

STRUCTURAL ASPECTS OF A CASE OF SCHIZOPHRENIA

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INTRODUCTION

The study of the case of H. is the first publication of a number of investigations of schizophrenia, in all of which I arrive at the conclusion that schizophrenia is not preceded by an infantile psychotic state; that in this respect a psychosis differs radically from a neurosis, for which there is always an infantile basis.

In almost all cases of schizophrenia a distinction can be made between a prepsychotic period and the psychosis proper. The study of the relationship between the prepsychotic and the psychotic symptoms enables us to gain insight into the structure of the delusion and its related phenomena.

Many times the beginning of the prepsychotic phase is marked sharply, as when symptoms appear which show that important parts of the personality have disappeared. Notwithstanding this disappearance, contact with reality is still maintained. The prepsychotic period is characterized not only by "dropping out" phenomena but also by mechanisms that try to ward off the danger of losing contact with reality; sometimes even attempts at recovery are made by remnants of the personality.

There are other cases of schizophrenia where the beginning of the prepsychotic period is less sharply marked and where symptoms seem to develop as an exacerbation of a situation already long in existence. In these cases it is not certain whether these exacerbations differ only quantitatively from the preceding state or whether a qualitative change has also taken place.

In addition, there are a number of borderline cases which show symptoms of a prepsychotic nature but which never develop into a real psychosis, for the patients still succeed in maintaining contact with reality. We know that puberty now and then takes a course which strongly resembles prepsychotic development; fortunately, however, such puberal development frequently takes a turn for the better.

The psychosis proper starts when contact with reality has been abandoned. The delusion and almost all of the other schizophrenic symp-

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toms are to be conceived of as an attempt at restitution—an attempt which, of course, differs completely from the eventual attempt at recovery made during the prepsychotic period. The prepsychotic attempt tries to restore connections with objective reality. The delusional attempt, on the other hand, creates a new subjective reality and, instead of restoring connections with objective reality, leads further away from it.

According to my experience, the delusional attempt at restitution never occurs before the end of the latency period.

My conception of schizophrenia differs from that of many child therapists from both a diagnostic and a structural standpoint. It is for this reason that this article is published in *The Psychoanalytic Study of the Child*, as an illustration of the beginning of a psychotic development in puberty.

CASE OF H.²

When I first saw the patient, he was twenty-five years old and was suffering from a psychosis which had started eight years prior to that time.

H. was an only child. Until his fourteenth year his development appeared to be normal. He attended the Christian H.B.S.³ and was considered to be among the good pupils. At this school he was greatly influenced by a friend who told him about the pleasures of onanism. Yielding to this practice, H. masturbated about three times a day. His first onanistic fantasies concerned a woman with a penis; later, he fantasied about performing interfemorary coitus with a woman. The objects of his fantasies were almost always suggested by his friend's remarks. For instance, if the friend said, "There is a pretty girl," the patient would masturbate, fantasizing about this girl. During this period of onanism, his school work became progressively worse and he had to repeat the third year.

This period of onanism, which lasted about one year, came to an abrupt conclusion. One day his friend asked him whether he was still masturbating, and then continued, "Don't you know that that makes you crazy?" Immediately H. broke off his onanism.

Now a new phase commenced. Exerting all his willpower, H. succeeded in suppressing masturbation. He thus was better able to concentrate on his work and obtain better grades. As a result he was promoted to the fourth year. This period of better concentration is characterized by a series of self-limitations which he himself called "self-conquests." He was always aware that these actions seemed ridiculous and exaggerated. The following will help to acquaint us with the motives of these actions.

2. I owe the greatest thanks to the late Dr. Oort, who offered me the opportunity of studying this interesting patient. I examined H. during 1929. Since then my concept of this case has grown gradually. I published this case in 1946 as a chapter of my thesis "De Grondbeginselen van de Waanvorming" (The Basic Principles of the Formation of Delusions). The English publication of this case differs considerably both in its representation and in its concept from the Dutch one.

3. A type of Dutch school combining high school and junior college.

His friend had a girl with whom our patient also fell in love. But instead of competing with his friend, as one would expect, he tried to win the girl by imitating him. To achieve this similarity he began to impose various self-limitations. His friend was not allowed to go out evenings, though H. was not forbidden this freedom. He therefore did not go out. His friend was often punished; therefore our patient punished himself in various ways, one of which was squatting in the cellar in a deep-knee bend for one hour, a position which he found very uncomfortable. He did various foolish things, such as entering a street car with his brief case on his head; putting his gloves on inside out; asking his teacher whether there was chocolate on his mouth when he had not eaten any. Despite his reluctance to make himself ridiculous, these deliberate self-humiliations were designed to equal the humiliations which he felt his friend was undergoing. He also frequently asked his father for forgiveness on a number of occasions although he knew that he had done nothing wrong.

After he had advanced to the fourth year his self-conquests stopped suddenly and characteristically. He felt he had changed enough so that his resemblance to his friend had removed any reason why the girl should not substitute him as her boy friend. But at this same moment he performed his last self-conquest. He decided to abandon the girl. He subsequently explained to me that the original means had by then become the goal.

H. now ceased all his efforts. He was unable to keep up his school work and left the school. He took a minor examination for the post service and passed successfully but did not seek employment. The situation became deplorable. Still he persisted in warding off masturbation.

After his decision to abandon the girl, the patient's will-power was no longer concentrated on "self-conquests," but in their place there now appeared an extensive ceremony of washing and dressing. The patient would lie in bed until eleven o'clock in the morning and then would take until six o'clock in the evening to finish dressing. At his parents' request, he was admitted to a sanitarium, where he remained for half a year. The night before he went to the sanitarium, he did not go to bed at all, fearing he would miss the train the next morning.

Changes came about gradually. H. began suffering from the idea that his father influenced him so that he was no longer master of his own thoughts. In his twentieth year delusions of grandeur were added to his other symptoms. He thought he was the Count of Hooren. This name differed only in a few letters from his own family name.

The patient's delusional ideas became more extensive. He also began masturbating again, after a doctor had told him that this practice did not have the harmful effects ascribed to it by his friend. Very soon he was masturbating five or six times a day. His ideas of persecution became centered around his father whom he accused of homosexuality. H. felt threatened by his father because of the father's presumed need to satisfy his homosexual goals. H. felt that his father wanted to castrate him, to devour him, to poison him, etc. His fear of his father increased. When the father once picked up the kitchen knife

to cut some meat, H. ran away from the house and sought protection at the home of an aunt. When he was admitted to the sanitarium for the second time, he said that he never wanted to return to his father's home again.

His delusions of grandeur were concerned with the future. For instance, he believed that if certain conditions took place in the future, he would become King of France, Count of Hooren, Maximilian d'Autriche, and Prince of Hombourg. His mind seized on the historical circumstance that Louis XVI had been beheaded during the French Revolution and this son apprenticed to a shoemaker. Since no one had ever been able to discover any trace of his son, the patient reasoned that he himself was this descendant and that as soon as he received his "maja" in visible form, he would become King of France, etc. This idea of his "maja," together with his theories of the "Realm of the Dead" had many features so that it will be necessary to give these two concepts in some detail.

The patient sometimes called his "maja" his astral body. He conceived of it as something he had once possessed but had subsequently lost at the age of four, when, according to his delusion, his father had threatened to castrate him with a knife. Therefore, his mortal fear of castration forced him to relinquish his "maja." Thus his wish to regain his "maja" is quite understandable. He also called his "maja" the shadow of his soul, and since shadows are dark, this quality served to connect his "maja" with the "Realm of the Dead" where darkness reigned—the same darkness, as he said, as that which exists at the point where the leaf of a plant emerges from its sheath. H. further conceived of his "maja" as bewitching the senses. He would have various bodily sensations such as pressure on his head as though there were a ring around it. This ring also passed over his eyes and made him think of the crevice of the "Realm of the Dead," simultaneously awakening the thought of the precipitation of his "maja," i.e., the regaining of his "maja" in visible form.

Though his concepts of "maja" and the "Realm of the Dead" are connected, they are not identical. The realm of the dead was the domain of homosexuals but he never connected "maja" with homosexuality. According to H. since homosexuals do not have children—i.e., are not succeeded by anything living—they look with favor on the "Realm of the Dead." His ideas of persecution by his father are connected with this concept of the "Realm of the Dead" as follows. He believed that his father wished to devour him. H. had always equated devouring, annihilation and castration. In his conversation, numerous oral-erotic expressions occurred. Cannibals ate brave people, he said, in order to be brave themselves. He said also that eating was done out of love, citing as an example the remark sometimes made to small children, "Come here and I will eat you up." H. claimed that when he was three years old, his father had devoured him "astrally"; in other words, his father had eaten him alive, as people called it. H. therefore believed that he himself had lived in the "Realm of the Dead" for a short period at that early age. He thought of his father's body as surrounding him astrally in the form of a ring (i.e., a vagina) around his penis.

The "Realm of the Dead," as pictured by our patient, contained the astral bodies of the dead and could be reached through the mourning curtains of Notre Dame de Paris, where the Sacré Coeur is kept. Another name he gave to the Sacré Coeur was uterus (accented on the *e* according to his pronunciation).

His reaction to homosexuality was violent and much elaborated. Not only did he accuse his father of being a homosexual but he also saw both the French Revolution and the Christian religion as being very intimately connected with homosexuality, and thus with the "Realm of the Dead."

The cause of the French Revolution, as H. saw it, was the insurrection against homosexuality. The knights went hunting and stamped down the peasants' grain. This destruction of the seed was, to H., equivalent to the homosexual act, since homosexuals did not wish to produce anything living and therefore would not allow the seed to mature. According to H.'s interpretation, the peasants, in revolting against the knights, were putting up resistance against homosexuality, and therefore homosexuality could be considered the main cause of the French Revolution.

