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# **6a*.* The symbolism of dreams: their latent and manifest content**

# **4 HOMER: *Odyssey,* BK XIX [509-581] 294c-295a,c**

[509] "Stranger, I should like to speak with you briefly about another matter. It is indeed nearly bed time—for those, at least, who can sleep in spite of sorrow. As for myself, heaven has given me a life of such unmeasurable woe, that even by day when I am attending to my duties and looking after the servants, I am still weeping and lamenting during the whole time; then, when night comes, and we all of us go to bed, I lie awake thinking, and my heart becomes a prey to the most incessant and cruel tortures. As the dun nightingale, daughter of Pandareus, sings in the early spring from her seat in shadiest covert hid, and with many a plaintive trill pours out the tale how by mishap she killed her own child Itylus, son of king Zethus, even so does my mind toss and turn in its uncertainty whether I ought to stay with my son here, and safeguard my substance, my bondsmen, and the greatness of my house, out of regard to public opinion and the memory of my late husband, or whether it is not now time for me to go with the best of these suitors who are wooing me and making me such magnificent presents. As long as my son was still young, and unable to understand, he would not hear of my leaving my husband's house, but now that he is full grown he begs and prays me to do so, being incensed at the way in which the suitors are eating up his property. Listen, then, to a dream that I have had and interpret it for me if you can. I have twenty geese about the house that eat mash out of a trough, and of which I am exceedingly fond. I dreamed that a great eagle came swooping down from a mountain, and dug his curved beak into the neck of each of them till he had killed them all. Presently he soared off into the sky, and left them lying dead about the yard; whereon I wept in my dream till all my maids gathered round me, so piteously was I grieving because the eagle had killed my geese. Then he came back again, and perching on a projecting rafter spoke to me with human voice, and told me to leave off crying. 'Be of good courage,' he said, 'daughter of Icarius; this is no dream, but a vision of good omen that shall surely come to pass. The geese are the suitors, and I am no longer an eagle, but your own husband, who am come back to you, and who will bring these suitors to a disgraceful end.' On this I woke, and when I looked out I saw my geese at the trough eating their mash as usual."

[554] 'This dream, Madam," replied Ulysses, "can admit but of one interpretation, for had not Ulysses himself told you how it shall be fulfilled? The death of the suitors is portended, and not one single one of them will escape."

[559] And Penelope answered, "Stranger, dreams are very curious and unaccountable things, and they do not by any means invariably come true. There are two gates through which these unsubstantial fancies proceed; the one is of horn, and the other ivory. Those that come through the gate of ivory are fatuous, but those from the gate of horn mean something to those that see them. I do not think, however, that my own dream came through the gate of horn, though I and my son should be most thankful if it proves to have done so. Furthermore I say—and lay my saying to your heart— the coming dawn will usher in the ill-omened day that is to sever me from the house of Ulysses, for I am about to hold a tournament of axes. My husband used to set up twelve axes in the court, one in front of the other, like the stays upon which a ship is built; he would then go back from them and shoot an arrow through the whole twelve. I shall make the suitors try to do the same thing, and whichever of them can string the bow most easily, and send his arrow through all the twelve axes, him will I follow, and quit this house of my lawful husband, so goodly and so abounding in wealth. But even so, I doubt not that I shall remember it in my dreams."

# **5 AESCHYLUS: *Persians* [176-230] 17a-c / *Choephoroe* [523-552] 75b-c**

5 AESCHYLUS: *Persians* [176-230] 17a-c

Ch. Be sure of this, Queen of this land of ours,

There never was nor ever can be need

To ask us twice for help by word or deed,

So far as ripe experience empowers

Leal hearts to proffer guidance: in our breast

There is no thought save how to serve thee best.

At. I am much conversant with dreams at night

Since with his army my dear son is gone

To ravage and lay waste Ionia,

But nothing yet so startlingly distinct

As yesternight, as you shall forthwith hear.

For there appeared to me in bright apparel

Two women; one with Persian robes adorned,

The other in the Dorian garb; and each

Taller in stature than are women now,

Faultlessly fair, both sisters of one house.

The first in Hellas dwelt, by sortilege

Assigned; the other lived in Barbary.

And so it was, that in my dream methought

There was some kind of quarrel 'twixt the twain,

Which, when my dear son was apprised of it,

He would compose and make them live as friends.

And so he harnessed them to a chariot

Lashing their necks to the yoke. And the tall form

Clad in our raiment answered to the rein;

But the other struggled; tore the tackle up

And without bit or bridle breaking loose

Snapped the strong yoke asunder. My son fell;

And suddenly his father stood beside him,

Even Darius, sorry for his fall.

This is the vision I beheld last night.

But when I rose and in fair-flowing stream

Had washed my hands, so cleansed for sacrifice

I stood before an altar, purposing

To make my offering of the elements

To the Divine Forfenders, whose indeed

The office is. And, lo, an eagle fled

To Phoebus' burning brazier! Good my friends,

When I saw that I was struck dumb with fear.

And presently a falcon flew at him,

Beat him about the body with its wings,

And with its claws his proud crest-feathers

plucked.

And strange—and passing strange—the eagle

quailed

Nor dared at all retaliate. What I saw

Filled me with dread and will affright your ears.

Well do ye know that if our son succeed

He will become the wonder of the world

;

And even if he fail, there is no law

Can call him to account; but unimpaired,

Life granted him, his throne is o'er this land.

Ch. Mother, we would not by aught we might say

Alarm unduly or raise hopes too high.

Better approach the gods, better go pray,

If shapes of ugly seeming haunt thine eye.

Beseech them to deliver thee from ill,

And for thyself, thy children and the State

And all thou lovest good things to fulfil.

This done, with drink-offerings propitiate

Earth and the dead; and then entreat thy spouse,

Darius, whom thou say'st that yesternight

Thou did'st behold, for thee and for thy house

Up from the underworld into the light

To send good luck, and adverse things blindfold

Muffle in nether darkness. Not untaught

By my prophetic soul have I made bold

To speak, convinced so best may good be sought.

At. Well, come what may, my dream hath found

in thee

5 AESCHYLUS: Choephoroe [523-552] 75b-c

Ch. Son, I was there; she was so shook with

dreams

And terrors of the night, her wicked heart

So scared, she tremblingly despatched these cups.

Or. Told she her dream ?

Ch. Shedid;"Methought"

she cried

"I was delivered of a viper!"

Or. Well,

Finish thy story.

Ch. Then, as 'twere a child,

She hushed and wrapped it up in cradle-clothes.

Or. And what meat craved the dragon-worm

new hatched ?

Ch. She gave it her own breast, ay, in her dream.

Or. Did she so? Then I warrant her paps are sore.

Ch. It milked her, and sucked out the curded

blood.

Or. There was a meaning in this vision.

Ch. She cried in her sleep and started broad

awake.

And all the palace-lamps, that hung blind-eyed

In darkness, blazed up for the mistress' sake.

And, presently, she sends these loving-cups;

She thinks them surgery for distempered thoughts.

Or. O parent earth, sepulchre of my father,

Answer my prayer and make this dream come true!

In my interpretation all coheres.

For, look you, if the asp came whence I came,

If it was wound in swaddling clothes, and gaped

With mumbling mouth about the breast that

nursed me,

And mingled mother-milk with curded blood,

By this, and by her shriek that saw the dream,

Then, as she gave suck to a devilish thing,

She dies in her blood ; and I am dragon-fanged

To kill her as the dream would have me do.

Ch. Oh, good ; your reading of it contents me well;

And Heaven fulfil it; but give us first some clew:

Which shall be actors here and who look on.

Or. In sooth, a simple story : she must within,

And it shall be your charge to cloak my plot.

So, as their treason slew a royal man,

They may be tricked and the same noose they rove

Strangle themselves, even as Loxias spake,

Apollo, Prince and Prophet ne'er found false.

My guise a traveller, all my traps complete,

With Pylades here I'll to the palace-gates,

As a friend of the house— trustv—oh, true as steel!

And he and I will talk Parnassian,

Mimic the parle of Phocis for the nonce.

'Tis like enough their varlets will not smile

A welcome, there's such devilment within.

No matter; we will wait; and passers-by

Will say "How comes it /^gisthus denies

A stranger, if he be not gone abroad ?"

But once across the threshold of the court,

And if I find him on my father's throne,

Or he come anon and look me in the face,

Hell gapes for him, down drop his dastard eyes,

Ere he can quaver "What's your country?" I

Will spit him on my sword a carcase for crows.

And then Erinys, that stints not her cups,

Shall quaff full healths of slaughter unallayed.

Go, sister; have an eye to all within,

That nothing in our business go agley.

(To the chorus)

And see that ye offend not with your tongue;

Speak, or say nothing, as occasion serves.

(To pylades)

Hither to me: second me with thine eye;

Put mettle in my heart and point my sword.

Exeunt orestes and pylades.

# **5 SOPHOCLES: *Oedipus the King* [977-982)108b**

Io. Nay, did I not so foretell to thee long since ?

Oed. Thou didst: but I was misled by my fear.

Io. Now no more lay aught of those things to

heart.

Oed. But surelv I must needs fear mv mother's

bed?

Io. Nay, what should mortal fear, for whom the

decrees of fortune are supreme, and who hath clear

foresight of nothing? 'Tis best to live at random, as

one may. But fear not thou touching wedlock with

thy mother. Many men ere now have so fared in

dreams also: but he to whom these things are as

nought bears his life most easily.

Oed. All these bold words of thine would have been

well, were not my mother living; but as it is, since

she lives, I must needs fear— though thou sayest well.

Io. Howbeit thy father's death is a great sign to

cheer us.

Oed. Great, I know ; but my fear is of her who lives.

Me. And who is the woman about whom ye fear?

Oed. Merope, old man, the consort of Polybus.

Me. And what is it in her that moves your fear?

Oed. A heaven-sent oracle of dread import,

stranger.

Me. Lawful, or unlawful, for another to know?

Oed. Lawful, surely. Loxias once said that I was

doomed to espouse mine own mother, and to shed

with mine own hands my father's blood. Wherefore

my home in Corinth was long kept by me afar;

with happy event, indeed—yet still 'tis sweet to see

the face of parents.

# **5 EURIPIDES: Iphigenia Among the Tauri [42-66] 411c-d**

Strange visions the past night brought me, which I will tell to the air, if there is really any help in that. As I slept, methought I had escaped this land and was once more in Argos, sleeping in the midst of my maidens, when lo! the surface of the ground was shaken by an earthquake; whereat I fled, and, standing outside the house, I saw its coping falling and the whole building dashed in ruin from roof to base. Only one column, methought, of my father's halls was left standing, and from its capital it let stream the auburn hair and took a human tongue; and I, observant of the murderous craft I practise against strangers, began sprinkling it, as it had been a victim, weeping the while.

Now this is my interpretation of the dream: Orestes is dead; 'twas for him I began the rites; for son are the pillars of a house, and death is the lot of all whom once my lustral waters sprinkle. Again, I cannot fix the dream upon my friends, for Strophius had no son at the time I was called to die. Now therefore I mean to pour a drink-offering to my brother who is far from me here, for this I can do, with the help of the maidens from Hellas whom the king has given me as attendants. But wherefore are they not yet here? I will enter the courts of the goddess's temple, where I dwell. Exit iphigenia.

Enter orestes and pylades.

# **6 HERODOTUS: *History,* BK I, 25b-d; 28c-29a; 47a-c; BK II, 78d; BK VII, 218b-220b esp 219a-c**

6 HERODOTUS: *History,* BK I, 25b-d

107. Astyages, the son of Cyaxares, succeeded to the throne. He had a daughter who was named Mandane concerning whom he had a wonderful dream. He dreamt that from her such a stream of water flowed forth as not only to fill his capital, but to flood the whole of Asia. This vision he laid before such of the Magi as had the gift of interpreting dreams, who expounded its meaning to him in full, whereat he was greatly terrified. On this account, when his daughter was now of ripe age, he would not give her in marriage to any of the Medes who were of suitable rank, lest the dream should be accomplished; but he married her to a Persian of good family indeed, but of a quiet temper, whom he looked on as much inferior to a Mede of even middle condition.

108. Thus Cambyses (for so was the Persian called) wedded Mandane, and took her to his home, after which, in the very first year, Astyages saw another vision. He fancied that a vine grew from the womb of his daughter, and overshadowed the whole of Asia. After this dream, which he submitted also to the interpreters, he sent to Persia and fetched away Mandane, who was now with child, and was not far from her time. On her arrival he set a watch over her, intending to destroy the child to which she should give birth; for the Magian interpreters had expounded the vision to foreshow that the offspring of his daughter would reign over Asia in his stead. To guard against this, Astyages, as soon as Cyrus was born, sent for Harpagus, a man of his own house and the most faithful of the Medes, to whom he was wont to entrust all his affairs, and addressed him thus—"Harpagus, I beseech thee neglect not the business with which I am about to charge thee; neither betray thou the interests of thy lord for others' sake, lest thou bring destruction on thine own head at some future time. Take the child born of Mandane my daughter; carry him with thee to thy home and slay him there. Then bury him as thou wilt." "Oh! king," replied the other, "never in time past did Harpagus disoblige thee in anything, and be sure that through all future time he will be careful in nothing to offend. If therefore it be thy will that this thing be done, it is for me to serve thee with all diligence."

109. When Harpagus had thus answered, the child was given into his hands, clothed in the garb of death, and he hastened weeping to his home. There on his arrival he found his wife, to whom he told all that Astyages had said. "What then," said she, "is it now in thy heart to do?" "Not what Astyages requires," he answered; "no, he may be madder and more frantic still than he is now, but I will not be the man to work his will, or lend a helping hand to such a murder as this. Many things forbid my slaying him. In the first place the boy is my own kith and kin; and next Astyages is old, and has no son. If then when he dies the crown should go to his daughter—that daughter whose child he now wishes to slay by my hand—what remains for me but danger of the fearfullest kind? For my own safety, indeed, the child must die; but some one belonging to Astyages must take his life, not I or mine."

6 HERODOTUS: *History,* BK I, 28c-29a

120. Such was the mode in which Astyages punished Harpagus: afterwards, proceeding to ; consider what he should do with Cyrus, his grandchild, he sent for the Magi, who formerly interpreted his dream in the way which alarmed him so much, and asked them how they had expounded it. They answered, without varying from what they had said before, that "the boy must needs be a king if he grew , up, and did not die too soon." Then Astyages addressed them thus: "The boy has escaped, and lives; he has been brought up in the country, and the lads of the village where he lives have made him their king. All that kings commonly do he has done. He has had his guards, and his doorkeepers, and his messengers, and all the other usual officers. Tell me, then, to to what, think you, does all this tend ? " The Magi I answered, "If the boy survives, and has ruled j as a king without any craft or contrivance, in I that case we bid thee cheer up, and feel no more alarm on his account. He will not reign a second time. For we have found even oracles sometimes fulfilled in an unimportant way; and dreams, still oftener, have wondrously mean accomplishments." "It is what I my. I self most incline to think," Astyages rejoined; "the boy having been already king, the dream j is out, and I have nothing more to fear from I him. Nevertheless, take good heed and counsel I me the best you can for the safety of my house and your own interests." "Truly," said the Magi in reply, "it very much concerns our interests that thy kingdom be firmly established; for if it went to this boy it would pass into foreign hands, since he is a Persian: and then we Medes should lose our freedom, and be quite I despised by the Persians, as being foreigners. But so long as thou, our fellow-countryman, art on the throne, all manner of honours are ours, and we are even not without some share ! in the government. Much reason therefore have we to forecast well for thee and for thy sovereignty. If then we saw any cause for present fear, be sure we would not keep it back from thee. But truly we are persuaded that the dream has had its accomplishment in this H harmless way; and so our own fears being at rest, we recommend thee to banish thine. As for the boy, our advice is that thou send him away to Persia, to his father and mother."

121. Astyages heard their answer with pleasure, and calling Cyrus into his presence, said to him, "My child, I was led to do thee a wrong by a dream which has come to nothing: from that wrong thou wert saved by thy own good fortune. Go now with a light heart to Persia; I will provide thy escort. Go, and when thou gettest to thy journey's end, thou wilt behold thy father and thy mother, quite other people from Mitradates the cowherd and his wife."

122. With these words Astyages dismissed his grandchild. On his arrival at the house of Cambyses, he was received by his parents, who, when they learnt who he was, embraced him heartily, having always been convinced that he died almost as soon as he was born. So they asked him by what means he had chanced to escape; and he told them how that till lately he had known nothing at all about the matter, but had been mistaken—oh! so widely!—and how that he had learnt his history by the way, as he came from Media. He had been quite sure that he was the son of the king's cowherd, but on the road the king's escort had told him all the truth; and then he spoke of the cowherd's wife who had brought him up, and filled his whole talk with her praises; in all that he had to tell them about himself, it was always Cyno—Cyno was everything. So it happened that his parents, catching the name at his mouth, and wishing to persuade the Persians that there was a special providence in his preservation, spread the report that Cyrus, when he was exposed, was suckled by a bitch. This was the sole origin of the rumour.

6 HERODOTUS: *History,* BK I, 47a-c

209. The first night after the passage, as he slept in the enemy's country, a vision appeared to him. He seemed to see in his sleep the eldest of the sons of Hystaspes, with wings upon his shoulders, shadowing with the one wing Asia, and Europe with the other. Now Hystaspes, the son of Arsames, was of the race of the Achaemenidae, and his eldest son, Darius, was at that time scarce twenty years old; wherefore, not being of age to go to the wars, he had remained behind in Persia. When Cyrus woke from his sleep, and turned the vision over in his mind, it seemed to him no light matter. He therefore sent for Hystaspes, and taking him aside said, "Hystaspes, thy son is discovered to be plotting against me and my crown. I will tell thee how I know it so certainly. The gods watch over my safety, and warn me beforehand of every danger. Now last night, as I lay in my bed, I saw in a vision the eldest of thy sons with wings upon his shoulders, shadowing with the one wing Asia, and Europe with the other. From this it is certain, beyond all possible doubt, that he is engaged in some plot against me. Return thou then at once to Persia, and be sure, when I come back from conquering the Massagetae, to have thy son ready to produce before me, that I may examine him."

210. Thus Cyrus spoke, in the belief that he was plotted against by Darius; but he missed the true meaning of the dream, which was sent by God to forewarn him, that he was to die then and there, and that his kingdom was to fall at last to Darius.

Hystaspes made answer to Cyrus in these; words:—"Heaven forbid, sire, that there should be a Persian living who would plot against thee! If such an one there be, may a speedy death overtake him! Thou foundest the Persians a race of slaves, thou hast made them free men: thou foundest them subject to others, thou hast made them lords of all. If a vision has announced that my son is practising against thee, lo, I resign him into thy hands to deal with as thou wilt." Hystaspes, when he had thus answered, recrossed the Araxes and hastened hastened

back to Persia, to keep a watch on his

son Darius.

211. Meanwhile Cyrus, having advanced a day's march from the river, did as Craesus had advised him, and, leaving the worthless portion of his army in the camp, drew of? with his good troops towards the river. Soon afterwards, a detachment of the Massagetae, one third of their entire army, led by Spargapises, son of the queen Tomyris, coming up, fell upon the body which had been left behind by Cyrus, and on their resistance put them to the sword. Then, seeing the banquet prepared, they sat down and began to feast. When they had eaten and drunk their fill, and were now sunk in sleep, the Persians under Cyrus arrived, slaughtered a great multitude, and made even a larger number prisoners. Among these last was Spargapises himself.

212. When Tomyris heard what had befallen her son and her army, she sent a herald to Cyrus, who thus addressed the conqueror:— "Thou bloodthirsty Cyrus, pride not thyself on this poor success: it was the grape-juice which, when ye drink it, makes you so mad, and as ye swallow it down brings up to your lips such bold and wicked words—it was this poison wherewith thou didst ensnare my child, and so overcamest him, not in fair open fight. Now hearken what I advise, and be sure I advise thee for thy good. Restore my son to me and get thee from the land unharmed, triumphant over a third part of the host of the Massagetae. Refuse, and I swear by the sun, the sovereign lord of the Massagetae, bloodthirsty as thou art, I will give thee thy fill of blood."

6 HERODOTUS: *History,* BK II, 78d

139. The Ethiopian finally quitted Egypt, the priests said, by a hasty flight under the following circumstances. He saw in his sleep a vision:—a man stood by his side, and counselled him to gather together all the priests of Egypt and cut every one of them asunder. On this, according to the account which he himself gave, it came into his mind that the gods intended hereby to lead him to commit an act of sacrilege, which would be sure to draw down upon him some punishment either at the hands of gods or men. So he resolved not to do the deed suggested to him, but rather to retire from Egypt, as the time during which it was fated that he should hold the country had now (he thought) expired. For before he left Ethiopia he had been told by the oracles which are venerated there, that he was to reign fifty years over Egypt. The years were now fled, and the dream had come to trouble him; he therefore of his own accord withdrew from the land.

140. As soon as Sabacos was gone, the blind king left the marshes, and resumed the government. He had lived in the marsh-region the whole time, having formed for himself an island there by a mixture of earth and ashes. While he remained, the natives had orders to bring him food unbeknown to the Ethiopian, and latterly, at his request, each man had brought him, with the food, a certain quantity of ashes. Before Amyrtasus, no one was able to discover the site of this island, which continued unknown to the kings of Egypt who preceded him on the throne for the space of seven hundred years and more. The name which it bears is Elbo. It is about ten furlongs across in each direction.

6 HERODOTUS: *History,* BK VII, 218b-220b

12. Thus far did the speaking proceed. Afterwards evening fell; and Xerxes began to find the advice of Artabanus greatly disquiet him. So he thought upon it during the night, and concluded at last that it was not for his advantage to lead an army into Greece. When he had thus made up his mind anew, he fell asleep. And now he saw in the night, as the Persians declare, a vision of this nature—he thought a tall and beautiful man stood over him and said, "Hast thou then changed thy mind, Persian, and wilt thou not lead forth thy host against the Greeks, after commanding the Persians to gather together their levies? Be sure thou doest not well to change; nor is there a man here who will approve thy conduct. The course that thou didst determine on during the day, let that be followed." After thus speaking the man seemed to Xerxes to fly away.

13. Day dawned; and the king made no account of this dream, but called together the same Persians as before, and spake to them as follows:—

"Men of Persia, forgive me if I alter the resolve to which I came so lately. Consider that I have not yet reached to the full growth of my wisdom, and that they who urge me to engage in this war leave me not to myself for a moment. When I heard the advice of Artabanus, my young blood suddenly boiled; and I spake words against him little befitting his years: now however I confess my fault, and am resolved to follow his counsel. Understand then that I have changed my intent with respect to carrying war into Greece, and cease to trouble yourselves."

When they heard these words, the Persians were full of joy, and, falling down at the feet of Xerxes, made obeisance to him.

14. But when night came, again the same vision stood over Xerxes as he slept, and said, "Son of Darius, it seems thou hast openly before all the Persians renounced the expedition, making light of my words, as though thou hadst not heard them spoken. Know therefore and be well assured, that unless thou go forth to the war, this thing shall happen unto thee —as thou art grown mighty and puissant in a short space, so likewise shalt thou within a little time be brought low indeed."

15. Then Xerxes, greatly frightened at the vision which he had seen, sprang from his couch, and sent a messenger to call Artabanus, who came at the summons, when Xerxes spoke to him in these words:—

"Artabanus, at the moment I acted foolishly, when I gave thee ill words in return for thy good advice. However it was not long ere I repented, and was convinced that thy counsel was such as I ought to follow. But I may not now act in this way, greatly as I desire to do so. For ever since I repented and changed my mind a dream has haunted me, which disapproves my intentions, and has now just gone from me with threats. Now if this dream is sent to me from God, and if it is indeed his will that our troops should march against Greece, thou too wilt have the same dream come to thee and receive the same commands as myself. And this will be most sure to happen, I think, if thou puttest on the dress which I am wont to wear, and then, after taking thy seat upon my throne, liest down to sleep on my bed."

16. Such were the words of Xerxes. Artabanus would not at first yield to the command of the king; for he deemed himself unworthy to sit upon the royal throne. At the last however he was forced to give way, and did as Xerxes bade him; but first he spake thus to the king [§ i.]:—

"To me, sire, it seems to matter little whether a man is wise himself or willing to hearken to such as give good advice. In thee truly are found both tempers; but the counsels of evil men lead thee astray: they are like the gales of wind which vex the sea—else the most useful thing for man in the whole world—and suffer it not to follow the bent of its own nature. For myself, it irked me not so much to be reproached by thee, as to observe that when two courses were placed before the Persian people, one of a nature to increase their pride, the other to humble it, by showing them how hurtful it is to allow one's heart always to covet more than one at present possesses, thou madest choice of that which was the worse both for thyself and for the Persians. (§ 2.) Now thou sayest that from the time when thou didst approve the better course, and give up the thought of warring against Greece, a dream has haunted thee, sent by some god or other, which will not suffer thee to lay aside the expedition. But such things, my son, have of a truth nothing divine in them. The dreams that wander to and fro among mankind, I will tell thee of what nature they are—I who have seen so many more years than thou. Whatever a man has been thinking of during the day is wont to hover round him in the visions of his dreams at night. Now we during these many days past have had our hands full of this enterprise. (§ 3.) If however the matter be not as I suppose, but God has indeed some part therein, thou hast in brief declared the whole that can be said concerning it—let it e'en appear to me as it has to thee, and lay on me the same injunctions. But it ought not to appear to me any the more if I put on thy clothes than if I wear my own, nor if I go to sleep in thy bed than if I do so in mine—supposing, I mean, that it is about to appear at all. For this thing, be it what it may, that visits thee in thy sleep, surely is not so far gone in folly as to see me, and because I am dressed in thy clothes, straightway to mistake me for thee. Now however our business is to see if it will regard me as of small account, and not vouchsafe to appear to me, whether I wear mine own clothes or thine, while it keeps on haunting thee continually. If it does so, and appears often, I should myself say that it was from God. For the rest, if thy mind is fixed, and it is not possible to turn thee from thy design, but I must needs go and sleep in thy bed, well and good, let it be even so; and when I have done as thou wishest, then let the dream appear to me. Till such time, however, I shall keep to my former opinion."

17. Thus spake Artabanus; and when he had so said, thinking to show Xerxes that his words were nought, he did according to his orders. Having put on the garments which Xerxes was wont to wear and taken his seat upon the royal throne, he lay down to sleep upon the king's own bed. As he slept, there appeared to him the very same dream which had been seen by Xerxes; it came and stood over Artabanus, and said:—

"Thou art the man, then, who, feigning to be tender of Xerxes, seekest to dissuade him from leading his armies against the Greeks! But thou shalt not escape scathless, either now or in time to come, because thou hast sought to prevent that which is fated to happen. As for Xerxes, it has been plainly told to himself what will befall him, if he refuses to perform my bidding."

18. In such words, as Artabanus thought, the vision threatened him, and then endeavoured to burn out his eyes with red-hot irons. At this he shrieked, and, leaping from his couch, hurried to Xerxes, and, sitting down at his side, gave him a full account of the vision; after which he went on to speak in the words which follow:—

"I, O King! am a man who have seen many mighty empires overthrown by weaker ones; and therefore it was that I sought to hinder thee from being quite carried away by thy youth; since I knew how evil a thing it is to covet more than one possesses. I could remember the expedition of Cyrus against the Massagetae, and what was the issue of it; I could recollect the march of Cambyses against the Ethiops; I had taken part in the attack of Darius upon the Scyths—bearing therefore all these things in mind, I thought with myself that if thou shouldst remain at peace, all men would deem thee fortunate. But as this impulse has plainly come from above, heaven-sent destruction seems about to overtake the Greeks, behold, I change to another mind, and alter my thoughts upon the matter. Do thou therefore make known to the Persians what the god has declared, and bid them follow the orders which were first given, and prepare their levies. Be careful to act so that the bounty of the god may not be hindered by slackness on thy part."

Thus spake these two together; and Xerxes, being in good heart on account of the vision, when day broke, laid all before the Persians; while Artabanus, who had formerly been the only person openly to oppose the expedition, now showed as openly that he favoured it.

19. After Xerxes had thus determined to go forth to the war, there appeared to him in his sleep yet a third vision. The Magi were consulted upon it, and said that its meaning reached to the whole earth, and that all mankind would become his servants. Now the vision which the king saw was this: he dreamt that he was crowned with a branch of an olive tree, and that boughs spread out from the olive branch and covered the whole earth; then suddenly the garland, as it lay upon his brow, vanished. So when the Magi had thus interpreted the vision, straightway all the Persians who were come together departed to their several governments, where each displayed the greatest zeal, on the faith of the king's offers. For all hoped to obtain for themselves the gifts which had been promised. And so Xerxes gathered together his host, ransacking every corner of the continent.

20. Reckoning from the recovery of Egypt, Xerxes spent four full years in collecting his host, and making ready all things that were needful for his soldiers. It was not till the close of the fifth year that he set forth on his march, accompanied by a mighty multitude. For of all the armaments whereof any mention has reached us, this was by far the greatest; insomuch that no other expedition compared to this seems of any account, neither that which Darius undertook against the Scythians, nor the expedition of the Scythians (which the attack of Darius was designed to avenge), when they, being in pursuit of the Cimmerians, fell upon the Median territory, and subdued and held for a time almost the whole of Upper Asia; nor, again, that of the Atridae against Troy, of which we hear in story; nor that of the Mysians and Teucrians, which was still earlier, wherein these nations crossed the Bosphorus into Europe, and, after conquering all Thrace, pressed forward till they came to the Ionian Sea, while southward they reached as far as the river Peneus.

6 HERODOTUS: *History,* BK VII, esp 219a-c

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# **7 PLATO: *Crito,* 213b-d / *Phaedo,* 221d-222a**

7 PLATO: *Crito,* 213b-d

Soc. Why, Crito, when a man has reached my age he ought not to be repining at the approach of death.

Cr. And yet other old men find themselves in similar misfortunes, and age does not prevent them from repining.

Soc. That is true. But you have not told me Why you come at this early hour.

Cr. I come to bring you a message which is sad and painful; not, as I believe, to yourself, but to all of us who are your friends, and saddest of all to me.

Soc. What? Has the ship come from Delos, on the arrival of which I am to die?

Cr. No, the ship has not actually arrived,

but she will probably be here to day, as persons who have come from Sunium tell me that they left her there; and: therefore to morrow, Socrates, will be the last day of your life.

Soc. Very well, Crito; if such is the will of God, I am willing; but my belief is that there will be a delay of a day.

[44] Cr. Why do you think so?

Soc. I will tell you. I am to die on the day after the arrival of the ship.

Cr. Yes; that is what the authorities say.

Soc. But I do not think that the ship will be here until to-morrow; this I infer from a vision which I hail last night, or rather only jus now, when you fortunately allowed me to sleep.

Cr. And what was the nature of the vision?

Soc. There appeared to me the likeness of a woman, fair and comely, clothed in raiment, who called to me and said” O Socrates,

The third day hence to fertile Phtia shalt thou go.

Cr. What a singular dream, Socrates!

Soc. There can be no doubt about the meaning. Crito, I think.

Cr. Yes; the meaning is only too clear. But, oh! My beloved Socrates, let me entreat you once more to take my advice and escape. For if you die I shall not only lose a friend who can never be replaced, but there is another evil: people who do not know you and me will believe that I might have saved you if I had been willing to give money, but that I did not care. Now, can there be a worse disgrace than this- that I should be thought to value money more than the life of a friend? for the many will not be persuaded that I wanted you to escape, and that you refused.

7 PLATO: Phaedo, 221d-222a

Tell him, Cebes, he replied, what is the truth -that I had no idea of rivalling him or his poems; to do so, as I knew, would be no easy task. But I wanted to see whether I could purge away a scruple which I felt about the meaning of certain dreams. In the course of my life I have often had intimations in dreams “ that I should compose music.” The same dream came to me sometimes in one form, and sometimes in another, but always saying the same or nearly the same words: “Cultivate and make music,” said the dream. And hitherto I had imagined that this was only intended to exhort and encourage me in the study of philosophy, which has been the pursuit of my life, [61] and is the noblest and best of music. The dream was bidding me do what I was already doing, in the same way that the competitor in a race is bidden by the spectators to run when he is already running. But I was not certain of this; for the dream might have meant music in the popular sense of the word, and being under sentence of death, and the festival giving me a respite, I thought that it would be safer for me to satisfy the scruple, and, in obedience to the dream, to compose a few verses before I departed. And first I made a hymn in honour of the god of the festival, and then considering that a poet, if he is really to be a poet, should not only put together words, but should invent stories, and that I have no invention, I took some fables of Aesop, which I had ready at hand and which I knew—they were the first I came upon—and turned them into verse. Tell this to Evenus, Cebes, and bid him be of good cheer; say that I would have him come after me if he be a wise man, and not tarry; and that to-day I am likely to be going, for the Athenians say that I must.

Simmias said: What a message for such a man! having been a frequent companion of his I should say that, as far as I know him, he will never take your advice unless he is obliged.

Why, said Socrates,—is not Evenus a philosopher?

