

**MYSTICISM, FREUDIANISM
AND SCIENTIFIC PSYCHOLOGY**

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CHAPTER II

FREUD AND THE PSYCHOANALYSTS

One of the most important if not the most important mystical movement of the nineteenth century is currently known as psychoanalysis or psychanalysis. Starting with the work of Freud, a Vienna physician whose first definite publication in this line appeared in 1893, the school has developed until it now has important representatives in all European countries and in America, and has developed a "right wing" under the leadership of Jung of Zurich, and a "left wing" represented by Adler, in addition to the "central" tendency of Freud himself. Psychoanalysis began as a theory and technique in regard to the causes and treatment of the neurosis, but the theory has been extended until it takes in larger portions of the field of psychology and attempts to explain literature, art and religion and to supplant archæology.

The newly appointed head of the Department of Economics in a Western University expressed in my hearing the determination "to give Economics at last a real scientific (!) foundation in the psychopathology of Freud." Unfortunately death closed his career before this marvel could be accomplished. The greatest future development of the system is expected to be in the field of education, if the psychoanalysts have their way: at least they have been actively urging it upon teachers as the solution of educational problems.

A new science and application of pedagogy are being reared upon the data obtained by psychoanalysis, as witness the masterly work of Pfister recently published and made the forerunner of an important series of works on pedagogy under the leadership of Meumann and Messmer. Jeliffe: *The Technique of Psychoanalysis*, (1918) p. viii.

One may turn to "The Significance of Psychoanalysis for the Mental Science," by Otto Rank and Hans Sach (1913), translated by Charles R. Payne (1916), for full exposition of the application of Freudianism to literature, religion, ethnology, linguistics, philosophy, ethics, law, pedagogy and "characterology." So far, no one has expounded the psychoanalytic bases and interpretation for mathematics, physics and chemistry, but this may readily be accomplished¹.

Appealing as it does to the mystical tendencies of human nature, dealing with the ever interesting topics of sex, and avoiding the deadly dullness of experimental science, psychoanalysis is especially captivating to those whose scientific training is vague and whose methods of thinking are lacking in scientific precision. Moreover, being, to a large extent, an art as well as a theory, and producing "cures" of a striking nature in the field of mental medicine, it is becoming as strongly entrenched as its several rivals in the field and bids fair to be a formidable obstacle in the pathway of science for some years to come.

The essential postulate of psychoanalysis is the existence of something which is at one and the same time consciousness and not consciousness: sometimes designated as the subconscious and sometimes as the unconscious mind. This concept, which can be traced back through Janet to Charcot under whom Freud studied in Paris, is almost the exact correspondent of the philosophical mystic's third kind of knowledge. It is knowledge in so far as an argument or explanation is to be based on its noetic character: it is not knowledge in so far as the argument requires the denial of that character. It differs from the mystic knowledge, however, in not being literally an experience but in being (in so far as it is conscious), conscious stuff. This characteristic of the subconscious is due to the dualistic foundation of the Anglo-German psychology from which psychoanalysis is germinated.

If we assume, as the older psychology based on Malebranche and Locke did assume, that there is a world of "mind" or "consciousness", easily distinguishable from a world of physical reality, but like it in that it is objective, we can understand the metaphysical basis of psychoanalysis. We must forget, therefore, for the moment, the present conception of scientific psychology according to which consciousness is merely a function of the total organism, and assume this old metaphysical theory for purposes of exposition.

Let us consider the mind as a house, having a dark basement and lighted superstructure. Things in the upper part of the house are "conscious" or "in consciousness;" things in the lower part of the house are "subconscious" or "in the subconscious mind." They are still in the house, as contrasted with things out of doors. This, or some other spatial analogy, must be constantly kept in view if we

are to understand the way in which the doctrine of the subconscious is applied. In this house live ideas: ideas in the sense in which Malebranche and Locke used the term, distinct entities of an objective sort which, although they have origin and final dissolution, have yet a certain period of persistence during which they actually exist whether they are in the conscious part of the house or in the subconscious cellar. Whether one is aware of these ideas or not, they have much the same nature: moving them from the upper stories to the basement does not make them any the less mental, any the less ideas, although it may change them in some superficial and even in some important characteristics. In such a system, as in the older psychology, "awareness" (i. e., consciousness in the scientific psychological sense) is postulated in addition to the conscious stuff².

The most important of the ideas or furniture of the mind are desires, which are instinctive productions of the human mind. These ideas can be dealt with by the mind or, to carry out our analogy, by some presiding authority in the house, in three ways. There may be action in accordance with them; or because of the conflict of these desires with other desires they may be relegated to a subordinate place and not acted upon; in which case apparently they die or are cast out harmlessly. Or in the third place the desire may be ignored: it may be thrust down into the dark cellar instead of being calmly assassinated on the ground floor. In this latter case the desire continues to live and retains its conative character. It is still a desire and possesses a certain energy in spite of the fact that the ruler of the house is no longer aware of it.

The thrusting of the desire out of consciousness into the subconsciousness, out of the upper story into the cellar, is called by the psychoanalysts repression, and a desire which has been thrust into the subconscious cellar is a "repressed desire" or complex. Repression is, however, not done once for all. The repressed desire is perpetually striving to climb out of the cellar into the light and must be as perpetually held down, and it is this repression rather than the mere existence of the Kobold (complex) in the cellar which produces the neurosis³. From this schematism comes the conception of conflict between the desires and the inhibiting forces which thrust them into the cellar.

We have before us the picture of a strict gate-keeper who slams the door in the faces of uninvited guests. Since an affect which is present exercises not a momentary but a lasting activity, it is also not destroyed by a single repulse. Rather, there must be established a permanent frontier guard; that is, in other words a permanent interaction of forces, as a result of which, a certain psychic tension becomes inseparable from our mental life. That energy, the function of which is to protect consciousness from the invasion of the unconscious, we call, according as it appears in aggressive or defensive form, repression or resistance. Rank and Sachs: The

Significance of Psychoanalysis for the Mental Sciences, p. 2. (Payne Translation, 1916.)

The desires which are repressed are in general those which are normal to the individual (the owner of the mind-house) but are, in their particular manifestations, contrary to the conventions of society. The conflict which breeds neuroses, therefore, is the conflict between individual self expression and social inhibitions. Theoretically, these repressed desires may cover a wide range, including theft, murder, and forms of self-expression which are considered by society boorishness rather than crime. Practically, however, repressed ideas are found by Freudians almost always to be sex desires. These desires are the grand group which society inhibits and discourages for its own purposes. "I am often asked" says Jung, "why it is just the erotic conflict rather than any other which is the cause of the neurosis. There is but one answer to this. No one asserts that this ought necessarily to be the case. But as a simple matter of fact it is always found to be so, notwithstanding all the cousins and aunts, godparents and teachers who rage against it." (Analytic Psychology, Long Translation, p. 364.)

Normal sex desire as a whole may be repressed by individuals who have been taught to believe it low and wicked. This is one effect of certain social teachings which are represented by the doctrine that man is conceived in sin. The man or woman in whom this conviction has been developed shudders at his sex desires and strives to ignore them: whether they are thrust into the cellar or not the conflict is there. The sex desire as a whole is, however, not necessarily repressed. Desires outside the bounds established by law, by social convention, or by religious conviction may be repressed, although from the purely natural point of view these desires may be normal, that is to say, desires directed towards the opposite sex. Obviously, therefore, the man who leads an outwardly moral life is subject to grave dangers from the repression of desires which society considers polygamous or incestuous. The escape from these dangers is in either acting on the desires in defiance of law, convention and religion, or else the free admission to himself of the desires with rational refusal to act upon them. In no case must the desire be ignored: in no case must the individual assume or try to persuade himself that he really has not the lewd wish.

The repression of "normal" heterosexual desires, that is desires for normal intercourse with members of the opposite sex, is of least practical importance because it is the least apt to occur. More important is the repression of incestuous desire and still more important the repression of homosexual desire. This explains why libertines who admit apparently no social restraint upon their sex activities may yet be neurotic: may show the results of "repression." These individuals, as a matter of fact, are as apt to be neurotic as is the outwardly virtuous individual. That which the neurotic libertine represses is incestuous or

homosexual desire, which according to the Freudians, is the most deadly of all. In addition to these, various specific perversions, such as masturbation, cunnilingus, sadism, exhibitionism, etc., may also be the subject of repressed desires. Some of these perversions may perhaps be considered as pathological, but masturbation, along with the general homosexual desire and two forms of incestuous desire (towards the mother and towards the father), which are generally supposed to be perversions, are considered by the Freudians as strictly normal and incident to every individual in some stage of development.

Sex desire is assumed by the Freudians to commence in the early weeks of infancy, as autoerotism: not merely as the autoerotism of Havelock Ellis (the originator of the term), but as actual desire. To use a technical psychoanalytic phrase, the libido (sex desire) of the child is fixed on himself. In a little later stage of development the libido becomes transferred to another person who may be either a person of the same sex or may be the parent of the opposite sex. Characteristically the child, before reaching puberty, goes through both of these stages, the incestuous, in which the boy's libido is fixed on his mother, the girl's on her father, and the homosexual, in which the libido is fixed in a more or less specific way on one or several members of the same sex.

This conception of sex development is obviously possible only on the basis of the subconscious: the child obviously has no sex desire in the true meaning of the term although it may respond to sex stimulation⁴. Consequently (by psychoanalytic reasoning) the sex desire, not being conscious, must be unconscious or subconscious. Furthermore, the conception depends upon the assumption of a generalized sex desire or libido, not as an abstraction but as a definite force, in the same naive way in which the pre-Socratic philosophers conceived of Eros as a concrete force in the world.

The most troublesome complexes are those which originated in early life and of these, those which arise in late infancy or childhood are counted more deadly than those arising at puberty. Hence the term infantilism applied in a general way to the bases of neuroses. In practical analysis the central Freudian school tends to find the Oedipus complex and the Electra complex predominating, with homosexual complexes running a close third. By the term Oedipus complex, is indicated the sex desire of the boy towards his mother: by the Electra complex the result of the girl's repressing the fixation of her libido on her father, the terms being taken from the classic stories of Electra and Oedipus Rex⁵.

According to Freud, sexuality develops in the child in the first months of life. The normal sucking of the mother's breast is itself a sex activity which is extended through the sucking of the finger, the toe, or of an artificial nipple (pacifier). After wards the sucking is combined with manipulation of the breasts, genitals

or other sexually sensitive parts of the body and so masturbation becomes the next step. Infants in whom autoerotic sucking is largely developed "as adults become passionately fond of kissing, tend to perverse kissing, or if men show a strong tendency to smoking or drinking" (Hitschmann). All children, according to the general psychoanalytic opinion, masturbate; all have pronounced sexual sensations from the anus in conjunction with normal defecation (anal eroticism). Incontinence of urine in children is psychoanalytically a substitute for sexual sensation, sex pleasure being at the bottom of it. Other manifestations said to occur in children are exhibitionism (delight in being naked), the peeping tendency, and even Sadism and Masochism: the two latter being the active infliction of cruelty and the desire to suffer pain in connection with sex excitement.