Although H. had attended the Christian H.B.S., he turned out to be an enemy of all religion. He argued that religion sprang from man's fear of death; that man, for his protection, created gods, whereas actually, according to H., no help could be received from gods because they did not exist. H. was particularly opposed to Christianity, considering Jesus Christ a homosexual: Jesus voluntarily had chosen death and was thus in favor of the "Realm of the Dead."

Killing, to H., was also an expression of homosexuality, for in this way the murderer showed his favor for the "Realm of the Dead." Cain slew Abel. "Was Cain a homosexual?" H. asked.

Now and then H. would express his ideas on masturbation in ways characteristic of boys in their puberty. He would tell with pride how many times he had masturbated in his life and calculate the volume of semen he had produced. But he complained that in spite of having masturbated many times a day, he could not do so without having first to win an internal battle. He believed that he would be cured when he could masturbate without resistance whenever he felt the desire. He expected this change to occur when his "maja" returned to him.

Although, in time, the elaborate dressing ceremonial more or less disappeared, still the patient would never sit down without first carefully wiping his chair. He was particularly careful about his pants, fearing that they might be torn and that he would have to go about wearing patches.

At this time both the patient's appearance and mannerisms attracted attention. He had a long blond beard which was in striking contrast to his still youthful face. His peculiarities showed themselves in his queer walk, in his strict dress, and in the heavy cane which he always carried on his walks. He was very fond of talking, although he was somewhat uncommunicative about the early stages preceding his psychosis.

THE PREPSYCHOTIC PHASE

A survey of his symptoms shows us that there was a detectable period of change before his psychosis developed. This period of change, which I will call *the prepsychotic phase*, covers the time when his symptoms neither belong to the ordinary neurosis (hysteria, compulsion neurosis, etc.) nor are they psychotic in character. There were three stages of marked change during this prepsychotic phase—namely, the masturbatory period, the period of self-conquests, and the period of the dressing ceremonial.

The loss of contact with reality which was unmistakably clear during the third period was already present, although to a minor degree in the first. The patient's efforts at self-conquest, during the second period, succeeded for a few months in interrupting this process of personality decay and even led to an improvement at school. But once the efforts were exhausted his personality disorders became increasingly apparent.

After this reconnaissance of the prepsychotic phase, let us consider each period in more detail.

A. THE MASTURBATION PERIOD

This period began with the puberty stage, in which symptoms very often adopt a disquieting character without necessarily serious consequences. H.'s friend represented an ideal to him, and he therefore followed in his friend's footsteps as much as possible. Under his friend's influence, H. began to masturbate, and the choice of his onanistic fantasies was determined solely by his friend's choice remarks, without any further instigation from his friend.

Such a development is not rare in puberty, and from these symptoms alone one could not predict the subsequent outbreak of the psychosis. Even the decreasing interest in school work does not point in that direction. However our survey of the prepsychotic phase makes it clear that H. was developing in such a way as to be headed for disaster.

In the beginning H.'s masturbation was accompanied by fantasies of girls with a penis. From experience we know this symptom to be evidence that the vagina had aroused our patient's castration fear and that he tried to ward off this fear by providing the girl with a penis. Later, however, he dropped this idea from his fantasies. If we assumed from this that he had acquainted himself with the existence of the vagina and that his anxiety had been lessened, we would be assuming a growth toward normality. But since H.'s personality was beginning to decay, we can make no such assumption and for the time being, cannot be sure why, in his masturbatory fantasies, H. discarded the idea of the woman with the penis. This

fact does not give us insight into the causes of H.'s change of personality. To find these we must look for other evidence.

At this point, let us recall the event which put a stop to the patient's masturbation. His friend's remark that masturbation would drive him insane brought about this change. It is obvious that the threat of insanity meant a threat of castration to H. This interpretation is corroborated also by the fact that the patient often referred to the subsequent period of his self-conquests as a defense against castration.

To understand the meaning of the masturbation period we must discover the cause of the castration fear. Although his friend's remark that castration leads to insanity shocked him, it obviously was not responsible for that fear. It only threw a light on the desperate situation in which he already found himself at that time. The content of his onanistic fantasies was derived from his friend's casual sexual remarks about any girl who then immediately became the center of his masturbatory fantasies.

H.'s relation to his friend, as will become clear presently, was of a homosexual nature. The manifest heterosexual fantasies must not confuse us. They served merely to disguise strong unconscious homosexual desires. For we see that in the following period of "self-conquests" he used his love for his friend's girl as one of the means of overcoming masturbation. If H.'s castration fear had been based on well-founded heterosexual drives, he would not have used a state of being in love with a girl to overcome this fear. The heterosexual content of his fantasies formed only a thin covering layer.

There is other evidence to show that H. must have had strong homosexual feelings when engaging in his masturbatory acts. To support this statement, I shall make use of some material from the period of "self-conquests."

One of H.'s "self-conquests" was to ask his father's pardon although recognizing that he had done nothing wrong. H. explained this by saying that he asked his father's pardon out of fear that his father would castrate him. He could not be persuaded to give more information. When I urged him to tell me more, he made the excuse that if he were again to think of this period of "self-conquests," his fear of castration and of death would reappear and he would again feel a "soft sensation" for his father and would place too much trust in him. This sensation of something soft around him he identified as being the "homosexual astral body of his father" which would cover his own body. H. said that if this sensation occurred, he would be forced to return to his father within three weeks; that since he had now escaped his father, he did not want to return to him.

I am not overlooking the fact that this statement by the patient is a

psychotic one. It was precipitated by my questions which awakened memories from his prepsychotic period. But apart from the delusional aspects of this remark it also clearly expresses his homosexual feelings for his father. It was these feelings which caused H. to fear castration and which he was therefore forced to ward off. From this and other material, we may conclude that the patient's relation to his friend was a displacement of his attachment to his father.

The fact that the patient reacted with anxiety to his unconscious homosexual drive makes it clear that this drive was of a passive feminine nature. Such a passive drive inevitably carries with it the wish to be castrated. The ego desires to maintain its integrity and so reacts to the unconscious feminine drive with fear.

Let us review once more the masturbation period. The influence of his friend is seen from the very beginning to have been based upon the patient's unconscious wish for femininity. H. started to masturbate upon his friend's advice. In these masturbatory acts he tried to satisfy not only his homosexual desires but also his heterosexual ones. We know that the thought of the vagina filled H. with fear, and undoubtedly this fear helped to weaken the heterosexual position. The switch from fantasies about girls with a penis to fantasies about girls as they are was only a superficial adjustment, due, I think, to the fact that his fantasies had to express the growing influence of his friend. As H., through his identification, adapted himself more and more to his friend's choices, his own conception of girls came to have for him correspondingly less importance.⁴

This strong, unconscious feminine attachment to his friend, which caused him to be continually sexually aroused by him, made any passing remark by his friend about a girl a stimulus for the desire to masturbate. He never imagined himself in the passive homosexual role with his friend. Instead he warded off such direct homosexual expression by disguising his feminine urges in identifying himself with his friend's masculine character. Thus the girl to whom his friend had drawn his attention became the center of his masturbation fantasies.

The mental processes revolving around the constant sexual excitement, caused by his homosexual attachment to his friend, deprived him of the energy which he needed for study. It was during this period that he was shocked out of this habit by his friend's remark that masturbation leads to insanity—which represented a castration threat to him.

4. After H. had become psychotic, he once visited a prostitute. According to him, prostitutes had no uterus. H. looked at the prostitute's outer genitals and asked where her vagina was. The girl thought that H. was trying to fool her. H. then left without having intercourse. It is clear that in the course of years H. had not increased his insight into female anatomy.

B. THE PERIOD OF "SELF-CONQUESTS"

In the second period, the problems revolving around masturbation were successfully warded off by the "self-conquests," and H. temporarily established a better adjustment. We therefore may conceive of H.'s struggle as an attempt at reconstruction. This attempt resulted in a short period of success, but it evidenced many abnormalities.

Let us consider this period in some detail. H. wanted to win his friend's girl and in order to do so, tried to be like him by means of what he called his "self-conquests." The last "self-conquest," however, does not fit the description. Just when he was convinced that the difference between him and his friend had become negligible, he performed his last "self-conquest" by abandoning the girl. The whole period, therefore, may be divided into one group of "self-conquests" in which H. endeavors to win the girl, and a last "self-conquest" in which he strives for the opposite goal. Still, both contrasting directions are part of the same system. It should be recalled here that H. often called the whole period of "self-conquests" a defense against castration. This seeming insight into the motivations of his "self-conquests" is baffling. Ordinarily a neurotic is rarely able to give an exact description of his symptoms, much less can he be expected to have insight into his defense mechanisms. This insight is only gained by the process of analysis. Therefore this startling, conscious awareness that H. expressed about the motivations for his defenses must not be viewed as insight, but indicates an impairment of the ego even though there were also certain ego achievements during this period. His ego shows a crack through which the motivations of his defenses leaked into consciousness.

Let us now concentrate on the phenomena surrounding H.'s attempt to become similar to his friend whose girl he wanted to win.

This friend was not permitted much freedom. There were many things that he was forbidden to do, and on several occasions he had been punished by his father. Our patient's first "self-conquest" was his decision not to go out of the house on a certain evening because his friend had been forbidden to do so. On another occasion H. inflicted pain on himself in imitation of the pain which his friend had experienced when punished by his father. In the same way he put himself in his friend's position by humiliating himself and playing the fool so that others would laugh at him, when he thought his friend had been humiliated by his father. The "self-conquests" in which H. asked his father's pardon seem to be more complicated because they bear the personal mark of his re-

lationship to his father. As has already been discussed, H. had to ask his father's pardon because he was afraid that otherwise his father would castrate him. But this type of "self-conquest" was also an imitation of his friend, who had misbehaved and therefore deserved punishment. It is apparent that all these "self-conquests" had as their common denominator some form of self-punishment designed to make H. his friend's equal.