I think that he is, said Simmias.

Then he, or any man who has the spirit of philosophy, will be willing to die; but he will not take his own life, for that is held to be unlawful.

Here he changed his position, and put his legs off the couch on to the ground, and during the rest of the conversation he remained sitting.

Why do you say, enquired Cebes, that a man ought not to take his own life, but that the philosopher will be ready to follow the dying?

Socrates replied: And have you, Cebes and Simmias, who are the disciples of Philolaus, never heard him speak of this?

# **8 ARISTOTLE: *Prophesying* 707a-709a,c esp CH 2 [464ᵇ7-18] 709c**

8 ARISTOTLE: *Prophesying* 707a-709a,c

1

As to the divination which takes place in sleep, and is said to be based on dreams, we cannot lightly either dismiss it with contempt or give it implicit confidence. The fact that all persons, or many, suppose dreams to possess a special significance, tends to inspire us with be- [15] lief in it [such divination], as founded on the testimony of experience; and indeed that divination in dreams should, as regards some subjects, be genuine, is not incredible, for it has a show of reason; from which one might form a like opinion also respecting all other dreams. Yet the fact of our seeing no probable cause to account for such divination tends to inspire us [20] with distrust. For, in addition to its further unreasonableness, it is absurd to combine the idea that the sender of such dreams should be God with the fact that those to whom he sends them are not the best and wisest, but merely commonplace persons.. If, however, we abstract from the causality of God, none of the other causes assigned appears probable. For that certain persons should have foresight in dreams concerning things destined to take place at the Pillars of Hercules, or on the [25] banks of the Borysthenes, seems to be something to discover the explanation of which surpasses the wit of man. Well then, the dreams in question must be regarded either as causes, or as tokens, of the events, or else as coincidences; either as all, or some, of these, or as one only. I use the word 'cause' in the sense in which the moon is [the cause] of an eclipse of the sun, or in which fatigue is [a cause] of fe- [30] ver; 'token' [in the sense in which] the entrance of a star [into the shadow] is a token of the eclipse, or [in which] roughness of the tongue [is a token] of fever; while by 'coincidence' I mean, for example, the occurrence of an eclipse of the sun while some one is taking a walk; for the walking is neither a token nor **463ᵃ** a cause of the eclipse, nor the eclipse [a cause or token] of the walking. For this reason no coincidence takes place according to a universal or general rule. Are we then to say that some dreams are causes, others tokens, e.g. of events taking place in the bodily organism? At all events, even scientific physicians tell us [5] that one should pay diligent attention to dreams, and to hold this view is reasonable also for those who are not practitioners, but speculative philosophers. For the movements which occur in the daytime [within the body] are, unless very great and violent, lost sight of in contrast with the waking movements, which [10] are more impressive. In sleep the opposite takes place, for then even trifling movements seem considerable. This is plain in what often happens during sleep; for example, dreamers fancy that they are affected by thunder and lightning, when in fact there are only faint ringings in their ears; or that they are enjoying honey or other sweet savours, when only a tiny drop of phlegm is flowing down [15] [the oesophagus]; or that they are walking through fire, and feeling intense heat, when there is only a slight warmth affecting certain parts of the body. When they are awakened, these things appear to them in this their true character. But since the beginnings of all events are small, so, it is clear, are those also of the diseases or other affections about to occur [20] in our bodies. In conclusion, it is manifest that these beginnings must be more evident in sleeping than in waking moments.

Nay, indeed, it is not improbable that some of the presentations which come before the mind in sleep may even be causes of the actions cognate to each of them. For as when we are about to act [in waking hours], or are engaged in any course of action, or have already performed certain actions, we often find our- [25] selves concerned with these actions, or performing them, in a vivid dream; the cause whereof is that the dream-movement has had a way paved for it from the original movements set up in the daytime; exactly so, but conversely, it must happen that the movements set up first in sleep should also prove to be starting- points of actions to be performed in the daytime, since the recurrence by day of the thought of these actions also has had its way [30] paved for it in the images before the mind at night. Thus then it is quite conceivable that some dreams may be tokens and causes [of future events].

Most [so-called prophetic] dreams are, how- **463ᵇ** ever, to be classed as mere coincidences, especially all such as are extravagant, and those in the fulfilment of which the dreamers have no initiative, such as in the case of a sea-fight, or of things taking place far away. As regards these it is natural that the fact should stand as it does whenever a person, on mentioning [5] something, finds the very thing mentioned come to pass. Why, indeed, should this not happen also in sleep? The probability is, rather, that many such things should happen. As, then, one's mentioning a particular person is neither token nor cause of this person's presenting himself, so, in the parallel instance, the dream is, to him who has seen it, neither token nor cause of its [so-called] fulfilment, but a mere coincidence. Hence the fact that many dreams have no 'fulfilment', for coincidences [10] do not occur according to any universal or general law.

2

On the whole, forasmuch as certain of the lower animals also dream, it may be concluded that dreams are not sent by God, nor are they designed for this purpose [to reveal the future]. They have a divine aspect, however, for Nature [their cause] is divinely planned, [15] though not itself divine. A special proof [of their not being sent by God] is this: the power of foreseeing the future and of having vivid dreams is found in persons of inferior type, which implies that God does not send their dreams; but merely that all those whose physical temperament is, as it were, garrulous and excitable, see sights of all descriptions; for, inasmuch as they experience many movements of every kind, they just chance to have visions resembling objective facts, their luck in these [20] matters being merely like that of persons who play at even and odd. For the principle which is expressed in the gambler's maxim: 'If you make many throws your luck must change,' holds good in their case also.

That many dreams have no fulfilment is not strange, for it is so too with many bodily symptoms and weather-signs, e.g. those of [25] rain or wind. For if another movement occurs more influential than that from which, while [the event to which it pointed was] still future, the given token was derived, the event [to which such token pointed] does not take place. So, of the things which ought to be accomplished by human agency, many, though well-planned, are by the operation of other principles more powerful [than man's agency] brought to nought. For, speaking generally, that which was about to happen is not in every case what now is happening; nor is that which shall hereafter be identical with that which is now going to be. Still, however, we must hold [30] that the beginnings from which, as we said, no consummation follows, are real beginnings, and these constitute natural tokens of certain events, even though the events do not come to pass.

As for [prophetic] dreams which involve not such beginnings [sc. of future events] as we have here described, but such as are extravagant in times, or places, or magnitudes; or **464ᵃ** those involving beginnings which are not extravagant in any of these respects, while yet the persons who see the dream hold not in their own hands the beginnings [of the event to which it points] : unless the foresight which such dreams give is the result of pure coincidence, the following would be a better explanation of it than that proposed by Democritus, [5] who alleges 'images' and 'emanations' as its cause. As, when something has caused motion in water or air, this [the portion moved] moves another [portion of water or air], and, though the cause has ceased to operate, such motion propagates itself to a certain point, though there the prime movement is not present; just so it may well be that a movement and a consequent sense-perception should reach [10] sleeping souls from the objects from which Democritus represents 'images' and 'emanations' as coming; that such movements, in whatever way they arrive, should be more perceptible at night [than by day], because when proceeding thus in the daytime they are more liable to dissolution (since at night the air is less disturbed, there being then less [15] wind); and that they shall be perceived within the body owing to sleep, since persons are more sensitive even to slight sensory movements when asleep than when awake. It is these movements then that cause 'presentations', as a result of which sleepers foresee the future even relatively to such events as those referred¹ to above. These considerations also [20] explain why this experience befalls commonplace persons and not the most intelligent. For it would have regularly occurred both in the daytime and to the wise had it been God who sent it; but, as we have explained the matter, it is quite natural that commonplace persons should be those who have foresight [in dreams]. For the mind of such persons is not given to thinking, but, as it were, derelict, or totally vacant, and, when once set moving, is borne passively on in the direction taken by that which moves it. With regard to the fact [25] that some persons who are liable to derangement have this foresight, its explanation is that their normal mental movements do not impede [the alien movements], but are beaten off by the latter. Therefore it is that they have an especially keen perception of the alien movements.

That certain persons in particular should have vivid dreams, e.g. that familiar friends should thus have foresight in a special degree respecting one another, is due to the fact that such friends are most solicitous on one another's behalf. For as acquaintances in particular [30] recognize and perceive one another a long way of?, so also they do as regards the sensory movements respecting one another; for sensory movements which refer to persons familiarly known are themselves more familiar. Atrabilious persons, owing to their impetuosity, are, when they, as it were, shoot from a distance, expert at hitting; while, owing to their muta- **464ᵇ** bility, the series of movements deploys quickly before their minds. For even as the insane recite, or con over in thought, the poems of Philaegides, e.g. the Aphrodite, whose parts succeed in order of similitude, just so do they [the 'atrabilious'] go on and on stringing sensory movements together. Moreover, owing to their aforesaid impetuosity, one movement [5] within them is not liable to be knocked out of its course by some other movement.

The most skilful interpreter of dreams is he who has the faculty of observing resemblances. Any one may interpret dreams which are vivid and plain. But, speaking of 'resemblances', I mean that dream presentations are analogous to the forms reflected in water, as indeed we have already stated. In the latter case, if the [10] motion in the water be great, the reflexion has no resemblance to its original, nor do the forms resemble the real objects. Skilful, indeed, would he be in interpreting such reflexions who could rapidly discern, and at a glance comprehend, the scattered and distorted fragments of such forms, so as to perceive that one of them represents a man, or a horse, [15] or anything whatever. Accordingly, in the other case also, in a similar way, some such thing as this [blurred image] is all that a dream amounts to; for the internal movement effaces the clearness of the dream.

The questions, therefore, which we proposed as to the nature of sleep and the dream, and the cause to which each of them is due, and also as to divination as a result of dreams, in every form of it, have now been discussed.

8 ARISTOTLE: *Prophesying* esp CH 2 [464ᵇ7-18] 709c

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# **14 PLUTARCH: *Pvrrhus,* 329c-d / *Cimon,* 398d- 399b / *Eumenes,* 473a-b / *Alexander,* 548d-549a / *Demosthenes,* 702c-703b / *Demetrius,* 727b-d**

14 PLUTARCH: *Pvrrhus,* 329c-d

Where Pyrrhus himself fought was the hottest of the action and many of the Spartans did gallantly, but in particular one Phyllius signalised himself, made the best resistance, and killed most assailants; and when he found himself ready to sink with the many wounds he had received, retiring a little out of his place behind another, he fell down among his fellow-soldiers, that the enemy might not carry off his body.

The fight ended with the day, and Pyrrhus, in his sleep, dreamed that he drew thunderbolts upon Lacedaemon, and set it all on fire, and rejoiced at the sight; and waking, in this transport of joy, he commanded his officers to get all things ready for a second assault, and relating his dream among his friends, supposing it to mean that he should take the town by storm, the rest assented to it with admiration, but Lysimachus was not pleased with the dream, and told him he feared lest as places struck with lightning are held sacred, and not to be trodden upon, so the gods might by this let him know the city should not be taken. Pyrrhus replied, that all these things were but idle talk, full of uncertainty, and only fit to amuse the vulgar; their thought, with their swords in their hands, should always be—

The one good omen is King Pyrrhus's cause, and so got up, and drew out his army to the walls by break of day.

The Lacedaemonians, in resolution and courage, made a defence even beyond their power; the women were all by, helping them to arms, and bringing bread and drink to those that desired it, and taking care of the wounded. The Macedonians attempted to fill up the trench, bringing huge quantities of materials and throwing them upon the arms and dead bodies, that lay there and were covered over. While the Lacedaemonians opposed this with all their force, Pyrrhus, in person, appeared on their side of the trench and the waggons, pressing on horseback toward the city, at which the men who had that post calling out, and the women shrieking and running about, while Pyrrhus violently pushed on, and beat down all that disputed his way, his horse received a shot in the belly from a Cretan arrow, and, in his convulsions as he died, threw off Pyrrhus on slippery and steep ground. And all about him being in confusion at this, the Spartans came boldly up, and making good use of their missiles, forced them off again.

14 PLUTARCH: Cimon, 398d- 399b

Cimon, as soon as he returned, put an end to the war, and reconciled the two cities. Peace thus established, seeing the Athenians impatient of being idle, and eager after the honour and aggrandisement of war, lest they should set upon the Greeks themselves, or with so many ships cruising about the isles and Peloponnesus they should give occasions to intestine wars, or complaints of their allies against them, he equipped two hundred galleys, with design to make an attempt upon Egypt and Cyprus; purposing, by this means, to accustom the Athenians to fight against the barbarians, and enrich themselves honestly by spoiling those who were the natural enemies of Greece.

But when all things were prepared, and the army ready to embark, Cimon had this dream. It seemed to him that there was a furious bitch barking at him, and mixed with the barking a kind of human voice uttered these words:-

*Come on, for thou shalt shortly be,*

*A pleasure to my whelps and me.*

This dream was hard to interpret, yet Astyphilus of Posidonia, a man skilled in divinations, and intimate with Cimon, told him that his death was presaged by this vision, which he thus explained. A dog is enemy to him he barks at; and one is always most a pleasure to one's enemies when one is dead; the mixture of human voice with barking signifies the Medes, for the army of the Medes is mixed up of Greeks and barbarians. After this dream, as he was sacrificing to Bacchus, and the priest cutting up the victim, a number of ants, taking up the congealed particles of the blood, laid them about Cimon's great toe. This was not observed for a good while, but at the very time when Cimon spied it, the priest came and showed him the liver of the sacrifice imperfect, wanting that part of it called the head. But he could not then recede from the enterprise, so he set sail. Sixty of his ships he sent toward Egypt; with the rest he went and fought the King of Persia's fleet, composed of Phoenician and Cilician galleys, recovered all the cities thereabout, and threatened Egypt; designing no less than the entire ruin of the Persian empire. And all the more for that he was informed Themistocles was in great repute among the barbarians, having promised the king to lead his army, whenever he should make war upon Greece. But Themistocles, it is said, abandoning all hopes of compassing his designs, very much out of the despair of overcoming the valour and good fortune of Cimon, died a voluntary death.

Cimon, intent on great designs, which he was now to enter upon, keeping his navy about the isle of Cyprus, sent messengers to consult the oracle of Jupiter Ammon upon some secret matter. For it is not known about what they were sent, and the god would give them no answer, but commanded them to return again, for that Cimon was already with him. Hearing this, they returned to sea, and as soon as they came to the Grecian army, which was then about Egypt, they understood that Cimon was dead; and computing the time of the oracle, they found that his death had been signified, he being then already with the gods.

14 PLUTARCH: Eumenes, 473a-b

Craterus, therefore, sent on Antipater into Cilicia, and himself and Neoptolemus marched with a large division of the army against Eumenes; expecting to come upon him unawares, and to find his army disordered with revelling after the late victory. Now that Eumenes should suspect his coming, and be prepared to receive him, is an argument of his vigilance, but not perhaps a proof of any extraordinary sagacity, but that he should contrive both to conceal from his enemies the disadvantages of his position, and from his own men whom they were to fight with, so that he led them on against Craterus himself, without their knowing that he commanded the enemy, this, indeed, seems to show peculiar address and skill in the general. He gave out that Neoptolemus and Pigres were approaching with some Cappadocian and Paphlagonian horse.

And at night, having resolved on marching, he fell asleep, and had an extraordinary dream. For he thought he saw two Alexanders ready to engage, each commanding his several phalanx, the one assisted by Minerva, the other by Ceres; and that after a hot dispute, he on whose side Minerva was, was beaten, and Ceres, gathering ears of corn, wove them into a crown for the victor. This vision Eumenes interpreted at once as boding success to himself, who was to fight for a fruitful country, and at that very time covered with the young ears, the whole being sown with corn, and the fields so thick with it that they made a beautiful show of a long peace.

And he was further emboldened when he understood that the enemy's password was "Minerva and Alexander." Accordingly he also gave out as his "Ceres and Alexander," and gave his men orders to make garlands for themselves, and to dress their arms with wreaths of corn. He found himself under many temptations to discover to his captains and officers whom they were to engage with, and not to conceal a secret of such moment in his own breast alone, yet he kept to his first resolutions, and ventured to run the hazard of his own judgment.

When he came to give battle, he would not trust any Macedonian to engage Craterus, but appointed two troops of foreign horse, commanded by Pharnabazus, son to Artabazus, and Phoenix of Tenedos, with order to charge as soon as ever they saw the enemy, without giving them leisure to speak or retire, or receiving any herald or trumpet from them. For he was exceedingly afraid about his Macedonians, lest, if they found out Craterus to be there, they should go over to his side. He himself, with three hundred of his best horse, led the right wing against Neoptolemus. When having passed a little hill they came in view, and were seen advancing with more than ordinary briskness, Craterus was amazed, and bitterly reproached Neoptolemus for deceiving him with hopes of the Macedonians' revolt, but he encouraged his men to do bravely, and forthwith charged.

14 PLUTARCH: Alexander, 548d-549a

From hence he advanced into Paphlagonia and Cappadocia, both which countries he soon reduced to obedience, and then hearing of the death of Memnon, the best commander Darius had upon the sea-coasts, who, if he had lived, might, it was supposed, have put many impediments and difficulties in the way of the progress of his arms, he was the rather encouraged to carry the war into the upper provinces of Asia.

Darius was by this time upon his march from Susa, very confident, not only in the number of his men, which amounted to six hundred thousand, but likewise in a dream, which the Persian soothsayers interpreted rather in flattery to him than according to the natural probability. He dreamed that he saw the Macedonian phalanx all on fire, and Alexander waiting on him, clad in the same dress which he himself had been used to wear when he was courier to the late king; after which, going into the temple of Belus, he vanished out of his sight. The dream would appear to have supernaturally signified to him the illustrious actions the Macedonians were to perform, and that as he, from a courier's place, had risen to the throne, so Alexander should come to be master of Asia, and not long surviving his conquests, conclude his life with glory.

Darius's confidence increased the more, because Alexander spent so much time in Cilicia, which he imputed to his cowardice. But it was sickness that detained him there, which some say he contracted from his fatigues, others from bathing in the river Cydnus, whose waters were exceedingly cold. However, it happened, none of his physicians would venture to give him any remedies, they thought his case so desperate, and were so afraid of the suspicions and ill-will of the Macedonians if they should fail in the cure; till Philip, the Acarnanian, seeing how critical his case was, but relying on his own well-known friendship for him, resolved to try the last efforts of his art, and rather hazard his own credit and life than suffer him to perish for want of physic, which he confidently administered to him, encouraging him to take it boldly, if he desired a speedy recovery, in order to prosecute the war.

14 PLUTARCH: Demosthenes, 702c-703b

Yet it was no long time that he enjoyed his country after his return, the attempts of the Greeks being soon all utterly defeated. For the battle of Cranon happened in Metagitnion, in Boedromion the garrison entered into Munychia, and in the Pyanepsion following died Demosthenes after this manner.

Upon the report that Antipater and Craterus were coming to Athens, Demosthenes with his party took their opportunity to escape privily out of the city; but sentence of death was, upon the motion of Demades, passed upon them by the people. They dispersed themselves, flying some to one place, some to another; and Antipater sent about his soldiers into all quarters to apprehend them. Archias was their captain, and was thence called the Exilehunter. He was a Thurian born, and is reported to have been an actor of tragedies, and they say that Polus, of ^Egina, the best actor of his time, was his scholar; but Hermippus reckons Archias among the disciples of Lacritus, the orator, and Demetrius says he spent some time with Anaximenes. This Archias finding Hyperides, the orator, Aritonicus of Marathon, and Himeraeus, the brother of Demetrius the Phalerian, in JEg'ma, took them by force out of the temple of iEcus, whither they were fled for safety, and sent them to Antipater, then at Cleonae, where they were all put to death; and Hyperides, they say, had his tongue cut out.

Demosthenes, he heard, had taken sanctuary at the temple of Neptune in Calauria, and, crossing over thither in some light vessels, as soon as he had landed himself, and the Thracian spearmen that came with him, he endeavoured to persuade Demosthenes to accompany him to Antipater, as if he should meet with no hard usage from him. But Demosthenes, in his sleep the night before, had a strange dream. It seemed to him that he was acting a tragedy, and contended with Archias for the victory; and though he acquitted himself well, and gave good satisfaction to the spectators, yet for want of better furniture and provision for the stage, he lost the day. And so, while Archias was discoursing to him with many expressions of kindness, he sate still in the same posture, and looking up steadfastly up on him, "O Archias," said he, "I am as little affected by your promises now as I used formerly to be by your acting." Archias at this beginning to grow angry and to threaten him, "Now," said Demosthenes, "you speak like the genuine Macedonian oracle; before you were but acting a part. Therefore forbear only a little, while I write a word or two home to my family."

Having thus spoken, he withdrew into the temple, and taking a scroll, as if he meant to write, he put the reed into his mouth, and biting it as he was wont to do when he was thoughtful or writing, he held it there some time. Then he bowed down his head and covered it. The soldiers that stood at the door, supposing all this to proceed from want of courage and fear of death, in derision called him effeminate, and faint-hearted, and coward. And Archias drawing near, desired him to rise up, and repeating the same kind of thing he had spoken before, he once more promised to make his peace with Antipater. But Demosthenes, perceiving that now the poison had pierced, and seized his vitals, uncovered his head, and fixing his eyes upon Archias, "Now," said he, "as soon as you please, you may commence the- part of Creon in the tragedy, and cast out this body of mine unburied. But, O gracious Neptune, I, for my part, while I am yet alive, will rise up and depart out of this sacred place; though Antipater and the Macedonians have not left so much as thy temple unpolluted." After he had thus spoken and desired to be held up, because already he began to tremble and stagger, as he was going forward, and passing by the altar, he fell down, and with a groan gave up the ghost.

Ariston says that he took the poison out of a reed, as we have shown before. But Pappus, a certain historian whose history was recovered by Hermippus, says that as he fell near the altar, there was found in his scroll this beginning only of a letter, and nothing more, "Demosthenes to Antipater." And that when his sudden death was much wondered at, the Thracians who guarded the doors reported that he took the poison into his hand out of a rag, and put it in his mouth, and that they imagined it had been gold which he swallowed, but the maid that served him, being examined by the followers of Archias, affirmed that he had worn it in a bracelet for a long time, as an amulet. And Eratosthenes also says that he kept the poison in a hollow ring, and that that ring was the bracelet which he wore about his arm.

14 PLUTARCH: Demetrius, 727b-d

Let us here record an example in the early life of Demetrius, showing his natural humane and kindly disposition. It was an adventure which passed betwixt him and Mithridates, the son of Ariobarzanes, who was about the same age with Demetrius, and lived with him, in attendance on Antigonus; and although nothing was said or could be said to his reproach, he fell under suspicion, in consequence of a dream which Antigonus had. Antigonus thought himself in a fair and spacious field, where he sowed golden seed, and saw presently a golden crop come up; of which, however, looking presently again, he saw nothing remain but the stubble, without the ears. And as he stood by in anger and vexation, he heard some voices saying Mithridates had cut the golden harvest and carried it off into Pontus. Antigonus, much discomposed with his dream, first bound his son by an oath not to speak, and then related it to him, adding that he had resolved, in consequence, to lose no time in ridding himself of Mithridates, and making away with him.

Demetrius was extremely distressed; and when the young man came, as usual, to pass his time with him, to keep his oath he forbore from saying a word, but, drawing him aside little by little from the company, as soon as they were by themselves, without opening his lips, with the point of his javelin he traced before him the words "Fly, Mithridates." Mithridates took the hint, and fled by night into Cappadocia, where Antigonus's dream about him was quickly brought to its due fulfillment; for he got possession of a large and fertile territory; and from him descended the line of the kings of Pontus, which, in the eighth generation, was reduced by the Romans. This may serve for a specimen of the early goodness and love of justice that was part of Demetrius's natural character.

But as in the elements of the world, Empedocles tells us, out of liking and dislike, there spring up contention and warfare, and all the more, the closer the contact, or the nearer the approach of the objects, even so the perpetual hostilities among the successors of Alexander were aggravated and inflamed, in particular cases, by juxtaposition of interests and of territories; as, for example, in the case of Antigonus and Ptolemy. News came to Antigonus that Ptolemy had crossed from Cyprus and invaded Syria, and was ravaging the country and reducing the cities. Remaining, therefore, himself in Phrygia, he sent Demetrius, now twenty-two years old, to make his first essay as sole commander in an important charge.

# **21 DANTE: *Divine Comedy,* PURGATORY, IX [13-69] 66a-c; XIX [1-63] 81c-82a; XXVII [91-108] 95c**

21 DANTE: *Divine Comedy,* PURGATORY, IX [13-69] 66a-c

13. At the hour near the morning when the little swallow begins her sad lays,¹ perhaps in memory of her former woes, and when our mind, more a wanderer from the flesh and less captive to the thought, is in its visions almost divine,² in dream I seemed to see an eagle with feathers of gold poised in the sky, with wings spread, and intent to stoop. And I seemed to be there³ where his own people were abandoned by Ganymede, when he was rapt to the supreme consistory. In myself I thought perhaps this bird strikes only here through wont, and perhaps from other place disdains to carry anyone upward in its feet. Then it seemed to me that, having wheeled a little, it descended terrible as a thunderbolt, and snatched me upwards far as the fire.⁴ There it seemed that it and I burned, and the imagined fire so scorched that of necessity my sleep was broken.

34. Not otherwise Achilles shook himself—turning around his awakened eyes, and not knowing where he was, when his mother stole him away, sleeping in her arms, from Chiron to Scyros, thither whence afterwards the Greeks withdrew him⁵—than I started, as from my face sleep fled away; and I became pale, as does a man who, frightened, turns to ice. At my side was my Comforter alone, and the sun was now more than two hours high, and my face was turned toward the sea.

46. "Have no fear," said my Lord; "be reassured, for we are at a good point; restrain not, but put forth all thy strength. Thou art now arrived at Purgatory; see there the cliff that closes it round; see the entrance there where it appears divided. Short while ago, in the dawn that precedes the day, when thy soul was sleeping within thee upon the flowers wherewith

¹The allusion is to the story of Procne and Philomela, transformed the one into a swallow, the other into a nightingale.

²Cf. Hell, xxvi. 7.

³On Mount Ida.

⁴The sphere of fire by which, according to mediaeval cosmography, the sphere of the air was surrounded.

⁵Statius tells how Thetis, to prevent Achilles from going to the siege of Troy, bore him, sleeping, away from his instructor, the centaur Chiron, and carried him to the Island of Scyros, where, though concealed in women's garments, Ulysses and Diomed discovered him.

the place down yonder is adorned, came a lady, and said: 'I am Lucia;⁶ let me take this one who is sleeping; thus will I assist him along his way.' Sordello remained, and the other noble forms: she took thee up, and as the day grew bright, she came upward, and I along her footprints. Here she laid thee down: and first her beautiful eyes showed me that open entrance; then she and slumber went away together."

64. Like a man who in perplexity is reassured, and who changes his fear into confidence after the truth is disclosed to him, so did I change; and when my Leader saw me free from disquiet, up along the cliff he moved on, and I behind, toward the height.

⁶Cf. Hell, ii.

21 DANTE: *Divine Comedy,* PURGATORY, XIX [1-63] 81c-82a

CANTO XIX

I. At the hour when the heat of day, vanquished by the Earth or sometimes by Saturn, can no longer warm the coldness of the moon, —when the geomancers see in the east, before the dawn, their Greater Fortune⁵ rising along a path which short while stays dark for it,—there came to me in dream⁶ a woman stammering, with eyes asquint, and crooked on her feet, with hands lopped off, and pallid in her color. I gazed at her; and as the sun comforts the cold limbs which the night benumbs, so did my look make her tongue nimble, and then in short while set her wholly straight, and so colored her wan face as love requires. Then, when thus she had her speech unloosed, she began to sing, so that with difficulty should I have turned my attention from her. "I am," she sang, "I am the sweet Siren, who bewitch the mariners in mid sea, so full am I of pleasantness to hear. I turned Ulysses from his wandering way by my song; and whoso customs himself with me seldom departs, so wholly do I satisfy him."

25. Not yet was her mouth closed, when at my side a Lady appeared, holy and ready to put her to confusion. "O Virgil, O Virgil, who is this?" she sternly said; and he came with his eyes fixed only on that modest one. She took hold of the other, and in front she opened her, rending her garments, and showed me her belly; this waked me with the stench that issued from it. I turned my eyes to the good Master: "At least three calls have I given thee," he said; "arise and come on; let us find the gate through which thou mayst enter."

37. I rose up, and all the circles of the sacred mountain were already full of the high day, and we went on with the new sun at our backs. Following him, I was bearing my forehead like one who has it laden with thought, and who makes of himself a half arch of a bridge, when I heard: "Come ye! here is the passage," spoken in a mode soft and benign, such as is not

⁵Geomancy is divination by an arrangement of points on the ground, or of pebbles, in certain figures which have special names. One of them, in this form, : : . . , was called the Greater Fortune. The stars forming the figure of the Greater Fortune would be in the east about two hours before sunrise.

⁶Cf. Hell, xxvi. 7.

heard in this mortal region. With open wings, which seemed as of a swan, he who had thus spoken to us turned us upward, between two walls of the hard rock. Then he moved his pinions, and fanned us, affirming qui lugent¹ to be blessed, for they shall have their souls mistresses of consolation.

52. "What ails thee that thou gazest only on the ground?" my Guide began to say to me, both of us having mounted up a little from the Angel. And I: "With such mistrust a recent vision makes me go, which bends me to itself so that I cannot withdraw me from the thought of it." "Hast thou seen," said he, "that ancient sorceress, who above us henceforth is alone lamented ? Hast thou seen how from her man is unbound.? Let it suffice thee, and strike thy heels on the ground; turn upward thine eyes to the lure which the eternal King whirls with the great circles."²

¹They that mourn.

²Ct. Canto xiv. 148-150.

21 DANTE: *Divine Comedy,* PURGATORY, XXVII [91-108] 95c

and thus gazing upon them, sleep overcame me, sleep which oft before the deed be done knows news thereof.

94. At the hour, I think, when from the east Cytherea, who with fire of love seems always burning, first beamed upon the mountain,² I seemed in dream to see a lady, young and beautiful, going through a meadow gathering flowers, and singing she was saying: "Let him know, whoso asks my name, that I am Leah, and I go moving my fair hands around to make me a garland. To please me at the mirror I here adorn me, but my sister Rachel never departs from her looking-glass, and sits all day. She is as fain to look at her fair eyes as I to adorn me with my hands. Her, seeing, and me, doing satisfies."³

²Venus, the morning star, was rising. Cf. Canto i. 19, 20.

³Leah and Rachel are the types of the active and the contemplative life.

# **22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 52-55 127a-b; STANZA 177-186 143b-144b; STANZA 207-219 147a-149a; STANZA 245 152a */ Nun's Priest's Tale* [14,898-15,162] 451a- 455b**

22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 52-55 127a-b

52

Thy swevenes eek and al swich fantasye

Dryf out, and lat hem faren to mischaunce;

For they procede of thy malencolye,

That doth thee fele in sleep al this penaunce.

A straw for alle swevenes signifiaunce!

God helpe me so, I counte hem not a bene,

Ther woot no man aright what dremes mene.

53

For prestes of the temple tellen this,

That dremes been the revelaciouns

Of goddes, and as wel they telle, y-wis.

That they ben infernals illusiouns;

And leches seyn, that of complexiouns

Proceden they, or fast, or glotonye.

Who woot in sooth thus what they signifye?

54

Eek othere seyn that thorugh impressiouns,

As if a wight hath faste a thing in minde.

That ther-of cometh swiche avisiouns;

And othere seyn, as they in bokes finde.

That, after tymes of the yeer by kinde,

Men dreme, and that th'effect goth by the mone;

But leve no dreem, for it is nought to done.

55

Wel worth of dremes ay thise olde wyves,

And treweliche eek augurie of thise foules;

For fere of which men wenen lese her lyves,

As ravenes qualm, or shryking of thise oules.

To trowen on it bothe fals and foul is.

Alias, alias, so noble a creature

As is a man, shal drede swich ordure!

52

"And all your dreams and other such like folly,

To deep oblivion let them be consigned;

For they arise but from your melancholy,

By which your health is being undermined.

A straw for all the meaning you can find

In dreams! They aren't worth a hill of beans,

For no one knows what dreaming really means.

53

"Priests in the temples sometimes choose to say

That dreams come from the Gods as revelations;

But other times they speak another way,

And call them hellish false hallucinations!

And doctors say they come from complications,

Or fast or surfeit, or any other lie,

For who knows truly what they signify ?

54

"And others say that through impressions deep,

As when one has a purpose firm in mind,

There come these visions in one's sleep;

And others say that they in old books find,

That every season hath its special kind

Of dream, and all depends upon the moon;

But all such folk are crazy as a loon!

55.

"Dreams are the proper business of old wives,

Who draw-their auguries from birds and fowls,

For which men often fear to lose their lives,

The raven's croak or mournful shriek of owls!

O why put trust in bestial shrieks and howls!

Alas, that noble man should be so brash

To implicate his mind in such like trash!