Bjerre (*The History and Practice of Psychoanalysis*, Barron Translation, 1916, pp. 101,102) points out that the Freudian theory of the Oedipus complex is taken from Luther, whose statement is in fact as scientific as that of any Freudian. Luther declared that the longing for woman arose because the individual begins in the life and body of the mother and is in fact in a very literal sense a part of the mother. Luther apparently does not attempt to explain the woman's longing for the man, although it might have been attributed to her origin in the male germ cell⁶.

Lay aside your doubts and let us evaluate the infantile sexuality of the earliest years. The sexual impulse of the child manifests itself as a very complex one, it permits of an analysis into many components, which spring from different sources. It is entirely disconnected with the function of reproduction which it is later to serve. It permits the child to gain different sorts of pleasure sensations, which we include, by the analogues and connections which they show, under the term sexual pleasures. The great source of infantile sexual pleasure is the auto-excitation of certain particularly sensitive parts of the body; besides the genitals are included, the rectum and the opening of the urinary canal, and also the skin and other sensory surfaces. Since in this first phase of child sexual life the satisfaction is found on the child's own body and has nothing to do with any other object, we call this phase after a word coined by Havelock Ellis, that of "auto-erotism." The parts of the body significant in giving sexual pleasure we call "erogenous zones." The thumb-sucking (Ludeln) or passionate sucking (Wonnesaugen) of very young children is a good example of such an auto-erotic satisfaction of an erogenous zone. Freud: "Origin and Development of Psychoanalysis", *American Journal of Psychology*, Vol. 21, 1910, p. 209.

The child takes both parents, and especially one, as an object of his erotic wishes. Usually he follows in this the stimulus given by his parents, whose tenderness has very clearly the character of a sex manifestation, though inhibited so far as its goal is concerned. As a rule, the father prefers the daughter, the mother the son; the child reacts to this situation since, as son, he wishes himself in the place of his father, as daughter, in the place of the mother. The feeling awakened in these relations between parents and children, and, as a resultant of them, those among the children in relation to each other, are not only positively of a tender, but negatively of an inimical sort. The complex built up in this way is destined to quick repression, but it still exerts a great and lasting effect from the unconscious. We must express the opinion that this with its ramifications presents the nuclear complex of every neurosis, and so we are prepared to meet with it in a not less effectual way in the other fields of mental life. The myth of King Oedipus, who kills his father and wins his mother as a wife is only the slightly altered presentation of the infantile wish rejected later by the imposing barriers of incest. Freud: "Origin and Development of Psychoanalysis", *American Journal of Psychology*, Vol. 21, 1910, p. 212.

Hysterical patients suffer from "reminiscences." At the bottom of every case of hysteria are found one or more events of premature sexual experience which belong to earliest youth; these may be reproduced in memory by persevering analytic work even after decades have intervened. At that time, these traumatic experiences were erroneously limited to neurotics; it soon became evident, however, that such experiences were often consciously remembered by individuals who remained perfectly healthy afterwards, hence the specific etiological agent in the causation of the neurotic symptoms could not lie in this circumstance. Hitschmann: *Freud's Theory of the Neurosis*, Payne Translation, p. 11.

These studies can be made very precise. By them it can be shown that certain incidents of the sexual life conduce to such or such a pathological symptom. In fact, we can ascertain that the unfortunate sexual experience usually took place in infancy. "If the original sexual experience does not take place before the eighth year, hysteria will never follow as a consequence." The trace of the first sexual traumatism is, in the beginning, insignificant; later, toward the age of puberty, a conflict takes place between the sexual instinct and social ethics. This conflict causes a repression into the subconscious of the memory of various sexual scenes which the young man or woman has witnessed and the neurosis appears. This takes different forms according to the nature of the initial traumatism. If the child has taken a passive part in these sexual

experiences -- bear in mind this must occur before the eighth year -- the neurosis later takes the form of hysteria. If, on the contrary, the child has been the aggressor, has taken the active part, the neurosis takes the form of obsessions and phobias, more properly psychasthenia. This would seem to be the reason that hysteria is more frequent in women and psychasthenia in men (?). In his study, Freud declared that these pathological discoveries would be to neuropathology what the discovery of the sources of the Nile had been to geography, that is to say, the greatest discovery in this science of the twentieth century. The other neuroses, moreover, have equally precise causes; masturbation is the only cause of neurasthenia; the anxiety neurosis (which Freud considers as a special disease) is caused by incomplete coitus or exaggerated abstinence, etc. These interpretations therefore, permit of a very precise diagnosis.

It is only just to say that later, in 1905, Freud realized that he has been mistaken on some points by the inexact memories of some patients, and he seemed no longer to give so precise aetiology to the various neuroses. To quote Ladame, Freud seemed to have relinquished the discovery of the sources of the Nile. But he always maintains the fundamental principle, namely, "that in the normal sexual life a neurosis is impossible." He continues to give to the neuroses, and even to certain psychoses such as dementia præcox, a single and truly specific cause, namely, a sexual trouble caused by an experience which is conserved in the form of a traumatic memory.

Of course the discovery of the specific causal agent of the neuroses gives a therapy at once simple and precise. Normal and regular coitus will then suffice to cure all neuropathic disturbances. Unfortunately, as Ladame remarks, this excellent medical prescription is not always easy to apply. Freud himself mournfully remarks that one great difficulty in following this advice is found in the danger of the too frequent pregnancies which restricts normal and regular coitus. The precautions which are used to prevent conception, the unnatural practices, the using of various preventives, all of which are deplorable, are always injurious and nullify the good effects of regular and normal coitus. Cruel enigma? Freud begs physicians to devote all their efforts and intelligence to find a preventive that may satisfactorily meet all the exigencies of coitus; something that can be used without danger and without lessening enjoyment, and which will prevent both conception and injury to health. "He who shall succeed in supplying this lack in our medical technique will conserve the health and the happiness of innumerable persons." Janet: "Psychoanalysis", *Journal of Abnormal Psychology*, Vol. 9, 1914-15, p. 161.

Jung is more thoroughgoing than the central Freudian school and pushes wherever possible the complex back past infancy to the intra-uterine life. The desire (repressed) towards the mother is not, strictly speaking, desire for sexual intercourse, or at least it was not in its origin, although it may have passed through that stage. Fundamentally, it is the desire to return to the blissful condition in utero in which one was protected by the mother from all outside influences. The wing of the psychoanalytic movement which will carry the complex back one stage more, and express it as the unconscious desire to return to the still more blissful stage of the unfertilized egg cell or the fertilizing sperm cell⁷, has not yet arisen; although this further development offers delightful possibilities in the way of schematic explanation of details which are lumped together in the Freudian and Jungian theories, approaching even the artistic completeness of Plato's prefiguration of Freudianism in the Symposium.

The term "sex" is to a certain extent a term of sliding or variable meanings for the psychoanalyst. Certain ones explain that the term is not to be taken in its narrow significance as popularly used but indicates a much wider "biologic trend."

It is to this broad reproductive instinct, in all of its conscious and unconscious manifestations, that Freud has applied the term sexual. In this present volume on the Technique of Psychoanalysis, sexual means any human contact actual or symbolic by means of any sensory area with the object of the same or of the opposite sex, which has productive creation for its purpose, be it concretely in the form of a child, or symbolically as an invention, artistic production, or other type of mutual creative product. It does not apply to those contacts which have purely nutritive or self-preservation instinct behind it. And it does not apply solely to genital contacts. Jelliffe: "The Oedipus Hypothesis". The Technique of Psychoanalysis, p. 52.

This is in defence against those who speak disparagingly of the Freudian system as reducing everything in life to a narrow and gross basis. Not much attention need to be paid to this particular source of confusion, however, since Freud himself frankly disclaims any such flimsy argumentum ad hominem just as does Jung in the statement quoted above⁸.

The Freudian hypothesis of infantile sex life is founded on the specific fallacy known to the logicians as the fallacy of secundum quid. Reactions which later become a part of the general sex activity are found in the child, and therefore pointed out as evidence of sex activity. It is as if one should claim that the labored breathing produced by running to catch a street car is sexual because the same labored breathing may occur during certain stages of sex activity. As a matter of fact, there is no form of activity, and no form of instinct of the

individual which is not at some time or other connected with the sex life, and the final consequence of the Freudian method is to define sex as the whole universe, which would leave us to hunt for a new term to use for what is meant by sex in science and common sense.

One term which the psychoanalysts have introduced is a somewhat valuable one for general purposes, although not strictly descriptive of the situation which it is intended to indicate. This is the term wish-fulfillment and refers to the tendency in human nature to get by an indirect route the fulfillment of those desires which it cannot obtain in a more normal manner, or at least to obtain in thought, satisfactions which cannot be obtained in actuality. The concept therefore is not actually of wish-fulfillment in the literal sense, but of wish-deception. This concept comes out most clearly in the phenomena of dreams, to the exposition of which we now turn. The great point historically at least in the technique of psychoanalysis is in the interpretation of dreams, and dream interpretation on a Freudian basis has attained an importance independent of its application to psychopathology.

The Kobold im Keller -- the complex -- not only causes neuroses and certain other phenomena which we will mention later, but it is also the official cause of dreams. The dream, concisely speaking, is the attempt of the repressed desire to escape from the cellar into the half light of the upper story during the period of sleep. In the divided house of the mind there is a censor whose nature is not clearly indicated, but who is probably nothing more than the owner of the house. This censor keeps the cellar stairway during waking hours and prevents the demons from escaping upward. During the period of sleep the censor does not entirely cease his function but becomes somewhat uncritical and careless. Even so, the repressed desires cannot slip by him easily. The attempt to pass wakes him to the resumption of his function, unless the demon assumes a partial disguise of a character competent to avoid the censor's drowsy attention. Dreams, therefore, are the fantastic play of the desires which in their flimsy disguises have escaped from repression. As disguised, the desires are called symbols, that is to say, the central details of a dream symbolize or represent by analogy the repressed desires. Even on waking, the mind, or the censor in the mind, is usually unable to recognize the symbols in their true character and it requires the help of the expert psychoanalyst to identify the culprits.

I was once called upon to analyze the very short dream of a woman; she had wrung the neck of a little barking, white dog. She was very much amazed that she, "who could not hurt a fly," could dream such a cruel dream; she did not remember having had one like it before. She admitted that she was very fond of cooking and that she had many times with her own hands killed chickens and doves. Then it occurred to her that she had

wrung the neck of the little dog in her dream in exactly the same way that she was accustomed to do with the doves in order to cause the birds less pain. The thoughts and associations which followed had to do with pictures and stories of executions, and especially with the thought that the executioner, when he has fastened the cord about the neck of the criminal, arranges it so as to give the neck a twist, to hasten death. Asked against whom she felt strong enmity at the present time, she named a sister-in-law, and related at length her bad qualities and the malicious deeds with which she had disturbed the family harmony, before so beautiful, after insinuating herself like a tame dove into the favor of her later husband. Not long before there had taken place between her and the patient a very violent scene, which ended by the patient showing the other woman the door with the words: "Get out: I cannot endure a biting dog in my house." Now it was clear whom the little white dog represented, and whose neck she wrung in her dream. The sister-in-law is also a small person, with an extraordinarily white complexion. This little analysis enables one to observe the dream in its displacing and so disguising activity.

