

## Types of Dreams

### Anxiety Dreams

**WE HAVE DISCUSSED** thus far dreams that either represent open wishes, like convenience dreams, or are hidden realizations of a repressed wish. The latter type, of course, is the more usual, and I have given you a number of examples of it. There is another form of dreams which realizes fears, as it were, and which we call anxiety dreams; we say that the anxiety there replaces the libido or the desire. The individual is overwhelmed with a sense of terror, he wakes up terrified and trembling. It is the sort of dream which awakened Miss W. and which is commonly known as a nightmare, and to one unacquainted with the deeper mechanisms of dream formation it does not seem to represent a wish. In order to understand it, it is necessary to understand what we mean by anxiety.

Anxiety<sup>1</sup> or fear occurs in two forms. In the normal form, it is a protective mechanism which is found in every individual. The child is endowed with a certain amount of fear from its very birth. It is needless to say that an animal's life would be seriously jeopardized if it knew no fear. But there is another type of fear or anxiety, manifesting itself in neurotic disturbances, that we recognize as being distinctly abnormal. Take, for instance, the case of a man who is afraid to go out into the street lest he be run over; he realizes too well how absurd and ill-grounded is his apprehension, but, willy nilly, he is afraid to leave the house. Another person may be afraid to go near a window, lest he jump out. Perhaps it is perfectly natural for the average person to experience some sense of uneasiness when standing near a high open window, but he is not going to be apprehensive to the point where he actually fears to go near it; yet in some nervous disturbances a person will, under no circumstances, go near a window, because he is afraid of falling out. Likewise, some people may refuse to cross bridges: "Suppose the bridge breaks," they will argue. They may be well-trained engineers and realize that it is impossible or most improbable, but they are fearful despite all assurance. Such fears, in other words, are distinctly pathological and are referred to as *phobias*.

When we analyze cases of phobias and anxiety states we find that it is not the immediate particular situation, that, to be more explicit, it is not the perception of the probable immediate danger that is the cause of the fear, but rather some altogether different and basic condition; in other words, we find that the anxiety is merely displaced from a condition to which it properly belongs to an altogether different idea. We have already noted this displacement of anxiety when we spoke about the psychology of the phobia of burglars. It was observed also that this phobia is usually found in women who are suffering from a lack of sexual outlet. We saw that what lies back of it is nothing but the unconscious craving for gross or physical sex; but as the patient cannot harbor such thoughts openly, the repressed craving unconsciously attaches itself to some analogous situation which can be openly dwelt on - an illicit intrusion into her private room for which she cannot be held responsible. It is only a disguised expression of the real craving. The biological demands of life crave for an outlet, but the individual has been so well trained by society, or, in other words, the repression has been carried to such a point that she would not dare even admit the real situation to herself. The craving manifests itself, therefore, in this disguised form.

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<sup>1</sup> 'S. Freud: *Inhibition, Symptom and Anxiety*, 1947.

As I have reiterated so frequently in the past, it matters very little how exacting and scrupulous may be our moral teachings and requirements, the actual biological laws or demands of the human organism are nevertheless of paramount consideration. Biology teaches us that as the individual grows older it becomes more and more patent what his mission in this world is to be—namely, to mate and propagate his kind. This sexual function, as it is generally termed, appears from the very beginning of our existence, and assumes more and more significance and importance with the advance and development of the individual. We use the word "sex," of course, in its very broadest sense, as being synonymous with love, but it may interest you to know that if you trace the origin of the word "love," you will find that it is derived from a word in Sanskrit which denotes "lust"; it is significant that the word for "love" in Hebrew means also "lust." The ancients, apparently, have made no mistake about the meaning of love; to them there was certainly a complete identification of love and what we generally consider, with no little degree of disparagement, as being grossly physical or sensual, or sex. It is only with the advance of Christian civilization that this marked contrast has grown up, that one speaks about sex as something base and ugly and love as that divine fire of which the poet speaks so eloquently.

As a matter of fact, love and sex are one and the same thing; we cannot have one without the other. It is useless to delude ourselves into the belief that one side of the fact is sublime while the other that has to do with the service of propagation is low and degrading. Of course there is just this much to be said - the modern individual cannot use any of his functions in the manner of our primitive ancestors, and our behavior in mating is as different from that of the savage as the function of nourishment in modern man is different from that in his primitive brother. We have learned that certain things are incompatible with our environment. But it would be just as ridiculous to suppose that we can dispense with the natural sex function on that account as it would be to suppose that we can dispense with food, because we do not eat like the savage. The fundamental necessity remains, and no law can be evolved that will eliminate it.

To be sure we had no quarrels with the sex function as long as we considered it beautiful and sacred. We know how much it was revered in early religions. Likewise the child sees nothing ugly or immoral in sex; we know how it shows no scruples in exposing itself naked. But it learns, in time, to control and repress, to conceal what would be obnoxious to its environment. Thus the sex impulses have had to be concealed more and more as time went on. What is more, it was found necessary with the advance of civilization to defer the mating process. Animals begin to manifest the sex instinct at an early age, soon after they begin to walk. The same is found among primitive races. Among the natives of New Guinea many travelers have reported sexual practices among children of six and seven years. The situation is different in modern times: civilization found that it is impossible to indulge in sex at the time it op manifests itself, and sexual gratification, therefore, must be deferred for many years. Thus with the advance of centuries of civilization, particularly with the rise and spread of Christianity, the sex instincts have been more and more repressed, so that now the whole instinct is so distorted that it appears to the individual to be incomprehensible and baffling to the last degree, and it is actually necessary to enlighten modern men and women in matters sexual. I say this advisedly. But the fact remains that the urge is there, and whether the individual desires it or not, it always manifests itself.

Hence sex in our sense is only a part of the mating impulse which we include in the general term love. Any manifestation of love, be it in the child or the adult, may be considered as a phase of sex. We may therefore explain on this same basis any phobia or pathological fear even in children, except, of course, that we must bear in mind that here the phobia deals with infantile love. Only four or five weeks ago a little girl of ten was brought to me because she was afraid that burglars might enter

her room; she absolutely would not sleep alone. Formerly she was accustomed to sleep in a room all by herself, but now she was so afraid that the only way to quiet her was to take her into the parents' bed, otherwise she would not fall asleep. To be sure this burglar phobia was based on infantile sexuality, in contrast to the phobia of the grownup described before. The cure consisted in just analyzing with the child frankly and simply the basic sexual significance of the situation. I confess that I was a little surprised when the little girl informed me that what puzzled her so much was that her mother told her about childbirth but failed to explain to her how childbirth started. "How does it happen that the child grows in the mother's womb like a flower?" the little girl asked me. The mother had apparently related only part of the story. I explained to the little girl the significant aspects of the problem, and it was really quite impressive to see how grateful she felt for the information. "I learned so much today from Dr. Brill," she remarked. "Why do you call him a doctor? He is more like a teacher." The child was cured after she realized that her fear was nothing but her desire to have her mother and father with her. She had been very much coddled by the parents; her father particularly had been too lavish in his affections. He used to fondle and kiss her altogether too much, and now her emotions could no longer be contained and welled forth overwhelmingly strong. By helping this child to understand this matter and adjusting her love life generally, the phobia disappeared. To understand better how libidinal demands manifest themselves in the anxiety dream it may be well perhaps to consider with you in some detail the phases of sexual development as propounded by Professor Freud. In his *Three Contributions to the Theory of Sex*<sup>1</sup> Freud uses two terms which should be known to every reader of his works. He speaks of the *sexual object* (i.e., the person from whom sexual attraction emanates) and the *sexual aim* (i.e., the aim toward which the instinct strives). There are many deviations in reference to both sexual object and sexual aim which every psychoanalytic psychiatrist encounters in his practice. Thus the most common deviation from the sexual object is homosexuality (homo here means same), which manifests itself by the fact that instead of craving a sexual object of the opposite sex (heterosexuality) some persons seek a sexual object of the same sex. This inversion is quite common in both civilized and primitive cultures. It has been estimated that from 1 to 3 per cent of the male population is overtly homosexual. And although such people are not mentally deficient, as is often assumed, they nevertheless constitute a socio-psychological problem in our communities. Less is known about female homosexuals, who are usually designated as Lesbians (from *Lesbos*, the home of the Greek poetess Sappho). They, too, exist in large numbers though they are not so notorious as the male homosexuals. There are still other deviations from the sexual object into which we cannot enter here.<sup>2</sup>

The deviations from the sexual aim are also quite numerous and present a problem for the individuals as well as for the community. The normal sexual aim consists in the characteristic act of conjugation which diminishes the sexual tension and temporarily quenches the sexual desire. But even the most normal sexual act offers many possibilities which may lead to anomalies described as perversions which we have discussed above. The perversion represents either a transgression from the bodily regions destined for sexual union or a tarrying long at points which are normally rapidly passed on the way to the sexual aim.<sup>3</sup> Among such deviations are masturbation; the utilization of the mouth as a sexual organ instead of kissing as a preliminary to the act; the substitution for the sexual object of a part of the body which is inappropriate for sexual purposes, such as the foot or hair or some inanimate object: fetishism. Most of the deviations from the aim are found in patients who were accidentally conditioned to them in early life. To understand these deviations we have

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<sup>1</sup> "Freud's *Basic Writings*, l.c. p. 532.

<sup>2</sup> "Those interested are referred to Brill: *Lectures on Psychoanalytic Psychiatry*, Knopf, N.Y., 1947, p. 244.

<sup>3</sup> Freud. l.c. p. 564.

to bear in mind that the sexuality of the child consists of a number of partial impulses and components which function normally up to the age of four to five, that is, in the first or autoerotic phase of childhood. During that period the child obtains pleasure from all senses. Thumb-sucking, touching, looking, tasting, and smelling furnish outlets to the young child. But as he grows older all these partial impulses are gathered into one stream and are first directed to his own body. Between the ages of four and five the child is in love with himself. Freud called this period *narcissism*, after Narcissus, who remained in love with himself. Following this phase of development there is what Freud calls a *latency period* during which the former sexual manifestations seem to be dormant. It is the school period when the child learns to repress and sublimate the infantile sexuality and direct the rest to the genitals for later functioning. The infantile sexuality thus gradually gives way to genitality, which manifests itself at puberty. It is during the narcissistic and latency period phases that reaction formations or dams are formed against the infantile sexuality in the form of sympathy, shame, modesty, disgust, and morality, which keep down the primitive impulses of childhood. We speak of *fixations* or weak spots when any of the partial impulses do not pass through a regular evolution of repression, sublimation, and of leaving a remnant for procreation. Thus some accident may prevent the formation of the dam or reaction formation of sympathy to hold down the aggressive component and the individual may develop into a sadist.

The neurosis represents a conflict in which the component or partial impulse of sex is repressed and then comes to the surface as the negative of the perversion. Thus a fixation in sexual looking results in the perversion of voyeurism or mixoscopia, or in the negative of it as a pain or other disturbance in the eyes. These fixations can take place at any time, but we must bear in mind that it is during the latency period that the child receives most of those impressions which prepare it for life. To be sure the child begins to take on impressions from the very beginning of his existence; but it is in this period, which we may justly call the school period, that he or she actually begins to learn how to adjust to society.

The definite phase of adjustment which we associate generally with education really starts at the latency period when the child begins to go to school. The child has, of course, already a certain adjustment as a result of his home training, and the observant teacher will attest to the fact that he shows even at this early age a very characteristic mode of reaction to his environment. In other words, before entering school the child already has a definite adjustment which is a product of his home development. The teacher, therefore, is not to be blamed for a child's maladjustment, because she is coping with a condition that from the very outset was not strictly normal: If a child has not done well up to the age of eight, he will usually be a ne'er-do-well; if he is defective, his abnormality will become manifest at the outset, and he will not out-grow it, as people generally suppose. A child shows from the very beginning just what the nature of his future adjustment will be.

It is commonly supposed that the latency period shows no sex manifestations. Careful observation, however, points very definitely in the opposite direction. It is a period in which sex is only apparently absent; investigate a little and you will learn from teachers and parents that all kinds of sexual manifestations are in evidence at that age in the classroom and at home. They are, of course, not so prominent; the child does not usually occupy himself with distinct sexual problems. That sexual inquisitiveness of the earlier years seems to have lost its keen edge; we hear no more that insistent query, "Where do children come from?" It either has received its information by the age of four or has been squelched so well that it dare not ask the parents another question.