These self-conquests were noteworthy not only because of their bizarre character but also because he did not identify with his friend's positive traits in order to gain the girl's love; instead, in his self-conquests, he chose to identify with his friend's humiliation and suffering.

When the "self-conquests" had lasted three or four months, H. was promoted to a higher grade in school. At this time he thought he had changed enough to be exactly like his friend. He therefore thought that the girl might choose him instead of his friend. This thought, of course, had no realistic validity.

Most of H.'s "self-conquests" must have made a ridiculous impression on observers. No one would have guessed that he was trying to emulate his friend. At the same time this idea of similarity with his friend was not a delusion. He remained fully aware of the fact that he and his friend were two different individuals, although having certain traits in common. As yet we do not understand why H. emphasized the fact that the girl should turn to him.

Hitherto I have referred to H.'s "self-conquests" as imitations. They were actions based upon the conscious motive of aping his friend. This conscious motivation, however, does not explain why he thought that these actions would change his ego so that he would closely resemble his friend. Therefore unconscious reactions also must have played a part in the development of this similarity. For this reason I have called this process an identification with his friend. H.'s imitations were conscious acts stemming from his unconscious desire for identification.

Let us now investigate the nature of H.'s love. When his love for his friend's girl was awakened, one would have expected him to enter into a competitive struggle with his rival. The facts, however, were quite the opposite. H.'s love did not show the slightest signs of being competitive. Moreover, there was nothing to indicate that a strong heterosexual drive supported his love. It is a known fact that certain bisexuals are able to love both man and woman, and with such persons it frequently happens that, if the homosexual urge no longer can be satisfied, the desire for heterosexuality predominates.

This process did not occur in our patient. Had a strong heterosexual drive been present, H. would not have needed to build up an identifica-

tion with his friend through means of his "self-conquests" before he could express his heterosexual drives.

These many abnormalities in his love situation give us insight into H.'s peculiar attempts at restitution. Clearly the problem is to discover what means H. used to master his drive for femininity.

In the beginning of the "self-conquests" H. had no heterosexual drive strong enough to counteract effectively his desire for femininity. The identification with his friend served to create a basis for utilizing whatever heterosexual urge he still had.

This conclusion leads us to scrutinize the function of his identification process more closely. It then becomes apparent that the object of the identification is to resolve H.'s passive feminine relation with his friend; i.e., this relation must be transformed into an identification. The patient himself advanced this type of explanation for one of his "self-conquests": he asked his father's pardon in order to ward off his feminine feelings for him. It now becomes clear that this explanation is valid, not only for this particular "self-conquest," but for the whole group of "self-conquests." The task of the identification is to resolve the drive for femininity.

We now understand what the patient meant by his remark that the resemblance to his friend had, at a certain point, reached a sufficient degree. At this point his homosexuality either had disappeared completely or at least had lost so much of its strength that it might be considered negligible. His drive for femininity was now transformed into the identification with his friend. The road toward the girl apparently was no longer blocked. We find this idea expressed in H.'s statement that now the girl would have no reason for not substituting him as her boy friend. We have already stated that this idea was wholly unrealistic. It is also strange that at this point H. took no initiative but waited for the girl to act. We must examine more material before we can understand this peculiar fact. We would expect him at this point to show what heterosexual drive he had at his disposal. Yet instead, this is the moment when he performed his last "self-conquest" by abandoning the girl.

H. himself gave us the reason for this step by explicitly stating that the whole period of "self-conquests" was a defense against castration. Therefore by this last "self-conquest" of abandoning the girl he was warding off a heterosexual wish which would also lead to castration.

The danger of castration was the commanding factor during the period of the "self-conquests." The "self-conquests" had to resolve the drive for femininity because this drive carried with it the desire to lose the penis. This desire to lose the penis aroused anxiety in the ego, which

then fought the wish to be a woman. He mastered the danger arising from this unconscious wish by identifying with his friend only to be confronted with it anew by the castration dangers presented by heterosexuality.⁵

We have not yet sufficiently examined H.'s love for the girl. A successful love would have been an asset to his ego, for then the ego not only would have had at its disposal a safe defense against an eventual revival of feminine urges but also would have broadened its contact with reality. It is therefore not absurd to ask whether H.'s love for the girl was created in order to serve just this purpose. Moreover, in the preceding discussion we already have concluded that in the beginning of the "self-conquests" no strong heterosexual drive was present to act as a defense against the threatening desires for femininity. This conclusion, therefore, would support our suspicion that H. was making an attempt to establish a heterosexual attachment for the girl.

We may advance another step and ask ourselves a new question. It seems as if H.'s love for his friend's girl fits into the frame of a triangular position. Was this situation derived from the oedipus complex? I must answer this question negatively by saying that the situation was only a counterfeit of an oedipus complex.

To prove this negative answer, let us assume, for the moment, that H.'s love for the girl was based upon an oedipal relationship. In that event, H. would have been brought into a competitive position with his friend. However, we find no sign of such rivalry. The identification, for instance, did not resolve such supposed competition between H. and his friend but, as we know, resolved merely H.'s homosexuality. Finally, in the oedipal situation, the identification with his friend would have oc-

5. There are also some indications that in the long run the identification would not protect H. from castration. The warded-off castration, would, in time, penetrate the defense. To prove this supposition, we have only to look at the kind of traits which H. borrowed from his friend in his effort to establish identification. This friend on several occasions had been punished, not unjustifiably, by his father. Through the identification, the patient himself became the punished boy. He punished himself in order not to be punished later by his father. This interpretation is in full agreement with H.'s explanation of the "self-conquest" in which he asked his father's pardon in order to avoid being castrated by his father. The "self-conquests" therefore have the meaning of minor castrations which H. inflicted upon himself in order to escape the greater damage which he otherwise would have had to suffer from his father. Such a process cannot go on indefinitely, for then the defensive acts would become more and more saturated with the warded-off castration and in the end the punished boy would become identical with the castrated boy.

Because the "self-conquests" stopped with H.'s decision to abandon the girl, we may conclude that the castration was still excluded from the identification; for if the castration had fully penetrated into the identification, then the last "self-conquest" inevitably would have been the resolving of the patient's identification (a development which did not take place). The consideration set forth in this footnote is not vain philosophizing about possible outcomes, but serves to clarify our insight into the structure of the prepsychotic ego.

curred after H. fell in love with his friend's girl. Instead, we know that the identification occurred prior to his falling in love with the girl. The order of these two events was conspicuous in H.'s development, for H. had no heterosexual drive at his disposal when the period of the "self-conquests" started.

We now find ourselves in a peculiar predicament. Our intellectual reasoning denies the assumption that our patient had an oedipal bond with his friend's girl; on the other hand, we might be tempted to conclude from H.'s description of being in love with her that this was a triangular situation which is always a repetition of oedipal relations.

However, this triangular relationship is only a would-be one. We are particularly impressed by the fact that H. did not have an independent heterosexual drive strong enough to surmount his homosexual urges. The lack of an independent heterosexual drive forced H. to build one up. The mechanism by which he did so was also by identifying with his friend. By this process he identified himself with that part of his friend which was in love with the girl and tried to restore the oedipal bond which had been lost earlier.⁶

Our patient identified himself with his friend in two different ways: 1) by "self-conquests" in which he punished himself when his friend was punished, and 2) by becoming that part of his friend which was in love with the girl. We remember that during his masturbation period, when H.'s unconscious feminine drive was constantly stimulated by his friend, he warded off this homosexual tendency by the heterosexual fantasies ac-

6. One should keep clearly in mind the difference between the two mechanisms as described herein. In a triangular relationship H. would have had a heterosexual drive at his disposal and would have used this to fall in love with the girl to whom his friend was attached, with resulting rivalry. No identification is at the basis of this triangular situation. In the second mechanism, on the contrary, the attempt at restitution tries to form a heterosexual bond for which no drive is available. It does this by means of identification.

How the ego would have profited by the possession of an oedipus complex is quite clear. The ego could have derived from the oedipus complex heterosexual cathexes which, by providing strong contacts with reality, would have formed a safe defense against H.'s dangerous drive towards femininity.

This restoration of the oedipal bond poses for us an interesting problem about identification. H. had created the essential basis for the formation of this bond by getting rid of his feminine feelings. From then on, he might have used all his available energy for the building up of a heterosexual relationship. Still, up until that point, H. was only pretending that he was in love with the girl. (He himself often said that his love was only pretended.) However, if H. could have developed this oedipal drive, he would have transformed his pretended love into real love for the girl.⁷

At this point H. became stranded on the danger of castration which prevented the transformation from taking place. Instead, he was compelled to abandon the girl. We now see that his love for the girl had been a plan which was kept from realization by the unsurmountable danger of castration. The plan had to be given up and the heterosexual urge was never cathected.

companying his masturbation. In these fantasies he identified himself with his friend's masculine attitude.

These two processes, the drive toward femininity and the masculine identification, underwent quite different vicissitudes. Therefore let us now trace what happened to each in the succeeding period of self-conquests.

Here the identifications were accomplished by splitting his friend into two figures, one active, one passive.

The Passive Figure. H.'s friend had been punished by his father. H. conceived of this situation as the father forcing the son to accept a feminine role. In the period of "self-conquests" H. identified himself with the feminine picture he had of his friend. Voluntarily H. took this identification upon himself in order to escape castration from his father. This mechanism had been explained in the footnote on page 186. The purpose of this identification by means of the "self-conquests" was to rid himself of the drive towards femininity, and the formation of this first identification was essential for the formation of the second one.

The Active Figure. In the second identification H. took upon himself the figure of his friend in love with a girl. This second figure, in contrast with the first, was an active one and had, for him, the meaning of a father image. His friend's masculine attitude as pictured during the masturbation period now becomes the core of the second identification.

