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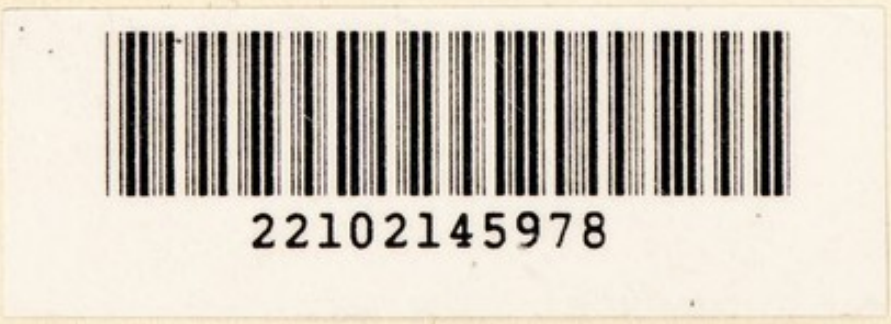

REPRESSED EMOTIONS

BOOKS BY THE SAME AUTHOR

RELIGION AND MEDICINE (co-author)

ABNORMAL PSYCHOLOGY

THE MEANING OF DREAMS

WHAT IS PSYCHOANALYSIS?

THE HYSTERIA OF LADY MACBETH

REPRESSED EMOTIONS

BY

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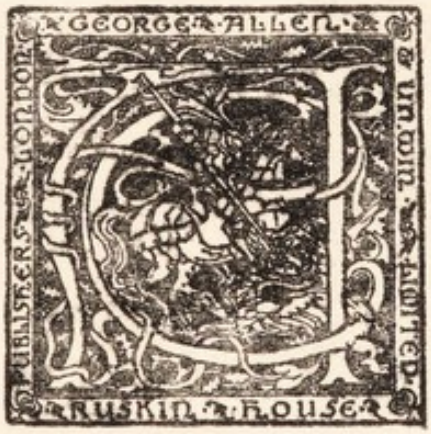
"Abnormal Psychology," etc.



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TO MY WIFE

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INTRODUCTION

PSYCHOLOGY in both its academic and practical aspects is now at the parting of the ways and the immediate future will determine whether it shall remain unproductive or become an instrument of practical importance in the guidance of human interests. As Harvey, by training, a physician, discovered the circulation of the blood and so made modern physiology possible, so Freud, also trained as a physician has devised new avenues of approach to the understanding of the human mind through the conceptions of psychoanalysis.

There is a strange but perfectly natural analogy between the utterances of a seventeenth century scientist and that of a twentieth in the consciousness that each has perceived the inner meaning of his great discovery. Harvey states for instance,—"But what remains to be said upon the quantity

and source of the blood which thus passes, is of so novel and unheard-of character, that I not only fear injury to myself from the envy of the few, but I tremble lest I have mankind at large for my enemies, so much doth want and custom, that become as another nature, and doctrine once sown and that hath struck deep root, and respect for antiquity influence all men. Still the die is cast, and my trust is in my love of truth, and the candor that inheres in cultivated minds." Three centuries later Freud was led to make a similar statement, with a scientific candor which showed his profundity of mind and his sincerity of purpose. "In my continued occupation with the problems considered therein, for the study of which my practice as a psychotherapeutist affords me much opportunity, I found nothing that would compel me to change or improve my ideas. I can therefore peacefully wait until the reader's comprehension has risen to my level, or

until an intelligent critic has pointed out to me the basic faults in my conception."

Psychoanalysis has shown that what is termed "abnormal" is merely an exaggeration of certain traits as they manifest themselves in everyday life, for instance, the forgetting of familiar words has the same mechanism as the repressions in the neuroses. The psychoanalytic concept of the unconscious is unique, since it demonstrates that all the facts of consciousness cannot be gathered by mere experimental introspection in the laboratory and that the so-called free associations, on which experimental psychology has laid so much stress, are not free at all, but are definitely motivated by either antecedent experiences or unconscious mechanisms. It is this theory of psychical determinism which explains not only the psychology of everyday life, but also dreams and neurotic manifestations. Various mental concepts such as determinism, the displacement of the emo-

tions, the dynamic nature of the mental processes, repression, the wish as the key to conscious and unconscious thinking, the various levels of the unconscious, are thus clearly explained for the first time through psychoanalytic investigation. Neurotic symptoms, defects of the memory, slips of the tongue, are not accidental trends but have a definite psychological meaning and purpose—but this meaning and purpose can be disclosed only through the technical devices of psychoanalysis.

The human mind is ever on the alert to protect itself through repression into the unconscious from painful memories and anxieties, but sometimes this repression oversteps itself and leads to all sorts of neurotic disturbances, through what is technically termed, "a flight into disease." Psychoanalysis is the method of probing into these unconscious psychological settings. All psychoanalysis leads to the realm of the un-

conscious, that strange mental world, barbaric, primitive, the repository of repressed emotions, of a sort of elemental Titan, which at times pushes the censorship aside and allows these infantile emotions to invade consciousness. There they are perceived like a foreign body and manifest themselves in anxieties, fears, depression, and compulsive thinking. On the contrary, in the unconscious are also precipitated those mental traits which aid in the formation of character and in the development of social consciousness, both of which are so important for adjustment to the realities and struggles of everyday life. It is the task of the psychoanalysis to investigate the origin of these hidden repressions through the technical methods which have been devised in the development of the science.

Whenever the principles of psychoanalysis have been applied, particularly in the unique concept of unconscious thinking,

either to therapeutics or to cultural or social problems, the various utilizations fit accurately. Psychoanalysis has also shown that human motives cannot be explained by ordinary superficial reactions, but behind these reactions lie repressions and resistances of which the individual is unaware and which guide his thinking like an unknown force. The unconscious, emotional settings of all minds are alike, they differ only in their conscious rationalizations and methods of intellectual approach.

The reader must bear in mind that the subject matter of this volume deals more with repressed feelings than with groups of ideas technically known as complexes.

Parts of Chapter II, and of Chapters IV and V, have been taken with certain modifications and additions from my papers in the *Psychoanalytic Review* and the *Journal of Abnormal Psychology*.

ISADOR H. CORIAT.

Boston, March 1920.

CHAPTER I

THE MEANING OF REPRESSED EMOTIONS

EMOTIONAL repression is the defense of conscious thinking from mental processes which are painful. This provides not only a method of mental protection, but if it fails, it may lead to severe neurotic disturbances. In the process of repression there is a continual conflict between the primitive emotions as they exist in the unconscious and the more highly evolved human impulses in consciousness. The mechanism of repression lies at the root of Freud's entire conception of the human mind and psychoanalysis cannot be understood unless the theory of repression is clearly comprehended. Repression accompanies the individual at every stage of men-

tal development, from the primitive psyche of the child to the highly complex integrations of the adult mind.

In the course of development of the individual, certain powerful components of the mental life, particularly referring to the sexual impulse, may undergo a repression. Before this repression became a social factor it was first an individual phenomenon of great importance. From the earliest dawn of history, certain emotions were pushed aside and psychological barriers erected to prevent them entering into the field of consciousness. Repression is not suspension of the forbidden ideas or emotions. These ideas or emotions, although thrust into the unconscious, are as specifically active, as full of energy, as though clearly recognized in conscious thinking. These unconscious forces are of great importance in the development of the race or the individual. For the former they may lead to all sorts of

mental epidemics which from time to time sweep over society, for the latter, they may act as forms of defense from painful ideas or as symptom creators of a future neurosis.

This concept of emotional repression is very important for psychoanalysis. It leads not only to an understanding of the various types of neuroses, and those tricks of mind which produce the forgetting of familiar words, but at the same time its social importance is such, that civilized society would rapidly become a chaos if it were not for the action of individual repression in protecting the human personality and in erecting certain social barriers. Even among primitive tribes there exist certain religious and moral prohibitions, which are really forms of individual and social repression. The savage, although he appears more at ease than civilized man and may experience no sense of shame in his nakedness, is yet enmeshed by certain tribal prohibitions termed taboos,

which are the oldest unwritten code of human laws.

Psychoanalysis has demonstrated, not only in everyday life, but in the behavior of subjects undergoing psychoanalytic treatment of the neuroses, that all forgetting, with the exception of forgetting produced by actual organic disease of the brain, is due to repression. The entire subject of forgetting and its motivation by emotional repression, can be best understood by giving the details of a simple case in which this mechanism was a predominating factor.

A young woman complained of difficulty in remembering or recalling words with which she was completely familiar. An examination showed no signs of organic disease of the brain and further enquiry into the difficulty disclosed the fact that there was no actual deterioration of memory, but that the forgotten words related to specific anxieties and situations in the patient's life. Neither

did the forgetting of the word depend on inattention, because the more concentrated and intense her attention for a given fact, the less able was she to reproduce the word. In addition the forgetting referred only to familiar words. Sometimes the incorrect word would enter her mind and remain there in spite of efforts to dislodge it. An analysis of the forgetting of these familiar words demonstrated that it was motivated by an unconscious emotional factor, the factor of repression. Examples are the following:—

There was a complete inability to recall the phrase "latent powers" but free associations [1] showed that this forgetfulness of the phrase was closely linked up with painful and therefore repressed memories of her brother's former alcoholic habits when she

[1] Freud attributes to psychical events a *rigorous determinism,*—that is, even so-called free associations to a given word are directly related in a causative manner to the initial word. Of course this connection is not always realized by the subject, as it is so often unconscious.

feared that the alcohol might ruin him mentally and thus he would fail to utilize what was best in him (his latent powers).

On another occasion she could not recall the word "accommodator" (referring to domestic servants). An analysis of the forgetting process involved, here disclosed the fact that because of some financial reverses, she really did not want an accommodator for reasons of economy. It was her anxiety over this latter which blocked the word and prevented it from reaching consciousness.

A number of other instances of forgetting were analyzed and as the cause for the forgetting of each word was disclosed, this word was no longer forgotten and could be recalled at any time. The inability to recall familiar words finally disappeared. In this case it could be shown that the forgetting of familiar words was due to emotional factors and not to any actual deterioration of memory. This emotional factor was repression, which

sidetracked and blocked the word and prevented it from entering consciousness, although the word was fully conserved in the unconscious. It was not the conservation of the word that was at fault, since it was completely stored up, but the reproduction faculty was defective, and this defect of reproduction was produced by emotional repression,—that is, the apparently forgotten words were associated with a disagreeable emotion. Consequently the inability of recollection was for the purpose of protecting the mind from this disagreeable emotion, in other words, the forgetting was a purposeful act of defense, it was motivated by an unconscious wish to forget.

In this case for the purpose of cure, it was not necessary to analyze all the forgotten words, because the removal of a few repressions, not only released other groups of repressions, but actually prevented new words from being forgotten. The forgotten words

had not vanished, they were preserved in the unconscious; they were merely sidetracked and could not be recalled because of repression. The repression was purposeful, for the words were associated with disagreeable incidents. This is a simple instance of the action of emotional repression. In the neuroses the mechanism is the same, but more complicated, capable of extreme ramifications and can only be revealed by a long and searching psychoanalysis.

Repression lies at the bottom of ordinary forgetfulness, it is an inability to reproduce memories and not an incapacity for storing them up. Analysis of such conditions shows how unscientific are the various methods devised for improving the memory. They are all based on the erroneous supposition that a memory defect is due to an inability to store up facts, the emotional factor of reproduction being entirely disregarded.

Thus ordinary forgetfulness is not due to chance, but follows definite laws. In the case given, there was not only forgetfulness, but actual false recollection,—the striving for the escaped name brought substitutive names into the mind, which were recognized as false. The same process which produced the forgetting (an unconscious wish to forget), led to the substitution (an unconscious wish to keep the word hidden).

This forgetting is motivated by repression. The repressed material which side-tracked the word, prevented it from entering consciousness, was emotional, as around the apparently "forgotten" word were crystallized painful and rebellious feelings.

When we come to study the mental development of an individual, as revealed to us by the psychoanalysis of adults and those of children who develop abortive neuroses early in life, we find that the first repressions do not begin until about the third year, and re-

fer principally to the primitive impulses of hunger and love. Then they start with the sense of shame, the sense of pleasure in a body, certain perversions relating to the excreta, the desire to run about naked and to become destructive to property. In adults the childhood repressions appear only in dreams because of the strict censorship of society. This explains the frequent non-embarrassment dream of being insufficiently clothed in company.

The unconscious is made up of repressed elements and the beginning of the unconscious coincides with the beginning of repression. Therefore in very young children the dreams, whose only source is the unconscious, are literal wishes for food and play, without any evidence of repression.

This brings us to the consideration of an interesting question, academic, it is true, yet fraught with the most practical applications, namely, *first,* why is the "unconscious" un-

conscious?[1] and *secondly,* what is the relation of the collective unconscious of the race to the important herd instinct?[2]

The best explanation of the psychology of crowds can be found in the herd instinct, that is that the collective unconscious is impersonal. It is really nascent thought, which has not become crystallized into conscious action. The personal unconscious, that is, the unconscious of the individual human beings, is a part of this collective unconscious and cannot be separated from it. This explains why no individual can be completely emancipated from the crowd or from the social structure of society in which he lives and moves and has his being. This also explains the so-called "mental contagion" which is so important for collective opinion.

Thus the herd instinct ensures that the be-

[1] See at this point the interesting symposium by Nicoll, Rivers and Jones "Why is the 'Unconscious' Unconscious?" *British Journal of Psychology*—Vol. IX, 1918.

[2] W. Trotter—"Instincts of the Herd in Peace and War"—1918.

havior of the individual shall harmonize with the community as a whole, and determines the ethical code of man and his conduct and opinions. The herd instinct is, therefore, really the collective unconscious of society.

The unconscious mind has six chief characteristics, namely:—

1. It is the result of repression and this repression occurs because the unconscious mental processes are of a character incompatible with the civilized conscious personality.

2. It is dynamic in nature, for in the unconscious the most active mental processes are active and elaborated. This active striving is of the nature of wishing and these wish impulses form the external manifestations of the unconscious.

3. It is the repository of crude and primal instincts.

4. It is infantile in character and this in-

fantile characteristic persists throughout the whole of life.

5. It is illogical and tends to ignore the ordinary standards of life.

6. Its sexual characteristics (using "sexual" in the broad, psychoanalytic sense) are predominant and as a rule, these characteristics manifest themselves in a symbolized rather than in a literal form.

It is impossible to agree entirely with the idea, that the unconscious embodies entirely the lower and more brutal qualities of man, that it is irrational, primitive, savage, cruel and lacks individuality and self control. Out of crowds, in war or in revolutions, there have crystallized acts of sublime heroism, sort of sublimations of the unconscious, and this in itself invalidates the idea that the unconscious is the repository of primitive and basal instincts alone.

Concerning the origin of the unconscious

it is best to quote from Rank and Sachs, with whom we are in complete agreement. "Our first question will naturally concern the origin of the unconscious. Since the unconscious stands completely foreign and unknown to the conscious personality, the first impulse would be to deny connection with consciousness in general. This is the manner in which the folk-belief has ever treated it. The bits of the unconscious which were visible in abnormal mental states passed as proof of "being possessed" that is, they were conceived as expressions of a strange individual, of a demon, who had taken possession of the patient. We, who can no longer rely on such supernatural influences must seek to explain the facts psychologically. The hypothesis that a primary division of the psychic life exists from birth, contradicts the experience of the continual conflict between the two groups of forces; since if the separation were present from the beginning, the

danger of shifting of boundaries would not exist. The only possible assumption, which is further confirmed by experience, is, the separation does not exist a priori but originates only in the course of time. This demarcation of the boundary line must be a level of culture; thus, we may say it begins in earliest childhood and has found temporary termination about the time of puberty. The unconscious originates in the childhood of man, which circumstance affords the explanation for most of its peculiarities." [1]

Enmeshed as we all are in the complex structure of modern civilization, a certain amount of repression is often an instrument of safety for the individual. It is true that repression may reach a point of such intensity that there may be an outbreak of the repressed material after severe fatigue or emotional strain, leading to the development of neurotic disturbances or nervous "break-

[1] Otto Rank and Hans Sachs, "The Significance of Psychoanalysis for the Mental Sciences"—1915.

downs" as they are popularly termed. A nervous breakdown is not due to overwork or over-worry, these merely act as precipitating factors in unlocking the material which has been repressed in the unconscious.

This psychoanalytic conception is perfectly sound and is diametrically opposed to the superficial view-point of the French school, particularly Babinski, who states dogmatically that "When the human soul is shaken by a profound and sincere emotion, there is no room left in it for hysteria." Of course such a conception deals only with recognized conscious processes. In order to understand the relation of repressed emotions to hysteria, it is necessary to approach the problem, not from the descriptive aspect, but from the interpretative, from the viewpoint of unconscious mental conflicts.

The curse of modern civilization lies in excessive repression leading to codes of behavior and standards which are fraught with

great danger. As repression begins in the child, it is there that the difficulty arises. The child should be given free play and activity, adult codes should not be stamped on it, it should be taught to sublimate and not to set up an ideal so impossible of attainment that repression of this ideal becomes necessary, leading to all sorts of mental conflicts.

What is termed sadism is a form of repressed hate. In the early education of the child and in the suppressions of civilized society, hate is strongly repressed in its outward manifestations. The repressed tendency to hate is one of the stages in the development of normal children and shows itself in them in outbursts of irritability and anger. Children, too, take a keen delight in inflicting punishment on animals, or on other children, on toys or dolls, the latter for the child symbolizing the living object. Certain adults seem to have never been able

to successfully sublimate this repressed cruelty so as to transform it into more useful social activity. They retain their childhood pleasure by procuring enjoyment out of pain inflicted upon others.

These individuals are unaware of their repressed cruelty and unconsciously seek positions where this repressed feeling can find an outlet. Here also are grouped the neurotic antivivisectionists whose unconscious sadistic tendencies to inflict pain on others are covered up or compensated by, an overtenderness for animals.

As an example of cruelty, which had become strongly repressed into the unconscious, the following case can be cited. In a young woman who was undergoing a psychoanalysis for a severe type of anxiety hysteria, the two following dreams occurred in one night.

Dream 1. Her little dog seemed to have been injured and was covered with blood

and she carried him to a veterinary surgeon on a mattress.

Dream 2. Her canary bird had been killed by two cats and appeared covered with blood.

