whispers into the doctor's ear and causes his removal. By this time the sorely confused man sees many doubles about him and is pursued and jeered at by them until at last there is left only the one who follows after the wagon bidding him farewell until he too disappears and the hero falls into unconsciousness.

It is of interest that all these writers manifest neurotic characteristics or pathological habits in their own lives. Hoffmann was neurotic, eccentric and suffered from hallucinations, delusions, compulsive ideas, and anxiety lest he should become insane. He often believed he saw his mirror image, his double or other ghostly figures masquerading before him. He died of a nervous disease at the age of forty-seven. Jean Paul also feared insanity and passed through severe mental struggles in order to perform his literary work. His principal conflict concerned his Ego, which seemed to him as a separate and frightful figure. Poe like Hoffmann had an unfortunate childhood and his life was equally full of eccentricities. He early developed a profound melancholy and began to indulge in alcohol and then in opium. He manifested not only alcoholic and epileptic tendencies but anxiety symptoms and compulsive brooding. "All his thinking turned about his Ego" according to his biographer. He died at thirty-seven years of delirium tremens.

Maupassant's life was even more tragic. He was by inheritance of a neurotic disposition. His excesses lay in his love life. Many of his works were written under narcotics. His hallucinations and illusions appear in his works and he became the victim of delusions of grandeur and persecution. He also attempted his own life. He had early recognized the splitting of his personality and represented it in his works. He was very egocentric and was never capable of a true relation to women. He too had objectified the inner separation of his personality through an hallucination of the double image, which he found sitting at his writing desk. The poet Chamisso has also worked out artistically such a vision of the double image. He represents the double as the baser self before whom his true self is ashamed. Chamisso's "Peter Schlemihl" is the poet himself according to his own confession and the indirect testimony of his friends.

These writers who have used this theme and have also manifested neurotic traits in so marked a degree, show these characteristics in early life. Heine states that he suffered in his childhood from a "sort of alteration of his personality" by which he believed that he led the life of his grand uncle. Raimund manifested from childhood a number of pathologic traits and finally ended his life as the outcome of a long
struggle with fears and anxieties of a severe nature. He too furnished a portrait of himself in his "Alpenkönig und Menschenfeind." As Sauer has said "Raimund has set himself as a moral for his Rappelkopf; he sought through this poetic copy to free himself from his own morbid feelings." Dostojewski also manifested pathological traits from his early year. He was a strange child, shy and self-absorbed and subject in his youth to attacks (epileptic?), which increased in frequency and intensity in later life. He was eccentric in every way. The motive of the double was with him a central theme. Mereschkowski says of his writings: "So with Dostojewski every tragic conflicting pair, the most living real men disclose themselves, who seem to themselves and to others as one entire being, in fact only as two halves of a third divided existence, as halves which opposed to one another seek and pursue one another as doubles." Likewise of his pathological nature as an artist he says: "In truth—what sort of a strange artist is he, who with insatiable curiosity pokes about only in the diseases, only in the most frightful and shameful festering spots of the human soul? . . . And what sort of strange heroes are these 'blissful souls,' these possessed, madmen, idiots, mentally deranged? Perhaps he is not so much an artist as a physician of mental diseases, and so one to whom it might be said, Physician, first heal thyself!"

The close relationship of these poets . . . their use of the same theme emphasizes the fact that a pathological disposition to psychic disturbances conditions in large measure the splitting of the personality, with special prominence of the Ego complex. This corresponds to an abnormally strong interest in one's own person, its circumstances, conditions and fate. This distortion brings as its consequence the characteristic relation which this literature shows to the world, to life and particularly to the love object. The typically essential form in which this motive constantly appears is due however to more than an individual cause and this may be sought in racial traditions.

Superstitious beliefs regarding shadows are found among many European peoples in various forms. The belief in a guardian spirit is closely related to the idea of a double. It survives the dead and passes on to the next generation. It may at first have been beneficent and then developed into a torturing spirit. The same form of belief appears among savages in some of these tabus. Men can be injured through their shadows. Funerals are held at night so that the shadow of the living shall not fall upon the dead or their graves. The loss of one's shadow or the weakness of it signifies respectively illness or death and many peoples yet today carry their sick into the sun that the shadow may serve to entice the departing soul back into the body. The disappearance of the shadow, its increase and decrease are bound up by many with the idea of health and power. Some savages are frightened if a child too closely resembles his father, thinking that the latter must
soon die because the child has taken away his image or shadow. The shadow idea shows a psychic ambivalence. This latter idea of the father's shadow is close to that of a guardian spirit, and opposite the fatal influence of the shadow is that of its fructifying power. Cf. Luke I, 15: "And the power of the Highest shall overshadow thee." Augustine and other Church fathers explained the word overshadow as meaning a cool, emotionless procreation as over against a passionate one. In Tahitian myth the goddess Hina becomes pregnant when the shadow of a breadfruit tree falls upon her as her father shakes it. Certain tabus forbid that the shadow of one's mother-in-law shall fall upon one, a tabu against incest. These conceptions, together with that of the waxing and waning of a man's power with his shadow point to its symbolic representation of male (Samson motive) potency, which is closely bound with reincarnation in one's own descendants and so with fruitfulness.

All folk lore identifies the shadow with the soul and many peoples have the same word for both. They see in the shadow or the reflection the soul or some portion of it and they conceive this double as a real existence visible to them. The soul was probably first conceived as a reduplication of the body, visible in the shadow. Rohde says of the Greek beliefs and cults of the soul: "According to the Homeric conception the man is there twice, in his perceptible appearance and in his invisible image, which first becomes free at death. This and nothing else is his psyche. In the living man, endowed with a soul, dwells, like a strange guest, a weaker double, his other Ego as his psyche ... whose kingdom is the world of dreams. When the other Ego, unconscious of itself, lies asleep, the double wakes and acts." All cultured peoples of ancient times as well as savages of today show such a conception of shadow and soul. This belief is bound with the idea of death, the soul being considered the spirit of the dead, which is usually thought of as a shadow. If the souls of the dead are shadows they throw no shadows, which the Persians attest of those who have arisen from the dead, and the dead body also can cast no shadow, since the shadow has disappeared as the soul. Spirits, elves and the like also cast no shadow since they were originally shadows themselves. For this reason the devil is so covetous to obtain a shadow from his victim, who may not know, as the devil does, the value of his shadow. There is abundant testimony that the mirror image is regarded in a similar way in folk belief. It is forbidden in certain localities to place a dead body before a mirror or to see it in a mirror, for there will appear there two corpses which would mean a second death. Any one will die, according to another belief, if he looks into a mirror while there is a corpse in the house. When a death occurs mirrors are covered so that the soul of the dead will not remain in the house. It is also forbidden one to look into a mirror at night lest that one lose his own reflection, that is his soul,
upon which death would follow. Here also are the superstitions regarding the influence of the image upon the sick, the breaking or dropping of a mirror. The mirror has also magic power over the future or foretells it. Here under the future is meant not the What but the Whether, that is mostly one's own length of life. Or the mirror becomes the prophet of love, wherein the maiden sees her "future." Primitive peoples also have many tabus regarding their reflection in the water or other medium. Fear of one's portrait or photograph is found all over the earth. Among many cultural peoples the belief has been held that the dream of one's reflection was related to death. Closely related to this is the fructifying power of the mirror image as of the shadow. Zagreus, who was reborn as Dionysius, was conceived by Persephone's looking in a mirror, the mirror playing a still further rôle in the life of Dionysius.3

