

Part 2

PSYCHOANALYSIS
AND THE
WOLF-MAN

My Recollections of Sigmund Freud

by the Wolf-Man

I FIRST met Freud in the year 1910. At that time psychoanalysis and the name of its founder were practically unknown beyond the borders of Austria. Before I report on how I came into analysis with Freud, however, I should like to recall to you the desolate situation in which a neurotic found himself at that period before psychoanalysis. A sufferer from neurosis is trying to find his way back into normal life, as he has come into conflict with his environment and then lost contact with it. His emotional life has become 'inadequate', inappropriate to outer reality. His goal is not a real known object, but rather some other object, hidden in his unconscious, unknown to himself. His affect by-passes the real object, accessible to his consciousness. As long as nothing was known of this state of affairs, only two explanations were possible: one, that of the layman, concerned itself with the increase in intensity of affect, which was out of proportion to the real situation; it was said that the neurotic exaggerated everything. The other explanation, that of the neurologist or psychiatrist, derived the mental and emotional from the physical, and sought to persuade the patient that his trouble was due to a functional disorder of the nervous system. The neurotic went to a physician with the wish to pour out his heart to him, and was bitterly disappointed when the physician would scarcely listen to the problems which so troubled him, much less try to understand them. But that which to the doctor was only an unimportant by-product of a serious objective condition was for the neurotic himself a profound inner experience. So there could be no real contact between patient and physician. The treatment of emotional illness seemed to have got into a dead-end street.

Clearly I was no better off than my companions-in-suffering, who at that time were grouped together under the catch-all name

of 'neurasthenics'. In less serious cases, the suggestive effect of physical therapy, hydrotherapy, electric treatments, etc., might cause some improvement; in my case these treatments had completely failed. Whenever I went into a sanatorium, my condition became so much worse that I had to leave again as soon as possible. I had consulted a considerable number of the most famous neurologists, as, for example, Professor Ziehen in Berlin and Professor Kraepelin in Munich, without the slightest improvement in my condition. Professor Kraepelin, who was world-famous, was himself honest enough to confess failure. He explained to me finally that he had been mistaken in his diagnosis. When I asked what I should do now, he always replied: 'You see, I made a mistake.' Finally he advised me again to go into a sanatorium. After all this, it was scarcely strange that I had at last given up all hope of receiving any medical help.

Then by chance I made the acquaintance of a young physician, Dr D., who took an interest in me, and with extraordinary energy tried to persuade me that my case was by no means hopeless and that previous attempts to help me had failed only because of mistaken methods of treatment. Dr D. was a passionate believer in psychotherapy, and frequently mentioned the names Dubois and Freud. He spoke also of 'psychoanalysis', of which, however, as I later discovered, he had only the most nebulous ideas. His powers of persuasion were so great, and my emotional condition was one of such misery, that I finally decided, as a last resort, to attempt therapy with Dr D.

This was the beginning of my 'analysis' with Dr D., which was simply a free, conversational exchange between patient and doctor. Although this touched only the conscious surface of my problems, the good thing was that I had now found a physician in whom I had complete confidence and to whom I could talk about whatever concerned me, to my heart's content. So, for a time, I held myself above water, until finally Dr D. himself had the insight to confess that the task he had undertaken was beyond his powers, saying he thought I should try something else. At first he spoke of a journey around the world, but then suggested something which appealed to me much more: that I should seek treatment from Dubois in Switzerland, and Dr D.

himself would accompany me there. Had Dr D. stuck to his first suggestion to travel, my life would certainly have taken quite a different course; but apparently fate wanted it otherwise.

Our journey took us through Vienna, where we intended to remain about two weeks. There Dr D. met some of his colleagues, who pointed out that psychoanalysis was really the creation of Freud, and that we should therefore 'attempt' it first with him. I agreed to this, and the very next day we visited Freud.

Freud's appearance was such as to win my confidence immediately. He was then in his middle fifties and seemed to enjoy the best of health. He was of medium height and figure. In his rather long face, framed by a closely clipped, already greying beard, the most impressive feature was his intelligent dark eyes, which looked at me penetratingly but without causing me the slightest feeling of discomfort. His correct, conventional way of dressing, and his simple but self-assured manner, indicated his love of order and his inner serenity. Freud's whole attitude, and the way in which he listened to me, differentiated him strikingly from his famous colleagues whom I had hitherto known and in whom I had found such a lack of deeper psychological understanding. At my first meeting with Freud I had the feeling of encountering a great personality.

Freud told us he found my case suitable for psychoanalytic treatment, but that he was at present so busy that he could not immediately take any new patients. However, we might make a compromise. He was visiting a patient every day in the Cottage Sanatorium, and following this visit he would begin my treatment there, if I agreed to spend a few weeks in the sanatorium. This proposal disconcerted us, and we reconsidered continuing our journey to Switzerland. But Freud had made such a favourable impression upon me that I persuaded Dr D. that I should follow Freud's suggestion. So I moved into the Cottage Sanatorium, where Freud visited me every afternoon. After the first few hours with Freud, I felt that I had at last found what I had so long been seeking.

It was a revelation to me to hear the fundamental concepts of a completely new science of the human psyche, from the mouth of its founder. This new concept of psychic processes had nothing to

do with the school psychology which I knew from books and which left me cold. I perceived at once that Freud had succeeded in discovering an unexplored region of the human soul, and that if I could follow him along this path, a new world would open to me. The error of 'classical' psychiatry had been that, ignorant of the existence and laws of the unconscious, it derived everything from the physical, from the somatic. A further consequence of this error was a too sharp distinction between healthy and sick. Everything the neurotic undertook was, from the first, considered sick. If, for example, he fell in love with a girl or a woman, this was described as 'manic' or as a 'compulsion'. But for Freud the 'breakthrough to the woman' could under certain circumstances be considered the neurotic's greatest achievement, a sign of his will to live, an active attempt to recover. This followed from the psychoanalytic point of view that there was no sharp division between sick and healthy, that in the healthy person also the unconscious may dominate though he is unwilling to admit it, for to do so would hamper his actions. He therefore attempts to rationalize, and employs all possible stratagems to prove that his thinking and decisions follow the line of pure reason and are therefore of high quality. Although Freud certainly did not underestimate the neurotic in his patients, he attempted always to support and strengthen the kernel of health, separated from the chaff of neurosis. It is hardly necessary to underline the fact that this separation of the two elements requires a large measure of emotional penetration and is one of the psychiatrist's more difficult tasks.

It will be easy to imagine the sense of relief I now felt when Freud asked me various questions about my childhood and about the relationships in my family, and listened with the greatest attention to all I had to say. Occasionally he let fall some remark which bore witness to his complete understanding of everything I had experienced.

'Up to now you have been looking for the cause of your illness in your chamber pot,' remarked Freud aptly, referring to the methods of physical therapy to which I had submitted.

When I told Freud of my doubts and brooding as a child, his opinion was that 'only a child can think so logically'. And once,

in this connection, he spoke of a 'thinker of the first rank', which filled me with no little pride, since in my childhood I had suffered from competition from my sister, who was two and a half years older than I and far ahead of me. Later, however, we understood each other very well.

My new knowledge, the feeling that I had, so to speak, 'discovered' Freud, and the hope of regaining my health made my condition rapidly improve. But now Freud warned me against over-optimism, foreseeing quite rightly that resistance and its attendant difficulties were still to come. At the time agreed upon, I returned to my pension and continued my analysis in Freud's apartment.

From the beginning, I had the impression that Freud had a special gift for finding a happy balance in everything he undertook. This characteristic expressed itself also in the appearance of his home in the Berggasse. I can remember, as though I saw them today, his two adjoining studies, with the little door between them and with their windows opening on a little courtyard. There was always a feeling of sacred peace and quiet here. The rooms themselves must have been a surprise to any patient, for they in no way reminded one of a doctor's office but rather of an archaeologist's study. Here were all kinds of statuettes and other unusual objects, which even the layman recognized as archaeological finds from ancient Egypt. Here and there on the walls were stone plaques representing various scenes of long-vanished epochs. A few potted plants added life to the rooms, and the warm carpet and curtains gave them a homelike note. Everything here contributed to one's feeling of leaving the haste of modern life behind, of being sheltered from one's daily cares. Freud himself explained his love for archaeology in that the psychoanalyst, like the archaeologist in his excavations, must uncover layer after layer of the patient's psyche, before coming to the deepest, most valuable treasures.

In view of the mass of work Freud set himself to accomplish, he of course had to distribute his time most carefully. His medical practice began early in the morning and, except for meals and a short walk, lasted the whole day. One cannot help wondering how, in spite of this, it was possible for him to devote

himself to science and writing to such an extent. He did, it is true, allow himself a long vacation of about two and a half months every year in the late summer.

This is not the place to speak of all the phases of my treatment. I can only say that in my analysis with Freud I felt myself less as a patient than as a co-worker, the younger comrade of an experienced explorer setting out to study a new, recently discovered land. This new land is the realm of the unconscious, over which the neurotic has lost that mastery which he now seeks, through analysis, to regain.

This feeling of 'working together' was increased by Freud's recognition of my understanding of psychoanalysis, so that he even once said it would be good if all his pupils could grasp the nature of analysis as soundly as I. We were talking about how hard it is for a healthy person to accept the principles of Freud's teaching, as they wound his vanity. It is different for the neurotic, who has, in the first place, experienced in his own person the force and aims of his unconscious drives, and, secondly, in submitting to analytic therapy, has acknowledged his inability to manage without help.

But there is another type of person accessible to all theoretical knowledge, and therefore also to psychoanalysis. These are the persons whose unimpeachable intelligence seems to be cut off from their instinctive drives.¹ Such persons are capable of thinking things through to the last logical conclusion, but they do not apply the results of this thinking to their own behaviour. Freud mentions this curious characteristic in one of his essays, but does not treat this theme in detail. It is an obscure region of the human soul, but I believe one must seek the explanation in the fact that the 'object cathexis' of these persons is too much under the influence of the unconscious. They pursue not real objects but fantasy images, even though they know what dangers threaten them thereby from the side of reality. They face an insoluble problem: either to disregard the pleasure principle and follow the dictates

1. Cf. p. 175 in this volume in which Freud writes of the Wolf-Man: 'His unimpeachable intelligence was, as it were, cut off from the instinctual forces which governed his behaviour in the few relations of life that remained to him.' (Translator's note.)

of their intellect, or to act as their feelings force them to act. So they are always talking very reasonably and acting just as unreasonably.

Primitivism in modern art and existentialism in philosophy have both stressed the emotional in contrast to the intellectual. And when Jean Jacques Rousseau declares: '*La prévoyance, la prévoyance, voilà la source de toutes mes souffrances*,' he deliberately takes a stand against the reality principle. But Freud, although he assailed repression as a harmful by-product of the cultural development of mankind, nevertheless was not an enemy of culture. He believed that culture develops under the iron pressure of the reality principle, which requires giving up the immediate gratification of instinctual drives for a later, more realistic satisfaction. When during the course of analysis resistances are overcome and repressed material is brought into consciousness, the patient becomes more and more accessible to the influence of the physician. This leads to the reawakening of various interests and to forming relationships once more with the outer world. Freud himself believed that the treatment of a patient's severe neurosis was at the same time an education of the patient. I need hardly emphasize the fact that Freud practised this educational task in the most tactful way, and that his purely human influence on his patients, by virtue of the greatness of his personality, was bound to be profound and lasting. Even Freud's sharp way of expressing his opinion, which always struck at the heart of the matter in most telling words, afforded one great enjoyment. Freud's memory was absolutely astonishing; he retained everything in his mind, noticed the smallest details, and never mixed up family relationships or anything of the sort.

But a too close relationship between patient and doctor has, like everything else in life, its shadow side. Freud himself believed that if the friendly relations between the two overstep a certain boundary, this will work against the therapy. It is easy to understand why: on the one hand, there is the danger that the physician may become too forbearing and too compliant toward the patient; on the other hand, resistances in the transference increase when the patient looks upon the analyst as a father substitute. Although Freud, in keeping with his character, put

everything personal into the background and always made every effort to be completely objective, the attractive power of his personality was so great that there were certain dangers involved.

As an analysis requires a great deal of time, it raises difficulties for those not well-to-do. 'We have made it a rule,' Freud once said to me, 'always to treat one patient without remuneration.' He added that such an analysis often meets with greater resistance than one that is paid for, as feelings of gratitude appear with special strength and hamper the treatment. I myself know of a case in which Freud treated a patient, who had lost his fortune, for many months and also aided him financially.²

During a psychoanalytic treatment of long duration the patient often has the opportunity of discussing all manner of things with the physician. Freud told me once, for example, how the 'psychoanalytic situation' came about. This 'situation', as is well known, is that of the patient lying on the couch with the analyst sitting near the couch in a position where he cannot be seen by the analysand. Freud told me that he had originally sat at the opposite end of the couch, so that analyst and analysand could look at each other. One female patient, exploiting this situation, made all possible – or rather all impossible – attempts to seduce him. To rule out anything similar, once and for all, Freud moved from his earlier position to the opposite end of the couch.

One story of Freud's was not lacking in a certain irony. He told me how once a little, insignificant-looking man had come into his office complaining of severe depressions. When Freud inquired as to his work, it turned out that he was the greatest contemporary Viennese comedian, the late Eisenbach.

Once when I wanted to explain some emotional process – I no longer remember what – by the force of habit, Freud would not

2. In his *Memoirs, 1919-1938* (p. 130) the Wolf-Man wrote of the year 1920 when he was completing four months of reanalysis with Freud: 'Our situation was such that we could hardly even have paid our rent had not Professor Freud, who had some English patients, given us a few English pounds from time to time.' Replying to a question of mine, the Wolf-Man wrote me in a letter of 14 September 1970: 'My reanalysis in 1919 took place not at my request, but at the wish of Professor Freud himself. When I explained to him that I could not pay for this treatment, he expressed his readiness to analyse me without remuneration.' (Translator's note.)

accept my explanation. He said: 'If a mother, worried about her son on the high seas, prays every evening for his speedy return, do you think that after he comes safely home she would still say the same prayer from force of habit?' I understood this reaction of Freud's very well, because at that time, when so little was known of man's real instinctual life, much was erroneously put down to 'habit'. Later Freud modified the pleasure principle, in that he subscribed also to a repetition compulsion, independent of the pleasure principle. This is, so to speak, a psychic law of inertia, a tendency innate in all living things to seek rest, with the final goal of death. So Freud came to accept a death instinct, opposed to Eros. He deals with this question in *Beyond the Pleasure Principle*, but without mentioning habit. But it is an obvious step to trace habit also back to the repetition compulsion. So this remark of Freud's could be understood to mean that one should not overestimate the importance of habit, as it appears as a kind of repetition compulsion only when outer and inner conditions favour this psychic automatism and when no stronger impulse works against it.

As at that time the 'storm and stress' period of psychoanalysis was not yet over, Freud often touched on this theme. His views, as well as his whole theory, were so new that they were bound to meet with the most violent opposition everywhere. In the beginning no one had found it necessary to refute psychoanalysis; people simply took no notice of it. But in the long run it was impossible to ignore it completely, so psychoanalysis, along with its founder Freud, was furiously attacked from all sides. The preachers of morality rejected it because it gave too much importance to sexuality, and official medicine condemned it as 'unscientific'. Freud once told me that he far preferred these attacks to the former total silence. For it followed from them that he had serious opponents with whom he was forced to join issue. It seems Freud never took the moralists' indignation very seriously. He once told me, laughing, that a meeting in which psychoanalysis was sharply attacked as 'immoral' ended up with those present telling each other the most indecent jokes.

These attacks confirmed Freud in feeling bound to show the greatest objectivity and to exclude everything of an emotional or

subjective nature from his arguments. And, as is well known, he was never afraid to revise his theories, insofar as this seemed to him called for by his practice, that is, through observation and experience. In justification he could cite the fact that even such an exact science as physics proceeds in the same way, adjusting its theories to the specific state of empirical research. The same was true of Freud in regard to the detailed work of therapy. If one of his hypotheses was not confirmed by the associations and dreams of the patient, he dropped it immediately. Even at that time Freud expressed great confidence in the future of psychoanalysis, believing that its continued existence was assured and that it would achieve its due place in medicine and other fields.

Freud very seldom spoke of his family relationships, which was natural considering the conditions of psychoanalytic treatment (transference, etc.). I occasionally met his wife as well as his three sons and two daughters on the stairs, so I knew them only by sight. Later I became acquainted with his oldest son, Dr Martin Freud, who had become a lawyer and was occupied in the world of business, but this was in no way connected with my analysis with Freud. I had the impression that Freud's family life was very tranquil and harmonious. Once during an analytic hour Freud told me that he had just received word that his youngest son³ had broken a leg skiing, but that luckily it was a mild injury with no danger of lasting damage. Freud went on to say that of his three sons the youngest was most like him in character and temperament. Freud came back to his youngest son later in another connection. This was at a time when I was occupied with the idea of becoming a painter. Freud advised me against this, expressing the opinion that although I probably had the ability, I would not find this profession satisfying. He believed that the contemplative nature of the artist was not foreign to me but that the rational (he once called me a 'dialectician') predominated. He suggested that I should strive for a sublimation that would absorb my intellectual interest com-

3. Anna Freud states that it was not the youngest but the oldest son who broke his leg. This is the only factual error she has found in these *Recollections*. The rest of what is written about this youngest son, the architect, correctly applies to him. (Translator's note.)

pletely. It was on this occasion that he told me that his youngest son had also intended to become a painter, but had then dropped the idea and switched over to architecture. 'I would have decided on painting,' he had told his father, 'only if I were either very rich or very poor.' The grounds for this decision were that one should either regard painting as a luxury, pursuing it as an amateur, or else take it very seriously and achieve something really great, since to be a mediocrity in this field would give no satisfaction. Poverty and the 'iron necessity' behind it would serve as a sharp spur goading one on to notable achievements. Freud welcomed his son's decision and thought his reasoning well founded.