It is interesting to notice that H. did not completely rid himself of his feminine role. In his first identification he merely exchanged his own femininity for his conception of his friend's femininity.

We have now gained sufficient knowledge to be able to understand why H. waited for the girl's decision to take him instead of his friend. We have seen that H. never acquired a sufficiently active drive to make love to her. Through the combination of the two identifications, the feminine son and the masculine father, H. now possessed his friend's likeness according to H.'s idea of it. Accordingly he was able to think that the girl could love him instead of his friend. The profound meaning of this thought was, "If she loves my friend who is treated by his father as a girl, then she can also love me."⁷

7. Originally I had thought that the idea that the girl would choose H. instead of his friend was a projection. When H. had transformed his feminine urge into an identification, I wrongly concluded that now he could shift his love from his friend to his friend's girl. This shift then would be changed by projection into the idea that the girl might transfer her love from H.'s friend to H. Such a projection would have concealed H.'s original love for his friend.

The error I made was in thinking that it was possible for H. to shift his love in this way. The fact remains that H. was incapable of forming the active drive needed to effect such a change. Accordingly I had to drop the idea of a projection. Clearly all that H. could hope to obtain through the identification was the fulfillment of a passive goal, namely, to attract the girl's love.

During the period of "self-conquests" the general tendency towards decline of the personality was interrupted by an improvement in H.'s situation. From this clinical fact, discussed in the beginning, we were able to decide that an attempt at recovery was at work during this second period. Hitherto we have discussed only the defense aspect of H.'s reactions, which caused the feminine drive to disappear by transforming it into an identification. The sexual excitement resulting in masturbation was caused by this feminine drive, and with the transformation of this drive, the excitement disappeared.

In any attempt at restitution we must look for more than merely a defense. We may expect to find in such an attempt the tendency to recover what has already been lost, on the assumption that the energy which otherwise would have been expended in the excitement and its related processes will try to repair the damage. But this explanation deals only with the economic aspect. For the purpose of our metapsychological insight we need to understand the psychological and the dynamic aspects as well.

A discussion of the two types of identification will help us to broaden that insight. In both identifications we find the common element of H.'s imitating certain attributes of his friend.

Let us consider first H.'s identification with the active figure, because this identification promises a quick approach to our goal. Here the patient became identified with that part of his friend which was in love with the girl. Through this identification H. tried to restore an oedipal bond which already had been lost. This type of identification is certainly an instructive example of an attempt at restitution. The advantages of the re-establishment of the oedipal bond have already been mentioned.

Next it is necessary to investigate whether the imitative factor in the "self-conquests" may be regarded not only as a defense but also as an attempt at reconstruction.

At this point perhaps someone will suggest that the punishments which H. inflicted upon himself were the result of unconscious guilt feelings arising from his superego. However, there is no evidence of the overwhelming presence of this faculty. The ego did not feel compelled by feelings of guilt to perform the "self-conquests." Rather, the ego acted on its own behalf. Although it found those actions foolish, it had no other means of escaping the threat of castration. Furthermore, we are impressed by the fact that what appeared to be H.'s feelings of guilt were mere imitations of his friend's guilt.

Normally, the superego is a faculty which guides the individual through life and contributes in a marked degree to making him as independent as possible in his judgment and behavior. Our patient did not

possess this faculty. Through the identification with his punished friend he gave the impression of having a superego. Yet his superego was only a pseudo one, an imitation of certain attributes of his friend. We may consider this reaction a part of his attempt at restitution, just as the pretended love also served this purpose. His superego had broken down and by the creation of a pseudo superego he tried to restore this lack. For the time this pseudo superego was present, it freed H. from his homosexual feelings and made possible improvement to the extent that he could be promoted to the next grade. Still, we must not attach great significance to this achievement, since H. could attain it only by imitation.

Helene Deutsch has discovered and beautifully described a new type of case in which there is a lack of object cathexis(1). Patients of this type compensate for their lack by an imitativeness which is based on an identification with their environment. By this means, not only certain bonds but also feelings of guilt are imitated(2). She calls these patients, by reason of their imitation of normal reactions, "as if" patients.

It is clear that the characteristics mentioned by Helene Deutsch can be applied to H.'s attempt at restitution during the period of his "self-conquests." His case demonstrates clearly how the "as if" reaction was developed in a prepsychotic situation.

H.'s development was normal until his fourteenth year. Accordingly we may assume that until that time he possessed a not too disturbed oedipus complex, ego, and superego. This structure was affected during puberty by the increase of sexual instincts. Normally such increase leads to a strengthening of the oedipal demands, but this did not take place in H.'s case. As yet, our knowledge is too limited for us to understand why H.'s revived sexual instincts did cathect in an almost absolute manner the drive for femininity so that the positive oedipus complex died away. The ego then lost the possibility of using the oedipus complex as a source for heterosexual attachment and was considerably weakened. The oedipus complex is also essential for the final formation of the superego, and with the catastrophic development in H.'s case, the structure of this important faculty was likewise affected.

The attempt at reconstruction brought relief. A pseudo superego and, in relation with this, a pseudo-oedipal bond were formed. In normal development the fall of the oedipus complex is followed by the final establishment of the superego. In H.'s attempt at reconstruction the pseudo superego was erected first, as though that faculty which was formed last were recovered first. We understand the reason for the occurrence of this sequence: the pseudo superego had to eliminate the feminine drive with its inherent castration danger in order that the pseudo-oedipal attachment might take place. In H.'s case, before this

pseudo-oedipal attachment could be fully formed, it already had stranded on the castration danger. It is remarkable that the attempt at restitution was formed in the beginning as an escape from castration and that later this same danger caused the ending of this attempt.

Helene Deutsch mentions that from her study of schizophrenic patients she has the impression that the schizophrenic process passes through an "as if" phase before it takes on the psychotic form (2, p. 319). The analysis of our patient confirms Helene Deutsch's impression. Still, it remains to be proved whether in every prepsychotic phase such an attempt at restitution takes place. We must postpone a definite judgment until the end of our study.

The fact that H. was still in his puberty was another reason for the development of an "as if" reaction, in addition to the attempt at restitution during the prepsychotic phase. Anna Freud has described such reactions of a transitory character in puberty. She points out the tendency toward the breaking off of former relations, toward antagonism against the instincts, and toward the loss of contact with the outer world by falling back upon an ultimate narcissism. The patient "escapes this danger by convulsive efforts to make contact once more with external objects, even if it can only be by way of his narcissism, that is, through a series of identifications. According to this view, the passionate object-relations of adolescents represent attempt at recovery." (3, p. 188). This attempt at recovery therefore must be conceived of as an intermediate stage. When the stress of puberty has become less intense, the ego then will be more powerful and will find a better means of adjustment of the instincts than escape into a narcissistic state.

The result in H.'s case was more serious: it was the definite breakdown of the attempt at restitution.

C. THE PERIOD OF THE DRESSING CEREMONIAL

The attempt at restitution was an effort to restore those parts of H.'s personality that had already been lost. When this attempt was abandoned, the defects could no longer remain hidden and the decay of his personality became evident.

This new situation placed before the patient the almost impossible task of finding a new way of warding off the danger of masturbation. In the period of "self-conquests" the patient could not build up a masculine drive because the castration danger was too great. Neither could he accept his feminine drive, for this drive, too, would lead to castration. We are curious to know what happened to the feminine drive during the period of the dressing ceremonial; also, whether the attempt to build up

a masculine drive was completely abandoned or whether derivatives of this attempt still existed. However, we find no information to satisfy our curiosity.⁸

For a long period the time-consuming dressing ceremonial succeeded in its purpose of warding off masturbation. It seems that H. spent almost his entire energy in this ceremonial.

It may be asked whether this state was already a hebephrenic one.⁹ It is true that H.'s interest in daily events more or less disappeared, but this loss of interest was to a great extent due to his ceremonial. Moreover, the lack of confusion in his speech and behavior contradicts a diagnosis of hebephrenia during this period. The continuing of his defense by his elaborate dressing ceremonial, which was not based upon delusions, is the deciding factor in drawing this conclusion.

For this reason I have considered the period of the dressing ceremonial as still belonging to the prepsychotic phase. With the appearance of actual delusions, the prepsychotic phase ended.

THE PSYCHOTIC PHASE

Let us begin our discussion of H.'s delusions with his particularly conspicuous delusions of persecution. These are all built according to the same pattern. H. believed that his father had homosexual feelings toward him and that accordingly his father wanted to castrate him. This persecution H. dated back to his early childhood, when his father, so H. thought, had threatened to castrate him if he would not release his "maja." To escape this danger, H. had given up his "maja." Another danger which H. had to escape was the "Realm of the Dead."

Political movements in the past, as well as religious ideas, were drawn into H.'s philosophy about homosexuality. An excellent example of schizophrenic thinking is H.'s conviction that homosexuality was the cause of the French Revolution. He rejected the Christian religion, considering Christ a homosexual because Christ had sacrificed himself.

8. See also footnote 13.

9. I raise this question because during this period H.'s case was diagnosed by a psychiatrist as hebephrenia. Such errors are made repeatedly because the reason why a patient has lost his interest is not considered. A diagnosis of hebephrenia should not be made in those cases where the loss of interest results from a mechanism through which the ego tries to ward off an unconscious urge. In hebephrenia the loss of interest is due to a loss of ego cathexis as well as of id cathexis. This difference not only is the result of theoretical considerations but also is expressed through clinical phenomena. In the first group of cases the patient always complains in one way or another about his loss of interest. The hebephrenic patient, however, is not aware of his loss of interest. For even if so, he is not concerned about it. We may conclude, from the whole behavior of the hebephrenic, that he is in a state of complete apathy. If he is asked how he feels, he will say "fine" or will make a noncommittal reply. Generally a discussion will "peter out."