The fable of Narcissus combines both the destructive and the egoistic features of these beliefs. According to one legend it was foretold that he would have a long life if he should not see himself, but the shy youth later became enamored of his own reflection in the water. Another version states that Narcissus took his own life after he had fallen in love with his image and still in the underworld he saw this image in the Styx. A later rationalized account relates that he was inconsolable after the death of a twin sister exactly like him in every detail, until he saw his reflection and received some comfort from that, though he knew it was only a shadow. All these versions point to the fact of the essential feature of the Narcissus myth, that the youth perished after he saw his reflection, his double, in the water.

Psychoanalysis recognizes more than an accidental connection between the idea of death in regard to the double and the narcissistic idea. It is necessary first to consider the tendency to push out of consciousness the painful idea of death. This tendency further substitutes an equivalent as far removed as possible from the inacceptable idea, and this is based upon an ancient original identity of the two ideas. Various superstitions and one form of the legend itself show how closely love and death are bound in the Doppelgänger. The literature which has been quoted also shows this. Fear and hatred toward the Doppelgänger are closely associated with the falling in love with one's own image or the Ego as in Oscar Wilde's "Dorian Gray." Dorian is directly mentioned as a narcissist. "He had once as a boyishly unrestrained Narcissus kissed the painted lips [of the portrait] which now laughed so fearfully at him. Morning after morning had he sat before the picture and marvelled at its beauty, often had he fallen into an

2 See Jelliffe and Brink, "Eyes of Youth," Medical Record, March 2, 1918.

3 Cf. use of mirror in a modern drama, see Jelliffe and Brink, Compulsion and Freedom, The Fantasy of the Willow Tree, Psychoanalytic Review, July, 1918.
ecstasy over it. “Often . . . he slipped out to the closed room and stood before the picture with a mirror in his hand. . . . Now he saw the hateful aging countenance upon the canvas, now the beautiful youthful face which laughed back at him from the bright mirror. He became more and more in love with his own beauty.” Connected with this narcissism are his impressive egoism, his incapacity for love and his abnormal sexual life. In his intimate friendships with young men he seeks to realize his love for his own youthful image and in his relations with women he is incapable of any but the grossest sensual pleasure. This incapacity for love is a characteristic of all these “Doppelgänger” heroes. Dorian Gray says again: “I have concentrated myself too strongly upon myself. My own personality has become a burden to me. Would that I could escape, go away, forget.” The narcissist stands in an ambivalent attitude toward his Ego and the erotic attitude is possible because the defensive feeling is projected over upon the hated and feared double. This defense manifests itself in fear of one’s mirror image or in the losing of it or of the shadow. The persecutory ideas show that this is not really a losing of it but on the contrary a strengthening of it, establishing it in independence, making it overpowering, which again only shows the overweening interest in one’s own self. Thus the loss of the shadow or image becomes a persecution by it, the repressed material returns in the form of that which represses. We know from Freud’s researches that paranoia has its foundation in “a fixation in narcissism” to which the typical delusions of greatness correspond. The stage of development from which the paranoiac regresses to his original narcissism is that of a sublimated homosexuality, and the characteristic projection mechanism of paranoia is the defense against its breaking through. Then the poetic representation of the Doppelganger motive is a visualizing of the persecutor, who according to the Freudian theory is the loved person, in one’s own ego. The homosexual unconscious love object of the paranoiac is originally chosen according to likeness to one’s self. We find also that in these tales the Doppelganger often takes the form of the brother or the twin brother, just as in the delusions the persecutor is the father or his substitute. It has been said by another writer, “The relationship of the older to the younger brother is analogous to that of the autocrotic to himself.” The idea of rivalry contained in representation through the brother accounts in part for the death wish and the murder impulse against the double. The brother motive is not the root but merely one interpretation of the original subjective origin of the Doppelgänger. The consciousness of guilt is one important factor in causing the inner splitting and the projection of the self into the Doppelganger, upon whom certain actions or instincts and tendencies which bring reproach can be cast, or as in “William Wilson” the double appears as the warning conscience. The feeling of guilt measures the distance be-
tween the Ego ideal and attainment and is also nourished by a fear of death and creates ideas of self-punishment, which lead to suicide.