It is well known in psychoanalysis that where more than one dream occurs during the night, or rather during the same period of sleep, that it deals with the same repressed material. It is doubtful in these cases whether we are dealing with two dreams, or two halves of the same dream. Dreams represent repressions into the unconscious, they are fulfillments of current wishes reënforced by infantile material. In the case referred to, the young woman had always been oversympathetic towards animals, for years had been a member of the Society for the Prevention of Cruelty to Animals and was also an ardent antivivisectionist. The mere idea of inflicting pain on animals had always

made her nauseated and she became hysterical if she saw an animal suffer. So strong was her attachment for animals that she had birds, dogs, a monkey and even a dried alligator in her home. Yet this young woman, who by her outward reactions was so sensitive to pain in animals, had in her unconscious a repository of repressed cruelty as shown by her dreams, since all dreams are the product of the unconscious. This solicitude for dumb animals was merely a conscious defense for her unconsciously repressed cruelty.

An excellent example of sadism in history is Gilles de Retz of Brittany, the original Blue Beard, who was executed for lust-murder at Nantes in 1440.[1]

The character of Iago, of all great creations in literature, stands predominant as a type of repressed cruelty, of finding pleasure in the sufferings of others. Iago is cruel be-

[1] See Thomas Wilson's "Blue Beard, a Contribution to History and Folk-lore"—1899.

cause he is pathological, pain is a source of pleasure to him and behind it all, lies the cynicism of his character and the almost complete lack of erotic feeling. Iago is not, as Coleridge states, "the motive-hunting of a motiveless malignity," for admirable as this characterization is, it does not express the deeper motives of Iago's character.

Frequently in marital conflicts, which constitute so large a portion of the defense-hysterias of adult life, there is a strong tendency to outbursts of repressed cruelty in the quarrels of husband and wife, what really might be termed childhood reactions to adult situations.

The history of civilization has proved beyond doubt that there exists a close relationship between cruelty and the sexual impulse. We can cite the examples of those subjects whose cravings are satisfied by being whipped themselves or whipping others and finally those cases of lust murder which from

time to time attract wide public attention. It is really the gratification of the sexual feeling by seeing or inflicting pain and as such, all adults possess it to a certain degree, but it is greatly repressed. Under certain conditions the repression is broken down, the adult regresses to the time of childhood when little or no repression took place. In these circumstances the repressed cruelty breaks forth and projects itself into all forms of abnormal symptoms. A case of automatic laughter on analysis was found to be based on sadistic fantasies and the laughter was really the unconscious pleasure in the ideas of pain.

Early in the development of psychoanalysis, the cause of every neurosis was sought in so-called trauma or emotional injury, the painful memory of the shock remaining active in the unconscious, but hidden from the thoughts of the subject and producing its effect in the manner of a foreign body.

At that time a complete talking out or abreaction, which constituted the so-called cathartic method, was thought to be sufficient to produce a cure. It is this viewpoint of psychoanalytic therapeutics which is still held by those who have not followed its recent developments and manifestations. These developments have become elaborated through the perfection of practical technique and a deeper understanding of repressions as they affect human emotions and conduct.

It is now known that the task of psychoanalysis consists primarily in overcoming those inner resistances which prevent the repressed emotions from finding complete and more nearly normal expression. While recent occurrences may act as precipitating factors in the production of the neurosis, the real basis of the neurosis is found in certain emotions which have become strongly repressed into the unconscious and are prevented from finding a normal escape. It is

not necessary that actual memories or emotional scenes become repressed, for the repression of fantasies or images, particularly those produced in early childhood, can produce neurotic manifestations. For instance a neurosis is often produced by carrying into adult life from early childhood, an abnormal fixation [1] on one of the parents, the father for the girl and the mother for the boy. These form the so-called Electra or Œdipus-complexes respectively. It is not necessary that the fixation be on the parents themselves to produce the neurotic deviation, it is sufficient if the emotion becomes attached to the image of the father or mother, as this

[1] Fixation is a term utilized in psychoanalysis to indicate that during the course of individual development in childhood, the emotional attachment to a member of the family lingered too long at a certain age. There it became repressed into the unconscious, but later in life, for some special reason, the expression of this fixation became reanimated in the form of a neurosis, because the individual was never quite able to free himself from his childhood attachment during the course of development. The liberation from this attachment is one of the problems of psychoanalytic therapeutics.

image when conserved in the unconscious, may produce its pernicious effect as though the attachment were to the actual person.

The neurotic may thus struggle with the image of one long since dead. In fact the image to which the patient is transfixed may have died before the birth of the patient. It is such observations as these which tend to prove that the actual person is not necessary for the conflict, but the image of the person may produce a like effect.

The strength of the repression depends upon the actual situation in which it originated, the exact type of experience, the general social or ethical attitude towards the painful idea and the frequent unconscious wish to escape from the reality of the repressed feeling. A repression may be so severe, that the subject, in order to escape it, may regress to infantile forms of mental and physical activity, as is so often seen in certain cases of multiple personality.

It is the inner resistance which prevents the repressed emotions from emerging from the unconscious to the conscious and this resistance is a protective mechanism, an act of defense.

While resistance may occur in every day life and form the basis of our antagonisms and dislikes and attacks of irritability toward certain individuals, yet it is in the course of the psychoanalytic treatment of the neuroses that they are the most marked and most clearly defined. Under these conditions, resistances furnish the best material for the study of the phenomenon. During a psychoanalysis, the repressing force which made the neurotic condition, by keeping various repressed emotions in the unconscious, is constantly exerting itself to prevent these emotions from becoming conscious. The conflict between the psychoanalysis and the desire on the part of the emotion to remain hidden, is the resistance to the treatment

which must be overcome. Its object is to keep the pathogenic material unconscious; hence all psychoanalysis is directed toward an overcoming of the resistances, for until these are abolished, the neurosis persists.

These resistances during an analysis may assume many different forms, such as apparently motiveless hate, fear and apprehension towards the physician, the "forgetting" of dreams and of appointments for the psychoanalysis, finally certain types of dreams occur in which the unconscious resistance is clearly defined. In these cases as a rule, the analysis is dreamed of in a very uncomplementary manner, on other occasions, as in the case of a young woman, there may be a veritable bombardment of resistances during the period of the analysis. In this case, in the course of the one visit, six clearly defined resistances were detected, such as a symptomatic action, the forgetting of a dream, coming late for an appointment, a

pose are identical, whether it produces the absentmindedness and forgetting of everyday life or whether it produces a severe hysteria.

In dreams the repressed emotion often appears with startling clearness, either literal or symbolized, according to the degree of resistance which produced the displacement and symbolism. Sometimes the original repressed feeling is so sidetracked during sleep, that the dream assumes the form of what is popularly known as a nightmare and technically as a anxiety dream.

The power which produced the repression is always active and with the lapse of time the repression becomes more permanent and sinks deeper into the unconscious. It is the task of the psychoanalyst to dig out these buried emotions and for this reason, the older the person or the longer the duration of the neurosis, the more difficult becomes the psychoanalytic therapy, as the cause of the neu-

rosis in these cases may be deeply buried in the lowest levels of the unconscious.

It is these various levels of the unconscious which offer such perplexing problems for psychoanalysis in the removal of repressions and the neurotic conflicts. The descent into the various levels of the unconscious may be compared in its difficulties with Dante's own neurotic conflict, while the guide, Virgil, may be compared to the psychoanalyst. At the lowest level of the unconscious are the archaic and primitive emotions such as nutrition and sex, then at the next level, rage, fear, and cruelty, a little higher up are located the abnormal fixations on the family, then occurs the level of the censor, finally the foreconscious and the conscious level. Of course this plan is purely schematic, but it is useful for purposes of description. It is at the level below the censor that all dreams are made.

So the psychoanalyst becomes the paleo-

psychologist and the uncovering of the various levels of the unconscious, each level representing a regression to the collective mental life of our ancestors, may be termed paleopsychology.[1]

In the struggle between repressed emotions and the social conscious life there are produced irritations and antipathies, which are synonymous with touching a sore spot in the unconscious. All of us in life attempt to avoid pain and seek pleasure, life is a constant attempt to escape from reality, hence the popularity of the stage, the dance, the movies and the use of narcotic drugs.

We recall so little of the past, particularly of our childhood life, not because it has faded from memory or been destroyed, but because it has been repressed. That the incidents of childhood are merely repressed and not forgotten is shown by the fact that these apparently forgotten memories often appear liter-

[1] This conception of the various levels of the unconscious is more completely elaborated in a later chapter of the book.

ally in dreams or in symptomatic actions.

Repressed emotions seek satisfaction in the outlet of a more primitive manner in the form of a neurosis, such as anxiety, fear, depression, or compulsive thinking. This repression is determined because it is intolerable and painful. Those who can work off their repressed feelings in social reconstruction, mutual aid, intellectual work or æsthetic pursuits, are the happiest individuals. This process of using a repressed emotion for a more useful purpose is termed sublimation. Those who bottle up their feelings, who become victims of introversion and shut up their personality by building a wall of resistance about it, who are unable to find an adequate escape from intolerable conflicts, who show infantile reactions to adult situations, these are the unhappy neurotics.

The requirements of civilized society, of a social and moral and ethical code, tend to make us repress our frank feelings. Hence

arise the neuroses in an abnormal sense, and in everyday life, we have the conventional lies of civilization. These repressed emotions never emerge in their original shape, but are converted either into dreams, hysterical symptoms, anxieties, fears, compulsive thinking, depression and insomnia.

The cohesion of modern society is based upon repression, not so much in the sense of legal formulations, but a repression arising from within the individual. Psychoanalysis understands the psychogenetic determinants of these repressed impulses and although inwardly there may be mental conflicts, yet the repression of these conflicts produces an outward semblance of comfort. We all have past or present mental conflicts which we attempt to repress and this repression may be successful or unsuccessful. Sometimes as a substitution for this repression an individual may take a flight into a sort of phantasmal comfort, that is, he may substi-

tute or rationalize for his real conflicts, something which for the time being may be a cover for this conflict, even though such a process may be based on insincerity.

Mass repression is nothing but a collection of individual repressions cemented together by the herd instinct. Because of the evolution of modesty the greatest repression is in the sexual sphere.

The unconscious, being a common ethnic possession is the same in both primitive and civilized society, with the difference, that in the latter, more repressed material is found. Neurotic disorders arise from a blocking of the sexual instinct, but the panacea is not sexual indulgence, otherwise the Don Juans of society would be free from neuroses.

The psychoanalyst, when he approaches the problem of repression in the neuroses, needs more than skill, more than a perfect technique, more than a knowledge of the psychology of the neuroses. His mind must

be clean as a surgeon's hands before an operation, his attitude towards the neurosis should be that of the physician whose task it is to help and not that of the moralist who thinks it his duty to criticize. Any criticism even inwardly, of the patient's life history, of his conflicts and repressions is apt to set up within the analyst an inner resistance, and this resistance in the analyst as well as within the patient, may interfere with the course of the psychoanalytic therapy. Both patient and physician should clearly recognize the problem with which they are dealing, the truth must be thrashed out, no matter how painful. Every psychoanalyst should know his own resistances and complexes as well as his various social, religious and political prejudices.

Psychoanalysis is of great value in a complex modern civilization, not only for the treatment of the neuroses, but also for the insight it furnishes into certain character de-

fects. To make a person aware of his repressions instead of closing his mind to them, is to utilize the knowledge gained for the development of his character. A psychoanalysis is thus an education, it raises the unconscious to a higher cultural level.

As is well known, psychoanalysis, as elaborated by Freud, means an analysis of the mind, a study of man's unconscious motives, repressions and conflicts. Psychoanalysis also demonstrates that the very foundations of character spring from the unconscious of the individual and shape his behavior. In other words each individual determines his own character and destiny. Character traits are not inherited but acquired.

In 1907 one of the greatest thinkers of the Freudian school, Alfred Adler, of Vienna, began the publication of his remarkable works on individualistic psychology.[1] He

[1] See Alfred Adler's two principal Contributions—"The Neurotic Constitution" and "Organ Inferiority and its Psychical Compensation."

demonstrated that the predominant traits of character are efforts on the part of the individual to overcome a feeling of either mental or physical inferiority. For instance, a man who as a boy is a weakling will become an advocate of the strenuous life, or one whose thoughts are not what they should be may become overzealous in the reform of so-called vulgar literature and art. Demosthenes, the stammerer, became the greatest orator of Greece.

It is well known to physicians that a weak or inferior organ tends to overcome its defects: a weak heart compensates by growing larger and stronger, if one of the kidneys is removed, the remaining kidney enlarges and performs the work of two.

This is exactly what happens in the mental sphere. The feeling of inferiority forces the individual to make supreme efforts to overcome this particular defect. Feelings

of inferiority are compensated for in various ways by the person becoming egotistical, boastful, envious, showing a tendency to undervalue all men and things except themselves, developing ideas of greatness and omnipotence of thinking. Of course, from a Freudian standpoint, this compensation is really a repression of the inferior feeling.

This tendency to compensate is an unconscious mental process, the only conscious feeling being the over-compensation which takes the form of day-dreams. Their origin is unknown and never understood by the sufferer. These day-dreams are so often repeated that they become part and parcel of the personality, they cannot be distinguished from reality. Thus, the individuals with feelings of inferiority, whether real or fancied, are individuals who possess inferior organs which they attempt to compensate. This is Adler's great contribution, the re-

markable relationship between inferiority of physical structure or feelings of inferiority and mental compensation.

The collective unconscious of society is the same as the unconscious of the single individual, because however much individuals may differ in their characterological traits, it is in their merging, their cohesion by what is termed the herd instinct, that unifies this plastic human material. Therefore society like an individual suffers from resistances, from mass repression and from flights into emotional upheavals.

Society consequently can be psychoanalyzed in much the same way as an individual. Thus psychoanalysis can show the real character of society, can lay bare the hidden, subterranean motives which lie behind its various emotional manifestations. Society, too, like the individual, has its dreams and these dreams in a primitive community take the form of symbolic creations, myths, folk

lore, and in a more materialistic age, of ideal commonwealths.

All these efforts of society to break away from its present status are really the fulfillment of the repressed wishes of the collective unconscious, in the same manner that a dream represents the repressed wish of the individual unconscious. No social problem can be solved or understood unless the motive force of this collective unconscious is taken into consideration. The motive force, the key to all human activity, is the repressed wish.

The foundation of psychoanalysis rests upon the theory of the unconscious. Psychoanalysis frees the repressed impulses from the formation of neurotic symptoms and the false attitude towards reality and adapts these impulses to real possibilities in social paths of gratification and development.

It is the task of the psychoanalysis to warn

against too strong repression in childhood and thus turn the normal impulses of the child into channels which are fraught with neurotic pitfalls. Instincts should be controlled and not repressed and this control should show itself in varying adaptations to reality. As stated by Rank and Sachs [1]—"The child is only to be educated by love and under this condition will feel sufficiently punished by a withdrawal of this. Only for a beloved person does he gladly give up the undesirable attributes and aims, and assumes an imitation, by way of identification with adults, what culture, in the shape of this beloved object of love demands of him." It was stated in a previous contribution.[2] "The treatment of the psychoneuroses should begin early, it should be prophylactic and educate and correctly mold the psychosexual trends of his child. The best method

1 O. Rank and H. Sachs "The Significance of Psychoanalysis for the Mental Sciences."

2 Isador H. Coriat—"Psychoanalysis and the Sexual Hygiene of Children"—*The Child,* Jan., 1912.

of controlling these feelings is to teach the child to change or sublimate these into higher artistic or intellectual interests."

Dr. Oskar Pfister of Zurich, Switzerland,[1] has found a large number of neurotics among school children, neuroses whose origin is emotional, such as stammering, morbid fears, blushing, shyness, petty stealing and lying, all of which could be made to disappear under psychoanalytic treatment. It is to the lazy, uninterested, stupid, day-dreaming pupils (provided of course that actual organic feeblemindedness can be eliminated) that psychoanalysis can be applied and be of material help.

As an example, a young man came for personal advice because of inability to study and to concentrate. This is a very frequent complaint during the period of puberty and adolescence. An analysis proved that the

1 See Oskar Pfister—"The Psychoanalytic Method"—from which the quotations are taken (translated by Dr. Charles R. Payne).

subject suffered from a very severe form of day dreaming, a sort of withdrawal from reality, because he preferred his day-dreams to more practical efforts of study. Such an individual tendency is full of danger for the development of a severe neurosis or even a psychosis and should be treated by psychoanalysis and not by the usual superficial advice to take "training in concentration." In this case concentration was not at fault, the difficulty was an abnormal slipping back into a realm of day-dreaming because the realities of life no longer interested him.

School teachers should be trained in certain psychoanalytic principles in order to better appreciate the odd or unusual child and to refer him to the proper source for treatment. The attitude of such children should not be dismissed with the mere labeling of "stubborn" or "inattentive," for the motive for such a reaction usually lies deep within the personality of the child.

As an example of how much harm can be done by the parent in not handling the child properly, we refer to the case of a ten year old boy whose mother kept his hair long, in Dutch clip style, like a girl. The boy was the youngest of four children, all boys, and the mother's disappointment in not having a girl found an outlet in having the youngest child resemble a girl as much as possible. Here is a problem fraught with the most dangerous situations, in that this arouses in the boy not only a feeling of inferiority, but such a boy will be subject to ridicule from his playmates and thus tend to become less and less social.

The development of such a mental attitude of sensitiveness and a shut-in personality with all that it implies, lays the foundation for a severe neurosis during the adolescent period, when the individual most feels the need of becoming a social being.

Pfister well states as follows—"Parents

must exercise particular care that no feeling of inferiority be aroused. In order that the child may have a normal relation to father and mother, both parents must work together harmoniously. The more completely we see through a pupil, so much the more interesting does he become to us, and the more profoundly he perceives himself understood by us, just so much the more influence do we gain over him. He will then no longer attempt to escape a just and necessary command by an unconsciously produced headache or to gain our sympathy by unconsciously arranged sufferings and to pose as a victim of overwork when he is lazy."

Finally to show how sensitive a child is and how it may develop into a situation which in an adult would be capable of easy adjustment, the case may be cited of an eleven year old girl who suddenly told the neighbors that she was badly treated at home and a few days later ran away, remaining

away the greater part of the night. It was shown on a short analysis, that her story of being badly treated at home was a mere fabrication and that she told this tale and later ran away, because recently a baby sister had been given her room. This aroused such a feeling of jealousy in the child, that her sensations became those of a sudden impulse, to which she added the fabrication of being ill treated, in order to fortify her attitude.

Teachers should have a knowledge of the child's unconscious mind for only by this knowledge will they develop a greater tolerance for the various perplexities of childhood, the dislikes and distastes of children and their often curious reactions to adult situations.

Individual differences between children are marked and infinite. For this reason, the peculiar behavior of the child can never be fathomed by any one of the many so-called intelligence tests. The failure to per-

form one of these tests may not mean any intellectual deficiency in a given direction, but may be due to an emotional blocking of thought whose origin is in the unconscious.