Freud's dedication to psychoanalysis was so great that in many ways it influenced his other interests also. As regards painting, he had the greatest esteem for the old masters. He engaged in a searching study of one of Leonardo da Vinci's paintings and published a book about it. It is clear that the painters of the Renaissance had a particular fascination for Freud, as at that time man was the centre of universal interest and therefore also the subject matter of painting. On the other hand Freud had little interest in landscape painting, including the work of the Impressionists. Modern art in general had no great appeal for him. He had no affinity to music either.

World literature, as one might expect, claimed Freud's interest in the highest degree. He was enthusiastic about Dostoyevsky, who, more than any other, has the gift of piercing the depths of the human soul and searching out the most hidden stirrings of the unconscious, to give them expression in a work of art. In *The Brothers Karamazov* Dostoyevsky deals with patricide, that is, with the Oedipus complex. Dreams also appear in his works. I can remember that in one of my analytic hours Freud made a psychoanalytic interpretation of a dream of Raskolnikov's. Freud saw Dostoyevsky's weakness as a political thinker in the fact that he had to take such a long-drawn-out and wearying way to arrive at his later political convictions, whereas smaller minds came to the same conclusions more rapidly and with less expenditure of energy. As is well known, Dostoyevsky was in his youth a member of a secret conspiracy

and was banished to Siberia. He returned from there, after serving his sentence, an advocate of a conservative philosophy of life.

Freud gave high praise to the novel *Peter and Alexis* by the Russian writer Merezhkovsky, in which the emotional ambivalence between father and son is treated in an extraordinarily psychoanalytic manner. Freud had less appreciation of Tolstoy. The world in which Tolstoy lived and which he described was too alien to Freud. Tolstoy was an epic writer, who sketched marvellous pictures of the life of the Russian upper classes of the nineteenth century, but as a psychologist he did not penetrate as deeply as Dostoyevsky. And Freud must have had little sympathy for Tolstoy's sharply critical stand against sexuality.

When I told Freud of my liking for Maupassant, he remarked: 'Not bad taste.' As at this time the French author Mirbeau, who embarked on very daring themes, was in fashion, I asked Freud how he liked him. His answer was quite unfavourable.

Freud had a special liking for Anatole France. I remember how he once described to me a scene from one of Anatole France's books which had evidently made a strong impact on him. Two distinguished Romans are arguing which one of the many mythological deities will be the leading god of the future. At this instant a disciple of Christ, clad in beggar's garments, walks past them. The two Romans, scarcely noticing him, have not the faintest idea that he is the prophet of a new religion which will overturn the old gods and start on a triumphal procession through the world.

Freud also fully appreciated humorists, and greatly admired Wilhelm Busch. Once we happened to speak of Conan Doyle and his creation, Sherlock Holmes. I had thought that Freud would have no use for this type of light reading matter, and was surprised to find that this was not at all the case and that Freud had read this author attentively. The fact that circumstantial evidence is useful in psychoanalysis when reconstructing a childhood history may explain Freud's interest in this type of literature. By the way, the spiritual father of Conan Doyle's famous hero, the amateur detective who gets the better of all

the official agencies, is really not Conan Doyle himself but none other than Edgar Allan Poe with his Monsieur Dupin (for more details see Marie Bonaparte's extremely interesting psychoanalytic study of Edgar Allan Poe). It was natural for a '*raisonneur infatigable*' like Poe to endow Monsieur Dupin with the gift of arriving at the most extraordinary conclusions by means of exact observation of human behaviour and weighing all the circumstances. Thanks to these unusual gifts, which Poe designates as 'analytic', Monsieur Dupin, this prototype of Sherlock Holmes, succeeds in reconstructing and solving a most complicated and mysterious crime in the Rue Morgue.

Freud was quite indifferent to political questions. They occupied a different sphere, too far from the realm of psychoanalysis and Freud's work. In this connection, Freud's conclusions about Dostoyevsky as a political thinker seem to me noteworthy. Usually a person making such observations takes as a starting point whatever philosophy he considers the right one. Thus some people would think that lesser minds than Dostoyevsky's reached the same conclusions he did more quickly only because they adopted these conservative views uncritically, without giving them much thought. Others holding political views opposite to Dostoyevsky's conservative conclusions could reproach him for not living up to his principles firmly enough to retain his earlier revolutionary convictions in spite of his misfortune. Both views would contain value judgments which Freud evidently wished to avoid. Therefore his purely scientific reflections on psychic processes, the comparison of the two amounts of energy necessary to attain the same result. Here lie the borders of psychoanalysis, which Freud did not wish to overstep.

Now I would like to touch on another question, which also occupies one of the border regions. I mean the problem so disputed in philosophy, that of free will. As psychoanalysis recognizes a causal relationship between a neurotic's repressions, that is, his unconscious processes, and the symptoms of his illness, one would assume that it uncompromisingly rejects free will and takes a strictly deterministic stand. That proves to be true, for instance, in *The Criminal, the Judge, and the Public*, by Franz Alexander and Hugo Staub. According to this book, a

decision results from the working together of various forces, constituting, so to speak, their mean. One might follow this train of thought further and say that these forces often work in opposite directions. As they are invisible to us, the outcome of this working together and working against, that is, the decision itself, does not appear to be determined by definite causes.

A remark of Freud's occurs to me, however, which can be understood as intimating at least the possibility of free will. Freud said that even when the repressed becomes conscious, and when an analysis could be regarded as successful, this does not automatically bring about the patient's recovery. After such an analysis the patient has been placed in a position in which he can get well; before analysis this was not possible. But whether or not he really will get well depends on his wish to recover, on his will. Freud compared this situation with the purchase of a travel ticket. This ticket only makes the journey possible; it does not take its place. But what is this will to recover, really? And what determines it?

Freud's attitude to religion is well known. He was a free-thinker and an adversary of all dogmatism. Notwithstanding this, he insisted that there was no fundamental opposition between religion and psychoanalysis and that therefore a religious adherent could readily become a follower of psychoanalysis.

Psychoanalysis assumes the task of bringing repressed ideas into consciousness, a task which necessitates overcoming resistances. In accordance with this, Freud considered the attacks against him in a psychoanalytic sense as the expression of inner resistance. He regarded them as a matter of course, since our ego defends itself against admitting the repressed to consciousness. Freud stated that the human race had in the course of its development suffered three hard blows to its self-love, to its narcissism: first, the realization that our earth is not the centre of the universe, that the sun does not revolve around the earth but the earth around the sun; then Darwin's theory of evolution; and now, through psychoanalysis, the dethronement of our sphere of consciousness in favour of the unconscious, which

determines our emotional life and so, in the long run, our relationship to everything.

This position of Freud's - following the maxim that to understand all is to forgive all - naturally led to his unresentful attitude to those who rejected his teaching. Personal hatred was foreign to Freud's nature. It is well known, for example, that there was tension between Freud and Wagner-Jauregg, but I never perceived that Freud nourished any feelings of enmity towards him. Freud simply thought that Wagner-Jauregg was lacking in deeper psychological understanding. But as Wagner-Jauregg's merits lay in quite a different field - I mean the malaria treatment of paresis - this judgment of Freud's in no way detracted from the other's fame.

(By the way, years later, after Freud had emigrated to England, I once had the opportunity of discussing with Wagner-Jauregg a case I was very concerned about. This was about six months before Wagner-Jauregg died. He was a very old man but still looked quite robust. I found him very likeable as a person. Whereas Freud's most striking characteristics were his seriousness and his concentration on a certain sphere of ideas, Wagner-Jauregg made the impression of being a genial, easy-going Viennese of a past epoch.)

In spite of Freud's forbearance and tolerance of his adversaries personally, he made no concessions or compromises about questions to which he believed he had found the true answers. To search for the truth was for Freud the first principle. Human intelligence and the triumphs of the mind were for Freud the highest excellence; important is not what man does, but what he thinks. By this Freud evidently meant to express the idea that feeling and thinking should be regarded as primary, and the resulting actions as secondary. Nevertheless Freud was no stranger to the 'human, all too human'. This is shown by a remark he once let fall that the satisfaction gained from intellectual work and success cannot match in intensity the feelings of pleasure achieved through the immediate gratification of instinctual aims. In intellectual achievement, the immediacy of the experience is lacking, just that feeling characterized by Freud's rather coarse but to-the-point expression - I still

remember his words very well – 'damn good'. Through this remark of Freud's shimmers the wistful consciousness that intellectuality can be purchased only by sacrifice: the renunciation of immediate instinctual satisfaction.

In the weeks before the end of my analysis, we often spoke of the danger of the patient's feeling too close a tie to the therapist. If the patient remains 'stuck' in the transference, the success of the treatment is not a lasting one, as it soon becomes evident that the original neurosis has been replaced by another. In this connection, Freud was of the opinion that at the end of treatment a gift from the patient could contribute, as a symbolic act, to lessening his feeling of gratitude and his consequent dependence on the physician. So we agreed that I would give Freud something as a remembrance. As I knew of his love for archaeology, the gift I chose for him was a female Egyptian figure, with a mitre-shaped headdress. Freud placed it on his desk. Twenty years later, looking through a magazine, I saw a picture of Freud at his desk. 'My Egyptian immediately struck my eye, the figure which for me symbolized my analysis with Freud, who himself called me 'a piece of psychoanalysis'.

The end of my analysis with Freud coincided with the period of world political agitation in the summer of 1914. It was a hot and sultry Sunday, this fateful 28 June 1914, on which the Austrian Crown Prince Franz Ferdinand and his wife were assassinated. On this day I took a walk through the Prater, and as my treatment with Freud was about to end in a few days, I let these years that I had spent in Vienna flow through my thoughts. During this time my resistances in the transference had sometimes become so strong that I despaired of bringing my analysis with Freud to a successful conclusion. Now this period was over, and I was filled with the heartening feeling that, in spite of all the difficulties, I had persevered with Freud and could now leave Vienna a healthy man. I was also very happy that my future wife, whom I had presented to Freud a short time before, had made an excellent impression on him and that he approved my choice. I saw the future in a very rosy light, and in this hopeful mood I returned home from my walk. Scarcely had I entered my apartment when the maid brought

me the extra edition of the newspaper, reporting the assassination of the archducal couple.

When I saw Freud the following day, of course we spoke of this event. At this time a very excited anti-Serbian spirit dominated Vienna. I felt it was false reasoning to condemn a whole people, lock, stock, and barrel, and to ascribe certain bad qualities, whatever they might be, to one and all. Freud apparently did not share this view, as he observed that there are indeed nations in which certain bad qualities are more marked than in others. In talking about the situation, Freud remarked that if Franz Ferdinand had come to power, we would certainly have had a war with Russia. Obviously he could have had no idea that the assassination at Sarajevo would start the ball rolling.

When I saw Freud again after the First World War, in the spring of 1919, and spoke of how absolutely incomprehensible it was that such mass slaughter could take place in the twentieth century, Freud did not pursue this theme but remarked, somewhat resignedly, that we have 'a wrong attitude' towards death. To the great political events of the world following the war, Freud took a wait-and-see position. He said something to the effect that one could not expect a psychoanalyst to judge these events correctly or to foresee their outcome. It was at this time also that I learned from Freud that Jung, whom Freud had always praised highly and whom he had formerly designated as his successor, had broken away from him and was now going his own way.

I have spoken of Freud's composure and self-control. He constructed a whole new world of thought which, apart from everything else, required great energy and perseverance. His strength of mind, although it sometimes lent him the semblance of harshness, was most admirable, and never deserted him, even when he was subjected to fate's hardest blows.

In the winter of 1919-20 Freud suffered an extremely painful loss through the death of his older daughter, to whom, I have heard, he was especially attached. I saw him the day following this tragic event. He was calm and composed as usual, and did not betray his pain in any way.

When some years later Freud was taken ill with a growth in

the oral cavity, he conducted himself as resolutely as before. He had to have an operation, and when I visited him after this and asked how he felt, he behaved as though nothing had happened. 'One just grows old,' he said, making a gesture with his hand of the sort people make to brush away trivial things. Freud as a physician was of course fully aware of the seriousness of his illness. And in fact this first operation was followed by a second, in which a part of his palate was removed, so that he had to wear a prosthesis. It impeded his speech slightly, but one hardly noticed this. But this misfortune did not have the power to subdue Freud or rob him of his passion for work. He devoted himself to writing as he had formerly done, and still continued his analytic practice, though in a limited degree. After Hitler's annexation of Austria, Freud emigrated to England, where he died early in the Second World War.

'A prophet is without honour in his own country,' according to the proverb, and this has been, alas, true of Freud. Although Freud spent almost his entire life in Vienna, where he for many decades carried on work that proved to be so important for mankind, psychoanalysis meets with less acceptance in Vienna than elsewhere. To what can this be attributed? Perhaps it is because Austria, in her recent history, has undergone so many political and economic crises. But something else may also play a role: the fact that Austrians possess the happy aptitude of making light of many things, and, like the French, take life more from its bright and pleasant side. It may follow that they suffer less from their complexes and get over them more easily.

However that may be, the time is more than due, ten years after Freud's death, to place a fitting memorial plaque on the house in the Berggasse where he lived. It is still sadly missing when one walks past.⁴

4. On 6 May 1954, more than two years after the Wolf-Man wrote this paper, the World Organization for Mental Health placed a commemorative plaque on the door. (Translator's note.)

The Case of the Wolf-Man

*From the History of an Infantile Neurosis**

by Sigmund Freud

I: Introductory Remarks

THE case upon which I propose to report in the following pages (once again only in a fragmentary manner) is characterized by a number of peculiarities which require to be emphasized before I proceed to a description of the facts themselves. It is concerned with a young man whose health had broken down in his eighteenth year after a gonorrhoeal infection, and who was entirely incapacitated and completely dependent upon other people when he began his psychoanalytic treatment several years later. He had lived an approximately normal life during the ten years of his boyhood that preceded the date of his illness,

*This case history was written down shortly after the termination of the treatment, in the winter of 1914-15. At that time I was still freshly under the impression of the twisted re-interpretations which C. G. Jung and Alfred Adler were endeavouring to give to the findings of psychoanalysis. This paper is therefore connected with my essay 'On the History of the Psycho-Analytic Movement' which was published in the *Jahrbuch der Psychoanalyse* in 1914. It supplements the polemic contained in that essay, which is in its essence of a personal character, by an objective estimation of the analytic material. It was originally intended for the next volume of the *Jahrbuch*, the appearance of which was, however, postponed indefinitely owing to the obstacles raised by the [first] Great War. I therefore decided to add it to the present collection of papers which was being issued by a new publisher. Meanwhile I had been obliged to deal in my *Introductory Lectures on Psycho-Analysis* (which I delivered in 1916 and 1917) with many points which should have been raised for the first time in this paper. No alterations of any importance have been made in the text of the first draft; additions are indicated by means of square brackets. [There are only two such additional passages, occurring on pp. 220 and 258. Editor's note.] Reprinted from *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, translated from the German under the General Editorship of James Strachey, Volume XVII, pp. 7-122. [M.G.]

and got through his studies at his secondary school without much trouble. But his earlier years were dominated by a severe neurotic disturbance, which began immediately before his fourth birthday as an anxiety hysteria (in the shape of an animal phobia), then changed into an obsessional neurosis with a religious content, and lasted with its offshoots as far as into his tenth year.

Only this infantile neurosis will be the subject of my communication. In spite of the patient's direct request, I have abstained from writing a complete history of his illness, of his treatment, and of his recovery, because I recognized that such a task was technically impracticable and socially impermissible. This at the same time removes the possibility of demonstrating the connection between his illness in childhood and his later and permanent one. As regards the latter I can only say that on account of it the patient spent a long time in German sanatoria, and was at that period classified in the most authoritative quarters as a case of 'manic-depressive insanity'. This diagnosis was certainly applicable to the patient's father, whose life, with its wealth of activity and interests, was disturbed by repeated attacks of severe depression. But in the son I was never able, during an observation which lasted several years, to detect any changes of mood which were disproportionate to the manifest psychological situation either in their intensity or in the circumstances of their appearance. I have formed the opinion that this case, like many others which clinical psychiatry has labelled with the most multifarious and shifting diagnoses, is to be regarded as a condition following on an obsessional neurosis which has come to an end spontaneously, but has left a defect behind it after recovery.

My description will therefore deal with an infantile neurosis which was analysed not while it actually existed, but only fifteen years after its termination. This state of things has its advantages as well as its disadvantages in comparison with the alternative. An analysis which is conducted upon a neurotic child itself must, as a matter of course, appear to be more trustworthy, but it cannot be very rich in material; too many words and thoughts have to be lent to the child, and even so the deep-

est strata may turn out to be impenetrable to consciousness. An analysis of a childhood disorder through the medium of recollection in an intellectually mature adult is free from these limitations; but it necessitates our taking into account the distortion and refurbishing to which a person's own past is subjected when it is looked back upon from a later period. The first alternative perhaps gives the more convincing results; the second is by far the more instructive.

