

me a visit every year and usually keeps me up until three in the morning. He is spending his fall vacation here where his family lives. Of his Rome . . .

November 10. I am tremendously glad about how you are faring — that your numbers are harmoniously fitting themselves together to form a structure. But I also envy you because once again I do not know at all where I am and am very bored with myself. I shall force myself to write the dream [book] in order to come out of it. The dates of the Bernays family (birthdates) are being put together for you. We are still waiting for a reply from Mama, who is in Merano. I fear some of them will be Jewish dates.

In Oscar something has torn apart as a result of the sad period of waiting. I fear he will now become a complete philistine and give up all hope of further offspring. But don't let him notice anything (in your case, a superfluous reminder).

I am quite seriously thinking of again exploiting you for a day; it works only when we talk, and I greatly miss the intellectual pleasure in understanding something new. With an eye to economy, I would like to know whether you plan to come here at Christmas?

With cordial greetings to you, wife, and child,

Your  
Sigm.

P.S. Oli is becoming naughty, exuberant, is doing more poorly in school, and lost his first tooth (Feb. 19, 91).<sup>4</sup>

1. *Mental Development in the Child and the Race* (New York: Macmillan, 1895).
2. See note 3 to letter of January 17, 1897.
3. *Anfänge* has *Naturforscher*, a misreading for *Naturburschen*.
4. This was the birthday of Oliver Freud.

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Vienna, November 14, 1897

Dear Wilhelm,

"It was on November 12, 1897; the sun was precisely in the eastern quarter; Mercury and Venus were in conjunction —." No, birth announcements no longer start like that. It was on November 12, a day dominated by a left-sided migraine, on the afternoon of which Martin sat down to write a new poem,\* on the evening of which Oli lost his second tooth,† that, after the frightful labor pains of the last few weeks, I gave birth to a new piece of knowledge. Not entirely new, to tell the truth; it had repeatedly shown itself and withdrawn

again;‡ but this time it stayed and looked upon the light of day. Strangely enough, I have a presentiment of such events a good while beforehand. For instance, I wrote to you once in the summer that I was going to find the source of normal sexual repression (morality, shame, and so forth) and then for a long time failed to find it. Before the vacation trip I told you that the most important patient for me was myself; and then, after I came back from vacation, my self-analysis, of which there was at the time no sign, suddenly started. A few weeks ago came my wish that repression might be replaced by my knowledge of the essential thing lying behind it; and that is what I am concerned with now. I have often had a suspicion that something organic plays a part in repression; I was able once before to tell you that it was a question of the abandonment of former sexual zones, and I was able to add that I had been pleased at coming across a similar idea in Moll. (Privately I concede priority in the idea to no one; in my case the notion was linked to the changed part played by sensations of smell: upright walking, nose raised from the ground, at the same time a number of formerly interesting sensations attached to the earth becoming repulsive — by a process still unknown to me.) (He turns up his nose = he regards himself as something particularly noble.) Now, the zones which no longer produce a release of sexuality in normal and mature human beings must be the regions of the anus and of the mouth and throat. This is to be understood in two ways: first, that seeing and imagining these zones no longer produce an exciting effect, and second, that the internal sensations arising from them make no contribution to the libido, the way the sexual organs proper do. In animals these sexual zones continue in force in both respects; if this persists in human beings too, perversion results. We must assume that in infancy the release of sexuality is not yet so much localized as it is later, so that the zones which are later abandoned (and perhaps the whole surface of the body as well) also instigate something that is analogous to the later release of sexuality. The extinction of these initial sexual zones would have a counterpart in the atrophy of certain internal organs in the course of development. A release of sexuality (as you know, I have in mind a kind of secretion which is rightly felt as the internal state of the libido) comes about, then, not only (1) through a peripheral stimulus upon the sexual organs, or (2) through the internal excitations arising from those organs, but also (3) from ideas — that is, from memory traces — therefore also by the path of deferred action. (You are already familiar with this line of thought. If a child's genitals have been irritated by someone, years afterward the memory of this will produce by deferred action a release of sexual-

ity far stronger than at the time, because the decisive apparatus and the quota of secretion have increased in the meantime.) Thus, there exists a nonneurotic deferred action occurring normally, and this generates compulsion. (Our other memories operate ordinarily only because they have operated as experiences.) Deferred action of this kind occurs also in connection with a memory of excitations of the abandoned sexual zones. The outcome, however, is not a release of libido but of an unpleasure, an internal sensation analogous to disgust in the case of an object.