Without doubt the dream has used the comparison with the biting dog, instead of the real object of the execution-fancy (the sister-in-law), smuggling in a little white dog, just as the angel in the Biblical story gave Abraham a ram to slaughter at the last instant, when he was preparing to sacrifice his son. In order to accomplish this, the dream had to heap up memory images of the killing of animals until by means of their condensed psychic energy the image of the hated person paled, and the scene of the obvious dream was shifted to the animal kingdom. Memory images of human executions serve as a connecting link for this displacement. Ferenczi: "The Psychological Analysis of Dreams", American Journal of Psychology, Vol. 21, 1910, p. 322.

It is too bad Ferenczi did not know of -- or did not think of -- the popular superstition concerning the erectile effect of hanging; and the resulting value of a piece of the rope with which a man had been hanged, as a charm for curing barrenness: this would have worked into the interpretation admirably.

Another patient dreamed of the corridor of the girls' boarding school in which she was educated. She saw her own closet there and desired to open it, but could not find the key, so that she was forced to break the door. But as she violently opened the door, it became evident that there was nothing within. The whole dream proved to be a symbolic masturbation-phantasy, a memory from the time of puberty; the female genitals were, as so often happens, presented as a closet. But the supplement, to the dream "there is nothing within" (es ist nichts darin)

means in the Hungarian language the same as the German expression "it is no matter" (es ist nichts daran), and is a sort of exculpation or self-consolation of thin sufferer from a bad conscience. Ferenczi: "The Psychological Analysis of Dreams", *American Journal of Psychology*, Vol. 21, 1910, p. 324.

Another, equally modest patient, told me this, which is an exhibition dream with somewhat altered circumstances: She was enveloped from top to toe in a white garment and bound to a pillar; around her stood foreign men, Turks or Arabs, who were haggling over her. The scene reminds one very strongly, apart from her enveloping garment, of an Oriental slave market; and indeed, analysis brought out that this lady, now so modest, when a young girl had read the tales of the "Thousand and One Nights" and had seen herself in fancy in many of the situations of the highly colored love scenes of the Orient. At this time she imagined that slaves were exposed for sale not clothed, but naked. At present she repudiates the idea of nudity so strongly even in dreams that the suppressed wishes which bear upon this theme can only come into being when changed to their opposite. Ferenczi: "The Psychological Analysis of Dreams", *American Journal of Psychology*, Vol. 21, 1910, p. 315.

A patient, a woman aged 36, dreamt that she was standing in a crowd of school girls. One of them said: "Why do you wear such untidy skirts?" and turned up the patient's skirt to show how worn the underskirt was. During the analysis, three days after relating the dream, the patient for the first time recalled that the underskirt in the dream seemed to be a nightdress, and analysis of this led to the evocation of several painful memories in which lifting a nightdress played an important part; the two most significant of these had for many years been forgotten. Jones: "Freud's Theory of Dreams", *American Journal of Psychology*, Vol. 21, 1910, p. 305.

She stood at the seashore watching a small boy, who seemed to be hers, wading into the water. This he did until the water covered him and she could only see his head bobbing up and down near the surface. The scene then changed into the crowded hall of an hotel. Her husband left her and she "entered into conversation with" a stranger. The second half of the dream revealed itself in the analysis as representing a flight from her husband and the entering into intimate relations with a third person, behind whom was plainly indicated Mr. X's brother, mentioned in the former dream. The first part of the dream was a fairly evident birth phantasy. In dreams, as in mythology, the delivering of a child from the uterine waters is commonly presented by distortion as the entry of the child into water; among many others, the births of Adonis, Osiris, Moses

and Bacchus are well known illustrations of this. The bobbing up and down of the head in the water at once recalled to the patient the sensation of quickening she had experienced in her only pregnancy. Thinking of the boy going into the water induced a reverie in which she saw herself taking him out of the water, carrying him to a nursery, washing him and dressing him, and installing him in her household.

The second half of the dream therefore represented thoughts concerning the elopement, that belonged to the first half of the underlying latent content; the first half of the dream corresponded with the second half of the latent content, the birth phantasy. Besides this inversion in order, further inversion took place in each half of the dream. In the first half the child entered the water, and then his head bobbed; in the underlying dream thoughts first the quickening occurred, and then the child left the water (a double inversion.) In the second half her husband left her; in the dream thoughts she left her husband. Jones: "Freud's Theory of Dreams", *American Journal of Psychology*, Vol. 21, 1910, p. 296.

A patient, a woman of thirty-seven, dreamt that she was sitting in a grandstand as though to watch some spectacle. A military band approached playing a gay martial air. It was at the head of a funeral which seemed to be of a Mr. X; the casket rested on a draped gun-carriage. She had a lively feeling of astonishment at the absurdity of making such an ado about the death of such an insignificant person. Behind followed the dead man's brother and one of his sisters, and behind them his two other sisters; they were incongruously dressed in a bright grey check. The brother advanced "like a savage" dancing and waving his arms; on his back was a yucca tree with a number of young blossoms. This dream is a good example of the second of the three types mentioned above, being perfectly clear and yet apparently impossible to fit into the patient's waking mental life. The true meaning of it, however, became only too clear on analysis. The figure of Mr. X veiled that of her husband. Both men had promised much when they were young, but the hopes their friends had built on them had not been fulfilled; the one had ruined his health and career by his addiction to morphia, and the other by his addiction to alcohol. Under the greatest stress of emotion the patient related that her husband's alcoholic habits had completely alienated her wifely feeling for him, and that in his drunken moments he even inspired her with an intense physical loathing. In the dream her repressed wish that he might die was realized by picturing the funeral of a third person whose career resembled that of her husband's and who like her husband, had one brother and three sisters. Further than this, her almost savage contempt for her husband, which arose from his lack of ambition and other more

intimate circumstances, came to expression in the dream by her reflecting how absurd it was that anyone would make an ado over the death of such a non-entity, and by the gaiety shown at his funeral not only by all the world (the gay air of the band; her husband is, by the way, an officer in the volunteers, while Mr. X has no connection with the army), but even by his nearest relative (the brother's dancing, the bright clothes). It is noteworthy that no wife appeared in the dream, though Mr. X is married, a fact that illustrates the frequent projection on to others of sentiments that the subject himself experiences but repudiates.

In real life Mr. X, who is still alive, is an indifferent acquaintance, but his brother had been engaged to be married to the patient, and they were deeply attached to each other. Her parents, however, manoeuvred to bring about a misunderstanding between the two, and at their instigation, in a fit of pique, she married her present husband, to her enduring regret. Mr. X's brother was furiously jealous at this, and the peak of joy he realized in the dream does not appear so incongruous when we relate it to the idea of the death of the patient's husband as it does in reference to his own brother's death. His exuberant movements and "dancing like a savage" reminded the patient of native ceremonies she had seen, particularly marriage ceremonies. The yucca tree (a sturdy shrub indigenous to the Western States) proved to be a phallic symbol, and the young blossoms represented offspring. The patient bitterly regrets never having had any children, a circumstance she ascribes to her husband's vices. In the dream, therefore, her husband dies unregretted by anyone, she marries her lover and has many children. Jones: "Freud's Theory of Dreams", *American Journal of Psychology*, Vol. 21, 1910, p. 292.

There isn't the minutest exaggeration here. Let me cite a few instances from articles I happen to have before me: "To those acquainted with the language of hysteria, such things frequently mean the opposite." (*N. Y. Med. Jour.*, April 23, 1910.) "For those familiar with dream symbolism, her dreaming that the man put his hand in her pocket requires no analysis. The pocket is a frequent dream-symbol for the vagina." In this analysis the girl (whose dream was being interpreted) yearned for her brother "to put his hand in her pocket." The brother was, however, so to speak, only second fiddle, for she had craved for the hand of her own father to give her this delight, but he dying, by a transfer of libido, the desire fell upon the son, her brother, who was nearest like her father, etc. (*Journal of Abnormal Psychology*, Aug.-Sept., 1911, p. 194-5.) For "left" side being the "illegitimate" – always in connection with coitus or similar ecstasy, see *Med. Record*, Dec. 24, 1910. In one of the most ardent dream interpretations (*N. Y., Med. Jour.*, June 14, 1913, p. 1234) -- a young man

(in the dream) raises a round white wooded basket to a girl. The contents were small seeds and white syrup. When the seeds were pressed they produced milky syrup, etc. Now this is the way this Freudian interprets it: "The basket she associated with the vagina, the seeds with chicken ovaries; and the fluid from the seeds meant to her milk from the breast and semen. The man in the dream says, 'here sip.' This meant to her intercourse. In her early childhood she used to play with small girls and they would suck each other's clitores. This dream expressed the wish for cunnilingus with her father, the idea of which she had cherished all her life." This might be taken as the high-water mark of sexuo-analytic accomplishment. A half dozen lines further on this writer, who has just given so remarkable an interpretation, says, "It cannot be too strongly emphasized that Freud's conception of the word sexual does not limit itself to the gross sexual (the italics are not mine), but embraces a wide scope of psychic manifestations of the sexual life," and this after so abhorrent an "interpretation" as the above. If you look through a dozen articles of these dream seers you will find each one, in spite of his lullabying about Freud's meaning of sexual, making out his patient to desire "cunnilingus" from her father, or as wishing to perform fellatio on him, or having her pockets picked, etc. You get the opinion that almost all daughters desire this. (What an orgy such an "evening" at the Psychoanalytic Society must be with all these brethren munching their themes!) Haberman: "A Criticism of Psychoanalysis", *Journal of Abnormal Psychology*, Vol. 9, 1914-15, p. 269.

The details of the uninterpreted dream are the manifest content which make in many cases a deceptive drama apparently meaning something entirely different from the hidden content which the psychoanalyst finds through the consideration of the details of the manifest content as symbols. Primarily, symbols as illustrated in the above detailed dreams are strictly analogical, although by an extension of the field of symbolization, the analogies may become somewhat stretched. Any vessel, bag, box, room, corridor or enclosure of any sort represents the vagina or uterus. A stick, club or weapon of any sort represents the phallus. A forest, underbrush, or green field represents the pubic hair. A hill represents the mons veneris. Columns or pillars may represent the phallus or the thighs as the case may be. Attempting to accomplish something without success, as in attempting to run when the limbs seem paralyzed, represents sexual impotence. Nakedness is exhibitionism. An attack or fighting always represents coitus. So also eating, drinking, flying, going upstairs or up a hill or going into an enclosure or between objects. Sometimes the analogy is reversed; thus going downstairs or downhill may symbolize the ascent of the mons veneris since it is the reversal, (a simple trick of the complex to fool the censor), of the direct analogy⁹.

Thus the patient's own body is most frequently spoken of as a house. Nakedness of the body is frequently indicated by clothing, uniforms, draperies, hangings, nets, etc. Parts that show through are peeping and exhibitionism symbolisms. The male body is symbolized by flat things, the female body by irregular ones, mounds, hills, rolling landscapes, etc. Climbing on flat surfaces, or balconies, indicate these differences.