22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 177-186 143b-144b

177

So on a day he leyde him doun to slepe,

And so bifel that in his sleep him thoughte,

That in a forest faste he welk to wepe

For love of hir that him these peynes wroughte;

And up and doun as he the forest soughte,

He mette he saugh a boor with tuskes grete,

That sleep ayein the bright sonnes hete.

178

And by this boor, faste in his armes folde,

Lay kissing ay his lady bright Criseyde:

For sorwe of which, whan he it gan biholde,

And for despyt, out of his slepe he breyde,

And loude he cryde on Pandarus, and seyde,

"O Pandarus, now knowe I crop and rote!

I nam but deed, ther nis non other bote!

179

My lady bright Criseyde hath me bitrayed,

In whom I trusted most of any wight,

She elles-where hath now hir herte apayed;

The blisful goddes, through hir grete might,

Han in my dreem y-shewed it ful right.

Thus in my dreem Criseyde I have biholde"—

And al this thing to Pandarus he tolde.

180

"O my Criseyde, alias! what subtiltee,

What newe lust, what beautee, what science,

What wratthe of juste cause have ye

to me?

What gilt of me, what fel experience

Hath fro me raft, alias! thyn advertence?

O trust, O feyth, O depe aseurance,

Who hath me reft Criseyde, al my plesaunce?

177

It chanced one day he laid him down to sleep,

And in his restless slumber, so he thought,

Within a wood he went to walk and weep,

For love of her who all this wrong had wrought,

And down a path, his eyes a vision caught;

A tusked boar appeared in his sad dreams,

Asleep and lying in the bright sunbeams,

178

And by this boar, whom in her arms she held,

Lay Cressida, kissing the fearsome beast.

And suddenly this vision strange expelled

All sleep, and from his dreaming thus released,

Troilus knew all hope for him had ceased.

"O Pandar," cried he, "now I know the worst!

I am a man abandoned and accursed!

179

"My lady Cressida hath me betrayed,

In whom was all my trust and my delight;

Her love she hath elsewhere conveyed!

The blessed Gods above through their great might

Have in my dreams revealed it to my sight!

Thus in my dreams I did my love behold—"

And all the tale to Pandar he then told.

180

"O Cressida, what baseless treachery,

What lust of heart, what beauty or what wit—,

What wrath with just cause have you felt

towards me ?

What guilt in me, what thoughts or deeds unfit

Have caused thy heart away from me to flit ?

O trust! O faith! O hopes that life inspire!

O who hath robbed me of my heart's desire!

181

"Alas, why did I ever let you go?

O, by what folly was I thus misled?

What faith on oaths can I henceforth bestow!

God knows I was convinced in heart and head,

That every word was Gospel that you said.

But treason oft doth show its hateful face

In those in whom the greatest trust we place.

182

"What shall I do? What now is left for me?

There falls on me anew so sharp a pain,

For which there can be found no remedy,

Better to kill myself with these hands twain

Than in this life of misery remain!

Death at the least a final peace will send,

But life is daily death that hath no end !"

183

Then Pandar answered him, "Alas the while

That I was born! Have I not said ere this,

That dreams all sorts of folk all times beguile ?

And why ? They all interpret them amiss!

To charge her false on dreams is cowardice,

Because your dreams rise only from your fear,

And what they mean, you never can make clear.

184

"This dream that you have had about a boar,

It well may be that it doth signify

Her father, old and of his head so hoar,

Who near his death doth in the warm sun lie,

While she for natural grief must weep and cry,

And kiss him as he lies there on the ground—

This is the way you should your dream expound."

185

"Perhaps," said Troilus. "I wish I knew

For certain how to judge my dream aright."

"I'll tell you then," said Pandar, "what to do!

Since you know well enough how to endite,

Bestir yourself and to your lady write.

I know no better way of finding out

The truth and freeing so your mind of doubt.

186

"That way you'll know just how things stand,

for better

Or worse; for if untrue she means to be,

She will not send an answer to your letter;

And if she writes, then you can quickly see

If she to come again to Troy is free,

And if she's let and hindered in some way,

She will explain it all as clear as day.

181

Alias! why lcet I you from hennes go,

For which wel neigh out of my wit I breyde?

Who shal now trowe on any othes mo?

God wot I wende, O lady bright, Criseyde,

That every word was gospel that ye seyde!

But who may bet bigylen, if him liste,

Than he on whom men weneth best to triste?

182

What shal I doon, my Pandarus, alias!

I fele now so sharpe a newe peyne,

Sin that ther is no remedie in this cas,

That bet were it I with myn hondes tweyne

My-selven slow, than alwey thus to pleyne.

For through my deeth my wo sholde han an ende,

Ther every day with lyf my-self I shende."

183

Pandare answerde and seyde, "alias the whyle

That I was born; have I not seyd er this,

That dremes many a maner man bigyle?

And why? for folk expounden hem a-mis.

How darstow seyn that fals thy lady is,

For any dreem, right for thyn owene drede?

Lat be this thought, thou canst no dremes rede.

184

Paraunter, ther thou dremest of this boor,

It may so be that it may signifye

Hir fader, which that old is and eek hoor,

Ayein the sonne lyth, on poynt to dye,

And she for sorwe ginneth wepe and crye,

And kisseth him, ther he lyth on the grounde;

Thus ahuldestow thy dreem a-right expounde."

185

"How mighte I thanne do?" quod Troilus,

"To knowe of this, ye, were it never so lyte?"

"Now seystow wysly," quod this Pandarus,

"My reed is this, sin thou canst wel endyte,

That hastely a lettre thou hir wryte,

Thorugh which thou shalt wel bringen it aboute,

To knowe a sooth of that thou art in doute.

186

And see now why; for this I dar wel

seyn,

That if so is that she untrewe be,

I can not trowe that she wol wryte ayeyn.

And if she wryte, thou shalt ful sone see,

As whether she hath any libertee

To come ayein, or elles in som clause,

If she be let, she wol assigne a cause.

22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 207-219 147a-149a

207

This dreem, of which I told have eek biforn,

May never come out of his remembraunce;

He thoughte ay wel he hadde his lady lorn,

And that Joves, of his purveyaunce,

Him shewed hadde in sleep the signifiaunce

Of hir untrouthe and his disaventure,

And that the boor was shewed him in figure.

208

For which he for Sibille his suster sente,

That called was Cassandre eek al aboute;

And al his dreem he tolde hir er he stente,

And hir bisoughte assoilen him the doute

Of the stronge boor, with tuskes stoute;

And fynally, with-inne a litel stounde,

Cassandre him gan right thus his dreem expounde.

209

She gan first smyle, and seyde, "O brother dere.

If thou a sooth of this desyrest knowe,

Thou most a fewe of olde stories here,

To purpos, how that fortune over-throwe

Hath lordes olde; through which, with-inne a

throwe,

Thou wel this boor shalt knowe, and of what kinde

He comen is, as men in bokes finde.

210

Diane, which that wrooth was and in ire

For Grekes nolde doon hir sacrifyse,

Ne encens up-on hir auter sette a-fyre,

She, for that Grekes gonne hir so dispyse,

Wrak hir in a wonder cruel wyse.

For with a boor as greet as oxe in stalle

She made up frete hir corn and vynes alle.

211

To slee this boor was al the contree reysed,

A-monges which ther com, this boor to see,

A mayde, oon of this world the best y-preysed;

207

This dream, of which I have already told,

He never from his fancy could expel,

Nor could he doubt his lady had grown cold,

Nor yet that Jove had taken means to tell

By dreams, when heavy sleep upon him fell,

Of her untruth and his disastrous fate-

All which the boar was meant to indicate.

208

Then for his sister Sibly straight he sent,

Known also as Cassandra round about,

And told his dream to her just at it went,

And asked her to resolve his mind of doubt,

Concerning this great boar with tusks so stout;

And soon as she the meaning of it found,

She thus began his vision to expound.

209

Smiling a prophet's smile, "O brother dear,"

She said, "if you the truth will really know,

Then you must first a few old stories hear,

Which tell how fortune once did overthrow

Some lords of old, and thereby I shall

show

And tell you whence this boar, and of what kind,

As in the books the story you may find.

210

"Diana, filled with anger and with ire,

Because the Greeks withheld her sacrifice,

Nor on her altar set incense afire,

In vengeance made them pay a cruel price,

And this, in long and short, was her device,

She let a boar, as great as ox in stall,

Devour their growing corn and vines and all.

211

"To slay this boar the countryside was raised,

And there among came one, the boar to see,

A maiden whom all in that region praised;

And Meleager, lord of that country.

So loved the maiden, t.nr and fresh and tree,

That into battle with this boar he went.

And killing it, its head unto her sent.

212

"From this, as ancient writers tell to us.

There rose a contest and a warfare high.

And from this lord descended Tydeus,

By line direct, as no one can deny;

But how this Meleager came to die

Through his own mother, that I shall not tell,

For on that tale it were too long to dwell."

213

How Tydeus made warfare Sibyl told,

At Thebes, that ancient city and so strong,

Maintaining that to Polynices bold,

The Theban city did by right belong,

And that Eteocles, his brother, wrong

Had done, in holding Thebes by strength—

All this she told to him and at great length.

214

She also told about Haemonides,

When Tydeus slew fifty knights so stout,

And told of all the wondrous prophecies,

And how the seven kings for Thebes set out,

And then besieged the city round about,

And of the holy serpent and the well,

And of the Furies, all this did she tell;

215

And Archemorus' death and funeral plays,

And how Amphiorax fell through the ground,

How Tydeus was slain and closed his days,

And also how Ipomedon was drowned,

And Parthenope final death wound found,

And how Capaneus, the strong and proud,

Was slain by stroke of thunder, sounding loud.

216

And then she told the tale how either brother,

Eteocles and Polynices true,

How each of them in skirmish killed the other,

And how Argia wept and made ado;

The burning of the town did she review,

And so descended down from stories old

To Diomede, and of him thus she told.

"This boar you dreamed of stands for Diomede,

Tydeus' son, of Meleager's line,

Who killed the boar and won fame by that deed;

Thy lady, if in fact she once was thine,

With Diomede in love doth now combine;

Be glad or sad, but there can be no doubt,

This Diomede is in and you are out."

218

"That isn't true," he cried, "thou sorceress!

False is the spirit of thy prophecy,

And all the priestly cunning you profess!

Your wickedness is plain and clear to see,

To stain a lady's name with falsity!

Away," he cried, "may Jove increase your sorrow,

For you are false today and false tomorrow!

219

"As well defame the beautiful Alceste,

And Mcleagre, lord of that contrec,

He lovede so this fresshe mayden free

That with his manhod, er he wolde stente,

This boor he slow, and hir the heed he sente;

212

Of which, as olde bokes tellen us,

Ther roos a contek and a greet envye;

And of this lord descended Tydeus

By ligne, or elles olde bokes lye;

But how this Meleagre gan to dye

Thorugh his moder, wol I yow not telle,

For al to long it were for to dwelle."

213

She tolde eek how Tydeus, er she stente,

Un-to the stronge citee of Thebes,

To cleyme kingdom of the citee, wente,

For his felawe, daun Polymites,

Of which the brother, daun Ethyocles,

Ful wrongfully of Thebes held the strengthe;

This tolde she by proces, al by lengthe.

214

She tolde eek how Hemonides asterte,

Whan Tydeus slough fifty knightes stoute.

She tolde eek al the prophesyes by herte,

And how that sevene kinges, with hir route,

Bisegeden the citee al aboute;

And of the holy serpent, and the welle,

And of the furies, al she gan him telle.

215

Of Archimoris buryinge and the pleyes,

And how Amphiorax fil through the grounde,

How Tydeus was slayn, lord of Argeyes,

And how Ypomedoun in litel stounde

Was dreynt, and deed Parthonope of wounde;

And also how Cappaneus the proude

With thonder-dint was slayn, that cryde loude.

216

She gan eek telle him how that either brother,

Ethyocles and Polimyte also,

At a scarmyche, eche of hem slough other,

And of Argyves wepinge and hir wo;

And how the town was brent she tolde eek tho.

And so descendeth doun from gestes olde

To Diomede, and thus she spak and tolde.

217

"This ilke boor bitokneth Diomede,

Tydeus sone, that doun descended is

Fro Meleagre, that made the boor to blede.

And thy lady, wher-so she be, y-wis,

This Diomede hir herte hath, and she his.

Weep if thou wolt, or leef; for, out of doute,

This Diomede is inne, and thou art oute."

218

"Thou seyst nat soth," quod he, "thou sorceresse,

With al thy false goost of prophesye!

Thou wenest been a greet devyneresse;

Now seestow not this fool of fantasye

Peyneth hir on ladyes for to lye?

Awey," quod he, "ther Joves yeve thee sorwe!

Thou shalt be fals, paraunter, yet to-morwe!

219

As wel thou mightest lyen on Alceste,

That was of creatures, but men lye,

That ever weren, kindest and the beste.

For whanne hir housbonde was in jupartye

To dye him-self, but-if she wolde dye,

She chees for him to dye and go to helle,

And starf anoon, as us the bokes telle."

Who was, unless all history doth lie,

Of human kind the truest and the best,

For when her husband was about to die,

Unless his place she would herself supply.

For him she chose to die and go to hell,

And in his stead, among the dead to dwell."

22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 245 152a

245

"Thou, Pandar, who didst often fret and chide,

Because my dreams seemed credible to me,

O, would that more on them I had relied,

For now you see your niece's falsity!

In sundry ways both joy and misery

The Gods reveal in sleep for our behoof,

And here my dreams provide for this a proof.

245

Pandare, that in dremes for to triste

Me blamed hast, and wont art ofte upbreyde,

Now maystow see thy-selve, if that thee liste,

How trewe is now thy nece, bright Criseyde!

In sondry formes, god it woot," he seyde,

"The goddes shewen bothe joye and tene

In slepe, and by my dreme it is now sene.

22 CHAUCER: *Nun's Priest's Tale* [14,898-15,162] 451a- 455b

Curteys she was, discreet, and debonaire,

And compaignable, and bar hir-self so faire,

Sin thilke day that she was seven night old,

That trewely she hath the herte in hold

Of Chauntecleer loken in every lith;

He loved hir so, that wel was him therwith.

But such a joye was it to here hem singe,

Whan that the brighte sonne gan to springe,

In swete accord, "my lief is faren in londe."

For thilke tyme, as I have understonde,

Bestes and briddes coude speke and singe.

And so bifel, that in a daweninge,

As Chauntecleer among his wyves alle

Sat on his perche, that was in the halle,

And next him sat this faire Pertelote,

This Chauntecleer gan gronen in his throte,

As man that in his dreem is drecched sore.

And whan that Pertelote thus herde him rore,

She was agast, and seyde, "O herte dere,

What eyleth yow, to grone in this manere?

Ye been a verray sleper, fy for shame!"

And he answerde and seyde thus, "madame,

I pray yow, that ye take it nat a-grief:

By god, me mette I was in swich meschief

Right now, that yet myn herte is sore afright.

Now god," quod he, "my swevene recche aright,

And keep my body out of foul prisoun!

Me mette, how that I romed up and doun

Withinne our yerde, wher-as I saugh a beste,

Was lyk an hound, and wolde han maad areste

Upon my body, and wolde han had me deed.

His colour was bitwixe yelwe and reed;

And tipped was his tail, and bothe his eres,

With blak, unlyk the remenant of his heres;

His snowte smal, with glowinge eyen tweye.

Yet of his look for fere almost I deye;

This caused me my groning, doutelees."

"Avoy!" quod she, "fy on yow, hertelees!

Alias!" quod she, "for, by that god above,

Now han ye lost myn herte and al my love;

I can nat love a coward, by my feith.

For certes, what so any womman seith,

We alle desyren, if it mighte be,

To han housbondes hardy, wyse, and free,

And secree, and no nigard, ne no fool,

Ne him that is agast of every tool,

Ne noon avauntour, by that god above!

How dorste ye seyn for shame unto your love,

That any thing mighte make yow aferd?

Have ye no mannes herte, and han a berd?

Alias! and conne ye been agast of swevenis?

No-thing, god wot, but vanitee, in sweven is.

Swevenes engendren of replecciouns,

And ofte of fume, and of complecciouns,

Whan humours been to habundant in a wight.

Certes this dreem, which ye han met to-night,

Cometh of the grete superfiuitee

Of youre rede colera, pardee,

Which causeth folk to dreden in here dremes

Of arwes, and of fyr with rede lemes,

Of grete bestes, that they wol hem byte,

Of contek, and of whelpes grete and lyte;

Courteous she was, discreet and debonnaire,

Companionable, and she had been so fair

Since that same day when she was seven nights old,

That truly she had taken the heart to hold

Of Chanticleer, locked in her every limb;

He loved her so that all was well with him.

But such a joy it was to hear them sing,

Whenever the bright sun began to spring,

In sweet accord, "My love walks through the land.'!

For at that time, and as I understand,

The beasts and all the birds could speak and sing.

So it befell that, in a bright dawning,

As Chanticleer 'midst wives and sisters all

Sat on his perch, the which was in the hall,

And next him sat the winsome Pertelote,

This Chanticleer he groaned within his throat

Like man that in his dreams is troubled sore.

And when fair Pertelote thus heard him roar,

She was aghast and said: "O sweetheart dear,

What ails you that you groan so ? Do you hear ?

You are a sleepy herald. Fie, for shame!"

And he replied to her thus: "Ah, madame,

I pray you that you take it not in grief:

By God, I dreamed I'd come to such mischief,

Just now, my heart yet jumps with sore affright.

Now God," cried he, "my vision read aright

And keep my body out of foul prison!

I dreamed, that while I wandered up and down

Within our yard, I saw there a strange beast

Was like a dog, and he'd have made a feast

Upon my body, and have had me dead.

His colour yellow was and somewhat red;

And tipped his tail was, as were both his ears,

With black, unlike the rest, as it appears;

His snout was small and gleaming was each eve.

Remembering how he looked, almost I die;

And all this caused my groaning, I confess."

"Aha," said she, "fie on you, spiritless!

Alas!" cried she, "for by that God above,

Now have you lost my heart and all my love;

I cannot love a coward, by my faith.

For truly, whatsoever woman saith,

We all desire, if only it may be,

To have a husband hardy, wise, and free,

And trustworthy, no niggard, and no fool,

Nor one that is afraid of every tool,

Nor yet a braggart, by that God above!

How dare you say, for shame, unto your love

That there is anything that you have feared ?

Have you not man's heart, and yet have a beard ?

Alas! And are you frightened by a vision ?

Dreams are, God knows, a matter for derision.

Visions are generated by repletions

And vapours and the body's bad secretions

Of humours overabundant in a wight.

Surely this dream, which you have had tonight,

Comes only of the superfluity

Of your bilious irascibility,

Which causes folk to shiver in their dreams

For arrows and for flames with long red gleams,

For great beasts in the fear that they will bite.

For quarrels and for wolf whelps great and slight;

Just as the humour of melancholy

Causes lull many a man, in sleep, to cry,

For tear of black bears or of bulls all black.

Or lest black devils put them in a sack.

Of other humours could I tell also,

That bring, to many a sleeping man, great woe;

But I'll pass on as lightly as I can.

"Lo, Cato, and he was a lull wise man.

Said he not, we should trouble not for dreams?

Now, sir," said she, "when we fly from the

beams,

For Cod's love go and take some laxative;

On peril of my soul, and as I live,

I counsel you the best, I will not lie.

That both for choler and for melancholy

You purge yourself; and since you shouldn't tarry.

And on this farm there's no apothecary,

I will myself go find some herbs for you

That will be good for health and pecker too;

Ami in our own yard all these herbs I'll find,

The which have properties of proper kind

To purge von underneath and up above.

Forget this not, now, for Cod's very love!

You are so very choleric of complexion.

Beware the mounting sun and all dejection,

Nor get yourself with sudden humours hot;

For if you do, I dare well lay a groat

That you shall have the tertian fever's pain,

Or some ague that may well be your bane.

A day or two you shall have digestives

Of worms before you take your laxatives

Of laurel, centuary, and fumitory,

Or else of hellebore purificatory,

Or caper spurge, or else of dogwood berry,

Or herb ivy, all in our yard so merry;

Peck them just as they grow and gulp them in.

Be merry, husband, for your father's kin!

Dread no more dreams. And I can say no more."

"Madam," said he, "gramercy for your

lore.

Nevertheless, not running Cato down,

Who had for wisdom such a high renown,

And though he says to hold no dreams in dread,

By God, men have, in many old books, read

Of many a man more an authority

That ever Cato was, pray pardon me,

Who say just the reverse of his sentence,

And have found out by long experience

That dreams, indeed, are good significations,

As much of joys as of all tribulations

That folk endure here in this life present.

There is no need to make an argument;

The very proof of this is shown indeed.

"One of the greatest authors that men read

Says thus: That on a time two comrades went

On pilgrimage, and all in good intent;

And it so chanced they came into a town

Where there was such a crowding, up and down,

Of people, and so little harbourage,

That they found not so much as one cottage

Wherein the two of them might sheltered be.

Wherefore they must, as of necessity,

Right as the humour of malencolye

Causeth ful many a man, in sleep, to crye,

For fere of blake beres, or boles blake,

Or elles, blake develes wole hem take.

Of othere humours coude I telle also,

That werken many a man in sleep ful wo;

But I wol passe as lightly as I can.

Lo Catoun, which that was so wys a man,

Seyde he nat thus, ne do no fors of dremes?

Now, sire," quod she, "whan we flee fro the

bemes,

For Goddes love, as tak som laxatyf;

Up peril of my soule, and of my lyf,

I counseille yow the beste, I wol nat lye,

That bothe of colere and of malencolye

Ye purge yow; and for ye shul nat tarie,

Though in this toun is noon apotecarie,

I shal my-self to herbes techen yow,

That shul ben for your hele, and for your prow;

And in our yerd tho herbes shal I finde,

The whiche han of hir propretee, by kinde,

To purgen yow binethe, and eek above.

Forget not this, for goddes owene love!

Ye been ful colerik of compleccioun.

Ware the sonne in his ascencioun

Ne fynde yow nat repleet of humours hote;

And if it do, I dar wel leye a grote,

That ye shul have a fevere terciane,

Or an agu, that may be youre bane.

A day or two ye shul have digestyves

Of wormes, er ye take your laxatyves,

Of lauriol, centaure, and fumetere,

Or elles of ellebor, that groweth there.

Of catapuce, or of gaytres beryis,

Of erbe yve, growing in our yerd, that mery is;

Pekke hem up right as they growe, and ete hem in.

Be mery, housbond, for your fader kin!

Dredeth no dreem; I can say yow namore."

"Madame," quod he, "graunt mercy of your

lore.

But nathelees, as touching daun Catoun,

That hath of wisdom such a greet renoun,

Though that he bad no dremes for to drede,

By god, men may in olde bokes rede

Of many a man, more of auctoritee

Than ever Catoun was, so mote I thee,

That al the revers seyn of his sentence,

And han wel founden by experience,

That dremes ben significaciouns,

As wel of joye as tribulaciouns

That folk enduren in this lyf present.

Ther nedeth make of this noon argument;

The verray preve sheweth it in dede.

"Oon of the gretteste auctours that men rede

Seith thus, that whylom two felawes wente

On pilgrimage, in a ful good entente;

And happed so, thay come into a toun,

Wher-as ther was swich congregacioun

Of peple, and eek so streit of herbergage

That they ne founde as muche as o cotage

In which they bothe might y-logged be.

Wherfor thay mosten, of necessitee,

As for that night, departen compaignye;

And ech of hem goth to his hostelrye,

And took his logging as it wolde falle.

That oon of hem was logged in a stalle,

Fer in a yerd, with oxen of the plough;

That other man was logged wel y-nough,

As was his aventure, or his fortune,

That us governeth alle as in commune.

"And so bifel, that, longe er it were day,

This man mette in his bed, ther-as he lay,

How that his felawe gan up-on him calle,

And seyde, 'alias! for in an oxes stalle

This night I shal be mordred ther I lye.

Now help me, dere brother, er I dye;

In alle haste com to me,' he sayde.

This man out of his sleep for fere abrayde;

But whan that he was wakned of his sleep,

He turned him, and took of this no keep;

Him thoughte his dreem nas but a vanitee.

Thus twyes in his sleping dremed he.

And atte thridde tyme yet his felawe

Cam, as him thoughte, and seide, 'I am now

slawe;

Bihold my blody woundes, depe and wyde!

Arys up erly in the morwe-tyde,

And at the west gate of the toun,' quod he,

'A carte ful of dong ther shaltow see,

In which my body is hid ful prively;

Do thilke carte aresten boldely.

My gold caused my mordre, sooth to sayn';

And tolde him every poynt how he was slayn,

With a ful pitous face, pale of hewe.

And truste wel, his dreem he fond ful trewe;

For on the morwe, as sone as it was day,

To his felawes in he took the way;

And whan that he cam to this oxes stalle,

After his felawe he bigan to calle.

The hostiler answered him anon,

And seyde, 'sire, your felawe is agon,

As sone as day he wente out of the toun.'

This man gan fallen in suspecioun,

Remembring on his dremes that he mette,

And forth he goth, no bnger wolde he lette,

Unto the west gate of the toun, and fond

A dong-carte, as it were to donge lond,

That was arrayed in the same wyse

As ye han herd the dede man devyse;

And with an hardy herte he gan to crye

Vengeaunce and justice of this felonye:—

'My felawe mordred is this same night,

And in this carte he lyth gapinge upright.

I crye out on the ministres,' quod he,

'That sholden kepe and reulen this citee;

Harrow! alias! her lyth my felawe slayn!'

What sholde I more un-to this tale sayn?

The peple out-sterte, and caste the cart to

grounde,

And in the middel of the dong they founde

The dede man, that mordred was al newe.

O blisful god, that art so just and trewe!

Lo, how that thou biwreyest mordre alway!

Mordre wol out, that see we day by day.

For that one night at least, part company;

And each went to a different hostelry

And took such lodgment as to him did fall.

Now one oi them was lodged within a stall,

Far in a yard, with oxen of the plow;

That other man found shelter fair enow,

As was his luck, or was his good fortune,

Whatever 'tis that governs us, each one.

"So it befell that, long ere it was dav,

This last man dreamed in bed, as there he lay,

That his poor fellow did unto him call,

Saying: 'Alas! For in an ox's stall

This night shall 1 be murdered where I lie.

Now help me, brother dear, before I die.

Come in all haste to me.' 'Twas thus he said.

This man woke out of sleep, then, all alraid;

But when he'd wakened fully from his sleep,

He turned upon his pillow, yawning deep,

Thinking his dream was but a fantasy.

And then again, while sleeping, thus dreamed he.

And then a third time came a voice that said

(Or so he thought) : 'Now, comrade, I am

dead;

Behold my bloody wounds, so wide and deep!

Early arise tomorrow from your sleep,

And at the west gate of the town,' said he,

A wagon full of dung there shall you see,

Wherein is hid my body craftily;

Do you arrest this wagon right boldly.

They killed me for what money they could gain.

And told in every point how he'd been slain,

With a most pitiful face and pale of hue.

And trust me well, this dream did all come true;

For on the morrow, soon as it was day,

Unto his comrade's inn he took the way;

And when he'd come into that ox's stall,

Upon his fellow he began to call.

"The keeper of the place replied anon,

And said he: 'Sir, your friend is up and gone;

As soon as day broke he went out of town.'

This man, then, felt suspicion in him grown,

Remembering the dream that he had had,

And forth he went, no longer tarrying, sad,

Unto the west gate of the town, and found

A dung-cart on its way to dumping-ground,

And it was just the same in every wise

As you have heard the dead man advertise;

And with a hardy heart he then did cry

Vengeance and justice on this felony:

'My comrade has been murdered in the night,

And in this very cart lies, face upright.

I cry to all the officers,' said he

'That ought to keep the peace in this city.

Alas, alas, here lies my comrade slain!'

"Why should I longer with this tale detain ?

The people rose and turned the cart to

ground,

And in the center of the dung they found

The dead man, lately murdered in his sleep.

"O Blessed God, Who art so true and deep!

Lo, how Thou dost turn murder out alway!

Murder will out, we see it every day.

Murder's so hateful and abominable

To God, Who is so just and reasonable.

That He'll not suffer that it hidden be;

Though it may skulk a year, or two, or three

.

Murder will out, and I conclude thereon.

Immediately the rulers of that town,

They took the carter and so sore they racked

Him and the host, until their bones were cracked,

That they confessed their wickedness anon,

And hanged they both were by the neck, and soon.

"Here may men see that dreams are things to

dread.

And certainly, in that same book I read,

Right in the very chapter after this

(I spoof not, as I may have joy and bliss),

Of two men who would voyage oversea,

For some cause, and unto a far country,

If but the winds had not been all contrary,

Causing them both within a town to tarry,

Which town was builded near the haven-side.

But then, one day, along toward eventide,

The wind did change and blow as suited

best.

Jolly and glad they went unto their rest.

And were prepared right early for to sail;

But unto one was told a marvelous tale.

For one of them, a-sleeping as he lay,

Did dream a wondrous dream ere it was day,

He thought a strange man stood by his bedside

And did command him, he should there abide,

And said to him: 'If you tomorrow wend.

You shall be drowned; my tale is at an end.'

He woke and told his fellow what he'd met

And prayed him quit the voyage and forget;

For just one day he prayed him there to bide.

His comrade, who was lying there beside,

Began to laugh and scorned him long and fast.

'No dream,' said he, 'may make my heart aghast,

So that I'll quit my business for such things.

I do not care a straw for your dreamings,

For visions are but fantasies and japes.

Men dream, why, every day, of owls and apes,

And many a wild phantasm therewithal;

Men dream of what has never been, nor shall.

But since I see that you will here abide.

And thus forgo this fair wind and this tide,

God knows I'm sorry; nevertheless, good day!'

"And thus he took his leave and went his way.

But long before the half his course he'd sailed,

I know not why, nor what it was that failed,

But casually the vessel's bottom rent,

And ship and men under the water went,

In sight of other ships were there beside.

The which had sailed with that same wind and tide.

"And therefore, pretty Pertelote, my dear,

By such old-time examples may you hear

And learn that no man should be too reckless

Of dreams, for I can tell you, fair mistress,

That many a dream is something well to dread.

"Why in the 'Life' of Saint Kenelm I read

(Who was Kenelphus' son, the noble king

Of Mercia), how Kenelm dreamed a thing;

Mordre is so wlatsom and abhominable

To god, that is so just and resonable,

That he ne wol nat suffre it heled be;

Though it abyde a yeer, or two, or three,

Mordre wol out, this my conclusioun.

And right anoon, ministres of that toun

Han hent the carter, and so sore him pyned,

And eek the hostiler so sore engyned,

That thay biknewe hir wikkednesse anoon,

And were an-hanged by the nekke-boon.

Here may men seen that dremes been to

drede.

And certes, in the same book I rede,

Right in the nexte chapitre after this,

(I gabbe nat, so have I joye or blis,)

Two men that wolde han passed over see,

For certeyn cause, in-to a fer contree,

If that the wind ne hadde been contrarie,

That made hem in a citee for to tarie,

That stood ful mery upon an havensyde.

But on a day, agayn the even-tyde,

The wind gan chaunge, and blew right as hem

leste.

Jolif and glad they wente un-to hir reste,

And casten hem ful erly for to saille;

But to that 00 man fil a greet mervaille.

That oon of hem, in sleping as he lay,

Him mette a wonder dreem, agayn the day;

Him thoughte a man stood by his beddes syde,

And him comaunded, that he sholde abyde,

And seyde him thus, 'if thou to-morwe wende,

Thou shalt be dreynt; my tale is at an ende.'

He wook, and tolde his felawe what he mette,

And preyde him his viage for to lette;

As for that day, he preyde him to abyde.

His felawe, that lay by his beddes syde,

Gan for to laughe, and scorned him ful faste.

'No dreem,' quod he, 'may so myn herte agaste,

That I wol lette for to do my thinges.

I sette not a straw by thy dreminges,

For swevenes been but vanitees and japes.

Men dreme al-day of owles or of apes,

And eke of many a mase therwithal;

Men dreme of thing that never was ne shal.

But sith I see that thou wolt heer abyde,

And thus for-sleuthen wilfully thy tyde,

God wot it reweth me; and have good day.'

And thus he took his leve, and wente his way.

But er that he hadde halfe his cours y-seyled,

Noot I nat why, ne what mischaunce it eyled.

But casuelly the shippes botme rente,

And ship and man under the water wente

In sighte of othere shippes it byside,

That with hem seyled at the same tyde.

And therfor, faire Pertelote so dere,

By swiche ensamples olde maistow lere,

That no man sholde been to recchelees

Of dremes, for I sey thee, doutelees,

That many a dreem ful sore is for to drede.

Lo, in the lyf of seint Kenelm, I rede,

That was Kenulphus sone, the noble king

Of Mercenrike, how Kenelm mette a thing;

A lyte er he was mordred, on a day,

His mordre in his avisioun he say.

His norice him expouned every del

His sweven, and bad him for to kepe him wel

For traisoun; but he nas but seven yeer old,

And therfore litel tale hath he told

Of any dreem, so holy was his herte.