The period of object love sets in at the age of nine or ten, around the prepubescent age; the boy and the girl now show that they are ready to adjust themselves to the world in a definite way. The child no longer shows the same

reactions to both sexes. At the age of puberty one observes marked character changes in both sexes; it is then that the sexual factors become manifest and specialized. The boy develops into manhood and shows an aggressive sexual make-up; the girl, developing into womanhood, evinces a passive or negatively aggressive sexuality. I have collected dreams of children of about the pubescent age, and it is instructive to note how the dreams all showed the definite biological factors which may be observed in the development of both sexes: the boys' dreams always dealt with active aggressions, and the girls' with passivity, with being pursued, caught, or overcome. A number of teachers collected dreams of pubescent children for me, and no matter from what station of life the children came the results were always the same: their dreams all showed the same characteristic biological reactions. It is noteworthy that anxiety dreams are particularly prevalent among girls of fourteen and fifteen, for it is at these ages that the girl becomes aware of the sex urge but cannot as yet place her emotions properly-she has not adjusted herself to the new life.

The pubescent age is also the period when most mental break-downs start. One of the worst forms of mental diseases, schizophrenia, starts at about the ages of fourteen and fifteen; probably 75 per cent of the attacks occur between the ages of fourteen and eighteen, 90 per cent between the ages of fifteen and twenty-five, the others coming later. Indeed schizophrenia has been designated by many writers as a psychosis of pubescence. As a specialist in mental diseases I may say that if a child successfully tides over his pubescent age, that is, the period from about twelve to fifteen years, then there is no cause for apprehension. If everything goes well at this time, it is indeed rare to find some nervous or emotional breakdown in later years. In other words, an adequate adjustment at that time means an adequate adjustment in the future. In this adjustment, of course, the sexual or emotional factor is of paramount importance, and that is why it may be said that an individual who is not well adjusted in his emotional or erotic life remains inadequately adjusted in every other phase of his existence. *We may posit it as a general principle that one's sex life is always reflected in the general psychic condition of the entire person; abnormal sex life always interferes with normal functioning in the other spheres of life.*

The biologic principles or the direct sex demands manifest themselves all the time. In the dream they appear in the form of anxiety or fear. Let me give you some illustrations. A woman related to me this dream: *A colored man pursued her with a knife, and it was only after a long struggle that she wrested the deadly weapon from him. She awoke terrified, her heart beating wildly.* When I called for associations, I learned that her mother was always afraid to leave her alone at home because of the colored butler, who is a quiet, inoffensive creature. When asked what reason she thought her mother had for fearing to leave her alone with the servant, she replied, "Well, you know I read recently about colored men in the South assaulting white women. Mother reads the same paper that I do and must have read that account also, and so she must be more afraid than ever." The dream is simply a realization of a wish; unconsciously the young woman's own craving for sex manifested itself in this concealed way. The account that she had read in the newspaper the day before only served as a determinant for the dream; the emotions, the unconscious craving were there all the time waiting for an appropriate stimulus to call them into play.

There is, thus, not an event occurring in our world but what calls forth some repressed emotion in the unconscious and acts as a determinant not only for dreams, but for hysterical symptoms and other normal and abnormal phenomena. Perhaps you may remember the time when there was so much ado and excitement about "the poison needle," when women were reported to have been taken into white slavery by the thousands. Some vicious man, it was rumored, would stick a poison needle into a girl, drag her into a taxi when she fainted, and hurry her off to a house of ill repute. It mattered little that scientists protested that there could be no such poison that would render a person unconscious immediately. The police were kept quite active and arrests were made, but as a matter of fact there was not a single authentic case of "the

poison needle" throughout the United States. It was quite instructive to me to observe that there was hardly a woman I was treating at that time who did not tell me that she dreamed about being poisoned, attacked, and sold into white slavery .

The unconscious always draws upon the environment for expression; it always utilizes some appropriate situation for the expression of repressed emotions. I know I may shock some of you by asserting that the late war offered an excellent outlet to some people; that is why so many men and women experienced nervous breakdowns after the armistice was signed. I had occasion to see a few soldiers then who had gone through the fighting without receiving the slightest wound but who broke down when they came on board ship bound for home. They were supposed to have been "shell-shocked"; but the real difficulty was that they were cut off from an excellent outlet for their primitive impulses. The same thing applied to those who did not actively participate in the fighting; there were quite a number of women who became markedly depressed as the soldiers returned from overseas and were discharged. There was to be no more prospect of working in canteens, driving ambulances, nursing the sick heroes in the hospitals. We were to have no more of these sadistic or masochistic outlets. And what a terrible void opened up before those women!

In the same way the *Titanic* disaster acted as a marked determinant for dreams. One woman related to me the following dream relating to the catastrophe: *She was on the ship when it was sinking; there were the terrible cries of panic-stricken women and children. Then someone cried out: "Women and children first."* She refused to leave her husband. An officer came up and tore her away from him, despite her loud protests. She woke up crying, seized with terror. I knew this woman's history so thoroughly that it was not difficult for me to see at once the meaning of the dream. When I asked her for associations there was the natural determinant: she had read on the previous day how the wife of a prominent man on board the *Titanic* actually refused to be separated from her husband and bravely met death with him without flinching. In the dream, as you may see, the situation was quite the reverse: she was terribly grieved because she was torn away from her husband. Now the crux of the whole situation was that she was in love with an officer who was stationed right near her; she experienced a great many struggles with herself about the whole affair; that was one of the reasons why she came to me for treatment. Consciously, of course, she would not yield to the officer, but unconsciously, in the dream, she submits and we see her actually separated from her husband. On the one hand, then, we see the wish motive; on the other, the anxiety which is merely the conflict between the two opposing psychic forces, representing the converted libido. Thus the dream strictly had little to do with the *Titanic* catastrophe; the latter only served as the medium through which she was able to give vent to her repressed emotions. The anxiety dreams, then, show a definite form of unconscious reaction to craving, to unadjusted emotions, in which the anxiety takes the place of the libido. Later on, when we take up daydreaming, we shall see that some women go through these mechanisms without sleeping. They play with the idea consciously; they entertain *Dürnen Phantasien*, prostitution fancies, quite openly. Such women either do not suppress or have sexually emancipated themselves. The others can give vent to their unadjusted emotions through unconscious mentation, and it is the anxiety dream that lends itself to just that type of outlet.

### **Artificial Dreams and Lying**

When we delve into the mainsprings of the dream we find that it is a product of some conscious experience or fancy that the individual invariably represses by reason of its painful and unattainable nature. That is why we find upon investigation that daydreams and fancies which are more or less conscious mental activities show exactly the same mechanisms as the dream and reveal just as markedly a person's

character and inner problems. Analysis shows that they are invariably wishes. Thus that spontaneous mental activity known as "building castles in the air" enables us to gain as profound an insight into the individual's deeper striving and desires as the dream itself.

This intimate relation existing between the dream and the day-dream is found also between the dream and another type of unconscious mentation which may be designated as "artificial dreams." By artificial dreams we understand those dreams which a person consciously makes up at the request of the physician. The patient is requested to make up a dream by imitating what he regards as a real dream. He is instructed to talk at random without guiding his thoughts. The production obtained in this manner is recorded and analyzed in accordance with the rules. What the patient will produce for you may to him sound very stupid and may seem to bear no relation to his own inner problems, but as a matter of fact you will find, upon analyzing it, that it is just as significant as an actual dream and reveals just as markedly the deeper problems and conflicts in the psychic life. I came upon the subject of artificial dreams in the following manner:

I was treating a physician, an unmarried man about thirty, who was suffering from a rather deep-seated psychoneurotic disturbance. He was one of those patients who claim that they do not dream; after assuring him, however, that it is merely a question of remembering the dream, he came to me one morning and gave me the following dream: *"I was giving birth to a child, and felt very severe labor pains. My friend X acted as accoucheur [midwife]; he stuck the forceps into me more like a butcher than a physician. Of course,"* he said, *"X is not a physician, he is a businessman."* I proceeded to analyze the dream by asking the patient to tell me something about X. "He is a very good friend of mine, but of late we have drifted apart," he replied. I was interested to know the reason for this. "I did not like some of the people in whom X was interested," I learned. "Is that the only reason why you drifted apart?" I continued. "I believe so." The patient then went into details about his relationship with X. I observed finally: "You seem to be jealous of X." "Yes, that is what X claims." "Well," I went on, "but jealousy is perfectly justified only when a person of the opposite sex is concerned, but you are jealous when X talks to other men." He then laughed. "You know, I always thought that this dream business is claptrap. Now I can see it; you asked me to give you a dream and I thought I would make one up. I never dreamed it. I was only fooling you." I must confess I was a little surprised to hear this, but his apparently innocent piece of fabrication revealed to me all the same the very thing I was looking for all the time. A dream such as this could come only from a homosexual, and indeed from the very beginning I suspected that he was an invert. I asked him to go on with the analysis of the dream but he dryly protested, "There's no use; I made it up." I insisted that he continue. He refused and became very angry, whereupon I simply told him my analysis. "You are a homosexual, and in love with Mr. X; only a man who identifies himself with a woman dreams that he gives birth to a child." He left me in quite a sullen mood, but returned very soon and informed me that my diagnosis was correct, but that it was hard for him to acknowledge that he was homosexual.

The case gave me material for reflection. It demonstrated very definitely that one can actually resort to the analysis of artificial dreams to gain an insight into the patient's psychic life. What surprised me at first was that we never seemed to have thought about the matter before, but upon investigating the subject I soon found that Professor Bleuler had touched on it, stating that such artificial productions are not at all impossible. Since that case I resort to artificial dreams whenever a patient fails to bring me dreams, claiming that he does not dream, or whenever a patient suddenly stops dreaming because of some unconscious resistance. Analysis of such a dream usually brings to the surface those factors which were at the base of these resistances, which can then be removed. Of course this is not so easy as it may appear, for it is a

significant fact that most people who insist that they do not dream will declare just as strongly that they cannot make up a dream. The same resistances that hinder them from bringing the physician their dreams prevent them also from making up dreams. There is no doubt, however, that with continued urging on the part of the physician they can be led to give some productions. Here are a few that I have reported.

*"I do something that meets with my parents' disapproval. I am afraid of my father, as if I were a child."* When I asked the dreamer for associations, he replied that he had none, but that he would invent another dream. The latter ran as follows: *"I see an old woman crying. She is evidently trying to decipher shorthand notes."* He began to associate and thought at once of a certain woman, a stenographer, his senior by five years. He had met her in a very questionable environment, while carousing with friends, fell in love with her, and offered to marry her. She soon promised to reform, took up stenography, and through his influence obtained a position in his father's office. When he finally spoke about her to the father, who knew nothing of the woman's past, the latter at first refused his consent, but later showed signs of relenting. It was then that the patient himself began to doubt the wisdom of his contemplated matrimonial venture. Most of his friends knew about the woman's former life, and strongly advised him against marrying her. He knew that he would have to renounce all his social connections and feared lest his father should discover the true facts concerning her past. It was this conflict, coupled with other factors, that revived a dormant psychoneurosis. I may also add that while under treatment he consciously withheld the most important facts in his love affair: he told me nothing about how he met her, or who she was. He did not think it was necessary for me to know this. Indeed, such things are usually passed over by the patient as being trivial and unimportant; he simply does not deem them worth while to relate.

The first production: "I do something that meets with my parents' disapproval. I am afraid of my father as if I were a child," recalled the patient's early childhood, when he often feared his father's wrath for wetting the bed. The underlying thought was that should he now enter into this contemplated matrimony, he would again soil his bed and be punished by his father. The second dream, "I saw an old woman crying, et cetera," expresses his wish to get rid of the woman. She was indeed a poor stenographer and would have been discharged long before had it not been for his intercession. The dream shows that she leaves voluntarily because she cannot hold a position in his family, i.e., she cannot be his wife.

Another patient, Mrs. C., a young married woman suffering from a mild form of schizophrenia, gave me, after strong urging, the following artificial dream. Patients of the schizophrenic type are usually very inaccessible and the artificial dream is often the only way of entering into their mind.

*I went into a garden where there were many people. One of the ladies fell in love with one of the gentlemen sitting on the bench. They exchanged all sorts of endearing terms until the lady proposed marriage. They married and were very happy."*

This dream is quite simple: it shows little distortion, it is a sort of open wish. As Mrs. C. is a married woman the question that naturally suggests itself is: "Who is the man?" Certainly he is not her own husband; there would be no need for that. The dreamer herself apparently is under the disguise of the lady who proposed to the gentleman, in accordance with the well-known principle of dream analysis that the dreamer is always the central figure in the dream. Mrs. C. was a shut-in type of person, extremely inaccessible. Whenever I made any effort to question her about her intimate life, she would say: "I am perfectly happy with my husband. I have nothing to tell you." But when I asked her to tell me the person the "gentleman" in the dream recalled to her, she immediately informed me that it was the family physician; she

remembered distinctly that the physician looked very much like him. As she could give me very little further information, I observed: "It would seem that you had an affair with the physician, or that you undoubtedly desired to have one." She admitted that for years she had been very much attached to the doctor. She did not tell me of this before, because she could not see what bearing it had upon the treatment. And yet I must have you mark very carefully, it is the conflict arising from this experience that finally precipitated her mental condition; it was the exciting factor of the disease.