The sexual act is largely symbolized by those types of movement which contain alternations of parts of the body or rapid backward and forward movements. Thus running, up, or down stairs, dancing, swinging the arms, artificial respiration, movements, playing the piano, swinging in a swing, or hobby-horse, or ticking of a clock, metronome striking, etc. Much will depend upon the relations of the parts in the dream whether this symbolism is a true coitus wish or only a masturbatory wish. Thus five-finger exercises on the piano is frequently a purely masturbatory wish. Not infrequently the coitus is represented as a masturbatory type of coitus. For it should be remembered that such coitus has a masturbatory character. Thus a coitus as expressed as going up a pair of stairs usually has a more ethical significance than one going down a flight of stairs. The figure 3 is frequently used as a coitus symbol. It is used for other purposes as well. Thus one patient -- a mild schizophrenic -- states consciously she goes up three steps and stops, then three steps and stops, for if she does not she will not have a movement of the bowels. She is stating in a symbolic way -- "with coitus she can have a baby" -- the movement of the bowels referring to an infantile fecal birth phantasy.

The male organ is frequently symbolized as something long and thin -- a dagger, umbrella, stick, cane, tree trunk, pillar, barrel, revolver, arrow, asparagus, banana, pear, corn cob, reptiles, fish, snakes, etc., etc., drain pipes, leaders, sprinkling pots, coffee pots, etc., often symbolize the male organ; the female genitals as muff, bag, box, chest, purse, pocket, chair, bed, hole, cave, church, crack, center of target, windows, doors, small rooms, cellar. The figure 2 is a frequent female symbolization. Hairy animals may be either organ as determined by the size and character. Fear of touching a dead bird in one patient was a definite masturbatory symbol. Playing with kittens another. Castration and masturbatory phantasies (fellatio and cunnilingus) are frequently associated with losing a tooth.

Potency and impotency symbols are frequently represented by flying machines, Zeppelins, balloons, trees, standing or falling, pillars standing or falling (Sampson). Flying is a frequent erection wish. Losing trains, or boats or busses or things -- these are frequent impotency symbols.

Birth symbolisms center about water; going in or coming out; saving people, animals, objects from the water.

Death wishes are represented by reduction of the libido, going into the dark, going away, on journeys, on the railroad, boats, etc.

These are but a few of the more standard symbolizations, more precise details concerning which must be sought for in the works mentioned. Jelliffe: *The Technique of Psychoanalysis*, p. 141.

As is readily seen, anything that can be dreamed of has a ready sex interpretation. So that the telling of one's dreams to anyone versed in the gentle art of psychoanalysis is a matter in which your feelings of delicacy or prudence will dictate if you realize the possibilities. This is, however, not a matter of any vital consequence, since if the Freudians are right, we are all full of these sex repressions and hence none of us may be ashamed to look the rest of the world in the face; and if the Freudians be not right the whole matter is nothing more than a joke, although a smutty one.

Although dream symbolization commences in naive analogy, the psychoanalyst is not limited to such. The more clever of the dream demons, especially when harried by an unusually astute censor may assume disguises of more complex or unanalogical character. Jung explains that:

One loses oneself in one cul de sac after another by saying that this is the symbol substituted for the mother and that for the penis. In this realm there is no fixed significance of things. The only reality here is the libido for which "all that is perishable is merely a symbol." It is not the physical actual mother, but the libido of the son, the object of which was once the mother. We take mythological symbols much too concretely and wonder at every step about the endless contradictions. These contradictions arise because we constantly forget that in the realm of fantasy "feeling is all." Whenever we read, therefore, "his mother was a wicked sorcerer," the translation is as follows: The son is in love with her, namely, he is unable to detach his libido from the mother-image. He, therefore, suffers from incestuous resistance. *The Psychology of the Unconscious*, Hinkle translation, p. 249.

In any case the symbolism is not unambiguous. Even if we use analogy a given symbol may have analogies of several different sorts. No psychoanalyst, therefore, would give a final interpretation without the study of a number of dreams in which to compare the symbolism, and usually he will compare these

with verbal association obtained by suggesting to the patient words and situations represented in the dreams. The method of "association diagnosis" is an important topic in itself and need not enter into the discussion. In many cases, however, the symbolism of a single dream is so coherent that the psychoanalyst will give a tentative interpretation requiring little modification from other dreams or from association. The technique of interpretation is easily acquired and interpretations which any clever person will make after a little practice are apt to satisfy the psychoanalyst. Some hitherto unpublished dreams which have been reported to me by various persons may be interesting in this connection. Some of them are so obvious that the reader may easily supply the Freudian interpretation.

I met A.B. and we proceeded to the shore of a very muddy stream. A. started to cross a bridge and I followed him after a short interval. After a time I lost sight of A. and gave my entire attention to the bridge, which stretched out from me in little hillocks. After a time I came to a place on the bridge which was lapped by the muddy water and seemed very insecure. As I made my way along this place I was forced to balance myself, keeping my leg spread far apart. I was very much frightened. I looked up and saw A. safe on the other shore.

This is a dream of a young man thoroughly familiar with Freudian methods, and contemplating matrimony. A. is a young groom, having been married about four months before, and is a close friend of the dreamer.

I and my mother and my father were on a Sparrow's Point car. Father got off at the car barn and mother and I stayed on until the car crossed the bridge, whereupon we got off. We intended to return for father.

The dreamer's mother is dead and his father lives on the Eastern Shore. By association I obtained the following data: preferred his mother to his father, greater intimacy and sympathy with mother. Had had some trouble with his father, and not on the best of terms with him now. Evidently "mother complex." The wish (repressed) that father could have died instead of mother prominent in causation of dream.

I was in a room with some other men. We were bombarded from outside, knives being thrown through the windows of the room. I crouched down behind my desk (the room was a University class room) and held a book in front of my face. The knives struck all around but I was not hit.

The day before the dreamer, a scrupulous young man preparing for the ministry, had heard Prof. L. lecture on John Brown, describing an incident in which Brown

and his men went to the door of a cabin, called the occupant out on some pretext, and then ran him through with their long knives. From association the book was clearly the Bible. The only attack suggested was an attack on principles, such as might be made by Freudian theories, on which he had recently heard me lecture. Psychoanalytically, the dream symbolizes the attack or menace of Freudian views on the moral and religious principles of the patient. He stated that the discussion of Freudianism had brought up in memory some of his earlier temptations in school.

I was riding on the back of a cow and the cow turned and stuck me with her horn. (Dream of a young lady.)

She is very fond of cows, using the expression, "I love cows; aren't they sweet? They have beautiful eyes." With regard to being stuck with the horn she was rather vague and when questioned as to how the cow had managed to stick her she said that the cow must have pushed her head straight back and struck her with both horns. When her attention was called to the fact that cows cannot make such movements, she said that a horse might have done this.

I was going from South Baltimore up town in a direction which I realized was parallel to my home and I went through a narrow alley beside the penitentiary. In some way I felt that I could see over the walls of the penitentiary and noticed some large scattered brown buildings, which I thought were somewhat like the buildings at Homewood. I walked through the alley very cautiously, fearing that I might be shadowed as a German spy. Passing a short distance beyond the penitentiary I came to a small chicken coop in a back yard. In the coop were two chickens, one being of a very beautiful brown color, and the other black and white, like a checker board. The spotted chicken was high up on a perch in the coop and a cat on the floor was evidently stalking her. I noticed that it was very easy for the cat to strike the brown chicken, but this did not occur. I picked up a small stone and hurled it at the cat, which then turned and followed me a short distance. I was afraid of being bitten on the right ankle and hurried away.

Starting from my knowledge that the dreamer's fiancée was named White, I determined to connect this dream with a flirtation with some other woman. By following up associations I was able to make him identify the "chicken" and the "cat."

One objection which might superficially be made to the interpretation of dreams a la Freud would be that the relater of the dreams may be lying, or may suffer from defective memory; in other words the dream as related may not be a true

dream, but a fictitious construction. This however is actually not a serious objection, since the Freudians insist that the mechanism in the fabrication of a dream and in the fabrication of any other story are essentially the same. When a person deliberately constructs a fantasy, that which he will construct is determined by his complexes in the same way as that in which they produce a dream. This principle as we shall see later has far reaching application to all work of the constructive imagination, literary or scientific.

The following artificial dream constructed by one of my students illustrates this point sufficiently well.

I am alone, slowly climbing a gently sloping hill, on the top of which appears a group of trees in fan-shape--something like a view of the bowl from Charles Street looking towards Gilman Hall. A small log cabin appears as I approach the top. Suddenly the whole perspective seems filled with a fog or mist, the air is moist as after a rain, my feet are very wet and I have difficulty in breathing. I wonder what is the use of living but I insist on climbing to the top of the hill where I sink to the ground, and am awakened, by what means I do not know.

Obviously, the student can from this "dream" be convicted of sex-repression as readily as if it were a real dream.

One of the objections to dream analysis is that the dreamer in recounting the dreams, consciously or unconsciously fills up the gaps which originally existed in the dream, and thus gives us something which does not belong to the dream proper. From what has been said concerning artificial dreams, it can be seen that this makes no material difference in the analysis, for the dreamer will consciously or unconsciously gravitate towards his own strivings. This also answers those who claim that some patients treated by analysis consciously lie about their symptoms, and hence the psychoanalysis is worthless. I am always pleased when a patient tells me lies. Sooner or later I usually discover the truth, and the former lies then throw some light on the neurosis. For every conscious lie, even in normal persons, is a direct or indirect wish. Like dreaming, everything that necessitates lying must be of importance to the individual concerned. Brill: Artificial Dreams and Lying. Journal of Abnormal Psychology, Vol. 9, 1914-15, p. 326.

The *reductio ad absurdum* of the psychoanalysis of dreams is furnished by Jung, who is the enfant terrible of the school.

The first three instances are from a middle-aged married man whose conflict of the moment was an extraconjugal love affair. The piece of the dream from which I take the symbolized number is: in front of the manager his general subscription. The manager comments on the high number of the subscription. It reads 2477.

In this way the patient arrived at the following series of associations:
[taking first the day and month, then month and year.]

He is born on	26	II	
His mistress	28	VIII	
His wife		1	III
His mother (his father is long dead)	26	II	
His two children		29	IV
and		13	VII

The patient is born	II.75
His mistress	VIII.85
He is now 36 years old, his mistress 25.	

If this series of associations is written in the usual figures, the following addition is arrived at:

26.	II	=	262
28.	VIII	=	288
1.	III	=	13
26.	II	=	262
29.	IV	=	294
13.	VII	=	137
II.	75	=	275
VIII.	85	=	885
	25	=	25
	36	=	36
		--	
			2477

This series, which includes all the members of his family gives the number 2477. Jung: Analytic Psychology, Long translation. p. 91.

The symbolism which the Freudians read into the dreams does actually occur in certain cases, and occurs there as a special case of the general phenomenon of

association of ideas; a prosaic principle which psychology has long understood. The following dream, related by an unmarried lady approximately thirty, well illustrates this:

I seemed to be in a department store walking down an aisle between the counters on each side. Behind the counter on the left a lion was selling brilliantly colored goods -- cloth of some sort. Behind the counter on the right an anchor was selling white goods.