H.'s notion of persecutions in the past provides a basis for the idea of redemption in the future. It was in the past that he had lost his "maja," and it will be in the future that his "maja" will return to him. The return of his "maja" will be the sign that he has become King of France, Count of Hooren, Maximilian d'Autriche, and Prince of Hombourg. Equally important, he will be rid of his persecutions. Furthermore, his masturbation will have changed its character; he will be able to masturbate at once when the impulse arises, without first having to overcome his resistance.

We now see that H.'s delusions may be divided into two groups:

(1) The first group of delusions are related to the present. In this group belong the persecutory delusions. H.'s father, to satisfy his homosexual wishes, wants to castrate H. This persecution, according to the patient, already had begun when he was in his early childhood. The delusions of this group are accompanied by masturbatory acts. However, before the patient can engage in these acts, he first must overcome an inner resistance.

(2) The second group of delusions are related to the future, at which time H. expects his "maja" to return to him. He then will be in a state of undisturbed megalomania, when the persecutions will have stopped and he will be able to yield to the masturbatory impulse at once without first having to overcome an inner resistance.

We start our investigation of H.'s delusions perforce by an analysis of their content since we have as yet no knowledge of their mechanism. We can hope, however, that this approach will gradually increase our insight into the problem of their mechanism.

Let us focus our attention on H.'s delusion about the loss of his "maja." According to H., he was then four years old. If we were dealing with a dream instead of a delusion we would immediately say that a childhood memory is involved. But since we still lack knowledge of the mechanism of a delusion, let us postpone the discussion of whether the content of a delusion may be analyzed in the same way as that of a dream.

The content of this particular delusion of H.'s leaves no doubt as to the nature of the event as H. believed it to have taken place. H.'s statement, "My father wanted to castrate me when I was four years old and I developed great anxiety," may be interpreted to mean, "When I was four years old, something happened which caused me to fear that my father would castrate me." In order to escape this castration danger, H. relinquished his "maja."

Our daily analytic experience is helpful to us in this connection. We know that in childhood the little boy is afraid of being castrated by his father on account of his love for his mother. Consequently the child represses his love, and his mother is lost to him as an erotically desired ob-

ject. By translating "maja" as "mother," we see that the content of this particular delusion may be transformed into an idea with which we already are familiar.¹⁰ It is quite common for a child of four to struggle with the problem of the oedipus complex. Only, the end of the oedipus complex at the age of four is abnormally early.

We also must remember that this particular delusion of H.'s belongs to the persecutory group. The father, according to H., had homosexual intentions and therefore wanted to castrate H. The threat of castration, as well as the homosexual intentions of his father, may be conceived of as a projection of H.'s own wish to be castrated because of his feminine feelings toward his father.

From this discussion, it follows that the event which H. regarded as a castration threat *had its effect on two bonds which were present simultaneously*—on the oedipal attachment to his mother and on a feminine attachment to his father. After the traumatic effect of the castration threat, H. relinquished the attachment to his mother but retained the homosexual attachment to his father. The survival of the homosexual bond is proved by H.'s statement that from the time of this childhood event until the present his father had persecuted him with homosexual intentions. Although he had lost the oedipal bond, he believed, however, that he would regain it in the future when his "maja," i.e., his mother, would return to him. The return of his mother would be the sign of his grandeur.

Here our curiosity is aroused concerning H.'s ideas of grandeur. Let us begin at once with the examination of his megalomania. H. expects to become King of France, Count of Hooren, Maximilian d'Autriche, and Prince of Hombourg.

We must keep in mind the fact that H. does not expect to become merely some King of France, but the legitimate descendant of Louis XVI, who was beheaded under the guillotine. This fact sheds light on the other delusions of grandeur, for almost all the other personages in these delusions underwent a fate similar to that of Louis XVI.

The Count of Hooren is a famous figure in Dutch history, who was decapitated in 1567 in Brussels by order of the Duke of Alba.

Maximilian d'Autriche was the unfortunate Emperor of Mexico, executed in 1866.

The Prince of Hombourg, the principal character in Kleist's drama, commanded the army against the Swedes. Because he was in a dreamy

10. Objections against this interpretation that the loss to H. of his "maja" meant the loss of the function of the penis are not valid. The fact that H. masturbated constantly throughout the first period of the pre-psychotic phase, as well as later evidence which will be discussed further along in this article, confirms the interpretation of "maja" as meaning "mother."

state, owing to his love for a woman, the instructions he had received did not clearly penetrate his consciousness, and although he won the battle, he was court-martialed and condemned to death for not obeying orders. At the last moment, however, his sentence was commuted. The mere threat of execution, however, is sufficient for H. to conceive of the Prince of Hombourg as being similar to the other personages.

With the exception of the Prince of Hombourg, all the personages in these delusions died an unnatural death. From H.'s statements we know that he considered being killed identical with being castrated.

We are now able to comprehend the content of the entire delusion. H.'s statement that "as soon as he receives his 'maja' in visible form, he will become King of France," etc. means that with the return of his oedipal bond, his castration will be an accomplished fact.

Although we now have interpreted H.'s most important delusions, still another remains to be explained. This is the "Realm of the Dead." At first sight, the "Realm of the Dead" seems to be rather confusing. Next, we realize that the idea of the "Realm of the Dead" has a double meaning. On the one hand, it appears to be a domain of homosexuality; on the other, it represents heterosexual concepts.

Let us consider first its homosexual meaning. A great many expressions revolve around the eating of human flesh. It is conspicuous that H. in several instances used this concept as an introduction to identification. Cannibals ate brave men, he said, in order to become brave themselves. H. also connected the eating of human flesh with expressions of love, as when he cited the remark sometimes made to a child, "Come here and I will eat you up."

His father, according to H., had devoured him "astrally"; i.e., had eaten him up alive. H. therefore had been devoured by his father out of love and had reached the "Realm of the Dead" astrally. He had lived in the "Realm of the Dead" at the age of three. We may interpret this statement of H.'s to mean that at the age of three he already had castration fears related to his father. This fact proves that at that age H. already had homosexual feelings.

Moreover, H. conceived of his father's astral body as completely surrounding him. He thought of intercourse as consisting of a ring around his penis; i.e., the ring represented the vagina. Therefore H.'s body as a whole might be regarded as a penis surrounded by his father's astral body in the form of a vagina.

The anamnesis brings to light the fact that devouring and annihilation are identical with castration. We now see also that H. conceived of being devoured by his father as a homosexual coitus; i.e., a coitus which had also a castrating effect. This concept agrees with his concepts that his

body as a whole had become a penis. Genitalizations of the body are always a result of the disturbed function of the genital itself.

Not only is the active devouring or annihilation of some object a homosexual expression of love, but also the passive surrender to being devoured by another is homosexual. This homosexual pattern recurs in many of H.'s ideas. For instance, he asked whether Cain was a homosexual because Cain slew Abel. He also made Christ's voluntary surrender to crucifixion the reason for calling Christ a homosexual; Christ furthermore, according to H., was devoured at the Holy Supper.

The foregoing, I believe, sheds enough light on the homosexual side of the "Realm of the Dead." We also have established that the dominating factor in all of H.'s ideas is the castration threat which proceeds from homosexuality.

Let us turn now to a discussion of the heterosexual meaning of the "Realm of the Dead." The "Realm of the Dead" is related to the darkness which reigns at the place where the leaf of a plant comes out of the sheath, which is the symbol of the vagina. We already have concluded from H.'s fantasies about girls with a penis that H. had strong anxiety concerning the vagina. This fact was also made clear by his visit to a prostitute.

The "Realm of the Dead" contains the astral bodies of the dead and can be reached through the mourning curtains of the Notre Dame de Paris; one then comes to the Sacré Coeur, which is the womb. The symbolic representation of the mother by Notre Dame, with the womb innermost, leaves nothing to be desired in the way of clarity. The astral bodies of the dead mean castrated men who are now back in utero.

The thoughts which H. connected with the sensations in his head also contain symbols which are not hard to explain. H. conceives of a ring around his head, which also passes in front of his eyes and reminds him of the entrance to the "Realm of the Dead." This ring arouses thoughts of the precipitation of his "maja" which now takes on visible forms. H. himself explained the ring as symbolizing the entrance to the "Realm of the Dead," and this entrance is, in turn, a vaginal symbol.

In the symbolization of coitus with the mother, H.'s whole body again becomes the penis; and in passing through the vagina, an act in which the eyes play a role, very probably fantasies of birth and of an intra-uterine return are worked out.¹¹ From this conclusion, and particularly from the description of Notre Dame, it becomes clear that by a return to the mother is meant a return to the womb.

One more question remains concerning the "Realm of the Dead";

11. Our examination of the heterosexual side of the "Realm of the Dead" thus supports the conclusions that "maja" equals "mother."

namely, what is the connecting link between the homosexual and the heterosexual aspects of the "Realm of the Dead"? If this link were not present, the all-inclusive concept of the "Realm of the Dead" probably would not have been formed. The answer should cause us no difficulty. We already know that both the heterosexual and the homosexual or feminine urges may be regarded as leading to castration. The "Realm of the Dead" therefore becomes synonymous with castration. For this reason H. struggled hard to keep out of it. (See paragraph (2) below.)

It now remains for us to evaluate the results obtained from our interpretations. Three problems appear in the foreground: (1) the loss of the oedipal attachment at the age of four; (2) the role of castration; and (3) the idea of uninhibited masturbation at a period some time in the future. The second and third problems appear to be closely related.

(1) Our interpretation of the patient's delusion about his childhood reveals that the oedipal bond was lost before it was fully developed. Under the influence of a castration threat, H. abandoned the oedipal bond in favor of an urge for femininity.