The adolescent situation and the transformation of puberty is thus expressed by Freud.[1] "Simultaneously with the overcoming and rejection of these . . . phantasies, there occurs one of the most important as well as one of the most painful psychic accompaniments of puberty: it is the breaking away from parental authority. . . . Many persons are detained at every station in the course of development through which the individual must pass; and accordingly there are persons who never overcome the parental authority and never or very imperfectly withdraw their affections from their parents. They are mostly girls, who to the delight of their parents retain their full infantile love far beyond puberty."

[1] S. Freud—"Three Contributions to the Sexual Theory."

In psychoanalytic terms the situation named may be expressed as follows:—From very early childhood, beginning at the period between three and five years of age, children manifest premature choice in relation to adults, particularly the adults of the family group, such as parents and nurses. This is the so-called family romance and this development in the family unit is of great importance for the impressions stamped upon the plastic mind of the child. It is these impressions which are gradually repressed and forced from consciousness or the foreground of the mind into the unconscious or the background of the mind. It is in the handling of these impressions which are so important for the later life of the individual, as to whether they will be successfully directed and the individual remain healthy, or the individual become incapacitated by these impressions and become the future neurotic.

Thus there comes a time in the life of every

one, in which the great decision must be made, whether or not he will retain his emotional fixation to the family or will break away from his infantile moorings, grow intellectually and emotionally, put aside his childhood and go forth into the world of reality. It is usually the only child who is most liable to retain his infantile attachment to the family group. When the critical period of puberty and adolescence arrives, such an "only child" becomes incapacitated by the struggle to break away and manifests symptoms of a so-called "nervous breakdown" so erroneously described to overwork, when in reality it is due to an inner conflict between the attempt to come into touch with adult reality and the breaking away from infantile moorings. It is this conflict, this vicissitude of the emotional life, this swinging of the pendulum between childhood and adult development, with the new increase of repression which it brings with it, that leads

so often in adolescent girls to the neurosis known as hysteria. Boys too are liable to hysterical disturbances at this critical period, but to a far less degree than girls, since in the latter there is more repression and greater physiological and psychological change in the life history of the individual. In puberty and adolescence also the instinctive sexual tendencies attempt to find an object on which to fasten themselves outside the family group. This explains the strong craving for love and the adolescent crushes which are so often seen.

These so-called "crushes" of adolescent boys and girls are usually a temporary phenomenon and are so frequently encountered, that they can be interrupted as merely a phase of normal development. The importance of this tendency in a sublimated form in the life of adults, in the evolution of friendship, social help and mutual aid, cannot be overestimated.

CHAPTER II

REPRESSED EMOTIONS IN PRIMITIVE SOCIETY

THE complex construction of a psychoneurosis in an adult, due to the influence exerted by the multiplicity of factors of civilization and cultural advancement, is sometimes so bewildering as to almost defy all attempts at analysis. In children, the organization of a psychoneurosis is usually very simple, almost monosymptomatic, and in children, too, we often discover these neuroses in the actual processes of making. When adult life is reached the individual has left behind him all the factors of his childhood life and all the repressed experiences and desires which tend to produce his adult characteristics. Among adults of

primitive races however, where the mental organization is far less complex than that of civilized man, certain psychoneurotic disturbances are found, which if analyzed, might disclose the mental mechanisms of these disturbances reduced to their simplest terms.

It has been my good fortune to be able to secure data of this sort, pertaining to certain curious nervous attacks which occur among the primitive races of the Fuegian Archipelago. These facts were supplied me, following along lines of a questionnaire, by the well known explorer Charles Wellington Furlong, F. R. G. S. who in 1907–1908, was in charge of the first scientific expedition to cross through the heart of Tierra del Fuego. Mr. Furlong's keen powers of observation have made the data unusually complete. While he had no theory to offer in explanation of the attacks as seen among these primitive tribes, it is interesting to note

that certain of the facts corroborate the well-known ideas of sexual repression as elaborated by Freud. The mental organizations of these people, likewise, seem to substantiate certain psychoanalytic conceptions. For a clear comprehension of these attacks, certain preliminary anthropological and geographical data are necessary.

The following data relates to running amuck or "outbursts," among the Yahgan and Ona tribes of the Fuegian Archipelago. The data was obtained in 1907 and 1908 during expeditions through the regions of the Fuegian Archipelago.

The Yahgans, some forty years ago, numbered perhaps 2,500, but in 1908 this number had been reduced through contact with civilization and principally through an epidemic of measles to 173. These peoples are canoe Indians and inhabit to-day the Island coasts from Beale Island to the Wollastons inclusive, in the neighborhood of Cape Horn,

from about 54 50′ S. Lat. to about 55 56′ S. Lat., making them the southern-most inhabitants of the world. The Ona Indians, a taller and finer race physically, who are foot Indians, occupy the mountain and forest region of southern Tierra del Fuego from approximately 53 50′ S. Lat. to 55 3′ S. Lat. The Onas formerly occupied the entire northern half of Tierra del Fuego and possibly numbered some 3,000, but through contact and warfare with the whites, who drove them south off the open lands of the north, they have been reduced to about 300. These people are of a light cinnamon colored skin, black haired, and of a decided American Indian type. The Onas are above the average stature, the Yahgans below it.

It is not an infrequent occurrence for individuals among both the Yahgans and Onas to be subject to sudden outbursts of furore and violence. At such times, however, it is the custom of some of the men to follow

closely behind to see that harm does not come through injury against trees, stumbling, or falling from the cliffs. They rarely touch the afflicted one except to prevent harm, and finally will lead him back to the camp, when the attack is over or when he is exhausted.

While the attack occurs both among men and women, it seems to be more prevalent among men. The individuals in whom these attacks predominate are men in the prime of life, ranging from twenty-five to thirty-five years of age. These people are polygamous, as it is the custom for the old men to marry young girls thus leaving the old women to the younger men, which in many instances causes a scarcity of women.

As a rule the character of the attack confines itself to the mad rushing away, as above described, at other times it consists of attempts to injure or kill. For instance, a rancher of Tierra del Fuego, was in the company of some Onas, when suddenly a hatchet

whizzed by him, barely missing his head, and buried itself in a log of the Indian shelter. This was the result of an attack which suddenly appeared in a native who was afflicted thus from time to time. The actual outburst in this case was sudden, although it is difficult to tell how long it might have been coming on in the form of brooding, which seems to be a premonitory phase of this condition.

Concerning a personal experience with one of the early phases of the attack, Mr. Furlong states as follows:—"I am fully convinced that one night while camping alone with Onas in the heart of the Fuegian forests, that my head man Aanakin, who had a good many killings to his credit, was brooding as he sat in his wigwam, which opened towards the fire; he watched me for nearly an hour with an attitude and expression which reminded me of the look a dog takes on sometimes before he snaps. Aanakin, I knew to be of a very moody nature, but this

particular mood was so marked and portended evil so noticeably toward me without any apparent cause, that I decided to do something to break its mental trend. So putting fresh wood on the fire, to make a more brilliant blaze, I walked directly into his wigwam and motioned to one of his two wives who was lying beside him. There was a passing look of half-anger, half-surprise, but I gave no time for his mind to dwell in the same mood, for simultaneously I produced my notebook and pencil and began to make drawings of animals and other things that were familiar to them. They like to watch one draw and name the thing, and so I kept them busy for perhaps an hour, and finally had them in gales of laughter. I am quite convinced that I forestalled an attack or a condition akin to it."

It seems that an attack usually begins suddenly. However, an instance is given where an Ona becoming moody realized that

one of these attacks was incubating and putting his hands together begged to have his wrists and feet bound in order that he would not do himself or others harm, or that it would not be thought that he meant to kill and consequently be shot in self-defense. This would seem in a way to indicate that there was no amnesia for the attack, as the Indian undoubtedly realized what he had done in previous attacks.

The moody state and the realization of what might follow as the attack developed, demonstrates a sense of uneasiness as the premonitory symptom, which ends in a state of utter exhaustion and sleep. The normal condition is resumed, practically on awakening from sleep and recovery of strength.

From a description of Donald McMillan, the explorer, the Eskimo disease termed Piblokto strongly resembles these attacks of the Onas and Yahgan Indians with the ex-

ception that Piblokto was particularly prevalent among women.[1]

How an attack begins is shown by the case of Aanakin, an Ona of Furlong's expedition. A certain form of melancholia, brooding or moodiness, seems to precede many of these attacks, with a realization sometimes that an attack is developing. The Onas not being naturally a quarrelsome people, it may be that this realization and foreboding of the attack accounts for their tendency to run away from their associates, when they have endured the strain as long as they can, thus placing themselves in a position to avoid a deliberate assault or injury to those about them.

It was further stated, in answer to the questionnaire—"I cannot give you absolute data regarding laughing or crying in this attack, screaming, yells, foaming at the mouth, biting the tongue, tearing the clothes, al-

[1] See A. Brill—"Piblokto or Hysteria Among Peary's Eskimos"—*Journal of Nervous and Mental Disease*—1913.

though I am of the opinion that any or all of these things may and do occur. As to violent resistance, the case, where the man wished to be bound, would show there was violent resistance, and it is probable that partly for this reason the Onas and Yahgans do not molest the afflicted except to prevent them from harming themselves, preferring to wait until the paroxysm exhausts them. I cannot state positively as to whether the attack is explained by the natives as being due to an evil spirit. While the people are polygamous, though having no form of religious worship, they usually believe when any one has a disease that something has entered them or some one who dislikes them has surreptitiously sent some small animal or arrow into them. Among the Yahgans the 'Yuccamoosh' (doctors) or magicians proceed to pretend to extract these objects by a form of squeezing and hugging the patient, in the meantime blowing, hissing, etc., to

force the object of evil out. I have never known of their doing this, however, to a person suffering from an attack.

"I am unable to supply any direct data as to the relation of love, hunger, sexuality, death of relatives or absent relatives to an attack. On the death of a relative, the Yahgans go through incantations in the form of a sort of weird death chant, which they often sing in unison at certain times of the day and night. They paint their faces to show the death to strangers, but they rarely mention the name of the dead, in fact by most it is considered an offense to do so. They simply say—'He is gone.' 'He is no more.' They feel the loss of relatives very keenly and sorrow for them, and sometimes become violent with grief and rage.

"Regarding the primitive type of mental organization among these natives,—despite Darwin's first opinion of them, which was subsequently modified,—I consider these

people inherently intelligent, though of a very primitive type as far as culture is concerned, probably the most primitive in this hemisphere, perhaps in the world, as the Onas are to-day living in the Old Stone Age. Dr. E. Von Hornbostel of Berlin University, who has collaborated with me in making a special study of my phonographic records of their songs, informs me that these songs are the most primitive American Indian songs of which they have any records."

Of importance for a clear understanding of the mental traits of these Indian tribes, as the source from which these attacks develop, is the study of their dreams, their system of taboos and their myths. So far as could be determined from the data supplied, the dreams of these primitive races strongly resemble the dreams of children, as these aboriginal tribes possess many childlike attributes. In fact up to a certain age the civilized child is really a little savage, with

his strong egotism and feelings of rivalry, his taboos, his jealousies and his few or no altruistic tendencies. In the child as in the savage the wish and the thought are synonymous, both want their desires immediately gratified, although such gratification may be impossible in reality.

The dreams of the Yahgan Indians are simple wish-fulfillments, without disguise or elaboration, like the dreams of a civilized child.

The Yahgan's attitude towards death is the same as that of many primitive races and their lack of understanding of the real meaning of death, strongly resembles in its attitude that of a civilized child. Any reference to death is strongly tabooed among them and to transgress this taboo, exposes the individual to grave danger and severe punishment, even the punishment of the thing tabooed. Thus the person who transgressed this taboo becomes himself

taboo by arousing the anger or the resentment of other members of this tribe. However, a certain ambivalent [1] tendency seems to be present, for while the word "death" and the mention of the dead are prohibited, yet they feel deep grief and sorrow for their dead relatives. Transgression of the taboo may arouse the other aspect of the ambivalent attitude (for instance anger instead of sorrow) and it thus becomes a source of danger to the guilty individual and so by contagion and imitation to the community at large.

This ambivalent tendency which leads to taboos is prominent among primitive races as well as in civilized children. For instance, in the latter there may be cited the taboo of pronouncing certain words which leads to the anxiety neurosis of stammering

[1] Ambivalence is a term used in psychoanalysis, which, according to Bleuler, "gives the same idea two contrary feeling tones and invests the same thought simultaneously with both a positive and a negative character."

or the taboo of objects possessing a sexual significance in producing the compulsion neurosis of kleptomania. As civilization and cultural advancement increase or as the child becomes the adult, the taboo tendency gradually declines, yet under certain conditions it may manifest itself as a psychoneurotic symptom.

When we approach this problem of the taboo from the field of psychoanalysis, in those who live, not in primitive surroundings, but in a highly civilized and complex society, we find certain individuals who have created artificial taboos for themselves: they follow out these prohibitions as strictly as the savage follows his taboos. This condition is found in the compulsion neurosis, and as Freud very ingeniously suggests, the term "taboo disease" might be an appropriate one for this malady. In the savage, the taboo is a conscious act, bound up with certain ceremonials of great religious and

social significance. In the compulsion neurotic, the taboo has its origin in the unconscious and the unconscious of the compulsion neurotic as shown by the dreams predominantly contains hostile and savage wishes and thus is synonymous with the conscious behavior of primitive peoples themselves.

After this digression we are in a position to understand the psychology of the taboo as it is revealed in the compulsion neuroses. For this purpose, it is best to relate briefly the history of a patient with a compulsion neurosis, who came under personal observation.

A young man for several years had had the feeling that he became easily contaminated, either by touching objects which he felt were contaminated or by merely passing a location (such as a dug up street or sewer), which he felt might be the source of contamination. As a result, he would set up all sorts of defensive acts to oppose this con-

tamination, either by having his clothes frequently cleaned, or by habitually washing his hands. In the analysis a large number of peculiar dreams appeared which I have termed "calamity dreams." In these dreams, severe accidents or calamities would happen to people who were total strangers to the dreamer, such as little girls being run over by motor trucks or young men being severely cut by broken glass. This type of dream is very primitive and savage and clearly demonstrates an unconscious hostility to inflict pain or suffering, directed towards any one. These feelings or wishes are repressed in the unconscious, and the compulsion neurosis, the feeling of contamination, arises as a defense (or punishment) against these repressed, cruel and savage impulses.

He worried about the future, because he felt that certain objects in years to come would remain contaminated from him. To

him the contamination is in the object, is part of it, and not inherent in his ideas, although it is the reality of his thoughts which forms the basis of the compulsive thinking. He hopes like primitive peoples, that the transfer of contamination will relieve him by actually making the contamination cling to the object, he acts as if inanimate things were the carriers of contamination. This is the typical taboo-transference of savages and shows how primitive is the unconscious of a compulsion neurotic. As Freud states:[1] "Obsessive prohibitions possess as extraordinary capacity for displacement; they make use of almost any form of connection to extend from one object to another. The compulsion neurotics act as if the 'impossible' person and things were carriers of a dangerous contagion, which is ready to displace itself through contact to all neighboring things."

[1] S. Freud—"Totem and Taboo"—p. 46.

As these particular primitive races have no conception of immortality, this taboo cannot be a religious or moral obligation or prohibition, but a social phenomenon for the benefit of the tribe or for the physical welfare of the individuals comprising the tribe. Freud also has pointed out how the avoidance of the names of the dead because of the fear of offense to the living is found among certain South American tribes. He states: —"One of the most surprising but at the same time one of the most interesting taboo customs of mourning among primitive races, is the prohibition against pronouncing the name of the deceased. The avoidance of the name of the deceased is, as a rule, kept up with extraordinary severity. Thus among many South American tribes it is considered the gravest insult to the survivors to pronounce the name of the deceased in their presence, and the penalty set for it is no less than that for the slaying itself. . . ." "The

strangeness of this taboo on names diminishes if we bear in mind that the savage looks upon his name as an essential part and important possession of his personality." In civilized society too the death of a dearly beloved one is often followed by a purposeful forgetting (repression) of their physical appearance, a sort of defense of the mind to minimize the loss.

A third factor of importance is a study of their myths. These are the savage's day dreams. The relation between myths and dreams is well known, both having their roots in the unconscious thinking of the race. In the individual this unconscious mental process produces dreams, in the race and society, myths. Only one instance will be cited, the legend of the Yahgan Indians concerning the creation of the first man and woman. When one of the tribe was asked how the first human being came into the world, he replied that a long time ago the

first man came down from the sky on a rope, and later, the woman followed. Here is a striking instance of how an adult Indian had applied his knowledge of individual births literally to a cosmic process, a genuine creation myth as a form of symbolic thinking. There seems little doubt in this case, that the sky which to all savages appears like a bowl, represented the uterus and the rope, the umbilical cord. The resemblance of this myth to certain birth or parturition dreams, as encountered in the psychoanalytic investigations of civilized adults, is certainly striking.

How is this mass of material to be interpreted? The mental traits of these people as shown by an analysis of their taboos, myths and dreams, are very primitive in organization, in fact according to Mr. Furlong, they represent the most primitive types of culture in the world. Individuals of such primitive mental traits have not yet learned to successfully repress their emotions and

hence are liable to sudden emotional outbursts. Substitution and repression in civilized races are utilized to cover complex and multifarious ways of expressing social wishes and wants. In the savage there is little or no repression and substitution, because his desires are simple and easily satisfied.

These primitive people therefore resemble children, without inhibitions or repressions. Their attacks of violence and furore are sudden emotional reactions, perhaps hysterical, but without any phenomena of what is termed hysterical conversion, such as the changing of ideas or emotions into physical symptoms of paralysis or loss of sensation.

The relation of the attacks to an unsatisfied sexual craving is shown by the fact that the attacks occur only in young men whose libido remains unsatisfied, as according to tribal custom they are compelled to marry old women, or, in the words of the explorer

who lived among the people, "old derelicts." This factor, combined with the observation that the victims of the attack are free from the loss of consciousness and amnesia and the absence of an absolute evidence pointing to foaming of the mouth or biting of the tongue, would seem to indicate that the outbursts were hysterical rather than epileptic in nature.

It seems that the attacks themselves are motivated, not so much by the actual gross sexual as by an ungratified or only partially gratified love which would occur in a man who is compelled by social and tribal custom to marry an old woman. Among the Eskimos this factor is at work in the woman, among the Fuegians in the men. Conversion phenomena were absent, because their mental organization is very simple, in the same way that childhood hysteria is free from conversion symptoms or at most is monosymptomatic.