Since my experience with that patient who deliberately attempted to mislead me by making up what he thought a senseless production, I have collected quite a number of artificial dreams. Though most of them are by no means so simple as those I have just given you, they all may be analyzed very readily; indeed they are easier to analyze than actual dreams.

Let me say at this point that one of the objections to dream analysis advanced by some investigators is that the dreamer, in recounting the dream, consciously or unconsciously fills up the gaps which originally existed in the dream and thus introduces elements that strictly do not belong to it; they maintain that the dream you commit to writing is no longer the real dream, a great deal of it is forgotten, and much new material creeps in. But you see how this makes no material difference in the analysis, for whatever the dreamer inserts into the dream bears an intimate relation to his own inner problems: the dreamer consciously or unconsciously will always gravitate toward his own inner strivings.<sup>1</sup>

My experience with artificial dreams led me into quite another field of investigation, the problem of lying. Considerable study and experience convinced me that the lie, like the dream, is nothing but a direct or indirect wish. Every piece of fabrication, whether simple or complex, represents essentially a condition that the person desires to see realized. Frankly, I am sometimes pleased when a patient lies to me, either quite deliberately or unconsciously; he is thereby only giving me another clue to his neurosis. For every lie, even in a normal person, is but an expression of the wish motive, and deals naturally with material of marked importance and interest to the individual concerned.

Lying is one of the defense mechanisms that helps the individual out of difficulties. When done with that in view, the lie is often designated as a "white lie." Thus we have a double standard of lying, the "white lie," which is understandable, and the lie made with malicious intent, or done habitually, just for the sake of lying. That the "white lie" is just another mode of self-protection, that it has, we might say, as useful a function as teeth and claws, is well borne out by the fact that primitive people and members of culturally less sophisticated races, like some Negroes and Indians, for example, invariably lie when they wish to get out of some difficulty. The same condition obtains among children. They invariably show a tendency to fabricate. Such a tendency among children cannot be considered pathological. It simply denotes an immature mentality; children, as we know, have not as yet assumed all the necessary ethical inhibitions and therefore follow their impulses. Whenever they find themselves in any difficulty they do not hesitate to get out of it through lying. Thus a boy of four, having broken a dish, insisted that a servant did it; an older boy, having been detected playing truant, asserted that his teacher was sick.

We should always assume a more or less sensible attitude toward lying in children. They should be taught, of course, not to do so, but it is to be expected, and regarded as more or less natural. They should be trained to tell the truth without our resorting to emotional outbursts, for it is certain that we can always accomplish much more with the child by entering into rapport with him, by gaining his confidence and

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<sup>1</sup> "Freud: "Interpretation of Dreams," in the *Basic Writings*.

love. How much harm is often done by resorting to marked emotionalism in our attitude toward the child's lie may be seen from the following case:

Mrs. F., a woman of thirty-five, married, complained, among other things, of having a very strong tendency to lie. As far as I could observe, she was perfectly normal mentally, so that one could regard her condition as merely a bad habit. But we know, from psychoanalytic study and experience, that there must be something in the individual's psychic life that feeds that habit, that gives it its motive force. Apropos of the symptom, her history was as follows: At the age of eight she lived in a small locality where, among the very few children who played with her, there was a boy of eleven with whom she associated very much. One day he exposed himself to her, and she played sexually with him. This continued for a few months perhaps, when her grandmother noticed it. The boy got a terrible beating and the girl received a good tongue-lashing, although she was more or less excused, as she was only a little girl. She was not allowed, however, to see her companion any more. Her mother, who was away at this time, presently returned, and the little girl, in an outburst of confidence, related everything that occurred during her absence, not failing to mention the experience with the little boy. Far from being pleased that her daughter voluntarily and frankly revealed to her what transpired between the two children, she flew into a rage and beat the little girl most severely, despite the fact that she had never before administered any form of corporal punishment to the child. She then locked her up in a room and kept her there on bread and water for quite a while. Following this, she continued to remind the girl all the time of the terrible transgression that was committed.

When twelve years old, the girl attended with her mother a funeral of a boy of fourteen who met with an accident and was killed. On her way to the funeral the mother observed: "When you get there, you will see his parents in a state of terrible anguish; they feel heartbroken at the death of their young boy, snatched from them at so young an age. But do you know, I would rather have seen you die than to have you do what you did?" That is how stupidly and deeply the mother reacted to the situation. The grandmother would accordingly remind the girl: "Now you see, if you only had kept your tongue, as I told you to do." That marked a turning point in the patient's whole life. There was a marked change in her relations with her mother and with the world. She now lied frequently to her parent; she actually "kept her tongue," as her grandmother had wisely counseled her. And as she reacted to the mother she gradually reacted to the whole world; what happened was that unconsciously she was constantly trying to rebel against her mother by no longer revealing the truth as she did on that unfortunate occasion. The symptom caused her much discomfort and unpleasantness. Sometimes, for instance, she would be out socially, and in speaking about some book or play would deliberately distort the facts. She was conscious of it, but could do nothing to correct the condition. It was a sort of obsession with her.

Such cases are not at all rare. They are found among people who are normal intellectually and who cannot be considered in any sense psychopathic. The fundamental reason for the symptom may usually be traced to just such an emotionally accentuated occurrence as we have noted in Mrs. F.'s case.

With the advance of age we are expected to tell the truth, and the average normal person can do so to a certain extent. The lies then serve a definite purpose. They are usually well balanced and sometimes even very ingenious and complicated. The same holds true in the abnormal types; the greater the intellect, the more difficult it is to detect the lie. Moral idiots and superior degenerates often make such good impressions that they frequently escape detection for a long time, while it is simple enough to see through the lies of children, of most mental defectives and psychotics. On the other hand, the lowest type, the idiot, is usually incapable of telling a lie. His extreme mental poverty allows him to follow unhindered all his simple desires; he has not enough brains to formulate a lie. He is therefore honesty personified. That telling

the truth among normals is considered as something verging on the impossible is shown by the fact that one of the greatest attributes of the father of this country is that he never told a lie. As a matter of fact every normal person tells a lie on certain occasions, and provided certain conditions are fulfilled, it is not counted against him even if he is detected.

To be called a liar, a person must not only show a frequent tendency to fabricate but must also evince a certain weak-mindedness in its execution. Thus a well-bred, apparently intelligent woman had the reputation of being a liar. When I met her for the first time we had occasion to speak of a well-known physician. She remarked that this doctor was much devoted to her. "He kisses me whenever I leave the office," she went on to declare. Noticing my great surprise, for it was indeed an anomalous condition for me to imagine, as I knew the man intimately, she added, "I am just like a daughter to him." I am sure that such behavior was absolutely foreign to him. This woman was psychopathic and was well known as a habitual liar.

A doctor of this same type told me once that he worked in a certain clinic in Europe with which I was very well acquainted. We spoke about the professor who was at the head of the department, and he remarked: "Prof. X thinks so much of me that he sent me the proof sheets of a book he just wrote and asked me to correct them and make any suggestions I deem fit." Every lie, like every dream, must be determined by something. I knew the determinant of this: the professor was about to publish a new edition of the book referred to. "Do you mean the third edition of his . . . .?" I interposed. "Why, I have the book home already; it just came to me." He protested vehemently that this could not be and turned away terribly piqued. Both these individuals (the woman mentioned above and this doctor) are well-known liars among their friends and acquaintances. We have a special name for their *malady-pseudologia phantastica*, pathological lying. People of this type have a constant desire to fill the void in themselves.

I once had a patient who upon coming late would declare apologetically: "Doctor, I am sorry I am late; I just dined with the Duchess of Devonshire." At first I did not know whether to believe him or not. He would go into details about the duchess, inform me who her grandmother was, and relate many other intimate facts. At another time he said he dined with the duke. He kept that up for a week, when I discovered that there was not an iota of truth in what he said. He had ideas of grandeur and tried in this way to realize his abnormal wishes. He thought that he was an illegitimate child and that he came from the nobility. He had made a study of English nobility and was thus able to play his part pretty well. I have no doubt that as time went on he began to believe in the deception himself.

It is a known fact that ordinary liars eventually believe their lies and thus realize their wishes. A few years ago I often heard all acquaintance tell of his interesting experiences in a military academy, where he said he spent a few years. I was very much surprised to find, years later, when I analyzed him, that he never saw this academy. He told me that at the age of ten years he was attracted to a boy, a military student, and entertained a very strong wish to enter this military academy. He took a great interest in military life, and read much about this school, but owing to financial difficulties his ardent wish could never be realized. When he applied for his first position, he boldly stated that he had attended this school, and as the lie remained unnoticed, he stuck to it for years and finally believed that he actually studied there for a long time.

In this connection it is interesting to note that tendencies to fabricate can be produced by exogenous factors. I am referring to Korsakoff's psychosis, a condition

found among alcoholics. Here, the poison<sup>1</sup> having destroyed lifelong inhibitions, the patients find it very easy to tell the most fantastic and embellished adventures. They never become embarrassed when brought bay, because their mental processes are paralyzed. Ask such a patient, who is confined to bed, what he did in the morning, and he replies most cheerfully: I have been out and walked down Broadway and went into a saloon on Twenty-third Street, met Mr.----, et cetera." And all the time he was in bed, but he makes the story so specific that one who does not know finds it difficult not to believe him. All we have to do is to give him the slightest suggestion and he has a long story ready. Ask him for some money, and he will at once begin to search for his trousers, though he really has not a cent that he can call his own. There are no inhibitions whatever, everything runs smoothly. Indeed, we may say weak-mindedness due to any cause permits ambitions to run riot, and as the individual finds it impossible to realize them, he makes believe to his fellow being that he has actually accomplished all the mighty deeds. In this respect he resembles the prolific dreamer who has many wishes to fulfill; but whereas' the latter, by virtue of ethical inhibitions, can realize his desires only in sleep, the psychopathic liar, who has never fully developed mental inhibitions, puts his wishes in operation verbally in the waking state.

Some lies manifest themselves in very peculiar ways. Thus I knew a patient, a young woman, who suddenly stopped urinating. No amount of urging on the part of the physicians in the sanitarium where she was treated could cause her to attend to this bodily function. Sometimes she maintained that she could not attend to these wants, other times that she simply felt no need for them. And, strange to say, while the doctors were seriously concerned over her ailment she secretly appropriated towels and used them as receptacles for her excretions, which she then threw out of the window. Here the lie was determined by a reversion to infantile eroticisms manifesting themselves in the desire to solicit the doctor's attention to the genitals. This case recalls Professor Virchow's case of Louise Lateau, who refused to take food because she maintained that she was a saint and needed no nourishment. Virchow ascertained that she had regular movements of the bowels and decided that she was secretly taking nourishment. For, he argued, and surely with good reason, that though the Lord created the world out of nothing, no mortal could produce matter out of nothing. Those of you who are interested in cases of this kind will find much interesting material in the police records. These cases make up the classes of international swindlers, charlatans, malingerers, and other psychopaths}.

The liar shows a definite relation to the born criminal from whom he differs only in degree. The latter, usually being lower in the mental scale, does not even have to lie; he sees something that he wants and straightway sets out to get it. And that is why, as we have pointed out previously, the criminal dreams considerably less than the average normal person: he actually realizes many more of his wishes than his normal brother.

The liar is also related to the poet, who may be called an arti- ficial dreamer or a convention fabricator. Professor Frederick Prescott, in his interesting study, *Poetry and Dreams*,<sup>2</sup> expresses himself as follows on the origin of poetry: "It represents the fulfillment of our ungratified wishes or desires." The same mechanism is found in habitual liars, and, to a lesser degree, in every normal person. What is the distinction between them? The normal dissatisfied person contents himself with fancy formation which he keeps to himself very carefully. He does not wish to reveal his secret desires because he is ashamed to do so and, what is more, he knows that we will not be interested in them. The liar has never outgrown his infancy, so that even as an adult his fancies, his wishes, are of a childish nature; he is unable to adapt himself to reality

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<sup>1</sup> In many cases this condition seems to be the result--of nutritional (vitamin) deficiency as well as of the quantity of the ingested poison.