In any case it may be maintained that analysis of children's neuroses can claim to possess a specially high theoretical interest. They afford us, roughly speaking, as much help towards a proper understanding of the neuroses of adults as do children's dreams in respect to the dreams of adults. Not, indeed, that they are more perspicuous or poorer in elements; in fact, the difficulty of feeling one's way into the mental life of a child sets the physician a particularly difficult task. But nevertheless, so many of the later deposits are wanting in them that the essence of the neurosis springs to the eyes with unmistakable distinctness. In the present phase of the battle which is raging around psychoanalysis the resistance to its findings has, as we know, taken on a new form. People were content formerly to dispute the reality of the facts which are asserted by analysis; and for this purpose the best technique seemed to be to avoid examining them. That procedure appears to be slowly exhausting itself; and people are now adopting another plan - of recognizing the facts, but of eliminating, by means of twisted interpretations, the consequences that follow from them, so that the critics can still ward off the objectionable novelties as efficiently as ever. The study of children's neuroses exposes the complete inadequacy of these shallow or high-handed attempts at re-interpretation. It shows the predominant part that is played in the formation of neuroses by those libidinal motive forces which are so eagerly disavowed, and reveals the absence of any aspirations towards remote cultural aims, of which the child still knows nothing, and which cannot therefore be of any significance for him.

Another characteristic which makes the present analysis noteworthy is connected with the severity of the illness and the

duration of the treatment. Analyses which lead to a favourable conclusion in a short time are of value in ministering to the therapist's self-esteem and substantiate the medical importance of psychoanalysis; but they remain for the most part insignificant as regards the advancement of scientific knowledge. Nothing new is learnt from them. In fact they only succeed so quickly because everything that was necessary for their accomplishment was already known. Something new can only be gained from analyses that present special difficulties, and to the overcoming of these a great deal of time has to be devoted. Only in such cases do we succeed in descending into the deepest and most primitive strata of mental development and in gaining from there solutions for the problems of the later formations. And we feel afterwards that, strictly speaking, only an analysis which has penetrated so far deserves the name. Naturally a single case does not give us all the information that we should like to have. Or, to put it more correctly, it might teach us everything, if we were only in a position to make everything out, and if we were not compelled by the inexperience of our own perception to content ourselves with a little.

As regards these fertile difficulties the case I am about to discuss left nothing to be desired. The first few years of the treatment produced scarcely any change. Owing to a fortunate concatenation, all the external circumstances nevertheless combined to make it possible to proceed with the therapeutic experiment. I can easily believe that in less favourable circumstances the treatment would have been given up after a short time. Of the physician's point of view I can only declare that in a case of this kind he must behave as 'timelessly' as the unconscious itself, if he wishes to learn anything or to achieve anything. And in the end he will succeed in doing so, if he has the strength to renounce any short-sighted therapeutic ambition. It is not to be expected that the amount of patience, adaptability, insight, and confidence demanded of the patient and his relatives will be forthcoming in many other cases. But the analyst has a right to feel that the results which he has attained from such lengthy work in one case will help substantially to reduce the length of the treatment in a subsequent case of equal

severity, and that by submitting on a single occasion to the timelessness of the unconscious he will be brought nearer to vanquishing it in the end.

The patient with whom I am here concerned remained for a long time unassailably entrenched behind an attitude of obliging apathy. He listened, understood, and remained unapproachable. His unimpeachable intelligence was, as it were, cut off from the instinctual forces which governed his behaviour in the few relations of life that remained to him. It required a long education to induce him to take an independent share in the work; and when as a result of this exertion he began for the first time to feel relief, he immediately gave up working in order to avoid any further changes, and in order to remain comfortably in the situation which had been thus established. His shrinking from a self-sufficient existence was so great as to outweigh all the vexations of his illness. Only one way was to be found of overcoming it. I was obliged to wait until his attachment to myself had become strong enough to counterbalance this shrinking, and then played off this one factor against the other. I determined – but not until trustworthy signs had led me to judge that the right moment had come – that the treatment must be brought to an end at a particular fixed date, no matter how far it had advanced. I was resolved to keep to the date; and eventually the patient came to see that I was in earnest. Under the inexorable pressure of this fixed limit his resistance and his fixation to the illness gave way, and now in a disproportionately short time the analysis produced all the material which made it possible to clear up his inhibitions and remove his symptoms. All the information, too, which enabled me to understand his infantile neurosis is derived from this last period of the work, during which resistance temporarily disappeared and the patient gave an impression of lucidity which is usually attainable only in hypnosis.

Thus the course of this treatment illustrates a maxim whose truth has long been appreciated in the technique of analysis. The length of the road over which an analysis must travel with the patient, and the quantity of material which must be mastered on the way, are of no importance in comparison with the

resistance which is met with in the course of the work, and are only of importance at all in so far as they are necessarily proportional to the resistance. The situation is the same as when to-day an enemy army needs weeks and months to make its way across a stretch of country which in times of peace was traversed by an express train in a few hours and which only a short time before had been passed over by the defending army in a few days.

A third peculiarity of the analysis which is to be described in these pages has only increased my difficulty in deciding to make a report upon it. On the whole its results have coincided in the most satisfactory manner with our previous knowledge, or have been easily embodied into it. Many details, however, seemed to me myself to be so extraordinary and incredible that I felt some hesitation in asking other people to believe them. I requested the patient to make the strictest criticism of his recollections, but he found nothing improbable in his statements and adhered closely to them. Readers may at all events rest assured that I myself am only reporting what I came upon as an independent experience, uninfluenced by my expectation. So that there was nothing left for me but to remember the wise saying that there are more things in heaven and earth than are dreamed of in our philosophy. Anyone who could succeed in eliminating his pre-existing convictions even more thoroughly could no doubt discover even more such things.

2: *General Survey of the Patient's Environment and of the History of the Case*

I am unable to give either a purely historical or a purely thematic account of my patient's story; I can write a history neither of the treatment nor of the illness, but I shall find myself obliged to combine the two methods of presentation. It is well known that no means has been found of, in any way, introducing into the reproduction of an analysis the sense of conviction which results from the analysis itself. Exhaustive verbatim reports of the proceedings during the hours of analysis would certainly be of no help at all; and in any case the technique of

the treatment makes it impossible to draw them up. So analyses such as this are not published in order to produce conviction in the minds of those whose attitude has hitherto been recusant and sceptical. The intention is only to bring forward some new facts for investigators who have already been convinced by their own clinical experiences.

I shall begin, then, by giving a picture of the child's world, and by telling as much of the story of his childhood as could be learnt without any exertion; it was not, indeed, for several years that the story became any less incomplete and obscure.

His parents had been married young, and were still leading a happy married life, upon which their ill-health was soon to throw the first shadows. His mother began to suffer from abdominal disorders, and his father from his first attacks of depression, which led to his absence from home. Naturally the patient only came to understand his father's illness very much later on, but he was aware of his mother's weak health even in his early childhood. As a consequence of it she had relatively little to do with the children. One day, certainly before his fourth year, while his mother was seeing off the doctor to the station and he himself was walking beside her, holding her hand, he overheard her lamenting her condition. Her words made a deep impression upon him, and later on he applied them to himself. He was not the only child; he had a sister, about two years his elder; lively, gifted, and precociously naughty, who was to play an important part in his life.

As far back as he could remember he was looked after by a nurse, an uneducated old woman of peasant birth, with an untiring affection for him. He served her as a substitute for a son of her own who had died young. The family lived on a country estate, from which they used to move to another for the summer. The two estates were not far from a large town. There was a break in his childhood when his parents sold the estates and moved into the town. Near relatives used often to pay them long visits upon one estate or the other - brothers of his father, sisters of his mother and their children, and his grandparents on his mother's side. During the summer his parents used to be away for a few weeks. In a screen memory he saw himself

with his nurse looking after the carriage which was driving off with his father, mother and sister, and then going peaceably back into the house. He must have been very small at that time.¹ Next summer his sister was left at home, and an English governess was engaged, who became responsible for the supervision of the children.

In his later years he was told many stories about his childhood.² He knew a great deal himself, but it was naturally disconnected both as regards date and subject-matter. One of these traditions, which was repeated over and over again in his presence on the occasion of his later illness, introduces us to the problem with whose solution we shall be occupied. He seems at first to have been a very good-natured, tractable, and even quiet child, so that they used to say of him that he ought to have been the girl and his elder sister the boy. But once, when his parents came back from their summer holiday, they found him transformed. He had become discontented, irritable and violent, took offence on every possible occasion, and then flew into a rage and screamed like a savage; so that, when this state of things continued, his parents expressed their misgivings as to whether it would be possible to send him to school later on. This happened during the summer while the English governess was with them. She turned out to be an eccentric and quarrelsome person, and, moreover, to be addicted to drink. The boy's mother was therefore inclined to ascribe the alteration in his character to the influence of this Englishwoman, and assumed that she had irritated him by her treatment. His

1. Two and a half years old. It was possible later on to determine almost all the dates with certainty.

2. Information of this kind may, as a rule, be employed as absolutely authentic material. So it may seem tempting to take the easy course of filling up the gaps in a patient's memory by making enquiries from the older members of his family; but I cannot advise too strongly against such a technique. Any stories that may be told by relatives in reply to enquiries and requests are at the mercy of every critical misgiving that can come into play. One invariably regrets having made oneself dependent upon such information; at the same time confidence in the analysis is shaken and a court of appeal is set up over it. Whatever can be remembered at all will anyhow come to light in the further course of analysis.

sharp-sighted grandmother, who had spent the summer with the children, was of opinion that the boy's irritability had been provoked by the dissensions between the Englishwoman and the nurse. The Englishwoman had repeatedly called the nurse a witch, and had obliged her to leave the room; the little boy had openly taken the side of his beloved 'Nanya' and let the governess see his hatred. However it may have been, the Englishwoman was sent away soon after the parents' return, without there being any consequent change in the child's unbearable behaviour.

The patient had preserved his memory of this naughty period. According to his belief he made the first of his scenes one Christmas, when he was not given a double quantity of presents - which were his due, because Christmas Day was at the same time his birthday. He did not spare even his beloved Nanya with his impertunity and touchiness, and even tormented her more remorselessly perhaps than any one. But the phase which brought with it his change in character was inextricably connected in his memory with many other strange and pathological phenomena which he was unable to arrange in chronological sequence. He threw all the incidents that I am now about to relate (which cannot possibly have been contemporaneous, and which are full of internal contradictions) into one and the same period of time, to which he gave the name 'still on the first estate'. He thought they must have left that estate by this time he was five years old. Thus he could recollect how he had suffered from a fear, which his sister exploited for the purpose of tormenting him. There was a particular picture-book, in which a wolf was represented, standing upright and striding along. Whenever he caught sight of this picture he began to scream like a lunatic that he was afraid of the wolf coming and eating him up. His sister, however, always succeeded in arranging so that he was obliged to see this picture, and was delighted at his terror. Meanwhile he was also frightened of other animals as well, big and little. Once he was running after a beautiful big butterfly, with striped yellow wings which ended in points, in the hope of catching it. (It was no doubt a 'swallow-tail'.) He was suddenly seized with a terrible

fear of the creature, and, screaming, gave up the chase. He also felt fear and loathing of beetles and caterpillars. Yet he could also remember that at this very time he used to torment beetles and cut caterpillars to pieces. Horses, too, gave him an uncanny feeling. If a horse was beaten he began to scream, and he was once obliged to leave a circus on that account. On other occasions he himself enjoyed beating horses. Whether these contradictory sorts of attitudes towards animals were really in operation simultaneously, or whether they did not more probably replace one another, but if so in what order and when – to all these questions his memory could offer no decisive reply. He was also unable to say whether his naughty period was replaced by a phase of illness or whether it persisted right through the latter. But, in any case, the statements of his that follow justified the assumption that during these years of his childhood he went through an easily recognizable attack of obsessional neurosis. He related how during a long period he was very pious. Before he went to sleep he was obliged to pray for a long time and to make an endless series of signs of the cross. In the evening, too, he used to make the round of all the holy pictures that hung in the room, taking a chair with him, upon which he climbed, and used to kiss each one of them devoutly. It was utterly inconsistent with this pious ceremonial – or, on the other hand, perhaps it was quite consistent with it – that he should recollect some blasphemous thoughts which used to come into his head like an inspiration from the devil. He was obliged to think 'God – swine' or 'God – shit'. Once while he was on a journey to a health resort in Germany he was tormented by the obsession of having to think of the Holy Trinity whenever he saw three heaps of horse-dung or other excrement lying in the road. At that time he used to carry out another peculiar ceremonial when he saw people that he felt sorry for, such as beggars, cripples, or very old men. He had to breathe out noisily, so as not to become like them; and under certain conditions he had to draw in his breath vigorously. I naturally assumed that these obvious symptoms of an obsessional neurosis belonged to a somewhat later time and stage of development than the signs of anxiety and the cruel treatment of animals.

The patient's maturer years were marked by a very unsatisfactory relation to his father, who, after repeated attacks of depression, was no longer able to conceal the pathological features of his character. In the earlier years of the patient's childhood this relation had been a very affectionate one, and the recollection of it had remained in his memory. His father was very fond of him, and liked playing with him. From an early age he was proud of his father, and was always declaring that he would like to be a gentleman like him. His Nanya told him that his sister was his mother's child, but that he was his father's – which had very much pleased him. Towards the end of his childhood there was an estrangement between him and his father. His father had an unmistakable preference for his sister, and he felt very much slighted by this. Later on fear of his father became the dominating factor.

All of the phenomena which the patient associated with the phase of his life that began with his naughtiness disappeared in about his eighth year. They did not disappear at a single blow, and made occasional reappearances, but finally gave way, in the patient's opinion, before the influence of the masters and tutors, who then took the place of the women who had hitherto looked after him. Here, then, in the briefest outline, are the riddles for which the analysis had to find a solution. What was the origin of the sudden change in the boy's character? What was the significance of his phobia and of his perversities? How did he arrive at his obsessive piety? And how are all these phenomena interrelated? I will once more recall the fact that our therapeutic work was concerned with a subsequent and recent neurotic illness, and that light could only be thrown upon these earlier problems when the course of the analysis led away for a time from the present, and forced us to make a detour through the prehistoric period of childhood.

3: *The Seduction and Its Immediate Consequences*

It is easy to understand that the first suspicion fell upon the English governess, for the change in the boy made its appearance while she was there. Two screen memories had persisted,

which were incomprehensible in themselves, and which related to her. On one occasion, as she was walking along in front of them, she said: 'Do look at my little tail!' Another time, when they were on a drive, her hat flew away, to the two children's great satisfaction. This pointed to the castration complex, and might permit of a construction being made to the effect that a threat uttered by her against the boy had been largely responsible for originating his abnormal conduct. There is no danger at all in communicating constructions of this kind to the person under analysis; they never do any damage to the analysis if they are mistaken; but at the same time they are not put forward unless there is some prospect of reaching a nearer approximation to the truth by means of them. The first effect of this supposition was the appearance of some dreams, which it was not possible to interpret completely, but all of which seemed to centre around the same material. As far as they could be understood, they were concerned with aggressive actions on the boy's part against his sister or against his governess and with energetic reproofs and punishments on account of them. It was as though . . . after her bath . . . he had tried . . . to undress his sister . . . to tear off her coverings . . . or veils - and so on. But it was not possible to get at any firm content from the interpretation; and since these dreams gave an impression of always working over the same material in various different ways, the correct reading of these ostensible reminiscences became assured: it could only be a question of phantasies, which the dreamer had made on the subject of his childhood at some time or other, probably at the age of puberty, and which had now come to the surface again in this unrecognizable form.

The explanation came at a single blow, when the patient suddenly called to mind the fact that, when he was still very small, 'on the first estate', his sister had seduced him into sexual practices. First came a recollection that in the lavatory, which the children used frequently to visit together, she had made this proposal: 'Let's show our bottoms,' and had proceeded from words to deeds. Subsequently the more essential part of the seduction came to light, with full particulars as to time and place. It was in spring, at a time when his father was away;

the children were in one room playing on the floor, while their mother was working in the next. His sister had taken hold of his penis and played with it, at the same time telling him incomprehensible stories about his Nanya, as though by way of explanation. His Nanya, she said, used to do the same thing with all kinds of people - for instance, with the gardener: she used to stand him on his head, and then take hold of his genitals.

Here, then, was the explanation of the phantasies whose existence we had already divined. They were meant to efface the memory of an event which later on seemed offensive to the patient's masculine self-esteem, and they reached this end by putting an imaginary and desirable converse in the place of the historical truth. According to these phantasies it was not he who had played the passive part towards his sister, but, on the contrary, he had been aggressive, had tried to see his sister undressed, had been rejected and punished, and had for that reason got into the rage which the family tradition talked of so much. It was also appropriate to weave the governess into this imaginative composition, since the chief responsibility for his fits of rage had been ascribed to her by his mother and grandfather. These phantasies, therefore, corresponded exactly to the legends by means of which a nation that has become great and proud tries to conceal the insignificance and failure of its beginnings.

The governess can actually have had only a very remote share in the seduction and its consequences. The scenes with his sister took place in the early part of the same year in which, at the height of the summer, the Englishwoman arrived to take the place of his absent parents. The boy's hostility to the governess came about, rather, in another way. By abusing the nurse and slandering her as a witch, she was in his eyes following in the footsteps of his sister, who had first told him such monstrous stories about the nurse; and in this way she enabled him to express openly against herself the aversion which, as we shall hear, he had developed against his sister as a result of his seduction.

But his seduction by his sister was certainly not a phantasy.

Its credibility was increased by some information which had never been forgotten and which dated from a later part of his life, when he was grown up. A cousin who was more than ten years his elder told him in a conversation about his sister that he very well remembered what a forward and sensual little thing she had been: once, when she was a child of four or five, she had sat on his lap and opened his trousers to take hold of his penis.