By god, I hadde lever than my sherte

That ye had rad his legende, as have I.

Dame Pertelote, I sey yow trewely,

Macrobeus, that writ th'avisioun

In Affrike of the worthy Cipioun,

Affermeth dremes, and seith that they been

Warning of thinges that men after seen.

And forther-more, I pray yow loketh wel

In th'olde testament, of Daniel,

If he held dremes any vanitee.

Jleed eek of Joseph, and ther shul ye see

Wher dremes ben somtyme (I sey nat alle)

Warning of thinges that shul after falle.

Loke of Egipt the king, daun Pharao,

His bakere and his boteler also,

Wher they ne felte noon effect in dremes.

Who-so wol seken actes of sondry remes,

May rede of dremes many a wonder thing.

Lo Cresus, which that was of Lyde king,

Mette he nat that he sat upon a tree,

Which signified he sholde anhanged be?

Lo heer Andromacha, Ectores wyf,

That day that Ector sholde lese his lyf,

She dremed on the same night biforn,

How that the lyf of Ector sholde be lorn,

If thilke day he wente in-to bataille;

She warned him, but it mighte nat availle;

He wente for to fighte nathelees,

But he was slayn anoon of Achilles.

But thilke tale is al to long to telle,

And eek it is ny day, I may nat dwelle.

Shortly I seye, as for conclusioun,

That I shal han of this avisioun

Adversitee; and I seye forther-more,

That I ne telle of laxatyves no store,

For they ben venimous, I woot it wel;

I hem defye, I love hem never a del.

A while ere he was murdered, so they say,

His own death in ;i vision saw , one day.

His nurse interpreted, as records tell,

That vision, bidding him to guard him well

From treason; but he was but seven years old,

And therefore 'twas but little he'd been told

Of any dream, so holy was his heart.

By God ! I'd rather than retain my shirt

That you had read this legend, as have I.

Dame Pertelote, I tell you verily,

Macrobius, who wrote of Scipio

The African a vision long ago,

He holds by dreams, saying that they have been

Warnings of things that men have later seen.

"And furthermore, I pray you to look well

In the Old Testament at Daniel,

Whether he held dreams for mere vanity.

Read, too, of Joseph, and you there shall see

Where dreams have sometimes been (I say not all)

Warnings of things that after did befall.

Consider Egypt's king, Dan Pharaoh,

His baker and his butler, these also,

Whether they knew of no effect from dreams.

Whoso will read of sundry realms the themes

May learn of dreams full many a wondrous thing.

Lo, Croesus, who was once of Lydia king,

Dreamed he not that he sat upon a tree,

Which signified that hanged high he should be ?

Lo, how Andromache, great Hector's wife,

On that same day when Hector lost his life,

She dreamed upon the very night before

That Hector's life should be lost evermore,

If on that day he battled, without fail.

She warned him, but no warning could avail;

He went to fight, despite all auspices,

And so was shortly slain by Achilles.

But that same tale is all too long to tell,

And, too, it's nearly day, I must not dwell

Upon this; I but say, concluding here,

That from this vision I have cause to fear

Adversity; and I say, furthermore,

That I do set by laxatives no store,

For they are poisonous, I know it well.

Them I defy and love not, truth to tell.

# **25 MONTAIGNE: *Essays,* 533d-534a**

Quis tumidum guttur miratur in Alpibus?⁵

than I regret that my duration shall not be as long and entire as that of an oak.

I have no reason to complain of my imagination; I have had few thoughts in my life that have so much as broken my sleep, except those of desire, which have awakened without afflicting me. I dream but seldom, and then of chimaeras and fantastic things, commonly produced from pleasant thoughts, and rather ridiculous than sad; and I believe it to be true that dreams are faithful interpreters of our inclinations; but there is art required to sort and understand them:

⁵No one is surprised to see a goitre in the Alps.— Juvenal, xiii. 162,

Res, quae in vita usurpant homines,

cogitant, curant, vident,

Quaeque agunt vigilantes, agitantque,

ea si cui in somno accidunt,

Minus mirandum est.¹

Plato, moreover, says,² that 'tis the office of prudence to draw instructions of divination of future things from dreams : I don't know about this, but there are wonderful instances of it that Socrates, Xenophon, and Aristotle, men of irreproachable authority, relate. Historians say³ that the Atlantes never dream; who also never eat any animal food, which I add, forasmuch as it is, peradventure, the reason why they never dream, for Pythagoras ordered a certain preparation of diet to beget appropriate dreams. Mine are very gentle, without any agitation of body or expression of voice. I have seen several of my time wonderfully disturbed by them. Theon, the philosopher, walked in his sleep, and so did Pericles' servant, and that upon the tiles and top of the house.

¹‘Tis no wonder if what men practise, think, care for, see, and do when waking, should also run in their heads and disturb them when they are asleep.—Attius, in Cicero, De Divin., i. 22.

²In the Timaeus, 71.

³Herodotus, iv. 184.

# **26 SHAKESPEARE: *2nd Henry VI,* ACT I, SC II [17-55] 36c-37a / *Richard III,* ACT I, SC IV [1-74] 114d-115b / *Romeo and Juliet,* ACT I, SC IV [49-103] 291a-c / *Midsummer-Night's Dream,* ACT II, SC II [145-156] 360b-c / *Julius Caesar,* ACT II, SC II [58-107] 578d-579b**

26 SHAKESPEARE: *2nd Henry VI,* ACT I, SC II [17-55] 36c-37a

Glou. O Nell, sweet Nell, if thou dost love thy

lord.

Banish the canker of ambitious thoughts.

And may that thought, when I imagine ill

Against my king and nephew, virtuous Henry, 20

Be my last breathing in this mortal world!

My troublous dream this night doth make me

sad.

Duch. What dream'd my lord? tell me, and I'll

requite it

With sweet rehearsal of my morning's dream.

Glou. Methought this staff, mine office-badge in

court.

Was broke in twain; by whom I have forgot.

But, as I think, it was by the Cardinal;

And on the pieces of the broken wand

Were placed the heads of Edmund Duke of

Somerset,

And William de la Pole, first Duke of Suffolk. 30

This was my dream: what it doth bode, God

knows.

Duch. Tut, this was nothing but an argument

That he that breaks a stick of Gloucester's grove

Shall lose his head for his presumption.

But list to me, my Humphrey, my sweet duke:

Methought I sat in seat of majesty

In the cathedral church of Westminster,

And in that chair where kings and queens are

crown'd;

Where Henry and dame Margaret kneel 'd to me

And on my head did set the diadem. 40

Glou. Nay, Eleanor, then must I chide outright:

Presumptuous dame, ill-nurtured Eleanor,

Art thou not second woman in the realm.

And the Protector's wife, beloved of him?

Hast thou not worldly pleasure at command.

Above the reach or compass of thy thought?

And wilt thou still be hammering treachery,

To tumble down thy husband and thyself

From top of honour to disgrace's feet?

Away from me, and let me hear no more! 50

Duch. What, what, my lord! are you so choleric

With Eleanor, for telling but her dream?

Next time I'll keep my dreams unto myself,

And not be check 'd.

Glou. Nay, be not angry; I am pleased again.

26 SHAKESPEARE: Richard III, ACT I, SC IV [1-74] 114d-115b

Brak. Why looks your Grace so heavily to-day?

Clar. O, I have pass'd a miserable night,

So full of ugly sights, of ghastly dreams,

That, as I am a Christian faithful man,

I would not spend another such a night.

Though 'twere to buy a world of happy days,

So full of dismal terror was the time!

Brak. What was your dream? I long to hear

you tell it.

Clar. Methoughts that I had broken from the

Tower,

And was embark'd to cross to Burgundy; 10

And, in my company, my brother Gloucester,

Who from my cabin tempted me to walk

Upon the hatches : thence we look'd toward

England,

And cited up a thousand fearful times,

During the wars of York and Lancaster

That had befall'n us. As we paced along

Upon the giddy footing of the hatches,

Methought that Gloucester stumbled; and, in

falling.

Struck me, that thought to stay him, overboard.

Into the tumbling billows of the main. 20

Lord, Lord! methought what pain it was to

drown!

What dreadful noise of waters in mine ears!

What ugly sights of death within mine eyes!

Methought I saw a thousand fearful wrecks;

Ten thousand men that fishes gnaw'd upon;

Wedges of gold, great anchors, heaps of pearl,

Inestimable stones, unvalued jewels,

All scatter'd in the bottom of the sea:

Some lay in dead men's skulls; and, in those holes

Where eyes did once inhabit, there were crept.

As 'twere in scorn of eyes, reflecting gems, 31

Which woo'd the slimy bottom of the deep

And mock'd the dead bones that lay scatter'd by.

Brak. Had you such leisure in the time of

death

To gaze upon the secrets of the deep?

Clar. Methought I had; and often did I strive

To yield the ghost: but still the envious flood

Kept in my soul and would not let it forth

To seek the empty, vast, and wandering air;

But smother'd it within my panting bulk, 40

Which almost burst to belch it in the sea.

Brak. Awaked you not with this sore agony?

Clar. O, no, my dream was lengthen'd after life;

O, then began the tempest to my soul.

Who pass'd, methought, the melancholy flood,

With that grim ferryman which poets write of,

Unto the kingdom of perpetual night.

The first that there did greet my stranger soul

Was my great father-in-law, renowned

Warwick,

Who cried aloud, "What scourge for perjury 50

Can this dark monarchy afford false Clarence?"

And so he vanish'd: then came wandering by

A shadow like an angel, with bright hair

Dabbled in blood; and he squeak'd out aloud,

"Clarence is come; false, fleeting, perjured

Clarence,

That stabb'd me in the field by Tewksbury;

Seize on him. Furies, take him to your torments!"

With that, methoughts, a legion of foul fiends

Environ'd me about, and howled in mine ears

Such hideous cries that with the very noise 60

I trembling waked, and for a season after

Could not believe but that I was in hell,

Such terrible impression made the dream.

Brak. No marvel, my lord, though it affrighted

you;

I promise you, I am afraid to hear you tell it.

Clar. O Brakenbury, I have done those things,

Which now bear evidence against my soul.

For Edward's sake; and see how he requites me!

God! if my deep prayers cannot appease thee.

But thou wilt be avenged on my misdeeds, 70

Yet execute thy wrath in me alone,

O, spare my guiltless wife and my poor children!

I pray thee, gentle keeper, stay by me;

My soul is heavy, and I fain would sleep.

26 SHAKESPEARE: Romeo and Juliet, ACT I, SC IV [49-103] 291a-c

Rom. I dream'd a dream to-night.

Mer. And so did I. 50

Rom. Well, what was yours?

Mer. That dreamers often lie.

Rom. In bed asleep, while they do dream

things true.

Mer. O, then, I see Queen Mab hath been with

you.

She is the fairies' midwife, and she comes

In shape no bigger than an agate-stone

On the fore-finger of an alderman,

Drawn with a team of little atomies

Athwart men's noses as they lie asleep;

Her waggon-spokes made of long spinners' legs,

The cover of the wings of grasshoppers, 60

The traces of the smallest spider's web.

The collars of the moonshine's watery beams,

Her whip of cricket's bone, the lash of film,

Her waggoner a small grey-coated gnat,

Not half so big as a round little worm

Prick'd from the lazy finger of a maid;

Her chariot is an empty hazel-nut

Made by the joiner squirrel or old grub.

Time out o' mind the fairies' coachmakers.

And in this state she gallops night by night 70

Through lovers' brains, and then they dream of

love;

O'er courtiers' knees, that dream on court'sies

straight.

O'er lawvers' fingers, who straight dream on

fees.

O'er ladies' lips, who straight on kisses dream,

Which oft the angry Mab with blisters plagues,

Because their breaths with sweetmeats tainted

are:

Sometime she gallops o'er a courtier's nose.

And then dreams he of smelling out a suit;

And sometime comes she with a tithe-pig's tail

Tickling a parson's nose as a' lies asleep, 80

Then dreams he of another benefice:

Sometime she driveth o'er a soldier's neck,

And then dreams he of cutting foreign throats.

Of breaches, ambuscadoes, Spanish blades,

Of healths five-fathom deep; and then anon

Drums in his ear, at which he starts and wakes,

And being thus frighted swears a prayer or two

And sleeps again. This is that very Mab

That plats the manes of horses in the night.

And bakes the elf-locks in foul sluttish hairs, 90

Which once untangled much misfortune bodes:

This is the hag, when maids lie on their backs,

That presses them and learns them first to bear,

Making them women of good carriage:

This is she—

Rom. Peace, peace, Mercutio, peace!

Thou talk'st of nothing.

Mer. True, I talk of dreams.

Which are the children of an idle brain.

Begot of nothing but vain fantasy.

Which is as thin of substance as the air

And more inconstant than the wind, who

wooes

Even now the frozen bosom of the north, 101

And, being anger'd, puffs away from thence,

Turning his face to the dew-dropping south.

26 SHAKESPEARE: Midsummer-Night's Dream, ACT II, SC II [145-156] 360b-c

Her. [Awaking] Help me, Lysander, help me!

do thy best

To pluck this crawling serpent from my breast!

Ay me, for pity! what a dream was here!

Lysander, look how I do quake with fear:

Methought a serpent eat my heart away.

And you sat smiling at his cruel prey. /50

Lysander! what, removed? Lysander! lord!

What, out of hearing? gone? no sound, no word?

Alack, where are you? speak, an if you hear;

Speak, of all loves! I swoon almost with fear.

No? then I well perceive you are not nigh:

Either death or you I'll find immediately. [Exit.

26 SHAKESPEARE: Julius Caesar, ACT II, SC II [58-107] 578d-579b

Dec. Caesar, all hail! good morrow, worthy

Caesar:

I come to fetch you to the senate-house.

Cas. And you are come in very happy time, 60

To bear my greeting to the senators

And tell them that I will not come to-day:

Cannot, is false, and that I dare not, falser:

I will not come to-day: tell them so, Decius.

Cal. Say he is sick.

Cces. Shall Caesar send a lie?

Have I in conquest stretch'd mine arm so far,

To be afeard to tell graybeards the truth?

Decius, go tell them Caesar will not come.

Dec. Most mighty Caesar, let me know some

cause.

Lest I be laugh'd at when I tell them so. 70

Cces. The cause is in my will: I will not come;

That is enough to satisfy the senate.

But for your private satisfaction,

Because I love you, I will let you know:

Calpurnia here, my wife, stays me at home:

She dreamt to-night she saw my statua,

Which, like a fountain with an hundred spouts,

Did run pure blood; and many lusty Romans

Came smiling and did bathe their hands in it:

And these does she apply for warnings, and

portents, 80

And evils imminent; and on her knee

Hath begg'd that I will stay at home to-day.

Dec. This dream is all amiss interpreted;

It was a vision fair and fortunate:

Your statue spouting blood in many pipes.

In which so many smiling Romans bathed.

Signifies that from you great Rome shall suck

Reviving blood, and that great men shall press

For tinctures, stains, relics, and cognizance.

This by Calpurnia's dream is signified. 90

Cas, And this way have you well expounded it.

Dec. I have, when you have heard what I can

say:

And know it now: the senate have concluded

To give this day a crown to mighty Cassar.

Ifyou shall send them word you will not come,

Their minds may change. Besides, it were a

mock

Apt to be render'd, for some one to say,

"Break up the senate till another time.

When Caesar's wife shall meet with better

dreams."

If Caesar hide himself, shall they not whisper 100

"Lo, Caesar is afraid"?

Pardon me, Caesar; for my dear dear love

To your proceeding bids me tell you this;

And reason to my love is liable.

Cces. How foolish do your fears seem now, Calpurnia!

I am ashamed I did yield to them.

Give me my robe, for I will go.

# **27 SHAKESPEARE: *Macbeth,* ACT V, SC I 306b- 307a / *Cymbeline,* ACT V, SC IV [30-150] 481c- 482c; SC V [426-485] 488b-d**

27 SHAKESPEARE: *Macbeth,* ACT V, SC I 306b- 307a

ACT V

Scene I . Dunsinane: ante-room in the castle

Enter a doctor of physic and a waiting-gentlewoman.

Doct. I have two nights watched with you, but can perceive no truth in your report. When was it she last walked?

Gent. Since his Majesty went into the field, I have seen her rise from her bed, throw her nightgown upon her, unlock her closet, take forth paper, fold it, write upon't, read it, afterwards seal it, and again return to bed; yet all this while

in a most fast sleep. 9

Doct. A great perturbation in nature, to receive at once the benefit of sleep, and do the effects of watching! In this slumbery agitation, besides her walking and other actual performances, what, at any time, have you heard her say?

Gent. That, sir, which I will not report after her.

Doct. You may to me; and 'tis most meet you should.

Gent. Neither to you nor any one; having no witness to confirm my speech. 21

Enter lady macbeth, with a taper.

Lo you, here she comes! This is her very guise; and, upon my life, fast asleep. Observe her; stand close.

Doct. How came she by that light?

Gent. Why, it stood by her. She has light by her continually; 'tis her command.

Doct. You see, her eyes are open.

Gent. Ay, but their sense is shut.

Doct. What is it she does now? Look, how she rubs her hands. 31

Gent. It is an accustomed action with her, to seem thus washing her hands. I have known her continue in this a quarter of an hour. Lady M. Yet here's a spot.

Doct. Hark! she speaks. I will set down what comes from her, to satisfy my remembrance the more strongly.

Lady M. Out, damned spot! out, I say! One; two. Why, then 'tis time to do't. Hell is murky! Fie, my lord, fie! a soldier, and afeard? What need we fear who knows it, when none can call our power to account? Yet who would have thought the old man to have had so much blood in him.

Doct. Do you mark that?

Lady M. The thane of Fife had a wife. Where is she now? What, will these hands ne'er be clean? No more o' that, my lord, no more o' that! You mar all with this starting. 50

Doct. Go to, go to; you have known what you should not.

Gent. She has spoke what she should not, I am sure of that. Heaven knows what she has known. Lady M. Here's the smell of the blood still. All the perfumes of Arabia will not sweeten this little hand. Oh, oh, oh!

Doct. What a sigh is there! The heart is sorely charged. 60

Gent. I would not have such a heart in my bosom for the dignity of the whole body.

Doct. Well, well, well—

Gent. Pray God it be, sir.

Doct. This disease is beyond my practice. Yet I have known those which have walked in their sleep who have died holily in their beds.

Lady M. Wash your hands, put on your nightgown; look not so pale. I tell you yet again, Banquo's buried; he cannot come out on's grave.

Doct. Even so? 72

Lady M. To bed, to bed! there's knocking at the gate. Come, come, come, come, give me your hand. What's done cannot be undone. To bed, to bed, to bed!

[Exit.

Doct. Will she go now to bed?

Gent. Directly.

Doct. Foul whisperings are abroad. Unnatural deeds

Do breed unnatural troubles. Infected minds 80

To their deaf pillows will discharge their secrets.

More needs she the divine than the physician.

God, God forgive us all! Look after her;

Remove from her the means of all annoyance,

And still keep eyes upon her. So, good night.

My mind she has mated, and amazed my sight.

I think, but dare not speak.

Gent. Good night, good doctor.

[Exeunt.

27 SHAKESPEARE: Cymbeline, ACT V, SC IV [30-150] 481c- 482c

No more, thou thunder-master, show 30

Thy spite on mortal flies.

With Mars fall out, with Juno chide,

That thy adulteries

Rates and revenges.

Hath my poor boy done aught but well,

Whose face I never saw?

I died whilst in the womb he stay'd

Attending nature's law;

Whose father then, as men report

Thou orphans' fathei art, 40

Thou shouldst have been, and shielded him

From this earth-vexing smart.

Moth. Lucina lent not me her aid,

But took me in my throes;

That from me was Posthumus ript,

Came crying 'mongst his foes,

A thing of pity!

Sici. Great nature, like his ancestry,

Moulded the stuff so fair,

That he deserved the praise o' the world,

As great Sicilius' heir. 51

1st Bro. When once he was mature for man,

In Britain where was he

That could stand up his parallel;

Or fruitful object be

In eye of Imogen, that best

Could deem his dignity?

Moth. With marriage wherefore was he mock'd,

To be exiled, and thrown

From Leonati seat, and cast 60

From her his dearest one,

Sweet Imogen?

Sici. Why did you suffer Iachimo,

Slight thing of Italy,

To taint his nobler heart and brain

With needless jealousy;

And to become the geek and scorn

O' th' other's villainy?

2nd Bro. For this from stiller seats we came,

Oar parents and us twain, 70

That striking in our country's cause

Fell bravely and were slain,

Our fealty and Tenantius' right

With honour to maintain.

1st Bro. Like hardiment Posthumus hath

To Cymbeline perform'd.

Then, Jupiter, thou king of gods,

Why hast thou thus adjourn'd

The graces for his merits due,

Being all to dolours turn'd? 80

Sici. Thy crystal window ope; look out;

No longer exercise

Upon a valiant race thy harsh

And potent injuries.

Moth. Since, Jupiter, our son is good,

Take off his miseries.

Ski. Peep through thy marble mansion; help;

Or we poor ghosts will cry

To the shining synod of the rest

Against thy deity. 90

Both Bro. Help, Jupiter; or we appeal,

And from thy justice fly.

jupiter descends in thunder and lightning, sitting

upon an eagle; he throws a thunderbolt. The

Ghostsfall on their knees.

fup. No more, you petty spirits ofregion low,

Offend our hearing; hush! How dare you ghosts

Accuse the thunderer, whose bolt, you know,

Sky-planted batters all rebelling coasts?

Poor shadows of Elysium, hence, and rest

Upon your never-withering banks of flowers.

Be not with mortal accidents opprest;

No care of yours it is; you know 'tis ours. 100

Whom best I love I cross; to make my gift,

The more delay'd, delighted. Be content;

Your low-laid son our godhead will uplift.

His comforts thrive, his trials well are spent.

Our Jovial star reign'd at his birth, and in

Our temple was he married. Rise, and fade.

He shall be lord of lady Imogen,

And happier much by his affliction made.

This tablet lay upon his breast, wherein

Our pleasure his full fortune doth confine. 110

And so, away! No further with your din

Express impatience, lest you stir up mine.

Mount, eagle, to my palace crystalline.

[Ascends.

Ski. He came in thunder; his celestial breath

Was sulphurous to smell. The holy eagle

Stoop'd, as to foot us. His ascension is

More sweet than our blest fields. His royal bird

Prunes the immortal wing and cloys his beak,

As when his god is pleased.

All. Thanks, Jupiter!

Ski. The marble pavement closes, he is

enter'd 120

His radiant roof. Away! and, to be blest,

Let us with care perform his great behest.

[The Ghosts vanish.

Post. [Waking] Sleep, thou hast been a grandsire

and begot

A father to me; and thou hast created

A mother and two brothers; but, O scorn!

Gone! they went hence so soon as they were

born.

And so I am awake. Poor wretches that depend

On greatness' favour dream as I have done,

Wake and find nothing. But, alas, I swerve.

Many dream not to find, neither deserve, 130

And yet are steep'd in favours; so am I,

That have this golden chance and know not why.

What fairies haunt this ground? A book? O rare

one!

Be not, as is our fangled world, a garment

Nobler than that it covers! Let thy effects

So follow, to be most unlike our courtiers,

As good as promise.

[Reads] "When as a lion's whelp shall, to himself

unknown, without seeking find, and be embraced

by a piece of tender air; and when from a

stately cedar shall be lopped branches, which,

being dead many years, shall after revive, be

jointed to the old stock and freshly grow; then

shall Posthumus end his miseries, Britain be

fortunate and flourish in peace and plenty."

'Tis still a dream or else such stuff as madmen

Tongue and brain not; either both or nothing;

Or senseless speaking or a speaking such

As sense cannot untie. Be what it is,

The action of my life is like it, which 150

I'll keep, if but for sympathy.

27 SHAKESPEARE: Cymbeline, ACT V, SC V [426-485] 488b-d

Call forth your soothsayer. As I slept, methought

Great Jupiter, upon his eagle back'd,

Appear'd to me, with other spritely shows

Of mine own kindred. When I waked, I found

This label on my bosom; whose containing 430

Is so from sense in hardness, that I can

Make no collection of it. Let him show

His skill in the construction.

Luc. Philarmonus!

Sooth. Here, my good lord.

Luc. Read, and declare the meaning.

Sooth. [Reads] "When as a lion's whelp shall,

to himself unknown, without seeking find, and be

embraced by a piece of tender air; and when

from a stately cedar shall be lopped branches,

which, being dead many years, shall after revive,

be jointed to the old stock, and freshly grow;

then shall Posthumus end his miseries, Britain be

fortunate and flourish in peace and plenty."

Thou, Leonatus, art the lion's whelp;

The fit and apt construction of thy name,

Being leo-natus, doth import so much.

[To cymbeline] The piece offender air, thy

virtuous daughter,

Which we call mollis aer; and mollis aer

We term it mulier; which mul'ier I divine

Is this most constant wife; who, even now,

Answering the letter of the oracle, 450

Unknown to you, unsought, were clipp'd about

With this most tender air.

Cym. This hath some seeming.

Sooth. The lofty cedar, royal Cymbeline,

Personates thee; and thy lopp'd branches point

Thy two sons forth; who, by Belarius stol'n,

For many years thought dead, are now revived,

To the majestic cedar join'd, whose issue

Promises Britain peace and plenty.

Cym. Well;

My peace we will begin. And, Caius Lucius,

Although the victor, we submit to Caesar, 460

And to the Roman empire; promising

To pay our wonted tribute, from the which

We were dissuaded by our wicked queen;

Whom heavens, in justice, both on her and hers,

Have laid most heavy hand.

Sooth. The fingers of the powers above do tune

The harmony of this peace. The vision

Which I made known to Lucius, ere the stroke

Of this yet scarce-cold battle, at this instant

Is full accomplish'd; for the Roman eagle, 470

From south to west on wing soaring aloft,

Lessen'd herself, and in the beams o' the sun

So vanish'd; which foreshow'd our princely eagle,

The imperial Caesar, should again unite

His favour with the radiant Cymbeline,

Which shines here in the west.

Cym. Laud we the gods;

And let our crooked smokes climb to their

nostrils

From our blest altars. Publish we this peace

To all our subjects. Set we forward. Let

A Roman and a British ensign wave 480

Friendly together. So through Lud's-town march;

And in the temple of great Jupiter

Our peace we'll ratify; seal it with feasts.

Set on there! Never was a war did cease,

Ere bloody hands were wash'd, with such a

peace. [Exeunt.

# **32 MILTON: *Paradise Lost,* BK V [28-128] 176a-178a esp [100-109] 177b**

32 MILTON: *Paradise Lost,* BK V [28-128] 176a-178a

O Sole in whom my thoughts find all repose,

My Glorie, my Perfection, glad I see

Thy face, and Morn return'd, for I this Night, 30

Such night till this I never pass'd, have dream'd,

If dream'd, not as I oft am wont, of thee,

Works of day pass't, or morrows next designe,

But of offence and trouble, which my mind

Knew never till this irksom night; methought

Close at mine ear one call'd me forth to walk

With gentle voice, I thought it thine; it said,

Why sleepst thou Eve? now is the pleasant time,

The cool, the silent, save where silence yields

To the night-warbling Bird, that now awake 40

Tunes sweetest his love-labor'd song; now reignes

Full Orb'd the Moon, and with more pleasing light

Shadowie sets off the face of things; in vain,

If none regard; Heav'n wakes with all his eyes,

Whom to behold but thee, Natures desire,

In whose sight all things joy, with ravishment

Attracted by thy beauty still to gaze.

I rose as at thy call, but found thee not;

To find thee I directed then my walk;

And on, methought, alone I pass'd through ways 50

That brought me on a sudden to the Tree

Of interdicted Knowledge: fair it seem'd,

Much fairer to my Fancie then by day:

And as I wondring lookt, beside it stood

One shap'd and wing'd like one of those from Heav'n

By us oft seen; his dewie locks distill'd

Ambrosia; on that Tree he also gaz'd;

And O fair Plant, said he, with fruit surcharg'd,

Deigns none to ease thy load and taste thy sweet,

Nor God, nor Man; is Knowledge so despis'd? 60

Or envie, or what reserve forbids to taste?

Forbid who will, none shall from me withhold

Longer thy ofTerd good, why else set here?

This said he paus'd not, but with ventrous Arme

He pluckt, he tasted; mee damp horror chil'd

At such bold words voucht with a deed so bold:

But he thus overjoy'd, O Fruit Divine,

Sweet of thy self, but much more sweet thus cropt,

Forbidd'n here, it seems, as onely fit

For Gods, yet able to make Gods of Men: 70

And why not Gods of Men, since good, the more

Communicated, more abundant growes,

The Author not impair'd, but honourd more?

Here, happie Creature, fair Angelic Eve,

Partake thou also; happie though thou art,

Happier thou mayst be, worthier canst not be:

Taste this, and be henceforth among the Gods

Thy self a Goddess, not to Earth confind,

But somtimes in the Air, as wee, somtimes

Ascend to Heav'n, by merit thine, and see 80

What life the Gods live there, and such live thou.

So saying, he drew nigh, and to me held,

Even to my mouth of that same fruit held part

Which he had pluckt; the pleasant savourie smell

So quick'nd appetite, that I, methought,

Could not but taste. Forthwith up to the Clouds

With him I flew, and underneath beheld

The Earth outstretcht immense, a prospect wide

And various: wondring at my flight and change

To this high exaltation; suddenly 90

My Guide was gon, and I, me thought, sunk down,

And fell asleep; but O how glad I wak'd

To find this but a dream! Thus Eve her Night

Related, and thus Adam answerd sad.

Best Image of my self and dearer half,

The trouble of thy thoughts this night in sleep

Affects me equally; nor can I like

This uncouth dream, of evil sprung I fear;

Yet evil whence? in thee can harbour none,

Created pure. But know that in the Soule 100

Are many lesser Faculties that serve

Reason as chief; among these Fansie next

Her office holds; of all external things,

Which the five watchful Senses represent,

She forms Imaginations, Aerie shapes,

Which Reason joyning or disjoyning, frames

All what we affirm or what deny, and call

Our knowledge or opinion; then retires

Into her private Cell when Nature rests.

Oft in her absence mimic Fansie wakes 110

To imitate her; but misjoyning shapes,

Wilde work produces oft, and most in dreams,

Ill matching words and deeds long past or late.

Som such resemblances methinks I find

Of our last Eevnings talk, in this thy dream,

But with addition strange; yet be not sad.

Evil into the mind of God or Man

May come and go, so unapprov'd, and leave

No spot or blame behind: Which gives me hope

That what in sleep thou didst abhorr to dream, 120

Waking thou never wilt consent to do:

Be not disheart'nd then, nor cloud those looks

That wont to be more chearful and serene

Then when fair Morning first smiles on the World,

And let us to our fresh imployments rise

Among the Groves, the Fountains, and the Flours

That open now thir choicest bosom'd smells

Reservd from night, and kept for thee in store.