One motive for the fear of death is the wish to remain young, which is also a fixation on some earlier stage of development. As in these tales, it is not fear of death itself so much as the expectancy of it which is fearful. In Rank's words: "The normally unconscious thought of the impending annihilation of the Ego, that most universal example of repression of an unbearable fact of knowledge, tortures such an unfortunate one with the conscious idea of its eternal, never-coming-again, deliverance from which is possible only through death. So it reaches the strange paradox that the suicide, in order to free himself from the unbearable fear of death, seeks death voluntarily. "This pathological attitude toward death cannot be sufficiently explained merely by the instinct for self-preservation. Libidinous impulses are involved, the anxiety depending upon repressed libido, and this is what is found in the narcissism. Rank quotes from Spiess, an unprejudiced psychological observer: "The shudder of mankind before death does not arise merely out of the natural love for life. . . . This however is not a clinging to the earthly existence, for that man often enough hates. . . . No, it is the love toward the personality peculiar to himself, the personality to be found in his conscious possession, the love for himself for the central Ego of his individuality, which binds him to life. This self love is an inseparable part of his existence being; in it the instinct of self-preservation is rooted and grounded and out of it arises for him the deep and powerful desire to escape death, the sinking into nothingness, and the hope of awaking again to a new life and another era of continued development. The thought of losing oneself is so unbearable to man and it is this thought which makes death so fearful to him. . . . We may rebuke this hopeful desire as much as we like as childish vanity, absurd megalomania; it yet lives in the breast, it influences and controls our thought and aspiration." The narcissist loves and values himself too highly to destroy himself directly in response to the fear of death which has arisen out of his narcissism and so carries it out through the illusory form of the double as the separate persecuting or evil self. The primitive and later superstitious belief likewise in the double as an embodiment of the soul contains also these same factors. Primitive man, like the child, is an exquisite narcissist. Death then opposes itself to this conception and compels the savage to attribute a part of his omnipotence to the spirits. The shadow is easily conceived as the soul, as something real which clings to a man, but as it disappears with his death it is easily imagined as a departing soul. The many tabus, precautions and avoidances which are thrown around the shadow or reflection point to the narcissistic overvaluation of the self as well as of the anxiety which arises from this. The soul is early considered as a reduplication of the body. Annihilation through death is
incomprehensible to the primitive mind, contrary to his narcissistic feel-
ing. The thought of death is made tolerable by conceiving of another
existence in the double form. The idea of death also comes back
through the double as a threat, through the announcement by the double
of death or through injury to the double.
Thus in primitive narcissism the libidinous and the self-preservative
interests are concentrated upon the Ego and through various reactions
the self is guarded from injury and annihilation out of a fear which is
more than a normal one, is rather one that reaches pathological intensity
because of the intensity of the narcissism. Just such primitive over-
valuation in the pathological self love of the Greek myth or
the phantasy of modern tale, reaching even a paranoiac delusion of
fear, where the Doppelgänger as the embodiment of the narcissistic self
love becomes the rival in sex love; or as originally a wish defense
against eternal annihilation, it becomes to superstition the messenger
of death.
2. The Fish as Sexual Symbol.—Eisler presents an abundance of
material gathered from folklore and history, which sets forth the im-
portance of fish symbolism among widely diverse peoples. He intro-
duces this by citing an instance of such importance in individual psy-
chology. This was the aversion to fish manifested by a young man
who had many idiosyncracies in regard to food. Chief of these was
that against asparagus, which disgusted him because of its "violet taste"
and which was referred to his dislike of the blue veins appearing under
the skin. These same affects, which connected themselves further with
the form and handling of asparagus, appeared in an even greater
antipathy toward fish, particularly its odor and the slimy secretion of its
skin and was traceable through analysis back to an overstrengthened
fear of touching the glans penis, with a disgust also at the semen at
pollution.
All the arts of cookery, Eisler says, are directed against the odor of
fish, while there is a widespread aversion to touching the slippery skin
of a fish or of a snake, toad or other such object. It would seem that
the many tabus and idiosyncrasies against the eating of fish has a
sexual basis, true to the symbolism with which we are familiar in regard
to the serpent, etc. The Pythagoreans, as an example of the tabus
based upon sexual reasons, forbid the eating of beans "because they
resemble the genital organs." Among the Baele in Africa fish and birds
are forbidden as food to the youth just arrived at puberty, the touching
of the sacred fish of Hawaii is forbidden a pregnant woman; in Borneo
menstruous women must not eat certain fish at seedtime. In Egypt two
varieties of fish were tabu because they had devoured the sexual organ
of Osiris. The Greeks relate that a sacred fish particularly honored
in the Samothracian mysteries originated with Aphrodite, the "foam-
bathed" goddess, from the blood drops which fell into the sea with the
sickle-severed phallus of the heaven god, Uranos. Indian legend also tells of a mythical savior king, whose name Matsya means fish who sprang from the sperm of Adityas Mitra and Varuna, which fell into the water. In southern Italy the term “ro pesce,” the fish, is vulgarly used for the phallus, and is so used to designate the Priapus stone in the catacomb of S. Gennaro. The Greek god Eros is frequently represented with a fish in his hand or between the legs and in Indian texts the love god has a fish upon his banner and his name denotes “He who has the fish for his symbol.”

The fish is also the symbol of the goddess of love and of the mother goddess and goddess of fertility, as with the northern goddess Freya; the granting of fertility by the Celtic-Germanic mother goddesses was symbolized by fish, as various votive altars or other monuments show. Aphrodite, Demeter, Cora, Hera, Artemis, have sacred fish associated with them in their various characters of goddesses of love and fertility. One of these fish was used as a remedy for dysmenorrhea, also with wine as an anti-aphrodisiac. Even today in Asia Minor fish are honored as sacred to the great Mosque of Edessa, which once were sacred to Syrian goddesses. A vase painting shows how a Semitic name for goddess of fertility, a sacred fish, which means “house of the fish” was to be taken in a quite obvious sense, the fish on the Boeotian vase being represented as actually in the body of a so-called Artemis, queen of wild beasts. The Chinese love and mother goddess Kwan-Yin is represented with a fish in a basket, comparable perhaps to the sacred serpent in the basket of the Greek mysteries. A fine representation of this goddess with the basket and fish may be seen in the Field Museum in Chicago.

A Babylon seal in the form of a cylinder points to the symbolic meaning of the fish as the male genital, where it appears with a series of other such symbols of fertility and procreation. The Japanese fly a flag in the shape of a fish to announce the birth of a male heir and in a Greek vase painting the lover sends through Eros a fish to his beloved. The female genital, the yoni or vulva is also represented on a Buddhistic tablet by two fish and a figleaf. In Greek there are similar usages of fish names to denote the uterus, the female organs, a prostitute, etc. Language and custom also show the connection in the folk mind between fish and growth or potency. In Jewish lore it is particularly associated with weddings, as the chief food or as the gift from the groom to the bride. It even appears as a talmudic injunction that “one should take a wife on the fifth day of the week, since on this day at the creation of the world God blessed the fish with the words ‘be fruitful and multiply.’” Both a Greek vase painting and a fragment of comedy to which this latter refers set forth an extravagant feast of fish at the “marriage of Hebe.” Hebe is also used literally for the pudenda so that the poet seems here to make use of the same idea which is ex-
pressed in the Scriptures when it is stated that there are three things that can never be satisfied, Hades, the parched earth and the womb. The custom of using fish at a wedding is attested in Greece down to Hellenic times. The same custom is found in the folklore of the Transylvanians, and in other distant parts of the world. In magic related to fertility the picture of a fish plays a great rôle, for instance in Ceylon bringing much needed water. In China goldfish form part of the bridal outfit. A prehistoric fragment from the grotto of Lortet shows a herd of reindeer with fish scratched in between the legs, a testimony probably not from decorative but from magic art. A vase painting of the Mycenean period illustrates the same thing in regard to a horse.