<sup>2</sup> F. c. Prescott, *Poetry and Dreams*, Boston. The Four Seas Company, 1919.

so that he constructs his world on the infantile foundation. His fancies, therefore, are characterized throughout by extreme egotism. He is the hero of every adventure, the *sine qua non* in every situation. That is why he repels us, for we do not like to see another individual behave so all-importantly. The poet or writer overcomes these difficulties by toning down the egotistic character of his fancies. He conceals them under the hero, and that is why his productions give us pure aesthetic pleasure. We are fascinated by the situation because it offers us the opportunity to put ourselves into the hero's place, and our pleasure is thus derived from deep psychic sources. In other words, the poet offers us an enticing premium or a forepleasure, whereby we may release some of our own mental and emotional tension. But the liar, like the child, wants everything and obtains pleasure solely in reciting to others his egotistic adventures.

## Typical Dreams

I now propose to take up a class of dreams known as typical dreams. We classify them under that heading because there is hardly a person who does not have them at some time of his life.

One of the most common of the typical dreams is the dream of being naked. As Charles Dickens has so happily put it, it is a dream that everybody has, "from Queen Elizabeth to her most humble gaoler." He describes it quite characteristically: we find ourselves naked in a crowd; though no one seems to notice us or pay the slightest attention, we ourselves are greatly embarrassed. The dream is sometimes also modified. Instead of being naked, the dreamer is not dressed as he should be. With all the others in evening clothes at a ball, for instance, he may find himself in everyday attire; or if he is in the Army, he may find himself dressed contrary to the regulations. Such dreams go back to the earliest period of childhood, when the child is naked and experiences no feeling of shame. Professor Freud declares that this age of childhood in which the sense of shame is not present seems to our later recollections a paradise, and the idea of paradise itself is nothing but a composite fantasy from the childhood of the individual. It is for this reason that in paradise human beings are naked and are not at all ashamed. When the child grows older, the sense of shame gradually develops; it is then that sex and cultural development begin. The problem of nakedness is not only found in the story of Adam and Eve, but it is quite a dominant theme in fairy tales. You may all recall Andersen's fascinating story of the two rogues who wove that wonderful cloak for the king that only those could see who were truly fit for their positions. You remember that neither the king nor his court nor the populace would admit that nothing was seen; everyone was afraid to confess the truth lest he thus betray his unfitness for his particular position, and so all admired the garment immensely. It remained for a little child to disclose openly that the king was really naked and thus put an end to the ruse. Observe how the unconscious, with which we may identify the child, always tells the truth.

What do these dreams of nakedness represent? According to Professor Freud they are exhibition dreams; We must bear in mind that, despite the fact that we are perfectly reconciled to our ethical criteria, we unconsciously live through many of the infantile states. We still like to walk about naked, as we did when we were children. There is no greater pleasure you can give to children than to allow them to walk about naked; it is quite common for travelers to see children in certain parts of Europe exhibit themselves. Indeed, I have no doubt that Andersen's story itself is a reminiscence of the author's own exhibitionism, of his own unconscious craving to appear naked. We see this reversion to infantile feelings even in the waking state. As you may know, the whole art of dressmaking always aims at one thing -- discovering some new way of displaying the woman's body, of rendering prominent those parts of the body which attract men. The décolleté and the evening dresses we see at the opera and at dinner are markedly exhibitionistic despite the fact that they are worn by highly

respectable ladies. It is also a matter of common observation that the woman who is not very proud of her physical make-up is by no means eager to display it. Exhibition dreams usually appear when a person is in need to show up to better advantage.

The next typical dream is the dream of the death of relatives. I feel that everybody has had dreams of this nature. The dreamer is usually very much affected by the death and reacts to it in the dream just as deeply as in the waking state. Of course in view of the fact that our dreams are wish realizations, a great many will be shocked and wonder why you should wish your relatives to die. Such dreams usually go back to very early childhood, when the conception of death held no terror to the child, when death merely involved absence. A little child cannot conceive the real significance of the fact; all that he understands is that the father is away on his vacation perhaps, or on a trip. He does not have the same reaction to death that we observe in the adult. The child often welcomes this protracted absence, for he is thus freed from the restraint that his father imposed upon him.

In the same way it may seem strange to dream of the death of one's sister in view of our fundamental thesis that the dream represents essentially a hidden wish. But we find that if there are two sisters in the home the older child will usually impose her will upon the younger one. The younger child is helpless, but in the absence of her sister she is able to enjoy a degree of freedom and independence that she could not have before. In one particular case of two married sisters, for instance, the younger one dreamed that her sister was dead and experienced all the emotions that go with mourning. Upon analysis it was found that her dream went back to her childhood, when she was dominated by her sister. She did not wish so much in the dream that the sister were dead in the real sense of the word, but that she were away. This is the basic significance of all dreams of this type; we are dealing here with a situation representing an infantile wish.

There are a number of dreams, however, describing the death of a relative in which we find no sadness, no grief, no affective elements whatsoever. We have here an altogether different situation. Such dreams do not denote death at all. I reported, for example, the case of a man who related to me how he dreamed that he saw his brother with his head cut open and was by no means affected by the terrible sight; it seemed quite natural to him to see his brother in that condition. It is noteworthy that he came to me some time before the dream and asked me whether I thought there was any substance in what he read in the newspapers about trephining a defective boy's head to make him well. I assured him that that was all nonsense and impossible. His brother was quite a serious problem to him and the dream, far from expressing the wish that his brother were dead, expressed his ardent desire that he be cured.

I would have you note also a type of dream in which the sister dreams of the death of her brother. The relations between brother and sister are not at all so amicable and harmonious as we generally suppose. Our ethical training enjoins upon us to live harmoniously, and we realize that we ought to be good and just to our sisters and brothers. But frankly I have never observed more bitter enmities than between brothers and sisters. They know how to hate because they know also how to love. I have analyzed many a dream which, shocking though it was to the moral principle of the dreamer, contained, nevertheless, the remnants of this early hatred between brother and sister. Thus an intelligent cultured woman dreamed that her brother was dead. The situation was that her mother had left some money which her brother was planning to appropriate despite the fact that she needed it far more urgently than he. But I would have you mark very carefully that in reality this woman would rather do without the money than have her brother die. In the unconscious, however, we are living through our childhood, we are primitive and absolutely egocentric, we are concerned with problems solely as they affect us. In the unconscious our wishes balk at nothing: we are ready to dispatch through death or any other means any person who stands in our way.

Very often, too, our secret desires may be unconsciously realized even in the waking state. I have reported the case of a noted physician in New York who was hurriedly called away from his home to the bedside of his sick old uncle. When he arrived he did not take over the charge of the case, because everything possible was done for the patient by his own family physicians. All hope for the patient's recovery was abandoned and his death was expected every day. But despite the many complications, the patient held on to life tenaciously, and days passed without any marked apparent change. His nephew became quite anxious to return to New York as soon as possible, as there was a very busy practice awaiting him, and, what was more, there was illness in his own family. One evening the uncle became very ill, and as the attending physicians were away, he gave him a hypodermic to stimulate his heart. Very shortly the old man died. When he later looked at the vial from which he took the drug, he found, to his great consternation, that instead of giving him strychnine, he gave him hyoscine, a drug that has exactly the opposite action of strychnine. In other words, he actually killed the patient. Consciously, of course, he did not wish to kill him, and in his terrible mortification he consoled himself in the thought that he would have died soon anyway. The physician unconsciously hastened the man's death in his great eagerness to return to his home. He informed me of this years after it happened: he assured me that he revealed the fact to no one; he merely wished to corroborate what I said in one of my psychoanalytic papers. I learned also, that when a boy he had many dreams of the death of this very uncle, and indeed very often actually wished that the man were dead. The boy's father died when the child was very young, and the uncle was unusually severe with him. Though he became more and more attached to him as he grew older, it would seem that the *coup de grace* did not lack hostile motivation.

In the unconscious, then, our own immediate welfare takes precedence over every other consideration: father, brother, sister, and relative are only of minor importance. Thus an important question to ask yourself in dream analysis is *cui bono*, to whose advantage is the underlying situation in the dream? If it is to the advantage of the dreamer, or, in other words, if it falls in line with his secret inner demands and strivings, then the dream has its significance only in terms of that situation and no other, for the dream always deals with problems of the most intimate personal character. *The dream is always egocentric.*

There is another typical dream dealing with the death of the father that we find particularly among young sons. We have to consider here the primitive state of the human being. There is always a rivalry between father and son for the love of the mother, and this, despite the fact that the father may love his boy very dearly. The son has learned that he receives much more attention and love from his mother, and is treated more leniently in the father's absence. In this type of dream, therefore, we see the desire on the part of the child to get rid of his father. It is really surprising to note how many boys dream openly as well as disguisedly of the death of their father. These dreams are even more common than those dealing with the death of the teacher, for the latter plays a smaller part in the child's psychic life than the father. For one thing, the teacher comes into his life at a later period, and as he is not surrounded with the halo of parental sanctity, hostile feelings against the teacher are generally quite conscious.

We call such dreams of the death of the father Oedipus dreams, because, according to Professor Freud, to whom we are indebted for the name, they bring to light an essentially human situation that has found most fitting expression in Sophocles's noted tragedy of *Oedipus Tyrannus*. You remember the story: Laius, the King of Thebes, married Jocasta. After years of childless marriage Laius visited the Delphian Apollo and prayed for a child. The answer of the god was as follows: "Your prayer has been heard and a son will be given to you, but you will die

at his hand, for Zeus decided to fulfill the curse of Polybos, whose son you have once kidnaped." In spite of the warning the son was born, but remembering the oracle, the child's feet were pierced and tied, and he was delivered to a faithful servant to be exposed. The latter, however, gave the child to a Corinthian shepherd who took it to his master, the King of Corinth, who, being childless, adopted it and called it Oedipus, meaning swollen feet. When the boy grew up into manhood he became uncertain of his origin, and, consulting the oracle, received the following message : "Do not return home, for thou art destined to kill thy father and marry thy mother." In order to avoid the fulfillment of this prophecy Oedipus at once left Corinth and accidentally wandered toward Thebes. On the way he met King Laius and in a sudden altercation with him struck him dead. He then came to the gates of Thebes, where he solved the riddle of the Sphinx, who barred his way. As a reward for ridding Thebes of this scourge he was elected king and presented with the hand of the widowed queen, Jocasta. He reigned in peace for many years and begot two sons and two daughters with his unknown mother, until a plague broke out which caused the Thebans to consult the oracle. The messenger returned with the advice that the plague would cease as soon as the murderer of King Laius was driven from the country. Sophocles then develops the play in a psychoanalytic manner until the true relations are discovered; namely, that Oedipus killed his own father and married his own mother. The tragedy ends by Oedipus blinding himself and wandering away into voluntary exile.

According to Professor Freud this noted Greek tragedy depicts a typical situation found in the psychic life of every individual, that undoubtedly Sophocles wrote the play as a reaction to his own feelings toward his father and his attachment to his mother. Indeed, Freud has pointed out that there are many passages in the play which very definitely demonstrate that it was based upon dream material. We find, for instance, that when Oedipus was so profoundly mortified by the true facts of the tragedy, his mother Jocasta consoles him in one passage thus: "Do not worry over this, because many a man has found himself in his dreams the partner of his mother's bed, but those go through life best who take those things as trifles." It would seem, then, that the author had grasped the full psychological import of what appears to be a universal situation.<sup>1</sup>

Oedipus dreams or dreams involving sexual relations with one's mother or sister are very common. It is noteworthy that when I first wrote a paper on the subject I had collected probably only forty or fifty dreams of this type. But upon its publication I began to receive numerous letters from various people, all of whom had the same story to relate: "I was so shocked by these dreams I thought I was the only one to have them. But I am relieved to know that they are quite common." That was the general tenor of the communications. We may say, then, that it is everybody's fate, as it were, to be a rival of his own father and have his first love directed toward his own mother. Such a situation has a profound influence upon the individual's whole life. We shall meet it again when we discuss the subject of the only child. It is absolutely necessary to understand it in order to form the proper adjustment to life. All such dreams are, in the final analysis, a reaction to the tyrannical part played by many a father in the household. The tyranny of father over son is a subject which stands out prominently in folklore and mythology; the struggle between the Greek gods is essentially a conflict between father and son. It is also quite a common theme in literature. I now recall, for instance, that in one year there were no less than five plays running in New York which dealt with the rivalry between father and son. In fact the Oedipus trend is more common in literature than is generally supposed. I have recently read an article by a well-known playreader in New York in which the writer stated that he could not understand why authors should deal so much with topics of the Oedipus character. He went on to assert that many excellent plays had to be rejected because the theme is too delicate; the love between mother and son or sister

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<sup>1</sup> "In western European civilization, at least.

and brother is too grossly evident. You see, the sister is usually a substitute for the mother.