32 MILTON: *Paradise Lost,* BK V esp [100-109] 177b

Created pure. But know that in the Soule 100

Are many lesser Faculties that serve

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# **46 HEGEL: *Philosophy of History,* PART II, 263d-265c**

In tracing up the rudiments of Greek culture, we first recall attention to the fact, that the physical condition of the country does not exhibit such a characteristic unity, such a uniform mass, as to exercise a powerful influence over the inhabitants. On the contrary, it is diversified, and produces no decided impression. Nor have we here the unwieldy unity of a family or national combination; but, in the presence of scenery and displays of elemental power broken up into fragmentary forms, men's attention is more largely directed to themselves, and to the extension of their immature capabilities. Thus we see the Greeks, divided and separated from each other, thrown back upon their inner spirit and personal energy, yet at the same time most variously excited and cautiously circumspect. We behold them quite undetermined and irresolute in the presence of nature, dependent on its contingencies, and listening anxiously to each signal from the external world; but, on the other hand, intelligently taking cognizance of and appropriating that outward existence, and showing boldness and independent vigour in contending with it. These are the simple elements of their culture and religion. In tracing up their mythological conceptions, we find natural objects forming the basis—not en masse, however; only in dissevered forms. The Diana of Ephesus (that is, nature as the universal mother), the Cybele and Astarte of Syria—such comprehensive conceptions remained Asiatic, and were not transmitted to Greece. For the Greeks only watch the objects of nature, and form surmises respecting them ; inquiring, in the depth of their souls, for the hidden meaning. According to Aristotle's dictum, that philosophy proceeds from wonder, the Greek view of nature also proceeds from wonder of this kind. Not that in their experience, spirit meets something extraordinary, which it compares with the common order of things; for the intelligent view of a regular course of nature, and the reference of phenomena to that standard, do not yet present themselves ; but the Greek spirit was excited to wonder at the natural in nature. It does not maintain the position of stupid indifference to it as something existing, and there an end of it ; but regards it as something in the first instance foreign, in which, however, it has a presentiment of confidence, and the belief that it bears something within it which is friendly to the human spirit, and to which it may be permitted to sustain a positive relation. This wonder, and this presentiment, are here the fundamental categories; though the Hellenes did not content themselves with these moods of feelings but projected the hidden meaning, which was the subject of the surmise, into a distinct conception as an object of consciousness. The natural holds its place in their minds only after undergoing some transformation by spirit—not immediately. Man regards nature only as an excitement to his faculties, and only the spiritual which he has evolved from it can have any influence over him. Nor is this commencement of the spiritual apprehension of nature to be regarded as an explanation suggested by us; it meets us in a multitude of conceptions formed by the Greeks themselves. The position of curious surmise, of attentive eagerness to catch the meaning of nature, is indicated to us in the comprehensive idea of Pan. To the Greeks, Pan did not represent the objective whole, but that indefinite neutral ground which involves the element of the subjective ; he embodies that thrill which pervades us in the silence of the forests; he was, therefore, especially worshipped in sylvan Arcadia: (a "panic terror" is the common expression for a groundless fright). Pan, this thrill-exciting being, is also represented as playing on the flute ; we have not the bare internal presentiment, for Pan makes himself audible on the seven-reeded pipe. In what has been stated we have, on the one hand, the indefinite, which, however, holds communication with man; on the other hand, the fact that such communication is only a subjective imagining, an explanation furnished by the percipient himself. On the same principle the Greeks listened to the murmuring of the fountains, and asked what might be thereby signified; but the signification which they were led to attach to it was not the objective meaning of the fountain, but the subjective—that of the subject itself, which further exalts the Naiad to a Muse. The naiads, or fountains, are the external, objective origin of the Muses. Yet the immortal songs of the Muses are not that which is heard in the murmuring of the fountains; they are the productions of the thoughtfully listening spirit, creative while observant. The interpretation and explanation of nature and its transformations, the indication of their sense and import, is the act of the subjective spirit; and to this the Greeks attached the name μαντεία. The general idea which this embodies, is the form in which man realizes his relationship to nature. Μαντεία has reference both to the matter of the exposition and to the expounder who divines the weighty import in question. Plato speaks of it in reference to dreams, and to that delirium into which men fall during sickness; an interpreter, μαντιϛ, is wanted to explain these dreams and this delirium. That nature answered the questions which the Greek put to her, is in this converse sense true, that he obtained an answer to the questions of nature from his own spirit. The insight of the seer becomes thereby purely poetical; spirit supplies the signification which the natural image expresses. Everywhere the Greeks desired a clear presentation and interpretation of the natural. Homer tells us, in the last book of the Odyssey, that while the Greeks were overwhelmed with sorrow for Achilles, a violent agitation came over the sea: the Greeks were on the point of dispersing in terror, when the experienced Nestor arose and interpreted the phenomenon to them. Thetis, he said, was coming, with her nymphs, to lament for the death of her son. When a pestilence broke out in the camp of the Greeks, the priest, Calchas, explained that Apollo was incensed at their not having restored the daughter of his priest Chryses when a ransom had been offered. The oracle was originally interpreted exactly in this way. The oldest oracle was at Dodona, (in the district of the modern Janina). Herodotus says that the first priestesses of the temple there, were from Egypt; yet this temple is stated to be an ancient Greek one. The rustling of the leaves of the sacred oaks was the form of prognostication there. Bowls of metal were also suspended in the grove. But the sounds of the bowls dashing against each other were quite indefinite, and had no objective sense ; the sense, the signification, was imparted to the sounds only by the human beings who heard them. Thus also the Delphic priestesses, in a senseless, distracted state, in the intoxication of enthusiasm (μανία), uttered unintelligible sounds; and it was the μαντιϛ who gave to these utterances a definite meaning. In the cave of Trophonius the noise of subterranean waters was heard, and apparitions were seen : but these indefinite phenomena acquired a meaning only through the interpreting, comprehending spirit. It must also be observed, that these excitements of spirit are in the first instance external, natural impulses. Succeeding them are internal changes taking place in the human being himself—such as dreams, or the delirium of the Delphic priestess—which require to be made intelligible by the μαντιϛ. At the commencement of the Iliad, Achilles is excited against Agamemnon, and is on the point of drawing his sword ; but on a sudden he checks the movement of his arm, and recollects himself in his wrath, reflecting on his relation to Agamemnon. The poet explains this by saying that it was Pallas-Athene (wisdom or consideration) that restrained him. When Ulysses among the Phaeacians, has thrown his discus farther than the rest, and one of the Phaeacians shows a friendly disposition towards him, the poet recognizes in him Pallas-Athene. Such an explanation denotes the perception of the inner meaning, the sense, the underlying truth; and the poets were in this way the teachers of the Greeks —especially Homer. Μαντεία in fact is poesy, not a capricious indulgence of fancy, but an imagination which introduces the spiritual into the natural—in short, a richly intelligent perception. The Greek spirit, on the whole, therefore, is free from superstition, since it changes the sensuous into the sensible—the intellectual, so that decisions are derived from spirit; although superstition comes in again from another quarter, as will be observed when impulsions from another source than the spiritual, are allowed to tell upon opinion and action.

But the stimuli that operated on the spirit of the Greeks are not to be limited to these objective and subjective excitements. The traditional element derived from foreign countries, the culture, the divinities and ritual observances transmitted to them ab extra must also be included. It has been long a much vexed question whether the arts and the religion of the Greeks were developed independently or through foreign suggestion. Under the conduct of a one sided understanding the controversy is interminable; for it is no less a fact of history that the Greeks derived conceptions from India, Syria, and Egypt, than that the Greek conceptions are peculiar to themselves, and those others alien. Herodotus (II. 53) asserts, with equal decision, that "Homer and Hesiod invented a theogony for the Greeks, and assigned to the gods their appropriate epithets" (a most weighty sentence, which has been the subject of deep investigation, especially by Creuzer), and in another place, that Greece took the names of its divinities from Egypt, and that the Greeks made inquiry at Dodona, whether they ought to adopt these names or not. This appears self-contradictory: it is, however, quite consistent; for the fact is that the Greeks evolved the spiritual from the materials which they had received. The natural, as explained by man — i.e., its internal essential element—is, as a universal principle, the beginning of the divine. Just as in art the Greeks may have acquired a mastery of technical matters from others, from the Egyptians especially, so in their religion the commencement might have been from without; but by their independent spirit they transformed the one as well as the other.

# **48 MELVILLE: *Moby Dick,* 19a-20a**

**Chapter 4**

The Counterpane

Upon waking next morning about daylight, I found Queequeg's arm thrown over me in the most loving and affectionate manner. You had almost thought I had been his wife. The counterpane was of patchwork, full of odd little parti-coloured squares and triangles; and this arm of his tattooed all over with an interminable Cretan labyrinth of a figure, no two parts of which were of one precise shade—owing I suppose to his keeping his arm at sea unmethodically in sun and shade, his shirt-sleeves irregularly rolled up at various times—this same arm of his, I say, looked for all the world like a strip of that same patchwork quilt. Indeed, partly lying on it as the arm did when I first awoke, I could hardly tell it from the quilt, they so blended their hues together; and it was only by the sense of weight and pressure that I could tell that Queequeg was hugging me.

My sensations were strange. Let me try to explain them. When I was a child, I well remember a somewhat similar circumstance that befell me; whether it was a reality or a dream, I never could entirely settle. The circumstance was this. I had been cutting up some caper or other—I think it was trying to crawl up the chimney, as I had seen a little sweep do a few days previous; and my stepmother who, somehow or other, was all the time whipping me, or sending me to bed supperless,—my stepmother dragged me by the legs out of the chimney and packed me off to bed, though it was only two o'clock in the afternoon of the 21st June, the longest day in the year in our hemisphere. I felt dreadfully. But there was no help for it, so upstairs I went to my little room in the third floor, undressed myself as slowly as possible so as to kill time, and with a bitter sigh got between the sheets.

I lay there dismally calculating that sixteen entire hours must elapse before I could hope to get out of bed again. Sixteen hours in bed! the small of my back ached to think of it. And it was so light too; the sun shining in at the window, and a great rattling of coaches in the streets, and the sound of gay voices all over the house. I felt worse and worse—at last I got up, dressed, and softly going down in my stockinged feet, sought out my stepmother, and suddenly threw myself at her feet, beseeching her as a particular favour to give me a good slippering for my misbehaviour; anything indeed but condemning me to lie abed such an unendurable length of time. But she was the best and most conscientious of stepmothers, and back I had to go to my room. For several hours I lay there broad awake, feeling a great deal worse than I have ever done since, even from the greatest sub sequent misfortunes. At last I must have fallen into a troubled nightmare of a doze; and slowly waking from it—half steeped in dreams—I opened my eyes, and the before sunlit room was now wrapped in outer darkness. Instantly I felt a shock running through all my frame; nothing was to be seen, and nothing was to be heard; but a supernatural hand seemed placed in mine. My arm hung over the counterpane, and the nameless, unimaginable, silent form or phantom, to which the hand belonged, seemed closely seated by my bedside. For what seemed ages piled on ages, I lay there, frozen with the most awful fears, not daring to drag away my hand; yet ever thinking that if I could but stir it one single inch, the horrid spell would be broken. I knew not how this consciousness at last glided away from me; but waking in the morning, I shudderingly remembered it all, and for days and weeks and months afterwards I lost myself in confounding attempts to explain the mystery. Nay, to this very hour, I often puzzle myself with it.

Now, take away the awful fear, and my sensations at feeling the supernatural hand in mine were very similar, in their strangeness, to those which I experienced on waking up and seeing Queequeg's pagan arm thrown round me. But at length all the past night's events soberly recurred, one by one, in fixed reality, and then I lay only alive to the comical predicament. For though I tried to move his arm—unlock his clasp—yet, sleeping as he was, he still hugged me tightly, as though naught but death should part us twain. I now strove to rouse him—"Queequeg!"—but his only answer was a snore. I then rolled over, my neck feeling as if it were in a horse-collar; and suddenly felt a slight scratch. Throwing aside the counterpane, there lay the tomahawk sleeping by the savage's side, as if it were a hatchet-faced baby. A pretty pickle, truly, thought I: abed here in a strange house in the broad day, with a cannibal and a tomahawk! "Queequeg!— in the name of goodness, Queequeg, wake!" At length, by dint of much wriggling, and loud and incessant expostulations upon the unbecomingness of his hugging a fellow male in that sort of style, I succeeded in extracting a grunt; and presently, he drew back his arm, shook himself all over like a Newfoundland dog just from the water, and sat up in bed, stiff as a pike-staff, looking at me, and rubbing his eyes as if he did not altogether remember how I came to be there, though a dim consciousness of knowing something about me seemed slowly dawning over him. Meanwhile, I lay quietly eyeing him, having no serious misgivings now, and bent upon narrowly observing so curious a creature. When, at last, his mind seemed made up touching the character of his bedfellow, and he became, as it were, reconciled to the fact; he jumped out upon the floor, and by certain signs and sounds gave me to understand that, if It pleased me he would dress first and then leave me to dress afterwards, leaving the whole apartment to myself. Thinks I, Queequeg, under the circumstances, this is a very civilised overture; but, the truth is, these savages have an innate sense of delicacy, say what you will; it is marvellous how essentially polite they are. I pay this particular compliment to Queequeg, because he treated me with so much civility and consideration, while I was guilty or great rudeness; staring at him from the bed, and watching all his toilet motions: for the time my curiosity getting the better of my breeding. Nevertheless, a man like Queequeg you don't see every day, he and his ways were well worth unusual regarding.

# **51 TOLSTOY: *War and Peace,* BK II, 86a; BK VI, 249a-250a; BK XI, 481a-482a; BK XII, 561b-562a; BK XIV, 608a-b; EPILOGUE I, 673d- 674a,c**

51 TOLSTOY: *War and Peace,* BK II, 86a

France and projects for peace, a secret peace concluded separately."

"Impossible!" cried Prince Andrew. "That would be too base."

"If we live we shall see," replied Bilibin, his face again becoming smooth as a sign that the conversation was at an end.

When Prince Andrew reached the room prepared for him and lay down in a clean shirt on the feather bed with its warmed and fragrant pillows, he felt that the battle of which he had brought tidings was far, far away from him. The alliance with Prussia, Austria's treachery, Bonaparte's new triumph, tomorrow's levee and parade, and the audience with the Emperor Francis occupied his thoughts.

He closed his eyes, and immediately a sound of cannonading, of musketry and the rattling of carriage wheels seemed to fill his ears, and now again drawn out in a thin line the musketeers were descending the hill, the French were firing, and he felt his heart palpitating as he rode forward beside Schmidt with the bullets merrily whistling all around, and he experienced tenfold the joy of living, as he had not done since childhood.

He woke up . . .

"Yes, that all happened!" he said, and, smiling happily to himself like a child, he fell into a deep, youthful slumber.

51 TOLSTOY: *War and Peace,* BK VI, 249a-250a

3rd December

Awoke late, read the Scriptures but was apathetic. Afterwards went and paced up and down the large hall. I wished to meditate, but instead my imagination pictured an occurrence of four years ago, when Dolokhov, meeting me in Moscow after our duel, said he hoped I was enjoying perfect peace of mind in spite of my wife's absence. At the time I gave him no answer. Now I recalled every detail of that meeting and in my mind gave him the most malevolent and bitter replies. I recollected myself and drove away that thought only when I found myself glowing with anger, but I did not sufficiently repent. Afterwards Boris Drubetskoy came and began relating various adventures. His coming vexed me from the first, and I said something disagreeable to him. He replied. I flared up and said much that was unpleasant and even rude to him. He became silent, and I recollected myself only when it was too late. My God, I cannot get on with him at all. The cause of this is my egotism. I set myself above him and so become much worse than he, for he is lenient to my rudeness while I on the contrary nourish contempt for him. O God, grant that in his presence I may rather see my own vileness, and behave so that he too may benefit. After dinner I fell asleep and as I was drowsing off I clearly heard a voice saying in my left ear, "Thy day!"

I dreamed that I was walking in the dark and was suddenly surrounded by dogs, but I went on undismayed. Suddenly a smallish dog seized my left thigh with its teeth and would not let go. I began to throttle it with my hands. Scarcely had I torn it off before another, a bigger one, began biting me. I lifted it up, but the higher I lifted it the bigger and heavier it grew. And suddenly Brother A. came and, taking my arm, led me to a building to enter which we had to pass along a narrow plank. I stepped on it, but it bent and gave way and I began to clamber up a fence which I could scarcely reach with my hands. After much effort I dragged myself up, so that my legs hung down on one side and my body on the other. I looked round and saw Brother A. standing on the fence and pointing me to a broad avenue and garden, and in the garden was a large and beautiful building. I woke up. O Lord, great Architect of Nature, help me to tear from myself these dogs—my passions— especially the last, which unites in itself the strength of all the former ones, and aid me to enter that temple of virtue to a vision of which I attained in my, dream.

7th December

I dreamed that Joseph Alexeevich was sitting in my house, and that I was very glad and wished to entertain him. It seemed as if I chattered incessantly with other people and suddenly remembered that this could not please him, and I wished to come close to him and embrace him. But as soon as I drew near I saw that his face had changed and grown young, and he was quietly telling me something about the teaching of our order, but so softly that I could not hear it. Then it seemed that we all left the room and something strange happened. We were sitting or lying on the floor. He was telling me something, and I wished to show him my sensibility, and not listening to what he was saying I began picturing to myself the condition of my inner man and the grace of God sanctifying me. And tears came into my eyes, and I was glad he noticed this. But he looked at me with vexation and jumped up, breaking off his remarks. I felt abashed and asked whether what he had been saying did not concern me; but he did not reply, gave me a kind look, and then we suddenly found ourselves in my bedroom where there is a double bed. He lay down on the edge of it and I burned with longing to caress him and lie down too. And he said, "Tell me frankly what is your chief temptation? Do you know it? I think you know it already." Abashed by this question, I replied that sloth was my chief temptation. He shook his head incredulously; and even more abashed, I said that though I was living with my wife as he advised, I was not living with her as her husband. To this he replied that one should not deprive a wife of one's embraces and gave me to understand that that was my duty. But I replied that I should be ashamed to do it, and suddenly everything vanished. And I awoke and found in my mind the text from the Gospel: "The life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Joseph Alexeevich's face had looked young and bright. That day I received a letter from my benefactor in which he wrote about "conjugal duties."

9th December

I had a dream from which I awoke with a throbbing heart. I saw that I was in Moscow in my house, in the big sitting room, and Joseph Alexeevich came in from the drawing room. I seemed to know at once that the process of regeneration had already taken place in him, and I rushed to meet him. I embraced him and kissed his hands, and he said, "Hast thou noticed that my face is different?" I looked at him, still holding him in my arms, and saw that his face was young, but that he had no hair on his head and his features were quite changed. And I said, "I should have known you had I met you by chance," and I thought to myself, "Am I telling the truth?" And suddenly I saw him lying like a dead body; then he gradually recovered and went with me into my study carrying a large book of sheets of drawing paper; I said, "I drew that," and he answered by bowing his head. I opened the book, and on all the pages there were excellent drawings. And in my dream I knew that these drawings represented the love adventures of the soul with its beloved. And on its pages I saw a beautiful representation of a maiden in transparent garments and with a transparent body, flying up to the clouds. And I seemed to know that this maiden was nothing else than a representation of the Song of Songs. And looking at those drawings I dreamed I felt that I was doing wrong, but could not tear myself away from them. Lord, help me! My God, if Thy forsaking me is Thy doing, Thy will be done; but if I am myself the cause, teach me what I should do! I shall perish of my debauchery if Thou utterly desertest me!

51 TOLSTOY: *War and Peace,* BK XI, 481a-482a

CHAPTER IX

Scarcely had Pierre laid his head on the pillow before he felt himself falling asleep, but suddenly, almost with the distinctness of reality, he heard the boom, boom, boom of firing, the thud of projectiles, groans and cries, and smelled blood and powder, and a feeling of horror and dread of death seized him. Filled with fright he opened his eyes and lifted his head from under his cloak. All was tranquil in the yard. Only someone's orderly passed through the gateway, splashing through the mud, and talked to the innkeeper. Above Pierre's head some pigeons, disturbed by the movement he had made in sitting up, fluttered under the dark roof of the penthouse. The whole courtyard was permeated by a strong peaceful smell of stable yards, delightful to Pierre at that moment. He could see the clear starry sky between the dark roofs of two penthouses.

"Thank God, there is no more of that!" he thought, covering up his head again. "Oh, what a terrible thing is fear, and how shamefully I yielded to it! But they . . . they were steady and calm all the time, to the end . . ." thought he.

They, in Pierre's mind, were the soldiers, those who had been at the battery, those who had given him food, and those who had prayed before the icon. They, those strange men he had not previously known, stood out clearly and sharply from everyone else.

"To be a soldier, just a soldier!" thought Pierre as he fell asleep, "to enter communal life completely, to be imbued by what makes them what they are. But how cast off all the superfluous, devilish burden of my outer man? There was a time when I could have done it. I could have run away from my father, as I wanted to. Or I might have been sent to serve as a soldier after the duel with Dolokhov. ' And the memory of the dinner at the English Club when he had challenged Dolokhov flashed through Pierre's mind, and then he remembered his benefactor at Torzhok. And now a picture of a solemn meeting of the lodge presented itself to his mind. It was taking place at the English Club and someone near and dear to him sat at the end of the table. "Yes, that is he! It is my benefactor. But he died!" thought Pierre. "Yes, he died, and I did not know he was alive. How sorry I am that he died, and how glad I am that he is alive again!" On one side of the table sat Anatole, Dolokhov, Nesvitski, Denisov, and others like them (in his dream the category to which these men belonged was as clearly defined in his mind as the category of those he termed they), and he heard those people, Anatole and Dolokhov, shouting and singing loudly; yet through their shouting the voice of his benefactor was heard speaking all the time and the sound of his words was as weighty and uninterrupted as the booming on the battlefield, but pleasant and comforting. Pierre did not understand what his benefactor was saying, but he knew (the categories of thoughts were also quite distinct in his dream) that he was talking of goodness and the possibility of being what they were. And they with their simple, kind, firm faces surrounded his benefactor on all sides. But though they were kindly they did not look at Pierre and did not know him. Wishing to speak and to attract their attention, he got up, but at that moment his legs grew cold and bare.

He felt ashamed, and with one arm covered his legs from which his cloak had in fact slipped. For a moment as he was rearranging his cloak Pierre opened his eyes and saw the same penthouse roofs, posts, and yard, but now they were all bluish, lit up, and glittering with frost or dew.

"It is dawn," thought Pierre. "But that's not what I want. I want to hear and understand my benefactor's words." Again he covered himself up with his cloak, but now neither the lodge nor his benefactor was there. There were only thoughts clearly expressed in words, thoughts that someone was uttering or that he himself was formulating.

Afterwards when he recalled those thoughts Pierre was convinced that someone outside himself had spoken them, though the impressions of that day had evoked them. He had never, it seemed to him, been able to think and express his thoughts like that when awake.

"To endure war is the most difficult subordination of man's freedom to the law of God," the voice had said. "Simplicity is submission to the will of God; you cannot escape from Him. And they are simple. They do not talk, but act. The spoken word is silver but the unspoken is golden. Man can be master of nothing while he fears death, but he who does not fear it possesses all. If there were no suffering, man would not know his limitations, would not know himself. The hardest thing [Pierre went on thinking, or hearing, in his dream] is to be able in your soul to unite the meaning of all. To unite all?" he asked himself. "No, not to unite. Thoughts cannot be united, but to harness all these thoughts together is what we need! Yes, one must harness them, must harness them!" he repeated to himself with inward rapture, feeling that these words and they alone expressed what he wanted to say and solved the question that tormented him.

"Yes, one must harness, it is time to harness."

"Time to harness, time to harness, your excellency! Your excellency!" some voice was repeating. "We must harness, it is time to harness. . . ."

It was the voice of the groom, trying to wake him. The sun shone straight into Pierre's face. He glanced at the dirty innyard in the middle of which soldiers were watering their lean horses at the pump while carts were passing out of the gate. Pierre turned away with repugnance, and closing his eyes quickly fell back on the carriage seat. "No, I don't want that, I don't want to see and understand that. I want to understand what was revealing itself to me in my dream. One second more and I should have understood it all! But what am 1 to do? Harness, but how can I harness everything?" and Pierre felt with horror that the meaning of all he had seen and thought in the dream had been destroyed.

The groom, the coachman, and the innkeeper told Pierre that an officer had come with news that the French were already near Mozhaysk and that our men were leaving it. Pierre got up and, having told them to harness and overtake him, went on foot through the town.

The troops were moving on, leaving about ten thousand wounded behind them. There were wounded in the yards, at the windows of the houses, and the streets were crowded with them. In the streets, around carts that were to take some of the wounded away, shouts, curses, and blows could be heard. Pierre offered the use of his carriage, which had overtaken him, to a wounded general he knew, and drove with him to Moscow. On the way Pierre was told of the death of his brother-in-law Anatole and of that of Prince Andrew.

51 TOLSTOY: *War and Peace,* BK XII, 561b-562a

He pressed her hand and released it, and she went back to the candle and sat down again in her former position. Twice she turned and looked at him, and her eyes met his beaming at her. She set herself a task on her stocking and resolved not to turn round till it was finished.

Soon he really shut his eyes and fell asleep. He did not sleep long and suddenly awoke with a start and in a cold perspiration.

As he fell asleep he had still been thinking of the subject that now always occupied his mind—about life and death, and chiefly about death. He felt himself nearer to it.

"Love? What is love?" he thought.

"Love hinders death. Love is life. All, everything that I understand, I understand only because I love. Everything is, everything exists, only because I love. Everything is united by it alone. Love is God, and to die means that I, a particle of love, shall return to the general and eternal source." These thoughts seemed to him comforting. But they were only thoughts. Something was lacking in them, they were not clear, they were too one-sidedly personal and brain-spun. And there was the former agitation and obscurity. He fell asleep.

He dreamed that he was lying in the room he really was in, but that he was quite well and unwounded. Many various, indifferent, and insignificant people appeared before him. He talked to them and discussed something trivial. They were preparing to go away somewhere. Prince Andrew dimly realized that all this was trivial and that he had more important cares, but he continued to speak, surprising them by empty witticisms. Gradually, unnoticed, all these persons began to disappear and a single question, that of the closed door, superseded all else. He rose and went to the door to bolt and lock it. Everything depended on whether he was, or was not, in time to lock it. He went, and tried to hurry, but his legs refused to move and he knew he would not be in time to lock the door though he painfully strained all his powers. He was seized by an agonizing fear. And that fear was the fear of death. It stood behind the door. But just when he was clumsily creeping toward the door, that dreadful something on the other side was already pressing against it and forcing its way in. Something not human— death—was breaking in through that door, and had to be kept out. He seized the door, making a final effort to hold it back—to lock it was no longer possible—but his efforts were weak and clumsy and the door, pushed from behind by that terror, opened and closed again.

Once again it pushed from outside. His last superhuman efforts were vain and both halves of the door noiselessly opened. It entered, and it was death, and Prince Andrew died.

But at the instant he died, Prince Andrew remembered that he was asleep, and at the very instant he died, having made an effort, he awoke.

"Yes, it was death! I died—and woke up. Yes, death is an awakening!" And all at once it grew light in his soul and the veil that had till then concealed the unknown was lifted from his spiritual vision. He felt as if powers till then confined within him had been liberated, and that strange lightness did not again leave him.

When, waking in a cold perspiration, he moved on the divan, Natasha went up and asked him what was the matter. He did not answer and looked at her strangely, not understanding.

That was what had happened to him two days before Princess Mary's arrival. From that day, as the doctor expressed it, the wasting fever assumed a malignant character, but what the doctor said did not interest Natasha, she saw the terrible moral symptoms which to her were more convincing.

From that day an awakening from life came to Prince Andrew together with his awakening from sleep. And compared to the duration of life it did not seem to him slower than an awakening from sleep compared to the duration of a dream.

There was nothing terrible or violent in this comparatively slow awakening.

His last days and hours passed in an ordinary and simple way. Both Princess Mary and Natasha, who did not leave him, felt this. They did not weep or shudder and during these last days they themselves felt that they were not attending on him (he was no longer there, he had left them) but on what reminded them most closely of him—his body. Both felt this so strongly that the outward and terrible side of death did not affect them and they did not feel it necessary to foment their grief. Neither in his presence nor out of it did they weep, nor did they ever talk to one another about him. They felt that they could not express in words what they understood.

They both saw that he was sinking slowly and quietly, deeper and deeper, away from them, and they both knew that this had to be so and that it was right.

51 TOLSTOY: *War and Peace,* BK XIV, 608a-b

CHAPTER XV

The stores, the prisoners, and the marshal's baggage train stopped at the village of Shamshevo. The men crowded together round the campfires. Pierre went up to the fire, ate some roast horseflesh, lay down with his back to the fire, and immediately fell asleep. He again slept as he had done at Mozhaysk after the battle of Borodino.

Again real events mingled with dreams and again someone, he or another, gave expression to his thoughts, and even to the same thoughts that had been expressed in his dream at Mozhaysk.

"Life is everything. Life is God. Everything changes and moves and that movement is God. And while there is life there is joy in consciousness of the divine. To love life is to love God. Harder and more blessed than all else is to love this life in one's sufferings, in innocent sufferings."

"Karataev!" came to Pierre's mind.

And suddenly he saw vividly before him a long-forgotten, kindly old man who had given him geography lessons in Switzerland. "Wait a bit," said the old man, and showed Pierre a globe. This globe was alive—a vibrating ball without fixed dimensions. Its whole surface consisted of drops closely pressed together, and all these drops moved and changed places, sometimes several of them merging into one, sometimes one dividing into many. Each drop tried to spread out and occupy as much space as possible, but others striving to do the same compressed it, sometimes destroyed it, and sometimes merged with it.

"That is life," said the old teacher.

"How simple and clear it is," thought Pierre.

"How is it I did not know it before?"

"God is in the midst, and each drop tries to expand so as to reflect Him to the greatest extent. And it grows, merges, disappears from the surface, sinks to the depths, and again emerges. There now, Karataev has spread out and disappeared. Do you understand, my child?" said the teacher.

"Do you understand, damn you?" shouted a voice, and Pierre woke up.

He lifted himself and sat up. A Frenchman who had just pushed a Russian soldier away was squatting by the fire, engaged in roasting a piece of meat stuck on a ramrod. His sleeves were rolled up and his sinewy, hairy, red hands with their short fingers deftly turned the ramrod. His brown morose face with frowning brows was clearly visible by the glow of the charcoal.

51 TOLSTOY: *War and Peace,* EPILOGUE I, 673d- 674a,c

Meanwhile downstairs in young Nicholas Bolkonski's bedroom a little lamp was burning as usual. (The boy was afraid of the dark and they could not cure him of it.) Dessalles slept propped up on four pillows and his Roman nose emitted sounds of rhythmic snoring. Little Nicholas, who had just waked up in a cold perspiration, sat up in bed and gazed before him with wide-open eyes. He had awaked from a terrible dream. He had dreamed that he and Uncle Pierre, wearing helmets such as were depicted in his Plutarch, were leading a huge army. The army was made up of white slanting lines that filled the air like the cobwebs that float about in autumn and which Dessalles called les fils de la Vierge. In front was Glory, which was similar to those threads but rather thicker. He and Pierre were borne along lightly and joyously, nearer and nearer to their goal. Suddenly the threads that moved them began to slacken and become entangled and it grew difficult to move. And Uncle Nicholas stood before them in a stern and threatening attitude.

"Have you done this?" he said, pointing to some broken sealing wax and pens. "I loved you, but I have orders from Arakcheev and will kill the first of you who moves forward." Little Nicholas turned to look at Pierre but Pierre was no longer there. In his place was his father—Prince Andrew—and his father had neither shape nor form, but he existed, and when little Nicholas perceived him he grew faint with love: he felt himself powerless, limp, and formless. His father caressed and pitied him. But Uncle Nicholas came nearer and nearer to them. Terror seized young Nicholas and he awoke.

"My father!" he thought. (Though there were two good portraits of Prince Andrew in the house, Nicholas never imagined him in human form.) "My father has been with me and caressed me. He approved of me and of Uncle Pierre. Whatever he may tell me, I will do it. Mucius Scaevola burned his hand. Why should not the same sort of thing happen to me? I know they want me to learn. And I will learn. But someday I shall have finished learning, and then I will do something. I only pray God that something may happen to me such as happened to Plutarch's men, and I will act as they did. I will do better. Everyone shall know me, love me, and be delighted with me!" And suddenly his bosom heaved with sobs and he began to cry.

"Are you ill?" he heard Dessalles' voice asking.

"No," answered Nicholas, and lay back on his pillow.

"He is good and kind and I am fond of him!" he thought of Dessalles. "But Uncle Pierre! Oh, what a wonderful man he is! And my father? Oh, Father, Father! Yes, I will do something with which even he would be satisfied. . . ."

# **54 FREUD: *Origin and Development of Psycho Analysis,* 11a-13a esp 11d-12c / *Interpretation of Dreams,* 173a-174d; 178a-205c esp 178a- 179c, 189b-190a, 194b-d, 197b-198d, 204c-d; 230b-231c; 252c-340a esp 252c-253a, 264c- 272c, 282a-285b,332a-333b,339b-340a;356d- 373a passim / *General Introduction,* 476a-478b; 489c-494d esp 492d-493c; 504d-526c esp 504d-506c, 518d-519d; 539c-544d esp 539c- 540a, 541b / *New Introductory Lectures,* 808d- 817a esp 809b, 810b-d, 812d, 813d-814b**

54 FREUD: *Origin and Development of Psycho Analysis,* 11a-13a

Ladies and gentlemen, if you will permit me to generalize, as is indispensable in so brief a presentation, we may express our results up to this point in the formula: Our hysterical patients suffer from reminiscences. Their symptoms are the remnants and the memory symbols of certain (traumatic) experiences.

A comparison with other memory symbols from other sources will perhaps enable us better to understand this symbolism. The memorials and monuments with which we adorn our great cities are also such memory symbols. If you walk through London you will find before one of the greatest railway stations of the city a richly decorated Gothic pillar—Charing Cross. One of the old Plantagenet kings, in the thirteenth century, caused the body of his beloved queen Elea nor to be borne to Westminster, and had Gothic crosses erected at each of the stations where the coffin was set down. Charing Cross is the last of these monuments, which preserve the memory of this sad journey.² In another part of the city, you will see a high pillar of more modern construction, which is merely called "the Monument." This is in memory of the great fire which broke out in the neighborhood in the year 1666, and destroyed a great part of the city. These monuments are memory symbols like the hysterical symptoms; so far the comparison seems justified. But what would you say to a Londoner who today stood sadly before the monument to the funeral of Queen Eleanor, instead of going about his business with the haste engendered by modern industrial conditions, or rejoicing with the young queen of his own heart? Or to another, who before "the Monument" bemoaned the burning of his loved native city, which long since has arisen again so much more splendid than before?