The idea of pregnancy both with women and animals through the eating of fish is widespread. A princess shut in a tower becomes pregnant by eating a fish, and a barren king and queen obtain a child in the same way. A golden fish divided into six pieces gave pregnancy to the fisherman’s wife, the dog, the mare, and from the earth where two pieces were buried sprang two cypress trees. The fisher’s wife bore twins, her husband having himself eaten one portion. In other tales the same effect is produced by drinking fish broth or the water in which the fish is washed or the blood of a fish. An Icelandic tale relates a dream of a childless woman who is advised to visit a stream and permit a certain trout to swim into her mouth. This Eisler believes to be the fellatio desire for stimulating the libido of the indifferent husband, which has thus passed the dream censor. All this fish symbolism seems to be a phallic symbolism "through which the censor is blinded."

The monuments which represent features of the Dionysian mysteries bear testimony in regard to fish symbolism and probably have to do with the promotion of fruitfulness. There are repeated references to the Dionysian rites as the cure for melancholia or delusions, or other mental disorders, and Aristotle speaks of the "cathartic" aim of the tragedies arising from these celebrations, in releasing from the affect of fear, etc. This relates itself closely with the recent theory of hysterical depression and of other symptoms of affect repression. In these mysteries sexual symbolism played a large part in the form of the so-called Phallophorie (Bacchantian festival in which a phallus was carried). Phalli of enormous size were borne by men disguised as all sorts of beasts and the Maenades also twirled such in the air as they danced. The author here reproduces a vase painting in which such a Maenad swings in each hand the fish sacred to Bacchus, while a satyr wearing such a phallus bound in front of him grasps another Maenad by the arm. Other sources testify that these fish, like other animals, were at the end of the dance torn apart and devoured. This again represents a fertility rite objectively, while subjectively it represents a sacred marriage and union with the god. Such rites are really deeply grounded in the religious
consciousness, as certain Jewish mystics show, who today perform certain gestures in prayer “a bodily gymnastic exercise for producing a sort of cohabitation . . . with the higher spheres.” Others have a “fish dance” ceremony at weddings, which is recorded in 1891 in several contemporary journals as taking place in Bosnia, and in one of them is mentioned the symbolization of the desire for fertility through the ceremony of laying fish at the feet of the bride and requiring her to hop over them.

Conception is also represented symbolically by the catching of fish. In many instances in vase painting or later folk song the bride is compared to a fish net, an ancient conical type of net, or a reed basket. The net is alone used in marriage ceremonies. The same motive appears in tales such as that of the childless king who is bidden to have seven seven-year-old boys and girls form a net in which a golden fish will be caught, which the queen must eat and then she will become pregnant and bear a prince. An ancient Babylonian relief shows a lady spinning before the altar on which rests a sacred fish, the representation evidently belonging to the mother goddess cult. Other such associations of fish and spinning in relation to the goddess appear and there is a tradition that the Virgin Mary conceived Christ while she was spinning. There is moreover the legend to which the inscription on the tomb of a certain Bishop Aberkios of Hieropolis seems to refer, in which Christ is mentioned as the “pure fish” which the “holy Virgin received” or conceived. A similar legend concerns the goddess Hera, where the receiving of a fish signifies conception. An old Indian marriage custom manifests the same symbolism. A variant of this is in the South Indian custom of throwing a ring into a water cask and having the bride fish for it, a custom which appears in still another form earlier in England. There is a survival at Naples of an older custom, of throwing the engagement ring into the water and compelling the betrothed bridegroom to fish it out. If he was not successful the engagement was broken. This motive of fishing for the bridal ring is very widespread and survived also earlier in the famous annual marriage of the Doge of Venice with the sea. In the Orphic mysteries as well as in the Vedas the semen is compared to the threads of the net and the origin of life to the weaving of such a net.

A number of ancient wall paintings found in the buried Campanian cities of Italy show a maiden fishing with the aid of the goddess of love, while the same idea is still more delicately represented in a little poem of Mörike, “What is in the net? Look” [“Was im Netze? Schau einmal!”], perhaps based upon a folk song, in which the fear and the wonder, the pain and the delight of erotic desire are lyrically presented with suggestion of a number of elements which barely present themselves to conscious understanding. The lines run “O misery, oh delight, With twining and turning It slips on my breast” [“Ach
Jammer, o Lust, mit Schmiegen und Wenden mir schlüpfte an die Brust”] and the closing lines, “I must poison it. Here it crawls about, Buries itself blissfully, And brings me to destruction. [Gift muss ich haben! Hier schleicht es herum, Tut wonniglich graben Und bringt mich noch um!”] Eisler compares these to the myth of Apollo and the Dryope, whom he approaches as a turtle and as the maiden presses this harmless creature to her breast it changes to a serpent and slips into her womb. In the Dionysian and apparently the Eleusinian mysteries the serpent was drawn over the lap as a sign of the complete sexual union with the god and this serpent was called “The god through the womb” [“διὰ κόλπου θεός”], which is further expressed in Latin and Greek descriptions of the rites. A dramatic representation of the seduction of the goddess by the god who first approaches her in the form of a serpent is apparently a part of the Eleusinian mysteries. Freud records a phantasy in his Interpretation of Dreams also containing the idea of the last lines of the maiden’s love poem. A patient, a young girl, makes a complaint the significance of which is quite hidden from consciousness. “She has a feeling as if something were sticking in her body, moving to and fro and shaking her through and through. Often her whole body becomes stiff with it.”

The editor of Imago adds a word regarding certain examples of later art from Ed. Fuchs’ “Illustrierte Sittengeschichte” in which the fish is as indicative of the erotic meaning in the ostensible subjects portrayed. Jan Steen’s “The Love Sickness” is one of these and it is a favorite theme of his to represent through this symbol or through other articles of food a distinctly erotic and sexual meaning. Certain other etchings reveal also most plainly the representation of the phallus by the fish in certain love situations. These, as well as some verses from the seventeenth century, show that it is the touch quality as well as the form which is symbolized by the fish. He cites also many other testimonials of the same sort and also instances of the fish as symbol of fertility, as in literature upon the Grimm tales, and quotes a grossly sexual reference to fishing symbolism in “Measure for Measure.”