We shall learn later that when the normal sexual development is retarded through an overindulgence in love for the son on the part of the mother, a fixation on the mother may result. When we say that the man is fixated on the mother or the woman on the father, we do not mean the parents as they look today but as they appeared when the children were still infants. At that early age of the child's life the mother and father looked different and also behaved differently. The influence of such a fixation upon the parent is only too apparent in the later selection of the adult. Given a number of women to choose from, a man will invariably select the woman that has been more or less selected for him by the unconscious. That is to say, if everything is normal he will be guided from the very outset by the image of his own mother. If conditions are not normal, however, his selection will be controlled by the reaction formed against it.

Consider, for instance, the case of Mr. B., who informed me that as far as he could remember he was always attracted to women of the Grecian type, tall, well-formed, and well-developed. And though he married a woman of that type, he could not understand why his *grande passion* was for a woman of the opposite type, that is to say, more like the French or the petite type. When we investigated his life we found that his mother was of French descent, and of the French type. The question naturally suggests itself, why should he have been drawn to women of the opposite type or, in other words, to women so radically different from the mother image? Upon first thought we might say that such a condition is only proof of nature's farsightedness in trying to preserve the proper balance, for if like were to attract like we would have, on the one hand, one might say, a race of giants, and, on the other, a race of pygmies. But the explanation is not so simple. In speaking to Mr. B. about his mother, he recalled that he never forgave his father for actually poking fun at his mother on two different occasions because of her small stature, and how deeply touched he felt at some of the disparaging remarks directed at her on that very account by various other people. It is not difficult to see what happened here. Consciously Mr. B. was always trying to tear himself away from that particular shortcoming of his mother by seeking tall women. But in the unconscious he gravitated toward the mother image, and accordingly experienced his *grande passion* only when he met the type of woman that approached most closely her type. As you see, then, we are very often negatively influenced by these early attractions.

In normal cases the individual always gravitates toward the parent image, and it is for this reason that husband and wife resemble Italian woman, those by Spaniards the Spanish woman, and so on. Study for a moment Leonardo da Vinci's St. Anne and the Child and you will at once observe how much they resemble his own Mona Lisa; they all seem to have that peculiar Leonardesque quality, that enigmatic smile that we hear so much about. In the same way also his John the Baptist bears a marked resemblance to his Mona Lisa, and it is quite common to mistake him for a young woman.<sup>1</sup> We may say that in all these paintings the artist has unconsciously reproduced the image of his own mother. They are all reproductions of the artist's ideal image of his mother. I have ample corroboration of this in the artistic productions of modern artists whose lives I know intimately, but unfortunately material of this character cannot be divulged at present.

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<sup>1</sup> Freud: *Leonardo da Vinci*. translated with an introduction by A. A. Brill. Random House, New York, 1947.

## Types of Dreams (*continued*)

**AS THERE** has been considerable objection to dreams of the death of parents, it may be wise to analyze a dream of this type given to me by a patient. It will show you very definitely how even later in life one dreams of the death of parents, though, of course, by no means openly as in childhood, but in a hidden, veiled way.

*Mrs. B. dreamed that two old people, a man who seemed to be her father except that he looked much older, and a woman who seemed to be his wife and resembled her grandmother, or, more definitely, her mother's mother, were starting for a walk. "I was ill, at least in bed, so I told the people around me to follow them. No one wanted to, so I got up and followed them. They walked through the dining room, passed a pantry, and then came to another pantry which was open. As the old woman seemed unsteady on her feet, I called to the man to hold her back; just then he opened the door and pushed her down and she was killed, as he wished. He turned his head, saw that I was there, and realized that I noticed everything.*

"I wrote down the dream and went back to bed and dreamed the same dream over again, only this time I stepped back so that the old man did not see that I saw him commit the murder."

Mrs. B., a woman of thirty, suffered from a profound psychoneurosis. Her father and mother had been living apart for more than twenty years and were total strangers to each other, and this, despite the fact that they both lived under the same roof. This was as well known to outsiders as to the children themselves, but somehow the parents did not care to separate. What was more, the children knew that the father had a mistress who was his former stenographer; their sympathies were entirely with him, for, from their descriptions, the mother was apparently a paranoiac. They considered her insane and felt that she made the father's life miserable. Mrs. B. even claimed that she had no objection to her father's love affair with the stenographer. She knew the young woman personally and held her in high regard. But she always entertained a more or less deep-seated dislike for her, for she realized that because of her she was being deprived of a good deal of the father's affection; she saw in her a rival for his love.<sup>1</sup> She experienced what we designate in our work as the *ambivalent* feeling, a feeling of contrast: the individual loves and hates, as it were, at the same time. Love and hate go hand in hand. When one loves deeply the more or less disagreeable characteristics of the person will be completely concealed under the love.

A man who is in love will see nothing of that which other persons consider a conspicuous blemish in his *inamorata*. This ambivalency of feeling is a well-known mechanism and we should try to understand it. In ordinary life, of course, we can usually separate the two feelings. "He is a good teacher, but he knows so little about life," you may say about your teacher, "He is a very fine man, but lacks character as far as business is concerned," you may think to yourself about your employer. But when it concerns one whom we love or are supposed to love, we have to hide the disagreeable phase of his character. "He is a fine father, but a despicable man," one cannot say about his father. A mother would never observe: "My daughter is very accomplished, but not quite well behaved morally." We do not see the shortcomings of those we love or are supposed to love. But unconsciously we are well aware of them; though we hide them they keep on growing luxuriously in the unconscious.

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<sup>1</sup> Some designate the rivalry between daughter and mother as the Electra complex.

Mrs. B. was married to a man whom she had not wished to marry. She had been engaged to him for a number of years, but somehow it was one of those chronic engagements--a chronic engagement never works well. Usually the long-engaged fiancée or her lover marries someone else suddenly, or if they do marry eventually, they are rarely happy. It does not at all bespeak happiness in matrimony when the fiancée confidently declares: "I have known him ever so long." We must remember that the love instinct is normally acute and vehement and sees things through at all costs. Anything chronic, even in love, is not good. It is not surprising, then, that when Mrs. B. finally did marry the man, she found she could not get along with him. She would live with him for a few months only to return to her parents again. In a way she imitated the conditions that existed in her own home. This is no accident. Adjustment always begins at home, and the individual always adjusts himself in proportion to the degree of adjustment that existed in the home. Whenever there is quarreling and friction in the family, the child either develops a neurosis, or imitates the home condition later in his life. I can cite numerous cases showing how clear this imitation is. I have cases that go back for four generations, where the same imitation prevailed--unhappy married life, separation, divorce. It is really an unconscious reproduction from one generation to another and is not at all hereditary. Mrs. B. very definitely reproduced the situation that she saw in her own home, except that she identified herself with the father rather than with the mother. But she could not continue this very long. Presently she broke down, and began to have hallucinations, some mild delusions, and various other symptoms.

When I began to treat the patient, there at once came up the problem of her husband. As I do not take any special attitude in such matrimonial difficulties, I left her to decide for herself. It was a difficult problem to solve: on the one hand, she did not wish to stay with her husband; on the other hand, it was hard for her to stay in her parents' home. Her mother would often ask, "What would you do if I were to die?" She was thus but indirectly referring to the fact that if she were to die the father would at once marry the stenographer, and the daughter would consequently have to leave the house. There was considerable truth in this, and the argument struck home, for Mrs. B. always wanted to have the management of the house herself, and she feared the possibility of seeing it pass over entirely into the hands of her father's mistress.

Analysis of the dream revealed that the man in the dream represented her father; the woman appeared to be an old lady, perhaps more than a hundred years old, and resembled her grandmother. She informed me that her mother resembled her grandmother. Now the latter died at eighty-six and had she lived until the day of the dream she would have been one hundred and one. The slight difference between the woman in the dream and the mother recalled to her the features of the stenographer, her father's mistress. The combined ages of the stenographer, who was thirty-one, and the mother were exactly eighty-six years. In other words, there was a condensation of the two persons, the grandmother representing both the mother and the stenographer.

In the dream, as we see, the father kills them both, and that is indeed the best solution for the patient. She does not sympathize with her mother and would often complain, "There is no use talking about her; she is crazy and does not understand me." As for the stenographer, she liked her consciously and was grateful to her for what she did to help the father. Her objections to her were simply because of a feeling of jealousy. One of the reasons for the friction between her and her husband was that he could not supply her with the little luxuries that she was able to receive from her father at home, whose favorite daughter she was. The only possible solution that she could see was to leave her husband altogether and stay at home. Her father offered to help her husband, but the husband would not accept any aid, though he was willing, however, to live at home with her and thus save rent. But she protested that she married to get away from her home, and that she did not see any need for her husband if she were to remain at home. "Imagine," she declared, "sitting at dinner with a mother and a father who do not talk, the father thinking all the while of the mistress;

and you sit there, too, with your husband whom you do not like." On the other hand, the mother was always ready with that powerful argument: "If I should die, you know what would happen to you." We see how nicely the problem is solved in the dream when the father kills both women: the patient would then have the house for herself and her father and not be hampered by a crazy mother and a rival mistress. She did not, of course, formulate such a wish consciously, but you can see how well it fits in with the situation. It is remarkable that there was this condensation, not only in appearance, but also in age. The age of the old lady just equals the combined ages of the two women. This may seem very peculiar to you but it is a common occurrence in dreams.

It is interesting to note the other work of the psychic censor<sup>1</sup> in her dreaming the dream over again. This time she did not wish her father to see that she observed him murdering her mother. The previous day I explained to her the wish as the dream motive and the modified dream, therefore, shows her agreement with what I told her; namely, that every dream represents the fulfillment of a hidden wish. *For a dream repeating something heard shows that the dreamer is in harmony with the thought or sentiment expressed.*

Another common typical dream is the so-called examination dream. The dreamer seems to be taking an examination and has the same emotional reaction to it that we usually feel in the waking state; he experiences the same sense of uneasiness and uncertainty that accompany the actual experience. The strange thing is that all during the dream he protests at the idea of being subjected to an examination: "Why should I be examined in this subject?" he I seems to be saying to himself. "Am I not already a doctor?" But the examination nevertheless continues. Another interesting thing to note is that one is examined not in a subject in which one was poor or failed, as might be supposed, but rather in a subject in which one was considerably proficient. Analysis shows that these dreams are typical of individuals who have received the usual academic education at schools and colleges. Upon examining them you find that you have them only at a time when you are about to embark upon some new venture and you experience a feeling of uncertainty and fear as to its outcome. You go to bed with that same uneasy feeling that you had on the day before the examination. "Yes," you may think to yourself, "I know my subject, but I may be asked something that I do not know." So when you retire with your mind uneasy as to the outcome of your undertaking, by association you recall that same emotional feeling experienced in the past on similar occasions, and the result is an examination

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<sup>1</sup> The *psychic censorship*, as the term is now used in our work, is nothing but the inhibitions imposed upon the individual by society. Let us recall here Freud's concept of the psychic apparatus. The child comes into the world with in *id* mentality with which every animal is equipped. The id comprises all the primitive impulses inherent in every animal. In order to live, the animal must overcome all difficulties, regardless of whether they are in our sense ethical or unethical. But as the child grows older he or she gradually learns to discriminate between what is good and bad in the outer world. This comes from experiences through the various senses. Thus the child soon learns that a burning candle, though attractive, is hurtful, and that certain things taste badly; and the normal child, that is, one equipped with the average amount of brains, soon learns the difference between good and evil. That part of the id which becomes endowed with awareness of the outer world is what we call the *ego*. The ego is thus only a modified portion of the id which, once developed, prevents the id from putting its blind wishes into operation. Every animal, from the little mouse to the *Homo sapiens*, has a good ego organization which prevents the animal from taking risky chances. However, there is still another grade of mental evolution which is seen only in man which we call the *ideal* or *super-ego*. Unlike the ego, which only keeps the id from hurting itself, the super-ego, which consists of a precipitate of all the commands, inhibitions, and prohibitions originally implanted in the child by the parents, especially the father, lords over the moral standards, the ethical principles of life. Once the super-ego develops, it is no longer a question whether one could accomplish something wrong with impunity but the very idea of doing wrong is immediately stifled. The average person is under a sort of *categorical imperative* where good is done for good's sake and virtue for virtue's sake. Thus a criminal who can plan murder or other felonious crimes may have a good ego but no super-ego, or a very weak one. These three forces of the mind are at the basis of every one of our actions (Brill: *Lectures on Psychoanalytic Psychiatry*. Knopf, N.Y., 1947) In the dream when the person is asleep the super-ego sometimes lets some id wishes slip through, but they are usually distorted. Thus in the above dream the distortion was inevitable; the dreamer could not kill her mother even in her dream, hence she was concealed under the composite personality of the grandmother and the stenographer.

dream in a subject which you have passed with honors, so that you might be able to console yourself thus: "Now you were afraid before your examination but you passed it without difficulty; in the same way also you will pass this examination. Do not worry, do not fear."