That the unconscious thinking of man is the same the world over and that similar symbolic representations of repressed feelings can be found in primitive tribes separated by time and space, is shown by the identity of the myths of the Pueblo dwellers of America and the Polynesian and Australian myths, as compared with the myths of the Fuegian. There is a strong identity between dreams and myths, both are childhood phantasies which have been repressed into the unconscious and both are symbolic. In the case of a dream this repressed material is projected into the partially sleeping consciousness, in the case of a myth, it is projected either as the birth of a hero or a birth-process or as a phantasy of heroism and salvation. A myth becomes then really a waking dream.[1] Symbolism is the true

[1] See on this point Abraham's "Dreams and Myths" Rank's—"Myth of the Birth of the Hero." Also my paper "Dreams and the Samson Myth" (Int. Zeit. f. Artz Psycho Analyse—Vol. II, No. 5) and "The Sexual Symbolism of the Cretan Snake Goddess (*Psychoanalytic Review*, Vol. IV,

language of the thinking and feelings of primitive people and unconsciously of civilized peoples. It has its roots in the unconscious, since all symbols are identical because unconscious thinking is identical.

The unconscious not only originates in the childhood of man, but it may also be said to have its origin in the childhood of the world. If it were possible to penetrate into the mind and motives of prehistoric man, such data might be able to throw light upon unconscious symbolism in its most primitive form and the earliest stages of its development. While the skeletal remains of prehistoric man have been subjected to a searching anatomical investigation on account of their comparative abundance, yet the data upon the mental activities of the men of prehistoric times, by the very reason of their remoteness, must be very fragmentary.[1]

No. 3). The best discussion of the entire question is found in Freud's "Totem and Taboo."

[1] See on this Henry Fairfield Osborne's "Men of the Old

It can be shown on the basis of fairly abundant material, particularly in the plastic arts and paintings in the caverns, that the various races of prehistoric times seemed to possess, in much the same way that modern man possesses, strong yearnings and motives, pleasure and pain. Men even in those remote times tended to emphasize the sexual element and their beautiful color paintings in the caverns seemed to show, that even long years ago, men attempted to repress reality, to break away from it in the struggle for existence and from the monotony of life in the dark caverns.

Some of the phallic symbolism of their every day utensils is interesting, a symbolism so often found in dreams. Symbolism and consequently even repression, although to a less extent than in a more modern civilization thus had its origin in the remotest

Stone Age"—1915, and my critical review of the same, from a psychoanalytic standpoint in the *Journal of Abnormal Psychology,* Vol. II, No. 4.

ages of the past. The symbolism of dreams draws its material from this remote ancestry, showing how primitive and archaic the unconscious of man is and how often the dream is merely a fragment of the mental life of our remote ancestors.

We are now prepared to briefly discuss a few primitive myths as projections of material which is repressed in the unconscious of man and of the race.[1]

In the myths of the Pueblo dwellers we are told, that "According to their Genesis, the ancestors of the Pueblo dwellers issued from the fourfold underworld through a Sipapu, which some regard as a lake, and thence journeyed in search of the Middle Place of the world, Earth's navel." Here the birth symbolism is very evident as in all primitive thinking, the application, as in the Fuegian

[1] The material utilized here is taken from the "Mythology of all Races," Vol. 10, North American Indian,—Hartly Burr Alexander, and Vol. II, "Oceanic," by Roland R. Dixon.

myth, of an individual birth process to a cosmic birth process.

In the Pueblo mythology, too, the "Plumed Serpent" is connected both with lightning and fertility and the same identity can be detected in the analysis of the Prometheus myth. In the "highly dramatic snake dances of the Hopi Indians, there are several acts which seem to represent the fructification of the maize by the "Plumed Snake." This latter quotation shows that the phallic symbolism of the serpent is recognized by the comparative mythologist as well as by the psychoanalyst.

The natives of Australia are in their culture among the lowest people in the world, but at the same time they possess extraordinary complex social organizations and elaborate religious ceremonials. They have but little repression hence their myths referring to the origin and birth of human beings are very literal and not at all symbolized.

"They had no distinct limbs or organs of sight, hearing or smell, and did not eat food, and presented an appearance of human beings all doubled up into a rounded mass in which just the outline of the different parts of the body could be vaguely seen." In another creation myth, there was absolutely no repression, the ocean was derived directly from the amniotic liquor.

In a Polynesian myth, showing the Œdipus trend, we see the symbolization of the repressed family conflict which so frequently occurs in the childhood of man, lays the foundation for a future neurosis and often appears in the dreams of adults. In these dreams the father is slain or does not appear and the mother is triumphant. These over-attachments to one of the family group, usually the son to the mother, are strongly repressed as the individual develops, and forms what is known as the Œdipus complex, from the well known Greek

legend. This legend, like the Polynesian myth, merely represents the repressed feelings of the race, the over-love for the mother and hate for the father. This Polynesian myth is very interesting because it occurs in a very primitive race which had the same Œdipus legend, as the more cultured Greeks, although these two races were separated by immense periods of time. In this myth, the father is symbolized as the sky and the mother as the earth.[1]

[1] See on this point, "Mythology of all Races," Vol. 9, "Oceanic Myths" in Chapter I, "Myths of Origins and the Deluge."

CHAPTER III

REPRESSED EMOTIONS IN LITERATURE

It is generally admitted that Russian literature abounds in abnormal characters and in delineations of nervous and mental diseases, and as such it offers interesting and valuable material for the psychoanalyst. The best examples of these psychopathic and neuropathic personalities are found in the Russian novel, but occasionally we find this morbid tendency in Russian lyric poetry. Readers of Lermontoff's "Tamara," which is sort of a Russian Lorelei, will find a striking resemblance to Heine's famous poem in its association of pleasure with pain.

The best psychopathic examples are found in Dostoevsky, who painted abnormal men and women in novels of tremendous power. Because he himself was an epileptic and so understood the disease with all the up-

setting factors producing the individual attacks, Dostoevsky described epileptic convulsions, the ecstatic aura or warning of the attacks and the epileptic personality, with an astonishing degree of accuracy. For this reason, the works of Dostoevsky furnish a valuable clinic for the psychoanalyst.[1]

No one but a sufferer from epilepsy could have written the astonishingly accurate and terse account of an epileptic attack, as it appears in "Crime and Punishment." A less gifted author or one who did not understand the disease, would have produced an eye-witness's description of an epileptic convulsion. Not so Dostoevsky. For him, an epileptic attack, as to all epileptics, is not objective, it consists merely of a queer and sometimes indescribable bodily sensation and then a break in consciousness.

For example, Raskolnikov, after the murder, is about to make a voluntary declara-

1 See "A Study of the Epilepsy of Dostoevsky" by L. Pierce Clark—*Boston Medical and Surgical Journal*—1915.

tion of his crime before the police. He complains of being dizzy, and then Dostoevsky goes on to say:[1]—"Raskolnikov picked up his hat and walked toward the door, but he did not reach it. . . . When he recovered consciousness, he found himself sitting in a chair, supported by some one on the right side, while some one else was standing on the left, holding a yellowish glass filled with yellow water." This is a description of a genuine epileptic seizure; exactly the manner in which sufferers from epilepsy characterize their attacks—a queer feeling and then they find themselves lying on the ground or in a hospital bed.

Other examples of the portrayal of the abnormal mental states are seen in the curious religious symbolism of Korolenko's "Makar's Dream," the sensual details in Kuprin's stories of garrison life and also in "The Little Demon" of Feodor Sologub.

[1] "Crime and Punishment" Part II. Chapter I—(Constance Garnett's translation).

Both as a novel and a psychiatrical document, "The Little Demon" is a masterpiece. Briefly, the story states that the schoolmaster Peredonov has been promised an inspectorship of schools if he will marry his mistress and around this slight nucleus there develops the various ramifications of his mental disease. Out of this coveted inspectorship, the various delusions arise, elaborate themselves more and more and become more complex as the different situations of the novel develop. The thwarted desires of the schoolmaster finally crystallize into clearly formed delusions of persecution; in other words, Peredonov becomes the victim of a mental disease known as paranoia. In the history of psychiatry this term has had wide variations and been loosely used, but in individuals of Peredonov's personality, it refers to a type of mental reaction where the affected subjects are inclined to see a sinister meaning in things and to misinterpret actual occurrences.

In Peredonov's case, as in all paranoiacs, the delusions are the logical outgrowth of actual situations in the life of the individual. These actual situations, however, are never misinterpreted unless there occurs, as in the case of Peredonov, what may be termed an overloading of each situation with certain emotions and unfulfilled desires. Thus the delusion formation is not the disease, it is merely the symptom, the outward expression of the underlying pathological mental state. From this standpoint "The Little Demon" is not only a masterly novel but also a psychiatrical document of great value.

All who have carefully analyzed the genesis and development of paranoiac delusions have seen Peredonovs in reality and have noted their over-suspiciousness and misinterpretation of actual life situations.

With the exception of Maupassant's "Le Horla" I know of no work in prose literature in which the complicated skeins of a mental

disorder are so cleverly unraveled as in this novel by Feodor Sologub. There is an interesting parallel, too, between the visual hallucinations of the "Being" in "Le Horla" and the hallucinations of the "Nedotikomka" in the "Little Demon."

Another example of an accurate portrayal of a pathological mental state, both in the reactions of the individual involved and of the means utilized to bring this individual out of his abnormal mentality, is found in Goncharoff's "Oblomoff."

Oblomoff is not only a product of supreme merit, parallel to the best work of Tolstoy, Dostoevsky and Turgenieff, but it possesses a valuable psychoanalytic interest in that it portrays a certain type of repressed or shut in human character and shows the reactions of that character to inner conflicts and upsetting emotional factors. The author presents a valuable portrayal of a shut-in or introverted personality, and demonstrates

how love acted on this introverted individual in the same manner in which a psychoanalysis works.

This book is therefore of great interest to the psychoanalytic physician. Intuitively the author portrayed a certain type of neurosis, probably the outgrowth of his own experiences. Olga is really the psychoanalyst and Oblomoff the patient. The genius of the author has unconsciously traced the development of a neurosis and its conclusion that is more slowly and painfully reached by the psychoanalyst. We are in the presence of a unique and at the same time a highly scientific conception.

In order to understand the book and its relation to the writer and his time, it becomes necessary to say a few words concerning the author, Goncharoff.[1] Kropotkin states that the most popular novel of Gon-

[1] Much of what follows concerning Goncharoff is taken from the admirable account in Kropotkin's "Ideals and Realities in Russian Literature."

charoff is "Oblomoff," which like Turgenieff's "Fathers and Sons" and Tolstoy's "War and Peace" and "Resurrection," is one of the profoundest productions of the last half century. "It is so thoroughly Russian, so Russian indeed," he says, "that only a Russian can fully appreciate it, but it is at the same time universally human, as it introduces a type which is almost as universal as that of Hamlet or Don Quixote." It is here that we see the real significance of the novel, it is the "universally human," as Oblomoff represents a type of character, or even of disease, which is represented by withdrawal from reality and living and luxuriating in day dreams.

It appears that the novel portrays the close connection between its principal character and the author himself, in fact, it seems, as in so many supreme works of art, to be nothing more than Goncharoff's projection of his own inner feelings in the form

of a literary creation. In his short autobiography, Goncharoff states . . . "My people did not let me have even a wish, all had been foreseen and attended to long since. The old servants, with my nurse at their head, looked into my eyes to guess my wishes, trying to remember what I liked best when I was with him, where my writing table ought to be put, which chair I preferred to the others, how to make my bed. The cook tried to remember which dishes I liked in my childhood . . . and all could not admire me enough."

When the novel was published in Russia in 1859, it made an extraordinary impression. "All educated Russia read Oblomoff and discussed Oblomoffism. Every one recognized something of himself in Oblomoff, felt the disease of Oblomoff in his own veins . . . and now forty years afterward, one can read and re-read 'Oblomoff' with the same pleasure of nearly half a century ago, and it has

lost nothing of its meaning, while it has acquired many new ones. There are always living Oblomoffs."

There are always living Oblomoffs! How true! We are attracted to Hamlet and Faust again and again because they represent universal types, every one has something of Hamlet or Faust within him. So is Oblomoff a universal type. The psychoanalyst meets with Oblomoffs continually in his practice. Every neurotic, who lives in his day dreams, who has withdrawn more or less from reality, who as a consequence displays the inhibition and inertia of introversion is an Oblomoff. The character of Oblomoff presents such valuable material for the psychoanalyst, because it portrays the neurosis of a real human being.

Before proceeding to the analysis of the novel, it might be well to give a short outline of the case of a neurotic patient, so that it may be compared with the hero in Gon-

charoff's production. It will be noticed, that the artificial creation cannot be differentiated from the real individual.

It refers to the case of a young man who might be termed a modern Oblomoff thus showing that the character of Oblomoff is not limited to any particular time or race. He was an extreme neurotic, who for years had withdrawn more and more from reality, had built a sort of mental Chinese wall around his mind, and as in a forbidden city, had preferred to luxuriate in his day dreams rather than come into touch with reality. In his case as in Oblomoff's there is no balanced proportion of day-dreaming and realistic functioning, the realistic does not control his day-dreaming but rather the day-dreaming controls the realistic.

From his early childhood, as in Oblomoff and in Goncharoff's Autobiography, his relatives absolutely directed his everyday life. He did everything slowly and with a great

deal of inhibition and when completely dominated by his day-dreams, he would display intense inertia and become completely inactive.

This living in day-dreams and idly allowing the day-dreams to represent wishes or desires which are impossible of fulfillment in reality, is termed "autistic thinking," a term introduced by the Swiss physician Bleuler. This autistic thinking is universal, from the child to the adult. It exists in all grades of intensity in human beings. In normal and healthy individuals it is kept within certain limits by logical thinking, the autistic thinking never gains the upper hand. When the balance between the two is upset, a neurosis develops. The neurotic withdraws from reality and lives in the unreality of the day-dream, but can always by an effort bring himself back into touch with reality again. To use a Miltonic phrase, the neurotic is constantly "hatching vain empires."

In extreme cases, the individual is completely dominated by his autistic thinking, he loses all contact with reality, lives in his day-dreams, his fairy tales; and this living in the fairy tales may produce a delusional state which the subject is unable to expel. Such a person is insane, the victim of a mental disease because he lives his fairy tale, it is real to him, he believes in it and consequently no amount of reasoning or logic can shake his belief. Such a person, in technical terms, lacks insight. It is thus that certain individuals develop the belief that they are great personages, a king or a queen, Napoleon, Jesus. On the surface, the thinking or ideas of such persons appear sheer nonsense, something absolutely impossible is imagined and believed to be real.

A beautiful example in contemporary literature, of the manner in which autistic thinking may completely dominate the personality and so lead to a complete with-

drawal from reality, can be found in Lord Dunsany's "The Coronation of Mr. Thomas Shap." [1] Mr. Shap's occupation consisted of the dull monotony of a prosaic clerk until he began to first perceive "the very beastliness of his occupation" and "from that moment he withdrew his dreams from it" and "took little flights with his fancy at first; dwelt all day in his dreamy way on fields and rivers lying in the sunlight." Little by little he withdrew more and more from reality, "his soul was no longer in them." He began to lead another life, neglected his business, in his own imagination he lived in scenes of oriental splendor and finally dominated them as king "throned on one amethyst." Here we have an exquisite picture of the paranoiac domination of the personality of an individual who has become dissatisfied with reality, in which the balance of his own thoughts and of coming

[1] Lord Dunsany—"The Book of Wonder."

into touch with reality, was completely upset.

It will be seen that there is no hard and fast line to be drawn between the autistic thinking, the repressed ideas of normal individuals and of cases of nervous and mental disease. In normal individuals, there is a constant balancing: there always remain many points of contact in reality; in the abnormal cases, these points of contact grow less and less, until they entirely disappear. But autistic thinking, if well balanced, is not absolutely dangerous. A neurotic differs from a normal individual in that he possesses only isolated points of contact with reality. As Bleuler states it—"A humanity without autistic thinking could not have developed . . . the autistic contains most of our ideals. The autistic forms of thinking have for thousands of years given form to human ethics; they have created ideals which would be impossible to logical thinking, dim ideals certainly, but guiding stars towards

which mankind may direct his groping way." [1]

The sleeping beauty motive, as it runs through imaginative fairy literature, is also a type of autistic thinking and may be divided into different forms. In the first, as exemplified by Catulle Mendes's exquisite tale (The Sleeping Beauty), the Princess had been dreaming beautiful dreams for a hundred years and in her dreams she is "adored by a lover more handsome than any of the Princes of the earth; I do not gain anything by coming out of my enchantment." —Then the Princess goes on sleeping and dreaming again. In the other form as in Tennyson's "Day Dream," the Princess is awakened from her sleep by the magic kiss of the Prince and instead of returning to sleep, she remains awake,—"And deep into the dying day, The happy Princess followed him."

[1] E. Bleuler— "Autistic Thinking"—*American Journal of Insanity* (Special number).

It can thus be clearly seen, how the wish fulfillment and symbolism of fairy tales is parallel with what occurs in neurotic subjects. In the latter, autistic thinking or day-dreaming may also take two forms, the one in which the subject prefers to remain shut in, as in the stupor of dementia præcox, and the second, in which there is a constant struggle to break through the day-dreaming shell, as in hysteria and various psychoneuroses. This final triumph can only be brought about through a successful psychoanalysis. The fact that the same mental mechanism is found in fairy tales as in neurotic subjects, is explained by the fact that the makers of fairy tales struggled with the same conflicts as the nervously ill and projected their conflicts into imaginative literature. As stated by Riklin,[1] "Fairy tales are inventions of the directly utilized, immediately conceived experiences of the

[1] Franz Riklin—"Wish Fulfillment and Symbolism in Fairy Tales."

primitive human soul and general human tendency to wish-fulfillment, which we find again in modern fiction only somewhat more complicated and garbed in different forms." In fact, dreams often resemble fairy tales and such types of dreams may be termed fairy tales from the unconscious. The symbolism is universal; it is constructed from the unconscious and projected either in primitive fairy tales and myths or in dreams and the various neuroses.

The first example of the application of psychoanalysis to a novel, is Freud's analysis of Wilhelm Jensen's "Gradiva." In Oblomoff, as in Gradiva, the author knew nothing of the theoretical or technical aspects of psychoanalysis, but the novel in each case not only accurately portrayed a neurotic disease but showed how the spontaneous reactions to a love affair could relieve a neurosis. The "Gradiva" idea was not entirely the product of the author's fancy,

but may occur in a genuine neurosis, as I have the opportunity to observe. In this case the dream of a neurotic young girl strongly resembled in its details and symbolism, the young archæologist's dream in "Gradiva."

In another case, a young neurotic dreamed of his physician seated at a rough table carving a lotus flower on a little oval piece of wood, with a small knife resembling a scalpel. The symbolism here is clear. The scalpel indicated that the psychoanalytic physician worked with human material like a surgeon, in fact it symbolized the psychoanalysis as surgery of the mind, while the act of carving symbolized the psychoanalytic treatment. In both cases the dreams represented the repressed emotions of the individual, symbolized in the basrelief of the dream.