An explanation of this dream, which is akin to the Freudian type of explanation, is plausible. The lady's brother-in-law had been for some time before this dream attempting to seduce her. Certain peculiarities of his had frequently suggested a lion to her. When questioned about the "anchor," the association of a devout woman friend was immediately brought up: a woman whose counsels and advice had had great influence on her and to whom she turned at times of trial. Further suggestions of the anchor were of something holding her back from destruction as a ship's anchor holds it. "White goods" suggested purity: the "colored goods," sex indulgence. When questioned as to previous conscious associations between the bright colors and sin, between white and chastity, she recalled many illustrations from hymns, scripture texts and sermons. Similar material with regard to an anchor was readily recalled. In other words, the "symbols" in the dream were things which had previously been associated many times over with the actual situations to which the dream pointed. Nothing is here of "unconscious libido," "subconsciousness" or "repression." Everything follows commonplace laws of association of ideas, nor was the situation to which the dream referred an unconscious one although the patient was not easily brought to the point of confessing it. This latter characteristic is true in my opinion of all the cases in which the Freudian analysis "strikes oil". The situation which is discovered through analysis is one which is perfectly well known to the patient, but the patient is loth to confess it and does not realize its importance.

The lady whose dream is above outlined had many other dreams of similar makeup. Symbols such as dried leaves, lilies, snow, blood and so on occurred, and the associations of many of these were easily recalled as having been formed by Sunday School hymns in which the symbolism was specifically embodied, as in the hymns "Whiter than Snow," and "Nothing but Leaves."¹⁰

The causation of dreams is a small and comparatively unimportant work of the total activities of the Kobold im Kellar. All the little variations from the normal routine of mental life, slips of the pen in writing, slips of the tongue in speaking, erratic and selective forgetting, odd and clumsy actions and many other details of the daily mental activities are the work of these "repressed desires." Wit and humor are addressed exclusively to the "complexes:" comic emotion is

intrinsically the satisfaction which these desires obtain through round-about channels. In fact the simple and easy explanation of all the complicated activities of the mind is offered to us in one term: repressed desires.

An illustration of the way the complex may cause one to forget something is given in the following instance from Freud:

Another patient spoke about a neighboring summer resort, and maintained that besides the two familiar inns there was a third. I disputed the existence of any third inn, and referred to the fact that I had spent seven summers in the vicinity and therefore knew more about the place than he. Instigated by my contradiction, he recalled the name. The name of the third inn was "The Hochwartner." Of course, I had to admit it; indeed, I was forced to confess that for seven summers I had lived near this very inn whose existence I had so strenuously denied. But why should I have forgotten the name and the object? I believe because the name sounded very much like that of a Vienna colleague who practised the same specialty as my own. It touched in me the "professional complex." Freud: *Psychopathology of Everyday Life*, Brill translation, pp. 39-40.

From the same source we obtain illuminating illustrations of the way in which actions which seem to be accidental in their nature are really (according to Freud) caused by wishes which the actor does not recognize.

The effect of personal relation can be recognized also in the following examples reported by Jung. (*The Psychology of Dementia Præcox*, p. 45.)

Mr. Y. falls in love with a lady who soon thereafter marries Mr. X. In spite of the fact that Mr. Y. was an old acquaintance of Mr. X., and had business relations with him, he repeatedly forgot the name, and on a number of occasions, when wishing to correspond with X., he was obliged to ask other people for his name. (op. cit., p. 43.)

In latter years, since I have been collecting such observations, it has happened several times that I have shattered and broken objects of some value, but the examination of these cases convinced me that it was never the result of accident or of unintentional awkwardness. Thus, one morning while in my bathrobe and straw slippers I followed a sudden impulse as I passed a room, and hurled a slipper from my foot against the wall so that it brought down a beautiful little marble Venus from its bracket. As it fell to pieces I recited quite unmoved the following verse from Busch:

"Achl! Die Venus ist perdu -- Klickeradoms! -- von Medici!"

This crazy action and my calmness at the sight of the damage is explained in the then existing situation. We had a very sick person in the family, of whose recovery I had personally despaired. That morning I had been informed that there was a great improvement; I know that I had said to myself, "After all she will live." My attack of destructive madness served therefore as the expression of a grateful feeling toward fate, and afforded me the opportunity of performing an "act of sacrifice," just as if I had vowed, "If she gets well I will give this or that as a sacrifice." That I chose the Venus of Medici as this sacrifice was only gallant homage to the convalescent. But even today it is still incomprehensible to me that I decided so quickly, aimed so accurately, and struck no other object in close proximity. (Op. cit., pp. 186-187.)

I will report exhaustively one in place of many such examples from my professional experience. A young woman broke her leg below the knee in a carriage accident so that she was bedridden for weeks. The striking part of it was the lack of any manifestation of pain and the calmness with which she bore her misfortune. This calamity ushered in a long and serious neurotic illness, from which she was finally cured by psychotherapy. During the treatment I discovered the circumstances surrounding the accident, as well as certain impressions which preceded it. The young woman with her jealous husband spent some time on the farm of her married sister, in company with her numerous other brothers and sisters with their wives and husbands. One evening she gave an exhibition of one of her talents before this intimate circle; she danced artistically the "cancan," to the great delight of her relatives, but to the great annoyance of her husband, who afterward whispered to her, "Again you have behaved like a prostitute." The words took effect. We will leave it undecided whether it was just on account of the dance. That night she was restless in her sleep, and the next forenoon she decided to go out driving. She chose the horses herself, refusing one team and demanding another. Her youngest sister wished to have her baby with its nurse accompany her, but she opposed this vehemently. During the drive she was nervous; she reminded the coachman that the horses were getting skittish, and as the fidgety animals really produced a momentary difficulty she jumped from the carriage in fright and broke her leg, while those remaining in the carriage were uninjured. Although after the disclosure of these details we can hardly doubt that this accident was really contrived, we cannot fail to admire the skill which forced the accident to mete out a punishment so suitable to the crime. For as it

happened "cancan" dancing with her became impossible for a long time.
Op. cit. pp. 199-200.

This quotation is an especially good illustration of the selective nature of psychoanalytic interpretation and of the naive ability of the psychoanalyst to close his eyes to the outstanding details of the case which do not comport with his scheme of interpretation. Perhaps also racial views on family matters are involved here. To the man who looks on the family from the German point of view it may seem quite natural that the wife who has just been crushingly insulted by the husband should meekly accept the "corrections" and have no further mental result than a wifely desire to conform to her husband's will. Hence, as a further means of carrying out that general desire, the Freudian adds the unconscious desire to so maim herself that she will be obliged to conform. It does not seem to occur to Freud that the gross insult described could produce in a woman an emotional reaction such as a man would experience under similar conditions; that the nervous excitement resulting in defective integration and faulty coordination could actually be causes of an accident. This selective interpretation is involved in a great deal of the Freudian literature.

It is a striking and generally to be recognized feature in the behavior of paranoics, that they attach the greatest significance to the trivial details in the behavior of others. Details which are usually overlooked by others they interpret and utilize as the basis of far-reaching conclusions. For example, the last paranoic seen by me concluded that there was a general understanding among people of his environment, because at this departure from the railway-station they made a certain motion with one hand. Another noticed how people walked on the street, how they brandished their walking-sticks, and the like.

(Proceeding from other points of view, this interpretation of the trivial and accidental by the patient has been designated as "delusions of reference.")
Op. cit., pp. 304-305.

This, by Freud himself, is perhaps the best description of the psychoanalytic method which has yet appeared. In this connection, the delusions of grandeur and persecution, with inordinate jealousy, naively revealed in Freud History of Psychoanalysis, are striking.

When a member of my family complains that he or she has bitten his tongue, bruised her finger, and so on, instead of the expected sympathy I put the question, "Why did you do that?" But I have most painfully squeezed my thumb, after a youthful patient acquainted me during the treatment with his intention (naturally not to be taken seriously) of

marrying my eldest daughter, while I knew that she was then in a private hospital in extreme danger of losing her life. Op. cit., p. 201.

For an excellent example of this kind which was very skilfully utilized by the observer, I am indebted to Dr. Bernh. Dattner (Vienna):

I dined in a restaurant with my colleague H., a doctor of philosophy. He spoke about the injustice done to probationary students, and added that even before he finished his studies he was placed as secretary to the ambassador, or rather the extraordinary plenipotentiary Minister to Chili. "But," he added, "the minister was afterwards transferred, and I did not make any effort to meet the newly appointed." While uttering the last sentence he was lifting a piece of pie to his mouth, but he let it drop as if out of awkwardness. I immediately grasped the hidden sense of this symptomatic action, and remarked to my colleague, who was unacquainted with psychoanalysis, "You really allowed a very choice morsel to slip from you." He did not realize, however, that my words could equally refer to his symptomatic action, and he repeated the same words I uttered with a peculiarly agreeable and surprising vividness, as if I had actually taken the words from his mouth. "It was really a very choice morsel that I allowed to get away from me." He then followed this remark with a detailed description of his clumsiness, which had cost him this very remunerative position.

The sense of this symbolic action becomes clearer if we remember that my colleague had scruples about telling me, almost a perfect stranger, concerning his precarious material situation, and his repressed thought took on the mask of symptomatic action which expressed symbolically what was meant to be concealed, and the speaker thus got relief from his unconscious. Op. cit., pp. 232-233.

One wonders how the analysis would have been changed if the agitation of H. had caused him to drop cigar ashes on his coat, or knock over a glass of water, instead of dropping his pie.

Chance or symptomatic actions occurring in affairs of married life have often a most serious significance, and could lead those who do not concern themselves with the psychology of the unconscious to a belief in omens. It is not an auspicious beginning if a young woman loses her wedding-ring on her wedding-day, even if it were only mislaid and soon found.

I know a woman, now divorced, who in the management of her business affairs frequently signed her maiden name many years before she actually resumed it. *Op. cit.*, pp. 235-236.

Brill reports the following example: A doctor took exception to the following statement in my book, "We never lose what we really want" (*Psychoanalysis, its Theories and Practical Application*, p. 214). His wife, who is very interested in psychologic subjects, read with him the chapter on "Psychopathology of Everyday Life;" they were both very much impressed with the novelty of the ideas, and so on, and were very willing to accept most of the statements. He could not, however, agree with the above-given statement because, as he said to his wife, "I surely did not wish to lose my knife." He referred to a valuable knife given to him by his wife, which he highly prized, the loss of which caused him much pain.

It did not take his wife very long to discover the solution for this loss in a manner to convince them both of the accuracy of my statement. When she presented him with this knife he was a bit loath to accept it. Although he considered himself quite emancipated, he nevertheless entertained some superstition about giving or accepting a knife as a gift, because it is said that a knife cuts friendship. He even remarked this to his wife, who only laughed at his superstition. He had the knife for years before it disappeared.

Analysis brought out the fact that the disappearance of the knife was directly connected with a period when there were violent quarrels between himself and his wife, which threatened to end in separation. They lived happily together until his step-daughter (it was his second marriage) came to live with them. His daughter was the cause of many misunderstandings, and it was at the height of these quarrels that he lost the knife.

The unconscious activity is very nicely shown in this symptomatic action. In spite of his apparent freedom from superstition, he still unconsciously believed that a donated knife may cut friendship between the persons concerned. The losing of it was simply an unconscious defence against losing his wife, and by sacrificing the knife he made the superstitious ban impotent. *Op. cit.*, pp. 241-242.

