

with her father. A cousin told her that at the age of fifteen she had had to resist the advances of her grandfather. Naturally she did not find it incredible when I told her that similar and worse things must have happened to her in infancy. In other respects hers is a quite ordinary hysteria with usual symptoms.

Quod Erat Demonstrandum.

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Vienna, 2. 5. 97.

My dear Wilhelm,

. . . As you will see from the enclosed, I am consolidating my gains. In the first place I have gained a sure notion of the structure of a hysteria. Everything points to the reproduction of scenes which in some cases can be arrived at directly and in others through a veil of intervening phantasies. The phantasies arise from things *heard* but only understood *later*, and all the material is of course genuine. They are defensive structures, sublimations and embellishments of the facts, and at the same time serve the purpose of self-exoneration. Their contingent origin is perhaps from masturbation phantasies. A second important insight is that the psychical structures which in hysteria are subjected to repression are not properly speaking memories, because no one sets his memory working without good cause, but impulses deriving from the primal scenes. I now see that all three neuroses, hysteria, obsessional neurosis and paranoia, share the same elements (besides the same aetiology), namely, memory-fragments, impulses (deriving from memory) and *defensive fictions*. But the break-through into consciousness, the compromise or symptom-formation, is different in each case. In hysteria it is memories, in obsessional neurosis perverse impulses, and in paranoia defensive fictions (phantasies), which penetrate to the surface in a distorted form imposed by compromise.

In this I see a big advance in insight, and I hope it will seem the same to you.¹

. . . I hope you have at last started enjoying the lakes. I find it hard to forgive your criticisms of Venice, but I understand something of the harmony and proportion in the austere constructions of your mental processes.

Best wishes to you both for an enjoyable holiday,

Your

Sigm.

Draft L

(May 2nd 1897)²

NOTES (I)

Architecture of Hysteria

The aim seems to be to hark back to the primal scenes. This is achieved in some cases directly, but in others only in a roundabout way, *via* phantasies. For phantasies are psychical outworks constructed in order to bar the way to these memories.³ At the same time, phantasies serve the purpose of refining the memories, of sublimating them. They are built up out of things that have been heard about and then *subsequently* turned to account; thus they combine things that have been experienced and things that have been

¹ The "big advance" of which Freud speaks subsequently led to a complete revision of his psycho-analytic hypotheses and turned psycho-analysis into a psychology of the instincts. When Freud says that "the psychical structures which in hysteria are subjected to repression are not properly speaking memories, because no one sets his memory working without good cause, but impulses which derive from the primal scenes", he has nearly discovered the "id" (the meaning of instinct.)

² Enclosure in the letter of 2.5.97. The following are examples of the notes, generally suggested by clinical observations, which Freud used to jot down in no systematic order. Other notes of this kind follow on pp. 202 and 207. Freud made such notes to the end of his working life. See for instance some posthumously published notes dating from June, 1938 (1941f).

³ This idea is not stated with comparable pregnancy in any of Freud's published writings: see *The Interpretation of Dreams*. "The study of the psychoneuroses leads to the surprising discovery that these phantasies or day-dreams are the immediate forerunners of hysterical symptoms, or at least of a whole number of them. Hysterical symptoms are not attached to actual memories, but to phantasies erected on the basis of memories." (*trans.* 1953, p. 491.)

heard about past events (from the history of parents and ancestors) and things seen by the subject himself. They are related to things heard in the same way as dreams are related to things seen. For in dreams we hear nothing, but only see.

The Part Played by Servant-Girls.¹

An immense load of self-reproaches (*e.g.*, for theft, abortion, etc.) is made possible for a woman by identification with these people of low morals, who are so often remembered by her as worthless women connected sexually with her father or brother. And, as a result of the sublimation of these girls in phantasies, highly improbable charges are made in these same phantasies against other people. Fears of prostitution (fears of walking in the street alone), fears of a man being hidden under the bed, and so on, also point in the direction of servant-girls. There is tragic justice in the fact that the action of the head of the family in stooping to relations with a servant-girl is atoned for by his daughter's self-abasement.

Mushrooms

There was a girl last summer who was afraid to pick a flower or even a mushroom, because it was against the will of God; for He forbids the destruction of any germs of life. This arose from a memory of religious talks with her mother, who inveighed against taking precautions during intercourse because they meant the destruction of living germs. "Sponges"² (Paris "sponges") had been especially referred to among possible preventives. Identification with the patient's mother was the chief content of her neurosis.

Pains

These are not the direct sensation of a fixation,³ but an intentional repetition of it. A child bangs up against a corner of a piece of furniture and so brings its genitals into contact with it, in order that a

¹To understand the following note the social situation of servant-girls in Viennese bourgeois households of the nineties should be taken into account. Such part of the ideas put forward here that found a place in Freud's later thinking is to be found restated in "On the Universal Tendency to Debasement in the Sphere of Love" (1912 d).

²[The German word *Schwamm* means both "mushroom" and "sponge".]

³[*I.e.*, of an experience that becomes unconsciously fixed in the subject's memory. This seems to be the first use of the term.]

scene may be repeated in which what is now a painful spot was originally pressed against a corner and led to a fixation.