In both the novels, too, as will be subsequently described in detail, the girl acted as

the psychoanalytic physician; in "Gradiva" she cured the delusion, in "Oblomoff" she almost completely relieved the shut-in and repressed personality. As Freud so well states it—"The accomplishment of the task is easier for 'Gradiva' than for the physician; she is in this connection in a position which might be called ideal from many points of view. The physician who does not fathom his patient in advance, and does not possess within himself, as conscious memory, what is working in the patient's unconscious, must call to his aid a complicated technique in order to remove the disadvantage. The disturbance disappears by being traced back to its origin. Analysis brings cure at the same time." [1]

After these long but rather necessary introductory remarks, we may now proceed to the analysis of Oblomoff.[2]

Oblomoff was a Russian gentleman of

[1] S. Freud—"Delusion and Dream"—1918.

[2] The translation used is by C. J. Hogarth.

moderate means, living in Petrograd about the middle of the nineteenth century. The central theme of the book lies in the effort of Oblomoff himself, of his friends and of the girl, Olga, to lead Oblomoff out of his shut-in or introverted life, into touch with reality. In other words the book represents a struggle between introversion or the tendency to live within oneself and extroversion or the effort to make interests flow outward, to attach themselves to objects and to live in events in the outer world of reality. It is here that the profound psychoanalytic significance and insight of the book lies. The mental attitude towards his surroundings, the inertia, is well shown in the following description:—

"On the walls and around the pictures there hung cobwebs coated with dust; the mirrors, instead of reflecting, would have more usefully served as tablets for recording memoranda; every mat was freely spotted

with stains; on the sofa there lay a forgotten towel, and on the table (as on most mornings), a plate, a salt cellar, a half eaten crust of bread, and some scattered crumbs—all of which had failed to be cleared away after last night's supper. Indeed, were it not for the plate, for a recently smoked pipe that was propped against the bed, and for the recumbent form of Oblomoff himself, one might have imagined that the place contained not a single living soul, so dusty and discolored did everything look, and so lacking were any active traces of the presence of a human being. True, on the whatnots there were two or three open books, while a newspaper was tossing about, and the bureau bore on its top an inkstand and a few pens; but the pages at which the books were open were covered with dust and beginning to turn yellow (thus proving that they had long been tossed aside), the date of the newspaper belonged to the previous year, and from

the ink-stand, whenever a pen happened to be dipped therein, there arose with a frightened buzz, only a derelict fly."

In spite of this mental inertia, his apathy, these characteristics are superficial. He gave himself up again to his day dreams, he lives in them and these day dreams pass into genuine dreams in the same imperceptible manner unknown to the dreamer, as Raskolnikov passes into an epileptic attack.

The author goes on to state further details of Oblomoff's day-dreaming—"But in Oblomoff's study, all remained silent as the tomb. Zakhar peeped through the chink of the door, and perceived that his master was lying prone on the sofa, with his head resting on the palm of his hand. The valet entered the room.

" 'Why have you lain down again?' he asked.

" 'Do not disturb me: cannot you see that I am reading?' was Oblomoff's abrupt reply.

"'Nay, but you ought to wash, and then to write that letter!' urged Zakhar, determined not to be shaken off.

"'Yes, I suppose I ought. I will do so presently. Just now I am engaged in thought.'

"As a matter of fact, he *did* read a page of the book which was lying open—a page which had turned yellow with a month's exposure. That done, he laid it down and yawned.

"'How it all wearies me!' he whispered, stretching, and then drawing up his legs. Glancing at the ceiling as once more he relapsed into a voluptuous state of coma, he said to himself with a momentary sternness: 'No—business first.' Then he rolled over, and clasped his hands behind his head.

"As he lay there he thought of his plans for improving his property. Swiftly he passed in review certain grave and fundamental schemes affecting his plow land

and its taxation: after which he elaborated a new and stricter course to be taken against laziness and vagrancy on the part of the peasantry, and then passed to sundry ideas for ordering his own life in the country.

"First of all, he became engrossed in a design for a new house. Eagerly he lingered over a probable disposition of the rooms and fixed in his mind the dimensions of the dining room and the billiard-room, and determined which way the windows of his study must face. Indeed, he even gave a thought to the furniture and to the carpets. Next, he designed a wing for the building, calculating the number of guests whom the wing would accommodate, and set aside proper sites for the stables, the coach houses, and the servants' quarters; finally he turned his attention to the garden. The old lime and oak trees should all be left as they were, but the apple trees and pear trees should be done away with, and succeeded by acacias.

Also, he gave a moment's consideration to the idea of a park, but after calculating the cost of its upkeep, came to the conclusion that such a luxury would prove too expensive — wherefore he passed to the designing of orangeries and aviaries.

"So vividly did these attractive visions of the future development of his estate flit before his eyes that he came to fancy himself already settled there, and engaged in witnessing the result of several years' working of his schemes.

"On a fair summer's evening he seemed to be sitting at a tea-table on the terrace of Oblomoffka—sitting under the canopy of leafy shade which the sun was powerless to penetrate. From a long pipe in his hand he was lazily inhaling smoke, and reveling both in the delightful view which stretched beyond the circle of trees and in the coolness and the quiet of his surroundings. In the distance some fields were turning to gold, as

the sun, setting behind a familiar birch-grove, tinged to red the mirror-like surface of the lake. From the fields a mist had risen, for the chill of evening was falling, and dusk approaching apace. To his ears, at intervals, came the clatter of peasantry as they returned homewards, and at the entrance gates the servants of the establishment were sitting at ease, while from their vicinity came the sound of echoing voices and laughter, the playing of balalaiki,[1] and the chattering of girls as they pursued the sport of gorielki.[2] Around him, also, his little ones were frisking—at times climbing on his knee and hanging about his neck; while behind the samovar[3] was seated the real ruler of all that his eyes were beholding —his divinity, a woman, his *wife!* . . . And in the dining-room, a room at once elegant and simply appointed—a cheerful fire was

1 Three stringed, lute-like instruments.
2 A sort of catch-as-catch-can.
3 Tea-urn. (Notes of the translator.)

glowing and Zakhar now promoted to the dignity of a major-domo, and adorned with whiskers turned wholly gray, was laying a large, round table to a pleasant accompanying tinkle of crystal and silver as he arranged, here a decanter and there a fork.

"Presently the dreamer saw his wife and himself sit down to a bountiful supper. Yes, and with them was Schtoltz, the comrade of his youth, his unchanging friend, with other well-known faces; lastly, he could see the inmates of the home retiring to rest. . . .

"Oblomoff's features blushed with delight at the vision. So clear, so vivid, so poetical was it all that for a moment he lay with his face buried in the sofa cushions. Suddenly there had come upon him a dim longing for love and happiness; suddenly he had become athirst for the fields and hills of his native place, for his home, for his wife, for children—

"After lying face downwards for a moment or two, he turned upon his back. His features were alight with generous emotion, and for the time being, he was *happy*.

"Again the charming seductiveness of the sleep-waking enfolded him in its embrace. He pictured to himself a small colony of friends who should come and settle in the villages and farms within a radius of fifteen or twenty versts of his country house. Every day they should visit one another's houses—whether to dine or to sup or to dance; until everywhere around him he would be able to see only bright faces framed in sunny days—faces which should be ever free of care and wrinkles, and round, and merry, and ruddy, and double-chinned, and of unfailing appetite. In all his neighborhood there should be constant summer tide, constant gayety, unfailing good fare, the joys of perennial lassitude.

" 'My God, my God!' he cried in the full-

ness of his delight: and with that he awoke. Once more to his ears came the cries of the hawkers in the courtyard as they vended coal, sand, and potatoes: once more he could hear some one begging for subscriptions to build a church; once more from a neighboring building which was in the course of erection there streamed a babel of workmen's shouts, mingled with the clatter of tools."

The reverie gradually faded into a real day dream, which has all the characteristics of a genuine dream—a wish fulfillment projected into the future.

The medical advice for this neurosis is interesting, but inaccurate, according to our modern standards.

"You must avoid emotion of every kind, for that sort of thing is sure to militate against a successful cure. Try, rather, to divert yourself with riding, with dancing, with moderate exercise in the open air, and with pleasant conversation—more especially

conversation with the opposite sex. These things were designed to make your heart beat more lightly, and to experience none but agreeable emotions. Again, you must lay aside all reading and writing. Rent a villa which faces south and lies embowered in flowers, and surround yourself also with an atmosphere of music and women." The doctor then goes on to give the advice of traveling for curing the neurosis, not realizing that a neurotic carries his conflicts with him wherever he goes.

In his dreams he regresses to his whole past life, he reviews it from childhood up, just as a neurotic individual always does. This affords the author an opportunity to make clear the background out of which the shut-in personality developed and in one astonishing passage, the whole of Oblomoff's emotional development is summarized and described.

"Moreover, should the boy at any time

want anything, he had three or four servants to do his bidding; and in this fashion he never learnt what it was to do a single thing for himself.

"Yet in the end his parents' fond solicitude wearied him, for at no time should he even cross the courtyard, or descend the staircase, without hearing himself followed by shouts of 'Where are you going to, Illya?' or 'How can you do that?' or 'You will fall and hurt yourself!' Thus pampered like an exotic plant in a greenhouse, he grew up slowly and drowsily, and in a way which turned his energies inward, and gradually caused them to wither."

Like Zoë in Jensen's novel "Gradiva," Olga has upon Oblomoff the effect of a psychoanalysis. She acts upon his repressed and introverted life in a way a chemical ferment or catalyzer acts, she wishes to attract to herself the repressed and shut-in emotions of Oblomoff. But as we shall clearly see,

she only partially succeeds, for Oblomoff is only incompletely drawn out of the prison-walls of his shut-in mind and then his neurosis sinks again to a lower cultural level, he reverts to the purely nutritional tendencies of childhood. The love affair is thus described. . . .

"From that time forth she lived in him alone, while he, for his part, racked his brains to avoid incurring the loss of her esteem. Whenever she detected in his soul—and she could probe that soul very deeply—the least trace of its former characteristics, she would work for him to heap reproaches for his lethargy and fear of life. Just as he was about to yawn, as he was actually opening his mouth for the purpose, her astonished glance would transfix him, and cause his mouth to snap with a click which jarred his teeth. Still more did he hasten to resume his alacrity whenever he perceived that his lassitude was communicating itself to her, and threat-

ening to render her cold and contemptuous. Instantly he would undergo a revival of strenuous activity; and then the shadow between them would disappear, and mutual sympathy once more beat in strong, clear accord. Yet this solicitude on his part had not, as yet, its origin in the magic ring of love. Indeed the effect of his charmed toils was a negative rather than a positive. True, he no longer slept all day—on the contrary, he rode, read, walked, and even thought of resuming his writing and his agricultural schemes; yet the ultimate direction, the inmost significance, of his life still remained confined to the sphere of good intentions. Particularly disturbing did he find it whenever Olga plied him with some particular question and demanded of him, as of a professor, full satisfaction of her curiosity.

"This occurred frequently, and arose not out of pedantry on her part, but a desire to know the right and wrong of things.

"At times a given question would absorb her even to the point of forgetting her consideration for Oblomoff. For instance, on one occasion, when she had besought his opinion concerning double stars, and he was incautious enough to refer her to Herschel, he was dispatched to purchase the great authority's book, and commanded to read it through, and to explain the same to her full satisfaction. On another occasion he was rash enough to let slip a word or two concerning various schools of painting: wherefore he had to undergo another week's reading and explaining and also to pay sundry visits to the Hermitage Museum. In the end how he trembled whenever she asked him a question!"

This is the defeated transference of Oblomoff; here it is that love fails. This emotional transference, which is really only the acknowledged sympathy between two individuals, forms the basis of all love affairs,

and love affairs often have an unhappy ending because this transference fails. Why? Because in every love affair it is necessary for one of the parties involved to cut loose from the moorings or attachments to the members of their own family, to their blood relations. Where this fails or only partially succeeds, there arises both a conscious and unconscious mental conflict during the period of the love affair and in all these cases it leads to a severe neurotic anxiety. It is for this reason so many young people have a so-called "nervous breakdown" during a period of betrothal; the acknowledged sympathy, the transference between the two sexes remaining incomplete. In the young man it is incomplete because of too strong attachment to the mother, in the young woman because of too strong attachment to the father. While in these cases, the neurotic anxiety is conscious, yet the mental conflict, the over-attachment to the

parent of the opposite sex, is very strong and deeply imbedded in the unconscious where it can only be detected through a psychoanalysis. As a rule this over-attachment is very clearly seen in dreams, where the parent appears in a more or less disguised form or sometimes in a condensation, like a composite photograph, of the parent and the loved one.

This over-attachment to the family group is very beautifully portrayed in Oblomoff's first dream. He dreamed that he was seven years old and awoke in his little cot at home.

"Oblomoff's nurse had long been waiting for him to awake, and now she began to draw on for him his stockings. This he refused to allow her to do: which end he attained by frisking and kicking, while she tried to catch hold of his leg, and the pair laughed joyously together. Finally, she lifted him on her lap, and washed him and combed his hair; after which she conducted

him to his mother. On seeing his long dead parent, the sleeping Oblomoff's form trembled with delight and affection, and from under his unconscious eyelids there stole and remained two burning tears. . . .

"Upon him his mother showered affectionate kisses, and gazed at him with tender solicitude to see whether his eyes were clear and healthy. Does he in any way ail? she inquired. Had he (this to his nurse) slept quietly, or had he lain awake all night? had he had any dreams? Had he been at all feverish? Lastly, she took him by the hand, and led him to the sacred ikon. Kneeling with one arm around his form, she prompted him in the words of the prayers, while the boy repeated them with scanty attention, since he preferred, rather, to turn his eyes to the windows, whence the freshness and scent of a lilac-tree was flooding the room.

" 'Shall we go for a walk, to-day, mama?' suddenly he asked.

"'Yes, darling,' she replied hastily, but kept her gaze fixed upon the ikon, and hurriedly concluded the sacred formula. Yet into the words of that formula her very soul was projected, whereas the little one repeated them only in nonchalant fashion."

Thus Oblomoff is merely autistic thinking and his dreams are regressions to the earlier and happier days of his childhood, when he was moored to the various members of the family,—that is the dreams were genuine wish fulfillments. He is unhappy now, he lives within himself because he is no longer a child, his real childhood is slumbering in his adult unconscious and only appears like a living being in the form of a dream. The disease "the apathetic malady of Oblomoffka" is what would be termed in psychopathology an introversion neurosis, which has all degrees of intensity and which is manifested by the individual slowly shutting himself off more and more from reality,

finally sinking into and living completely in day dreams. Under these conditions, reality loses its hold and the inner world of unreality finally assumes a dominating power. The result is inevitable, a mental inertia a lack of will power, what the French term aboulia.

As Jung expresses it—"Whoever introverts, that is to say, who ever takes away from a real object without putting in its place a real compensation is overtaken by the inevitable results of introversion." [1]

So it was with Oblomoff. The fatalistic inevitable results of his introversion are expressed in the following passage. . . .

"Such the philosophy which our Plato of Oblomoffka elaborated for the purpose of lulling himself to sleep amid the problems and the stern demands of duty and of destiny. He had been bred and nourished to play the part, not of a gladiator in the arena

[1] C. G. Jung "Psychology of the Unconscious"—1916.

but of a peaceful onlooker at the struggle. Never could his diffident, lethargic spirit have faced either the raptures or the blows of life. Hence he expressed only one of its aspects, and had no mind either to succeed in it, or to change anything in it, or to repent of his decision. As the years flowed on, both emotions and repining came to manifest themselves at rarer and rarer intervals, until, by quiet, imperceptible degrees he became finally interned in the plain, otiose tomb of retirement which he had fashioned with his own hands, even as desert anchorites who have turned from the world dig for themselves a material sepulcher. Of reorganizing his estate, and removing hither with his household, he had given up all thought. The steward whom Schtoltz had placed in charge of Oblomoffka, regularly sent him the income therefrom, and the peasantry proffered him flour and poultry at Christmas-

tide, and everything on the estate was prospering."

Thus his introversion has plunged him into a lower cultural level where the sublimations of civilized society, of intellect, of logical thinking mean nothing to him. His life, his reactions, his élan vitale, to use the Bergsonian phrase, became a mere nutritional craving. . . . "He has succeeded in *escaping life,* in driving a bargain with it, and ensuring himself an inevitable seclusion." How true this phrase is. . . . "He succeeded in escaping life." For psychoanalysis shows that that is the purpose of introversion, to escape the conflicts of life, of reality, by building a mental Chinese wall around the mind. In fact, a neurotic is so inaccessible because of this Chinese wall. The neurotic turns away from reality, he takes a flight in disease, runs under cover so to speak and thus secures safety. Introver-

sion is a method of escaping from reality.

Concerning Olga's failure to draw Oblomoff out of his introversion, Oblomoff himself gives the hint of the reason of his failure in the following words—"Alas!" was Oblomoff's repetition, "Olga wishes forever to be on the move. Apparently she cares nothing about dreaming over the poetical phases of life, or losing herself in reveries. She is like Schtoltz. It would seem as though the two had conspired to live life at top speed."

It seems, therefore, fair to assume, that if the character of Olga had been a little more ideal, a little more poetic in connection with her practical ability, she would have succeeded. Therefore the love-transference only partially appealed to Oblomoff; only partially awakened his emotions. He could not come into contact with the more sublimated aspects of love, he could not be reawakened from the slumber of his idle

thinking and so regressed to that childhood to which his day-dreams were totally attached. He went the path of least resistance and slipped back into his introversion; in the words of the author, he was "determined to be powerless." A year and a half later, Oblomoff was sitting in his dark, murky rooms, in the same condition as when he was first introduced to us.

So Oblomoff married his landlady because his nutritional cravings and desires drew him back to the childhood of his dreams. Food alone, and not the higher sublimated pleasures of love and intellectual interest, were self sufficient for him. He does not have to go beyond his own body for satisfaction, his pleasures are found in the expectation of eating and in the taste of food. He thus becomes tremendously introverted, shut-in, like those cases of dementia præcox which in the terminal stages of their disease

are interested only in the immediate pleasures of the body. Oblomoff's surroundings are described as follows:

"Hams hung from the ceiling of the storeroom (to avoid damage by mice), and, with them, cheeses, loaves of sugar, dried fish, and bags of nuts and preserved mushrooms. On a table stood tubs of butter, pots of sour cream, baskets of apples, and God knows what else besides, for it would require the pen of a second Homer to describe in full, and in detail, all that had become accumulated in the various corners and on the various floors of this little nest of domestic life.