We must remember that what is of fundamental consideration is the emotional element in the dream. If there is any resemblance between the emotional element of today and any emotional element of the past, the dream will conjure up the past in all its vividness. In the particular case it is a *consolation dream*; all uncertainty is to be removed; you are to be consoled. But the psychic censorship which always realizes that you are only dreaming cannot possibly eliminate the element of fear and uncertainty that you experienced on occasions of actual examinations. When the dreamer awakens he feels greatly relieved that it was only a dream. Some of you may recall in this connection the case of the man who dreamed that he was swimming on a board in the bay. We may say that this was a sort of examination dream. In the dream, as you remember, a boyhood experience was revived; we may say that he again engaged in a race, this time, however, not with his young playmates but with a board of directors, and as in those boyhood matches he finds himself again successful.

There is a class of dreams which continue to manifest themselves for weeks and months until the wish they contain is actually realized. They are what are commonly regarded as *prophetic dreams*. A chronic alcoholic showing delusions of jealousy disliked a dog because his wife "was more attached to the dog than to him." He continued to dream at different times that the dog was run over, taken away by the dogcatcher, et cetera, until one day during his wife's absence he really disposed of it. Here the dream ostensibly treated of the future, at least so the wife thought on her return home. "Poor Fido," she exclaimed, "John [husband] dreamed only last week that he was caught by the dogcatchers and now the dream has come true." This is what is designated as the *resolution dream*. The person resolves, perhaps unconsciously, to do a certain thing, and the dream continues to represent it as realized until it is actually accomplished. That is why dreams of this class are regarded as prophetic dreams, "dreams that come true." I have analyzed a number of them, and all showed that the wish always preceded the event in question. Thus one of my patients dreamed that her brother who lived in another city was dead, and after relating her dream to her husband received word that her brother really had died. The analysis showed that her brother suffered from chronic tuberculosis which the doctors months before declared fatal. She was fully aware of the gravity of his malady and often thought he would be better off dead than alive. Her mother lived with her, but owing to her brother's illness, she stayed with him. She was nearing the end of a pregnancy and daily hoped that her mother would return before her confinement. This recalled similar experiences of childhood, when her mother often neglected her for the same brother because he was very delicate and sickly. As a child she often wished him dead, a thing quite common among children to whom the idea of death means simply to be away. The conscious wish "he would be better off dead than alive" became the dream inciter because it succeeded in arousing a similar infantile wish.

The realization of our waking dreams shows precisely the same mechanisms. This can be observed not only in the individual but in whole racial groups. We all know that the leitmotiv of orthodox Judaism is and always has been the re-establishment of a Jewish nationality, the return to Jerusalem. Should Zionism succeed in actually obtaining a part of Palestine under the United Nations, the biblical dreams, the prophecies, could then be considered as having "come true."

Another typical dream is that of *missing trains*. I would not consider this a typical dream if it did not usually have one very important and distinct connotation, despite its many other meanings depending upon the individual case. We observe in this dream a state of anxiety; the individual experiences all the unpleasantness of packing hurriedly to make the train, he meets with all sorts of difficulties and

hindrances on the way, and, to cap the climax, he finally misses the train. We have here again a consolation dream; we are told, as it were, not to worry, as there will be no departure. This type of dream is usually a reaction to the fear of death, and recalls to the dreamer some scene in early childhood when his parents were taken from him, sometimes through actual death, sometimes just for a trip, leaving him heartbroken and crying.

We must also not fail to note the important part the train plays in the child's life. Typifying, as it does, motion to the highest degree, the moving train has a powerful hold on his imagination, exercising a fascination over him no less profound than his first sense of awe and terror at the sight.

One of the most typical dreams is the *flying dream*. A man related to me the following dream of this type. He was walking, and suddenly he began to feel lighter and lighter until he could glide over the tops of houses and the whole city looked up to him as to an airplane. Such a dream is usually found among people who have unbounded ambitions, who wish to excel and stand high in the estimation of the world. Very often it is found also among those who are not tall of stature, who by no means relish the idea of having to look up to people when speaking to them. They would rather look down upon others, and the only way they can realize such a wish is in soaring far above them or, in other words, in flying. One man who was under my observation had this type of dream quite often; and it is noteworthy that his most ardent wish was to be taller than he was. He often resorted to mechanical appliances and similar methods to pull his limbs.

It is hard to imagine what an important role in life the wish to be taller plays. I have known a number of people who informed me with all the emotion that usually goes with the disclosure of some very intimate, personal secret, how hard they always tried to be just a little taller. It is difficult to realize how much time, money, and effort men and women spend in their *sanctum sanctorum*, in the pursuit of divers means and ways to become taller.

An unusually interesting typical dream is the *falling dream*. It is significant to note that at certain times in life one has more dreams of this type than at other times. Various investigators in attempting to account for the dream psychologically have offered all kinds of farfetched and amusing explanations. One of the most common of these is that, in accordance with the culture-epoch theory, the dream goes back to prehistoric times, and in this particular case to the period when we were monkeys and lived in the treetops. We are told that when the monkey fell down peradventure from the tree at night, he was immediately devoured by some vicious reptile, and that is the reason why we never strike the ground in the dream. Such a notion is difficult to conceive in the light of the most modern investigations along these lines; surely it is hard to conceive of a monkey falling from a tree and being at once swallowed by some cowering reptile. Moreover, I have known dreams where the dreamer falls and actually strikes the ground. What the falling dream essentially denotes, however, is a repressed pleasure originating from motion, which, as we know, is a fundamental pleasure principle in life. Motion is a passive root of sex, and, as such, has a powerful appeal to young and old alike. Thus from time immemorial, among uncivilized and civilized peoples alike, the way to pacify the child that was unsatisfied with nursing was to rock it. We know that as the child grows older he likes to be taken up by an adult, thrown up in the air, and caught: he experiences a sense of exhilaration and pleasure in the experience. Later on this early emotion repeats itself in dreams, but when that happens we no longer conceive it in terms of pleasure, but, rather, in terms of displeasure. It is now a repressed, a tabooed pleasure. That is why so many men and women have these falling dreams as symbolic of moral falling.

I have on record many dreams of falling given to me by women when they were struggling with the idea of moral falling. I reported a dream of a woman who

informed me that she dreamed that she was climbing a staircase and found it very difficult; she was always afraid she would fall down. Right on top of the staircase there stood an old classmate of hers of whom she knew nothing, not having seen her since they left school; she had heard, however, that she was a most unscrupulous, immoral woman. Thus her dream was the result of her struggling with the tabooed thought; she was trying to reach the station of her classmate. The dream being of the anxiety type, she woke up in a marked state of fear. The moral here is very evident: "If you are going to do what you are thinking of you will be just like your classmate"; the classmate standing here as a symbol for moral falling.

There are dreams which you might say are of a *local* character. This is particularly observed when we examine the dreams of Southern gentlemen. The latter invariably have sexual dreams referring to colored women. This would seem strange in view of the degree of aloofness with which the colored people in the South are treated by the white population. But I have never known a Southern gentleman who did not at some time in life have erotic dreams about colored women. The reason is quite apparent: all of these men had Negro mammies and it is to them that they owe their first early impression of the mother. It is well known that many Southern ladies have practically nothing to do with the care of their children, that it is left entirely to the mammy. It is on that account that the mammy is so very often highly esteemed and even considered as a member of the family. But the fact remains that she is colored, and her impress on the child manifests itself in his later erotic dreams. Whereas, then, the Southern gentleman will not deign to be in the same car with a colored woman, he has nevertheless shown no scruples in cohabiting with her in his younger days. This is unheard of in any other place in the United States outside of the South, and it may interest you to know that in investigating the sexual life of thousands of people I have never found a white man with the exception of the Southern gentlemen who by preference would have sexual relations with colored women. But in the South this is quite common even among respectable men. Thus one often learns that many so-called gentlemen maintained colored mistresses and some of them even acknowledged their mixed offspring.

Before leaving the subject of typical dreams I wish to touch briefly upon another class of dreams which we may consider more or less typical -- in which *the dreamer identifies himself with some animal*. The dreamer is here hidden under the animal, strange as that may seem. To give you a little more insight into the nature of this identification I wish to cite first the dream of a woman who identified herself with a dog; second, a significant part of a very long dream of a patient who identified herself with a horse. The first dream runs as follows:

*"Brownie is sick and we give him medicine, or we think he has lived long enough, so we give him poison. Then we regret it and I ring up the veterinarian. I wonder whether the poison is fatal, and as I think about it I realize that it is. 'It is hemlock,' I say to myself, 'and that is what they gave Socrates.' I am very much worried, and I am relieved when the veterinarian arrives and prescribes an emetic of mustard and hot water. My mother is there and she irritates me because, instead of helping, she only wrings her hands and cries."*

The dreamer has had the dog for four years and is deeply attached to him. She is always with him, and never leaves him out of her sight. The dog is a quiet, sober animal and I frequently used to remark to her that "Brownie" appeared very philosophical. Of late the patient continued to fear that he might die, and this, despite the fact that she consulted a veterinarian who assured her that the dog had still four or five more years to live. In the course of the analysis the dreamer recalled a play in which a girl attempts suicide; as soon as she has taken the poison she begins to cry for help; someone appears on the scene and administers hot water and mustard as an antidote. I would have you mark that these are the very medications that the physician

prescribed for the dog. She also recalls that on the day previous to the dream she asked a girl at the canteen for something to eat and was told that she could have only a "dog with mustard." The analysis also revealed that she had been very depressed of late and had thought seriously of suicide. In time she began to be concerned over the dog, perhaps he might die, she thought -- she thus began to detach some of her own anxiety from her own person to the animal. But she is like the woman in the play who took the poison and straightway called for help: she really does not wish to die. There are so many people who merely like to play with the idea of suicide, because it offers them some form of emotional outlet. In the dream the patient is relieved because the veterinarian gives the dog mustard and hot water, thereby saving his life. The dream thus realizes her wish to live. That part of the dream which speaks about her being irritated by her mother refers to the friction existing between the patient and her mother. Whenever the mother annoyed her she would play sick. The parent, in her great excitement, would then send for the doctor, who would prescribe bromide. In the dream we see the patient picturing herself dead only to revenge herself on her mother. And the interesting thing to observe is that this is all accomplished in the dream indirectly through the person of the dog Brownie.<sup>1</sup>

This identification with animals is often real and profound, as the analysis of the following dream very definitely shows. The dreamer is a noted animal painter, a woman who has always loved animals. One of her greatest pleasures in life is to frolic about in her studio, walking on all fours in imitation of a pony. Her dream runs as follows:

*"I am walking in a sort of side path from S----- Station on my way home. My skirt is up and I pass a hard stool like a horse. I look around and see a woman walking some little distance behind, there is perhaps a strip of something across her face, a veil covering one eye. I hope she doesn't see me and ridicule me. Again I pass a hard stool, and turn around and hope the woman hasn't seen me. I am walking with someone, probably my father. I get into the road to drive a horse, possibly an ass. Mr. L. gives me the reins, which are not at all reins, but a single strap attachment without a bridle or a bit. I am driving: I seem to have stopped in the road with the horse, and the cart turned the other direction. I am adjusting the harness at the collar or something; there is a loose sorrel mare which comes up; she is very beautiful, with a delicate head and nose, and slender limbs. She stands right up against my horse, cheek to cheek, as though to make friends with him or me. I slap her on the side of the nose, but she insists upon standing there. I slap her again, and as I put my hand up toward her she bites or attempts to bite. As I resist, I say, 'She bites.' She seems to have gone down under a bridge or subway. I want Mr. L. to keep her there while I get away with my horse over the bridge. There seems to be some difficulty. At last I go down to see how he is managing her, or to assist him. She is now a young woman, pale and thin, and not in her right mind. Mr. L. is holding her by a string in her nose--a piece of wire. I am afraid it will tear and I say so. She comes toward me with her face near mine and I am greatly frightened; she has a hairy lip and is much older. I awake in fright."*

Mrs. K., the dreamer, is a married woman of twenty-six, who consulted me originally because she was nervous. As far as the outer world was concerned she seemed perfectly normal, her intimate friends never knew that there was anything troubling her. The outstanding factor in her psychic life is a condition that she had revealed to no one the fact that she hated to be a woman and always desired to be a man. This "masculine protest," as the feeling is designated by Alfred Adler, is not so

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<sup>1</sup> "Cf. dream about the two cats fighting-another example of animal identification.

uncommon a mechanism as it may seem. The dream is most significant, for it actually reveals the very mainsprings of her whole psychic development and thus offers a remarkable analysis of her neurosis.