3. The Sexual in the Theology of the Mormons.—Schroeder opens his discussion with a brief sketch of the development of the Resurrectionist movement of Mormonism. It had its origin in 1813 in Kirkland, Ohio, at a time when there was active in the church a strong religious fervor. This was largely the work of Sidney Rigdon, an enthusiastic preacher of the “Christian” or “Campbellite” church, who was accustomed to use the ordinary revivalistic methods. The partaking of the Sacrament among the Mormons was accompanied by hallucinatory visions, which also were otherwise extravagantly reported among their followers. Such spiritual possession followed upon devotional exercises and the power of the Holy Ghost, imparted through the laying on of hands, was the source of marvellous workings and led to the wildest
excitement and violent physical distortions and activities. Among other things, the subjects testified that the Spirit of God had cast them to the floor to prepare them for immortality by a new and strange form of death. There were visions of angels, of the face of Christ, letters from heaven or certainty on the part of many that they were prophets with a message from heaven, and Smith's position as prophet was often disputed. It became necessary to counteract the infection of this madness by a divulgence on the part of the Prophet of a manifestation in which God had expressed his disapproval of these things.

In the course of these manifestations at Kirkland "many gave themselves over to the spirit of adultery." At the same time even the Prophet of Mormonism, Joseph Smith, Jr., proclaimed on the strength of a vision "the immortality of the marriage contract, inclusive of a plurality of wives." The new convert was consecrated by the High Priest by a "kiss of closest love" and in the hours of devotion which followed and through the excitement that was present the spiritual relation soon passed over into fleshly polygamy. This was further overdeveloped through another strong religious movement in Utah similar to that which had broken out in Kirkland, known under the name of the "Reformation." Ecclesiastical authority meanwhile sanctioned and extolled the practise of polygamy and procreation as godlike functions so that the attention of the whole community was centered upon sexuality and an abnormal desire awakened. As most of the community were of the poorer class there was herding of women and children and an openness of sexual excess which greatly increased the abnormal eroticism. Mormonism appealed to a class of men who, failing of normal satisfaction, demanded unnatural excitation and gratification. Abuse of children, incest, sadistic and pederastic acts expressed this. William Hooper Young, a grandson of Brigham Young, murdered his wife in a sadistic mania, which occasioned his second confinement in an insane hospital.

The average Mormon, not highly developed intellectually, tends toward mysticism and this forms a fertile soil for hypersexuality, which underlies Mormon theology. It magnifies reproduction as the greatest gift of God and most important duty toward Him. A Mormon document states, "We are created for the express purpose of increasing ourselves." God himself is represented as a polygamist—another proof, Schroeder suggests, that man makes his god in his own likeness. Lesser gods, angels and men are all one race, one great family; Joseph Smith is God's son, as is Jesus. The gods have the power to beget sons and daughters in the spirit world, who for a time have corporeal forms to prepare themselves for divinity, maintaining the divine power to perpetuate their race through all eternity. The "tabernacles" of flesh are necessary for this preparation and for this reason the injunction was laid upon Eve and all her daughters to be fruitful and multiply. Adam,
the god of this world, was the only God with whom we have directly to do. He brought Eve, one of his wives, from heaven with him. Through the fall Adam’s race, otherwise immortal, became mortal and was forced to dwell for a time upon earth, the tabernacles of the spiritual offspring of other gods. On the other hand, only thus through the fall and our mortality, which preceded the “covenant” marriage, which is eternal, did it become possible for men to become gods and win descendants. Wish fulfilment also manifests itself in the conception that God has not always occupied his present exalted position but attained it by a sort of hierarchy through growth and preferment.

When “all the morning stars sang together and the sons of God shouted for joy” Jesus and Joseph Smith and millions of other spiritual sons of God were there waiting until their opportunity came for receiving tabernacles of flesh. Jesus watched over the creation. They knew that without a place prepared for them by the creation, where they could receive these tabernacles of flesh, they could never come to completion, never attain the power, authority and glory of the Father, as it would seem that they could not obtain these unless they could procreate those who should be inferior to them.

It is the godhead in us that calls forth our increase, and the capacity for the latter marks the progress in development toward this estate, and every new wife is another means to this end. This permission to have more than one wife is only granted to certain ones as a reward for their piety and as a special divine sanction, and a man who without this authorization oversteps his marriage relationship incurs the risk of capital punishment. The marriage is a sacrament to lead the fallen mortal back to the original purity of Adam and to immortality, and this is the peculiar mission of mormonism. Marriage is an eternal union and the resurrection brings the separated pair together again. Merely temporary marriages are also permitted, since not every one is fitted for the more exalted relationships and the pure and holy duties it involves. Those to whom such marriage is not permitted and those who refuse motherhood become only ministering angels in heaven, servants to the more exalted. A man cannot be saved who has no wife through whom he can propagate himself. Those who through the complete marriage on the other hand approach godhead experience a thousand-fold greater joy in the relations of man and woman, parents and children, than upon earth. The resurrection is believed to be a literal one of flesh and bone, through which the eternal union is no merely mystical spiritual one but similar to that upon earth. The spiritual is only a refined material. The three persons of the Trinity are necessarily three distinct beings. The Mormons do not believe in the supernatural birth of Christ, for as Brigham Young explains: “Had the Son been conceived by the Holy Ghost, it would be very dangerous to baptize females or to confirm them and impart to them the Holy Ghost, for he might
procreate children, and the folk would shove it upon the elders (the Mormon priesthood) which would fall into great difficulties."

Schroeder says in conclusion to this study that it is evident to the psychopathologist by what psychic processes gross sensuality and license of the mind are changed into a sacrifice for the grace of God, showing again how closely sexual excess and strong religious feeling are related. The resurrectionist movement is based on a religious excitement which appeals to those whose nervous organism is unstable as a result of disturbances at sexual maturity or by the decline of sexual power, as a result of sexual excesses or of sexual repression.
VARIA

_The Ambivalency of Love and Hate._—Freud has emphasized the ambivalency of Love and Hate, just as he has pointed out many truths. He should be regarded as a teacher, one who reminds us. We can have no doubt that he has more substantial reasons for many of his opinions than he has yet been able to give us. If we fail to substantiate most of them it is our error. Thus in the Gilgamesh Epic, an ancient Assyrian legend preserved to us in twelve clay tablets in cuneiform characters in the British Museum, we find an ancient confirmation of this point. On the twelfth tablet we read: "No more dost thou kiss thy wife whom thou didst love; no more dost thou smite thy wife whom thou didst hate. No more dost thou kiss thy daughter whom thou didst love; no more dost thou smite thy daughter whom thou didst hate. The sorrow of the underworld hath taken hold upon thee."\(^1\)

The Gilgamesh Epic dates only from 2100 B.C., a period scarcely remote enough to convince some of Freud’s critics that he is not responsible for the fact, so keen is their hatred for the man who points out the truth about themselves, which truth they would so gladly forget.