I should like at this point to break off the story of my patient's childhood and say something of this sister, of her development and later fortunes, and of the influence she had on him. She was two years older than he was, and had always remained ahead of him. As a child she was boyish and unmanageable, but she then entered upon a brilliant intellectual development and distinguished herself by her acute and realistic powers of mind; she inclined in her studies to the natural sciences, but also produced imaginative writings of which her father had a high opinion. She was mentally far superior to her numerous early admirers, and used to make jokes at their expense. In her early twenties, however, she began to be depressed, complained that she was not good-looking enough, and withdrew from all society. She was sent to travel in the company of an acquaintance, an elderly lady, and after her return told a number of most improbable stories of how she had been ill-treated by her companion, but remained with her affections obviously fixed upon her alleged tormentor. While she was on a second journey, soon afterwards, she poisoned herself and died far away from her home. Her disorder is probably to be regarded as the beginning of a dementia praecox. She was one of the proofs of the conspicuously neuropathic heredity in her family, but by no means the only one. An uncle, her father's brother, died after long years of life as an eccentric, with indications pointing to the presence of a severe obsessional neurosis; while a good number of collateral relatives were and are afflicted with less serious nervous complaints.

Independently of the question of seduction, our patient, while he was a child, found in his sister an inconvenient competitor

for the good opinion of his parents, and he felt very much oppressed by her merciless display of superiority. Later on he especially envied her the respect which his father showed for her mental capacity and intellectual achievements, while he, intellectually inhibited as he was since his obsessional neurosis, had to be content with a lower estimation. From his fourteenth year onwards the relations between the brother and sister began to improve; a similar disposition of mind and a common opposition to their parents brought them so close together that they got on with each other like the best of friends. During the tempestuous sexual excitement of his puberty he ventured upon an attempt at an intimate physical approach. She rejected him with equal decision and dexterity, and he at once turned away from her to a little peasant girl who was a servant in the house and had the same name as his sister. In doing so he was taking a step which had a determinant influence on his heterosexual choice of object, for all the girls with whom he subsequently fell in love – often with the clearest indications of compulsion – were also servants,³ whose education and intelligence were necessarily far inferior to his own. If all of these objects of his love were substitutes for the figure of the sister whom he had to forgo, then it could not be denied that an intention of debasing his sister and of putting an end to her intellectual superiority, which he had formerly found so oppressive, had obtained the decisive control over his object-choice.

Human sexual conduct, as well as everything else, has been subordinated by Alfred Adler to motive forces of this kind, which spring from the will to power, from the individual's self-assertive instinct. Without ever denying the importance of these motives of power and prerogative, I have never been convinced that they play the dominating and exclusive part that has been ascribed to them. If I had not pursued my patient's analysis to the end, I should have been obliged, on account of my observation of this case, to correct my preconceived opinion in a direction favourable to Adler. The conclusion of the analysis unexpectedly brought up new material

3. [The German is *dienende Personen*, literally persons who serve others. This would include Therese, a nurse in a sanatorium. M.G.]

which, on the contrary, showed that these motives of power (in this case the intention to debase) had determined the objective choice only in the sense of serving as a contributory cause and as a rationalization, whereas the true underlying determination enabled me to maintain my former convictions.⁴

When the news of his sister's death arrived, so the patient told me, he felt hardly a trace of grief. He had to force himself to show signs of sorrow, and was able quite coolly to rejoice at having now become the sole heir to the property. He had already been suffering from his recent illness for several years when this occurred. But I must confess that this one piece of information made me for a long time uncertain in my diagnostic judgement of the case. It was to be assumed, no doubt, that his grief over the loss of the most dearly loved member of his family would meet with an inhibition in its expression, as a result of the continued operation of his jealousy of her and of the added presence of his incestuous love for her which had now become unconscious. But I could not do without some substitute for the missing outbursts of grief. And this was at last found in another expression of feeling which had remained inexplicable to the patient. A few months after his sister's death he himself made a journey in the neighbourhood in which she had died. There he sought out the burial place of a great poet, who was at that time his ideal, and shed bitter tears upon his grave. This reaction seemed strange to him himself, for he knew that more than two generations had passed by since the death of the poet he admired. He only understood it when he remembered that his father had been in the habit of comparing his dead sister's works with the great poet's. He gave me another indication of the correct way of interpreting the homage which he ostensibly paid to the poet, by a mistake in his story which I was able to detect at this point. He had repeatedly specified before that his sister had shot herself; but he was now obliged to make a correction and say that she had taken poison. The poet, however, had been shot in a duel.

I now return to the brother's story, but from this point I must

4. See below, p. 255.

proceed for a little upon thematic lines. The boy's age at the time at which his sister began her seductions turned out to be three and a quarter years. It happened, as has been mentioned, in the spring of the same year in whose summer the English governess arrived, and in whose autumn his parents, on their return, found him so fundamentally altered. It is very natural, then, to connect this transformation with the awakening of his sexual activity that had meanwhile taken place.

How did the boy react to the allurements of his elder sister? By a refusal, is the answer, but by a refusal which applied to the person and not to the thing. His sister was not agreeable to him as a sexual object, probably because his relation to her had already been determined in a hostile direction owing to their rivalry for their parents' love. He held aloof from her, and, moreover, her solicitations soon ceased. But he tried to win, instead of her, another person of whom he was fonder; and the information which his sister herself had given him, and in which she had claimed his Nanya as a model, turned his choice in that direction. He therefore began to play with his penis in his Nanya's presence, and this, like so many other instances in which children do not conceal their masturbation, must be regarded as an attempt at seduction. His Nanya disillusioned him; she made a serious face, and explained that that wasn't good; children who did that, she added, got a 'wound' in the place.

The effect of this intelligence, which amounted to a threat, is to be traced in various directions. His dependence upon his Nanya was diminished in consequence. He might well have been angry with her; and later on, when his fits of rage set in, it became clear that he really was embittered against her. But it was characteristic of him that every position of the libido which he found himself obliged to abandon was at first obstinately defended by him against the new development. When the governess came upon the scene and abused his Nanya, drove her out of the room, and tried to destroy her authority, he, on the contrary, exaggerated his love for the victim of these attacks and assumed a brusque and defiant attitude towards the aggressive governess. Nevertheless, in secret, he began to look about for another sexual object. His seduction had given him

the passive sexual aim of being touched on the genitals; we shall presently hear in connection with whom it was that he tried to achieve this aim, and what paths led him to this choice.

It agrees entirely with our anticipations when we learn that, after his first genital excitations, his sexual researches began, and that he soon came upon the problem of castration. At this time he succeeded in observing two girls – his sister and a friend of hers – while they were micturating. His acumen might well have enabled him to gather the true facts from this spectacle, but he behaved as we know other male children behave in these circumstances. He rejected the idea that he saw before him a confirmation of the wound with which his Nanya had threatened him, and he explained to himself that this was the girls' 'front bottom'. The theme of castration was not settled by this decision; he found new allusions to it in everything that he heard. Once when the children were given some coloured sugar-sticks, the governess, who was inclined to disordered fancies, pronounced that they were pieces of chopped-up snakes. He remembered afterwards that his father had once met a snake while he was walking along a footpath, and had beaten it to pieces with his stick. He heard the story (out of *Reynard the Fox*) read aloud, of how the wolf wanted to go fishing in the winter, and used his tail as a bait, and how in that way his tail was broken off in the ice. He learned the different names by which horses are distinguished, according to whether their sexual organs are intact or not. Thus he was occupied with thoughts about castration, but as yet he had no belief in it and no dread of it. Other sexual problems arose for him out of the fairy tales with which he became familiar at this time. In 'Little Red Riding-Hood' and 'The Seven Little Goats' the children were taken out of the wolf's body. Was the wolf a female creature, then, or could men have children in their bodies as well? At this time the question was not yet settled. Moreover, at the time of these enquiries he had as yet no fear of wolves.

One of the patient's pieces of information will make it easier for us to understand the alteration in his character which appeared during his parents' absence as a somewhat indirect con-

sequence of his seduction. He said that he gave up masturbating very soon after his Nanya's refusal and threat. *His sexual life, therefore, which was beginning to come under the sway of the genital zone, gave way before an external obstacle, and was thrown back by its influence into an earlier phase of pre-genital organisation.* As a result of the suppression of his masturbation, the boy's sexual life took on a sadistic-anal character. He became irritable and a tormentor, and gratified himself in this way at the expense of animals and humans. His principal object was his beloved Nanya, and he knew how to torment her till she burst into tears. In this way he revenged himself on her for the refusal he had met with, and at the same time gratified his sexual lust in the form which corresponded to his present regressive phase. He began to be cruel to small animals, to catch flies and pull off their wings, to crush beetles underfoot; in his imagination he liked beating large animals (horses) as well. All of these, then, were active and sadistic proceedings; we shall discuss his anal impulses at this period in a later connection.

It is a most important fact that some contemporary phantasies of quite another kind came up as well as in the patient's memory. The content of these was of boys being chastised and beaten, and especially being beaten on the penis. And from other phantasies, which represented the heir to the throne being shut up in a narrow room and beaten, it was easy to guess for whom it was that the anonymous figures served as whipping-boys. The heir to the throne was evidently he himself; his sadism had therefore turned round in phantasy against himself, and had been converted into masochism. The detail of the sexual organ itself receiving the beating justified the conclusion that a sense of guilt, which related to his masturbation, was already concerned in this transformation.

No doubt was left in the analysis that these passive trends had made their appearance at the same time as the active-sadistic ones, or very soon after them.⁵ This is in accordance with the unusually clear, intense, and constant *ambivalence*

5. By passive trends I mean trends that have a passive sexual aim; but in saying this I have in mind a transformation not of the instinct but only of its aim.

of the patient, which was shown here for the first time in the even development of both members of the pairs of contrary component instincts. Such behaviour was also characteristic of his later life, and so was this further trait: no position of the libido which had once been established was ever completely replaced by a later one. It was rather left in existence side by side with all the others, and this allowed him to maintain an incessant vacillation which proved to be incompatible with the acquisition of a stable character.

The boy's masochistic trends lead on to another point, which I have so far avoided mentioning, because it can only be confirmed by means of the analysis of the subsequent phase of his development. I have already mentioned that, after his refusal by his Nanya, his libidinal expectation detached itself from her and began to contemplate another person as a sexual object. This person was his father, at that time away from home. He was no doubt led to this choice by a number of convergent factors, including such fortuitous ones as the recollection of the snake being cut to pieces; but above all he was in this way able to renew his first and most primitive object-choice, which, in conformity with a small child's narcissism, had taken place along the path of identification. We have heard already that his father had been his admired model, and that when he was asked what he wanted to be he used to reply: a gentleman like his father. This object of identification of his active current became the sexual object of a passive current in his present anal-sadistic phase. It looks as though his seduction by his sister had forced him into a passive role, and had given him a passive sexual aim. Under the persisting influence of this experience he pursued a path from his sister *via* his Nanya to his father – from a passive attitude towards women to the same attitude towards men – and had, nevertheless, by this means found a link with his earlier and spontaneous phase of development. His father was now his object once more; in conformity with his higher stage of development, identification was replaced by object-choice; while the transformation of his active attitude into a passive one was the consequence and the record of the seduction which had occurred meanwhile. It would naturally

not have been so easy to achieve an active attitude in the sadistic phase towards his all-powerful father. When his father came home in the late summer or autumn the patient's fits of rage and scenes of fury were put to a new use. They had served for active-sadistic ends in relation to his Nanya; in relation to his father their purpose was masochistic. By bringing his naughtiness forward he was trying to force punishments and beatings out of his father, and in that way to obtain from him the masochistic sexual satisfaction that he desired. His screaming fits were therefore simply attempts at seduction. In accordance, moreover, with the motives which underlie masochism, this beating would also have satisfied his sense of guilt. He had preserved a memory of how, during one of these scenes of naughtiness, he had redoubled his screams as soon as his father came towards him. His father did not beat him, however, but tried to pacify him by playing ball in front of him with the pillows of his cot.

I do not know how often parents and educators, faced with inexplicable naughtiness on the part of a child, might not have occasion to bear this typical state of affairs in mind. A child who behaves in this unmanageable way is making a confession and trying to provoke punishment. He hopes for a beating as a simultaneous means of setting his sense of guilt at rest and of satisfying his masochistic sexual trend.

We owe the further explanation of the case to a recollection which emerged with great distinctness. This was to the effect that the signs of an alteration in the patient's character were not accompanied by any symptoms of anxiety until after the occurrence of a particular event. Previously, it seems, there was no anxiety, while directly after the event the anxiety expressed itself in the most tormenting shape. The date of this transformation can be stated with certainty; it was immediately before his fourth birthday. Taking this as a fixed point, we are able to divide the period of his childhood with which we are concerned into two phases: a first phase of naughtiness and perversity from his seduction at the age of three and a quarter up to his fourth birthday, and a longer subsequent phase in which the signs of neurosis predominated. But the event which makes

this division possible was not an external trauma, but a dream, from which he awoke in a state of anxiety.

4: *The Dream and the Primal Scene*

I have already published this dream elsewhere,⁶ on account of the quantity of material in it which is derived from fairy tales; and I will begin by repeating what I wrote on that occasion:

"I dreamt that it was night and that I was lying in my bed. (My bed stood with its foot towards the window; in front of the window there was a row of old walnut trees. I know it was winter when I had the dream, and night-time.) Suddenly the window opened of its own accord, and I was terrified to see that some white wolves were sitting on the big walnut tree in front of the window. There were six or seven of them. The wolves were quite white, and looked more like foxes or sheep-dogs, for they had big tails like foxes and they had their ears pricked like dogs when they pay attention to something. In great terror, evidently of being eaten up by the wolves, I screamed and woke up. My nurse hurried to my bed, to see what had happened to me. It took quite a long while before I was convinced that it had only been a dream; I had had such a clear and life-like picture of the window opening and the wolves sitting on the tree. At last I grew quieter, felt as though I had escaped from some danger, and went to sleep again.

"The only piece of action in the dream was the opening of the window; for the wolves sat quite still and without making any movement on the branches of the tree, to the right and left of the trunk, and looked at me. It seemed as though they had raved their whole attention upon me. — I think this was my first anxiety-dream. I was three, four, or at most five years old at the time. From then until my eleventh or twelfth year I was always afraid of seeing something terrible in my dreams."

He added a drawing of the tree with the wolves, which confirmed his description (Fig. 1). The analysis of the dream brought the following material to light.

6. 'The Occurrence in Dreams of Material from Fairy Tales'.

'He had always connected this dream with the recollection that during these years of his childhood he was most tremulously afraid of the picture of a wolf in a book of fairy tales. His elder sister, who was very much his superior, used to tease him by holding up this particular picture in front of him on some excuse or other, so that he was terrified and began to scream. In this picture the wolf was standing upright, striding out with one foot, with its claws stretched out and its ears pricked. He thought this picture must have been an illustration to the story of "Little Red Riding-Hood".'

'Why were the wolves white? This made him think of the sheep, large flocks of which were kept in the neighbourhood of the estate. His father occasionally took him with him to visit these flocks, and every time this happened he felt very proud and blissful. Later on — according to enquiries that were made it may easily have been shortly before the time of the dream — an epidemic broke out among the sheep. His father sent for a fowler of Pasteur's, who inoculated the animals, but after the inoculation even more of them died than before.

'How did the wolves come to be on the tree? This reminded him of a story that he had heard his grandfather tell. He could not remember whether it was before or after the dream, but its subject is a decisive argument in favour of the former view. The story ran as follows. A tailor was sitting at work in his room, when the window opened and a wolf leapt in. The tailor hit after him with his yard — no (he corrected himself), caught him by his tail and pulled it off, so that the wolf ran away in terror. Some time later the tailor went into the forest, and suddenly saw a pack of wolves coming towards him; so he climbed up a tree to escape from them. At first the wolves were in perplexity; but the maimed one, which was among them and wanted to revenge himself on the tailor, proposed that they should climb one upon another till the last one could reach him. He himself — he was a vigorous old fellow — would be the base of the pyramid. The wolves did as he suggested, but the tailor had recognized the visitor whom he had punished, and suddenly called out as he had before: "Catch the grey one by his tail!" The

tailless wolf, terrified by the recollection, ran away, and all the others tumbled down.

In this story the tree appears, upon which the wolves were sitting in the dream. But it also contains an unmistakable allusion to the castration complex. The *old* wolf was docked of his tail by the tailor. The fox-tails of the wolves in the dream were probably compensations for this taillessness.

'Why were there six or seven wolves? There seemed to be no answer to this question, until I raised a doubt whether the picture that had frightened him could be connected with the story of "Little Red Riding-Hood". This fairy tale only offers an opportunity for two illustrations - Little Red Riding-Hood's meeting with the wolf in the wood, and the scene in which the wolf lies in bed in the grandmother's night-cap. There must therefore be some other fairy tale behind his recollection of the picture. He soon discovered that it could only be the story of "The Wolf and the Seven Little Goats". Here the number seven occurs, and also the number six, for the wolf only ate up six of the little goats, while the seventh hid itself in the clock-case. The white, too, comes into this story, for the wolf had his paw made white at the baker's after the little goats had recognized him on his first visit by his grey paw. Moreover, the two fairy tales have much in common. In both there is the eating up, the cutting open of the belly, the taking out of the people who have been eaten and their replacement by heavy stones, and finally in both of them the wicked wolf perishes. Besides all this, in the story of the little goats the tree appears. The wolf lay down under a tree after his meal and snored.

'I shall have, for a special reason, to deal with this dream again elsewhere, and interpret it and consider its significance in greater detail. For it is the earliest anxiety-dream that the dreamer remembered from his childhood, and its content, taken in connection with other dreams that followed it soon afterwards and with certain events in his earliest years, is of quite peculiar interest. We must confine ourselves here to the relation of the dream to the two fairy tales which have so much in common with each other, "Little Red Riding-Hood" and "The Wolf and the Seven Little Goats". The effect produced by these

stories was shown in the little dreamer by a regular animal phobia. This phobia was only distinguished from other similar cases by the fact that the anxiety-animal was not an object easily accessible to observation (such as a horse or a dog), but was known to him only from stories and picture-books.