Brill tells of a woman who, inquiring about a mutual friend, erroneously called her by her maiden name. Her attention having been directed to this error, she had to admit that she disliked her friend's husband and had never been satisfied with her marriage. (*Op. cit.*, p. 258.)¹¹

The similarity between anecdotal evidence of the sort adduced from the preceding quotation and the anecdotal evidence on which the spiritualists and telepathists depend is striking. The incident quoted might be paraphrased as follows: Blank tells of a woman who had a dream in which a former friend of hers committed suicide. Two days later the friend actually did commit suicide. A conclusive proof of the veridical nature of dreams! The essential character of this anecdotal evidence is its selectiveness, already pointed out in connection with the anecdote of the lady who Freud supposed broke her leg from an unconscious purpose. The particular inference which was prepared in advance is extracted from the vaguely defined situation the anecdote covers, regardless of other equally plausible inferences and the lack of sufficient analysis for any reliable inference. This method of "wish-fulfillment" so characteristic of Freudian and occultist literature, is properly described as arbitrary inference.

An application of the Freudian principles might very well be made to the explanation of a phenomenon which has puzzled a great many persons. It is well known that a man has a tendency to whistle, sing, or make a noise which he supposes to be singing while taking a bath. Even the quietest, mildest man when under the shower or in the tub may become afflicted with the idea that he is a song-bird. Now we may well suppose that the water in which he is wholly or partly immersed symbolizes here, as everywhere else in psychoanalysis, the amniotic fluid in which the pre-natal life was spent. Getting into the water, by the conventional Freudian method of reversal, symbolizes being born, as well as the desire to return to the intrauterine conditions of life. The infant immediately after birth yells lustily; the noises made by the man therefore symbolize his infantile desire to undo the work of parturition, and return to the mother. The phenomenon therefore is merely the representation of the unconscious libido fixed on the mother: the Oedipus complex. I offer this interpretation to the Freudians for what it is worth. The reason why we eat fruit at the beginning of breakfast, but at the end of dinner, might also be explained as a "subconscious" harking back to the blissful condition of our long-tailed ancestors, who, returning to the trees for the night after foraging miscellaneously on the ground, topped off with some fruit there, and again indulged before descending in the morning.

Clearly in the Freudian system appears the fundamental anti-scientific postulate of mysticism: a form of knowledge - consciousness -- which yet is not consciousness, something which, when it is convenient for the purposes of argument, can be given the attributes and qualities of consciousness, but which when these attributes are inconvenient is entirely divested of them. To this mystic knowledge in the Freudian system, as in that of philosophical mysticism, is ascribed an importance far above that of consciousness itself. The essential difference in the two theories is that whereas the philosophical

mystics ascribe a purely intuitive value to ecstasy or union, the Freudians in addition to the enormous intuitive importance -- the unconscious includes a knowledge of all the experiences through which the race has passed -- ascribe to it definite and practical physiological consequences. In comparison with philosophical mysticism then, psychoanalysis stands out not so much as a mere variation on a theme as a gigantic expansion of it.

The foundation on which the whole of psychoanalysis rests is the theory of the unconscious. Under this, however, is not to be understood a term derived from abstract thought nor merely an hypothesis created with the aim of establishing a philosophic system; with the significance, for example, which Eduard von Hartmann has given the word, psychoanalysis possesses no connection at all. The negative peculiarity of the phenomenon appearing in the term, namely, the absence of the quality of consciousness, is indeed the most essential and most characteristic one, but not, however, the only one. We are already familiar with a whole series of positive distinguishing features which differentiate the unconscious psychic material from the rest, the conscious and foreconscious.

An idea which at a given moment belongs to the content of consciousness of an individual, can in the next moment have disappeared; others, emerging later, have appeared in its place. Nevertheless, the idea still retains a permanent relation to the conscious mental life, for it can be brought back again by some kind of connected association chain without the necessity of a new sense perception; that is to say, in the interim, the idea was removed from the conscious mental life but still remained accessible to the mental processes. Such ideas, which indeed lack the quality of consciousness, the latter being every time recoverable however, we call the foreconscious and distinguish this most explicitly from the real unconscious.

The real unconscious ideas are not, like the foreconscious ideas, temporarily separated from the conscious mental life, but are permanently excluded from it; the power to reenter consciousness, or stated more exactly, the normal waking consciousness of the subject, these ideas lack completely. As the state of consciousness changes, so also does its condition of receptivity. Rank and Sachs: *The Significance of Psychoanalysis for the Mental Sciences*, Payne Translation, p. 1.

The separation of the "unconscious" from the "conscious" is not however so complete as this statement seems to imply. The authors proceed to answer the question: "To what peculiarities do the unconscious ideas owe the fact that the

quality of consciousness is withheld from them with such stubbornness? Wherein rests their incompatibility with the other psychic forces?" (p. 3) and proceed to expand the details of the relationship. The distinction between unconscious and foreconscious is not clearly maintained, and a great deal of what is said about the unconscious may be intended to apply to the foreconscious. The distinction is not generally made by other writers.

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 even been treated of. 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 a shifting of boundaries would not exist. The only possible assumption, which is further confirmed by experience, is that the separation does not exist a priori, but originates only in the course of time. This demarcation of the boundary line must be a process which ends before the complete attainment of the normal level of culture; thus, we may say it begins in earliest childhood and has found a 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. Bank and Sachs: *op. cit.*, p. 3.

Jung's explanation of the subconscious is based on his conception of Leibnitz.

When we speak of a thing as being unconscious we must not forget that from the point of view of the functioning of the brain, a thing may be unconscious in two ways, -- physiologically or psychologically. I shall only deal with the subject from the latter point of view, so that for our purposes we may define the unconscious as "the sum of all those psychological events which are not apperceived and so are unconscious."

The unconscious contains all those psychic events, which because of the lack of the necessary intensity of their functioning are unable to pass the threshold which divides the conscious from the unconscious, so that they remain in effect below the surface of the conscious and slip by in subliminal, phantom form. It has been known to psychologists since the

time of Leibnitz that the elements, that is to say, the ideas and feelings which go to make up the conscious mind, the so-called conscious content, are of a complex nature and rest upon far simpler and altogether unconscious elements. It is the combination of these which give the element of consciousness. *Analytical Psychology*, Chap. X, Long translation, p. 278. We must be satisfied with the definition already given, which will prove quite sufficient for our purposes, namely: the conception of the unconscious as the sum of all the psychological processes below the threshold of consciousness. *Analytic Psychology*, p. 279. Now we know that a certain section of the unconscious contains all our lost memories and also all those unfortunate impulses which cannot find any application in adult life. *Analytic Psychology*, p. 372.

Like its parent, psychoanalysis is essentially antagonistic to scientific psychology and scientific method in the mental sciences. Scientific psychology is entirely destroyed by an admixture of mysticism because both the purposes and the methods of the science are rendered futile. When by mere application of a priori principles an emotionally satisfactory explanation of the universe can be obtained without the baffling labor of scientific analysis and experimentation, obviously, scientific methods will not be applied.

The psychoanalyst like the philosophical mystic is essentially tender-minded, and cannot endure the difficulties and disappointments of prosaic science¹². We are not surprised, therefore, to find over and above the essential logical fallacy on which the system is based, a characteristic naiveté in reasoning and a characteristic lack of orientation in facts. This is beautifully brought out in Riklin *Wish Fulfillment and Symbolism in Fairy Tales*. Riklin, by the application of Freudian principles to fairy tales, deduces a very serious conclusion which, he remarks, his readers will be loath to admit because it is so revolutionary; and which he apparently believes could have been discovered only by deduction from the Freudian hypothesis. This startling conclusion is that the interest taken by children (and adults) in fairy tales is wish fulfillment. Taking Cinderella as an example, he finds that girls are interested in the tale because they would like to go to balls, they would like to wear wonderful gowns, they would like to have handsome princes try slippers on them, they would like to live happy ever after¹³. One is somewhat dazed on first perusal of this remarkable monograph. One wonders how there can be intelligent people to whom this explanation is any surprise. **I have made careful inquiry, since reading Riklin's impressive statement, of many intelligent adults and small children, and so far have found no one who doubted the reality of the desires, the adequacy of the explanation, or who needed any application of Freudian principles to discover it. (I have not so far carried the investigation to individuals below the grade of moron).**

The essential point of difference between the facts and Riklin's marvelous discovery is that these desires in adults and in children are perfectly conscious and recognized, showing no signs of "repression."

The use of the mystic postulate, by removing the discussion from the galling restrictions of logic makes explanation very easy. The standard psychoanalytic explanation of action and of consciousness alike is that they arise from the unconscious (or foreconscious or subconscious). If this term is taken in a definite sense, the explanation disappears, since it means nothing more than that the activities and the consciousness of human individuals are dependent on physiological processes: or else it means that the activities arise in consciousness, leaving the causes without explanation. To be more specific; an unconscious wish either is an unconscious physiological process, in which case it is not a wish: or else it really is a wish, in which case it is conscious. Consider the case of Abbe Oegger as explained by Jung: This priest, whose story is related by Anatole France in *Le Jardin d'Epicure*, believed that Judas was not eternally damned, but because he had been chosen by God in his all wisdom as the instrument through which an important work was done, he was pardoned. He asked for, and received a sign from God that his assumption was correct; then went about preaching the Gospel of the all-merciful. Finally, he separated from the Church and became a Swedenborgian.

Now we understand his Judas phantasy. He was the Judas who betrayed his Lord. Therefore, first of all, he had to make sure of the divine mercy, in order to be Judas in peace. Jung: *Psychology of the Unconscious*, Hinkle Translation, pp. 39-40.

Assuming Jung to mean that Oegger's action was due to his unconscious wish to be a Judas we may ask; did he have such a wish or did he not? If by "wish" we mean something which we define from our own experience, Oegger either had a conscious wish or no wish at all. The Freudians' claim that there can be a wish that is not a wish, is the making of a claim that there is something other than the wish of ordinary experience, which they will insist on calling nevertheless a wish; and which really has no connotation except the connotation derived from the wish of conscious experience. In reality the "unconscious wish" is an indeterminate something akin to the mathematician's 0/0 which symbol ought to be used in every case where the psychoanalysts use the terms unconscious, foreconscious, or subconscious¹⁴. It is quite obvious that the Freudians call this unknown 0/0 a "wish" because they find it advantageous to treat it now as if it were really a wish (a conscious motive for action in Oegger's case): and they call it "unconscious" because it is convenient to treat it again as if it were something

else than the wish (when for example it is asked whether Oegger really had such a wish.)

The false reasoning consequent on this use of an important term in two different significances is the well known logical fallacy of ambiguous middle: one of the devices most favored by all the great company of slipshod thinkers. By emphasizing now one meaning, now another meaning, of the term, dubious transitions may be made with ease, and a principle may be applied over a much wider range than exact logic would permit.