E. W. Lazell.

_Quotation from Ruskin, “The Queen of the Air.”_ Preface, dated May 1, 1869.—In the comparison of Luini and his art he says:

“He is a man ten times greater than Leonardo;—a mighty colorist, while Leonardo was only a fine draughtsman in black, staining the chiaroscuro drawing, like a colored print; he perceived and rendered the delicatest types of human beauty that have been painted since the days of the Greeks, while Leonardo depraved his finer instincts by caricature, and remained to the end of his days the slave of an archaic smile: and he is a designer as frank, instinctive, and exhaustless as Tintoret, while Leonardo’s design is only an agony of science, admired chiefly because it is painful, and capable of analysis in its best accomplishment."

The punctuation after print and smile are colons.
The italics are not in the original.

E. W. L.

_A Suggestion in Technic._—It is often difficult to coördinate the material obtained in the interpretation of dreams, to know when the associations have been carried to a deep enough level, and when to pass on to other dreams. While it is true that we are trying to help the patient

\(^1\) Myths and Legends of Babylonia and Assyria, Spence.

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adjust himself to the present and not trying to penetrate his psyche merely for the experience of pointing out his infantile fancies, still he must be convinced and is much more likely to be so if the associations can be presented in an orderly and logical manner. The following scheme does not present any new ideas, but is an attempt to formulate a general scheme of presentation, to coördinate the material of the different levels and show its relation to the infantile.

The scheme depends on the principle of overdetermination in the neurotic symptoms and of all the elements as they appear in the manifest content. The neurotic symptom is determined by two or more factors, or to quote Freud "that no hysterical symptom can proceed entirely from a real experience, but that every time, the memory of earlier experiences awakened by association, collaborates in the causation of the symptom." In this respect the neurotic symptom and the dream are similar.

It is important to determine the level at which these earlier experiences occurred, and to ascribe the material obtained to the level to which it belongs. Thus it would be manifestly improper to ascribe the belief that women laid eggs like chickens to the adult reality level; or that hetero-sexual intercourse is the means of procreation, to the infantile.

It may be pardoned if three well-known facts are alluded to: (1) The dream is suggested in the adult by an experience of the preceding day, in the sane adult at the reality level. (2) This experience succeeded in suggesting the dream only because it was associated with a preceding experience at the symbolic level and the interpretation explains the wish at this level. (3) If the dream concerns the patient's neurosis or psychosis it must also be associated with an experience at the infantile level.

In other words we have three experiences at these three different levels which have a common denominator by which they are associated. A fuller statement of the hypothesis is: The dream represents a wish fulfillment at the reality level either by way of reënactment of a past experience at the reality level or a fantasy at the symbolic level. The experiencing of this situation is denied or made impossible. This situation is similar to a past experience at the infantile level. These three experiences are identical in the subconscious.

Resistances may prevent the reproduction of any infantile material, but if any material at this level is obtained it should be exhausted, since it is this material that is really the goal. If it cannot be exhausted at the present sitting the dream may be returned to later, or it may come up in other dreams. It does not suffice to merely interpret the dream into the symbolic level and leave it there as is often done with fatal consequences, since the experience at the symbolic level is "conditioned" by an experience at the infantile.

While actually working with manifest dream material the writer found himself habitually thinking of these two other levels in the terms
of the following equation: Dream: wished for experience :: phantasied or remembered experience at the symbolic level: the infantile phantasy. Reduction of this equation shows that all the factors are equal to each other or are the neutralization of the same affect. (The resolution of the adult affect into the partial strivings of the infantile libido is left to the reader's comprehension of the subject.)

Whenever one thinks of a "situation" in the dream, one should, therefore, also think of two other situations, one symbolic, and one infantile fantasy which mean the same thing. This is mentally accomplished if one thinks "or other" for each situation (word, phrase or neologism) and later substituting the equivalent material from associations. In this way we may not only show the genetic relation but also have a measure of the completeness of the associations.

In order to prevent all danger of the writer's own personal equation from entering into the material of the graphic example now to be given, a dream from another writer will be used as a paradigm, and that of Brill (Psychoanalysis, 1912, page 56) has been selected. The dream is as follows:

1. I dreamed that Mgt. and I were pregnant and in some way or other I thought that birds were connected with this pregnancy.
2. Then I dreamed of looking down on my own or someone's else bare toes. Each toe became the head of a man as I looked and they all seemed to be smiling or laughing. One of the heads looked like S. V., a male acquaintance.

The important associations are given abridged: Mgt. is a homosexual amour; the patient used to be mortally afraid of being pregnant; was seduced by a farm hand at nine; at ten years heard that girls became pregnant through such relations and imagined that she was pregnant; her sexual instructions began at an early age when she watched the acts of the poultry with great interest, imagining that women laid eggs like chickens; yearned for a baby the day before the dream; birds mean chickens, since on the farm they were called birds; had a sexual affair with a farm hand who touched her on forbidden places with his bare feet under the table; S. V. has a dirty mind.

By re-writing the dream and substituting the material of the symbolic level for the situations in the dream we have the following. The words "or other" are inserted for the sake of clearness. The substituted material in the substitution sentence is in italics.

(Another Mgt. and I, that is) fantasy Margaret and I were (pregnant in another way, that is) indulging in homosexual acts or having homosexual intercourse and (in another way, that is) in the homosexual way I (thought in another way of thinking, that is) fantasied that this homosexual intercourse made me (pregnant in another way, that is) homosexually pregnant. Then the (other kind of an I, that is) homosexual I looked down and fantasied that I saw the bare (other kind of a
toe of the other kind of an I, that is) penis of the homosexual I or the bare (penis of another kind of a someone else, that is) penises of the homosexual Margarets. Each (other kind of a toe, that is) penis became the (other kind of a head, that is) penis of an (other kind of a man, that is) homosexual man Margaret and as homosexual I looked all the (other kind of heads, that is) penises seemed to be (smiling or laughing in another kind of a way, that is) sexually happy, satisfied. One of the (other kind of heads, that is) penises looked (like the other kind of an S. V., that is) sexually dirty, that is covered with seminal, vaginal or perhaps menstrual fluid.