Now hystericals and all neurotics behave like these two unpractical Londoners, not only in that they remember the painful experiences of the distant past, but because they are still strongly affected by them. They cannot escape from the past and neglect present reality in its favour. This fixation of the mental life on the

²Or rather the later copy of such a monument. The name "Charing" is itself, as Dr. E. Jones tells me, derived from the words chere reine.

pathogenic traumata is an essential, and practically a most significant characteristic of the neurosis. I will willingly concede the objection which you are probably formulating, as you think over the history of Breuer's patient. All her traumata originated at the time when she was caring for her sick father, and her symptoms could only be regarded as memory symbols of his sickness and death. They correspond to mourning, and a fixation on thoughts of the dead so short a time after death is certainly not pathological, but rather corresponds to normal emotional behavior. I concede this: there is nothing abnormal in the fixation of feeling on the trauma shown by Breuer's patient. But in other cases, like that of the tic that I have mentioned, the occasions for which lay ten and fifteen years back, the characteristic of this ab normal clinging to the past is very clear, and Breuer's patient would probably have developed it, if she had not come under the "cathartic treatment" such a short time after the traumatic experiences and the beginning of the disease.

We have so far only explained the relation of the hysterical symptoms to the life history of the patient; now by considering two further factors which Breuer observed, we may get a hint as to the processes of the beginning of the illness and those of the cure. With regard to the first, it is especially to be noted that Breuer's patient in almost all pathogenic situations had to suppress a strong excitement, instead of giving vent to it by appropriate words and deeds. In the little experience with her governess' dog, she suppressed, through regard for the conventions, all manifestations of her very intense disgust. While she was seated by her father's sick bed, she was careful to betray nothing of her anxiety and her painful depression to the patient. When, later, she reproduced the same scene before the physician, the emotion which she had suppressed on the occurrence of the scene burst out with especial strength, as though it had been pent up all along. The symptom which had been caused by that scene reached its greatest intensity while the doctor was striving to revive the memory of the scene, and vanished after it had been fully laid bare. On the other hand, experience shows that if the patient is reproducing the traumatic scene to the physician, the process has no curative effect if, by some peculiar, chance,. there is no development of emotion. It is apparently these emotional processes upon which the illness of the patient and the restoration to health are dependent. We feel justified in regarding emotion as a quantity which may become increased, derived and dis placed. So we are forced to the conclusion that the patient fell ill because the emotion developed in the pathogenic situation was prevented from escaping normally, and that the essence of the sickness lies in the fact that these imprisoned (eingeklemmt) emotions undergo a series of abnormal changes. In part they are preserved as a lasting charge and as a source of constant disturbance in psychical life; in part they under go a change into unusual bodily innervations and inhibitions, which present themselves as the physical symptoms of the case. We have coined the name hysterical conversion for the latter process. Part of our mental energy is, under normal conditions, conducted off by way of physical innervation and gives what we call the expression of emotions. Hysterical conversion exaggerates this part of the course of a mental process which is emotionally coloured; it corresponds to a far more intense emotional expression, which finds outlet by new paths. If a stream flows in two channels, an overflow of one will take place as soon as the current in the other meets with an obstacle.

You see that we are in a fair way to arrive at a purely psychological theory of hysteria, in which we assign the first rank to the affective processes. A second observation of Breuer com pels us to ascribe to the altered condition of consciousness a great part in determining the characteristics of the disease. His patient showed many sorts of mental states, conditions of "absence," confusion and alteration of char acter, besides her normal state. In her normal state she was entirely ignorant of the pathogenic scenes and of their connection with her symptoms. She had forgotten those scenes, or at any rate had dissociated them from their pathogenic connection. When the patient was hypnotized, it was possible, after considerable difficulty, to re call those scenes to her memory, and by this means of recall, the symptoms were removed. It would have been extremely perplexing to know how to interpret this fact, if hypnotic practice and experiments had not pointed out the way. Through the study of hypnotic phenomena, the conception, strange though it was at first, has become familiar, that in one and the same individual several mental groupings are possible, which may remain relatively independent of each other, know nothing of each other, and which may cause a splitting of consciousness along lines which they lay down. Cases of such a sort, known as double personality (double conscience), occasionally appear spontaneously.

If, in such a division of personality, consciousness remains constantly bound up with one of the two states, this is called the conscious mental state, and the other the unconscious. In the well-known phenomena of so-called post hypnotic suggestion, in which a command given in hypnosis is later executed in the normal state as though by an imperative suggestion, we have an excellent basis for understanding how the unconscious state can influence the conscious, although the latter is ignorant of the existence of the former. In the same way it is quite possible to explain the facts in hysterical cases. Breuer came to the conclusion that the hysterical symptoms originated in such peculiar mental states, which he called hypnoidal states (hypnoide Zust'dnde). Experiences of an emotional nature, which occur during such hypnoidal states, easily become pathogenic, since such states do not present the conditions for a normal draining off of the emotion of the exciting processes. And as a result there arises a peculiar product of this exciting process, that is, the symptom, and this is projected like a foreign body into the normal state. The latter has, then, no conception of the significance of the hypnoidal pathogenic situation. Where a symptom arises, we also find an amnesia, a memory gap, and the filling of this gap includes the removal of the conditions under which the symptom originated.

I am afraid that this portion of my treatment will not seem very clear, but you must remember that we are dealing here with new and difficult views, which perhaps could not be made much clearer. This all goes to show that our knowledge in this field is not yet very far advanced. Breuer's idea of the hypnoidal states has, moreover, been shown to be superfluous and a hindrance to further investigation, and has been dropped from present conceptions of psycho-analysis. Later I shall at least suggest what other influences and processes have been disclosed besides that of the hypnoidal states, to which Breuer limited the causal moment.

You have probably also felt, and rightly, that Breuer's investigations gave you only a very incomplete theory and insufficient explanation of the phenomena which we have observed. But complete theories do not fall from Heaven, and you would have had still greater reason to be distrustful, had anyone offered you at the beginning of his observations a well-rounded theory, without any gaps; such a theory could only be the child of his speculations and not the fruit of an unprejudiced investigation of the facts.

SECOND LECTURE

Ladies and Gentlemen: At about the same time that Breuer was using the "talking-cure" with his patient, M. Charcot began in Paris, with the hystericals of the Salpetriere, those re searches which were to lead to a new under standing of the disease. These results were, however, not yet known in Vienna. But when about ten years later Breuer and I published our preliminary communication on the psychic mechanism of hysterical phenomena, which grew out of the cathartic treatment of Breuer's first patient, we were both of us under the spell of Charcot's investigations. We made the pathogenic experiences of our patients, which acted as psychic traumata, equivalent to those physical traumata whose influence on hysterical paralyses Charcot had determined; and Breuer's hypothesis of hypnoidal states is itself only an echo of the fact that Charcot had artificially re produced those traumatic paralyses in hypnosis.

The great French observer, whose student I was during the years 1885-86, had no natural bent for, creating psychological. theories.. His student, P. Janet, was the first to attempt to penetrate more deeply into the psychic processes of hysteria, and we followed his example, when we made the mental splitting and the dis sociation of personality the central points of our theory. Janet propounds a theory of hysteria which draws upon the principal theories of heredity and degeneration which are current in France. According to his view, hysteria is a form of degenerative alteration of the nervous system, manifesting itself in a congenital weakness of the function of psychic synthesis. The hysterical patient is from the start incapable of correlating and unifying the manifold of his mental processes, and so there arises the tendency to mental dissociation. If you will permit me to use a banal but clear illustration, Janet's hysterical reminds one of a weak woman who has been shopping, and is now on her way home, laderr with: packages and bundles of every de scription. She cannot manage the whole lot with her two arms and her ten fingers, and soon she drops one. When she stoops to pick this up, an other breaks loose, and so it goes on.

54 FREUD: *Origin and Development of Psycho Analysis,* esp 11d-12c

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54 FREUD: Interpretation of Dreams, 173a-174d

We have already become acquainted with many conceptions of the dream, which in this sense are more or less deserving of the name of dream-theories. The belief of the ancients that dreams were sent by the gods in order to guide the actions of man was a complete theory of the dream, which told them all that was worth knowing about dreams. Since dreams have become an object of biological research we have a greater number of theories, some of which, however, are very incomplete.

Provided we make no claim to completeness, we might venture on the following rough grouping of dream-theories, based on their funda mental conception of the degree and mode of the psychic activity in dreams:—

1. Theories, like those of Delboeuf, which al low the full psychic activity of the waking state to continue in our dreams. Here the psyche does not sleep; its apparatus remains intact; but under the conditions of the sleeping state, which differ from those of the waking state, it must in its normal functioning give results which differ from those of the waking state. As regards these theories, it may be questioned whether their authors are in a position to derive the distinction between dreaming and waking thought entirely from the conditions of the sleeping state. Moreover, they lack one possible access to a function of dreams; one does riot understand to what purpose one dreams— why the complicated mechanism of the psychic apparatus should continue to operate even when it is placed under conditions to which it does not appear to be adapted. There are only two purposeful reactions in the place of the reaction of dreaming: to sleep dreamlessly, or to wake when affected by disturbing stimuli.

2. Theories which, on the contrary, assume for the dream a diminution of the psychic ac*ti*vity, a loosening of connections, and an impoverishment of the available material. In accordance with these theories, one must assume for sleep a psychological character entirely different from that given by Delboeuf. Sleep encroaches widely upon the psyche; it does not consist in the mere shutting it off from the outer world; on the contrary, it enters into its mechanism, and makes it for the time being unserviceable. If I may draw a comparison from psychiatry, I would say that the first group of theories construes the dream like a paranoia, while the second represents it as a type of mental deficiency or amentia.

The theory that only a fragment of the psychic activity paralysed by sleep finds expression in dreams is that by far the most favoured by medical writers, and by scientists in general. In so far as one may presuppose a general interest in dream-interpretation, one may indeed' de scribe it as the most popular theory of dreams. It is remarkable how nimbly this particular theory avoids the greatest danger that threatens every dream-interpretation; that is, shipwreck on one of the contrasts incorporated in dreams. Since this theory regards dreams as the result of a partial waking (or, as Herbart puts it in his Psychologie uber den Traum, "a gradual, partial, and at the same time very anomalous waking"), it is able to cover the whole series, from the inferior activities of dreams, which betray themselves by their absurdity, to fully concentrated intellectual activity, by a series of states of progressive awakening, ending in complete wakefulness.

Those who find the physiological mode of expression indispensable, or who deem it more scientific, will find this theory of dreams summarized in Binz's description (p. 43):—

This state (of torpor), however, gradually comes to an end in the hours of early morning. The accumulated products of fatigue in the albumen of the brain gradually diminish. They are slowly decomposed, or carried away by the constantly flowing blood-stream. Here and there individual groups of cells can be distinguished as being awake, while around them all is still in a state of torpidity. The isolated work of the individual groups now appears before our clouded consciousness, which is still powerless to control other parts of the brain, which gov ern the associations. Hence the pictures created, which for the most part correspond to the objective impressions of the immediate past, combine with one another in a wild and uncontrolled fashion, As the number of brain-cells set free constantly increases, the irrationality of the dream becomes constantly less."

The conception of the dream as an incomplete, partial waking state, or traces of the in fluence of this conception, will of course be found in the works of all the modern physiologists and philosophers. It is most completely represented by Maury. It often seems as though this author conceives the state of being awake or asleep as susceptible of shifting from one anatomical region to another; each anatomical region seeming to him to be connected with a definite psychic function. Here I will merely suggest that even if the theory of partial waking were confirmed, its finer superstructure would still call for exhaustive consideration.

No function of dreams, of course, can emerge from this conception of the dream-life. On the contrary; Binz, one of the chief proponents of this theory, consistently enough denies that dreams have any status or importance. He says (P- 357): "All the facts, as we see them, urge us to characterize the dream as a physical process, in all cases useless, and in many cases definitely morbid."

The expression physical in reference to dreams (the word is emphasized by the author) points, of course, in more than one direction. In the first place, it refers to the aetiology of dreams, which was of special interest to Binz, as he was studying the experimental production of dreams by the administration of drugs. It is certainly in keeping with this kind of dream theory to ascribe the incitement to dreaming,: whenever possible, exclusively to somatic origins. Presented in the most extreme form the theory is as follows: After we have put our selves to sleep by the banishment of stimuli, there would be no need to dream, and no reason for dreaming until the morning, when the gradual awakening through the fresh invasion of stimuli might be reflected in the phenome non of dreaming. But, as a matter of fact, it is not possible to protect our sleep from stimuli; like the germs of life of which Mephistopheles complained, stimuli come to the sleeper from all directions—from without, from within, and even from all those bodily regions which never trouble us during the waking state. Thus our sleep is disturbed; now this, now that little corner of the psyche is jogged into the waking state, and the psyche functions for a while with the. awakened fraction, yet is thankful to fall asleep again. The dream is the reaction to the disturbance of sleep caused by the stimulus, but it is, when all is said, a purely superfluous reaction.

The description of the dream—which, after all, remains an activity of the psychic organ— as a physical process has yet another connotation; So to describe it.is to deny that the dream has the dignity of a psychic process. The old simile of "the ten fingers of a person ignorant of music running over the keyboard of an instrument" perhaps best illustrates in what es teem the dream is commonly held by the representatives of exact science. Thus conceived, it becomes something wholly insusceptible of interpretation. How could the ten fingers of a player ignorant of music perform a musical composition?

The theory of partial wakefulness did not escape criticism even by the earlier writers^ Thus Burdach wrote in 1830: "If we say that dreaming is a partial waking, then, in the first place, neither the waking nor the sleeping state is explained thereby; secondly, this amounts only to saying that certain powers of the mind are active in dreams while others are at rest. But such irregularities occur throughout life. . . ." (P. 482).

The prevailing dream-theory which conceives the dream as a "physical" process finds a certain support in a very interesting conception of the dream which was first propounded by Robert in 1866, and which is seductive because it assigns to the dream a function or a useful result. As the basis of his theory Robert takes two objectively observable facts which we have already discussed in our consideration of dream-material (p. 144 above). These facts are: (1) that one very often dreams about the most insignificant impressions of the day; and (2) that one rarely carries over into the dream the absorbing interests of the day. Robert asserts as an indisputable fact that those matters which have been fully settled and solved never evoke dreams, but only such as lie incompleted in the mind, or touch it merely in passing (p. 10). "For this reason we cannot usually explain our dreams, since their causes are to be found in sensory impressions of the preceding day which have not attained sufficient recognition on the part of the dreamer" The condition permitting an impression to reach the dream is, therefore, that this impression has been disturbed in its elaboration, or that it was too insignificant to lay claim.to such elaboration.

Robert therefore conceives the dream "as a physical process of elimination which in its psychic reaction reaches the consciousness." Dreams are eliminations of thoughts nipped in the bud. "A man deprived of the capacity for dreaming would in time become mentally unbalanced, because an immense number of unfinished and unsolved thoughts and superficial impressions would accumulate in his brain, under the pressure of which all that should be incorporated in the memory as a completed whole would be stifled." The dream acts as a safety-valve for the over-burdened brain. Dreams possess a healing and unburdening power (p. 32).

54 FREUD: Interpretation of Dreams, 178a-205c

The dream-phantasy may, however, direct its attention not merely to the form of the exciting organ, but may even make the substance contained therein the object of symbolization. Thus, for example, the dream excited by the intestinal stimuli may lead us through muddy streets the dream due to stimuli from the bladder to foaming water. Or the stimulus as such, the nature of its excitation, and the object which it covets, are represented symbolically. Or, again, the dream-ego enters into a concrete association with the symbolization of its own state; as, for example, when in the case of painful stimuli we struggle desperately with vicious dogs or raging bulls, or when in a sexual dream the dreamer sees herself pursued by a naked man. Disregarding all the possible prolixity of elaboration, a phantastic symbolizing activity remains as the central force of every dream. Volkelt, in his fine and enthusiastic essay, attempted to penetrate still further into the character of this phantasy, and to assign to the psychic activity thus recognized its position in a system of philosophical ideas, which, however, remains... altogether^ too difficult of comprehension for anyone who is hot prepared by previous training for the intuitive comprehension of philosophical modes of-thought.

Schemer attributes no useful function to the activity of the symbolizing phantasy in dreams. In. dreams the psyche plays with the stimuli which are offered to it. One might conjecture that it plays in a mischievous fashion. And we might be asked whether our detailed consideration of Schemer's dream-theory, the arbitrariness, of which, and its deviation from the rules of all forms of research are only too obvious, can lead to any useful results. We might fitly reply that to reject Schemer's theory without previous examination would be imposing too arrogant a veto. This theory is based on the impressions produced by his dreams on a man who paid close attention to them, and who would appear to be personally very well equipped for tracing obscure psychic phenomena. Furthermore, it treats of a subject which (though rich in its contents and relations) has for thousands of years appeared mysterious to humanity, and to the elucidation of which science, strictly so called, has, as it confesses, contributed nothing beyond attempting—in uncompromising opposition to popular sentiment—to deny its content and significance. Finally, let us frankly admit that it seems as though we cannot very well avoid the phantastical in our attempts to explain dreams. We must remember also that there is such a thing as a phantasy of ganglion cells; the passage cited (p. 87) from a sober and exact investigator like Binz, which describes how the dawn of awakening floods the dormant cell-masses of the cerebral cortex, is not a whit less fanciful and improbable than Schemer's attempts at interpretation. I hope to be able to demonstrate that there is something real underlying these attempts, though the phenomena\* which he de scribes have been only vaguely recognized, and do not possess the character of universality that should entitle them to be the basis of a theory of dreams. For the present, Schemer's theory of dreams, in contrast to the medical theory, may perhaps lead us to realize between what, extremes the explanation of dream-life is still unsteadily vacillating.

H. The Relation between Dreams and Mental Diseases

When we speak of the relation of dreams to mental derangement, we may mean three different things: (1) aetiological and clinical relations, as when a dream represents or initiates a psychotic condition, or occurs subsequently to such a condition;.(2) changes which the dreamlife undergoes in cases of mental disease; (3) inner relations between dreams and psychoses, analogies which point to an intimate relationship. These manifold relations between the two series of phenomena were in the early days of medical science—and are once more at the present time—a favourite theme of medical writers, as we may learn from the literature on the subject collated. by Spitta, Radestock, Maury, and Tissie. Recently Sante de Sanctis has directed his attention to this relationship.¹ For the purposes of our discussion it will suffice merely to glance at this important subject.

As to the clinical and aetiological relations between dreams and the psychoses, I will re port the following observations as examples: Hohnbaum asserts (see Krauss) that the first attack of insanity is frequently connected with a terrifying, anxiety-dream, and that the pre dominating idea is related to this dream. Sante de Sanctis adduces similar observations in respect of paranoiacs, and declares the dream to be, in some of them, "la vraie cause determinate de la folie."² The psychosis may come to life quite suddenly, simultaneously with the dream that contains its effective and delusive explanation, or it may develop slowly through subsequent dreams that have still to struggle against doubt. In one of de Sanctis's cases an intensively moving dream was accompanied by slight hysterical attacks, which, in their turn, were followed by an anxious melancholic state. Fere (cited by Tissie) refers to a dream which was followed by hysterical paralysis. Here the dream is presented as the aetiology of mental derangement, although we should be making a statement equally consistent with the facts were we to say that the first manifestation of the mental derangement occurred in the dreamlife, that-the disorder first broke through in the dream. In other instances, the morbid symptoms are included in the dream-life, or the psychosis remains confined to the dream-life Thus Thomayer calls our attention to anxiety-dreams which must be conceived as the equivalent of epileptic attacks. Allison has described cases of nocturnal insanity (see Radestock), in which the subjects are apparently perfectly well in the day-time, while hallucinations, fits of frenzy, and the like regularly make their appearance at night. De Sanctis and Tissie record similar observations (the equivalent of a paranoic dream in an alcoholic, voices accusing a wife of infidelity). Tissie records many observations of recent date in- which behaviour of a pathological character (based on delusory hypotheses, obsessive impulses) had their origin in dreams. Guislain describes a case in which sleep was replaced by an intermittent in sanity.

We cannot doubt that one day the physician will concern himself not only with the psychol-

¹Among the more recent authors who have occupied themselves with these relations are: Fere, Ideler, Lasegue, Pichon, Regis Vespa, Giessler, Kazodowsky, Pachantoni, and others.

²The real determining cause of the madness.—Ed.

ogy, but also with the psycho-pathology of dreams.

In cases of convalescence from insanity, it is often especially obvious that while the functions may be healthy by day the dream-life may still partake of the psychosis. Gregory is said to have been the first to call attention to such cases (see Krauss). Maeario (cited by Tissie) gives an account of a maniac who, a week after his complete recovery, once more experienced in dreams the flux of ideas and the unbridled, impulses of his disease.

Concerning the changes which the dream-life undergoes in chronic psychotics, little research has been undertaken as yet.. On the other hand, early attention was given to the inner relationship between dreams and mental disturbances, a relationship which is demonstrated by the complete agreement of the manifestations occurring in each. According to Maury, Cabanis, in his Rapports du Physique et du Moral, was the first to call attention to this relationship; he was followed by Lelut, J. Moreau, and more particularly the philosopher Maine de Biran. The comparison between the two is of course older still. Radestock begins the chapter in which he deals with the subject by citing a number of opinions which insist on the analogy between insanity and dreaming. Kant says somewhere: "The lunatic is a dreamer in the waking state." According to Krauss, "Insanity is a dream in which the senses are awake." Schopenhauer terms the dream a brief insanity, and insanity a long dream. Hagen describes delirium as a dream-life which is inducted not by sleep but by disease. Wundt, in his Physiologische Psychologie, declares: "As a matter of fact we ourselves may in dreams experience almost all the manifestations which we observe in the asylums for the insane."

The specific points of agreement in consequence of which such a comparison commends itself to our judgment are enumerated by Spitta, who groups them (very much as Maury has done) as follows: "(1) Suspension, or at least retardation of self-consciousness, and consequently ignorance of the condition as such, the impossibility of astonishment, and a lack of moral consciousness. (2) Modified perception of the sensory organs; that is, perception is as a rule diminished in dreams, and greatly enhanced in insanity. (3) Mutual combination of ideas exclusively in accordance with the laws of association and reproduction, hence automatic series-formations: hence again a lack of proportion in the relations between ideas (ex-aggerations, phantasms); and the results of all this: (4) Changes in—for example, inversions of—the personality, and sometimes of the idiosyncrasies of the character (perversities)."

Radestock adds a few additional data concerning the analogous nature of the material of dreams and of mental derangement: "The greatest number of hallucinations and illusions are found in the sphere of the senses of sight and hearing and general sensation. As in dreams, the fewest elements are supplied by the senses of smell and taste. The fever-patient, like the dreamer, is assailed by reminiscences from the remote past; what the waking and healthy man seems to have forgotten is recollected in sleep and in disease." The analogy be tween dreams and the psychoses receives its full value only when, like a family resemblance, it is extended to the subtler points of mimicry, and even the individual peculiarities of facial expression.

"To him who is tortured by physical and mental; sufferings the dream accords what has been denied him by-reality, to wit, physical well-being, and happiness; so, too, the insane see radiant images of happiness, eminence, and wealth. The supposed possession of estates and the imaginary fulfilment of wishes, the denial or destruction of which have actually been a psychic cause of the insanity, often form the main content of the delirium. The woman who has lost a dearly beloved child experiences in her delirium the joys of maternity; the man who has suffered reverses of fortune deems himself immensely wealthy; and the jilted girl sees herself tenderly beloved."

(This passage from Radestock is an abstract of a brilliant exposition of Griesinger's (p. in), which reveals, with the greatest clarity, wish fulfilment as a characteristic of the imagination common to dreams and to the psychoses. My own investigations have taught me that here is to be found the key to a psychological theory of dreams and of the psychoses.)

"Absurd combinations of ideas and weakness of judgment are the main, characteristics of the dream and of insanity." The over-estimation of one's own mental capacity, which ap pears absurd to sober judgment, is found alike in both, and the rapid flux of imaginings in the dream corresponds to the flux of ideas in the psychoses. Both are devoid of any measure of time. The splitting of the personality in dreams, which, for instance, distributes one's own knowledge between two persons, one of whom, the strange person, corrects one's own ego in the dream, entirely corresponds with the well known splitting of the personality in hallucinatory paranoia; the dreamer, too, hears his own thoughts expressed by strange voices. Even the constant delusive ideas find their analogy in the stereotyped and recurring pathological dream (reve obsedani). After recovering from delirium, patients not infrequently declare that the whole period of their illness appeared to them like an uncomfortable dream; indeed, they inform us that sometimes during their illness they have suspected that they were only dreaming, just as often happens in the sleep-dream. In view of all this, it is not surprising that Radestock should summarize his own opinion, and that of many others, in the following words: "Insanity, an abnormal morbid phenomenon, is to be regarded as an enhancement of the periodically recurring normal dream-state" (p. 228).

Krauss attempted to base the relationship between the dream and insanity upon their aetiology (or rather upon the sources of ex citation), thus, perhaps, making the relationship even more intimate than was possible on the basis of the analogous nature of the phenomena manifested. According to him, the fundamental element common to both is, as we have already learned, the organically conditioned sensation, the sensation of physical stimuli, the general sensation arising out: of contributions from all the organs (cf. Peisse, cited by Maury, p. 52).

The undeniable agreement between dreams and mental derangement; extending even to characteristic details, constitutes one of the strongest confirmations of the medical theory of dream-life, according to which the dream is represented as a useless and disturbing process, and as the expression of a diminished psychic activity. One cannot expect, for the present, to derive the final explanation of the dream from the psychic derangements, since, as; is well known, our understanding of the origin of the latter is still highly unsatisfactory. It is very probable, however^ that a modified conception of the dream must also influence our views regarding the inner mechanism of mental disorders, and hence we may say that we are working towards the explanation of the psychoses -when we endeavour to elucidate the mystery of dreams.

Addendum 1909

I shall have to justify myself for not ex tending my summary of the literature of dream-problems to cover the period between the first appearance of this book and the publication of the second edition. This justification may not seem very satisfactory to the reader; none the less; to me it was decisive. The motives which induced me.to summarize the treatment of; dreams in the literature of the subject have been exhausted by the foregoing introduction; to have continued this would have cost me a great deal of effort and would not have been particularly useful or instructive. For the interval in question—a period of nine years—has yielded nothing new or valuable as regards the conception of dreams either in actual material or in novel points of view. In most of the literature which has appeared since the publication of my own work the latter has not been mentioned or discussed; it has, of course, received the least attention from the so-called "research-workers on dreams," who have thus afforded a brilliant example of the aversion to learning anything new so characteristic of the scientist. "Les savants ne sont pas curieux,"¹ said the scoffer Anatole France. If there were such a thing in; science as the right of revenge, I in my turn should be justified in ignoring the literature which has appeared since the publication of this book. The few reviews which have appeared in the scientific journals are so full of misconceptions and lack of comprehension that my only possible answer to my critics would be a request that they should read this book over again—or perhaps merely that they should read it!

In the works of those physicians who make use of the psycho-analytic method of treatment a great many dreams have been recorded and interpreted in accordance with my directions. In so far as these works go beyond the confirmation of my own assertions, I have noted their results in the context of my exposition. A supplementary bibliography at the end of this volume comprises the most important of these new publications. The comprehensive work on the dream by Sante de Sanctis, of which a German translation appeared soon after its publication, was produced simultaneously with my own, so that I could not review his results, nor could he comment upon mine. I am sorry to have to express the opinion that this laborious work is exceedingly poor in ideas, so poor that one could never divine from it the possibility of the problems which I have treated in these pages.

I can thing of only two publications which

¹The learned are not inquisitive. -ED.

touch on my own treatment of the dream problems. A young philosopher, H. Swoboda, who has ventured to extend W. Fliess's discovery of biological periodicity (in series of twenty-three and twenty-eight, days) to the psychic field, has produced art imaginative essay,² in which, among other things, he has use do this key: to solve the riddle of dreams; Such a solution, however, would be an inadequate estimate of the significance of dreams. The material content of dreams would be explained by the coincidence of all those memories which, on the night of the dream, complete one of these biological periods for the first or the nth time. A personal communication of the author's led me to assume that he himself no longer took this theory very seriously. But it seems that I was mistaken in this conclusion: I shall record in another place some observations made with reference to Swoboda's thesis, which did not, however, yield convincing results. It gave me far greater pleasure to find by chance, in an unexpected quarter, a conception of the dream which is in complete agreement with the essence of my own. The relevant dates preclude the possibility that this conception was influenced by reading my book: I must therefore hail this as the only demonstrable concurrence with the essentials of my theory of dreams to be found in the literature of the subject. The book which contains the passage that I have in mind was published (in its second edition) in 191o, by Lynkeus, under the title Phantasien eines Realisten.³

Addendum 1914

The above apologia was written in 1909. Since then, the state of affairs has certainly under gone a change; my contribution to the "interpretation of dreams" is no longer ignored in the literature of the subject. But the new situation makes it even more impossible to continue the foregoing summary. The Interpretation of Dreams has evoked a whole series of new contentions and problems, which have been expounded by the authors in the most varied fashions. But I cannot discuss these works until I have developed the theories to which their authors have referred. Whatever has appeared to me as valuable in this recent literature I

²H. Swoboda, Die Perioden des Menschlichen Organismus, 1904.

³Cf. Josef Popper-Lynkeus Traumes (1923) in vol. Xi Schriften. und die Theorie des of my Gesammelten

have accordingly reviewed in the course of the following exposition.

II. The Method of Dream Interpretation

The Analysis of a Specimen Dream

The epigraph on the title-page of this volume indicates the tradition to which I prefer to ally myself in my conception of the dream. I am proposing to show that dreams are capable of interpretation; and any contributions to the solution of the problems which have already been discussed will emerge only as possible by products in the accomplishment of my special task. On the hypothesis that dreams are susceptible of interpretation, I at once find myself in disagreement with the prevailing doctrine of dreams—in fact, with all the theories of dreams, excepting only that of Schemer, for to interpret a dream is to specify its meaning, to replace it by something which takes its position in the concatenation of our psychic activities as a link of definite importance and value. But, as we have seen, the scientific theories of the dream leave no room for a problem of dream-interpretation; since, in the first, places according to these theories, dreaming is not a psychic activity at all, but a somatic process which makes itself known to the psychic apparatus by means of symbols. Lay opinion has always been opposed to these theories; It asserts its privilege of proceeding illogically, and although it admits that dreams are^ incomprehensible and absurd, it cannot summon up the courage to deny that dreams have any significance. Led by a dim intuition, it seems rather to assume that dreams have a meaning, albeit a hidden one; that they are intended as a substitute for some other thought-process, and that we have only to disclose this substitute correctly in order to discover the hidden meaning of the dream.

The unscientific world, therefore, has always endeavoured to interpret dreams, and by ap plying one or the other of two essentially different methods. The first of these methods envisages the dream-content as a whole, and seeks to replace it by another content, which is intelligible and in certain respects analogous. This is symbolic dream-interpretation; and of course it goes to pieces at the very outset in the case of those dreams which are not only unintelligible but confused. The construction which the biblical Joseph placed upon the dream of Pharaoh furnishes an example of this method. The seven fat kine, after which came seven lean ones that devoured the former, were a symbolic substitute for seven years of famine in the land of Egypt, which according to the - prediction were to consume all the surplus that seven fruitful years had produced. Most of the artificial dreams contrived by the poets1 are intended for some such symbolic interpretation, for they reproduce the thought conceived by the poet in a guise not unlike the disguise which we are wont to find in our dreams.

The idea that the dream concerns itself chiefly with the future, whose form it surmises in advance—a relic of the prophetic significance with which dreams were once invested—now becomes the motive for translating into the future the meaning of the dream which has been found by means of symbolic interpretation.

A demonstration of the manner in which one arrives at such a symbolic interpretation can not, of course, be given. Success remains a matter of ingenious conjecture; of direct intuition, and for this reason dream-interpretation has naturally been elevated into an art which seems to depend upon extraordinary gifts.² The second of the two popular methods of dream-interpretation entirely abandons such claims. It might be described as the cipher method, since it treats the dream as a kind of secret code in which every sign is translated into another sign of known meaning, according to an established key. For example, I have dreamt of a letter, and also of a funeral or the like; I consult a "dream-book," and I find that "letter" is to be translated by "vexation" and "funeral" by "engagement." It now remains to establish a connection, which I am again to assume as pertaining to the future, by means of the rigmarole which I have deciphered. An interesting variant of this cipher procedure, a variant in which its character of purely me-

¹In a novel Gradiva, by the poet W. Jensen,, I chanced to discover several fictitious dreams, which were perfectly correct in their construction, and could be interpreted as though they had not been invented, but had been dreamt by actual persons. The poet declared, upon my inquiry, that he was unacquainted with my theory of dreams. I have made: use of this agreement between my investigations and the creations of the poet as a proof of the correctness of my method of dream-analysis {Der Wahn und die Traume in W. Jensen's Gradiva, vol. i of the Schriften zur angewandien Seelenkimde, 1906, edited by myself, Ges. Schrif ten, vol. ix).