Our investigation of the prepsychotic phase has shown the lack of an oedipal bond strong enough to fight the dangerous passive feminine urge. This finding fits in with our conclusion about the event which occurred when H. was four years old. The loss of his oedipal attachment at that age in favor of his homosexual drive is so important a factor in the later development of his psychosis that we shall return repeatedly to this striking event. In this connection we shall want to discuss also the difference between the process as it took place in the development of our patient and the passing of the oedipus complex as it occurs normally.

(2) H.'s ideas about castration pose for us even more intricate problems. H. avoided the "Realm of the Dead" because he thought of that realm as being a place of castration. Still, in his future megalomania, he accepted the idea of castration. Although we perhaps cannot quite grasp this concept, we are led to conclude that, for H., there were two different types of castration. The first one represented an extreme danger in that it led to the "Realm of the Dead." Of the other type of castration H. highly approved, for he believed that it would cover him with grandeur.

(3) H.'s thoughts concerning masturbation pose for us similar problems. During the period that I observed H. he masturbated frequently. Every time he did so, however, he had to overcome an inner resistance. Yet he believed that in the future, when his grandeur was established, he would be able to masturbate at once without being inhibited. This future masturbation, inasmuch as it necessarily will be performed without a penis,

is therefore quite different from the actual masturbation. This concept of future masturbation remains somewhat obscure to us. Still, we may assume that at the time of this future masturbation, when H. will have accepted castration, he need not have any fear from this source.

This concept of future masturbation offers an illuminating solution of the problem of H.'s resistance against his actual masturbation. This type of masturbation revolves around his penis, and H.'s resistance undoubtedly is caused by his fear of castration.

If this assumption is true, we may conclude that two types of masturbation figure in H.'s psychosis. The actual masturbation is centered around his penis, and before our patient can perform this act, he must overcome his fear of castration. This fear stems from his horror of the "Realm of the Dead," a domain synonymous with castration as related to incestuous homosexual and heterosexual wishes. During H.'s psychosis his masturbatory fantasies did not contain any conscious incestuous ideas. At the time of his future grandeur, the lack of a penis as an executive organ would mean that H. could perform his masturbatory acts uninhibited by any resistance. This conclusion, supported by corroborating evidence in the case of Schreber(8), points to the presumption that the patient will be able to accept castration as soon as he can prevent his sexual excitement from causing penis reactions.

We now have reached the point where we can extend the field of our investigation so as to be able to scrutinize the process of delusion formation more closely. To do this, let us compare the first two periods of the prepsychotic phase with the two groups of delusions. At once we are impressed by the correspondence between (A) the masturbatory period and the delusions of persecution, and also between (B) the prepsychotic period of "self-conquests" and the ideas of grandeur.

A. In the masturbatory period an unconscious feminine attachment to H.'s friend caused the masturbatory excitement. H.'s ego repressed his desire in order to free himself from the fear of castration. In H.'s persecutory delusions the same conflict is present and laid wide open. H. believed that his father wanted to castrate him in order to make a girl of him and thus to be able to abuse him sexually. *What was originally an unconscious wish on H.'s part becomes, by projection, his father's wish.*

Both the prepsychotic and the psychotic periods were accompanied by intensive masturbation. The prepsychotic period started when H.'s friend advised H. to masturbate. Similarly, in the psychotic period, a psychiatrist told H. that masturbation was not dangerous, whereupon H. returned to the practice. During these masturbatory acts H. avoided thoughts which would lead him to the "Realm of the Dead." Similarly,

in the prepsychotic masturbatory period he stayed away from homosexual fantasies.¹²

B. The comparison between H.'s prepsychotic attempt at recovery and his delusions of grandeur is even more interesting than the preceding comparison.

A point was reached in the prepsychotic attempt at restitution when H.'s homosexuality was bound up in his identification with his friend and he consequently was convinced that the girl (his mother imago) could take him instead of his friend. At this point, however, H. performed his last "self-conquest" by abandoning the girl, for he could not overcome his fear of castration.

The future, as H. envisions it, will bring the return of his "maja" (mother). This return of his "maja" will be the sign of his grandeur. In his megalomania he will identify himself with executed (castrated) father imagos. No persecutions will take place. Moreover, he will be able to masturbate as soon as the impulse appears.

We see that both periods have a common element in that the mother imago returns to the patient. The great difference is that castration is avoided in the prepsychotic state, whereas it is accepted in megalomania. The fact that masturbation is suppressed in the prepsychotic state, but is performed in the psychotic one, is of minor importance. As already discussed, H.'s masturbation in megalomania must take a different form.

Similarly, the return of the mother imago in the delusion shows the same weak trait as in the prepsychotic attempt at restitution. In the prepsychotic period there was only a planned imitation of his friend's attachment to a girl (an "as if" reaction). Upon arriving at the point where it remained to cathect this planned attachment, H. had to stop. The whole plan stranded on the danger of castration.

Concerning the psychosis, it will be necessary to scrutinize the conditions that must be fulfilled in order to have H.'s mother return to him.

We have seen that in the prepsychosis H. thought the girl could transfer her love to him when he no longer possessed a homosexual attachment to his friend. Accordingly, in the corresponding psychotic phase, we must ask how H. gets rid of the persecutions. For H.'s persecutory

12. It is possible that the doctor's advice concerning masturbation influenced the course of the psychosis to a considerable extent. Before he obtained this advice, the patient believed himself already persecuted by his father. Therefore, independently of this advice, a correspondence already existed between the masturbatory period and the persecutory period. On the other hand, the doctor's advice may have prolonged indefinitely the appearance of the persecutory delusions, for we know that H. would have to abandon the first type of masturbation at the time he accepted castration, which time would mark the coming of his grandeur. If the patient had continued suppressing his masturbation indefinitely, it is quite probable that he would have reached his state of grandeur much more quickly.

delusions represent his homosexual desires in projected form. It is obvious that when his persecutions are at an end, the time has come for the return of his "maja" (mother). Therefore, we must examine the means H. used to get rid of his persecutions.

The danger of castration in the prepsychotic period forced H. to bind his feminine urges. He accomplished this task through identifying himself with that part of his friend which was punished by the friend's father. That part of his friend H. conceived of as his friend's "girlish" side. The corresponding psychotic period seems on the surface to be completely lacking in an analogous identification. Still let us see whether we cannot detect something which may be considered analogous.

It will be recalled that at the age of four, H.'s fear of castration made him relinquish his attachment to his mother and, because of the same threat, retain his feminine feelings towards his father. On this basis, a return to the attachment to his mother would indicate acceptance of castration. At the same time, in so far as his feminine feelings were concerned, acceptance of castration would mean a homosexual surrender (surrender to femininity); i.e., transformation into a girl. It thus becomes clear that acceptance of castration may be expressed in two ways: return of the mother to the patient, or transformation into a girl. With no oedipal attachment we might expect the persecution to end by H.'s acceptance of being transformed into a girl. However, he clung to his would-be masculinity and chose the other course. We may conceive of H.'s whole process in this way. As soon as he can prevent his penis from reacting, the danger that his father will castrate him will have disappeared. This point will be reached when he is able to suppress his penis reactions. The homosexual persecutions will then have come to an end, but at the cost of his acceptance of castration. This acceptance now makes it possible for his "maja" to return to him (= a return to the womb). At that time his megalomania will become active.

We are now in a position to discover why H. made use of this infantile material in his delusions. This material paves the way for future developments. By stating how and when he lost his "maja," the patient already is anticipating its return, and at the same time he is able to cover the future with masculine grandeur. What the material still conceals at this point is the fact that the patient is striving for acceptance of castration.

Of necessity, our understanding must proceed slowly. However, we are now able to draw a few conclusions from our comparison of the prepsychotic and the psychotic periods. In the prepsychotic masturbatory period, the danger of castration arises from H.'s unconscious wish to be a girl. In the corresponding persecutory delusions, the same danger arises

from the outer world. Through projection, the inner danger has become an outer one. This transfer, at least, may be considered an advantage.

It is much more difficult to see the advantage to be gained from megalomania. In the prepsychotic period of "self-conquests" the patient, after having mastered the homosexual urge, had to abandon the attempt because he could not conquer the castration danger related to his love of his friend's girl. In the psychosis his megalomania will be established as soon as he accepts castration; by this means he will get rid of the homosexual persecution.

There is another consideration. As already discussed, there are two types of castration: (1) a dangerous type, represented by the "Realm of the Dead," which is to be avoided, and (2) a desirable type, in which H. will be covered with grandeur. Also, we have concluded that in megalomania H.'s masturbation will be performed in a different way. Therefore, in megalomania H. will have rid himself of persecution, of the undesirable type of castration, and of the old form of masturbation.

We may decide that H., in his psychosis, returned to the same pattern which was already present in the prepsychotic state. In the masturbatory period he fought his urge for femininity. In the persecutory ideas he fought this same urge. Again, in the prepsychotic attempt at restitution he tried to get rid of his homosexual tendency and, upon succeeding, attempted to build a fence around it so as to shut it out forever; in this attempt he failed because he was unable to form an oedipal bond. In the psychosis he strove for the same goal, and would succeed as soon as he was able to suppress his erections. *To sum up, in the prepsychosis H. was unable to master the dangers which, in the psychosis, he fought much more successfully.*¹³

In the foregoing discussion, we have placed the castration danger at the center of the delusion formation. Now we shall want to discover what means H. used to fight this danger.

It is an old established truth in psychiatry that a delusion has reality value for the patient and cannot be influenced by intellectual arguments.

13. In the comparison between the prepsychotic period and the psychotic period, we did not include the third prepsychotic subdivision, namely, that of the dressing ceremonial. There was no psychotic period that corresponded to the dressing ceremonial. The development of the patient's psychosis had not gone far enough to produce a corresponding psychotic state. Such a development would have been possible only if the patient had reached the point of becoming King of France, etc. If the patient had reached this point, it is quite probable that we would have been able to gain further insight into the symptoms of the dressing ceremonial.