'I shall discuss on another occasion the explanation of these animal phobias and the significance attaching to them. I will only remark in anticipation that this explanation is in complete harmony with the principal characteristic shown by the neurosis from which the present dreamer suffered later in his life. His fear of his father was the strongest motive for his falling ill, and his ambivalent attitude towards every father-surrogate was the dominating feature of his life as well as of his behaviour during the treatment.

'If in my patient's case the wolf was merely a first father-surrogate, the question arises whether the hidden content in the fairy tales of the wolf that ate up the little goats and of "Little Red Riding-Hood" may not simply be infantile fear of the father.⁷ Moreover, my patient's father had the characteristic, shown by so many people in relation to their children, of indulging in "affectionate abuse"; and it is possible that during the patient's earlier years his father (though he grew severe later on) may more than once, as he caressed the little boy or played with him, have threatened in fun to "gobble him up". One of my patients told me that her two children could never get to be fond of their grandfather, because in the course of his affectionate romping with them he used to frighten them by saying he would cut open their tummies.'

Leaving on one side everything in this quotation that anticipates the dream's remoter implications, let us return to its immediate interpretation. I may remark that this interpretation was a task that dragged on over several years. The patient related the dream at a very early stage of the analysis and very soon came to share my conviction that the causes of his infantile neurosis lay concealed behind it. In the course of the treatment

7. 'Compare the similarity between these two fairy tales and the myth of Kronos, which has been pointed out by Rank.'

we often came back to the dream, but it was only during the last months of the analysis that it became possible to understand it completely, and only then thanks to spontaneous work on the patient's part. He had always emphasized the fact that two factors in the dream had made the greatest impression on him: first, the perfect stillness and immobility of the wolves, and secondly, the strained attention with which they all looked at him. The lasting sense of reality, too, which the dream left behind it, seemed to him to deserve notice.

Let us take this last remark as a starting-point. We know from our experience in interpreting dreams that this sense of reality carries a particular significance along with it. It assures us that some part of the latent material of the dream is claiming in the dreamer's memory to possess the quality of reality, that is, that the dream relates to an occurrence that really took place and was not merely imagined. It can naturally only be a question of the reality of something unknown; for instance, the conviction that his grandfather really told him the story of the tailor and the wolf, or that the stories of 'Little Red Riding-Hood' and of 'The Seven Little Goats' were really read aloud to him, would not be of a nature to be replaced by this sense of reality that outlasted the dream. The dream seemed to point to an occurrence the reality of which was very strongly emphasized as being in marked contrast to the unreality of the fairy tales.

If it was to be assumed that behind the content of the dream there lay some such unknown scene — one, that is, which had already been forgotten at the time of the dream — then it must have taken place very early. The dreamer, it will be recalled, said: 'I was three, four, or at most five years old at the time I had the dream.' And we can add: 'And I was reminded by the dream of something that must have belonged to an even earlier period.'

The parts of the manifest content of the dream which were emphasized by the dreamer, the factors of attentive looking and of motionlessness, must lead to the content of this scene. We must naturally expect to find that this material reproduces the unknown material of the scene in some distorted form, perhaps even distorted into its opposite.

There were several conclusions, too, to be drawn from the raw material which had been produced by the patient's first analysis of the dream, and these had to be fitted into the collocation of which we were in search. Behind the mention of the sheep-breeding, evidence was to be expected of his sexual re-searches, his interest in which he was able to gratify during his visits with his father; but there must also have been allusions to a fear of death, since the greater part of the sheep had died of the epidemic. The most obtrusive thing in the dream, the wolves on the tree, led straight to his grandfather's story; and what was fascinating about this story and capable of provoking the dream can scarcely have been anything but its connection with the theme of castration.

We also concluded from the first incomplete analysis of the dream that the wolf may have been a father-surrogate; so that, in that case, this first anxiety-dream would have brought to light the fear of his father which from that time forward was to dominate his life. This conclusion, indeed, was in itself not yet binding. But if we put together as the result of the provisional analysis what can be derived from the material produced by the dreamer, we then find before us for reconstruction some such fragments as these:

A real occurrence — dating from a very early period — looking — immobility — sexual problems — castration — his father — something terrible.

One day the patient began to continue with the interpretation of the dream. He thought that the part of the dream which said that 'suddenly the window opened of its own accord' was not completely explained by its connection with the window at which the tailor was sitting and through which the wolf came into the room. 'It must mean: "My eyes suddenly opened." I was asleep, therefore, and suddenly woke up, and as I woke I saw something: the tree with the wolves.' No objection could be made to this; but the point could be developed further. He had woken up and had seen something. The attentive looking, which in the dream was ascribed to the wolves, should rather be shifted on to him. At a decisive point, therefore, a transposition has taken place; and moreover this is indicated by another

transposition in the manifest content of the dream. For the fact that the wolves were sitting on the tree was also a transposition, since in his grandfather's story they were underneath, and were unable to climb on to the tree.

What, then, if the other factor emphasized by the dreamer were also distorted by means of a transposition or reversal? In that case instead of immobility (the wolves sat there motionless; they looked at him, but did not move) the meaning would have to be: the most violent motion. That is to say, he suddenly woke up, and saw in front of him a scene of violent movement at which he looked with strained attention. In the one case the distortion would consist in an interchange of subject and object, of activity and passivity: being looked at instead of looking. In the other case it would consist in a transformation into the opposite; rest instead of motion.

On another occasion an association which suddenly occurred to him carried us another step forward in our understanding of the dream: 'The tree was a Christmas-tree.' He now knew that he had dreamt the dream shortly before Christmas and in expectation of it. Since Christmas Day was also his birthday, it now became possible to establish with certainty the date of the dream and of the change in him which proceeded from it. It was immediately before his fourth birthday. He had gone to sleep, then, in tense expectation of the day which ought to bring him a double quantity of presents. We know that in such circumstances a child may easily anticipate the fulfilment of his wishes. So it was already Christmas in his dream; the content of the dream showed him his Christmas box, the presents which were to be his were hanging on the tree. But instead of presents they had turned into - wolves, and the dream ended by his being overcome by fear of being eaten by the wolf (probably his father), and by his flying for refuge to his nurse. Our knowledge of his sexual development before the dream makes it possible for us to fill in the gaps in the dream and to explain the transformation of his satisfaction into anxiety. Of the wishes concerned in the formation of the dream the most powerful must have been the wish for the sexual satisfaction which he was at that time longing to obtain from his father. The strength of

this wish made it possible to revive a long-forgotten trace in his memory of a scene which was able to show him what sexual satisfaction from his father was like; and the result was terror, horror of the fulfilment of the wish, the repression of the impulse which had manifested itself by means of the wish, and consequently a flight from his father to his less dangerous nurse.

The importance of this date of Christmas Day had been preserved in his supposed recollection of having had his first fit of rage because he was dissatisfied with his Christmas presents. The recollection combined elements of truth and of falsehood. It could not be entirely right since, according to the repeated declarations of his parents, his naughtiness had already begun on their return in the autumn and it was not a fact that they had not come on till Christmas. But he had preserved the essential connection between his unsatisfied love, his rage, and Christmas.

But what picture can the nightly workings of his sexual desire have conjured up that could frighten him away so violently from the fulfilment for which he longed? The material of the analysis shows that there is one condition which this picture must satisfy. It must have been calculated to create a conviction of the reality of the existence of castration. Fear of castration could then become the motive power for the transformation of the affect.

I have now reached the point at which I must abandon the support I have hitherto had from the course of the analysis. I am afraid it will also be the point at which the reader's belief will abandon me.

What sprang into activity that night out of the chaos of the dreamer's unconscious memory-traces was the picture of copulation between his parents, copulation in circumstances which were not entirely usual and were especially favourable for observation. It gradually became possible to find satisfactory answers to all the questions that arose in connection with this scene; for in the course of the treatment the first dream returned in innumerable variations and new editions, in connection with which the analysis produced the information that was required. Thus in the first place the child's age at the date of the observa-

tion was established as being about one and a half years.⁸ He was suffering at the time from malaria, an attack of which used to come on every day at a particular hour.⁹ From his tenth year onwards he was from time to time subject to moods of depression, which used to come on in the afternoon and reached their height at about five o'clock. This symptom still existed at the time of the analytic treatment. The recurring fits of depression took the place of the earlier attacks of fever or languor; five o'clock was either the time of the highest fever or of the observation of the intercourse, unless the two times coincided.¹⁰ Probably for the very reason of this illness, he was in his parents' bedroom. The illness, the occurrence of which is also corroborated by direct tradition, makes it reasonable to refer the event to the summer, and, since the child was born on Christmas Day, to assume that his age was $n + 1\frac{1}{2}$ years. He had been sleeping in his cot, then, in his parents' bedroom, and woke up, perhaps because of his rising fever, in the afternoon, possibly at five o'clock, the hour which was later marked out by depression. It harmonizes with our assumption that it was a hot summer's day, if we suppose that his parents had retired, half undressed,¹¹ for an afternoon siesta. When he woke up, he witnessed a coitus *a tergo*, three times repeated,¹² he was able to see his mother's genitals as well as his father's organ; and he understood the process as well as its significance.¹³ Lastly he

8. The age of six months came under consideration as a far less probable, and indeed scarcely tenable, alternative.

9. Compare the subsequent metamorphoses of this factor during the obsessional neurosis. In the patient's dreams during the treatment it was replaced by a violent wind. '*Aria*' = 'air'.

10. We may remark in this connection that the patient drew only *five* wolves in his illustration to the dream, although the text mentioned six or seven.

11. In white underclothes: the *white* wolves.

12. Why three times? He suddenly one day produced the statement that I had discovered this detail by interpretation. This was not the case. It was a spontaneous association, exempt from further criticism; in his usual way he passed it off on to me, and by this projection tried to make it seem more trustworthy.

13. I mean that he understood it at the time of the dream when he was four years old, not at the time of the observation. He received the impres-

interrupted his parents' intercourse in a manner which will be discussed later.

There is at bottom nothing extraordinary, nothing to give the impression of being the product of an extravagant imagination, in the fact that a young couple who had only been married a few years should have ended a siesta on a hot summer's afternoon with a love-scene, and should have disregarded the presence of their little boy of one and a half, asleep in his cot. On the contrary, such an event would, I think, be something entirely commonplace and *banal*; and even the position in which we have inferred that the coitus took place cannot in the least alter this judgement — especially as the evidence does not require that the intercourse should have been performed from behind each time. A single time would have been enough to give the spectator an opportunity for making observations which would have been rendered difficult or impossible by any other attitude of the lovers. The content of the scene cannot therefore in itself be an argument against its credibility. Doubts as to its probability will turn upon three other points: whether a child at the tender age of one and a half could be in a position to take in the perceptions of such a complicated process and to preserve them so accurately in his unconscious; secondly, whether it is possible at the age of four for a deferred revision of the impressions so received to penetrate the understanding; and finally, whether any procedure could succeed in bringing into consciousness coherently and convincingly the details of a scene of this kind which had been experienced and understood in such circumstances.¹⁴

sions when he was one and a half; his understanding of them was deferred but became possible at the time of the dream owing to his development his sexual excitations, and his sexual researches.

14. The first of these difficulties cannot be reduced by assuming that the child at the time of his observation was after all probably a year older, that is to say *two* and a half, an age at which he may perhaps have been perfectly capable of talking. All the minor details of my patient's case almost excluded the possibility of shifting the date in this way. Moreover, the fact should be taken into account that these scenes of observing parental intercourse are by no means rarely brought to light in analysis. The condition of their occurrence, however, is precisely that it should be in the earliest period of child-

Later on I shall carefully examine these and other doubts; but I can assure the reader that I am no less critically inclined than he towards an acceptance of this observation of the child's, and I will only ask him to join me in adopting a *provisional* belief in the reality of the scene. We will first proceed with the study of the relations between this 'primal scene' and the patient's dream, his symptoms, and the history of his life; and we will trace separately the effects that followed from the essential content of the scene and from one of its visual impressions.

By the latter I mean the postures which he saw his parents adopt - the man upright, and the woman bent down like an animal. We have already heard that during his anxiety period his sister used to terrify him with a picture from the fairy-book, in which the wolf was shown standing upright, with one foot forward, with its claws stretched out and its ears pricked. He devoted himself with tireless perseverance during the treatment to the task of hunting in the second-hand bookshops till he had found the illustrated fairy-book of his childhood, and had recognized his bogey in an illustration to the story of 'The Wolf and the Seven Little Goats'. He thought that the posture of the wolf in this picture might have reminded him of that of his father during the constructed primal scene. At all events the picture became the point of departure for further manifestations of anxiety. Once when he was in his seventh or eighth year he was informed that next day a new tutor was coming for him. That night he dreamt of this tutor in the shape of a lion that came towards his bed roaring loudly and in the posture of the wolf in the picture; and once again he awoke in a state of anxiety. The wolf phobia had been overcome by that time, so he was free to choose himself a new anxiety-animal, and in this late dream he was recognizing the tutor as a father-surrogate. In the later years of his childhood each of his tutors and masters played the part of his father, and was endowed with his father's influence both for good and for evil.

While he was at his secondary school the Fates provided him with a more careful observation. The older the child is, the more carefully, with parents above a certain social level, will the child be deprived of the opportunity for this kind of observation.

with a remarkable opportunity of reviving his wolf phobia, and of using the relation which lay behind it as an occasion for severe inhibitions. The master who taught his form Latin was called Wolf. From the very first he felt cowed by him, and he was once taken severely to task by him for having made a stupid mistake in a piece of Latin translation. From that time on he could not get free from a paralysing fear of this master, and it was soon extended to other masters besides. But the occasion on which he made his blunder in the translation was also to the purpose. He had to translate the Latin word '*filius*', and he did it with the French word '*filis*' instead of with the corresponding word from his own language. The wolf, in fact, was still his father.¹⁵

The first 'transitory symptom'¹⁶ which the patient produced during the treatment went back once more to the wolf phobia and to the fairy tale of 'The Seven Little Goats'. In the room in which the first sessions were held there was a large grandfather clock opposite the patient, who lay on a sofa facing away from me. I was struck by the fact that from time to time he turned his face towards me, looked at me in a very friendly way as though to propitiate me, and then turned his look away from me to the clock. I thought at the time that he was in this way showing his eagerness for the end of the hour. A long time afterwards the patient reminded me of this piece of dumb show, and gave me an explanation of it; for he recalled that the youngest of the seven little goats hid himself in the case of the grandfather clock while his six brothers were eaten up by the wolf. So what he had meant was: 'Be kind to me! Must I be

¹⁵ After this reprimand from the schoolmaster-wolf he learnt that it was the general opinion of his companions that, to be pacified, the master expected money from him. We shall return to this point later - I can see that it would greatly facilitate a rationalistic view of such a history of a child's development as this if it could be supposed that his whole fear of the wolf had really originated from the Latin master of that name, that it had been projected back into his childhood, and, supported by the illustration to the fairy tale, had caused the phantasy of the primal scene. But this is untenable; the chronological priority of the wolf phobia and its reference to the period of his childhood spent upon the first estate is far too securely attested. And his dream at the age of four?

¹⁶ Ferenczi (1912).

frightened of you? Are you going to eat me up? Shall I hide myself from you in the clock-case like the youngest little goat?

The wolf that he was afraid of was undoubtedly his father; but his fear of the wolf was conditional upon the creature being in an upright posture. His recollection asserted most definitely that he had not been terrified by pictures of wolves going on all fours or, as in the story of 'Little Red Riding-Hood', lying in bed. The posture which, according to our construction of the primal scene, he had seen the woman assume, was of no less significance; though in this case the significance was limited to the sexual sphere. The most striking phenomenon of his erotic life after maturity was his liability to compulsive attacks of falling physically in love which came on and disappeared again in the most puzzling succession. These attacks released a tremendous energy in him even at times when he was otherwise inhibited, and they were quite beyond his control. I must, for a specially important reason, postpone a full consideration of this compulsive love, but I may mention here that it was subject to a definite condition, which was concealed from his consciousness and was discovered only during the treatment. It was necessary that the woman should have assumed the posture which we have ascribed to his mother in the primal scene. From his puberty he had felt large and conspicuous buttocks as the most powerful attraction in a woman; to copulate except from behind gave him scarcely any enjoyment. At this point a criticism may justly be raised: it may be objected that a sexual preference of this kind for the hind parts of the body is a general characteristic of people who are inclined to an obsessional neurosis, and that its presence does not justify us in referring it back to a special impression in childhood. It is part of the fabric of the anal-erotic disposition and is one of the archaic traits which distinguish that constitution. Indeed, copulation from behind - *more ferarum* - may, after all, be regarded as phylogenetically the older form. We shall return to this point too in a later discussion, when we have brought forward the supplementary material which showed the basis of the unconscious condition upon which his falling in love depended.

Let us now proceed with our discussion of the relations be-

tween his dream and the primal scene. We should so far have expected the dream to present the child (who was rejoicing at Christmas in the prospect of the fulfilment of his wishes) with this picture of sexual satisfaction afforded through his father's agency, just as he had seen it in the primal scene, as a model of the satisfaction that he himself was longing to obtain from his father. Instead of this picture, however, there appeared the material of the story which he had been told by his grandfather shortly before: the tree, the wolves, and the taillessness (in the over-compensated form of the bushy tails of the putative wolves). At this point some connection is missing, some associative bridge to lead from the content of the primal scene to that of the wolf story. This connection is provided once again by the postures and only by them. In his grandfather's story the tailless wolf asked the others to *climb upon him*. It was this detail that called up the recollection of the picture of the primal scene; and it was in this way that it became possible for the material of the primal scene to be represented by that of the wolf story, and at the same time for the *two* parents to be replaced, as was desirable, by *several* wolves. The content of the dream met with a further transformation, and the material of the wolf story was made to fit in with the content of the fairy tale of 'The Seven Little Goats', by borrowing from it the number seven.¹⁷

The steps in the transformation of the material, 'primal scene - wolf story - fairy tale of "The Seven Little Goats"', are a reflection of the progress of the dreamer's thought during the construction of the dream: 'longing for sexual satisfaction from his father - realization that castration is a necessary condition of it - fear of his father'. It is only at this point, I think, that we can regard the anxiety-dream of this four-year-old boy as being exhaustively explained.¹⁸

17. It says 'six or seven' in the dream. Six is the number of the children that were eaten; the seventh escaped into the clock-case. It is always a strict law of dream-interpretation that an explanation must be found for every detail.