2 Aristotle expressed himself in this connection by saying that the best interpreter of .dreams is he who can best grasp similarities. For dream-pictures, like pictures in water, are disfigured by the- motion (of the water)., so that he hits the target best "who is able to recognize the true picture in the distorted one (Biichsenschutz, p. 65).

chanical transference is to a certain extent corrected, is presented in the work on dream interpretation by Artemidoros of Daldis¹. Here not only the dream-content, but also the personality and social position of the dreamer are taken into consideration, so that the same dream-content has a significance for the rich man, the married man, or the orator, which is different from that which applies to the poor man, the bachelor, or, let us say, the merchant. The essential point, then, in this procedure is that the work of interpretation is not applied to the entirety of the dream, but to each portion of the dream-content severally, as though the dream were a conglomerate in which each fragment calls for special treatment. Incoherent and confused dreams are certainly those that have been responsible for the

¹Artemidoros of Daldis, born probably in the beginning of the second century of our calendar, has furnished us with the .most complete and careful elaboration of dream-interpretation as it existed in the Graeco-Roman world. As Gompertz has emphasized, he ascribed great importance to the consideration that dreams ought to be interpreted on the basis of observation and experience, and he drew a definite line between his own art and other methods, which he considered fraudulent. The principle of his art of interpretation is, according to Gompertz, identical with that of magic: i.e., the principle of association. The thing dreamed meant what it recalled to the memory— to the memory, of course, of the dream-interpreter! This fact—that the dream may remind the interpreter of various things, and every interpreter of different things—leads, of course, to uncontrollable arbitrariness and uncertainty. The technique which I am about to describe differs from that of the ancients in one essential point, namely, in that it imposes upon the dreamer himself the work of interpretation. Instead of taking into account whatever may occur to the dream-interpreter, it considers only what occurs to the dreamer inconnection with the dream-element concerned. Accord ing to the recent records of the missionary, Tfinkdjit (Anthropos, 1913), it would seem that the modern dream-interpreters of the Orient likewise attribute much importance to the co-operation of the dreamer. Of the dream-interpreters among the Mesopotamian Arabs this writer relates as follows: "Pour interpreter exactement un songe les oniromanciens les plus habiles s'informent de ceux qui les consultent de toutes les circonstances qu'ils regardent nicessaires pour la bonne explication. . . . En un mot, nDs oniromanciens ne laissent aucune cirConstance leur ichapper et ne donnent Vinterpretation disirie avant d'avoir parfaitement saisi et recu toutes les interrogations desirables." [To interpret a dream exactly, the most practised interpreters of dreams learn from those who consult them all circumstances which they regard as necessary for a good explanation In a word, our interpreters allow no. circumstance to be overlooked and do not give the desired interpretation before perfectly taking and apprehending all desirable questions.] Among these questions one always finds demands for precise information in respect to near relatives (parents, wife, children) as well as the following formula: habistine in hoc node copulam conjugalem ante vel post somnium? [Did you this night have conjugal copulation before or after the dream?] "L'idie dominante dans Vinterpretation des songes consiste a expliquer le reve par son opposi." [The dominant idea in the interpretation of dreams consists in explaining the dream by its opposite.]

invention of the cipher method.²

The worthlessness of both these popular methods of interpretation does not admit of discussion. As regards the scientific treatment of the subject, the symbolic method is limited in its application, and is not susceptible of a general exposition. In the cipher method every thing depends upon whether the key, the dream-book, is reliable, and for that all guarantees are lacking. So that one might be tempted to grant the contention of the philosophers and psychiatrists, and to dismiss the problem of dream-interpretation as altogether fanciful.³

I have; however, come to think differently. I have been forced to perceive that here, once more, we have one of those not infrequent eases where an ancient and stubbornly retained popular belief seems to have come hearer to the truth of the matter than the opinion of modern science, I must insist that the dream actually does possess a meaning, and that a scientific method of dream-interpretation is possible. I arrived at my knowledge of this method in the following manner:

For years I have been occupied with the resolution of certain psycho-pathological structures—hysterical phobias, obsessional ideas, and the like—with therapeutic intentions. I have been so occupied, in fact, ever since I heard the significant statement of Joseph

²Dr. Alfred Robitsek calls my attention to the fact that Oriental dream-books, of which ours are pitiful, plagiarisms, commonly undertake the interpretation of dream-elements in accordance with the assonance and similarity of words.. Since these relationships must be lost by translation into our language, the incomprehensibility of the equivalents in our popular "dream-books" is hereby explained. Information as to the extraordinary significance of puns and the play upon words in the old Oriental Cultures may be found in the writings of Hugo Winckler. The finest example of a dream-interpretation which has come down to us from antiquity is based on a play upon words. Artemidoros relates the following (p. 225): "But it seems to: me that Aristandros gave a most happy interpretation to Alexander of Macedon. When the latter held Tyros encompassed and in a state of siege, and was angry, and depressed over the great waste of time, he dreamed that he saw a Satyr dancing on his shield. It happened that Aristandros was in the neighbourhood of Tyros, and in the escort of the king, who was waging war on the Syrians, By dividing the word Satyros into σὰ and Σὰ Τὺροϛ, he induced the king to become more aggressive in the siege. And thus Alexander became master of the city." (Σὰ Τὺροϛ=Thine is Tyros.) The dream, indeed, is so intimately connected with verbal expression that Ferenczi justly remarks that every tongue has its own dream-language. A dream is, as a rule, not to be translated into other languages.

³After the completion of my manuscript, a paper by Stumpf came to my notice which agrees with my work in attempting to prove that the dream is full of meaning and capable of interpretation. But the interpretation is undertaken by means of an allegorizing symbolism, and there is no guarantee that the procedure is generally applicable.

Breuer, to the effect that in these structures, regarded as morbid symptoms, solution and treatment go hand in hand.¹ Where it has. Been possible to trace a pathological idea back to those elements in the psychic life of the patient to which it owed its origin, this idea has crumbled away, and the patient has been relieved of it. In view of the failure of our other therapeutic efforts, and in the face of the mysterious character of these pathological conditions, it seemed to me tempting, in spite of all the difficulties, to follow the method initiated by Breuer until a complete elucidation of the subject had been achieved. I shall have occasion elsewhere to give a detailed account p£ the form which the technique of this procedure; has finally assumed, and of the results of my efforts. In the course of these psycho-analytic studies, I happened upon the question of dream-interpretation., My patients, after I had pledged them to inform me of all the ideas and thoughts which occurred to them in connection with a given theme, related their dreams, and thus taught me that a dream may be interpolated in the psychic concatenation, which may be followed backwards from a pathological idea into the patient's memory. The next step was to treat the dream itself as a symptom, and to apply, to it the, method of interpretation which had been worked out for such symptoms.

For this a certain psychic preparation on the part of the patient is necessary. A twofold effort is made, to stimulate his attentiveness in respect of his psychic perceptions, and to eliminate the critical spirit in which be is ordinarily in the habit of viewing such thoughts as Come to the surface. For the purpose of self-observation with concentrated attention it is advantageous that the patient should take up a restful position and close his eyes; he must be explicitly instructed to renounce all criticism of the thought-formations which he may perceive. He must also be told that the success of the psycho-analysis depends upon his noting and communicating everything that passes through his mind, and that he must not allow himself. to suppress one idea because it seems to him unimportant or irrelevant to the subject, or another because it seems nonsensical; He must preserve an absolute impartiality in respect to his ideas; for if he is unsuccessful in finding the desired solution of the dream, the obsessional idea, or the like, it will be because he permits himself to be critical of them.

¹Studien uber Hysterie, 1895. [Compare page 26 above.]

I have noticed in the course of my psycho-analytical work that the psychological state of a man in1 an attitude of reflection is entirely different from that of a man who is observing his psychic processes. In reflection there is a greater play of psychic activity than in the most attentive self-observation; this is shown even by the tense attitude and the wrinkled brow of the man in a state of reflection, as opposed to the mimic tranquillity of the man observing himself. In both cases there must be concentrated attention, but the reflective man makes use of his critical faculties, with the result that he rejects some of the thoughts which rise into consciousness after he has become aware of them, and abruptly interrupts others, so that he does not follow the lines of thought which they would otherwise open up for him; while in respect of yet other thoughts he is able to behave in such a manner that they do not become conscious at all—that is to say, they are suppressed before they are perceived. In self-observation, on the other hand, he has but the task—that of suppressing criticism; if he succeeds in doing this, an unlimited number of thoughts enter his consciousness which would otherwise have eluded his grasp. With the aid of the material thus obtained—material which is new to the self-observer—it is possible to achieve the interpretation of pathological ideas, and also that of dream-formations. As will be seen, the point is-to induce a psychic state which is in some degree analogous, as regards the distribution of psychic energy (mobile attention),to the state of the mind before falling asleep—-and also, of course, to the-hypnotic state. On falling asleep the undesired ideas emerge, owing to the slackening of a certain arbitrary (and, of course, also critical) action, which is allowed to influence the trend of our ideas; we are accustomed to speak of fatigue as the reason of this slackening; the emerging undesired ideas are changed into visual and auditory images. In the condition which it utilized for the analysis of dreams and pathological ideas, this activity is purposely and deliberately renounced, and the psychic energy thus saved (or some part of it) is employed in attentively tracking , the undesired thoughts; which now come to the surface—thoughts which retain their identity as ideas (in which the condition differs from the state of falling asleep). Undesired ideas are thus changed into desired ones.

There are many people who do not seem to find it easy to adopt the required attitude toward the apparently "freely rising" ideas, and to renounce the criticism which is otherwise applied to them. The "undesired ideas" habitually evoke the most violent resistance, which seeks to prevent them from coming to the surface. But if we may credit our great poet philosopher Friedrich Schiller, the essential condition of poetical creation includes a very similar attitude. In a certain passage in his correspondence with Korner (for the tracing of which we are indebted to Otto Rank), Schiller replies in the following words to a friend who complains of his lack of creative power: "The reason for your complaint lies, it seems to me, in the constraint which your intellect imposes upon your imagination. Here I will make an observation, and illustrate it by an allegory. Apparently it is not good—and indeed it hinders the creative work of the mind—if the intellect examines too closely the ideas already pouring in, as it were, at the gates. Regarded in isolation, an idea may be quite insignificant, and venturesome in the extreme, but it may acquire importance from an idea which follows it; perhaps, in a certain collocation with other ideas, which may seem equally absurd, it may be capable of furnishing a very serviceable link. The intellect cannot judge all these ideas unless it can retain them until it has considered them in connection with these other ideas. In the case of a creative mind, it seems to me; the intellect has withdrawn its watchers from the gates, and the ideas rush in pell-mell, and only then does it review and inspect the multitude. You worthy critics, or whatever you may call yourselves, are ashamed or afraid of the momentary and passing madness which is found in all real creators, the longer or shorter duration of which distinguishes the thinking artist from the dreamer. Hence your complaints of unfruitfulness, for you reject too soon and discriminate too severely" (letter of December i, 1788).

And yet, such a withdrawal of the watchers from the gates of the intellect, as Schiller puts it, such a translation into the condition of uncritical self-observation, is by no means difficult.

Most of my patients accomplish it after my first instructions. I myself can do so very completely, if I assist the process by writing down the ideas that flash through my mind. The quantum of psychic energy by which the critical activity is thus reduced, and by which the in tensity of self-observation may be increased, varies considerably according to the subject matter upon which the attention is to he fixed.

The first step in the application of this procedure teaches us that one cannot make the dream as a whole the object of one's attention but only the individual components of its content. If I ask a patient who is as yet unpractised: "What occurs to you in connection with this dream?" he is unable, as a rule, to fix upon anything in his psychic field of vision. I must first dissect the dream for him; then, in connection with each fragment, he gives me a number of ideas which may be described as the thoughts behind this part of the dream. In this first and important condition, then, the method of dream-interpretation which I employ diverges from the popular, historical and legendary method of interpretation by symbolism and approaches more nearly to the second or cipher method. Like this, it is an interpretation in detail, not en masse; like this, it conceives the dream, from the outset, as something built up, as a conglomerate of psychic formations.

In the course of my psycho-analysis of neurotics I have already subjected perhaps more than a thousand dreams to interpretation, but I do not wish to use this material now as an introduction to the theory and technique of dream-interpretation. For quite apart from the fact that I should lay myself open to the objection that these are the dreams of neuropaths, so that the conclusions drawn from them would not apply to the dreams of healthy persons, there is another reason that impels me to reject them. The theme to which these dreams point is, of course, always the history of the malady that is responsible for the neurosis. Hence every dream would require a very long introduction, and an investigation of the nature and aetiological conditions of the psychoneuroses, matters which are in themselves novel-and exceedingly strange, and which would, therefore distract attention. from the dream-problem proper. My purpose is rather to prepare the way, by the solution of the dream-problem, for the solution of the more difficult problems of the psychology of the neuroses. But if I eliminate the dreams of neurotics, which constitute my principal material, I cannot be too fastidious in my treatment of the rest. Only those dreams are left which have been incidentally related to me by healthy per sons of my acquaintance, or which I find given as examples in the literature of dream-life. Unfortunately, in all these dreams I am deprived of the analysis without which I cannot find: the meaning of the dream. My mode of procedure is, of course, less easy than that of the popular. cipher method, which translates the given dream-content by reference to an established key; I, on the contrary, hold that the same dream-content may conceal a different meaning in the case of different persons, or in different connections. I must, therefore, resort to my own dreams as a source of abundant and convenient material, furnished by a person who is more or less normal, and containing references to many incidents of every day life. I shall certainly be confronted with doubts as to the trustworthiness of these self-analyses and it will be said that arbitrariness is by no means excluded in such analyses. In my own judgment, conditions are more likely to be favourable in self observation than in the observation of others; in any case, it is permissible to investigate how much can be accomplished in the matter of dream-interpretation by means of self-analysis. There are other difficulties which must be overcome in my own inner self. One has a comprehensible aversion to exposing so many intimate details of one's own psychic life, and one does not feel secure against the misinterpretations of strangers. But one must be able to transcend such considerations. "Tout psychologiste," writes Delbceuf, "est oblige de faire Vaveu meme de ses faiblesses s'il croit par Id jeter du jour sur quelque probleme obscur."¹ And I may assume for the reader that his initial interest in the indiscretions which I must commit will very soon give way to an exclusive engrossment in the psychological problems elucidated by them.²

I shall therefore select one of my own dreams for the purpose of elucidating my method of interpretation. Every such dream necessitates a preliminary statement; so that I must now beg the reader to make my interests his own for a time, and to become absorbed, with me, in the most trifling details of my life; for an interest in the hidden significance of dreams imperatively demands just such a transference.

Preliminary Statement

In the summer of 1895. I had treated psychoanalytically a young lady who was an intimate friend of mine and of my family. It will be understood that such complicated relations may

¹Every psychologist is obliged to admit even his own weaknesses, if he thinks by that he may throw light on a difficult problem.—Ed.

**²**However, I will not omit to mention, in qualification of the above statement, that I have practically never reported a complete interpretation of a dream of my own. And I was probably right hot to trust too far to the reader's discretion.

excite manifold feelings in the physician, and especially the psychotherapist. The personal interest of the physician is greater, but bis authority less. If he fails, his friendship with the patient's relatives is in danger of being undermined. In this case, however, the treatment ended in partial success; the patient was cured of her hysterical anxiety, but not of all her somatic symptoms. At that time I was not yet quite sure of the criteria which denote the final cure of an hysterical case, and I expected he to accept a solution which did not seem accept able to her. In the midst of this disagreement, we discontinued the treatment for the summer holidays. One day a younger colleague, one of my most intimate friends, who had visited the patient—Irma—and her family in their country residence, called upon me. I asked him how Irma was and received the reply: "She is better, but not quite well." I realize that these words of my friend Otto's, or the tone of voice in which they were spoken, annoyed me. I thought I beard a reproach in the words, perhaps to the effect that I had promised the patient too much, and—rightly or wrongly—I at tributed Otto's apparent taking sides against me to the influence of the patient's relatives, who, I assumed, had never approved of my treatment. This disagreeable impression, how ever, did not become clear to me, nor did I speak of it. That same evening I wrote the clinical history of Irma's case, in order to give it, as though to justify myself, to Dr, M, a mutual friend, who was at that time the leading personality in our circle. During the night (or rather in the early morning) I had the following dream, which I recorded immediately after waking.³

Dream of July 23—24, 1895

A great hall—a number of guests, whom we are receiving—among them Irma, whom I immediately take aside, as though to answer her letter, and to reproach her for not yet accepting the "solution." I say to her: "If you still have pains, it is really only your own fault."—She answers: "If you only knew what, pains I have now in the throat, stomach, and abdomen—I am choked by them" I am startled, and look at her. She looks pale and puffy. I think that after all I must be overlooking some organic affection. I take her to the window and look into her throat. She, offers some resistance Jo. this, like a woman who has a set of false teeth. I

³This is the first dream which I subjected to an exhaustive interpretation.

think, surely, she doesn't need them.—The mouth then opens- wide, and I find a large white spot on the right, and elsewhere I see extensive grayish-white scabs adhering to curiously curled formations, which are evidently shaped like the turbinal bones of the nose.— I quickly call Dr. M, who repeats the examination and confirms it Dr. M looks quite un like his usual self; he is very pale, he limps, and his chin is clean-shaven Now my friend Otto, too, is standing beside her, and my friend Leopold percusses her covered chest, and says "She has a dullness below, on the left," and also calls attention to an infiltrated portion of skin on the left shoulder (which I can feel, in spite of the dress)....M says: "There's no doubt that it's an infection, but it doesn't matter; dysentery will follow and the poison will be eliminated.".. .We know, too, precisely how the infection originated. My friend Otto, not long ago, gave her, when she was feeling unwell, an injection of a preparation of propyl—propyls. . .propionic acid.. .trimethylamin (the formula of which I see before me, printed in heavy type). ...One doesn't give such injections so rashly...Probably, too, the syringe was not clean.

This dream has an advantage over many others. It is at once obvious to what events of the preceding day it is related, and of what subject it treats. The preliminary statement explains these matters. The news of Irma's health which I had received from Otto, and the clinical history, which I was writing late into the night, had occupied my psychic activities even during sleep. Nevertheless, no one who had read the preliminary report, and had knowledge of the content of the dream, could guess what the dream signified. Nor do I myself know. I am puzzled by the morbid symptoms of which Irma complains in the dream, for they are not the symptoms for which I treated her. I smile at the nonsensical idea of an injection of propionic acid, and at Dr. M's attempt at consolation. Towards the end the dream seems more obscure and quicker in tempo than at the beginning. In order to learn the significance of all these details I resolve to undertake an exhaustive analysis.

Analysis

The hall—a number of guests, whom we are receiving. We were living that summer at Bellevue, an isolated house On one of the hills adjoining the Kahlenberg. This house was originally built as a place of entertainment, and therefore has unusually lofty, hall-like rooms. The dream was dreamed in Bellevue,' a few days before my wife's birthday. During the day my wife had mentioned that she expected several friends, and among them Irma, to come to us as guests for her birthday. My dream, then, anticipates this situation: It is my wife's birthday, and we are receiving a number of people, among them Irma, as guests in the large hall of Bellevue.

I reproach Irma for not having accepted the "solution." I say, "If you still have pains, it is really your own fault." I might even have said this while awake; I may have actually said it. At that. time I was-of the opinion,(recognized later to be incorrect) that my task was limited to informing patients of the hidden meaning of their symptoms. Whether they then accepted or did not accept the solution upon which success depended—for that I was not responsible. I am grateful to this error, which, fortunately, has now been overcome, since it made life easier for me at a time when, with all my unavoidable ignorance, I was expected to effect successful cures. But I note that, in the speech which I make to Irma in the dream, I am above all anxious that I shall not be blamed for the pains which she still suffers. If it is Irma's own fault, it cannot be: mine. Should the purpose of the dream be looked for in this quarter?

Irma's complaints-^-pains in the neck, abdomen, and stomach; she is choked by them. Pains in the stomach belonged to the symptom complex of my patient, but they were not very prominent;' she complained rather of qualms and a feeling of nausea. Pains in the neck arid abdomen and constriction of the throat played hardly any part in her case. I wonder why I have decided upon this choice of symptoms in the dream; for the moment I cannot discover the reason.

She looks pale and puffy. My patient had always a rosy complexion. I suspect that here another person is being substituted for her.

I am startled at the idea that I may have overlooked some organic affection. This, as the reader will readily believe, is a constant fear with the specialist who sees neurotics almost exclusively, and who is accustomed to ascribe to hysteria so many manifestations which other physicians treat as organic. On the other hand, I am haunted by a faint doubt—I do not know whence it comes—whether my alarm is alto gether honest. If Irma's pains are indeed of organic origin, it is riot my duty to cure them; My treatment, of course; removes only hysterical pains. It seems to me, in fact, that I wish to find an error in the diagnosis; for then I could not be reproached with failure to effect a cure.

I take her to the window in order to look into her throat. She resists a little, like a woman who has false- teeth. I think to myself, she does not need them. I had never had occasion to inspect Irma's oral cavity. The incident in the dream reminds me of an examination, made sometime before, of a governess who at first produced an impression of youthful beauty, but who, upon opening her mouth, took certain measures to conceal her denture. Other memories of medical examinations; and of petty secrets revealed by them, to the embarrassment of both physician and patient, associate them selves with this case.—"She surely does not need them," is perhaps in the first place a compliment to Irma; but I suspect yet another meaning. In a careful-analysis one is able to feel whether or not the arriere-pensees which are to be expected have all been exhausted. The way in which Irma stands at the window suddenly reminds me of another experience. Irma has an intimate woman friend of whom I think very highly. One evening, on paying her a visit, I found her at the window in the position reproduced in the dream, and her physician, the same Dr. M, declared that she had a diphtheritic membrane. The person of Dr. M and the membrane return, indeed, in the course of the dream. Now it occurs to me that during the past few months I have had every reason to suppose that this lady too is hysterical. Yes, Irma herself betrayed the fact to me. But what do I know of. her condition? Only the one thing, that like Irma in the dream she suffers from hysterical choking. Thus, in the dream I have replaced my patient by her, friend. Now I remember that I have often played with the supposition, that this lady, too, might ask me to relieve her of her symptoms. But even at the time I thought it improbable, since she is extremely reserved. She resists, as the dream shows. Another explanation might be that she does not need it; in fact, until now she has shown herself strong enough to master her condition without outside help. Now only a few features remain which J can assign neither to Irma nor to her friend;- pale, puffy, false teeth. The false teeth led me to the governess; I now feel, inclined to, be satisfied with bad teeth. Here another person, to whom these features may-allude; occurs to me; She is not my patient and I do not wish her to be my patient, for I have noticed that she is>not at her ease with me, and I do not consider her a docile patient., She is generally pale, and once, when she had not felt particularly well, she was puffy.¹ I have thus compared my patient Irma with two others, who. would likewise resist treatment. What is the meaning of the fact that I have exchanged her for her friend in the dream? Perhaps that I wish to exchange her; either her friend arouses in me stronger sympathies, or I have a higher regard for her intelligence. For I consider Irma foolish because she does not accept my solution. The other woman would be more sensible, and would thus be more likely to yield. The mouth then opens readily; she would tell more than Irma.²

What I see in the throat: a white spot and scabby turbinal bones. The white spot recalls diphtheria, and thus Irma's friend, but it also recalls the grave illness of my eldest daughter two years earlier, and all the anxiety of that unhappy time. The scab on the turbinal bones reminds me of my anxiety concerning my own health. At that time I frequently used cocaine; in order to suppress distressing swellings in the. nose, and I had heard a few days previously that a lady patient who did likewise had contracted an extensive necrosis of the nasal mucous membrane. In 1885 it was I who had recommended the use of cocaine, and I had been, gravely reproached in consequence. A dear, friend, who had died before the date of this dream, had hastened his end by the misuse of this remedy.

I quickly call Dr. M, who repeats the examination. This would simply correspond to the! position which M occupied among us. But the word quickly is striking enough to demand a; special examination. It reminds me of a sad medical experience. By continually prescribing a drug, (sulphonal), which at that time was still considered harmless, I was once responsible for a condition of acute poisoning in the

¹The complaint of pains, in the abdomen, as yet unexplained, may also be. referred to this third person It is my own wife, of course, who is in question; the abdominal pains remind me ofone of the occasions on which her shyness, became evident to me., I must admit that I do not treat Irma and my wife very gallantly in this dream, but let it be said, in my defence, that I am measuring both of them against the ideal of the courageous and docile female patient.

²I suspect that the interpretation of this portion has not been carried far-enough to follow every hidden meaning. If I were to continue the comparison of the three women, I should go far afield. Every dream has at least one point at which it is unfathomable; a central point, as it were, connecting it with the unknown.

case of a woman patient, and hastily turned for assistance to my older and more experienced colleague. The fact that I really had this case in mind is confirmed by a subsidiary circumstance. The patient, who succumbed to the toxic effects of the drug, bore the same name as my eldest daughter. I had never thought of this until now; but now it seems to me almost like a retribution of fate—as though the substitution of persons had to be continued in another sense: this Matilda for that Matilda; an eye for an eye, a tooth for a tooth. It is as though I were seeking every opportunity to reproach myself for a lack of medical conscientiousness.

Dr. M is pale; his chin is shaven, and he limps. Of this so much is correct, that his unhealthy appearance often arouses the concern of his friends. The other two characteristics must belong to another person. An elder brother living abroad occurs to me for he, too, shaves his chin, and if I remember him rightly, the M of the dream bears on the whole a certain resemblance to him. And some days previously the news arrived that he was limping on account of an arthritic affection of the. hip. There must be some reason why I fuse the two persons into one in my dream. I remember that, in fact, I was on bad terms with both of them for similar reasons. Both had rejected a certain proposal which I had recently made them.

My friend Otto is now standing next to the patient, and my friend Leopold examines her and calls attention to a dulness low down on the left side. My friend Leopold also is a physician, and a relative of Otto's. Since the two practice the same specialty, fate has made them competitors, so that they are constantly being compared with one another. Both of them assisted me for years, while I was still directing, a public clinic for neurotic children. There, scenes like that reproduced in my dream had often taken place. While I would be discussing the diagnosis of a case with Qtto, Leopold would examine the child anew and make an unexpected contribution towards our decision. There was a difference of character between the two men like that between Inspector Brasig and his friend Karl. Otto was remarkably prompt and alert; Leopold was slow and thoughtful, but thorough. If I contrast Otto and the cautious Leopold in the dream I do so, apparently, in order to extol Leopold. The conv parison is like that made above between the disobedient patient Irma and her friend, who was believed to be more sensible. I now become aware of one of the tracks along which the association of ideas in the dream proceeds: from the sick child to the children's clinic. Concerning the dulness low on the left side, I have the impression that it corresponds with a certain case of which all the details were similar, a case in which Leopold impressed me by his thoroughness. I thought vaguely, too, of something like a metastatic affection, but it might also be a reference to the patient whom I should have liked to have in Irma's place. For this lady, as far as I can gather, exhibited symptoms which imitated tuberculosis.

An infiltrated portion of skin on the left shoulder. I know at once that this is my own rheumatism of the shoulder, which I always feel if I lie awake long at night. The very phrasing of the dream sounds ambiguous: Something- which I can feel, as he does, in spite of the dress. "Feel on my own body" is intended. Further, it occurs to me how unusual the phrase infiltrated portion of skin sounds. We are accustomed to the phrase: "an infiltration of the upper posterior left”; this would refer to the lungs, and thus; once more, to tuberculosis.

In spite of the dress. This, to be sure, is only an interpolation. At. the clinic the children were, of course, examined undressed; here we have some contrast to the manner in which adult female patients have to be examined. The story used to be told of an eminent physician that he always Examined his patients through their clothes. The rest is obscure to me; I have, frankly, no inclination to follow the matter further.

Dr. M says: "It's an infection, but it doesn't matter; dysentery will follow, and the poison will be eliminated." This, at first, seems to me ridiculous; nevertheless, like everything else, it must be carefully analysed; more closely observed it seems after all to have a sort of meaning. What I had found in the patient was a local diphtheritis. I remember the discussion about diphtheritis and diphtheria at the time of my daughter's illness. Diphtheria is the general infection which proceeds from local diphtheritis. Leopold demonstrates the existence of such a general infection by the dulness, which also suggests a metastatic focus. I believe, how ever, that just this kind of metastasis does not occur in the case of diphtheria. It reminds me rather of pyaemia.

It doesn't matter is a consolation. I believe it fits in as follows: The last part of the dream has yielded a content to the effect that the patient's sufferings are the result of a serious organic affection. I begin to suspect that by this I am only trying to shift the blame from my self. Psychic treatment cannot be held responsible for the continued presence of a diphtheritic affection. Now, indeed, I am distressed by the thought of having invented such a serious illness for Irma, for the sole purpose of ex culpating myself. It seems so cruel. Accordingly, I need the assurance that the outcome will be benign, and it seems to me that I made a good choice when I put the words that con soled me into the mouth of Dr. M. But here I am placing myself in a position of superiority to the dream; a fact which needs explanation;

But why is this consolation so nonsensical? Dysentery. Some sort of farfetched theoretical notion that the toxins of disease might be eliminated through the intestines. Am I thereby trying to make fun of Dr. M's remark able store of far-fetched explanations, his habit of conceiving curious pathological relations?

Dysentery suggests something else. A few months ago I had in my care a young man who was suffering from remarkable intestinal troubles; a case which had been treated by other colleagues as one of "anaemia with malnutrition." I realized that it was a case of hysteria; I was unwilling to use my psycho-therapy on him, and sent him off on a sea-voyage. Now a few days previously I had received a despairing letter from him; he wrote from Egypt, saying that he had had a fresh attack, which the doctor had declared to be dysentery. I suspect that the diagnosis is merely an error on the part of an ignorant colleague, who is allowing himself to be fooled by the hysteria; yet I can not help reproaching myself for putting the invalid in a position where he might contract some organic affection of the bowels in addition to his hysteria. Furthermore, dysentery sounds not unlike diphtheria, a word which does not occur in the dream.

Yes, it must be the case that with the con soling prognosis, Dysentery will develop, etc., I am making fun of Dr. M, for I recollect that years ago he once jestingly told a very similar story of a colleague. He had been called in to consult with him in the case of a woman who was very seriously ill, and he felt obliged to confront his colleague, who seemed very hopeful, with the fact that he found albumen in the patient's urine. His colleague, however, did not allow this to worry him, but answered calmly: "That does not matter, my dear sir; the albumen will soon be excreted!" Thus I can no longer doubt that this part of the dream expresses derision for those of my colleagues who are ignorant of hysteria. And, as though in-confirmation; the thought enters my mind: "Does Dr. M know that the appearances in Irma's friend, his patient, which gave him reason to fear tuberculosis, are likewise due to hysteria? Has he recognized this hysteria, or has he allowed himself to be fooled?"

But what can be my motive in treating this friend so badly? That is simple enough: Dr. M agrees with my solution as little as does Irma herself. Thus, in this dream I have already revenged myself on two persons: on Irma in the words, If you still have pains, it is your own fault, and on Dr. M in the wording of the nonsensical consolation which has been put into his mouth.

We know precisely how the infection originnated. This precise knowledge in the dream is remarkable. Only a moment before this we did not yet know of the infection, since it was first demonstrated by Leopold.

My friend Otto gave her an injection not long ago, when she was feeling unwell. Otto had actually related during his short visit to Irma's family that he had been called in to a neighbouring hotel in order to give an injection to someone who had, been suddenly taken ill. Injections remind me once more of the unfortunate friend who poisoned himself with cocaine. I had recommended the remedy for internal use only during the withdrawal of morphia; but he immediately gave himself injections of cocaine.

With a preparation of propyl... propyls . propionic acid. How on earth did this occur to: me? On the evening of the day after I had written the clinical history and dreamed about the case, my wife opened a bottle of liqueur labelled "Ananas,"¹ which was a present from our friend Otto. He had, as a matter of fact, a habit of making presents on every possible! occasion; I hope he will someday be cured of' this by a wife.² This liqueur smelt so strongly of fusel oil that I refused to drink it. My wife suggested: "We will give the bottle to the servants," and I, more prudent, objected, with the philanthropic remark: "They shan't be

¹"Ananas," moreover, has a remarkable assonance with the family name of my patient Irma.

²In this the dream did not turn out to be prophetic. But in another sense it proved correct, for the "un solved" stomach pains, for which I did not want to be blamed, were the forerunners of a serious illness, due to gall-stones.

poisoned either." The smell of fusel oil (amyl . . .) has now apparently awakened my-memory of the whole series: propyl, methyl, etc., which furnished the preparation of propyl mentioned in the dream. Here, indeed, I have effected a substitution: I dreamt of propyl after smelling amyl; but substitutions of this kind are perhaps permissible, especially in organic chemistry.