The case of Schreber is highly comparable to that of H.; Schreber, however, went much farther in his psychotic development. Accordingly we hope that our study of Schreber's later development will shed some light on the possible structure of H.'s dressing ceremonial.

Therefore, reality has lost its influence upon the psychotic's trend of thought. Psychiatrists are also familiar with the fact that in a psychosis the conflicts are more conscious than in a neurosis; that the unconscious is laid wide open to the observer's eye. Freud expressed this impression in a revealing way: "The psychoanalytic investigation of paranoia would be altogether impossible if the patients themselves did not possess the peculiarity of betraying (in a distorted form, it is true) precisely those things which other neurotics keep hidden as a secret" (4, p. 387).

Let us consider the first group of delusions. H. believed himself persecuted by his father. His ego defended itself against the same danger as in the prepsychotic state, only in a different way. We may choose between two different explanations, (A) and (B), of this process of delusion formation.

A. The ego uses projection as its defense. We may conceive of this projection as a defense against the unconscious urge for femininity. The ego tries to keep this urge hidden in the unconscious (the id), and consequently H. accuses his father of wanting to castrate and then to abuse him.

By accusing the father of having homosexual desires, the ego denies that it has the same unconscious desires. In order to keep up this denial, the ego has to reveal that it feels threatened by homosexual dangers. This situation proves that the repression has weakened, a fact which we encounter also in prepsychotic conditions. The ego then uses projection instead of the abandoned repression.¹⁴

Does this explanation make clear why a delusion has reality value and why it cannot be affected by intellectual arguments, and does it give us insight into the betrayal of the unconscious secrets?

This description about the development of symptoms fits within the frame of the neurosis, for the ego warding off an unconscious urge acts in this way in order to maintain contact with reality. This proves that reality testing has not been abandoned. Even the fact that the ego betrays the secrets of the unconscious through the particular defense mechanism of projection is not at variance with neurotic principles, for the difference between a delusion and a neurotic symptom is not to be found in their content but in their mechanism. Our explanation does not reveal the difference between a neurotic symptom and the delusion.

14. It is obvious that "the ego defense of accusation by projection" represents only a general pattern. Processes of great variety may fit within its frame. For instance, it may happen that the superego accuses the ego of having forbidden unconscious desires. As a result, the ego may try to prove that another person is guilty of the same fault in order not to feel so guilty himself.

Yet our patient had lost his superego already during the prepsychotic phase. Accordingly the structure of his process was of much simpler nature. The ego projects here from fear of emasculation.

B. We may begin with the same statement as in explanation A, that the ego uses projection as its defense. Through projection the prepsychotic conflict between the ego and the unconscious feminine urge has become conscious in the delusion. The originally unconscious urge and the danger of castration connected with it are represented now by H.'s father. The conflict between the ego and the unconscious feminine urge is exchanged for a conflict between the ego and the father; the inner conflict has become an outer one.

Next, it may be noted that what the father represents (and what causes H. so much anxiety) does not belong to objective but to subjective reality. What is now outer world was originally a part of H. himself. A part of the mind has been exteriorated (projected) and is treated as outer world.

The attributes of reality which play a role in H.'s delusion are projected parts of his own personality. His new subjective reality is a part of the domain of his narcissism. As far as his psychosis is concerned, H. has severed the ties with objective reality and has built himself a new reality.

Why did this cleavage between the ego and objective reality occur? We are already prepared to answer this question. We have followed the development of the ego during the prepsychotic state. We have noted its weakness in that it was unable to rely upon an oedipal attachment, which would have meant a safe anchorage in the harbor of reality. Because of this development the ego also missed the support of the superego. The danger of castration separated it more and more from reality. Although we lack understanding of the third prepsychotic period, we may assume that the separation continued and that the outbreak of the first psychotic symptoms was a sign of the formation of a new delusional reality.

How did the process of psychosis affect the ego? This question is not a superfluous one, as under normal conditions the development of the ego and of reality go hand in hand. The ties with reality were broken only because the ego shriveled up. The ego fell back upon a very primitive form of projection: it treated a part of the id as if it were outer world. From this analysis we may draw some far-reaching conclusions.

The first question to ask ourselves is, what type of projection is this?

In attempting to find an answer, we must proceed from the hypothesis that in the undeveloped mind of the baby the ego is lacking. The primitive mental functioning occurs through the pleasure-displeasure principle. Every stimulus which causes displeasure is considered as outer world (5, p. 15). The implication is then that a stimulus coming out of the inner world, but causing pain, is regarded as being outer world. The decision as to what is to be considered inner world or outer world is made by a primitive form of projection. This process is a transitory one, the ego

very soon learning to differentiate better between the self and the outer world. It is very important for our understanding that we recognize this projection as taking place in the still undeveloped state of the mind. The normal development towards better judgment is not interrupted or hindered by any fear of impending danger.

Let us now examine the psychotic form of projection. The psychotic mind is forced to make use of this projection because the insurmountable castration danger has severed the relation between the ego and the outer world. It is true that through this projection the psychotic gets rid of the dangerous urge towards femininity in the same way as the baby tries to project the pain-causing stimuli. The great difference between the psychotic state and the undeveloped state of the infant is that the psychotic cannot return to objective reality, whereas, for the infant, all ways to further development are open. The danger which caused the patient to lose his contact with reality presents itself again, as soon as he attempts to return to objective reality, and prevents such return. Therefore, the psychotic mind is sentenced to an absolute narcissism, and the psychotic development excludes learning by experiment. Accordingly the psychotic mind uses the primitive form of projection under quite different circumstances than does the infant.

Within the boundaries of the psychosis the ego has lost its neurotic mechanisms of defense; the mechanisms are no longer cathected. An ego which is in contact with objective reality does not exist in the psychotic part of the personality. With the disappearance of this reality ego, reality itself also disappears.

This trend of thought must be supplemented by a discussion of what happens to the urge towards femininity which belonged to the id. The id has been drained of this urge. Our conclusion is that the psychotic outer world is formed by projection of this urge. The patient no longer possesses the urge for femininity, but his father wants to force this femininity upon him.

We may continue this trend of thought with the following conclusion: that his father himself represents the patient's masculinity. He wants to have intercourse with the patient after he has transformed him into a girl. Thus the wish that the masculine component of his bisexuality would have intercourse with the feminine one is completely projected into the outer world.

We may form a conception of how this process takes place. In the withdrawal from reality absolute narcissism is established, in which all cathexes of ego and id insofar as they belong to the affected part of the personality are withdrawn. This part of the psyche has regressed to its original, wholly undifferentiated situation. Through the subsequent at-

tempt at restitution, the withdrawn energy is used for the creation of the new psychotic ego as well as of the new subjective outer world.

The psychotic projection is then a sequence of two processes; namely, one of decaathesis, followed by one in which recathesis takes place. In the second process ego defenses are recathected and also the new outer world is built from recathected parts of the id. It would be wrong to think that the defenses of the psychotic ego are merely borrowed from the prepsychotic state. The prepsychotic ego is already abandoned so that in the psychosis all defenses are newly built or recathected old ones. Such a defense, for instance, is the warding off of the presumed homosexual attacks by H.'s father. We are left with the concept that a new building is erected, but it is built out of the stones found in the ruins of the old personality.

We must always keep in mind, however, that not the whole mind has become psychotic. Sometimes large areas of the mind remain normal or neurotic, while other parts remain in a prepsychotic state.

In my conception of the psychotic part of the personality the reality ego, the id, and the normal reality are no longer present. A complete regression of the affected parts of the personality has taken place to the extent that there is no differentiation at all. A psychotic attempt at restitution then follows, which causes a new but now psychotic development.

It is clear why this attempt at restitution has to take a psychotic form. The danger of castration, which was related to the feminine urge, cannot be conquered by means of reality. The ego has been forced into deeper and deeper regression until finally reality has become lost. Unless a spontaneous recovery in the sense of increase of ego strength takes place, the same danger will prevent the recathesis of normal reality.

What is the origin of the attempt at restitution? To answer this question, we must ask ourselves another. What compels the young individual to develop? The outer world exerts a great influence upon the baby and impels it to still further development. This process would not be possible were it not for the existence of an inner impulse which turns the young child towards reality.

Freud presents an interesting hypothesis about this compelling force in "*The Ego and the Id*" (7). The antithesis between the life and the death instinct leads to an attempt on the part of the life instinct to direct the destructive tendencies towards the outer world in order to escape self-destruction. An inner conflict between these two basic instincts gives birth to a compelling force towards contact with reality (7, p. 66). I do not want to penetrate further into this difficult field. Whatever the origin of such a force, we may assume that it is present not only in the infant but also in the state of regression in the psychotic mind. It is from this source that the

attempt at restitution receives nourishment. The castration danger separates the psychotic mind from normal reality, but this compelling force then makes its attempt at restitution, through creating a new reality by means of delusions.

We have discussed how, in the content of his delusion, our patient struggled with the same danger as in the corresponding prepsychotic period. It is now clear that in the patient's attempt to create a new reality he had to solve those problems which were left over from the prepsychotic phase. The solution of those problems, of course, occurred always in a psychotic way.

After this long theoretical digression, let us return to the problem under consideration. In my opinion, the explanation given under (B) fulfills the conditions discussed on pages 201 and 202. The rupture with reality and the creation of a new subjective reality make clear why the delusion has reality value for the patient and why he cannot be influenced by arguments of logic. The patient cannot be reached by us across the gulf of separation. The attempt at restitution uses the projection by which the unconscious urge has become conscious, and it is for this reason that psychotics reveal openly what neurotics usually conceal from themselves and from others.

Let us now turn our investigation to the megalomaniac ideas. We have seen that H., by accepting castration in the future, expects to free himself from his persecutions and that at the moment he is freed, his "maja" (mother) will return to him. Again, just as in the corresponding prepsychotic phase, H. was unable to develop any activity of his own, so now he has to wait until his mother imago returns to him. The return of his mother imago will be the sign that he has fulfilled the requirements for freeing himself from the persecutions.