Multiplicity of Psychological Personalities¹

The fact of identification may perhaps allow of this phrase being taken *literally*.

Wrapping-up

Continuation of the mushroom story. The girl insisted that any objects handed to her must be wrapped up. (Condom.)

Several Versions of the Same Phantasy. Do they connect back [to the original experiences]?

In cases where a patient *wishes* to be ill and clings to his distressing symptoms, this is regularly due to the suffering being regarded as a protective weapon against his own libido—*i.e.*, due to distrust of himself. In this phase the symptom, which is a memory [of the original experience], becomes a defensive symptom as well. The two active currents unite. At an earlier stage the symptom was a product of the libido, a provocative symptom; it may be that between the two stages phantasies serve the purpose of defence.

It is possible to follow the paths, the times and the material of the construction of phantasies. The process bears a close resemblance to the construction of dreams; only there is no regression in the form which they are given, but only *progression*. Observe the relation between dreams, phantasies and reproductions.²

Another Wishful Dream

"I suppose you'll say", said E., "that *this* is a wishful dream. I dreamt that just as I was bringing a lady home with me I was arrested by a policeman, who ordered me to get into a carriage. I asked to be given time to put my affairs in order", and so on.—Some more details?—"I had the dream in the morning after I had spent the night with this lady."—Were you horrified?—"No."—Do you know what you were accused of?—"Yes. Of having killed a child."—Was this connected with anything real?—"I was once responsible for the abortion of a child as a result of a *liaison*. I don't like to think about

¹ Surely an anticipation of the conception of the super-ego.

² Similar ideas are put forward in "Creative Writers and Day-Dreaming" (1908 e).

it.”—Well now, did nothing happen during the morning before you had the dream?—“Yes. I woke up and had intercourse.”—But you took precautions?—“Yes. By withdrawing.”—Then you were afraid you might have begotten a child; and the dream showed the fulfilment of your wish that nothing had gone wrong and that you had nipped the child in the bud. You then made use of the anxiety that arises after this kind of intercourse as material for your dream.¹

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16. 5. 97.

My dear Wilhelm,

. . . I could tell from your letter how refreshed you are. I hope you will now remain your old self for a good long time and allow me to go on taking advantage of your good nature as an indulgent audience, because without such a thing I cannot work. If it suits you, I shall do the same as last time, and send you my notes as I make them, with the request that you return them when I ask for them. No matter what I start with, I always find myself back again with the neuroses and the psychical apparatus. It is not because of indifference to personal or other matters that I never write about anything else. Inside me there is a seething ferment, and I am only waiting for the next surge forward. I cannot bring myself to do the provisional summing up of the present position which you want; I think that what is stopping me is an obscure feeling that very shortly something vital will have to be added. On the other hand I have felt impelled to start writing about dreams, with which I feel on firm ground, and which you feel I ought to write about in any case. I was interrupted straight away by having hurriedly to prepare for the press an abstract of all my publications.² The vote is going to take place any day.³ Now I have finished and can

¹ Used in *The Interpretation of Dreams*, pp. 155-6.

² A bibliography of Freud's scientific works was published in 1897 (Freud 1897 b).

³ The board of professors of the medical faculty voted by a majority on June 12, 1897, in favour of Freud's being awarded the title of professor. After this the delay in making the appointment was attributable solely to the (anti-Semitic) policy of the Ministry of Education.

think about dreams again. I have been looking into the literature on the subject, and feel like the Celtic imp: “How glad I am that no man's eyes have pierced the veil of Puck's disguise”. No one has the slightest suspicion that dreams are not nonsense but wish-fulfilment.

I do not know if I have already told you, but as a precaution, and to make quite sure, let me repeat that I have discovered the source of auditory hallucinations in paranoia. The origin of the phantasies, as in hysteria also, is things heard but only understood *subsequently*.

A few days after my return a proud ship of mine ran aground. My banker, who had got furthest in his analysis, made off at a critical point, just before he should have produced the final scenes. This has no doubt damaged me materially also, and it has shown me that I do not yet know all the factors that are at work. But, refreshed as I was, I took it in my stride, and told myself that obviously I must wait still longer for a complete cure. It must be possible, and it shall be done. . . .

I wanted to send the children to Aussee on the 18th; Martha would have stayed here until Whitsun. The terrible weather has made us postpone it indefinitely. Martin has had another not-dangerous attack of *poetitis*. . . . He wrote a poem called “Holiday in the Woods”, and another on “The Hunt”, which is still incomplete. You will conclude that his operation has been done from the following couplet from his “Wise Animals' Conversations”:

“Hare”, said the roe,

“Does your throat still hurt when you swallow?”

Oli's indignation at the spelling mistakes with which his brother's poetical effusions abound was exceedingly amusing. . . . Mathilde now has a passion for mythology, and recently wept bitter tears because the Greeks, who used to be such heroes, suffered such heavy blows at the hands of the Turks. They are an amusing crew. . . .

I now have several new listeners and a real pupil from Berlin, a Dr. Gattl who came here to learn from me. I have promised to instruct him, in the old classical fashion (peripatetically) rather