"Going from S---- Station" refers to the place where she used to live when a little girl. "Walking with her skirt up" --- to this it was most difficult for her to associate, because she is a very clean minded woman. But it goes back to her unusual attachment for horses. At a very early age she evinced a tremendous interest in them, at the age of four or five years she always craved to be a horse, and identified first her father and then herself with the horse. We can now begin to see the reason for the strange situation -- "My skirt is up and I pass a hard stool like a horse." It is plainly the result of her identification with a horse, it is an expression of her wish to be a horse. We may already see how profound and deep-rooted is her identification. It is highly significant also that one of her symptoms is marked constipation from which she suffered for years. I am glad to say that since the analysis of this dream the symptom has entirely disappeared.

The woman "walking some little distance behind" is her stepmother, whom she describes as having been just, though critical toward her. In the dream the patient sees a "strip across her face, a veil covering one eye." This is a picture of Justice, and she recalls a cartoon of Justice that she saw in one of the local newspapers. The woman became her stepmother when Mrs. K. was five years old, and though she really treated her as a daughter, she has always remained the one person of whom the patient was extremely jealous: Mrs. K. could never forgive her father for marrying her.

Mr. L. is her brother, who represents her ideal type of man, the type of man whom she would have liked to marry. The horse is really herself. "And possibly an ass" -- to this she associated her stepmother, thus identifying herself with the stepmother in order to be with her father. We see that she is desirous of taking the stepmother's place.

The analysis revealed also that every time the patient meets a man she experiences a morbid dread that he might "bridle her and put a bit in her mouth"; it is for that reason that she craves to be a man and protests against being a woman. This is the crux of her emotional difficulties. We know that at a certain period of her development almost every girl would like to be a boy. But when the girl reaches a certain age and begins to realize that she cannot do the things that boys do, she gradually adjusts herself to a girl's normal interests and occupations. This is as it should be. As women are biologically different from men, they must be brought up as women, and not as men; we should give them an education that fits them for womanhood. That is why it is so absolutely necessary to guard most carefully against bringing up a girl to be a tomboy. We must remember also to begin training the child to react normally very early, for it will be most difficult for him to give up an abnormal mode of reaction later in life, after it has become a second habit, so to speak.

The dreamer, then, always craved to be a man, her sexual cravings were perfectly normal. She married a man who loved her deeply, out of sheer pity for him, as she maintains. She does not treat him at all as a husband, for it is she herself who desires to be the man; she would be extremely jealous, for example, if he could shoot better than she. Out in the country she once observed him and other men practicing high jumping, and when she found that she could not do it, she practiced for days but without success.

From very early childhood the dreamer always identified herself with her father. She still imitates him in practically everything. The man was exceedingly fond of horses, and her own love of horses goes back to this source. When she was a little

girl he always played horse with her, the practice continuing to as late as nine and ten. It was the little girl's greatest delight. She learned to neigh and romp like a horse. The father, needless to say, fell right into the spirit of the game, encouraging the little girl, and offering her, as he thought, a source of great pleasure.

The mare coming up to her, "with a delicate head and nose and slender limbs," represents her ideal horse. The dreamer has studied and painted horses for years and knows considerable about them. She may be justly considered a second Rosa Bonheur. "She stands right up against my horse, cheek to cheek, et cetera -- I slap her on the side of the nose. . ." This refers to a woman who is involved in an affair with a man whom she loves. And as we read on, we find that the mare actually turns out to be a woman.

From the above brief analysis we may readily see that the dreamer retained what we may call her whole infantile sexuality. Her father was to no small degree responsible for this. As nice as it may be to play horse with one's child, it is not quite the thing to do at the age of nine, ten, or eleven; at this time it is altogether too infantile a pastime for father and child to engage in. How much better it would have been had the father taken the child for a walk and indulged in some pleasure appropriate for a girl of that age.

This identification with animals is not at all unusual. We have seen a notable example of it in the case of the young woman who accused herself of having drowned the pups. We saw how real and profound was the identification and the surprising extent to which it affected the young woman physically. We find this mechanism in a more glaring form among the insane. Long before I was a medical student, I remember observing at Blackwell's Island (now Welfare Island) a patient who was known as "Johnny the Horse." He imagined he was a horse, he always pulled a little cart after him, ran, galloped, and behaved in every respect like a horse. I have heard that he continued in this condition until his death. Apropos of this you may recall the biblical story of Nebuchadnezzar, who considered himself an animal when he became insane. Such cases are known to psychiatrists as *lycanthropy* or *delusions of transformation*. These patients very often imagine themselves to be animals and imitate them in every possible way.

We observe a similar condition also in normal life. A great many people show a marked attachment to animals, and sometimes even take them as substitutes for children, when the latter are denied them. There is also zoophilia, a sexual craving for some domestic animal which is an abnormal deviation from the typical sexual object. There is no objection to animals as pets provided the environment is suitable and the animals are well cared for. They offer a good outlet to grownups and children. I recommend pets especially in the case of an only child. I prefer dogs and birds, animals that can enter into rapport with the human being. I am against such pets as white rats or snakes, because instead of helping the individual to learn to give and take emotions more freely, they actually tend to isolate him; people as a rule either avoid a person who keeps such animals, or else regard him as a freak.

Pets have their purpose as an emotional outlet, and as such fall into the same category with collections; both offer modes of emotional expression. They are valuable, particularly in the case of an individual who lacks the opportunity to direct his affection toward children, family, or friends.

It is a fundamental truth that the human being must have somebody or something to love *all the time*; if he cannot direct his libido toward some human being, he directs it toward some animal or inanimate object, or sublimates it in some intellectual or social activity. It is well known that we become attached not only to a certain locality but to a certain home, a certain room, a certain bed, et cetera. I have

actually had to treat a man because the chair in which he sat for thirty years was destroyed. The history of suicides shows very definitely that the individual was led to self destruction because he had nobody and nothing to love. While there is love, there is life, to paraphrase an old hackneyed saying. I know that some people will never commit suicide no matter in what distressing and harrowing circumstances they may find themselves, for an intimate study of their lives shows that they have some person or object to whom they are deeply attached. That is why we so often hear the well-known formula: "If not for my children. . . If not for my love of art . . . et cetera, et cetera, I would have been dead long ago." I once knew a man who informed me that the only thing that kept him from taking his life was his love for his pigeons. That is why abnormally attached lovers sometimes commit suicide when they are torn away from each other. When they are deprived of the love object they experience a terrible feeling of voidness; they feel that there is nothing left for them in the world; for the moment they cannot take their detached libido and fix it upon some other object, and they commit suicide. When I was abroad in 1905 I read about a couple in Paris who committed suicide because while they were out driving, their cat jumped off the carriage and was killed. There is no doubt that they identified the cat with a child, and when it was gone out of their life they felt that they had nothing more to live for. That is rare.

It is such intimate relationships formed in early childhood between human beings and animals that make for this identification in both normal and abnormal mental life and form the basis for the appearance of animals in dreams.

### **The Dream Manifoldly Determined**

We have noted thus far some of the general principles of dream analysis and now I propose to be more concrete and give you some conception of the dream as it appears in its manifold associations and details. I hope to show you in this way how every detail in the dream is *manifoldly* determined, or *overdetermined*. I have chosen two dreams for this purpose. The first of these reads as follows :

*"It was Easter Sunday, and I had been commissioned to bring some buns to my aunts. On my way to their home I saw my uncle on the other side of the street; he was going in the opposite direction and carried under his arm a dog which I recognized as belonging to my aunts. A little farther on I met Miss G., a social worker; she referred to Mr. X, to the effect that he was worth his weight in gold or some baser metal. When I reached the house of my aunts I found the dog there, apparently he had come back. My aunt complained that since Uncle was so fond of the dog, she had consented to his taking him along, knowing that the animal would find his way back. The dog began to play with me. I put my hand in his mouth and said, 'Rover, don't hurt me!' my brother George was there and as he watched me playing with the dog, remarked: 'Make believe my little fellow wouldn't like a dog like that to play with.' At that, someone, I think it was the dog himself, spoke: 'Why, there is a puppy here, Rover's puppy, Rover hasn't enough milk for it. The poor little thing needs human milk!' I wondered how Rover came to have a puppy, and my aunts explained that Rover had met another dog Coucho in the woods."*

When the person is asked what caused him to have such a dream, he usually betrays utter ignorance at first, but upon a little reflection soon recalls some incident of the day previous to the dream. Very often he may even reproduce some situation that happened long before the dream, *but it is invariably something of the day before the dream that starts the trend of the associations*. Accordingly the dreamer in question recalled that she had read on the previous day some notice about a preacher who was going to speak at a certain church that she usually attends on Easter day.

That very day she also thought of her mother's family; on Easter day she usually visits her aunts, and that is why it happened to be Easter day in the dream, though in reality it was by no means near the spring holiday. When she visits her aunts, she usually takes buns along, it is a sort of family custom. The uncle is the man who died a few years ago and whom she often used to meet in her aunts' home. He was very fond of the aunts, of whom, by the way, there were three, and also of their dog. The man was considered a capitalist, and the dreamer states that he was quite wealthy when he died. As far back as the dreamer could remember, the aunts always had black dogs.

Miss G., the social worker whom she met, brought these associations: Yesterday the dreamer called on Mrs. B., the mother of her dead friend; the latter wanted her to call with her on Mr. X mentioned in the dream, but the dreamer refused to do so. Mr. X once had a love affair with the dreamer and she hoped he would marry her but he married another woman, primarily for the latter's money. Very few people knew about this old love affair and that is why she would not call on him with Mrs. B. Miss G. spoke about Mr. X in the dream and declared *that he was worth his weight in gold or some baser metal*. This brought forth the following story: The dreamer read a story in the evening newspaper the night before the dream about a Negro, Cato Alexander by name, who died in New York in 1832. The account stated that this Negro was originally a slave who had somehow bought his freedom and come to New York, where he opened a tavern. Being an excellent cook, he became in time immensely rich. He had a daughter, and to any white man who would marry her he offered her weight in gold. According to the newspaper, his wish was never realized. Mr. X has been very prosperous since his marriage, and is now "immensely rich." You see in the dream she speaks about his "worth" in terms of "gold" or some "baser" metal, the adjective "baser" having in this connection a distinct and peculiar significance, because she hates him and always thinks of him as "that dog."

As for the dogs, she remembers that in walking to the subway station from her home she saw a lady exercising three dogs. That reminded her of her aunts, who also had three dogs. This recalled a letter that she read in the *New York Times* in which the writer discussed the question whether animals are guided by reason or instinct, and concluded that dogs show considerable reasoning power; he cited the example of a dog who though taken a long distance away from his home nevertheless found his way back, the case allegedly demonstrating a very complex form of reasoning on the part of the animal.

We have here already a great many associations which throw considerable light on the dream. In the first place, it is evident that Mr. X is identified with the dog. The association about the Negro who desired a white man to marry his daughter for her weight in gold is a bit of analogy to Mr. X, who married a woman for her money and whose whole aim in life was the acquisition of money. That is why he was referred to as being worth his weight in gold or some baser metal, and compared to a white man who would marry a Negress for money.

Her brother George, in the dream, she saw in church last on Easter Sunday, and she had occasion to think deeply about him on the day before the dream. The last time she met him, he spoke about Mr. X and made some unkind, caustic remark about him; but she could only recall his saying that Mr. X was "a sucker and a dog." Indeed, that was what the whole family thought of him.

As for having the dog talk -- that is not at all impossible in the dream. You may recall, I am sure, the acrimonious buffet of words between the two cats, to which I drew your attention in another connection. In dreams, as in fables and mythology, inanimate and animate things know none of those limitations that they may possess in reality; note, for instance, that we have talking trees in Greek mythology.