18. Now that we have succeeded in making a synthesis of the dream, I will try to give a comprehensive account of the relations between the manifest content of the dream and the latent dream-thoughts.

It was night, I was lying in my bed. The latter part of this is the begin-

After what has already been said I need only deal shortly with the pathogenic effect of the primal scene and the alteration which its revival produced in his sexual development. We will only trace that one of its effects to which the dream gave expression. Later on we shall have to make it clear that it was not only a single sexual current that started from the primal scene but a whole set of them, that his sexual life was positively splintered up by it. We shall further bear in mind that the activation of this scene (I purposely avoid the word 'recollection') had the same effect as though it were a recent experience. The effects of the scene were deferred, but meanwhile it had lost none of its freshness in the interval between the ages of one and a half and

ning of the reproduction of the primal scene. 'It was night' is a distortion of 'I had been asleep.' The remark, 'I know it was winter when I had the dream, and night-time,' refers to the patient's recollection of the dream and is not part of its content. It is correct, for it was one of the nights before his birthday, that is, Christmas Day.

Suddenly the window opened of its own accord. That is to be translated: 'Suddenly I woke up of my own accord,' a recollection of the primal scene. The influence of the wolf story, in which the wolf leapt in through the window, is making itself felt as a modifying factor, and transforms a direct expression into a plastic one. At the same time the introduction of the window serves the purpose of providing a contemporary reference for the subsequent content of the dream. On Christmas Eve the door opens suddenly and one sees before one the tree with the presents. Here therefore the influence of the actual expectation of Christmas (which comprises the wish for sexual satisfaction) is making itself felt.

The big walnut tree. The representative of the Christmas tree, and therefore belonging to the current situation. But also the tree out of the wolf story, on which the tailor took refuge from pursuit, and under which the wolves were on the watch. Moreover, as I have often been able to satisfy myself, a high tree is a symbol of observing, of scopophilia. A person sitting on a tree can see everything that is going on below him and cannot himself be seen. Compare Boccaccio's well-known story, and similar *facetae*.

The wolves. Their number: *six or seven*. In the wolf story there was a pack, and no number was given. The fixing of the number shows the influence of the fairy tale of 'The Seven Little Goats', six of whom were eaten up. The fact that the number two in the primal scene is replaced by a larger number, which would be absurd in the primal scene, is welcomed by the dreamer as a means of distortion. In the illustration to the dream the dreamer brings forward the number five, which is probably meant to correct the statement 'It was night.'

four years. We shall perhaps find in what follows reason to suppose that it produced certain effects even at the time of its perception, that is, from the age of one and a half onwards.

When the patient entered more deeply into the situation of the primal scene, he brought to light the following pieces of self-observation. He assumed to begin with, he said, that the event of which he was a witness was an act of violence, but the expression of enjoyment which he saw on his mother's face did not fit in with this; he was obliged to recognize that the experience was one of gratification.¹⁹ What was essentially new for him in his observation of his parents' intercourse was the conviction of the reality of castration - a possibility with which his thoughts had already been occupied previously. (The sight of the two girls micturating, his Nanya's threat, the governess's interpretation of the sugar-sticks, the recollection of his father having beaten a snake to pieces.) For now he saw with his own eyes the wound of which his Nanya had spoken, and understood that its presence was a necessary condition of intercourse

19. We might perhaps best do justice to this statement of the patient's by supposing that the object of his observation was in the first instance a coitus in the normal position, which cannot fail to produce the impression of being a sadistic act, and that only after this was the position altered, so that he had an opportunity for making other observations and judgements. This hypothesis, however, was not confirmed with certainty, and moreover does not seem to me indispensable. We must not forget the actual situation which lies behind the abbreviated description given in the text: the patient under analysis, at an age of over twenty-five years, was putting the impressions and impulses of his fourth year into words which he would never have found at that time. If we fail to notice this, it may easily seem comic and incredible that a child of four should be capable of such technical judgements and learned notions. This is simply another instance of *deferred action*. At the age of one and a half the child receives an impression to which he is unable to react adequately; he is only able to understand it and to be moved by it when the impression is revived in him at the age of four; and only twenty years later, during the analysis, is he able to grasp with his conscious mental processes what was then going on in him. The patient justifiably disregards the three periods of time, and puts his present ego into the situation which is so long past. And in this we follow him, since with correct self-observation and interpretation the effect must be the same as though the distance between the second and third periods of time could be neglected. Moreover, we have no other means of describing the events of the second period.

with his father. He could no longer confuse it with the bottom, as he had in his observation of the little girls.²⁰

The dream ended in a state of anxiety, from which he did not recover until he had his Nanya with him. He fled, therefore, from his father to her. His anxiety was a repudiation of the wish for sexual satisfaction from his father – the trend which had put the dream into his head. The form taken by the anxiety, the fear of 'being eaten by the wolf', was only the (as we shall hear, regressive) transposition of the wish to be copulated with by his father, that is, to be given sexual satisfaction in the same way as his mother. His last sexual aim, the passive attitude towards his father, succumbed to repression, and fear of his father appeared in its place in the shape of the wolf phobia.

And the driving force of this repression? The circumstances of the case show that it can only have been his narcissistic genital libido, which, in the form of concern for his male organ, was fighting against a satisfaction whose attainment seemed to involve the renunciation of that organ. And it was from his threatened narcissism that he derived the masculinity with which he defended himself against his passive attitude towards his father.

They were sitting on the tree. In the first place they replace the Christmas presents hanging on the tree. But they are also transposed on to the tree because that can mean that they are looking. In his grandfather's story they were posted underneath the tree. Their relation to the tree has therefore been reversed in the dream; and from this it may be concluded that there are further reversals of the latent material to be found in the content of the dream.

They were looking at him with strained attention. This feature comes entirely from the primal scene, and has got into the dream at the price of being turned completely round.

They were quite white. This feature is unessential in itself, but is strongly emphasized in the dreamer's narrative. It owes its intensity to a copious fusion of elements from all the strata of the material, and it combines important details from the other sources of the dream with a fragment of the primal scene which is more significant. This last part of its determination goes back to the white of his parent's bedclothes and underclothes, and to this is added the white of the flocks of sheep, and of the sheep-dogs,

²⁰ We shall learn later on, when we come to trace out his anal erotism, how he further dealt with this portion of the problem.

We now observe that at this point in our narrative we must make an alteration in our terminology. During the dream he had reached a new phase in his sexual organization. Up to then the sexual opposites had been for him *active* and *passive*. Since his seduction his sexual aim had been a passive one, of being touched on the genitals; it was then transformed, by regression to the earlier stage of the sadistic-anal organization, into the masochistic aim of being beaten or punished. It was a matter of indifference to him whether he reached this aim with a man or with a woman. He had travelled, without considering the difference of sex, from his Nanya to his father; he had longed to have his penis touched by his Nanya, and had tried to provoke a beating from his father. Here his genitals were left out of account; though the connection with them which had been concealed by the regression was still expressed in his phantasy of being beaten *on the penis*. The activation of the primal scene in the dream now brought him back to the genital organization. He discovered the vagina and the biological significance of masculine and feminine. He understood now that active was

as an allusion to his sexual researches among animals, and the white in the fairy tale of 'The Seven Little Goats', in which the mother is recognized by the white of her hand. Later on we shall see that the white clothes are also an allusion to death.

They sat there motionless. This contradicts the most striking feature of the observed scene, namely, its agitated movement, which, in virtue of the postures to which it led, constitutes the connection between the primal scene and the wolf story.

They had tails like foxes. This must be the contradiction of a conclusion which was derived from the action of the primal scene on the wolf story, and which must be recognized as the most important result of the dreamer's sexual researches: 'So there really is such a thing as castration.' The terror with which this conclusion was received finally broke out in the dream and brought it to an end.

The fear of being eaten up by the wolves. It seemed to the dreamer as though the motive force of this fear was not derived from the content of the dream. He said he need not have been afraid, for the wolves looked more like foxes or dogs, and they did not rush at him as though to bite him, but were very still and not at all terrible. We observe that the dream-work tries for some time to make the distressing content harmless by transforming it into its opposite. ('They aren't moving, and, only look, they have the loveliest tails!') Until at last this expedient fails, and the fear breaks

the same as masculine, while passive was the same as feminine. His passive sexual aim should now have been transformed into a feminine one, and have expressed itself as 'being copulated with by his father' instead of 'being beaten by him on the genitals or on the bottom'. This feminine aim, however, underwent repression and was obliged to let itself be replaced by fear of the wolf.

We must here break off the discussion of his sexual development until new light is thrown from the later stages of his history upon these earlier ones. For the proper appreciation of the wolf phobia we will only add that both his father and mother became wolves. His mother took the part of the castrated wolf, which let the others climb upon it; his father took the part of the wolf that climbed. But his fear, as we have heard him assure us, related only to the standing wolf, that is, to his father. It must further strike us that the fear with which the dream ended had a model in his grandfather's story. For in this the castrated wolf, which had let the others climb upon it, was seized with fear as soon as it was reminded of the fact of its taillessness. It seems, therefore, as though he had identified himself with his castrated mother during the dream, and was out. It expresses itself by the help of the fairy-tale, in which the goat-children are eaten up by the wolf-father. This part of the fairy-tale may perhaps have acted as a reminder of threats made by the child's father in fun when he was playing with him; so that the fear of being eaten up by the wolf may be a reminiscence as well as a substitute by displacement.

The wishes which act as motive forces in this dream are obvious. First there are the superficial wishes of the day, that Christmas with its presents may already be here (a dream of impatience) and accompanying these is the deeper wish, now permanently present, for sexual satisfaction from the dreamer's father. This is immediately replaced by the wish to see once more what was then so fascinating. The mental process then proceeds on its way. Starting from the fulfillment of this last wish with the conjuring up of the primal scene, it passes on to what has now become inevitable — the repudiation of that wish and its repression.

The diffuseness and elaboration of this commentary have been forced on me by the effort to present the reader with some sort of equivalent for the convincing power of an analysis carried through by oneself; perhaps they may also serve to discourage him from asking for the publication of analyses which have stretched over several years.

now fighting against that fact. If you want to be sexually satisfied by Father, we may perhaps represent him as saying to himself, 'you must allow yourself to be castrated like Mother; but I won't have that.' In short, a clear protest on the part of his masculinity! Let us, however, plainly understand that the sexual development of the case that we are now examining has a greater disadvantage from the point of view of research, for it was by no means undisturbed. It was first decisively influenced by the seduction, and was then diverted by the scene of observation of the coitus, which in its deferred action operated like a second seduction.

5: A Few Discussions

The whale and the polar bear, it has been said, cannot wage war on each other, for since each is confined to his own element they cannot meet. It is just as impossible for me to argue with workers in the field of psychology or of the neuroses who do not recognize the postulates of psychoanalysis and who look on its results as artefacts. But during the last few years there has grown up another kind of opposition as well, among people who, in their own opinion at all events, take their stand upon the ground of analysis, who do not dispute its technique or results, but who merely think themselves justified in drawing other conclusions from the same material and in submitting it to other interpretations.

As a rule, however, theoretical controversy is unfruitful. No sooner has one begun to depart from the material on which one ought to be relying, than one runs the risk of becoming intoxicated with one's own assertions and, in the end, of supporting opinions which any observation would have contradicted. For this reason it seems to me to be incomparably more useful to combat dissentient interpretations by testing them upon particular cases and problems.

I have remarked above (see p. 201) that it will certainly be considered improbable, firstly, that a child at the tender age of one and a half could be in a position to take in the perceptions of such a complicated process and to preserve them so accurately

in his unconscious; secondly, that it is possible at the age of four for a deferred revision of this material to penetrate the understanding; and, finally, that any procedure could succeed in bringing into consciousness coherently and convincingly the details of a scene of this kind which had been experienced and understood in such circumstances.

The last question is purely one of fact. Anyone who will take the trouble of pursuing an analysis into these depths by means of the prescribed technique will convince himself that it is decidedly possible. Anyone who neglects this, and breaks off the analysis in some higher stratum, has waived his right of forming a judgement on the matter. But the interpretation of what is arrived at in depth-analysis is not decided by this.

The two other doubts are based on a low estimate of the importance of early infantile impressions and an unwillingness to ascribe such enduring effects to them. The supporters of this view look for the causes of neuroses almost exclusively in the grave conflicts of later life; they assume that the importance of childhood is only held up before our eyes in analysis on account of the inclination of neurotics for expressing their present interests in reminiscences and symbols from the remote past. Such an estimate of the importance of the infantile factor would involve the disappearance of much that has formed part of the most intimate characteristics of analysis, though also, no doubt, of much that raises resistance to it and alienates the confidence of the outsider.

The view, then, that we are putting up for discussion is as follows. It maintains that scenes from early infancy, such as are brought up by an exhaustive analysis of neuroses (as, for instance, in the present case), are not reproductions of real occurrences, to which it is possible to ascribe an influence over the course of the patient's later life and over the formation of his symptoms. It considers them rather as products of the imagination, which find their instigation in mature life, which are intended to serve as some kind of symbolic representation of real wishes and interests, and which owe their origin to a regressive tendency, to a turning-away from the tasks of the present. If that is so, we can of course spare ourselves the necessity of

attributing such a surprising amount to the mental life and intellectual capacity of children of the tenderest age.

Besides the desire which we all share for the rationalization and simplification of our difficult problem, there are all sorts of facts that speak in favour of this view. It is also possible to eliminate beforehand one objection to it which may arise, particularly in the mind of a practising analyst. It must be admitted that, if this view of these scenes from infancy were the right one, the carrying-out of analysis would not in the first instance be altered in any respect. If neurotics are endowed with the evil characteristic of diverting their interest from the present and of attaching it to these regressive substitutes, the products of their imagination, then there is absolutely nothing for it but to follow upon their tracks and bring these unconscious productions into consciousness; for, leaving on one side their lack of value from the point of view of reality, they are of the utmost value from our point of view, since they are for the moment the bearers and possessors of the interest which we want to set free so as to be able to direct it on to the tasks of the present. The analysis would have to run precisely the same course as one which had a naïf faith in the truth of the phantasies. The difference would only come at the end of the analysis, after the phantasies had been laid bare. We should then say to the patient: 'Very well, then; your neurosis proceeded *as though* you had received these impressions and spun them out in your childhood. You will see, of course, that that is out of the question. They were products of your imagination which were intended to divert you from the real tasks that lay before you. Let us now enquire what these tasks were, and what lines of communication ran between them and your phantasies.' After the infantile phantasies had been disposed of in this way, it would be possible to begin a second portion of the treatment, which would be concerned with the patient's real life.

Any shortening of this course, any alteration, that is, in psychoanalytic treatment, as it has hitherto been practised, would be technically inadmissible. Unless these phantasies are made conscious to the patient to their fullest extent, he cannot obtain command of the interest which is attached to them. If his

attention is diverted from them as soon as their existence and their general outlines are divined, support is simply being given to the work of repression, thanks to which they have been put beyond the patient's reach in spite of all his pains. If he is given a premature sense of their unimportance, by being informed, for instance, that it will only be a question of phantasies, which, of course, have no real significance, his co-operation will never be secured for the task of bringing them into consciousness. A correct procedure, therefore, would make no alteration in the technique of analysis, whatever estimate might be formed of these scenes from infancy.

I have already mentioned that there are a number of facts which can be brought up in support of the view of these scenes being regressive phantasies. And above all there is this one: so far as my experience hitherto goes, these scenes from infancy are not reproduced during the treatment as recollections, they are the products of construction. Many people will certainly think that this single admission decides the whole dispute.

I am anxious not to be misunderstood. Every analyst knows - and he has met with the experience on countless occasions - that in the course of a successful treatment the patient brings up a large number of spontaneous recollections from his childhood, for the appearance of which (a first appearance, perhaps) the physician feels himself entirely blameless, since he has not made any attempt at a construction which could have put any material of the sort into the patient's head. It does not necessarily follow that these previously unconscious recollections are always true. They may be; but they are often distorted from the truth, and interspersed with imaginary elements, just like the so-called screen memories which are preserved spontaneously. All that I mean to say is this: scenes, like this one in my present patient's case, which date from such an early period and exhibit a similar content, and which further lay claim to such an extraordinary significance for the history of the case, are as a rule not reproduced as recollections, but have to be divined - constructed - gradually and laboriously from an aggregate of indications. Moreover, it would be sufficient for the purposes of the argument if my admission that scenes of this kind do not become

conscious in the shape of recollections applied only to cases of obsessional neurosis, or even if I were to limit my assertion to the case which we are studying here.