Concerning the interpretation of the mechanism of his delusions of grandeur, two different explanations are possible, (A) and (B), just as was the case in our investigation of the persecutory delusions.

A. We already have discussed the fact that acceptance of castration by the ego may be expressed in two different ways: (1) identification with the executed father imago, or (2) transformation into a woman in order to become the female sexual partner of the father. This double meaning enables the ego to keep the feminine attitude repressed. Acceptance of the role of the executed father imago is a defense by means of which the homosexual urge remains unconscious. Such a defense mechanism does not reveal its delusional character because it does not explain the difference between neurotic and psychotic defense.

B. We may start with a remark about the primary process. It is clear that through the regression by which the ego is dissolved, the secondary process has been

abandoned. The attempt at restitution which then follows has only the primary process at its disposal for accomplishing its aims.

Through the primary process it is possible to displace the cathexis from the idea of being a woman to the idea of being an executed (castrated) father figure, for both ideas represent castration.

The attempt at restitution uses this displacement and expresses the acceptance of castration through cathecting the idea of being an executed father imago.

We have already seen that at the age of four H. relinquished his attachment to his mother through fear of castration. He may regain this attachment because now he is a man who has sacrificed his penis for her.

Through cathexis of the idea of being an executed father imago, the attempt at restitution causes homosexuality to disappear, for all representations of femininity have lost their cathexis. Within the psychotic part of the personality only that which is conscious is cathected. The id no longer exists.

It is easy to see what has happened. The feminine part of H.'s personality is recathected and is now represented by the Maja figure. The ego again may contain the masculine component, but at the enormous price of accepting castration. Now in the reunion of the patient with his Maja, the *castrated* masculine component of bisexuality has returned to the feminine one. Thus it is an absolutely narcissistic reunion.

This process does not show any connection with reality and therefore offers an explanation of the mechanism of the delusion. The primary process reigns in the conscious. The unconscious has become conscious if the attempt at restitution in order to create delusions recathects unconscious material which by the preceding regressive process has lost its cathexis. (See also p. 206.)

We now have two different explanations of all delusions. The first explanation is based upon a structure of the personality which still contains the basic pattern of an ego warding off an urge in the unconscious. The second explanation does not touch upon such a structure, for the unconscious is no longer effective. Both explanations offer an interpretation of the content of the delusion. Only the second one, however, enables us to understand the mechanism by which the delusion is formed.

The delusion contains a solution of a danger situation against which no defense on a reality basis was possible.

In seeing the delusion as a result of an attempt at restitution, we have interpreted this attempt in another sense than during our discussion of the prepsychotic period. The prepsychotic attempt at restitution tried to restore connections with objective reality in order to stop the decay of the personality. The delusional attempt at restitution created a new subjective reality and did not succeed in restoring relations with objective reality but, on the contrary, led further away from it.

Some points remain to be considered:

1. The first problem concerns the loss of the oedipus complex. H.'s

delusion reveals that he abandoned his attachment to his mother at the age of four. Still, until puberty, no specific symptom or behavior betrayed that H. was suffering from such an important loss. Therefore, I assume that at the age of four the oedipal attachment was weakened by one or more traumatic events. Yet the latter did not prevent further mental growth.

With the onset of puberty, a regressive process took place by which the weak spot in H.'s development received more cathexis, by which this weak spot became overwhelmingly important in the formation of the psychosis. The description of the prepsychotic phase contains sufficient evidence to show the lack of an oedipal bond. It was because of the absence of this bond that all defensive attempts at warding off the development of the psychosis finally failed.

May we generalize this experience and say that all cases of schizophrenia undergo during the prepsychotic period the loss of the oedipus complex? Although this problem needs further investigation, the fact that the urge toward femininity plays a leading role in schizophrenia points to a definite answer. This urge is in the foreground only because the oedipal attachment has lost its significance. This conclusion is in sharp contrast with some published cases of schizophrenia in which the authors describe the oedipus complex as prevailing. We are fortunate in being able to include our patient H. in this group, for in the future he expects to attain his mother. We have tried to make clear that the oedipus complex in H.'s case is only a pretended one.

2. The next problem concerns the nature of the prepsychotic homosexuality. Is this urge toward femininity comparable with the urge in homosexual perversions? Let us take the well-known case of homosexuality in which the patient is strongly attached to his mother. In puberty he cannot abandon his mother in favor of other feminine objects. An identification with the mother takes place, and from now on the patient loves boys, who represent himself. Such cases teach us that whatever strong homosexual preoedipal bonds there may be, the perversion still has to pass through the oedipal stage. This point makes clear the difference between the perversion and the homosexual urge as displayed in the prepsychotic phase. In the latter the homosexual urge has not passed through the oedipal stage.

3. There is another question which occurs to us in regard to H.'s delusion that he had lost his "maja" at the age of four—namely, whether this represents a "return of the repressed." The answer cannot be in the affirmative. We already have shown that through this delusion about his infancy H. prepared the basis for his megalomania in the future. Accordingly the attempt at restitution used infantile memories for its purpose. This

clinical fact is supported by our new insight into the formation of delusions.

This childhood memory, after having been transformed in order to fit the purpose which it has to serve, receives its cathexis through the attempt at restitution.

One may be inclined to conceive of the delusion about H.'s childhood as a "return of the repressed," but such return would be possible only if the memory of the childhood event could be recovered by virtue of the relative strength of its unconscious cathexis. Our explanation excludes the possibility that such development occurred in H.'s case.

4. At the beginning of this article I contended that schizophrenia is not preceded by an infantile psychotic state. I shall try to justify this statement. It is clear that there is no sharp interruption in the development from infancy to the end of the prepsychotic phase. The personality structure of the infantile phases, next to biological factors, necessarily plays an important role in the formation and shape of the prepsychotic phase. At the moment when the conflicts no longer can be mastered by realistic means, a break with reality occurs which never occurs in infancy. The attempt at restitution concerns these same conflicts and they then are solved in typically psychotic ways with the use of those mechanisms which I tried to describe.

The following remarks should be considered as having a *superficial* as well as a *provisional* nature.

(a) Criticism of my description of the schizophrenic conflict is to the effect that this conflict is the screen of earlier conflicts, in which aggression plays a conspicuous role. My answer is that in the prepsychotic phase the important process is the loss of the oedipus complex, whereupon the conflict, for the male patient, becomes centered around the feminine urge. Early experiences, of course, may help to prepare the basis for this conflict.

(b) On pages 204 and 205 I attempted to describe the differences between "psychotic" projection and projection as it normally occurs in the beginning of mental development. One should always be aware of this difference, for otherwise one could easily be persuaded to conceive of these two projections as being identical. In this way one could form the concept that the infant in its *normal* development passes through a "psychotic" stage. It is unnecessary for me to state how strongly opposed I am to this concept, which, according to my findings, is based upon a serious error.

Infantile projection is the first step in differentiation; it is the beginning of reality testing. This differentiation, in its further development, leads to the establishment of the ego, the superego, and the id.

Psychotic projection is a final step; it is the only means left of solving a danger situation which has already caused separation from reality.

(c) It is a far more difficult task to pass judgment on the attempts of a number of child analysts to diagnose schizophrenia in childhood. Certainly it is a favorable sign that they wish to make a sharper differentiation among the various mental illnesses in childhood. Still, it is questionable whether "childhood schizophrenia" has the same structure as the well-known psychosis occurring in later life. Sometimes one gets the impression that the diagnosis is based upon a slight external similarity. But let us exclude such cases from our present examination.

Better (and still falsely) diagnosed as schizophrenia are those cases where the oedipus complex is impaired and the child patients show symptoms resulting from this impairment. It is considered a great scientific triumph if these children later develop a "real" schizophrenia which seems to bear out the early diagnosis of the child analyst. However, I still have my doubts about the correctness of such a diagnosis and cannot rid myself of the suspicion that just as there are differences between the prepsychotic and the psychotic phase, so also are there similar differences between the "home brew of infant schizophrenia" and the schizophrenia of adults.¹⁵

(d) We may ask how psychotherapy with schizophrenic patients is possible when the patient, insofar as his psychosis is concerned, has lost contact with reality. It is clear that treatment must be concentrated upon the non-psychotic part of the personality and must have as its aim the strengthening of what remains of the reality ego. An increase of ego strength will enable the ego to master conflicts better than before. As a result, the necessity for solving the conflicts in a psychotic way decreases.

According to Freud, ideas of jealousy can be present simultaneously in both a neurotic and a delusional form (6, p. 232). The content of both forms is the same, but the mechanisms are different. We may expand Freud's concept and assume that every delusion may be accompanied by non-psychotic ideas having the same content as the delusion itself. I have already tried to demonstrate that two possible explanations of the content of a delusion exist, one explanation fitting into the frame of a neurotic and the other into the frame of a psychotic mechanism. The first explanation, then, applies only to the non-psychotic content; the second, to the delusion. We may conclude further that any interpretation given to the patient of the content of the delusion will never touch the delusion itself but only the non-psychotic idea having the same content. It is my conviction that although during his psychotherapeutic cure the delusions of the patient may disappear, still the psychotic part of his personality remains untouched by interpretations.

(e) We were able to study the problems of bisexuality throughout the prepsychotic and psychotic development of our patient. A comparative study of these problems in various cases of schizophrenia will certainly bring important insight

15. We may even ask ourselves whether such "infantile psychoses" have the same structure as the prepsychotic phenomena. One gets the impression that there is a similarity in ego reactions but that the problem of whether the conflict in both stages is the same remains unsolved. Careful investigations have yet to be made before light can be shed on this problem.

in this psychosis. We may finish with a provisional statement: That schizophrenia results from the schizophrenic's incapacity to solve the problems of bisexuality in harmony with reality.

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