To the dog's saying, "The poor little thing needs human milk, et cetera," she gave the following association. She holds a position of considerable importance and she was recently presented with a few liberty bonds in recognition of a charitable deed by the manager; they were given to her with some ceremonial, and in his speech he referred to the dreamer as being "full of the milk of human kindness." And that is exactly what Mr. X needs; he is devoid of all these fine qualities, he is hard and mercenary, he needs a little of "the milk of human kindness."

Please note that the words spoken by the dog were almost an exact reproduction of the words heard before the dream. *A quotation in the dream is always based on something heard or read. but it is usually modified by the dream to fit the situation in the dream.*

The dreamer now returns to her aunts who were four in number, three of whom are living. Their present dog is a male puppy and it is the third they have owned. The former one, called Nellie, died of old age, and it was jocularly remarked in the family that, just like her mistress, she died a virgin; she was never allowed out of the house. Rover meeting Coucho in the woods recalled to her a story by John Burroughs that she had read in the newspaper; it dealt with the mating habits of bucks, how they try to get as many does as they possibly can, that they have a regular "harem." Now, according to the dream, the dog met in the woods another dog called Coucho, although she knew of no such name.

The dream represents the fulfillment of a wish. Despite the fact that at present the dreamer consciously has absolutely no regard for Mr. X and would have nothing to do with him, she nevertheless was in love with him in the past and would have married him, had he so desired; consciously, she entertains no such hope now, but we still see traces of this old attachment in the unconscious. He comes back, as we see in the dream, though he is treated rather roughly and mercilessly; he lacks all the finer qualities; he is base and despicable -- a very dog -- a man who would marry a Negress for money. He is carried by the uncle, because the latter put him on his feet financially and helped him in every way to become successful; he is carried in the opposite direction, or, in other words, to her home. For indeed the uncle hoped that by helping him, Mr. X would marry his niece; he assisted him because he thought that Mr. X's reluctance to marry her was largely, if not entirely, because of economic and financial drawbacks.

How did this dream come about? Its main determinant was the visit the day before to Mrs. B. who, not knowing what had passed between Mr. X and the dreamer, suggested innocently that they call on him and his wife. Mrs. B even remarked, "It's too bad you didn't care to marry him." The dreamer said nothing in reply, but this undoubtedly stimulated many emotionally accentuated ideas. We have this visit, then, which consciously was just a disagreeable episode; unconsciously, in the dream, it revived the whole past by taking all the associations that were fresh in her mind, particularly the story about the Negro and his daughter whose dowry was to be her weight in gold. "Mr. X is worth his weight in gold, or some baser metal," we learn in the dream, an indirect comparison, of course, between him and the man who was to marry the Negro woman. The unconscious repressed wish still lingers there, and the uncle, who is now dead, and who in the past tried to have Mr. X marry his niece by aiding him financially, is carrying him back to her home. Reading also on the same day about the mating instincts of bucks, she unconsciously thought of what Mr. X had insinuated when he broke to her the news of his engagement; namely, that that ought not to make any difference in their relationship. You see here the indirect analogy to the idea of the "harem." Thus, then, quite unconsciously, because of these episodes that touched certain analogous situations which in reality were very imperfect comparisons, the dream was formed. We may readily see that when she went to sleep, she thought again of her conversation with Mrs. B. and about the significant remarks that the latter had made. But she could not consciously dwell on the situation and

pushed it out of consciousness. If she had allowed herself to think of it and all the reminiscences of her sad experiences with Mr. X, she would not have fallen asleep; so she crowded out all thought of him from her mind; and all those episodes of the day, particularly those which showed an erotic accent, were immediately taken up and woven into the dream, for they fitted in with the present situation and could thus realize the wish.

You can now the more readily see what we mean when we say that there are two streams to every dream. The first one is always in conflict with the second; an individual may desire something, but as it is impossible to realize, either because it is not permitted or because it is unattainable, there immediately ensues a sort of conflict in which the mind takes it up and with a few modifications finally realizes it. The modifications are entirely determined by what we call the *psychic censorship* which always stands between these two streams. Instead of allowing the original wish to be realized in its pure form, the psychic censorship modifies it so that you can realize it even in the unconscious without shocking your other self. You remember the dream about Venus and Apollo; it would have been impossible with the dreamer's psychic make-up; so that both characters had to be invested, as it were, with all sorts of disguises. Here, instead of consciously thinking of the mating instincts of bucks, and dwelling openly on the sex question and everything appertaining to it, there was a marked repression, and you have only an allusion to the situation. We learn merely that the dog Rover went into the woods, where he met another dog by the peculiar name of "Coucho"; we thus see in what an ingenious way the essential idea is concealed. The word is a condensation of *couch* and the French *coucher*, to lie.

We must bear in mind that in analyzing the dream it is necessary to ask the dreamer: "What do the elements in the dream recall? What associations do they arouse in your mind?" If the element is an apple, for instance, and the person in question draws it in the shape of a heart and gives you half-a-dozen associations that very definitely refer to affairs of the heart and temptation, then the apple can stand for that group of ideas and that only; it can represent no other, for it arouses in the mind only those associations that refer to love and temptation. In each person, of course, certain elements recall certain associations, and depending upon the nature of the individual's psychic life, you have this or that meaning. But when the associations continually revolve about an element in a certain definite way, then it can denote one thing and one thing only: it only points to some definite and special fact. On the other hand, if the element apple should call forth in the same person's mind associations referring not to love but to taste, such as "sour" and the like, then it would undoubtedly have an altogether different significance. In other words, we cannot categorically declare that an element denotes just one thing and no other; its significance is to be determined only in the light of the situation in which it is found, that is, it must be interpreted through its latent content.

The second dream that I have chosen for our more or less detailed consideration I analyzed with one of my patients, a married woman, who, upon my request, wrote it out with fine accuracy. It runs as follows:

*A small tower or room at the corner of a house or barn in the country. A young woman, rather tall and slim, has been shut up in it. I am greatly distressed and immediately I (or my young woman companion or both) determine to break in and save her. We do so out of a sense of profound sympathy for the suffering (asphyxiation and smothering) that she is probably undergoing and with a feeling of deadly shrinking and repulsion from the horror of the sight. I say, to comfort and give us confidence: 'She is dead, she took poison.' We found indeed that she is dead, most parts of the body being dried and brittle like a mummy -- the head and the mouth -- the latter shaped a little like a turtle, a little like a miter -- the mouth through which she breathed her last agony and drank the poison. The hands are broken off at the wrist and*

*hang down from the square stone post or elevated portion in the small room. They are still soft, the flesh on them white as of a fresh corpse. The rest of the body is dismembered and thrown over this raised portion of the room."*

The following are the associations that she gave me when she came to see me. "I awoke lying on my back with an uncomfortable feeling in my stomach, perhaps because of the very sandy soft clams I had eaten for supper. The day before I had taken a dose of cascara to get rid of a cold and catarrhal condition that were considerably aggravated by a trip to my brother in Chicago. I associate this with the poisoning in the dream. The asphyxiation may have been suggested by my being too warmly and heavily covered in bed or by my breathing somewhat under the bedclothes. [We thus see the determinant of the feeling of asphyxiation and smothering.] Then I heard Tommy [Joseph's young cat] mewing somewhere outside, as if in great distress. His mother, who was sleeping on my bed, ran out with her ears pricked to find out what was the matter. I slid into my overcoat and rubber boots, for it was raining heavily, and went outside with the lantern. It was 3:30 A.M. Now the mother cat is wont to jump over between two piazza roofs every night to come in through the upper windows, but Tommy, though he can climb the wisteria, has not ventured this jump as yet. So it occurred to me that he might have tried it and failed, and that I should find him hanging by one claw, perhaps afraid to drop. But this was not the case. I located him presently on the garret roof and got him down with the stepladder.

"This episode might have occasioned the dream; Tommy might have mewed and then stopped for a while before I awakened. The thought of going out to rescue a cat in distress that perhaps was entangled in wire, or perhaps was mad, was distinctly disagreeable." Here again, as in the dream caused by the alarm clock to which I drew attention previously, we see that a stimulus, probably of very short duration, produced the whole dream. Added to this there were the other significant factors: she was warmly covered and the room was stuffy; she, too, is suffering from some form of poisoning. The mewing of the cat, then, which undoubtedly brought up in the unconscious all the possibilities that might really have occurred, produced the dream of a mangled woman, smothered and poisoned. In accordance with our well-known principle of dream analysis, she herself was the woman experiencing the terrible death. For no matter what the stimuli are, *the dream is always egocentric*, the individual himself is always taken as the psychic node in terms of which all the stimuli are elaborated.

She continued her associations thus: "I am reminded of an incident a week or more ago when our neighbor who does chores for my aunt killed a large Rhode Island red cock for our Sunday dinner. It was left in the kitchen in a pail. I soon heard the colored girl calling my aunt, 'Miss Fanny, that rooster ain't dead!' My aunt, who found the bird standing up and out of the pail, went upstairs. I ran downstairs, trembling, and wrathful at her for leaving it in that condition, got my hatchet, and finished the job. The cock's head had been horribly mangled but he was far from dead." Here, strictly, were all the elements of the scene she saw in the dream. I am sure you must see by this time how insignificant the manifest content of the dream is in comparison with the vast network of past associations, feelings, and emotions that enter into the latent content. You may compare the manifest dream to a sunken steamer -- you see only the very top of the mast, the great bulk of the vessel is submerged, and it is only when you begin to probe at it that you find the whole structure.

"The Italian boy John appeared at the moment when I severed the cock's head and observed: 'Miss Fanny, he's sufferin'!' I told him we had a saying, 'To jump around like a hen with her head off!' But he maintained that when his father killed chickens, they were stone-cold dead and did not move. This reminded me of my drowning the young cats in Edgewater, just before I left there." I would like you to note the many intinate details that the average person would deem too trifling to relate. And what an unheroic figure the person often presents! There is something

ludicrous about the whole situation: here is this young woman taking cascara to purge her stomach, chopping off a rooster's head, and drowning kittens. What mighty deeds! we smile to ourselves. To return to the associations. "These incidents always made me think of the war and how out of proportion one's distress at pain seems to be when it is visible and when one is responsible for its relief. . . . Now I think of the descriptions of mangled soldiers in *Under Fire*, of the wild girl of the trenches that was lost and accidentally found -- a putrid corpse; now of Constance Beverly in *Marmion* -- hence the miter, because she was executed by the priests. The turtle mouth: because my father had a turtle for me in a wire cage in the brook when I was a child. During a freshet it became caught in the wire and was held there high and dry after the water went down. We did not visit it for a number of days and then my father released it." It is interesting to note the many and different elements that go to make up the picture of that woman in the dream. We say that each element is *overdetermined*, or *manifoldly determined*; there is no idea that is not determined by more than one association.

But to continue: "I felt my father's pity for the poor animal and was depressed myself. This makes me think how it occurred to me last night that my husband would not have wakened or taken trouble for the kitten, in nine cases out of ten, yet I remembered that in the tenth case he would have been a fine hand at rescue work.

"The girl is shut up as I felt my father confined me, particularly mentally. My female companion is my other self or the female in me, the compassionate, maternal part of me; there is also the ideal part of me that accomplishes the heroic and overcomes horror and fear, the masculine in me that is victorious in the dream. My only comfort is that the girl is dead, and her suffering and distress over. . . .

"I am now thinking of the conversation I had with my brother's wife who recently went with him to the South. I asked her if our family there seemed to be expecting to go on 'peopling the woods of Tennessee.' (I have had three nephews born within the last two or three years). She spoke as though my sister and sister-in-law were worrying because they feared their children were coming too close together. I observed: 'Then they are following my stepmother in taking them as an unavoidable dispensation of providence. Such an attitude is indeed beyond my comprehension.' "

There now followed a discussion of birth control. The dreamer spoke of the difficulties experienced by Mr. A., her married stepbrother, despite all the precautions that he had taken. . . . "I recall his wife's labor and the child's death, the miscarriage, and how most women of her type feel about the whole affair.

"And what would I do if I became pregnant?" Observe how personal the dream is, how it always returns to the dreamer's own problems, how the situation is always elaborated in terms of one's self, in terms of one's own inner problems and conflicts. "Is it worth while to run even the shadow of a risk when you do not want children? Probably abstinence is best, but I, for one, become so torpid or so nervous when I practice it long. . . ." The meaning of the dream is now clear. It represents a hidden wish, to wit, not to be pregnant, or, in the event of pregnancy, to have a miscarriage.

From the analysis of the above dreams we may see how the psychic material always revolves around the ego and is elaborated in terms of the individual's inner strivings and desires, and how every element in the dream is *overdetermined* or *manifoldly determined*.