If, as Jevons remarks, we argue that "all metals are elements and brass is a metal, therefore, it is an element," we should be using the middle term "metal" in two different senses, in one of which it means the pure simple substances known to chemists as metals, and in the other, a mixture of metals commonly called metal in the arts, but known to chemists by the name "alloy." Or, if we argue that "what is right should be enforced by law, and that charity is right and should be enforced by law," it is evident that "right" is applied in one case to what the conscience approves, and in another use to what public opinion holds to be necessary for the good of society¹⁵. Davies: Text-Book of Logic, p. 535.

The result of the fallacy of ambiguous middle as employed by the Freudian in such cases is that it gives a specious explanation, comforting to his demand for easy but final knowledge, and relieving him of any tendency to seek for actual scientific explanation. Let us see how the mystical resolution of problems by the use of "trick" terms obscures the possibility of real solution. Probably the eventual act of the priest described by Anatole France was not independent of his doctrinal analysis of the Judas problem. Whether both acts were expressive of a growing liberalism in faith, or whether the solution of the first problem in itself inclined him to the second step, is a problem which cannot be solved on the basis of the slender evidence presented in the case: but the willingness to shut one's eyes to the problem is unquestionably a willingness to accept the arbitrary interpretation in order to avoid the disagreeable fact that much more information and difficult scientific labor would be needed in order to arrive at a conclusion of any value: the shrinking of a tender mind from the hard conditions of actuality into the shadowy realm of fable. The psychoanalyst's procedure is in truth adequately expressed in his own terms as wish fulfillment.

The anti-scientific attitude of the psychoanalyst is not something casual which has come about through mere looseness of expression or temporary confusion such as occurs in the best intentioned scientific process -- all scientists do fall from grace from time to time. Hinkle, for example, plants her feet squarely and resolutely in the quicksand in saying:

This term "unconscious" is used very loosely in Freudian psychology and is not intended to provoke any academic¹⁶ discussion, but to conform strictly to the dictionary classification of a negative concept which can neither be described nor defined. To say that an idea of feeling is unconscious merely means to indicate that the individual is unaware at that time of its existence, or that all the material of which he is unaware at a given time is unconscious. Hinkle B., in "Introduction to Jung." *Psychology of the Unconscious*, p. xv.

The Practical Results of Psychoanalysis

The fact that cures may be performed through the technique associated with the theories of psychoanalysis, is of course no proof of the truth of the theories. Christian Science, hypnotism, osteopathy, relics of saints and the laying on of hands also produced cures. We may be more liberal in our estimation than are the devotees of these various sects, and admit that each of them at times accomplishes good results, although none of them may admit the fact in regard to the others. However estimable pragmatism may be as a theory of knowledge, the incomplete evidence of the way a certain treatment "works" on neurotic patients is more theoretical than pragmatic. Conversely, the faulty foundations of the technique are not in themselves absolute assurance that the technique will not produce desirable results in some cases.

Psychoanalysis has actually been applied to the treatment of nervous diseases, and a large number of writers have reported the success they have obtained. No one dreams of doubting these cures which are, fortunately, frequent in the practice of psychotherapy whatever may be the method employed or the convictions of the physician. The temple of Æsculapius has cured thousands of patients, Lourdes has cured thousands of patients, animal magnetism has cured thousands of patients, Christian Science has cured thousands of patients, hypnotic suggestion has cured thousands of patients, and psychoanalysis has cured thousands of patients; these are incontestable facts. But, if I dare to speak my thoughts, this fact, interesting as it may be to the patients who are cured, has no great interest for the physician. What is interesting to us is the patients who are not cured, who implore our help, and the important question is to know if we can apply to them with some hope of success the treatment which has been so successful with others. It is not enough to be told that a patient has been cured by being plunged into the holy water, or by relating in great detail his first masturbation; the determining cause which unites the symptoms of the neurosis must also be made clear, and it must be proved that it was the bath or the confession which brought about a

cure. Now that does not seem to me to be easy to prove; passing over the difficulty of verifying cures of this kind, it is extremely difficult to eliminate other influences which may have modified the disease. The greater number of neuropaths are suggestible persons, suffering from fatigue and weakness, and often the treatment has been accompanied by a change of régime, physical and moral relaxation, and strong suggestion. These patients above all else suffer from depression, and this depression is relieved by all the causes of stimulation which accompany the treatment. They are happy because some one is occupied with them, that a new method of treatment is applied to them, a disputed treatment, strange and a trifle shocking in its apparent disdain of customary modesty. They are flattered that the observations made upon them serve to establish a medical method which is to cure all the ills of human kind; they experience a legitimate pride in the thought that they are collaborating with a great man in the reconstruction of medicine. Many patients before now have found a cure in animal magnetism because the long séances, the seeking for singular procedures and marvelous benefits, and the aspirations towards greater clearness gave an occupation to their lives and fed their imagination and vanity. If, by chance, such influences, unknown to the observer, have played a part in the cures which have been reported to us, are we certain of being able to obtain such cures again by applying solely the rules given by the Freudian school, but without adding to them the modifications of régime, rest, suggestion and stimulation which these observers have forgotten to speak of? This is why it is not very useful to report to physicians the thousands of cures that have been obtained, and why the physiological and psychological mechanism of these cures should be indicated with greater precision; also the reasons for supposing that such or such a well-defined practice has been beneficial. Janet: "Psychoanalysis", *Journal of Abnormal Psychology*, Vol. IX, 1914-15, p. 180.

It is probable that psychoanalysts do produce cures, or at least marked alleviation of the condition, of certain cases. In other cases the results are less desirable. The question of vital importance is whether the harm done by the general application of the method outweighs the good accomplished.

We may assume, in order to be as liberal as possible, that there are some neuroses whose causes bear some resemblance to the schematic "complexes" of the psychoanalytic system. In other words, the psychoanalyst's description of the etiology of these cases may be taken as an allegorical, but not entirely mistaken, account. Such cases which, on a conservative scheme of classification, may be designated as a satyristic, nymphomaniac, or of perversion, may respond to the treatment. In certain other cases a complex corresponding to the allegorical

description is built up by prolonged psychoanalysis. The patient, for example, is convinced that his neurosis is a result of the mother-complex; at first he is astonished at the psychoanalyst's discovery but by the copious use of symbolism, by the perversion of all the patient says and does, with that end in view, he is finally persuaded that the complex originated in him, and not in the psychoanalyst. By constant contemplation of the complex and its magic relationships, all the symptoms of the patient's troubles become closely associated with it. If now the psychoanalyst can exorcise the demon he has raised the patient may be cured. He has followed an ancient prescription and thrown the patient into fits; then cured the fits¹⁷. The difficulty arises in the curing of the fits. It is not impossible that the process may be carried through to completion. A system of ideas with definite emotional setting may be made temporarily habitual, with the definite expectation and certainty on the part of the patient that he is to be ultimately rid of them. In many cases, however, the demon refuses to be exorcised or if he complacently leaves, returns shortly with "seven worse than himself," and the latter state of the patient is worse than the first.

It is apparently possible to restore by scientific treatment a patient who has been given a mother-complex by psychoanalysis; but the restoration is certainly a difficult process and the prognosis of the patient far less encouraging than for a patient who has not had psychoanalytic "help."

It is probable that with the majority of candidates for psychoanalysis the complex is not developed in any serious sense. The patient craves the personal interest of the psychoanalyst or other practitioner and accepts in a superficial way any suggestion made by the sympathetic listener, provided these suggestions have a certain flavor of profundity and are vehicles of hope. In this respect Christian Science, psychoanalysis and the thousand and one other techniques for whose operations the neurotics are the natural prey, present no essential differences. The confessional of the church achieves the same result in a more scientific way.

How much benefit in total percentage is achieved by the various treatments which coddle the neurotic is a question concerning which little reliable information is at hand. One cannot help but feel that for these patients whose chief trouble is self-pity, anything but the coddling treatment would be preferable. Possibly a purely social rather than an individualistic view of neuroses would help, since after all the neurotic is a social problem. This, however, is not the place to expound a detailed constructive view on this point. Aside from the effect on the specific neurotic patient, the effect on society at large produced by the dissemination of mystic medicine ought to be considered. This is a psychological problem although not the specific psychological problem whose discussion we are involved in. It is a part of the general problem of the circulation of pornographic literature complicated,

however, by the circumstance that a bolder front is put upon the salacious propaganda by the label of "psychology" or "science." In this respect Freudianism "has it over" Boccaccio, the Arabian Nights and Balzac. Certainly the inculcation of Freudian principles should not be permitted to reach the very young, or the ignorant, any more than should obscene prints.

Concerning "repression" there are certain important observations which should be made, although these observations do not strictly pertain to our general critique of the Freudian system. There is a psychological fact which corresponds in a rudimentary way to the mystical "repression." In the first place things which are now "in consciousness" may be in a few moments forgotten. We are constantly forgetting things and in many cases this forgetting is aided and accelerated by voluntary processes. In common language: we try to forget and this trying is sometimes efficacious.

We do not, of course, suppose that what is forgotten still exists, in the same form as before, but stored in an "unconscious warehouse" of the mind. An idea is not a thing like a written document which, after being in the active files is taken out and stored in the transfer case. It is more like an act such as snapping the fingers or striking a blow. I may snap my fingers ten times in succession: but no one supposes that the snaps have an individual existence afterwards and are somewhere stored away as snaps which are no longer snapping. No more does scientific psychology conceive of "ideas" as something which can be stored away after they are through "ideating." In the one case as in the other, there is a physiological basis which is modified by the act in such a way that the act can be repeated at a future time.

The things which we try to forget, and to a certain extent which we do succeed in forgetting, most readily are those which are disagreeable. The "obliviscence of the disagreeable" is a concept which is familiar in psychology although the name may have been recently applied. This obliviscence is the safety valve which prevents us from mentally "blowing up." If we could not to a large extent forget the disagreeable factors the human race would probably find existence insupportable.

The question how far the forgetting of the disagreeable is desirable is a question which depends upon the particular disagreeable. If it is a matter of inability to pay the rent, and one must call upon the landlord tomorrow to negotiate a few days' extension, it would be unfortunate to forget the matter entirely: but if one, after making determination as to the action, can forget the situation until tomorrow comes, he is thereby a gainer. If he bears it in mind during the day he not only adds nothing to his efficiency in persuading the landlord, but he also

interferes with every other duty and gets himself into an unsatisfactory mental condition.

If the disagreeable matter is entirely one of the past, as in the case of an unfortunate remark, the quicker and more complete the forgetting the better. The person who is constantly remembering, and consequently feeling shame or other disagreeable emotion, over events of the past, is in an unfortunate and even dangerous predicament.

In the case of desires (in the strict sense of the word) which cannot be actualized, the situation is of more importance, but the general solution is not intrinsically different from that of the general problems of the disagreeable. Repression is the goal which must be attained, although the technique of repression may involve a certain amount of active attention to the desire. Suppose an individual has a desire for sex relation with a specific individual who is forbidden to him by social conventions, or by law, or by his ethical convictions, or by physical restraint. Constant brooding over or contemplation of the desire is mentally disturbing and physically malevolent. The best thing is to turn the attention to other matters and not dwell consciously upon the object of desire, in other words, to eliminate the desire and substitute other activities therefor. Apparently, where desire has considerable power and lastingness, a brief period of attention to it in association with the expectation and determination to repress it, helps the consequent repression. This is particularly efficacious when the social influences of another person's suggestion and of the social power of an institution are brought into the situation. The mechanics of this are only in part clearly known, but the facts have long been understood and the church has made powerful use thereof in the confessional. The Freudians, Christian Scientists and other psychotherapists make use of the same principle, although the technique of the church is probably more scientifically grounded. Sin, in short, is most dangerous when one broods over it or worries over it. A brief period of attention to it in the light of the expectation of its absolution may help in the practical absolution.