The reader is now advised to re-read the sentence in italics. This reconstructed sentence not only accurately reproduces her fantasy but reproduces it so accurately as to show that she was ambisexual in her homosexual fantasy. (It is to be regretted that the terminology of homosexuality does not permit a more accurate term for the condition of interchangeability of sex object and subject in homosexuality.) The connection of the material with her vomiting is omitted as being obviously beside the subject.

If we now substitute in the same way the material at the infantile level, Margaret, the love object, stands for the father or mother, or their representative (Imago). Pregnancy in chickens according to the statement of the patient meant laying eggs or having eggs in them and the assumption is that the fighting of the chickens stands for intercourse. The infantile experience was conducted by a farm hand. The sentence now reads: Mother or father and I had eggs in us and baby I imagined that this was caused by a fight with a chicken or by a chicken. Baby I looked down and imagined that I saw my own or the farm hand's bare penis and his bare toes. Each of the toes became the head of a farm hand and as baby I looked all the heads seemed to be smiling or laughing. One of the heads seemed to be dirty (of course the one he touched the baby I in the dirty place with). By substituting father for farm hand (who presumably also had some authority over a 9-year-old girl, and was at any rate a man and therefore an object of comparison) and penis for toes, in the last sentence the variations of the infantile imagination may be reproduced.

If one imagines for himself the picture passing before the infant's eyes the cause for the fear in the fighting of the chickens is readily seen. Since the act of the chickens takes place between two vents similar in anatomy to the eye of a child at least, it is easily identified with the homosexual act between women. To prevent misunderstanding it should be emphasized that the fantasy is not assumed to be the cause of the homosexuality. One assumes that she also saw the penis of the farm hand and it looked like a toe (perhaps her father's also). It is unnecessary to go over the subject of the comparison of the body of self with that of others during the infantile stage. It is to be noted that she
did not have a penis. The penis of the farm hand is dirty from being actually associated with his own urine and also with her own, as well as her fecal contents. The association between the toe of the farm hand and his penis came about because such a touching would actually produce pleasure in even so young a child, as shown by its having been repressed into unconsciousness and reproduced in the dream.

The reconstruction from the dream and the association material of these three experiences may be of the greatest value in presenting the material to the patient, as well as to assist the analyst in his work. When actually working with the dream the writer writes the dream on a sheet of paper, leaving an interval of two lines and puts on these lines the material as it appears, for the corresponding levels.

But the greatest value will be lost unless we go to the last analysis and point out that the patient herself identifies herself with the love object, the mother or father, in which case she would produce eggs in her mother, or her father would produce eggs in her, and it was through an act similar to the act of the chickens. Further that the fixation was favored by this fantasy and that the nature of the act was one of the determinants of the nature of her homosexuality. It is again emphasized that it was not the cause. Her homosexuality was ambisexual.

In this connection the writing of the dream actually as it is dreamed should be emphasized. Many of the important facts are lost in the substitution or omission of a single word and the value often lost in working with a rationalization.

If the substitution method be a correct one we have a valuable measure of the association, since the substitution sentence at the infantile level must be complete. If all the essential situations at this level are not complete the dream cannot be fully interpreted.

E. W. Lazell.

Progress in the medical sciences usually is first recorded in the journals. This has been true of progress in visceral or vegetative neurology. Pottenger has gathered together the results of this progress, so far as they relate to the phenomena of disease as manifested through the vegetative nervous system, and presented them in a systematic way in his book. He presents the subject in three parts.

Part I discusses “The Relationship Between the Vegetative Nervous System and the Symptoms of Visceral Disease.” The introduction to this section is very interesting and contains the author’s speculations on a number of related topics. His principal thesis as set forth here is “there is a patient who has the disease, as well as the disease which has the patient,” and he speaks for this viewpoint which needs emphasis now because the growth of medical specialism and especially the laboratory of clinical pathology has tended to obscure the individual. Clinical observation he rates as worthy of consideration as laboratory findings and the superior man in the medicine of the future will be the one who is able to bring together all these special developments, “the internist who appreciates the unity of medicine” (p. 1).

This section is taken up largely with a discussion of the vegetative nervous system reflexes, both as they are manifested through the sympathetics and the parasympathetics. “Thus we may expect two sets of symptoms to be set up reflexly whenever an important internal organ is involved in a severe inflammatory process: (1) a group through the sympathetics which express themselves as motor, sensory and trophic reflexes in the skin, subcutaneous tissues and muscles, (2) a group through the parasympathetics which express themselves for the most part as motor, sensory, secretory and probably later as trophic reflexes in other viscera (p. 92). The nature of these reflexes is discussed, their mechanisms, and the location of symptoms produced in relation to the vertebrate somatic segmentation, their metameric distribution.

Part II treats of the “Innervation of Important Viscera with a Clinical Study of the More important Viscerogenic Reflexes.” In this section the innervation of the viscera is discussed in detail and the pathways indicated over which the reflexes are expressed. Each organ, stomach, pancreas, heart, eye, etc., is given a separate chapter, its inner-
vation described, the reflex pathways indicated and the prominent clinical symptoms explained.

Part III discusses the vegetative nervous system, describing briefly its anatomy, physiology, and pharmacodynamic reactions.

The book is exceedingly well done, full of valuable information, well presented and of material stimulating to thought. Its importance for readers of this Review is, however, more because of its implications than for what it actually contains. As a whole it is a very material effort in bringing together our knowledge of the vegetative level of reaction and relating the reactions at this level to the individual as a whole. This is the platform from which the author speaks, but he is at heart an internist and although he may theoretically give the psyche its due he does not naturally think in terms that accord the symbolic level of reaction a place of equal importance to the vegetative or the sensori-motor. For example, he says “there is no study to-day that offers us greater hope for the future practice of medicine, than the study of the individual who has the disease and the means by which the disease expresses itself in his tissues, secretions and excretions—the study of pathologic or "functional pathology" as it is often called” (p. 21). This and the previous quotation, “the internist who appreciates the unity of medicine,” clearly show that he is thinking in terms of an internist and that the problem of the personality only gets in when he is collecting his thoughts for broad generalizations as in the following: “as a reflex is the basis of nerve control, the idea is the basis of the psychic control; and as normal function on the part of the nervous system is essential to physical equilibrium, so are normal trends of thought necessary to a mental or psychical equilibrium” (p. 27). Even here though he does not give the psyche its proper setting, for it is obvious that he is controlled by a dualistic concept which sets the physical and the psychic over against one another in a way that makes impossible their common inclusion in any scheme of an integrated individual. This static psychology is further illustrated when he says that in the voluntary nervous system impulse must be carried to higher centers “in order to call the will into judgment before action results” (p. 264).