"Nor was his coffee prepared for him with less care, attention, and skill than had been the case before he had changed his old quarters for his present ones. Giblet soup, macaroni with Parmesan cheese, soup concocted of kvass and herbs, home-fed pullets . . . all these dishes succeeded one another in regular rotation, and by so doing helped to make

agreeable breaks in the otherwise monotonous routine of the little establishment." . . . His mental condition is portrayed in the following passage—

"Thus Oblomoff lived in a sort of gilded cage—a cage within which, as in a diorama, the only changes included alternations of night and day and of the seasons. Of changes, the disturbing kind which stir up the sediment from the bottom of life's bowl—a sediment only too frequently both bitter and obnoxious—there were none. Ever since the day when Schtoltz had cleared him of debt, and Tarentiev and Tarentiev's friend had taken themselves off for good, every adverse element had disappeared from Oblomoff's existence, and there surrounded him only good, kind, sensible folk who had agreed to underpin his existence with theirs, and to help him not to notice it, nor to feel it, as it pursued its even course. Everything was, as it were, at peace, and of that

peace, that inertia, Oblomoff represented the complete, the natural, embodiment and expression. After passing in review and considering his mode of life, he had sunk deeper and deeper therein, until finally he had come to the conclusion that he had no farther to go, and nothing farther to seek, and that the ideal of his life would best be preserved where he was—albeit without poetry, without those finer shades wherewith his imagination had once painted for him a spacious, careless course of manorial life on his own estate among his own peasantry and servants."

In his introversion, he retraces his mental development, he regresses to his childhood in his dreams because he loves his childhood, because he was happy then, he wishes to be there again and since he cannot have his childhood in reality he has it in his dreams. He does not identify himself with his en-

vironment, his environment is undisturbed and means nothing to him.

Oblomoff is merely an exaggerated form of what often temporarily occurs in normal individuals, but here in the latter without any final breaking away from reality because of the perfect balancing between logical thinking and autistic thinking.

This retreat or flight from reality has in addition, a profound social significance. All of us are more or less dominated by day dreams and these day dreams technically expressed as autistic thinking, are really the fulfillment of our innermost wishes, wishes which are impossible of fulfillment in reality. There is thus a withdrawal from reality but with isolated points of contact in the normally balanced individual. Life is a conflict between reality and retreat from it, particularly if the reality becomes unbearable.

It would seem then, without stretching

the comparison too far, as if the dreams were the only realities, since in them are fulfilled our innermost desires and ambitions, and all our perplexities and conflicts are solved according to our heart's desire. This is the hypothesis of Freud . . . namely, that all mental activities correspond to two fundamental principles . . . the "pleasure principle" and the "reality principle." The "pleasure principle" is for the purpose of seeking pleasure and avoiding pain and it is here that the concept of repression steps in. The "reality principle" is the concept of adjustment to reality, either by contact with it or by withdrawing from it, and by reality we mean the mental as well as the physical world.

All explorers, all those who with a scientific impetus follow what is called the spirit of adventure, are really those who retreat from reality by seeking new worlds. There is this exception however—they balance their

logical thinking with their autistic thinking, they keep their points of contact thus saving themselves from the fate of the neurotic or the stuporous patient.

It is a question whether complete introversion can ever lead to a favorable issue and liberate the enormous psychical energy which seems to be latent in the unconscious. Introversion is always dangerous in the sense that the inner cravings of man possess a monstrous laziness and consequently any tendency to lose oneself in introversion may lead to indolence with its inability for the production of creative work.

CHAPTER IV

THE SUBLIMATION OF REPRESSED EMOTIONS

We are now prepared to discuss how repressions are removed, in other words, how does a neurosis get well?

One of the greatest problems of psychoanalysis may be stated in a few words—namely, how does psychoanalysis work? It is generally admitted that it is not due to suggestion, since in all psychoanalytic treatment, in which careful attention is paid to technique, the element of suggestion is carefully avoided. Neither can it be said to be due to explanation, for to explain the unconscious source of the nervous illness or to enter into a discussion of the dreams, frequently produces a feeling of antagonism (resistance), which may well nigh prove in-

surmountable in the cure of a nervous illness.

It is easy to talk of the breaking down of resistance, of transference, of sublimation, of abreaction,[1] but these are the end-results of psychoanalysis rather than its inner mechanism and do not explain the real reason for the working of the psychoanalytic procedure. The test then of all psychoanalysis is the pragmatic one.

It will be admitted by all psychoanalysts, that psychoanalysis, used in the sense conceived by Freud, is directed primarily to the unconscious, for dreams, symptomatic actions, the wide range of the neuroses themselves, have their origin in the unconscious. The so-called resistance is merely the force which prevents a deep penetration into the

[1] By abreaction is meant the mental processes of working off a pent-up emotion by living through it again in feeling and action. If completely abreacted, a repressed emotion is diffused and works itself off harmlessly, if not completely abreacted, it may lead to states of mental dissociation.

unconscious, which for certain purposes does not wish to be revealed. It defends itself against being brought into the light of conscious thinking.

Transference on the other hand represents the opposite of resistance, the ability to penetrate into the deeper strata of the unconscious. Psychoanalysis then is the technical instrument, if it may be so called, used for the purpose of penetrating or digging into the unconscious. If the term may be permitted every psychoanalyst is a paleopsychologist, whose duty it is to penetrate into the historic past of the individual psyche, and to explore the primitive mentality.

It has been generally admitted through study of dreams, and of the taboos and neuroses of primitive men, that the unconscious, from which all neuroses take their origin, is archaic and barbaric, in fact, all neuroses are expressions of this barbaric unconscious. The presence of the Œdipus motive as an

expression of this archaic and unethical unconscious is sufficient proof of the uncultural nature of the unconscious. The unconscious originated not only in the childhood of man, but because it contains so many repressed motives, may also be said to have originated in the childhood of the world. These repressed motives are revealed in dreams, as during sleep the censorship of social inhibition is removed. There arise then dreams of revenge, the symbolic dream of flying and also the non-embarrassment dream of being insufficiently clothed.

The dreams offer the best and it might be said, the incontrovertible evidence of these repressed feelings, which, since they cannot be fulfilled in reality, are fulfilled either in dreams or in neurotic disturbances. Thus a dream in every case, is merely a fulfilled repressed wish of the unconscious. As stated by Rank and Sachs:[1] "A se rching

[1] "The Significance of Psychoanalysis for the Mental Sciences."

investigation revealed sufficient grounds to justify the supposition that the collective primitive forms of mental life, as they exist in the child and remain preserved in the unconscious of adults, are identical within certain limits with the processes of the mental life of the savage, so far as these may hold as reflections of primitive humanity."

In the unconscious is condensed and capitulated the cultural history of mankind. As the different strata of the earth have revealed to human paleontologists different cultural levels, so to the psychoanalyst, the study of dreams reveals the different cultural levels in the unconscious. Any description of the unconscious therefore must be expressed, not in the horizontal terms, but as being composed of different stratigraphic levels.

All who have worked in psychoanalysis have been impressed with the fact that the motives or wishes of the unconscious are barbaric and unethical. The dream offers

us the best evidence of this barbarism, since the dream-formation takes place exclusively in the unconscious. The dream reveals very primitive mental states, which for years have been more or less suppressed and dormant. Thus the unconscious contains the same desires which existed consciously in our very remote ancestors. The dream reveals the mind of prehistoric man, rather than the human mind as it has been rationalized and changed through culture and education and through the evidence offered by the dream it is possible to reconstruct the entire human mind.

If then the unconscious reveals very primitive and barbaric ways of thinking and if the only wishes at its disposal are more or less unethical and anti-social, several questions of great practical importance present themselves. Can these unconscious motives be obliterated? Can they be raised to a higher cultural level? If these questions can be

answered in the affirmative, then we must look for such evidence in the dream, which is purely the product of the unconscious.

It is now a matter of common observation that psychoanalysis can actually change the nature and motives of a subject's dreams.[1] Psychoanalysis, therefore, does for the unconscious of the individual what education does for the race. The best evidence of this cultural advancement in the unconscious can be demonstrated in dreams.

That psychoanalysis is certainly effective in raising the primitive motives of the unconscious, can be shown by the following facts, taken from a psychoneurotic case which was

[1] Attention was first called to this phenomenon, so valuable for a clear understanding of the workings of psychoanalysis and its prognostic value, in a paper published by me in the *New York Medical Journal* for March 23, 1913. It was later further elaborated in my statistical study of psychoanalytic treatment and finally summarized in my paper on "Hermaphroditic Dreams" (*Psychoanalytic Review*—Oct. 1917), where it was stated that psychoanalysis can actually change the unconscious bi-sexual tendency of man, in the same way that it can raise our primitive unconscious traits to a higher cultural level.

carefully studied, over a long period of time.

A young man of high intelligence and with a cultured social background, at the beginning of the psychoanalysis, presented very primitive types of dreams, showing that his neurosis was the expression of barbaric repressed wishes. After some months of treatment, another dream of the same type occurred, in which a marked censorship was shown and an attempt to neutralize the fantasy, although at the beginning of the psychoanalysis he knew intellectually about the censorship, but was unable to utilize it. This change as the result of psychoanalysis is interesting, for it demonstrates that the unconscious had been raised to a higher cultural level, where censorship became active and acted like a psychological taboo.

The original feeling in this case proved that the patient's unconscious was the repository of exceedingly primitive emotions and wishes; emotions, antedating the taboo, be-

cause no psychological barrier had been developed or erected. It is the unconscious that has changed rather than the censor; it has undergone a higher evolution as a result of psychoanalysis.

This may be taken as the working of psychoanalysis. A neurosis is the expression, usually symbolic, of the barbaric motives of the unconscious. Psychoanalysis has an educational influence in that the method raises the unconscious to a higher cultural level and sublimation.

In this modification of the unconscious by psychoanalysis, the motives are so changed that they become really civilized, in fact a complete analysis is a complete regeneration.

When a neurosis gets well spontaneously, without the aid of psychoanalysis, it is very doubtful if there is a complete recovery in the genuine psychological sense. By this is meant, that after a patient plunges into a neurosis, and the neurotic symptoms dis-

appear, either by the process of time or through the ordinary methods of reëducation, the unconscious difficulties and conflicts which produced the neurosis, still remain, and are liable to reappear again through future upsetting factors. In the spontaneous recovery of a neurosis (the term "recovery" being used for want of a better word), several processes may take place, viz.:

1. If the neurosis was an escape from an unbearable situation, the symptoms gradually simmer down or a conscious process of readjustment or compromise takes place.

2. The neurosis in itself or its nucleus remains, but becomes "walled off" as it were, ready to break out at any future time under proper conditions of fatigue, worry, anxiety or emotional upheaval.

3. There may develop a complete understanding of the neurotic symptoms without the symptoms disappearing, in fact the neurosis remains, but is borne with a more phil-

osophical attitude. This is what usually takes place after methods of ordinary reëducation, the neurosis remains, but its symptoms (fear or compulsive ideas) are looked upon from an entirely different angle.

4. A spontaneous readjustment of the unbearable situation which was responsible for the neurosis, may take place in the unconscious. In these cases there is either merely a rearrangement of the pathogenic material or it has been forced down to a lower level of the unconscious. It is extremely doubtful if this material has been completely rationalized by the personality.

As an example of this latter process, a woman whose son had gone to war was extremely troubled by a recurrent dream in which her son's military uniform disappeared little by little. In this case, as the dream demonstrates, in spite of her conscious patriotism there was an unconscious protest against war, because, as she stated it, the

war situation had shifted from an impersonal interest to a personal one "because it brings my son into the vortex and may swallow him up in it." The unconscious symbolized this process in the dream by making the military uniform gradually disappear. An interesting case is reported by Rivers [1] which shows in a very clear manner how spontaneous readjustments may take place in the unconscious. An officer who had been partially buried by an explosion and apparently uninjured, immediately collapsed when he saw the remains of a fellow officer who had been blown to pieces. This vision haunted him in dreams to the extent that he would awaken in the utmost terror. Finally he became afraid to go to sleep. Under the effect of psychotherapeutic conversation, the character of the dreams changed. At first he saw the mangled body but without horror, then in a dream he took some of his friend's

[1] W. H. R. Rivers—"The Repression of War Experience"—*Lancet*, 1918.

personal belongings to send to his relatives and finally he dreamed that he was talking with his friend. Then the insomnia disappeared. In this case a spontaneous readjustment of the nature of a wish fulfillment took place in the unconscious.

In none of these methods of "spontaneous recovery," is there a genuine recovery; the conflict which lay at the root of the neurosis has not been eliminated, only "walled off," readjusted or resymbolized. Psychoanalysis alone can cure a neurosis, for it actually eliminates the unconscious conflicts which lie at the basis of the neurosis, either by raising the barbaric wishes to a higher cultural level, by bringing the patient into touch with reality again, from which reality all neurotics withdraw, or by teaching the patient to utilize the energy of the neurotic conflict for more practical purposes. Psychoanalysis is like an archæological excavation, it digs out the buried complexes and

then they disintegrate. Through the drawing-out of these repressed motives and impulses into the full light of consciousness, through facing and understanding the neurotic difficulties, lies the ethical value of psychoanalysis.

It is an erroneous idea that psychoanalysis consists entirely of sexuality in its narrower sense or that it is the searching after pornographic thoughts in the patient, as some of its myopic critics would lead us to believe. A properly conducted psychoanalysis refers less to sex in its literal sense, than does the details of a medical history in a physical disorder. On the contrary, it is the broad, sexual conceptions of psychoanalysis, embracing all human emotions, conflicts and desires, which gives psychoanalysis its high ethical value. Psychoanalysis teaches how to meet these problems, without flying from them on one hand in repression, or by embracing and treasuring them in unhealthy fantasies. A

successful psychoanalysis should leave the patient completely sublimated, that is, it should enable him to utilize the unconscious energy for the higher purposes of life, it should teach not to waste this energy in fighting the neurosis.

In order to demonstrate the beneficial results of psychoanalysis, I can cite the case of a young man, who several years ago underwent a psychoanalysis for a neurosis of extreme severity. As a result of treatment the neurotic symptoms entirely disappeared. At the beginning of the Great War, he enlisted, and at the time, I felt so sure of the beneficial results of psychoanalysis, in providing a thorough reëducation and adjustment of the patient's unconscious, that I was able to predict that it was practically impossible for him to develop a war neurosis. This for the reason that experience has shown that this was one of the types of personality which was particularly prone to de-

velop the neurosis popularly known as "shell shock." This prediction was subsequently verified, for he went through the war and was engaged in some of the most severe battles, exposed to the usual fatigue and anxieties of military life, without the slightest neurotic symptoms developing.

In the unconscious, however, one interesting symptom developed and I feel sure that it was the psychoanalysis alone which prevented the symptom from projecting itself into the conscious mental life and thus producing a war neurosis. It is well known that a large majority of war neuroses, such as the cases of functional tremor, paralysis or blindness, are merely unconscious methods of escape from an unbearable situation. The patient had a dream that he was blind, but in the dream there was a complete understanding and correction of what the blindness meant, namely,—a relief from military necessity. The fact that this remained a

dream, that the unconscious wish was immediately understood, prevented this unconscious wish from converting itself into the symptom of hysterical blindness, after the manner of the mechanism of the conversion hysterias. The unconscious had been so well educated by the previous psychoanalysis, that it no longer took the infantile satisfaction of making the subject escape from what he consciously felt was his patriotic duty.

At the Fifth International Congress for Psychoanalysis held in 1918, the main theme for discussion was the treatment and psychoanalysis of the War neuroses, popularly known as "shell shock." It was generally concurred that the war neuroses were merely manifestations of the mechanisms of the reactions to fright, the same as the "fear neuroses" in the times of peace. The neuroses were classified as anxiety hysteria and repressed hysteria, and like all neuroses were

merely methods of escape from an unbearable situation, chosen unconsciously. As in all neuroses, the repression had failed to solve the unconscious conflict and consequently the subject could escape his difficulties only by a flight into disease.

The chief criticism which has been directed towards the psychoanalytic treatment of the neuroses has been that there are no statistics available showing the results of the method, the same as is the case in other departments of clinical medicine. It appears that this skeptical attitude was justified and it was with the purpose of disarming or minimizing such criticism, that a statistical study was undertaken.[1]

Some of the cases were severe, others mild, but in a large majority of these, other

[1] See my paper "Some Statistical Results of the Psychoanalytic Treatment of the Psychoneuroses"—*Psychoanalytic Review*—April, 1917. Since this paper was published, the psychoanalytic treatment has been carried into fields hitherto thought inaccessible and has greatly widened the therapeutic application of psychoanalysis.

methods of treatment, such as drugs, rest, electricity, explanation, reëducation, persuasion and the various ordinary methods of psychotherapy, had been tried in vain. These later methods deal only with conscious processes and interests, whereas the success of psychoanalysis is dependent on the fact that it deals with unconscious mental factors, which form the basis of every neurosis. In certain of the cases treated by psychoanalysis, it seems justifiable to state, considering the inefficiency of other psychotherapeutic methods, that the neurosis would have gone on indefinitely, thus leaving the patient in a condition of life-long misery and incapacity, had not psychoanalysis been utilized.

In the sexual neuroses, such as homoerotism, psychoanalysis was the only method which offered any hope of cure or even amelioration of the condition. Before the days of psychoanalysis, hypnosis was utilized in an attempt to cure these conditions, but

the results were indifferent and any improvement that was obtained was temporary. Failures with hypnosis in the light of our present knowledge of homoerotism, were to be expected, since hypnotic suggestion, instead of breaking down the resistances which were responsible for the homoerotic attitude, tended to increase them.[1]

In a large number of cases, psychoanalysis was used as a last resort. This statement is made for the purpose of minimizing the usual criticism that the case would have recovered without psychoanalysis, but the fact that certain cases were absolutely unaffected by other therapeutic procedures but recovered under psychoanalysis, is sufficient to invalidate any such attitude. Psychoanalysis is a rational therapeutic procedure requiring a specially elaborated technique and

[1] For a sound discussion of why hypnosis fails in these cases, all the more interesting because it was written in pre-psychoanalytic days and yet psychoanalytically sound, see Chapter IV of Otto Weininger's "Sex and Character."

is based upon sound modern psychodynamic interpretations of the mental mechanism of the neuroses.