I am not of opinion, however, that such scenes must necessarily be phantasies because they do not reappear in the shape of recollections. It seems to me absolutely equivalent to a recollection, if the memories are replaced (as in the present case) by dreams, the analysis of which invariably leads back to the same scene and which reproduce every portion of its content in an inexhaustible variety of new shapes. Indeed, dreaming is another kind of remembering, though one that is subject to the conditions that rule at night and to the laws of dream-formation. It is this recurrence in dreams that I regard as the explanation of the fact that the patients themselves gradually acquire a profound conviction of the reality of these primal scenes, a conviction which is in no respect inferior to one based on recollection.²¹

There is naturally no need for those who take the opposite view to abandon as hopeless their fight against such arguments. It is well known that dreams can be guided.²² And the sense of conviction felt by the person analysed may be the result of suggestion, which is always having new parts assigned to it in the play of forces involved in analytic treatment. The old-fashioned psychotherapist, it might be maintained, used to suggest to his patient that he was cured, that he had overcome his inhibitions, and so on; while the psychoanalyst, on this view, suggests to him that when he was a child he had some experience or other, which he must now recollect in order to be cured. This would be the difference between the two.

Let it be clearly understood that this last attempt at an explanation will show at what an early stage I was occupied with this problem. On p. 126 of that work there is an analysis of a remark occurring in a dream: '*That's not obtainable any longer*'. It is explained that the phrase originated from myself. 'A few days earlier I had explained to the patient that the earliest experiences of childhood were "*not obtainable any longer* as such" but were replaced in analysis by "transferences" and dreams.'

22. The mechanism of dreaming cannot be influenced; but dream material is to some extent subject to orders.

nation on the part of those who take the view opposed to mine results in the scenes from infancy being disposed of far more fundamentally than was announced to begin with. What was argued at first was that they were not realities but phantasies. But what is argued now is evidently that they are phantasies not of the patient but of the analyst himself, who forces them upon the person under analysis on account of some complexes of his own. An analyst, indeed, who hears this reproach, will comfort himself by recalling how gradually the construction of this phantasy which he is supposed to have originated came about, and, when all is said and done, how independently of the physician's incentive many points in its development proceeded; how, after a certain phase of the treatment, everything seemed to converge upon it, and how later, in the synthesis, the most various and remarkable results radiated out from it; how not only the large problems but the smallest peculiarities in the history of the case were cleared up by this single assumption. And he will disclaim the possession of the amount of ingenuity necessary for the concoction of an occurrence which can fulfil all these demands. But even this plea will be without an effect on an adversary who has not experienced the analysis himself. On the one side there will be a charge of subtle self-deception, and on the other of obtuseness of judgement; it will be impossible to arrive at a decision.

Let us turn to another factor which supports this opposing view of these constructed scenes from infancy. It is as follows: There can be no doubt of the real existence of all the processes which have been brought forward in order to explain these doubtful structures as phantasies, and their importance must be recognized. The diversion of interest from the tasks of real life,²³ the existence of phantasies in the capacity of substitutes for unperformed actions, the regressive tendency which is expressed in these productions – regressive in more than one sense, in so far as there is involved simultaneously a shrinking-back from life and a harking-back to the past – all these things hold good, and are regularly confirmed by analysis. One might think that they would also suffice to explain the supposed remi-

23. I have good reasons for preferring to say 'the diversion of *libido* from current conflicts'.

niscences from early infancy which are under discussion; and in accordance with the principle of economy in science such an explanation would have the advantage over one which is inadequate without the support of new and surprising assumptions.

I may here venture to point out that the antagonistic views which are to be found in the psychoanalytic literature of to-day are usually arrived at on the principle of *pars pro toto*. From a highly composite combination one part of the operative factors is singled out and proclaimed as the truth; and in its favour the other part, together with the whole combination, is then contradicted. If we look a little closer, to see which group of factors it is that has been given the preference, we shall find that it is the one that contains material already known from other sources or what can be most easily related to that material. Thus, Jung picks out actuality and regression, and Adler, egoistic motives. What is left over, however, and rejected as false, is precisely what is new in psychoanalysis and peculiar to it. This is the easiest method of repelling the revolutionary and inconvenient advances of psychoanalysis.

It is worth while remarking that none of the factors which are adduced by the opposing view in order to explain these scenes from infancy had to wait for recognition until Jung brought them forward as novelties. The notion of a current conflict, of a turning away from reality, of a substitutive satisfaction obtained in phantasy, of a regression to material from the past – all of this (employed, moreover, in the same context, though perhaps with a slightly different terminology) had for years formed an integral part of my own theory. It was not the whole of it, however. It was only one part of the causes leading to the formation of neuroses – that part which, starting from reality, operates in a regressive direction. Side by side with this I left room for another influence which, starting from the impressions of childhood, operates in a forward direction, which points a path for the libido that is shrinking away from life, and which makes it possible to understand the otherwise inexplicable regression to childhood. Thus on my view the two factors cooperate in the formation of symptoms. But an earlier co-operation seems to me to be of equal importance. I am of opinion that

the influence of childhood makes itself felt already in the situation at the beginning of the formation of a neurosis, since it plays a decisive part in determining whether and at what point the individual shall fail to master the real problems of life.

What is in dispute, therefore, is the significance of the infantile factor. The problem is to find a case which can establish that significance beyond any doubt. Such, however, is the case which is being dealt with so exhaustively in these pages and which is distinguished by the characteristic that the neurosis in later life was preceded by a neurosis in early childhood. It is for that very reason, indeed, that I have chosen it to report upon. Should any one feel inclined to reject it because the animal phobia strikes him as not sufficiently serious to be recognized as an independent neurosis, I may mention that the phobia was succeeded without any interval by an obsessional ceremonial, and by obsessional acts and thoughts, which will be discussed in the following sections of this paper.

The occurrence of a neurotic disorder in the fourth and fifth years of childhood proves, first and foremost, that infantile experiences are by themselves in a position to produce a neurosis, without there being any need for the addition of a flight from some task which has to be faced in real life. It may be objected that even a child is constantly being confronted with tasks which it would perhaps be glad to evade. That is so; but the life of a child under school age is easily observable, and we can examine it to see whether any 'tasks' are to be found in it capable of determining the causation of a neurosis. But we discover nothing but instinctual impulses which the child cannot satisfy and which it is not old enough to master, and the sources from which these impulses arise.

As was to be expected, the enormous shortening of the interval between the outbreak of the neurosis and the date of the childhood experiences which are under discussion reduces to the narrowest limits the regressive part of the causation, while it brings into full view the portion of it which operates in a forward direction, the influence of earlier impressions. The present case history will, I hope, give a clear picture of this position of things. But there are other reasons why neuroses of childhood

give a decisive answer to the question of the nature of primal scenes – the earliest experiences of childhood that are brought to light in analysis.

Let us assume as an uncontradicted premise that a primal scene of this kind has been correctly educed technically, that it is indispensable to a comprehensive solution of all the conundrums that are set us by the symptoms of the infantile disorder, that all the consequences radiate out from it, just as all the threads of the analysis have led up to it. Then, in view of its content, it is impossible that it can be anything else than the reproduction of a reality experienced by the child. For a child, like an adult, can produce phantasies only from material which has been acquired from some source or other; and with children, some of the means of acquiring it (by reading, for instance) are cut off, while the space of time at their disposal for acquiring it is short and can easily be searched with a view to the discovery of any such sources.

In the present case the content of the primal scene is a picture of sexual intercourse between the boy's parents in a posture especially favourable for certain observations. Now it would be no evidence whatever of the reality of such a scene if we were to find it in a patient whose symptoms (the effects of the scene, that is) had appeared at some time or other in the later part of his life. A person such as this might have acquired the impressions, the ideas, and the knowledge on a great number of different occasions in the course of the long interval; he might then have transformed them into an imaginary picture, have projected them back into his childhood, and have attached them to his parents. If, however, the effects of a scene of this sort appear in the child's fourth or fifth year, then he must have witnessed the scene at an age even earlier than that. But in that case we are still faced with all the disconcerting consequences which have arisen from the analysis of this infantile neurosis. The only way out would be to assume that the patient not only unconsciously imagined the primal scene, but also concocted the alteration in his character, his fear of the wolf, and his religious obsession; but such an expedient would be contradicted by his otherwise sober nature and by the direct tradition in his family.

It must therefore be left at this (I can see no other possibility): either the analysis based on the neurosis in his childhood is all a piece of nonsense from start to finish, or everything took place just as I have described it above.

At an earlier stage in the discussion we were brought up against an ambiguity in regard to the patient's predilection for female buttocks and for sexual intercourse in the posture in which they are especially prominent. It seemed necessary to trace this predilection back to the intercourse which he had observed between his parents, while at the same time a preference of this kind is a general characteristic of archaic constitutions which are predisposed to an obsessional neurosis. But the contradiction is easily resolved if we regard it as a case of overdetermination. The person who was the subject of his observation of this posture during intercourse was, after all, his father in the flesh, and it may also have been from him that he had inherited this constitutional predilection. Neither his father's subsequent illness nor his family history contradicts this; as has been mentioned already, a brother of his father's died in a condition which must be regarded as the outcome of a severe obsessional disorder.

In this connection we may recall that, at the time of his seduction as a boy of three and a quarter, his sister had uttered a remarkable calumny against his good old nurse, to the effect that she stood all kinds of people on their heads and then took hold of them by their genitals (p. 183). We cannot fail to be struck by the idea that perhaps the sister, at a similar tender age, also witnessed the same scene as was observed by her brother later on, and that it was this that had suggested to her her notion about 'standing people on their heads' during the sexual act. This hypothesis would also give us a hint of the reason for her own sexual precocity.

Originally I had no intention of pursuing the discussion of the reality of 'primal scenes' any further in this place. Since, however, I have meanwhile had occasion in my *Introductory Lectures on Psycho-Analysis* to treat the subject on more general lines and with no controversial aim in view, it would be

misleading if I omitted to apply the considerations which determined my other discussion of the matter to the case that is now before us. I therefore proceed as follows by way of supplement and rectification. — There remains the possibility of taking yet another view of the primal scene underlying the dream — a view, moreover, which obviates to a large extent the conclusion that has been arrived at above and relieves us of many of our difficulties. But the theory which seeks to reduce scenes from infancy to the level of regressive symbols will gain nothing even by this modification; and indeed that theory seems to me to be finally disposed of by this (as it would be by any other) analysis of an infantile neurosis.

This other view which I have in mind is that the state of affairs can be explained in the following manner. It is true that we cannot dispense with the assumption that the child observed a copulation, the sight of which gave him a conviction that castration might be more than an empty threat. Moreover, the significance which he subsequently came to attach to the postures of men and women, in connection with the development of anxiety on the one hand, and as a condition upon which his falling in love depended on the other hand, leaves us no choice but to conclude that it must have been a *coitus a tergo*, *more ferarum*. But there is another factor which is not so irreplaceable and which may be dropped. Perhaps what the child observed was not copulation between his parents but copulation between animals, which he then displaced on to his parents, as though he had inferred that his parents did things in the same way.

Colour is lent to this view above all by the fact that the wolves in the dream were actually sheep-dogs and, moreover, appear as such in the drawing. Shortly before the dream the boy was repeatedly taken to visit the flocks of sheep, and there he might see just such large white dogs and probably also observe them copulating. I should also like to bring into this connection the number three, which the dreamer introduced without adducing any further motive, and I would suggest that he had kept in his memory the fact that he had made three such observations with the sheep-dogs. What supervened during the expectant excite-

ment of the night of his dream was the transference on to his parents of his recently acquired memory-picture, with *all* its details, and it was only thus that the powerful emotional effects which followed were made possible. He now arrived at a deferred understanding of the impressions which he may have received a few weeks or months earlier – a process such as all of us perhaps have been through in our own experiences. The transference from the copulating dogs on to his parents was accomplished not by means of his making an inference accompanied by words but by his searching out in his memory a real scene in which his parents had been together and which could be coalesced with the situation of the copulation. All the details of the scene which were established in the analysis of the dream may have been accurately reproduced. It was really on a summer's afternoon while the child was suffering from malaria, the parents were both present, dressed in white, when the child woke up from his sleep, but – the scene was innocent. The rest had been added by the inquisitive child's subsequent wish, based on his experiences with the dogs, to witness his parents too in their love-making; and the scene which was thus imagined now produced all the effects that we have catalogued, just as though it had been entirely real and not fused together out of two components, the one earlier and indifferent, the other later and profoundly impressive.

It is at once obvious how greatly the demands on our credibility are reduced. We need no longer suppose that the parents copulated in the presence of their child (a very young one, it is true) – which was a disagreeable idea for many of us. The period of time during which the effects were deferred is very greatly diminished; it now covers only a few months of the child's fourth year and does not stretch back at all into the first dark years of childhood. There remains scarcely anything strange in the child's conduct in making the transference from the dogs on to his parents and in being afraid of the wolf instead of his father. He was in that phase of the development of his attitude towards the world which I have described in *Totem and Taboo* as the return of totemism. The theory which endeavours to explain the primal scenes found in neuroses as re-

trospective phantasies of a later date seems to obtain powerful support from the present observation, in spite of our patient being of the tender age of four years. Young though he was, he was yet able to succeed in replacing an impression of his fourth year by an imaginary trauma at the age of one and a half. This regression, however, seems neither mysterious nor tendentious. The scene which was to be made up had to fulfil certain conditions which, in consequence of the circumstances of the dreamer's life, could only be found in precisely this early period; such, for instance, was the condition that he should be in bed in his parents' bedroom.

But something that I am able to adduce from the analytic findings in other cases will seem to most readers to be the decisive factor in favour of the correctness of the view here proposed. Scenes of observing sexual intercourse between parents at a very early age (whether they be real memories or phantasies) are as a matter of fact by no means rarities in the analyses of neurotic mortals. Possibly they are no less frequent among those who are not neurotics. Possibly they are part of the regular store in the – conscious or unconscious – treasury of their memories. But as often as I have been able by means of analysis to bring out a scene of this sort, it has shown the same peculiarity which startled us with our present patient too: it has related to *coitus a tergo*, which alone offers the spectator a possibility of inspecting the genitals. There is surely no need any longer to doubt that what we are dealing with is only a phantasy, which is invariably aroused, perhaps, by an observation of sexual intercourse of animals. And yet more: I have hinted that my description of the 'primal scene' has remained incomplete because I have reserved for a later moment my account of the way in which the child interrupted his parents' intercourse. I must now add that this method of interruption is also the same in every case.

I can well believe that I have now laid myself open to grave aspersions on the part of the readers of this case history. If these arguments in favour of such a view of the 'primal scene' were at my disposal, how could I possibly have taken it on myself to begin by advocating one which seemed so absurd? Or have I

The Wolf-Man and Sigmund Freud

made these new observations, which have obliged me to alter my original view, in the interval between the first draft of the case history and this addition, and am I for some reason or other unwilling to admit the fact? I will admit something else instead: I intend on this occasion to close the discussion of the reality of the primal scene with a *non liquet*. This case history is not yet at an end; in its further course a factor will emerge which will shake the certainty which we seem at present to enjoy. Nothing, I think, will then be left but to refer my readers to the passages in my *Introductory Lectures* in which I have treated the problem of primal phantasies or primal scenes.

6: The Obsessional Neurosis

Now for the third time the patient came under a new influence that gave a decisive turn to his development. When he was four and a half years old, and as his state of irritability and apprehensiveness had still not improved, his mother determined to make him acquainted with the Bible story in the hope of distracting and elevating him. Moreover, she succeeded; his initiation into religion brought the previous phase to an end, but at the same time it led to the anxiety symptoms being replaced by obsessional symptoms. Up to then he had not been able to get to sleep easily because he had been afraid of having bad dreams like the one he had had that night before Christmas; now he was obliged before he went to bed to kiss all the holy pictures in the room, to recite prayers, and to make innumerable signs of the cross upon himself and upon his bed.

His childhood now falls clearly into the following epochs: first, the earliest period up to the seduction when he was three and a quarter years old, during which the primal scene took place; secondly, the period of the alteration in his character up to the anxiety dream (four years old); thirdly, the period of the animal phobia up to his initiation into religion (four and a half years old); and from then onwards the period of the obsessional neurosis up to a time later than his tenth year. That there should be an instantaneous and clear-cut displacement of one phase by the next was not in the nature of things or of our



Above: The Wolf-Man, about 1910

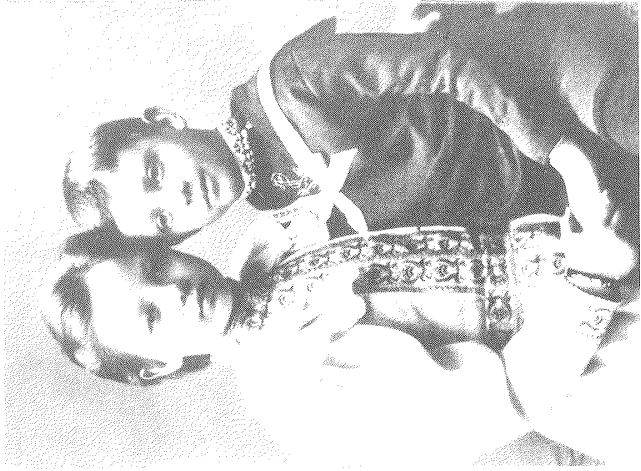


Left: The Wolf-Man's mother as a young woman



Above: The Wolf-Man's Nanya, about 1903

Right: The Wolf-Man's wife, Therese, about 1908



Above left: The Wolf-Man's father, 1907

Above right: The Wolf-Man and his sister, Anna, about 1894, at the ages of seven and nine

Right: Anna, on the family estate, at the age of nineteen



From the History of an Infantile Neurosis

patient; on the contrary, the preservation of all that had gone before and the co-existence of the most different sorts of currents were characteristics of him. His naughtiness did not disappear when the anxiety set in, and persisted with slowly diminishing force during the period of piety. But there was no longer any question of a wolf phobia during this last phase. The obsessional neurosis ran its course discontinuously; the first attack was the longest and most intense, and others came on when he was eight and ten, following each time upon exciting causes which stood in a clear relationship to the content of the neurosis.