These criticisms are not intended to detract from what the reviewer believes to be a very valuable book, nor are they addressed against the author, who as an internist has given us a most valuable work and too with a vision that now-a-days the internist almost always woefully lacks, but are meant to be constructive in the sense that they point the way for a correlation and integration at a still higher and more useful level at which the personality would be seen to be an integral part of the individual and so given its proper place in the whole scheme.

Many other thoughts suggest themselves. For example, the concept disease is handled by the author in the usual, conventional way as if it were something that came from somewhere and fastened itself upon
the individual instead of being a name for a group of phenomena that represent a dynamic situation. Just such books as Pottenger's make it necessary that such concepts as have outworn their usefulness as at present used should be transfused with the vital fluid of progressive thought. One would have liked, too, to have seen a discussion of the basic factor back of some of the reflex manifestations. What, for example, are the phylogenetic, teleological and other factors back of the reflex interrelations of the tenth and fifth cranial nerves?

The author's lining up of the symptoms of toxemia on the sympathetic side and the symptoms of anaphylaxis on the side of the parasympathetic is a suggestive portion of the book which has been more fully elaborated in his papers published in the journals. And finally the viscerotrophic reflexes such as the atrophy of certain muscles and subdermal tissues of the chest wall as a result of pulmonary tuberculosis is very suggestive of the mechanism by which the muscular dystrophies may be accounted for except that in this instance, instead of an inflamed visera there may be found an unconscious wish which has produced a chronic motor set, because unfulfilled.

The book is a distinct contribution to the forging of the link in clinical medicine which shall connect the so-called functional with the so-called organic, which will connect what have heretofore been separated as physical and psychical, and which therefore will make for a unified concept of the individual in which the personality will no longer be lost sight of.

White.


As these volumes appear one by one they afford a vast field not only for comparative study of mythologies of various races. They offer also a fruitful field where the varying forms of expression of the same impulses of human lives play over a wide surface and grow abundantly under many climes and conditions. There is a striking similarity in the themes or motives which manifest themselves through the mythologies of the most varied and the most remote peoples. There is a marked abundance of the same sort of symbolism which is utilized to give expression to the same elements of belief, worship, conflict. All of these represent the adjustment of the human race, under whatever external conditions, to the world in which it lives and its reactions in its interrelations man with man. And after all what is life and what constitutes human history but the sum of just such striving after adjustment? This
has failed and succeeded by turn as the race has progressed by a devious course. These records of mythology are then the account of part of this development and progress. They represent the passage through a certain stage when man, in earlier forms than obtain to-day, had his peculiar methods of interpretation and explanation and of realizing as best he could his wishes. Therefore, whether these volumes contain the ancient records of people long passed away or of folk like the Celts and Slavs of this volume who have retained to a large extent in their present life the active influence of an earlier mythological period, they give us one form and phase of the history of thought. We inherit the past in the unconscious portion of our mental life, at least, and analysis reveals that the ancient thought forms and thought content are still active there. For this reason it is illuminating and profitable to seek better to understand and adjust these ways of thinking and feeling in ourselves and our contemporaries, that we may learn to fit such an ancient form more successfully into present-day cultural needs.

Therefore there is more than mere entertainment in these volumes, though there is that in peculiar abundance in the grace and charm with which this mythological lore survives among the Insular Celts or in the homely reality with which it still holds a place in Slavic daily life and belief. There is more also than matter for mere historical interest in what has passed. The pages are filled with phantasies which still live to-day, with symbolism which picturesquely and vitally expresses this, with conflicts titanic in their universality as well as in the form in which they are expressed, and yet as such only heroic forms of the individual conflicts which exert their force at the present time in the lives of adults and children. We find the conflict between the weaker and the stronger, not necessarily in objective combat but in the legend of the overcoming of the might of the greater by the weaker and the necessary dependence of the stronger upon the weaker. This appears in the Celtic conception of the relations of gods and men. This reads like an interpretation of a subjective conflict, such as wages in every child's heart toward authority and superiority. Equally subjective and related to the problems of phantasy are those exemplified in the legends of birth, by strange primitive or childishly conceived processes, which also usurp the father's right by the son. It is a familiar legend in Celtic mythology that the son and the father become identified in this birth process. There are other incest themes and many other familiar motives. There is, particularly in the Slavic mythology, that reliance on external aid in the form of good or evil beings, one to be propitiated, the other to be guarded and favored, which marks so strongly the unconscious attitude toward the external world and life's difficulties. The material of the entire volume is worthy of careful examination as a revelation and further interpretation of many elements at work to a greater or less extent in the lives of every one.
In regard to the Celtic material the author interestingly states that the records of it are attainable in two ways. On the continent of Europe there is evidence, in reference and inscriptions and in monuments of other peoples, of a rich mythology with a large number of divinities. Among the island Celts, on the other hand, there are practically no such monumental traces, but an abundant and well-developed literature which preserves the earlier mythology and shows what a place it won and has kept even under modern culture and the Christian religion. The same is true in a different way with the Slavs. Their records of ancient beliefs are but meager, but they have preserved in their everyday life, under the guise and only slight transformation of Christianity, much of the actual ancient belief which exist in milder forms and practices.

Louise Brink (New York).


Dr. Emerson's little book is another addition to the Mind and Health Series, edited by H. Addington Bruce, and marks another step in the popularizing of wholesome ideas regarding mental illness and clearing up the thinking of the average person about many vague concepts, in this case specifically that of nervousness.

Dr. Emerson has written an entertaining little book which cannot fail to be useful to the lay reader who is suffering from nervousness. Every psychoanalyst appreciates how these sufferers have failed to get help because nowhere have they found an understanding of their sufferings. This book will demonstrate to the nervous sufferer that there is a body of information existing which serves to make his suffering understandable and which offers the hope of relief. The dominant note of the book throughout is service, which at this particular time in the history of the world, when everything seems to be in a state of chaos, is particularly wholesome.

It is of especial interest to note that the book is dedicated to Dr. James Jackson Putnam, whose death must have occurred while its pages were in press. Dr. Putnam was among the foremost in this country to advocate the principles which Dr. Emerson is endeavoring to popularize. It is gratifying at this time, when so many of his friends are saddened by his death, to pick up a book which endeavors to popularize the work to which he gave the major portion of his interests in the latter part of his life and to find it dedicated to him.

White.

NOTICE.—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

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