To put it crudely, the memory actually stinks just as in the present the object stinks; and in the same manner as we turn away our sense organ (the head and nose) in disgust, the preconscious and the sense of consciousness turn away from the memory. This is *repression*.

What, now, does normal repression furnish us with? Something which, free, can lead to anxiety; if psychically bound, to rejection — that is to say, the affective basis for a multitude of intellectual processes of development, such as morality, shame, and the like. Thus the whole of this arises at the expense of extinct (virtual) sexuality. From this we can see that, with the successive thrusts in development, the child is overlaid with piety, shame, and such things, and how the nonoccurrence of this extinction of the sexual zones can produce moral insanity<sup>1</sup> as a developmental inhibition. These thrusts of development probably have a different chronological arrangement in the male and female sexes. (Disgust appears earlier in little girls than in boys.) But the main distinction between the sexes emerges at the time of puberty, when girls are seized by a *nonneurotic sexual* repugnance and males by libido. For at that period a further sexual zone is (wholly or in part) extinguished in females which persists in males. I am thinking of the male genital zone, the region of the clitoris, in which during childhood sexual sensitivity is shown to be concentrated in girls as well. Hence the flood of shame which the female shows at that period — until the new, vaginal zone is awakened, spontaneously or by reflex action. Hence, too, perhaps the anesthesia of women, the part played by masturbation in children predisposed to hysteria, and the discontinuance of masturbation if hysteria results.

And now for the neuroses! Experiences in childhood which merely affect the genitals never produce neurosis in males (or masculine females), but only a compulsion to masturbate and libido. But since as a rule experiences in childhood have also affected the two other sexual zones, the possibility remains open for males, too, that libido awakening through deferred action may lead to repression and to neurosis. Insofar as memory has lighted upon an experi-

ence connected with the genitals, what it produces by deferred action is libido. Insofar as it has lighted upon an experience connected with the anus, mouth, and so on, it produces deferred *internal disgust*, and the final outcome is consequently that a quota of libido is not able, as is ordinarily the case, to force its way through to action or to translation into psychic terms, but is obliged to proceed in a *regressive* direction (as happens in dreams). Libido and disgust would seem to be associatively linked. We owe it to the former that the memory cannot lead to general unpleasure and the like, but that it finds a psychic use; and we owe it to the latter that this use furnishes nothing but symptoms instead of aim-directed ideas. The psychological side of this would not be hard to grasp; the organic factor in it is whether abandonment of the sexual zones takes place according to the masculine or feminine type of development or whether it takes place at all.

It is probable, then, that the choice of neurosis — the decision whether hysteria or obsessional neurosis or paranoia emerges — depends on the nature of the thrust (that is to say, its chronological placing) which enables repression to occur; that is, which transforms a source of internal pleasure into one of internal disgust.

This is where I have got to so far — with all the inherent obscurities. I have resolved, then, henceforth to regard as separate factors what causes libido and what causes anxiety. I have also given up the idea of explaining libido as the masculine factor and repression as the feminine one. These are, in any case, important decisions. The obscurity lies mainly in the nature of the change by which the internal sensation of need becomes the sensation of disgust. I need not draw your attention to other obscure points. The main value of the synthesis lies in its linking the neurotic process and the normal one. There is now a crying need, therefore, for a prompt elucidation of common neurasthenic anxiety.