His mother told him the sacred story herself, and also made his Nanya read aloud to him about it out of a book adorned with illustrations. The chief emphasis in the narrative was naturally laid upon the story of the passion. His Nanya, who was very pious and superstitious, added her own commentary on it, but was also obliged to listen to all the little critic's objections and doubts. If the battles which now began to convulse his mind finally ended in a victory for faith, his Nanya's influence was not without its share in this result.

What he related to me as his recollection of his reactions to this initiation was met by me at first with complete disbelief. It was impossible, I thought, that these could have been the thoughts of a child of four and a half or five; he had probably referred back to this remote past the thoughts which had arisen from the reflections of a grown man of thirty.²⁴ But the patient would not hear of this correction; I could not succeed, as in so many other differences of opinion between us, in convincing him; and in the end the correspondence between the thoughts which he had recollected and the symptoms of which he gave particulars, as well as the way in which the thoughts fitted into

24. I also repeatedly attempted to throw the patient's whole story forward by one year at all events, and in that way to refer the seduction to an age of four and a quarter, the dream to his fifth birthday, etc. As regards the intervals between the events there was no possibility of gaining any time. But the patient remained obdurate on the point, though he did not succeed entirely in removing my doubts. A postponement like this for one year would obviously be of no importance as regards the impression made by his story and as regards the discussions and implications attached to it.



The Wolf-Man on a street in Vienna, during the Nazi occupation

his sexual development, compelled me on the contrary to come to believe him. And I then reflected that this very criticism of the doctrines of religion, which I was unwilling to ascribe to the child, was only achieved by an infinitesimal minority of adults.

I shall now bring forward the material of his recollections, and not until afterwards try to find some path that may lead to an explanation of them.

The impression which he received from the sacred story was, to begin with, as he reported, by no means an agreeable one. He set his face, in the first place, against the feature of suffering in the figure of Christ, and then against his story as a whole. He turned his critical dissatisfaction against God the Father. If he were almighty, then it was his fault that men were wicked and tormented others and were sent to Hell for it. He ought to have made them good; he was responsible himself for all wickedness and all torments. The patient took objection to the command that we should turn the other cheek if our right cheek is smitten, and to the fact that Christ had wished on the Cross²⁵ that the cup might be taken away from him, as well as to the fact that no miracle had taken place to prove that he was the Son of God. Thus his acuteness was on the alert, and was able to search out with remorseless severity the weak points of the sacred narrative.

But to this rationalistic criticism there were very soon added ruminations and doubts, which betray to us that hidden impulses were also at work. One of the first questions which he addressed to his Nanya was whether Christ had had a behind too. His Nanya informed him that he had been a god and also a man. As a man he had had and done all the same things as other men. This did not satisfy him at all, but he succeeded in finding consolation of his own by saying to himself that the behind is really only a continuation of the legs. But hardly had he pacified his dread of having to humiliate the sacred figure, when it flared up again as the further question arose whether

25. This should, of course, be the Mount of Olives. Freud informed the translators that the mistake originated from the patient himself. (Editor's note.)

Christ used to shit too. He did not venture to put this question to his pious Nanya, but he himself found a way out, and she could not have shown him a better. Since Christ had made wine *out of nothing*, he could also have made food *into nothing* and in this way have avoided defaecating.

We shall be in a better position to understand these ruminations if we return to a piece of his sexual development which we have already mentioned. We know that, after the rebuff from his Nanya and the consequent suppression of the beginnings of genital activity, his sexual life developed in the direction of sadism and masochism. He tormented and ill-treated small animals, imagined himself beating horses, and on the other hand imagined the heir to the throne being beaten.²⁶ In his sadism he maintained his ancient identification with his father; but in his masochism he chose him as a sexual object. He was deep in a phase of the pregenital organization which I regard as the pre-disposition to obsessional neurosis. The operation of the dream, which brought him under the influence of the primal scene, could have led him to make the advance to the genital organization, and to transform his masochism towards his father into a feminine attitude towards him - into homosexuality. But the dream did not bring about this advance; it ended in a state of anxiety. His relation to his father might have been expected to proceed from the sexual aim of being beaten by him to the next aim, namely, that of being copulated with by him like a woman; but in fact, owing to the opposition of his narcissistic masculinity, this relation was thrown back to an even more primitive stage. It was displaced on to a father-surrogate, and at the same time split off in the shape of a fear of being eaten by the wolf. But this by no means disposed of it. On the contrary, we can only do justice to the apparent complexity of the state of affairs by bearing firmly in mind the co-existence of the three sexual trends which were directed by the boy towards his father. From the time of the dream onwards, in his unconscious he was homosexual, and in his neurosis he was at the level of cannibalism; while the earlier masochistic attitude remained the dominant one. All three currents had passive sexual aims; there was

26. Especially on the penis (see p. 189).

the same object, and the same sexual impulse, but that impulse had become split up along three different levels.

His knowledge of the sacred story now gave him a chance of sublimating his predominant masochistic attitude towards his father. He became Christ – which was made specially easy for him on account of their having the same birthday. Thus he became something great and also (a fact upon which enough stress was not laid for the moment) a man. We catch a glimpse of his repressed homosexual attitude in his doubting whether Christ could have a behind, for these ruminations can have had no other meaning but the question whether he himself could be used by his father like a woman – like his mother in the primal scene. When we come to the solution of the other obsessional ideas, we shall find this interpretation confirmed. His reflection that it was insulting to bring the sacred figure into relation with such insinuations corresponded to the repression of his passive homosexuality. It will be noticed that he was endeavouring to keep his new sublimation free from the admixture which it derived from sources in the repressed. But he was unsuccessful.

We do not as yet understand why he also rebelled against the passive character of Christ and against his ill-treatment by his father, and in this way began also to renounce his previous masochistic ideal, even in its sublimation. We may assume that this second conflict was especially favourable to the emergence of the humiliating obsessional thoughts from the first conflict (between the dominant masochistic and the repressed homosexual currents), for it is only natural that in a mental conflict all the currents upon one side or the other should combine with one another, even though they have the most diverse origins. Some fresh information teaches us the motive of this rebelling and, at the same time, of the criticisms which he levelled at religion.

His sexual researches, too, gained something from what he was told about the sacred story. So far he had had no reason for supposing that children only came from women. On the contrary, his Nanya had given him to believe that he was his father's child, while his sister was his mother's; and this closer connection with his father had been very precious to him. He

now heard that Mary was called the Mother of God. So all children came from women, and what his Nanya had said to him was no longer tenable. Moreover, as a result of what he was told, he was bewildered as to who Christ's father really was. He was inclined to think it was Joseph, as he heard that he and Mary had always lived together, but his Nanya said that Joseph was only 'like' his father and that his real father was God. He could make nothing of that. He only understood this much: if the question was one that could be argued about at all, then the relation between father and son could not be such an intimate one as he had always imagined it to be.

The boy had some kind of inkling of the ambivalent feelings towards the father which are an underlying factor in all religions, and attacked his religion on account of the slackening which it implied in this relation between son and father. Naturally his opposition soon ceased to take the form of doubting the truth of the doctrine, and turned instead directly against the figure of God. God had treated his son harshly and cruelly, but he was no better towards men; he had sacrificed his own son and had ordered Abraham to do the same. He began to fear God.

If he was Christ, then his father was God. But the God which religion forced upon him was not a true substitute for the father whom he had loved and whom he did not want to have stolen from him. His love for this father of his gave him his critical acuteness. He resisted God in order to be able to cling to his father; and in doing this he was really upholding the old father against the new. He was faced by a trying part of the process of detaching himself from his father.

His old love for his father, which had been manifest in his earliest period, was therefore the source of his energy in struggling against God and of his acuteness in criticizing religion. But on the other hand this hostility to the new God was not an original reaction either; it had its prototype in a hostile impulse against his father, which had come into existence under the influence of the anxiety-dream, and it was at bottom only a revival of that impulse. The two opposing currents of feeling, which were to rule the whole of his later life, met here in the ambivalent struggle over the question of religion. It followed,

moreover, that what this struggle produced in the shape of symptoms (the blasphemous ideas, the compulsion which came over him of thinking 'God - shit', 'God - swine') were genuine compromise-products, as we shall see, from the analysis of these ideas in connection with his anal erotism.

Some other obsessional symptoms of a less typical sort pointed with equal certainty to his father, while at the same time showing the connection between the obsessional neurosis and the earlier occurrences.

A part of the pious ritual by means of which he eventually atoned for his blasphemies was the command to breathe in a ceremonious manner under certain conditions. Each time he made the sign of the cross he was obliged to breathe in deeply or to exhale forcibly. In his native tongue 'breath' is the same word as 'spirit', so that here the Holy Ghost came in. He was obliged to breathe in the Holy Spirit, or to breathe out the evil spirits which he had heard and read about.²⁷ He ascribed, too, to these evil spirits the blasphemous thoughts for which he had to inflict such heavy penance upon himself. He was, however, also obliged to exhale when he saw beggars, or cripples, or ugly, old, or wretched-looking people; but he could think of no way of connecting this obsession with the spirits. The only account he could give to himself was that he did it so as not to become like such people.

Eventually, in connection with a dream, the analysis elicited the information that the breathing out at the sight of pitiable-looking people had begun only after his sixth year and was related to his father. He had not seen his father for many months, when one day his mother said she was going to take the children with her to the town and show them something that would very much please them. She then took them to a sanatorium, where they saw their father again; he looked ill, and the boy felt very sorry for him. His father was thus the prototype of all the cripples, beggars, and poor people in whose presence he was obliged to breathe out; just as a father is the prototype of the bogies that people see in anxiety-states, and of

²⁷ This symptom, as we shall hear, had developed after his sixth year and when he could already read.

the caricatures that are drawn to bring derision upon some one. We shall learn elsewhere that this attitude of compassion was derived from a particular detail of the primal scene, a detail which only became operative in the obsessional neurosis at this late moment.

Thus his determination not to become like cripples (which was the motive of his breathing out in their presence) was his old identification with his father transformed into the negative. But in so doing he was also copying his father in the positive sense, for the heavy breathing was an imitation of the noise which he had heard coming from his father during the intercourse.²⁸ He had derived the Holy Ghost from this manifestation of male sensual excitement. Repression had turned this breathing into an evil spirit, which had another genealogy as well: namely, the malaria from which he had been suffering at the time of the primal scene.

His repudiation of these evil spirits corresponded to an unmistakable strain of asceticism in him which also found expression in other reactions. When he heard that Christ had once cast out some evil spirits into a herd of swine which then rushed down a precipice, he thought of how his sister in the earliest years of her childhood, before he could remember, had rolled down on to the beach from the cliff-path above the harbour. She too was an evil spirit and a swine. It was a short road from here to 'God - swine'. His father himself had shown that he was no less of a slave to sensuality. When he was told the story of the first of mankind he was struck by the similarity of his lot to Adam's. In conversation with his Nanya he professed hypocritical surprise that Adam should have allowed himself to be dragged into misfortune by a woman, and promised her that he would never marry. A hostility towards women, due to his seduction by his sister, found strong expression at this time. And it was destined to disturb him often enough in his later erotic life. His sister came to be the permanent embodiment for him of temptation and sin. After he had been to confession he seemed to himself to be pure and free from sin. But then it appeared to him as though his sister were lying in wait to drag

²⁸ Assuming the reality of the primal scene.

him again into sin, and in a moment he had provoked a quarrel with her which made him sinful once more. Thus he was obliged to keep on reproducing the event of his seduction over and over again. Moreover, he had never given away his blasphemous thoughts at confession, in spite of their being such a weight on his mind.

We have been led unawares into a consideration of the symptoms of the later years of the obsessional neurosis; and we shall therefore pass over the occurrences of the intervening period and shall proceed to describe its termination. We already know that, apart from its permanent strength, it underwent occasional intensifications: once — though the episode must for the present remain obscure to us — at the time of the death of a boy living in the same street, with whom he was able to identify himself. When he was ten years old he had a German tutor, who very soon obtained a great influence over him. It is most instructive to observe that the whole of his strict piety dwindled away, never to be revived, after he had noticed and had learnt from enlightening conversations with his tutor that his father-surrogate attached no importance to piety and set no store by the truth of religion. His piety sank away along with his dependence upon his father, who was now replaced by a new and more sociable father. This did not take place, however, without one last flicker of the obsessional neurosis; and from this he particularly remembered the obsession of having to think of the Holy Trinity whenever he saw three heaps of dung lying together in the road. In fact he never gave way to fresh ideas without making one last attempt at clinging to what had lost its values for him. When his tutor discouraged him from his cruelties to small animals he did indeed put an end to those misdeeds, but not until he had again cut up caterpillars for a last time to his thorough satisfaction. He still behaved in just the same way during the analytic treatment, for he showed a habit of producing transitory 'negative reactions'; every time something had been conclusively cleared up, he attempted to contradict the effect for a short while by an aggravation of the symptom which had been cleared up. It is quite the rule, as we know, for children to treat prohibitions in the same kind of

way. When they have been rebuked for something (for instance, because they are making an unbearable din), they repeat it once more after the prohibition before stopping it. In this way they gain the point of apparently stopping of their own accord and of disobeying the prohibition.

Under the German tutor's influence there arose a new and better sublimation of the patient's sadism, which, with the approach of puberty, had then gained the upper hand over his masochism. He developed an enthusiasm for military affairs, for uniforms, weapons and horses, and used them as food for continual daydreams. Thus, under a man's influence, he had got free from his passive attitudes, and found himself for the time being on fairly normal lines. It was as an after-effect of his affection for the tutor, who left him soon afterwards, that in his later life he preferred German things (as, for instance, physicians, sanatoria, women) to those belonging to his native country (representing his father) — a fact which was incidentally of great advantage to the transference during the treatment.

There was another dream, which belongs to the period before his emancipation by the tutor, and which I mention because it was forgotten until its appearance during the treatment. He saw himself riding on a horse and pursued by a gigantic caterpillar. He recognized in this dream an allusion to an earlier one from the period before the tutor, which we had interpreted long before. In this earlier dream he saw the Devil dressed in black and in the upright posture with which the wolf and the lion had terrified him so much in their day. He was pointing with his out-stretched finger at a gigantic snail. The patient had soon guessed that this Devil was the Demon out of a well-known poem, and that the dream itself was a version of a very popular picture representing the Demon in a love-scene with a girl. The snail was in the woman's place, as being a perfect female sexual symbol. Guided by the Demon's pointing gesture, we were soon able to give as the dream's meaning that the patient was longing for some one who should give him the last pieces of information that were still missing upon the riddle of sexual intercourse, just as his father had given him the first in the primal scene long before.

In connection with the later dream, in which the female symbol was replaced by the male one, he remembered a particular event which had occurred a short time before the dream. Riding on the estate one day, he passed a peasant who was lying asleep with his little boy beside him. The latter woke his father and said something to him, whereupon the father began to abuse the rider and to pursue him till he rode off hastily. There was also a second recollection, that on the same estate there were trees that were quite white, spun all over by caterpillars. We can see that he took flight from the realization of the phantasy of the son lying with his father, and that he brought in the white trees in order to make an allusion to the anxiety-dream of the white wolves on the walnut-tree. It was thus a direct outbreak of dread of the feminine attitude towards men against which he had at first protected himself by his religious sublimation and was soon to protect himself still more effectively by the military one.

It would, however, be a great mistake to suppose that after the removal of the obsessional symptoms no permanent effects of the obsessional neurosis remained behind. The process had led to a victory for the faith of piety over the rebelliousness of critical research, and had had the repression of the homosexual attitude as its necessary condition. Lasting disadvantages resulted from both these factors. His intellectual activity remained seriously impaired after this great defeat. He developed no zeal for learning, he showed no more of the acuteness with which at the tender age of five he had criticized and dissected the doctrines of religion. The repression of his overpowerful homosexuality, which was accomplished during the anxiety-dream, reserved that important impulse for the unconscious, kept it directed towards its original aim, and withdrew it from all the sublimations to which it is susceptible in other circumstances. For this reason the patient was without all those social interests which give a content to life. It was only when, during the analytic treatment, it became possible to liberate his shackled homosexuality that this state of affairs showed any improvement; and it was a most remarkable experience to see how (without any direct advice from the physician) each piece of

homosexual libido which was set free sought out some application in life and some attachment to the great common concerns of mankind.

7: *Anal Eroticism and the Castration Complex*

I must beg the reader to bear in mind that I obtained this history of an infantile neurosis as a by-product, so to speak, during the analysis of an illness in mature years. I have therefore been obliged to put it together from even smaller fragments than are usually at one's disposal for purposes of synthesis. This task, which is not difficult in other respects, finds a natural limit when it is a question of forcing a structure which is itself in many dimensions on to the two-dimensional descriptive plane. I must therefore content myself with bringing forward fragmentary portions, which the reader can then put together into a living whole. The obsessional neurosis that has been described grew up, as has been repeatedly emphasized, on the basis of a sadistic-anal constitution. But we have hitherto discussed only one of the two chief factors — the patient's sadism and its transformations. Everything that concerns his anal erotism has intentionally been left on one side so that it might be brought together and discussed at this later stage.

Analysts have long been agreed that the multifarious instinctual impulses which are comprised under the name of anal erotism play an extraordinarily important part, which it would be quite impossible to overestimate, in building up sexual life and mental activity in general. It is equally agreed that one of the most important manifestations of the transformed erotism derived from this source is to be found in the treatment of money, for in the course of life this precious material attracts on to itself the psychological interest which was originally proper to faeces, the product of the anal zone. We are accustomed to trace back interest in money, in so far as it is of a libidinal and not of a rational character, to excretory pleasure, and we expect normal people to keep their relations to money entirely free from libidinal influences and regulate them according to the demands of reality.