The cases to which psychoanalysis is particularly applicable, consist principally of the severe hysterias (such as anxiety hysteria, conversion hysteria and dissociation hysteria) the compulsion neuroses, mental torticollis, retarded depressions, the sexual neuroses (various types of sexual inversion), stammering, the anxiety neuroses, and finally certain psychoses such as paranoiac states with limited delusion formation, maniac-depressive insanity and dementia præcox. It appears that the early or mild cases of dementia præcox are distinctly amenable to psychoanalysis, as at this stage the contents of the psychosis are readily accessible and furthermore in the early development of the disease, the mental mechanism is strongly allied to hysteria.[1]

[1] Isadore H. Coriat—"The Treatment of Dementia Præ-

Of course, recovery from a neurosis depends upon the transference and the ability of the analysis to break down the unconscious resistances which prolong the neurosis. Those cases which do not progress to recovery and in which only an amelioration can be obtained, the retardation is due to the unconscious resistance, that is, a desire on the part of the patient to retain the neurosis, as the neurosis acts as a protector or as a withdrawal or escape from an unbearable reality. The successful progress of a case is best determined by the gradual disappearance of the neurotic symptoms or a change in the character of the dreams, as the sources of both the dreams and the neurosis is in the unconscious. The dreams, to the trained psychoanalyst, offer the best objective evidence of either the progress or the retardation of the case. From the dream

cox by Psychoanalysis—*Journal Abnormal Psychology*—Dec., 1917.

can be determined the transferences and the patient's attitude toward the neurosis.

Certain well selected cases of dementia præcox should be given the benefit of a psychoanalysis and if the analysis is successful, the social reaction of the patient improves. When we consider the tendency of dementia præcox to deterioration, it is worth while to attempt treatment at the psychological level, even if this merely ameliorates the condition. Of course, these attempts are based upon the theory, which is now gaining credence among all psychiatrists, that dementia præcox is a psychogenetic and not an organic disorder. In dementia præcox, psychoanalysis furnishes information which it is essential to have, in order to deal with the patient intelligently and advise accordingly. It illuminates the factors which made or preceded the breaking down and penetrates into the nature of the complexes, and thus, instead of approach-

ing the problem blindly, furnishes material for the intelligent handling of the patient. Psychoanalysis will orient the physician in the handling of the patient's social relations, which is of the highest importance in dementia præcox, as all of these patients tend to be shut-in and anti-social.

The best results of psychoanalysis are obtained in hysteria and the sexual neuroses. In stammering, too, the results are gratifying and permanent, as stammering is a form of anxiety neurosis and is frequently associated with other neurotic symptoms. Speech training in stammering is useless; in fact, it may make a stammerer worse. In stammering, the speech defect breaks out after the individual has learned to talk, usually after an emotional episode or during a critical period of development. The speech defect in stammering is not the disease, but merely a symptom of the underlying neurotic anxiety.

The periodic depressions should also be psychoanalyzed, not during the period of depression, but in the period of remission, in an attempt to eliminate the factors which might precipitate further attacks. Recurrences in after life can be avoided. In mental torticollis the effects of psychoanalysis in clearing up the muscular spasm have been most gratifying, particularly in those cases where the usual orthopedic methods have failed. These cases present tremendous difficulties of treatment, because the roots of the neurosis are so deeply seated.

In the paranoiac states, the analysis should proceed along the line of both the conscious and the unconscious settings of the delusion formation, that is, an uncovering of the actual circumstances in the patient's career which lead to the delusional misinterpretations. This material should be used for readjustment. In epilepsy, a study of the attack, and its precipitating factors in connec-

tion with an analysis of the mental make-up of the individual has furnished methods of psychoanalytic approach which in the future may be found very beneficial of results.

In psychoanalysis we have a procedure which is based upon sound conceptions and it consequently must remain as the most effective psychotherapeutic method known to medicine. The method is particularly applicable to those psychoneuroses which have failed to improve under any other procedure and it is the only method which penetrates to the fundamental disturbance and so effects a radical cure. Other psychotherapeutic methods merely teach or train the individual to evade his difficulty. Psychoanalysis penetrates to the basis of the disturbance by uncovering the actual unconscious source of the neurosis.

CHAPTER V

THE DEVELOPMENT OF PSYCHOANALYSIS

WITHOUT attempting a prophecy in the literal sense, it seems worth while, in the present stage of advancement of psychoanalysis, to briefly review its contemporary activities and attempt to ascertain what the future offers for its various medical and cultural aspects. As a therapeutic procedure, psychoanalysis is not only comparatively new but really epoch making in the help it furnishes to nervous sufferers. As such, in certain well-selected cases of neuroses and psychoneuroses, it is immeasurably superior to the so-called rest cure, a procedure whose effects in neurological therapeutics have been most pernicious.

Physicians are beginning to recognize the

efficacy of psychoanalysis and while only a few have mastered the technique, yet increasing numbers of cases are referred to those who have specialized in the subject in order that the nervous sufferer may be given the benefit of a really fundamental type of treatment. It seems to be becoming more and more evident to the profession that the technique of psychoanalysis is something which must be learned and mastered through experience, in the same way that the technique of surgery must be learned.

The technical methods of psychoanalysis, as in all fields of exact science, are undergoing modifications and improvements in the hands of physicians working in this field.

A great deal of the future of psychoanalysis depends upon improvement in its technique. The results of the method can best be ascertained, not so much by study of individual cases, as by careful statistics of the effect of the method by different workers.

An attempt at a statistical study based upon the results of nearly one hundred psychoanalyses has already been made.[1] The relation of psychoanalysis to ethics and the effect of psychoanalytic conceptions and the theories of repression and the unconscious can be easily seen in some recent philosophical publications. In fact, the idea that introspection alone is able to reveal all the facts of consciousness, as maintained by some academic and experimental psychologists, is being relegated to the limbo of outworn ideas, in the light of our present knowledge of unconscious thinking. We are learning, too, that the spontaneous sublimation of a patient should be encouraged and no effort should be made to minimize and thwart it. In fact, as a type of emotional sublimation, religion, using the term in its broadest sense without reference to any particular dogma,

[1] Isador H. Coriat, "Some Statistical Results of the Psychoanalytic Treatment."—*Psychoanalytic Review,* April, 1917.

offers one of the most effective and satisfactory routes for the sublimating process.

Pfister [1] makes the following statement concerning the value of sublimation in religion.

"Psychoanalysis also teaches us to estimate the value of religion anew. I confess that the beauty and the blessing of a healthy, ethically pure piety have only become overwhelmingly clear to me from the investigations here described. Religion, in favorable cases, guards the libido repelled by the rude, avaricious reality, against conversion into hysterical physical symptoms and against introversion into anxiety, melancholia, obsessional phenomena, etc.

"Freud speaks of the extraordinary increase in neuroses since the decline of religion! I would much rather have unfortunate people whom I cannot really cure by analysis, in an extreme sect or a cloister than

[1] Pfister, "The Psychoanalytic Method"—1917.

in a neurosis. Of course there is also much neurotic misery in cloisters and religious communities."

As as example of this sublimation in religion, the following case can be cited, partly because of the patient's intelligent appreciation of the psychoanalytic process and partly because it furnishes an insight into exactly how psychoanalysis works.

The following was written by an intelligent woman, a sufferer from a severe compulsion neurosis of a year's duration. Although her father was a clergyman and a college professor and she was thus brought up in her childhood in a religious atmosphere, yet the severe compulsions which concerned the excreta of the body and made themselves manifest by obscene thoughts, acted as a barrier to her religion, since she felt that her neurosis was a moral fault or a moral contamination. Her recent dreams had shown an unconscious tendency to sub-

limate through religion and this form of sublimation was encouraged. At the beginning of the analysis, the resistances were strong, but these resistances were gradually overcome and transferences became marked.

In a recent dream she seemed to be going through the aisles of a magnificent cathedral to a door, when she found a clergyman of her acquaintance (an old lover who married some one else, much to her disappointment, and consequently she never married) sitting at his study table. In her dream, there was an emotion of deep faith. This dream demonstrated not only the wish to sublimate in religion, but likewise a transference to her physician (who was really the "clergyman in his study").

In this dream we see at work a preparatory arranging function which belongs to the work of adjustment in the unconscious, a sort of an autosymbolic presentation of the present psychological situation. The ac-

count of the patient's sublimation in religion follows in her own words.

" 'We can know God only in our fellows, and we can know our fellows only in God.' This was the teaching put into words by one who knew him well of a Christian minister, a man of insight. Now as I begin to experience the healing power of psychoanalysis, their truth comes to me in full measure, brought out and illuminated by the process. For the relation between physician and patient seem to have much in common with God's dealings with man.

"Thus if the doctor is to help his patient, it is of the first importance that the latter shall trust him and turn to him in entire confidence. Accordingly from the beginning of the analysis the physician strives to inculcate this confidence, and to make the patient feel that he is his friend. Little by little the patient's resistance is broken down by this attracting force until at length he

yields without reserve. Is not this human power akin to the constraining power of the divine love?

"Again, especially in the early stages of the analysis, it almost seems as if the patient were left to his own devices. The physician apparently follows his lead. The patient must think and speak what is in his own mind until with some degree of definiteness he realizes his own need. Not until then, when the patient is ready to receive it, does the doctor give the helpful suggestion the consoling thought. Surely this is God's way of dealing with the world. The great discovery is made only when necessity has driven men to search for it.

"Best of all is the way in which the experience of psychoanalysis contributes toward a living faith. It brings home to us the deep need of the human soul for a friendship outside itself. The nervous invalid turns to his physician almost as a child turns to his

mother, trusting that somehow he is going to be helped. He learns that 'confession is good for the soul,' that the burden is lightened by sharing it with a friend. At first it is hard to reveal his own weakness to another, but as he goes on he finds that he is always able to take the next step. He realizes that the attitude of his hearer is not condemnation, but sympathy, and that with the true physician the depth of this sympathy is measured only by his patient's needs.

"Presently, however, as the analysis proceeds, the patient is brought to realize that this dependence on the doctor is a means, not an end; also that the moral obligation to lay bare his inmost soul to a fellowman exists only in his own imagination. He knows now that it is the part of the full grown man or woman to bear his own burden, that in relation to his fellows each human being stands alone. It is only God

who can meet man's deepest need, the experience of psychoanalysis has revitalized this familiar thought. And this is the thought that makes us free.

"The patient knows that he is free, and he feels as if he had reached this conclusion by himself. Yet when he reviews the progress of the analysis, and takes again in retrospect each successive step, he realizes that the path has opened for him to walk in, that his physician has led the way. He has been thinking the doctor's thoughts after him. Those words of the great poet come to his mind—'There is a power that shapes our ends, rough-hew them though we may.' He knows that in the psychoanalysis of life, this experience is a stage through which he has been led by the great analyzer of our souls.

"Through his fellow men he has come to know God.

"Thus we learn that science is the complement of religion, that psychology no less than theology leads us to God."

Psychoanalysis can do much too, in formulating on the basis of its principles, rational rules for nervous and mental hygiene, rather than the usual loose conceptions of will power, etc. In fact it points that the real prevention and mastery of neuroses must come from within, from the individual analysis, rather than through any general propaganda along the lines of mental hygiene, since the latter at its best can only indicate collective rules which cannot be adapted to the complexities of individual minds.

As the psychoanalytic technique becomes perfected, we may expect better and better results through the treatment of such conditions which were formerly looked upon as hopeless, such as well selected cases of dementia præcox or mild paranoiac states. Certainly, the treatment of sexual inversion

is far more hopeful with psychoanalysis than with the older methods of suggestion and hypnosis.

When psychoanalytic principles become known to educators they may do much to prevent the development of a neurosis during the critical formative period of a child's life. That tendency to petty stealing or even fantastic lying may often be the beginning of an hysterical or a compulsion neurosis; it is very necessary for the educator to know, in order to refer the child to the proper source, where the faults may be scientifically corrected rather than thoughtlessly punished. It is to be hoped that the future studies of juvenile delinquency and juvenile faults will be strongly influenced by psychoanalytic conceptions, that is, one must look for deeper motives than even the most painstaking anamnesis affords. In cases showing compulsive tendencies to stealing, the so-called kleptomania, it is useless to ask

a child why he takes certain things, since the real motive is unknown to him, whereas a short psychoanalysis may often clear up the situation and furnish valuable therapeutic hints.

For instance, in the psychoanalysis of the case of a boy who was in the habit of pilfering money at home and spending it on normal childish desires, the manifestation revealed a strong Œdipus complex and, in addition, it demonstrated that the boy took the money from his mother, never from his father, as he knew that this act would remain unpunished by his mother on account of the strong attachment she had for him. The obvious therapy was to break up the Œdipus complex so that the boy would have as much fear of stealing from his mother as from his father. This was successfully accomplished.

Clergymen, too, have found a knowledge of the principles of the psychoanalysis of

great value in their religious and moral advise to those who apply to them for consolation in life's battles and struggles.

Adler's approach to psychoanalysis from the organic side, interpreting organic inferiority as the basic mechanism of what Freud terms the conflict, is of great value for the future development of psychoanalysis, particularly in harmonizing the viewpoints of these who are either inclined to functional or to physical interpretations of the development of the neurosis.

As the unconscious is the historical past of the individual and consists therefore mainly of repressed material, so from the unconscious the springs of character take their source. The character traits of the individual are not inherited, neither are they the results of conscious effort. The character of a person is made up of original repressed childhood impulses or sublimations of these. All character formation has an

emotional rather than an intellectual basis.

To a certain extent one of the future tasks of psychoanalysis, will not only be the treatment of the abnormal manifestations of the neuroses, but in addition, certain detrimental character traits in normal individuals might be immeasurably benefited. The object of psychoanalysis in all these conditions is to bring the unconscious repressions into consciousness and by means of this, the conflict, which produced the defect, may be brought to a satisfactory conclusion.

As an example of what may be accomplished in the psychoanalysis of a character trait, which was detrimental to the individual, the following case may be cited. A young man complained of the habit of procrastination which had been slowly developing for years and more recently had progressed to such an extent that it interfered with his work. A short analysis of the situation disclosed the fact that the roots of the

procrastination arose in his early childhood. He was more attached to his father than his mother and it was under the former's influence that the habit of procrastination arose.

The origin of this was unknown to him until it was revealed by a psychoanalysis, but it could be determined that it was produced as conflict and was really a projection into his adult life of his childhood as influenced by the image of his father. Finally during the course of the analysis he had a *dream* in which it appeared that his father was dead and the undertaker had been sent for. This dream was interesting and important, as his father was still alive. The dream symbolized the death, not of his father, but what his father stood for, namely, his procrastination. In other words it symbolized the death or disappearance of his procrastination in the same childhood manner that the unconscious always symbolizes the death of a member of the family. After this dream had been an-

alyzed and explained, the subject became entirely well.

In the unconscious is concealed emotional energy which is of great importance in the sublimation of the complexities of life. This is the sublimation which represents the spiritual and ethical and artistic striving of man towards greater inner perfection and to a more perfect adjustment with the world of reality. Psychoanalysis teaches the individual how to make use of this energy for a social purpose and not waste it in mere defense of repressions and in unhealthy erotic fantasies. Thus the future of psychoanalysis will be a highly moral task of great educational value, it will teach the individual and through the individual the race, that the Utopia comes from within and as this inner adjustment to reality is perfected, mankind will advance to higher ideas of social and ethical justice. For then no longer will we resist according to our narrow prejudices

and traditions or by flying into the realm of phantasmal comfort, but will react as beings who are freed from infantile limitations and of childhood reactions to adult situations.

Thus Freud has given the world a new instrument for explaining the unconscious mental life in both the individual and in society. The methods elaborated are of the highest value, since the motives of all men and women, the healthy as well as the nervously ill, are determined by unconscious thoughts of which they are unaware. Men do not act from conscious motives, but from unconscious ideas, of which the conscious motives are mere rationalizations or excuses. This is the fundamental principle of that new psychology elaborated by Freud, which to-day and in the future, will explain more and more the real forces at the basis of human conduct and human motives.

Psychoanalysis is beginning to found a new ethics as well as a new psychology, a new

neurology and a new school of literary criticism. It bears the same relation in all its principles to the human mind, and to the social consciousness as biology does to the organic world. In other words, through psychoanalysis, the mind is dissected and the hidden motives and sources of human conduct laid bare.

For psychoanalysis has shown us our true selves, how selfish and barbaric and revengeful we all are, but repressing these primitive instincts into our unconscious where they only appear in dreams or in the form of a nervous malady. Deeper than any philosophy, for most philosophical systems represent merely individual attitudes toward the universe, is the psychoanalytic conception of the unconscious, because it deals with the mind of all mankind and with all the aspects of human life. However different men may be in their religious or social or political beliefs, there is "one mind common to all indi-

vidual men" to use the phrase of Emerson, and this universal mind is the unconscious. At bottom, the psychology of all men remains the same, however different their culture and social consciousness may be. This fundamental identity of the human race is in the unconscious. It is the field of the unconscious which Freud has made peculiarly his own, in its analysis for the hidden meanings of human life.

CHAPTER VI

THE DEPTH OF THE UNCONSCIOUS

THE practice of psychoanalysis has demonstrated that after one mass of repressed material has been brought to light, there are frequently opened up new levels of this repressed material, all of which demand an investigation. Therefore both from the practical and theoretical standpoint, at least for the purpose of definite description, the unconscious must be conceived, not as a horizontal plane, but possessing a stratigraphic structure.

During a psychoanalysis, the conscious material is first investigated, then one reaches the level of the foreconscious, where the minimum of resistance and repression has taken place. As the analytic excavation

proceeds, we reach the region of the unconscious, where lower and lower levels are encountered until we come to the oldest portions of the human psyche, most necessary for the preservation of the race, that is, the level of sexual and nutritional craving. The greatest resistance is found at these lowest levels, for the human mind is constantly on the defensive lest it betray the indelible stamp of its lowly origin.

Anthropological research offers the best analogy and terminology for this conception. The unconscious is thus understood as being composed of mental deposits from the past, superimposed on each other and showing the development of the psyche from the very beginnings of the human race. The study of these unconscious mental deposits has been aptly termed paleopsychology by Jelliffe. This is a useful, and schematic and at the same time a pragmatic conception of the unconscious.

This concept traces the development of the individual psyche from the standpoint of the part played by repression in the production of the various levels of the unconscious. It is the science dealing with the fossilized thought forms in the unconscious of man and is analogous to paleopathology, the science of diseases which can be demonstrated in human and animal remains of ancient times, such as of the ancient Egyptians or of prehistoric man and fossil animals.[1]

According to Jelliffe—"The historical past of the psyche is in the region of the unconscious, and this region can only be reconstructed by an analysis, an uncovering of its contents, much as the history of the earth's crust can only be known through excavation and discovery of fossil remains in the strata. The uncovering of the contents of the past in the unconscious, may by analogy be termed

[1] See "Studies in Paleopathology" by R. L. Moodie—Annals of Medical History, Vol. I, Nov. 4, 1917.

paleopsychology." Every psychoanalyst therefore is a paleopsychologist, and the dreams reveal the different cultural levels of the unconscious.