My self-analysis remains interrupted. I have realized why I can analyze myself only with the help of knowledge obtained objectively (like an outsider). True self-analysis is impossible; otherwise there would be no [neurotic] illness. Since I am still contending with some kind of puzzle in my patients, this is bound to hold me up in my self-analysis as well.

\*I was not supposed to know this. It seems his poetic tonsils have been cut.

†The first one was in fact pulled out on the evening of November 9 by the nurse; it might perhaps have lasted till the 10th.

‡Only tall fellows for Sa Majesté le Roi de Prusse.<sup>2</sup>

1. "Moral insanity" in English in original.
2. Freud is referring to the Potsdam guard under Friedrich Wilhelm I, which was recruited wholly from giants.

November 15, 1897

Dear Wilhelm,

More frequently, such one-sided letters; they allow me to forget the distance. Therewith you are only doing what I have always done — writing about what you are engrossed in and leaving aside what you cannot react to. Our conversations used to be like that: each in turn began to speak of what he had to say and did not feel obliged to respond to what he had heard.

My capacity to participate fully in your results increases as they reach perfection, the more the law and idea [behind them] shine through. In the as-yet-uninterpreted numbers I as a layman could not find what appears so promising to you; in your present communication I even found some links to fantasies of my own with which at one time I had wanted to illuminate your discoveries (that 12 as a factor of 23 represents the factor 10 of 28, the former having the male character, the latter, the female one). As you will remember, I also started with the approximate identity of the product

$$12 \times 23 = 10 \times 28 \text{ (period of gestation),}$$

but did not, I admit, know what to do with the difference, which for you became the starting point for further solutions. You surely did not believe that I took those playful attempts seriously or expected you to do so, but I am pleased with the distant relation to your present results.

I can just about imagine the effort it took to let the facts of observation speak in the language of A and P;<sup>1</sup> I carefully suppress further hunches. Care has been taken to make sure that the communication of results will teach nothing to one in whom no indication of the preceding mental work has remained. I am full of hope that at our next meeting it will be easy for me to understand you.

If you cannot come to Vienna — I am still doing so poorly that I do not dare to take off more than one or one and a half days from work at Christmas, and you know that I am far from philistine parsimoniousness — then we could meet in Graz, Reichenau, or the like. But I hold back my proposals because I cannot, as on other occasions, meet you halfway and gladly await whether and what

you can manage to do. It will make life easier to be able to look forward to something so close.

I shall ask next time on which side M[elanie]'s tumor is. On my last visit Norbert vividly reminded me of Ramses II, who was found in *persona* several years ago. But he appears to be mentally alert, actively looks about, and still has time, after all, to improve his looks before a few female thrusts come over him.

All are well in my family. Mathilde has a short childhood, is growing rapidly, is becoming completely feminine in character and appearance, and also already shows the first signs of puberty. I enclose the birth dates of the family for you. You will not be able to use them. Thanks to the Jewish calendar, the dates for the birth of my mother, Martha, and Minna are uncertain. The women maintain that one cannot even expect definite Jewish dates from Mama in Merano and did not want to write to her, although I promised it to you. They are altogether unfavorably disposed toward anything that seeks to fathom the secrets of growth, toward your affairs as well as mine.

Now I would like to have a letter from you soon with equally good news about your work and your family. Fortunately I am no longer in the habit of asking how you yourself are.

Most cordially,

Your  
Sigm.

1. Algebra and physics, or anatomy and physiology, or astronomy and physics. The first is probably correct, as shown by the letter of July 22, 1899.

November 18, 1897  
IX., Berggasse 19

Dear Wilhelm,

Mela's tumor is on the right side; Fleischmann, I hear, believes that it can be removed vaginally.

This morning I had a pleasant feeling, as if I had succeeded in something important. But I don't know what it might be. It was in some way connected with the idea that one would have to begin the analysis of hysteria by uncovering the actual, operative motives for accepting the illness, some of which I do know. (For the illness becomes established only when the aberrant libido, having allied itself with such motives, has found, as it were, actual deployment.)