So far we have been following lines of psychological analysis which are rather general. I may add to this an expression of personal opinion which is offered as a suggestion towards a more thorough going understanding of neuroses. From an examination of living cases as well as from reading the cases reported in Freudian and psychiatric literature, I am convinced that the more important causes of neuroses are not to be found in ideas of sex but rather in pathological sex activity¹⁸. The causes of neuroses in women seem to have a different ordering from the causes in men. At least the details of causation are not so clear in regard to the female, and hence what I have to say applies specifically to the male neurosis and not so definitely to the female.

A very frequent feature in the history of the male neurotic is irregular sex experience commencing often at a very early age. Intercourse with sisters, cousins or girl playmates is a prevalent detail. Homosexual and masturbational episodes play an important role also, and so do perverted relations of a heterosexual kind (cunnilingus and heteromasturbation). In all these situations morbid emotion is involved. Fear is of course a prominent factor; both fear of discovery and in some cases at least fear of conception. In addition to this fear there is a deadly abnormality in the course of the sex excitement itself which, partly because of the fear, partly because of the furtiveness and haste of the procedure, does not run its normal course of crescendo and diminuendo, but is unduly accelerated and violently terminated, and throughout has not the proper coordination with the specific physiological sex activity. These abnormalities we know are powerfully pathogenic in the adult, and undoubtedly are even more so in a susceptible child or adolescent.

Another pathogenic factor which enters into a very large number of cases occurs in the copulation with prostitutes which enters into the histories of so many neuroses. For some individuals this form of sex activity is not productive of pathological emotion. For these individuals the total situation in regard to a prostitute is not different from the situation with any other woman. These are individuals whose emotional life remains in a rather low stage of development and who are therefore immune to neuroses.

To the man of more complex susceptibility the prostitute while physiologically attractive in a certain sense is also repulsive. In some cases the lack of physical cleanliness, or the low mental and emotional level are the source of the dissatisfaction: in others ethical or aesthetic considerations connected with the type of relationship or the surroundings are more important. In all cases (for men of this type) there is a profound inadequacy in the relationship, which is in part due to the conditions under which it must be assumed, and to the same interference of the normal course of emotion which occurs in the irregularities and perversions of the youthful illicit experiences above described. One individual whose incipient neurosis I suspected to be partly due to this particular source expressed the feeling very nicely, on being questioned, in the following way: he described the harlot with whom he had been having relations as an attractive and intelligent girl, very clean and with a certain charm. "She's perfectly all right --but oh, hell!"

This emotional antagonism amounts in many cases to a definite, although temporary, splitting of personality in its vital emotional foundation: and when there is added to it the powerful effects of disturbed and interrupted course of the sex emotion, the combination is one which can be confidently expected to

unsettle the nervous integration of a delicate organization -- and it does so in many cases.

Such significant factors in the possible etiology of sex neuroses are entirely ignored by psychoanalysis because of the a priori scheme of explanation to which they are not contributory. This is the sort of danger which mysticism constantly involves when it is applied to problems of real life.

1. The expected has happened. Since the above was written, Birdwood Sex Elements in the First Five Books of Euclid has risen above the horizon. With such an excellent start, the exposition of the various sex perversions which the other mathematicians have expressed in their symbols and theorems will surely not be long delayed.

2. This characteristic of the older metaphysics is clearly indicated by James: Principles of Psychology, I, p. 216. The distinction between awareness and consciousness as observable stuff is also drawn by Titchner: American Journal of Psychology, Volume 26, p. 265.

3. This is in accordance with the latest statements of Freud (The History of the Psychoanalytic Movement) but differs somewhat from Freud's earlier statement and from the point of view of other psychoanalysts. Thus Freud in his American lectures (American Journal of Psychology, Vol. 21, p. 194) likens the effects of repression to the ejection from a lecture hall of a rowdy who hangs about the door and creates more disturbance.

4. The infantile evidence of sex-activity on which the Freudians depend are, in general, minor activities which are later incorporated in the general sex response. On this basis, absolutely all behavior may be said to be "sexual," and the word has merely been lost, a new term needing to be invented to cover what is ordinarily meant by the term "sexual." It must be borne in mind that for scientific psychology and common sense an activity is not necessarily sexual, as its first appearance, because later it assumes a sexual aspect. The panting, or labored breath of a child running away from a savage dog is not "sexual," although later sexual activities may involve not only labored breathing, but even running.

5. The concept of the "mother complex" has a seeming application to cases of what are more ordinarily called "spoiled children" or "mother's darlings." These individuals who have been pampered in their childhood, and become even more troublesome to themselves and to others in adult life, miss the personal interest and sympathy, as well as the excessive protection extended by doting parents; and unless they find this personal support in a long-suffering wife, a priest, or a physician, they may become seriously neurotic. To this commonplace diagnosis

psychoanalysis adds nothing but the fantastic notion of a repressed or unconscious sexual desire toward the mother, overlooking the obvious psychological mechanisms involved.

6. See epitome theory in Jung: *Psychology of the Unconscious*, Hinkle translation, p. 25.

7. For the suggestion of this improvement I am indebted to Dr. Mildred W. Loring.

8. A similar camouflaging of the term "libido" occurs in some authors (Jelliffe, Chap. III) and is equally futile, since all of the terms of this group, when divested of their usual meanings, have no significance at all, and are useful to the Freudians only because the customary meaning is persistently present. This is a manifestation of the fallacy of ambiguous middle which will be pointed out later.

9. The following list of symbols is drawn from Freud himself. Emperor and Empress (King and Queen) usually stand for the parents of the dreamer. Prince or princess for the dreamer himself. All long objects, such as canes, limbs of trees, snakes, umbrellas (because when put up they resemble an erection,) indicate the phallus. A frequent, not readily understood, symbol is the nail file (because of the rubbing and scraping?). Small boxes, band-boxes, caskets, closets, ovens, wagons, etc., correspond to the female body. Rooms in dreams are mostly ladies' rooms. The representations of entrances and exits will not be misunderstood, in this connection. The dream of going through a series of rooms is a brothel or harem dream. Tables, tables that are set, and boards are likewise women probably because of contrast. Since board and bed make the marriage, in dreams the first is often placed for the last, and so far as it applies, the sexual idea-complex is transported to the eating place. All complicated machines and apparatus in dreams are in great probability genitals, in the ascribing of which dream symbolism shows itself as untiring as wit may. Landscapes often signify female genitals. The locality "in which one was once before" may symbolize the mother's genitals. Children in dreams often signify the genitals, as men and women are occasionally disposed to call their genitals their "little one."

10. The analysis of dreams, which is so travestied by the Freudians, is an important and interesting part of psychology. To those who have studied the subject seriously, the naive psychoanalytic "interpretations" are as amusing as the explanations children give of principles of physics. It is with reluctance that I abstain from inserting here a chapter on dreams from the scientific viewpoint; a chapter, however, which would be a serious digression.

11. This, of course, may well be an illustration of the tendency to forget the mildly unpleasant which is well founded, independently of Freudian principles, on the general principles of association.

12. In connection with what is said here and later concerning the motives which impel various individuals to adopt Freudianism, we should not lose sight of a more practical motive which is undoubtedly dominant in many cases, namely, the easy financial reward of psychoanalytic practice. After a study of Freudianism which may be very superficial, the psychoanalyst, especially if provided with a medical degree, can begin on a very lucrative practice, although his training may have included little psychiatry and less psychology. Physicians in general practice are finding that psychoanalysis is a good "side line" which requires only the preliminary acquisition of the lingo and the leading of the patient into the ever-interesting topic of sex. It is fair to say that the more serious followers of Freud deplore this "wild" psychoanalysis, although the results of the operations of the "wild" practitioners are not noticeably different from those of the regulars.

13. In an equally naive way the Freudians deduce from time to time other important "discoveries" from the Freudian principles. The great importance of sex in human life is something which is supposed to have been entirely unknown until pointed out by Freud. It is a constant surprise to disciples of the Vienna physician that a psychologist may recognize, and even emphasize, the fundamental role which sex ideas and sex activities play in mind and conduct and yet not be a Freudian. Even the principles of the association of ideas, are, by frequent implication, products of psychoanalysis. The fact that all the details of conscious conduct are causally directed by the results of previous experience was, according to psychoanalysis, never surmised until Freud's *Psychopathology of Everyday Life* appeared. Students unacquainted with psychology, who get their first knowledge of commonplace psychological facts from Freudian sources, necessarily look upon Freud as the founder of modern mental science.

14. If "wish," and all other emotional facts were defined as merely physiological facts, we might say that there are wishes of which we are not conscious, just as there are bricks of which we are not conscious. But with such definition, the Freudian system falls to pieces.

15. The use of the sliding term -- the fallacy of the ambiguous middle term -- creeps into and poisons scientific reasoning wherever rigorous logical watchfulness is relaxed. One of the most flagrant examples outside of Freudianism of this unfortunate lapse is the well known argument for what is known in the "all or none law" as applied to nerve cells: that is, the theory that a neuron acts ("discharges"), when it acts at all, with the full energy of action of

which it is capable at the time, being, according to the theory, somewhat analogous to a powder-fuse, which, if it is lighted, burns completely. What is actually shown is that the neuron resists poisoning in an "all or none" way: that when being slowly poisoned, it continues to act with normal efficiency up to the point at which it suddenly ceases altogether to act. From this "all or none" principle is then inferred a totally different "all or none" law, namely: that the neuron, in its normal or unpoisoned condition either acts (discharges) with all its energy, or not at all. This is precisely as if one should observe a man in a boat, fighting against the wind and waves with all his energy up to the moment at which he drops dead from heart failure, and should infer there from that the man, while living, was unable to row with varying degrees of energy, but could only put forth his full energy or none at all. In modern psychology, the central fallacy of the old Anglo-German psychology still lingers: the fallacy from which spring both Freudianism and what is known as "behaviorism." This fallacy is the use of the term "consciousness" (with the cognate terms "sensation," "thought" and "feeling") to designate both awareness, and that of which there is awareness. Through the confusion of these two meanings under one term, the progress of mental science has been much hindered: no psychology which includes this confusion can hope to be scientific.

16. "Academic" is the term usually applied by tender-minded theorizers to the practical logicians who try to pin them down to a definite meaning.

17. It is to be understood of course that this description of the process of cure is a figurative one, following psychoanalytic models. A more exact description of what actually takes place in the patient when he is thus made the nursery for a complex destined for the slaughter, may easily be constructed.

18. Freud, like many other psychiatrists, was friendly to this view in his early period. He and his school have completely repudiated it, however. See Jung: The Theory of Psychoanalysis. I do not endorse Freud's early views, but merely point out that in his earlier writings he was far less wild than in his later theories.