These fossilized thought forms of mankind are preserved in the different levels of the unconscious, in the same way that anatomical fossil forms are preserved in the different strata of the earth. The unconscious can, in the hands of a skilled psychoanalyst, be reconstructed from a few dream fragments, in somewhat the same way that a skilled anthropologist can reconstruct a particular type of prehistoric man from a few fragments of his skull. Like the anthropologist, too, the psychoanalyst by means of the dream material, and of dreams showing particular symbolisms, can fairly accurately orient the stratigraphic level of this dream in the unconscious. For the unconscious is composed, not of one mass of repressions, but of superimposed repressions accumu-

lated layer by layer, as mankind advanced in his cultural development from prehistoric times to the modern period. The unconscious mental life was born when repression began. Without repression there would be no unconscious.

As anthropologists have gone backwards in time to investigate the anatomical structure and culture of prehistoric man, as the geological history of the earth has been examined layer by layer, so must the entire mental history of man be pushed further and further back into the remote past. The best evidence of this successive growth of man's mental history is found in the unconscious and not the conscious, as the latter is only the recent mental crust of the cultural history of mankind.

To understand the complete human mind we must dig, by means of the technical methods of psychoanalysis, through the various levels of the unconscious. Psychoanalysis

is the instrument that delves into the hidden depths of the individual psyche. It does not interpret surface motives, because the real motives are attached to the primitive emotions of the unconscious mental life. As we advance into adult life, the unconscious becomes deeper and deeper, has more and more levels, although in the child, where the unconscious is quite shallow, it already contains archaic and primitive wishes which are fulfilled with very little resistance and practically no censorship. The infantile or child mind does produce manifestations in adult life, but it appears in a less primitive form. The child is slumbering in the unconscious of every adult, but is ready to awaken at any time, ready to become restless and anxious and when it does awaken, then dreams or various neurotic manifestations develop. In the adult the infantile mind is deeply buried in the depth of the unconscious.

According to Freud, from the beginning

of life there already exist two separate systems of mental activity which are precursors or forerunners of what later becomes conscious and unconscious thinking. He states "The wish manifested in the dream must be an infantile one. In the adult, it originates in the unconscious, while in the child, where no separation or censor as yet exists between the foreconscious and unconscious, or where these are only in process of formation, it is our unfulfilled and unrepressed wish from the waking state." For instance, the neurotic fears of contamination or of pointed objects, as they appear in the compulsion neuroses, are really taboo commands from the primitive layers of the unconscious. The most primitive dreams are the fossilized thoughts or structures of our unconscious, deepest and farthest removed from modern civilization.

The unconscious, therefore, is the key to the human mind and in it can be found all

the mental traits of prehistoric man. The unconscious is primitive as it is composed entirely of repressed material. These mental traits have disappeared from consciousness and have become precipitated into the unconscious, because of the ever-active power of repression in the history of the development of civilization. The conscious life of man has taken centuries for culture, the unconscious is still older and regresses to the times of our remotest ancestors. In fact, the unconscious is the oldest portion of the human mind.

In mental and nervous diseases one often sees outcropping symptoms, symptomatic behavior, dreams, bits of thinking which are found only in very primitive human types which come from the deepest strata of the unconscious mental life. They regress to this primitive behavior and mode of thinking because they have the material for such thought and behavior repressed into the low-

est levels of the unconscious. This for the reason, that so far as the unconscious is concerned, time does not exist, because in an instant a dream may go back to the social and mental life of our prehistoric ancestors. Therefore our social cravings often drag phantastic symptoms or dream symbols from the lowest depths of the unconscious. "The man of prehistoric times lives on, unchanged, in our unconscious" (Freud).

Before the development of psychoanalysis, Neitzsche recognized the primitive nature of the unconscious as reflected in dreams. He writes, "In sleep and in dreams one passes through the entire curriculum of primitive mankind. Even as to-day we think in dreams, mankind thought in waking life through many thousand years. In dreams this piece of ancient humanity works in us. The dream takes us back to remote conditions of human culture and puts in our hands the means of understanding it better."

If the mind were not plastic, if it were merely like the fossilized skeletal remains of animals found imbedded in stone and gravel, evolution would have been impossible. But from age to age the plastic human mind has been changing and in its integrations, it has become possible for it to organize the highly complicated modern civilization. As Bergson states: "Everywhere but in man, consciousness has come to a stand; in man alone it has kept on its way."

This is because mind is plastic, because it pushes its primal and archaic wishes to lower and lower levels in the unconscious. Consequently man can better utilize his conscious energy to drive forward to more complex integrations and to those higher expressions of the repressed, primitive energy which is sublimated into social, ethical and spiritual reconstruction. In the words of Tennyson:

"Men may rise on stepping stones
Of their dead selves to higher things."

CHAPTER VII

A FAIRY TALE FROM THE UNCONSCIOUS

It has been shown, that the psychology of fairy tales, as interpreted by psychoanalysis from the standpoint of origin and symbolism, bears a close and intimate relationship to the world of dreams. Not only are fairy tales highly symbolized products and like dreams, do not say on the surface what they really mean, but like dreams also, their origin is in the very depths of the human psyche. In every fairy tale, to quote from a previous contribution:[1] "We move in a world of supernatural activities, witches and ghosts, exaggerated and heroic deeds, even at times emotionless murders, a mechanism identical with dreaming."

[1] Isador H. Coriat—"The Hysteria of Lady Macbeth," second edition, 1920.

In fairy tales, as in the world of dreams, there emerge in a symbolized form, for symbolism is the real language of the unconscious, the thoughts and actions which are found only in the childhood of the individual or in the infancy of the race. As stated by Freud: "The research into these concepts of folk psychology is at present not by any means concluded, but it is apparent everywhere, from myths, for instance, that they correspond to the displaced residues of wish phantasies of entire nations, the dreams of ages of young humanity."

It is for this reason that children revel in fairy tales, for they find there portrayed the world of the emergence of their conscious thoughts and wishes. Adults likewise delight in reading fairy tales, for in them the adult regresses in his own unconscious to the golden age of childhood. Because a child's wishes are fulfilled almost immediately by parents, nurse or admiring rela-

tions, as a result of his behavior, his mimic expressions or gestures, the child lives in that happy world of supreme omnipotence which forms the basis and the wish-structure of all fairy tales. Out of this omnipotence, this thought that he is possessed of illimitable capacity for having every wish fulfilled, the child actually thinks that he is possessed, not only of magic thoughts and magic words, but also of magic deeds. As the child grows older and comes into more immediate contact with adult reality and the world about him, these omnipotent feelings are repressed in the unconscious, to reappear only in a symbolized form in dreams or in the artistic structure of fairy tales. All fairy tales portray the various efforts of the adult mind to become reconciled to the irrational and immediately fulfilled wishes of childhood and consequently all fairy tales have the childhood feelings of omnipotence for their central theme. In every fairy tale

the wish motive is not only very potent, but also very omnipotent. The hero like the imaginative mind of the child is endowed with magical power; space and time no longer exist for him; the omnipotence of his thoughts leads to the omnipotence of his deeds.

Consequently in every fairy tale all impediments of space, time, poverty, love, social position, are swept aside in the multitudinous adventures of the omnipotent hero. Fairy tales are variants of the unconscious conflicts concerning the so-called family romance which takes place in the psyche of every developing child, such as emotionless murders and the various symbolisms and images of the sex motive.

I can refer particularly in this connection to certain fairy tales of the Grimm Brothers, such as "Frog King," or "Little Snow White." In the latter tale in the birth of the little daughter to Snow White after she

had pricked her finger and drops of blood fell from it, from which the daughter was born, the sexual symbolism and wish fulfillment are very clear, likewise the condensation of the name and physical appearance of Snow White, a condensation so characteristic of dreams.

The story goes on to relate: "While sewing, and looking every moment at the falling snow, she (the Queen) pricked her fingen and three drops of blood fell on it. She thought the red color looked so pretty on the white snow that she exclaimed—'Ah! if only I had a dear little child as white as snow, as red as blood, and as black as ebony!' Very soon after this she really had a little daughter, who was as white as snow, for she was fair; as red as blood, for her cheeks were rosy; and as black as ebony, for her hair and eyes were black, and she was called Little Snow White; but when the child was born the Queen died."

As stated by Riklin:[1] "It is surprising how great a rôle the sexual plays in the fairy tale and how great is the agreement of the sexual symbolism with that of dreams and psychopathology. When one realizes and admits, however, that the sexuality, besides hunger and the social factors, plays a leading rôle in life and constantly influences our thoughts and actions from youth up, then it does not appear in any way surprising, although the fairy tale appears to us in a new, less child-like garb. They lose on that account none of their charm and power of attraction."

A fairy tale then is a day dream of childhood projected into a literary or artistic form. The makers of fairy tales possessed to a high degree that ability to carry on to adult life, without any great amount of repression into the unconscious, the day dreams gathered from their own childhood.

[1] Franz Riklin—"Wish Fulfillment and Symbolism in Fairy Tales."

The ordinary individual does not possess this ability, or only to a limited extent and then it appears only when the censorship of repression is removed or is at its lowest ebb, namely, in sleep and in the world of dreams.

Very rarely, however, during the course of a psychoanalysis, does one meet with a dream which in every essential and detail is a fairy tale. Such dreams can be termed fairy tales from the unconscious. When such a type of dream occurs, it represents a bursting through into the dream life of all the ideas of omnipotence which possessed childhood. They are real fairy tales elaborated in the form of night dreams directly from the unconscious of the dreamer, instead of the childhood unconscious being tapped by the creative artist in his day-dreams. In addition even these day-dreams may show the omnipotent ideas which are so recurrent in fairy tales. Fairy tales rep-

resent that period of childhood which has been repressed, the period of magic thoughts and deeds.

As Ferenczi so well states—[1] "The impetuous curiosity to know everything, that has just seduced me into enchanted vistas of the past, and led me to bridge over the yet unknowable by the help of analysis, brings me back to the starting point of these considerations: to the theme of the acme and decline of the feeling of impotence. Science has to repudiate this illusion, or at least always to know when she is entering the field of hypotheses and fancies. In fairy tales, on the contrary, phantasies of omnipotence are and remain the dominating ones. Just when we have most humbly to bow before the forces of nature, the fairy tale comes to our aid with its typical motives. In reality we are weak, hence the heroes of fairy tales are

[1] S. Ferenczi—"Contributions to Psychoanalysis"—Chapter VIII (Stages in the Development of the Sense of Reality).

strong and unconquerable: in our activities and our knowledge we are cramped and hindered by time and space, hence in fairy tales one is immortal, is in a hundred places at the same time, sees into the future and knows the past. The ponderousness, the solidity, and the impenetrability of matter, obstruct our way every moment; in the fairy tale, however, man has wings, his eye pierces the walls, his magic wand opens all doors. Reality is a hard fight for existence; in the fairy tale the words 'little table spread' are sufficient. A man may live in perpetual fear of attacks from dangerous beasts and fierce foes: in the fairy tale a magic cap enables every transformation and makes us inaccessible. How hard it is in reality to attain love that can fulfill all our wishes! In the fairy tale the hero is irresistible or he bewitches with a magic gesture. Thus the fairy tale through which grown ups are so fond of relating to their children their own

unfulfilled and repressed wishes really brings the perfected situation of omnipotence to a last, artistic presentation."

The fairy tale is then really an imaginary compensation for feelings of inferiority and mental and physical limitations, it is an outward projection in artistic garb of repressed wishes carried over from childhood. These wishes are repressed, because as adult development proceeded, such wishes came into conflict with the actual world of reality and could only be imaginatively realized and fulfilled in the form of an artistic creation. That the fairy tale is like a dream is shown by the various dream mechanisms which enter into its construction, such as the oft recurring motives of condensation and displacement, of dramatization and secondary elaboration, of reënforcement of the primary wish by a series of heroic deeds and finally of the struggle with obstacles, such as so often occurs in anxiety dreams.

It has been pointed out by both Freud and Brill that fairy tales may act as determinants or instigators not only of dreams and of neurotic symptoms, but likewise play a part in the symbolic manifestations of various mental diseases, particularly dementia præcox.[1] It is not, however, proposed to discuss this aspect here beyond relating the fragment of a dream occurring in a case of anxiety hysteria, which portrayed in a veiled symbolic manner the sadistic Blue Beard motive, showing that the unconscious of the ancient folk lore maker and of the modern dreamer were identical.

In this dream she started to explore a room which she had discovered at the further end of a long gallery. The door was marked "Holy of Holies" in small gilt letters just under the key-hole and in spite of a horrified protest from her mother she

[1] A. A. Brill—"Fairy Tales as Determinants of Dreams and Neurotic Symptoms"—New York *Medical Journal*—March 21, 1914,

opened the door and found in the room only a cedar chest containing ceremonial robes.

In this case there occurs the motive of the locked and forbidden room which is so often encountered in folk lore, as in the story of Blue Beard with its sadistic episodes. It symbolizes a forbidden erotic and unconscious wish carried over from childhood and reënforced in her adult life by the inscription over the key hole in the manifest content of the dream.

Such an interesting and apparently logical *fairy tale dream* is the following, taken from the case of a young man who suffered from an anxiety neurosis associated with a conflict of strong feelings of mental and physical inferiority. A searching analysis failed to disclose, even in his early childhood, that the patient had ever read or heard of a similar fairy tale, although it must be admitted, that there may have been a childhood amnesia for this particular

point which could not be overcome even by the technical methods of the psychoanalysis. In this case, there was no literal carrying over into adult life of the omnipotence of fairy tale heroes, it was rather an attempt at compensation for the personal feelings of inferiority, using the same unconscious symbolic thinking out of which actual fairy tales are created. Of course the dream as related is only its manifest content. Its interpretation and symbolism can be understood only by analyzing the web of the dream thoughts, the latent content of the dream.

He seemed to be a frozen sea or large lake and his country was at war with another country. The enemy army was encamping on the ice. He was lying wounded under a bridge, dressed not in a soldier's uniform, but in his ordinary civilian clothes. Some of the enemy soldiers were at a distance watching him to see if he were dead or alive.

First he made a slight movement, and as he did so he felt a heavy blow on the head from the butt of a rifle. In the dream he became unconscious and when he regained consciousness again, the enemy soldiers had disappeared from his immediate vicinity. Then he crawled on his hands and knees to a small cottage. In the cottage he found his mother, who bandaged his head. Following this, he dressed himself in a bullet-proof soldier's uniform, which seemed inflated with air and made him appear large and bulky.

He then crept slowly towards the enemy lines and there found the King of his country. He said to the King without the slightest resistance or embarrassment—"On which side are you?" and the King replied that he was helping the enemy. Then he became very angry with the King, but without replying, he walked a little further on the ice and pulled a large diamond cutter about three feet long out of his pocket. Then with

lightning like rapidity he walked across the frozen sea, cutting the ice with the diamond cutter. The enemy soldiers saw him and shot at him and although he was struck a number of times, he remained unwounded on account of his bullet-proof suit. He continued cutting the ice, the enemy still pursued him and continued to fire, but he managed to out-distance them on account of his extraordinary ability for rapid movements. As the pursuing army approached they stepped on the ice which he had cut, fell into the sea and all were drowned.

The entire dream was very vivid and in his capacity as hero who was possessed of the ability for rapid movement and who was invulnerable to wounds like Achilles, he completely compensated for his feelings of inferiority. He felt, too, on a social equal with Kings in his attitude towards the King of his country, although the King at the same time, as so often occurs in psycho-

analysis, probably represented his physician. In this case the dream uncovered a transference, here symbolized as a sort of wish or striving to be the equal of his physician.

In the dream, also, there occurred sort of a rebirth symbolization: his mother bound up his wounds: gave him life again, in the same way she once gave him life at his birth. This is really an Œdipus-saving fantasy—a symbolic portrayal of birth by the deed of saving life. The rebirth is also symbolized by the crawling into the cottage, helpless, like a child; there finding his mother, nursed by her and emerging strong, swift and invulnerable. The symbolism here involved may also be a form of introversion leading to the mother imago, because in introversion he retreats from reality and thus protects his inferiority feelings. This rebirth symbolization enters to a larger extent not only in the tales of heroes, but also in religious ceremonials and various religious cults, princi-

pally to the pagan deities. The phallic motive and symbolism, represented by the exaggeration and dream over-determination of the diamond cutter is significant. It is analogous to the mystic and symbolic phallic worship of the ancients, where images of a movable phallus of enormous magnitude were carried in certain sacred processions.[1] It demonstrates how the unconscious dream-work may utilize the same primitive thought-symbolism as the unconscious of society. Sexual symbolism is very complex and varied and is expressed in the language of the unconscious of mankind rather than that of individual men. When it is furthermore stated that the diamond cutter also represented the powerful omnipotent wish-fulfilling fairy wand, the importance of its symbolism is very significant.

Thus the dream is a symbolized fragment of his childhood unconscious, a sort of a

[1] See Richard P. Knight—"The Symbolical Language of Ancient Art and Mythology."

break with reality and a regression to the magic fairy land of his childhood. This repressed feeling of omnipotence had long lain dormant in the unconscious of the dreamer and only emerged during the process of psychoanalytic treatment. Its value lay in the contrast shown him between his conscious feelings of inferiority and in the latent omnipotent powers which slumbered in his unconscious. Consequently the analysis released the repressed omnipotence, symbolized it like a fairy tale and made it available for the first time to the dreamer as a corrective to his character formation of inferiority. It neutralized and finally overcame the inferiority feeling by a substitution of his unconscious latent powers for his conscious inferiority complex.

The social and constructive value to the dreamer of the analysis of such a dream is therefore enormous, enabling him to utilize for the first time in his life his dormant

powers of overcoming the chief obstacle of his life, the feeling of mental and physical inferiority.

Such dreams although absurd and fanciful in the surface, are of great value in understanding the development of character. When analyzed they are of great importance in providing a release for dormant activities. Thus psychoanalysis in removing repressions, in making them clear and manifest to conscious thinking is an activator of the repressed motives and wishes of human life, and although human emotions cannot be changed, those emotions which impede one in the conflicts with the realities of life, can be better understood, better combated and consequently better utilized in the struggle for existence, through psychoanalysis. This dream represents, in its manifest content at least, an effort to solve the problem of inferiority and for this purpose it descends to a deeper layer of the uncon-

scious, that portion made up of the repressed omnipotent wishes of childhood, which in adult existence, he was unable to fulfill in his waking life. The childhood wishes really form the motive force and symbolism of the dream and it is in this deeper stratum tapped by the psychoanalytic treatment, that the solution of the dreamer's characterological defects lay. When the dreamer awoke, the world of reality again enveloped him and he became the inferior human being once more. The value of the analysis of this particular dream lay in the fact that it gave the dreamer an insight into his latent possibilities and prepared him for readjustment in the struggle for existence. The work of the unconscious as revealed in the analysis of the dream has released to consciousness, although only in the form of dream wishes, the energy and knowledge necessary to overcome the feeling of inferiority.

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