Trimethylamin. In the dream I see the chemical formula of this substance—which at all events is evidence of a great effort on the part of my memory—and the formula is even printed in heavy type, as though to distinguish it from the context as something of particular importance. And where does trimethylamin, thus forced on my attention, lead me? To a conversation with another friend, who for years has been familiar with all my germinating ideas, and I with his. At that time he had just informed me of certain ideas concerning a sexual chemistry, and had mentioned, among others, that he thought he had found in trimethylamin one of the products of sexual metabolism. This substance thus leads me to sexuality, the factor to which I attribute the greatest significance in respect of the origin of these nervous affections which I am trying to cure. My patient Irma is a young widow; if I am required to excuse my failure to cure her, I shall perhaps do best to refer to this condition, which her admirers would be glad to terminate. But in what a singular fashion such a dream is fitted together! The friend who in my dream becomes my patient in Irma's place is likewise a young widow.

I surmise why it is that the formula of trimethylamin is so insistent in the dream. So many important things are centered about this one word: trimethylamin is an allusion, not merely to the all-important factor of sexuality, but also to a friend whose sympathy I remember with satisfaction whenever I feel isolated in my opinions. And this friend, who plays such a large part in my life: will he not appear yet again in the concatenation of ideas peculiar to this dream? Of course; he has a special knowledge of the results of affections of the nose and the sinuses, and has revealed to science several highly remarkable relations between the turbinal bones and the female sexual organs. (The three curly formations in Irma's throat.) I got him to examine Irma, in order to determine whether her gastric pains were of nasal origin. But he himself suffers from suppurative rhinitis, which gives me concern, and to this perhaps there is an allusion in pyaemia, which hovers before me in the metastasis of the dream.

One doesn't give such injections so rashly. Here the reproach of rashness is hurled directly at my friend Otto. I believe I had some such thought in the afternoon, when he seemed to indicate, by word and look, that he had taken sides against me. It was, perhaps: "How easily he is influenced; how irresponsibly he pronounces judgment." Further, the above sentence points once more to my deceased friend, who so irresponsibly resorted to cocaine injections. As I have said, I had not intended that injections of the drug should be taken: I note that in reproaching Otto I once more touch upon the story of the unfortunate Matilda, which was the pretext for the same reproach against me. Here, obviously, I am collecting examples of my conscientiousness, and also of the reverse.

Probably too the syringe was not clean. An other reproach directed at Otto, but originating elsewhere. On the previous day I happened to meet the son of an old lady of eighty-two, to whom I am obliged to give two injections of morphia daily. At present she is in the country, and I have heard that she is suffering from phlebitis. I immediately thought that this might be a case of infiltration caused by a dirty syringe. It is my pride that in two years I have not given her a single infiltration; I am always careful, of course, to see that the syringe is perfectly clean. For I am conscientious. From the phlebitis I return to my wife, who once suffered from thrombosis during a period of pregnancy, and now three related situations come to the surface in my memory, involving my wife, Irma, and the dead Matilda, whose identity has apparently justified my putting these three persons in one another's places.

I have now completed the interpretation of the dream.¹ In the course of this interpretation I have taken great pains to avoid all those notions which must have been suggested by a comparison of the dream-content with the dream-thoughts hidden behind this content. Meanwhile the meaning of the dream has dawned upon me. I have noted an intention which is realized through the dream, and which must have been my motive in dreaming. The dream fulfills several wishes, which were awakened within me by the events of the previous

¹Even if I have not, as might be expected, accounted for everything that occurred to me.in connection with the work of interpretation.

evening (Otto's news, and the writing of the clinical history). For the result of the dream is that it is not I who am to blame for the pain which Irma is still suffering, but that Otto is to blame for it. Now Otto has annoyed me by his remark about Irma's imperfect cure; the dream avenges me upon him; in that it turns the reproach upon himself. The dream acquits me of responsibility for Irma's condition, as it refers this condition "to other causes (which do, in deed, furnish quite a number of explanations). The dream represents a certain state of affairs, such as I might wish to exist; the content of the dream is thus the fulfilment of a wish; its motive is a wish.

This much is apparent at first sight. But many other details of the dream become intelligible when regarded from the standpoint of wish-fulfilment. I take my revenge on Otto, not merely for too readily taking sides against me, in that I accuse him of careless medical treatment (the injection), but I revenge myself also for the bad liqueur which smells of fusel oil, and I find an expression in the dream which unites both these reproaches: the injection of a preparation of propyl. Still I am not satisfied, but continue to avenge myself by comparing him with his more reliable colleague. Thereby I seem to say: "I like him better than you." But Otto is not the only person who must be made to feel the weight of my anger. I take my revenge on the disobedient patient, by exchanging her for a more sensible and more docile one. Nor do I pass over Dr. M's contradiction; for I express, in an obvious allusion, my opinion of him: namely, that his attitude in this case; is that of an ignoramus (Dysentery: will develop, etc.). Indeed, it seems as though I were appealing from him to someone better informed (my friend, who told me about trimethylamin), just as I have turned from Irma to her friend, and from Otto to Leopold. It is as though I were to say: Rid me of these three persons, replace them by three., others of my own choice, and I shall be rid of the reproaches which I am not willing to admit that I deserve! In my dream the unreasonableness of these reproaches is demonstrated for me in the most elaborate manner. Irma's pains are not attributable to me, since she herself is to blame for them, in that she refuses to accept my solution. They do not concern me, for being as they are of an organic nature, their cannot possibly be cured by psychic treatment. Irma's sufferings are satisfactorily explained by her widowhood (trimethylamin!); a state which I cannot alter. Irma's illness has been caused by an incautious injection administered by Otto, an injection of an unsuitable drug, such as I should never have administered. Irma's complaint is the result Of an injection made with an unclean syringe, like the phlebitis of my old lady patient, whereas my injections have never caused any ill effects. I am aware that these explanations of Irma's illness, which unite in acquitting me, do not agree with one another; that they even exclude one another. The whole plea—for this dream is nothing else—recalls vividly the defence offered by a man who was accused by his neighbour of haying returned a; kettle in a damaged condition. In the first place, he had returned the kettle undamaged; in the second place it already had holes in it when he borrowed it; and in the third place, he had never borrowed it at all. A complicated; defence, but so much the better; if only one of these three lines of defence is recognized as valid, the man must be acquitted.

Still other themes play a part in the dreamy and their relation to my non-responsibility for Irma's illness is not so apparent: my daughter's illness, and that of a patient with the same name; the harmfulness of cocaine; the affection of my patient, who was traveling in Egypt; concern about the health of my wife; my brother, and Dr. M; my own physical troubles, and anxiety concerning my absent friend, who; is suffering from suppurative rhinitis. But if I keep all these things in view, they combine in4 to a single train of thought, which might be labelled: Concern for the health of myself and others; professional conscientiousness. I recall a vaguely disagreeable feeling when Otto gave me the news of Irma's condition. Lastly, I am inclined, after the event, to find an expression of this fleeting sensation in the train of thoughts which forms part of the dream. It is as though Otto had said to me: "You do not take your medical duties seriously enough; you are not conscientious; you do not perform what you promise." Thereupon this train of: thought placed; itself at my service, in order that I might give proof of my extreme conscientious ness, of my intimate concern about the health of my relatives, friends and patients. Curiously enough, there are also some painful memories in this material, which confirm the blame attached to Otto rather than my own exculpation. The material is apparently impartial, but: the connection between this broader material, on which the dream, is based, and the more limited theme from which emerges the wish to be innocent of Irma's illness, is; nevertheless, unmistakable.

I do not wish to assert that I have entirely revealed the meaning of the dream, or that my interpretation is flawless.

I could still spend much time upon it; I could draw further explanations from it, and discuss further problems which it seems to propound. I can even perceive the points from which further mental associations might be traced; but such considerations as are always involved in every dream of one's own prevent me from interpreting it farther. Those who are overready to condemn such reserve should make the experiment of trying to be more straightforward. For the present I am content with the one fresh discovery which has just been made: If the method of dream-interpretation here indicated is followed^ it will be found that dreams do really possess a meaning, and are by no means the expression of a disintegrated cerebral activity, as the writers on the subject would have us believe. When the work of interpretation has been completed the dream can be recognized as a wish fulfilment.

III. The Dream as Wish-Fulfilment

When, after passing through a narrow defile, one suddenly reaches a height beyond which the ways part and a rich prospect lies outspread in different directions, it is well to stop for a moment and consider whither one shall turn next. We are in somewhat the same position after we have mastered this first interpretation of a dream. We find ourselves standing in the light of a sudden discovery. The dream is not comparable to the irregular sounds of a musical instrument, which, instead of being played by the hand of a musician, is struck by some external force; the dream is not meaningless, not absurd, does not presuppose that one part of our store of ideas is dormant while another part begins to awake. It is a perfectly valid psychic phenomenon, actually a wish-fulfillment; it may be enrolled in the continuity of the intelligible psychic activities of the waking state; it is built up by a highly complicated intellectual activity. But at the very moment when we are about to rejoice in this discovery a host of problems besets us. If the dream, as this theory defines it; represents a fulfilled wish, what is the cause of the striking and unfamiliar manner in which this fulfilment is expressed? What transformation has occurred in our dream-thoughts before the manifest dream, as we remember it on waking, shapes itself out of them? How has this transformation taken place? Whence- comes the material that is worked up into the dream? What causes many of the peculiarities which are to be observed in our dream-thoughts; for example, how is it. that they, are. able to contradict one another? Is the dream capable of teaching us something new concerning our internal psychic processes and can its content correct opinions which we have held during the day? I suggest that for the present all these problems be laid aside, and that a single path be pursued. We have found that the dream represents a wish as fulfilled. Our next purpose should be to as certain whether this is a general characteristic of dreams, or whether it is only the accidental content of: the particular dream; (the dream about Irma's injection) with: which we have begun our analysis;, for even if we conclude that every dream has a meaning and psychic value, we must nevertheless allow for the possibility that this meaning may not be the same in every dream. The first dream-which we have considered was the fulfilment of a wish; another may turn put to be the realization of an apprehension; a third may have a reflection as its content; a fourth may simply reproduce a reminiscence. Are there, then dreams other than wish-dreams; or are there none but wish dreams?

It is easy to show that the wish-fulfilment in dreams is often undisguised and easy to recognize, so that one may wonder why the language of dreams has not long since been understood. There is, for example, a dream which I can evoke as often as I please, experimentally, as it were. If, in the evening, I eat anchovies, olives, or other strongly salted foods, I am thirsty.at night, and therefore I wake. The waking, however, is preceded by a dream, which has always the same content, namely, that I am drinking. I am drinking long draughts of water; it tastes as delicious as only a cool drink can taste when one's throat is parched; and then I wake, and find that I have an actual desire to drink. The cause of this dream is thirst, which I perceive when I wake. From this sensation arises the wish to drink, and the dream shows me this wish; as fulfilled. It there by serves a function; the nature of which I soon surmise. I sleep well, and am not accustomed to being waked by a bodily need. If I succeed in appeasing my thirst by means of the dream that I.am drinking, I need not wake up in order to satisfy that thirst. It is thus a dream of convenience. The dream takes the place of action, as elsewhere in life. Unfortunately, the need of water to quench the thirst cannot be satisfied by a dream, as can my thirst for revenge upon Otto and Dr. M, but the intention is the same. Not long ago I had the same dream in a somewhat modified form. On this occasion I felt thirsty before going to bed, and emptied the glass of water which stood on the little chest beside my bed. Some hours later, during the night, my thirst returned, with the consequent discomfort. In order to obtain water, I should have had to get up and fetch the glass which stood on my wife's beddable. I thus quite appropriately dreamt that my wife was giving me a drink from a vase; this vase was an Etruscan cinerary urn, which I had brought home from Italy and had since given away. But the water in it tasted so salt (apparently on account of the ashes) that I was forced to wake. It may be observed how conveniently the dream is capable of arranging matters. Since the fulfilment of a wish is its only purpose, it may be perfectly egoistic. Love of comfort is really not compatible with consideration for others. The introduction of the cinerary urn is probably once again the fulfilment of a wish; I regret that I no longer possess this vase; it, like the glass of water at my wife's side, is inaccessible to me. The cinerary urn is appropriate also in connection with the sensation of an increasingly salty taste, which I know will compel me to wake.¹

Such convenience-dreams came very frequently to me in my youth. Accustomed as I had always been to working until late at night, early waking was always a matter of difficulty. I used then to dream that I was out of bed and standing at the wash-stand. After a while I could no longer shut out the knowledge that I was not yet up; but in the meantime I had continued to sleep. The same sort of lethargy-

¹The facts relating to dreams of thirst were known also to Weygandt, who speaks, of them as follows; "It is just this sensation of thirst which is registered most accurately: of all; it always causes a representation of quenching the thirst. The manner in which the dream represents the act of quenching the thirst is manifold, and is specified in accordance with some recent recollection. A universal phenomenon noticeable here is the; fact that the representation of quenching the thirst is immediately followed by disappointment in the inefficacy of the imagined refreshment." But he overlooks the universal character of the reaction of the dream to the stimulus. If other persons who are troubled by thirst at night awake without dreaming beforehand, this does not constitute an; objection to my experiment, but characterizes them as persons who sleep less soundly. Cf. Isaiah, 29. 8.

dream was dreamed by a young colleague of mine, who appears to share my propensity for sleep. With him it assumed a particularly amusing form. The landlady with whom he was lodging in the neighbourhood of the hospital had strict orders to wake him every morning at a given hour, but she found it by no means easy to carry out his orders. One morning sleep was especially sweet to him. The woman called into his room: "Herr Pepi, get up; you've got to go to the hospital." Whereupon the sleeper dreamt of a room in the hospital, of a bed in which he was lying, and of a chart pinned over his head, which read as follows: "Pepi M, medical, student, 22 years of age." He told himself in the dream: "If I am already at the hospital, I don't have to go there," turned over, and slept on. He had thus frankly ad mitted to himself his motive for dreaming.

Here is yet another dream of which the stimulus was active during sleep: One of my women patients, who had been obliged to undergo an unsuccessful operation on the jaw, was instructed by her physicians to wear by day and night a cooling apparatus on the affected cheek; but she was in the habit of throwing it off as soon as she had fallen asleep. One day I was asked to reprove her for doing so; she had again thrown the apparatus on the floor. The patient defended herself as follows: "This time I really couldn't help it; it was the result of a dream which I had during the night. In the dream I was in a box at the opera, and was taking a lively interest in the performance. But Herr Karl Meyer was lying in the sanatorium and complaining pitifully on account of pains in his jaw. I said to myself, 'Since I haven't the pains, I don't need the apparatus either'; that's why I threw it away." The dream of this poor sufferer reminds me of an expression which comes to our lips when we are in a disagreeable situation: "Well, I can imagine more amusing things!" The dream presents these "more amusing things!" Herr Karl Meyer, to whom the dreamer attributed her pains, was the most casual acquaintance of whom she could think.

It is quite as simple a matter to discover the wish-fulfilment in several other dreams which I have collected from healthy persons. A friend who was acquainted with my theory of dreams, and had explained it to his wife, said to me one day: "My wife asked me to tell you that she dreamt yesterday that she was having her menses. You will know what that means." Of course I know: if the young wife dreams that she is having her menses, the menses have stopped. I can well imagine that she would have liked to enjoy her freedom a little longer, before the discomforts of maternity began. It was a clever way of giving notice of her first pregnancy. Another friend writes that his wife had dreamt not long ago that she noticed milk-stains on the front of her blouse. This also is an indication of pregnancy, but not of the first one; the young mother hoped she would have more nourishment for the second child than she had for the first.

A young woman who for weeks had been cut off from all society because she was nursing a child who was suffering from an infectious dis ease dreamt, after the child had recovered, of a company of people in which Alphonse Daudet, Paul Bourget, Marcel Prevost and others were present; they were all very pleasant to her and amused her enormously. In her dream these different authors had the features which their portraits give them. M. Prevost, with whose portrait she is not familiar, looked like the man who had disinfected the sickroom the day before, the first outsider to enter it for a long time. Obviously the dream is to be translated thus: "It is about time now for something more entertaining than this eternal nursing."

Perhaps this collection will suffice to prove that frequently, and under the most complex conditions, dreams may be noted which can be understood only as wish-fulfilments, and which present their content without concealment. In most cases these are short and simple dreams, and they stand in pleasant contrast to the con fused and overloaded dream-compositions which have almost exclusively attracted the attention of the writers on the subject. But it will repay us if we give some time to the examination of these simple dreams. The simplest dreams of all are, I suppose, to be expected in the case of children whose psychic activities are certainly less complicated than those of adults. Child psychology, in my opinion, is destined to render the same services to the psychology of adults as a study of the structure or development of the lower animals renders to the investigation of the structure of the higher orders of animals. Hitherto but few de liberate efforts have been made to make use of the psychology of the child for such a purpose.

The dreams of little children are often simple fulfilments of wishes, and for this reason are, as compared with the dreams of adults; by no means interesting. They present no problem to be solved, but they are invaluable as affording proof that the dream, in its inmost essence, is the fulfilment of a wish. I have been able to collect several examples of such dreams from the material furnished by my own children.

For two dreams, one that of a daughter of mine, at that time eight and a half years of age, and the other that of a boy of five and a quarter, I am indebted to an excursion to Hallstatt, in the summer of 1896. I must first explain that we were living that summer on a hill near Aussee, from which, when the weather was fine, we enjoyed a splendid view of the Dachstein. With a telescope we could easily distinguish the Simony hut. The children often tried to see it through the telescope— I do not know with what success. Before the excursion I had told the children that Hallstatt lay at the foot of the Dachstein. They looked forward to the outing with the greatest delight. From Hallstatt we entered the valley of Eschern, which enchanted the children with its constantly changing scenery. One of them, how ever, the boy of five, gradually became discontented. As often as a mountain came into view, he would ask: "Is that the Dachstein?" where upon I had to reply: "No, only a foot-hill." After this question had been repeated several times he fell quite silent, and did not wish to accompany us up ~the steps leading to. the-waterfall. I thought he was tired. But the next morning he came to me, perfectly happy, and said: "Last night I dreamt that we went to the Simony hut." I. understood him now; he had expected, when I spoke of the Dachstein, that on our excursion to Hallstatt he would climb the mountain, and would see at close quarters the hut which had been so often mentioned when the telescope was used. When he learned that he was expected to content himself with foot-hills and a waterfall he was disappointed, and became discontented. But the dream compensated him for all this. I tried to learn some details of the dream; they were scanty. "You go up steps for six hours" as he had been told.

On this excursion the girl of eight and a half had likewise cherished wishes which had to be satisfied by a dream. We had taken with us to Hallstatt our neighbour's twelve-year-old boy; quite a polished little gentleman, who, it seemed to me, had already won the little woman's sympathies. Next morning she related the following dream: "Just think, I dreamt that Emil was one of the family, that he said 'papa' and 'mamma' to you, and slept at our house, in the big room, like one of the boys. Then mamma came into the room arid threw a handful of big bars of chocolate, wrapped in blue and green paper, under our beds." The girl's brothers, who evidently had not inherited an understanding of dream-interpretation, declared, just as the writers we have quoted would have done: "That dream is nonsense." The girl de fended at least one part of the dream, and from the standpoint of the theory of the neuroses it is interesting to learn which part it was that she defended: "That Emil was one of the family was nonsense, but that about the bars of chocolate wasn't." It was just this latter part that was obscure to me, until my wife furnished the explanation. On the way home from the railway-station the. children had stopped in front of a slot-machine, and had wanted exactly such bars of chocolate, wrapped in paper with a metallic lustre, such as the machine, in their experience, provided. But the mother thought^ and rightly so, that the day had brought them enough wish-fulfilments, and therefore left this wish to be satisfied in the dream. This little scene had escaped me. That portion of the dream which had been condemned by my daughter I understood without any difficulty. I myself had heard the well-behaved little guest enjoining the children, as they were walking ahead of us, to wait until "papa" or "mamma" had come up. For the little girl the dream turned this temporary relationship into a permanent adoption, Her affection could not as yet-conceive of any other way of enjoying her friend's company permanently than the adoption pictured in her dream, which was suggested by her brothers. Why the bars of chocolate were thrown under the bed could not, of course, be explained without questioning the child.

From a friend I have learned of a dream very much like that of my little boy. It was dreamed by a little girl of eight. Her father, accompanied by several children, had started on a walk to Dornbach, with the intention of visiting the Rohrer hut, but had turned back, as it was growing late, promising the children to take them some other time.; On the: way back: they passed, a signpost which pointed to the Hameau. The children now asked him to take them to the Hameau, but once more, and for the same reason, they had to be content with the promise that they should go there some other day. Next morning the little girl went to her father and told him, with a satisfied air: "Papa, I dreamed last night that yon were with us at the Rohrer hut, and on, the: Hameau.”

Thus, in the dream her impatience had anticipated the fulfilment of the promise made by her father.

Another dream, with which the picturesque beauty of the Aussee inspired my daughter, at that time three and a quarter years of age, is equally straightforward. The little girl had crossed the lake for the first time, and the trip had passed too quickly for her. She did not want to leave the boat at the landing, and cried bitterly. The next morning she told us: "Last night I was sailing on the lake." Let us hope that the duration of this dream-voyage was more satisfactory to her.

My eldest boy, at that time eight years of age, was already dreaming of the realization of his fancies. He had ridden in a chariot with Achilles, with Diomedes as charioteer. On the previous day he had shown a lively interest in a book on the myths of Greece which had been given to his elder sister.

If it can be admitted that the talking of children in their sleep belongs to the sphere of dreams, I can relate the following as one of the earliest dreams in my collection: My youngest daughter, at: that time nineteen months old, vomited one morning, arid was therefore kept without food all day. During the night she was heard to call excitedly in her sleep: "Anna F(r)eud, Si'awbewy, wild st'awbewy, om'lette pap!” She used her name in this way in order to express the act of appropriation; the menu presumably included everything that would seem to her a desirable meal; the fact, that two (Varieties of strawberry appeared in it was a demonstration against the sanitary regulations of the household, and was based on the circumstance, which she had by no means over looked, that the nurse had- ascribed her indisposition to an over-plentiful consumption of strawberries; so in her dream she avenged herself for this opinion which met with her disapproval.¹

When we call childhood happy because it does not yet know sexual desire, we must not forget what a fruitful source of disappointment and renunciation, and therefore of dream-stimulation, the other great vital impulse may be

¹The dream afterwards accomplished the same purpose in the case of the child's grandmother, who is older than the child by about seventy years. After, she had been forced to go hungry for a day on account of the restlessness of-her floating kidney, she dreamed, being apparently translated into the happy years of her girlhood, that she had. been asked out, invited to lunch and dinner; and had at each meal been served with the most delicious titbits.

for the child.¹ Here is a second example; My nephew, twenty-two months of age, had been instructed to congratulate me on my birthday, and to give me a present of a small basket of cherries, which at that time of the year were scarce, being hardly in season. He seemed to find the task a difficult one, for he repeated again and again: "Cherries in it," and could not be induced to let the little basket go out of his hands. But he knew how to indemnify himself. He had, until then, been in the habit of telling his mother every morning that he had dreamt of the "white soldier," an officer of the guard in a white cloak, whom he had once admired in the street. On the day after the sacrifice on my birthday he woke up joy fully with the announcement, which could have referred only to a dream: "He [r] man eaten all the cherries!"²

What animals dream of I do not know. A proverb, for which I am indebted to one of my pupils, professes to tell us, for it asks the question: "What does the goose dream of?" and answers: "Of maize."³ The whole theory that the dream is the fulfilment of a wish is contained in these two sentences.⁴

We now perceive that we should have reached our theory of the hidden meaning of dreams by the shortest route had. we merely consulted the vernacular. Proverbial wisdom, it is true, often speaks contemptuously enough of dreams—it- apparently seeks to justify the scientists when it says that "dreams are bubbles"; but in colloquial language the dream is predominantly the gracious fulfiller of wishes. "I should never have imagined that in my wildest dreams," we exclaim in delight if we find that the reality surpasses our expectations.

IV. Distortion in Dreams

If I now declare that wish-fulfilment is the meaning of every dream, so that there cannot

¹A more searching investigation into the phychic life of the child teaches us, of course, that sexual motives, in infantile forms, play a very considerable part, which has been too long overlooked, in the psychic, activity of the child. This permits us to doubt to some extent the happiness of the child, as imagined later by adults. Cf. Three Contributions to the Theory of Sex.

²It should be mentioned that young children often have more complex and obscure dreams, while, on the other hand, adults, in certain circumstances, often have dreams of a simple and infantile character. How rich in unsuspected content the dreams of children no more than four or five years of age may be is shown by the examples in my "Analysis of a Phobia in a five-year old Boy," Collected Papers, III, and Jung's "Experiences Concerning the Psychic Life of the; Child," translated by Brill, American Journal of Psychology. April, 1910. For analytically interpreted dreams of children, see also yon Hug-Hellmuth, Putnam, Raalte, Spielrein, and Tausk; others by Banchieri, Busemann, Doglia, and especially Wigam, who emphasizes the wish-fulfilling tendency of such dreams. On the other hand, it seems that dreams of an infantile type reappear with especial frequency in adults who are transferred into the midst of unfamiliar conditions. Thus Otto Nordenskjold, in his book, Antarctic (1904, vol. i, p. 336), writes as follows of the crew who spent the winter with him: "Very characteristic of the trend of our inmost thoughts were our dreams, which were never more vivid and more numerous. Even those of our comrades with whom dreaming was formerly exceptional had long stories to tell in the morning when we exchanged our experiences in the world of phantasy. They all had reference to that outside world which was now so; far removed from us, but they often fitted into our immediate, circumstances. An especially characteristic dream was that in which one of our comrades believed himself back at school, where the task was assigned to him of skinning miniature seals, which were manufactured especially for purposes of instruction. Eating and drinking constituted the pivot around which most of our dreams revolved. One of us, who was especially fond of going to big dinner-parties, was delighted if he could report in the morning 'that he had had a three-course dinner.' Another dreamed of tobacco, whole mountains of tobacco; yet another dreamed of a ship approaching on the open sea under full sail. Still another dream deserves to be mentioned: The postman brought the post and gave a long explanation of why it was so long delayed; he had de livered it at the wrong address, and only with great trouble was he able to get it back. To be sure, we were often occupied in our sleep with still more impossible things, but the lack of phantasy in almost all the dreams which I myself dreamed, or heard others relate, was quite striking. It would certainly have been of great psychological interest if all these dreams could have been recorded. But one can readily understand how we longed for sleep. That alone, could afford us everything that we all most ardently desired." I will continue by a quotation from Du Prel (p. 231): "Mungo Park, nearly dying of thirst on one of his African expeditions, dreamed constantly of the well-watered valleys and meadows of his home. Similarly Trenck, tortured by hunger in the fortress of Magdeburg, saw himself surrounded by copious meals. And George Back, a member of Franklin's first expedition, when he was on the point of death by starvation, dreamed continually and invariably of plenteous meals."

³A Hungarian proverb cited by Ferenczi states more explicitly that "the pig dreams of acorns, the goose of maize." A Jewish proverb asks: "Of what does the hen dream?"—"Of millet" (Sammlung jud. Sprichw. u. Redensarien., edit, by Bernstein; 2nd ed:, p. 116).

⁴I am far from wishing to assert that no previous writer has ever thought of tracing a dream to a wish. (Cf. the first passages of the next chapter.) Those interested in the subject will find that even in antiquity the physician Herophilos, who lived under the First Ptolemy, distinguished between three kinds of dreams: dreams sent by the gods; natural dreams—those which come about whenever the soul creates for itself an image of that which is beneficial to it, and will come to pass; and mixed dreams — those which originate spontaneously from the juxtaposition of images, when we see that which we desire. From the examples collected by Schemer, J. Starcke cites a dream which was described by the author himself as a wish-fulfilment (p. 239). Schemer says: "The phantasy immediately fulfills the dreamer's wish, simply because this existed vividly in the mind." This dream belongs to the "emotional dreams." Akin to it are dreams due to "masculine and feminine erotic longing," and to "irritable moods." As will readily be seen, Schemer does not ascribe to the wish any further significance for the dream than to any other psychic condition of the waking state; least of all does he insist on the connection between the wish and the essential nature of the dream.

be any dreams other than wish-dreams, I know beforehand that I shall meet with the most emphatic contradiction. My critics will object: "The fact that there are dreams which are to be understood as fulfilments of wishes is not new, but has long since been recognized by such writers as Radestock, Volkelt, Purkinje, Griesinger and others.¹ That there can be no other dreams than those of wish-fulfilments is yet one more unjustified generalization, which, fortunately, can be easily refuted. Dreams which present the most painful content, and not the least trace of; wish-fulfilment, occur frequently enough. The pessimistic philosopher, Eduard von Hartmann, is perhaps most completely opposed to the theory of wish-fulfilment. In his Philosophy of the Unconscious, Part II (Stereotyped German edition, p. 344), he says: 'As regards the dream, with it all the troubles of waking life pass over into the sleeping state; all save the one thing which may in some degree reconcile the cultured person with life—scientific and artistic enjoyment. . . .' But even less pessimistic observers have emphasized the fact that in our dreams pain and disgust are more frequent than pleasure (Scholz, p. 33; Volkelt, p. 80, et al.). Two

ladies, Sarah Weed and Florence Hallam, have even worked out, on the basis of their dreams, a numerical value for the preponderance: of distress and discomfort in dreams. They find that 58 per cent of dreams are disagreeable, and only 28.6 positively pleasant. Besides those dreams that convey into our sleep the many painful emotions of life, there are also anxiety-dreams, in which this most terrible of all the painful emotions torments us until we wake. Now it is precisely by these anxiety dreams that children are so often haunted (cf. Debacker on Pavor nocturnus); and yet it was in children that you found the wish-fulfilment dream in its most obvious form."

The anxiety-dream does really seem to preclude a generalization of the thesis deduced from the examples given in the last chapter, that dreams are wish-fulfilments, and even to condemn it as an absurdity.

Nevertheless, it is not difficult to parry these apparently invincible objections. It is merely necessary to observe that our doctrine is not based upon the estimates of the obvious dream content, but relates to the thought-content, which, in the course of interpretation, is found

¹Already Plotinus, the neo-Platonist, said: "When desire bestirs itself, then comes phantasy, and presents to us, as it were, the object of desire" (Du Prel, p. 276).

to lie behind the dream. Let us compare and contrast the manifest and the latent dream content. It is true that there are dreams the manifest content of which is of the most painful nature. But has anyone ever tried to interpret these dreams—to discover their latent thought-content? If not, the two objections to our doctrine are no longer valid; for there is always the possibility that even our painful and terrifying dreams may, upon interpretation, prove to be wish fulfilments.²

In scientific research it is often advantageous if the solution of one problem presents difficulties, to add to it a second problem; just as it is easier to crack two nuts together instead of separately. Thus, we are confronted not only with the problem: How can painful and terrifying dreams be the fulfilments of wishes? but we may add to this a second problem which arises from the foregoing discussion of the general problem of the dream: Why do not the dreams that show an indifferent content, and yet turn out to be wish fulfilments, reveal their meaning without disguise? Take the exhaustively treated dream of Irma's injection: it is by no means of a painful character, and it may be recognized, upon interpretation, as a striking wish-fulfilment. But why is an interpretation necessary at all? Why does not the dream say directly what it means? As a matter of fact, the dream of Irma's injection does not at first produce the impression that it represents a wish of the dreamer's as fulfilled; The reader will not have received this impression, and even I myself was not aware of the fact until I had undertaken the analysis. If we call this peculiarity of dreams—namely, that they need elucidation— the phenomenon of distortion in dreams, a second question then arises: What is the origin of this distortion in dreams?

If one's first thoughts on this subject were

²It is quite incredible with what obstinacy readers and critics have excluded this consideration and dis regarded the fundamental differentiation between the manifest and the latent dream-content. Nothing in the literature of the subject approaches so closely to my own conception of dreams as a passage in J. Sully's essay, Dreams as a Revelation (and it is not because I do not think it valuable that I allude to it here for the first time): "It would seem then, after all, that dreams are not the utter nonsense they have been said to be by such authorities as Chaucer, Shakespeare, and Milton. The chaotic aggregations of our night-fancy have a significance and communicate new knowledge. Like some letter in cipher, the dream-inscription when scrutinized closely loses its first look of balderdash and takes on the aspect of a serious, intelligible message. Or, to vary the figure slightly, we may say that, like some palimpsest, the dream discloses beneath its worth less surface-characters traces of an old and precious communication" (p. 364).

consulted, several possible solutions might suggest themselves: for example, that during sleep one is incapable of finding an adequate expression for one's dream-thoughts. The analysis of certain dreams, however, compels us to offer another explanation. I shall demonstrate this by means of a second dream of my own, which again involves numerous indiscretions, but which compensates for this personal sacrifice by affording a thorough elucidation of the problem.

Preliminary Statement

In the spring of 1897 I learnt that two professors of our university had proposed me for the title of Professor Extraordinarius (assistant professor). The news came as a surprise to me, and pleased me considerably as an expression of appreciation on the part of two eminent men which could not be explained by personal interest. But I told myself immediately that I must not expect anything to come of their proposal. For some years past the Ministry had disregarded such proposals, and several col leagues of mine, who were my seniors and at least my equals in desert, had been waiting in vain all this time for the appointment. I had no reason to suppose that I should fare any better. I resolved, therefore, to resign myself to disappointment. I am not, so far as I know, ambitious, and I was following my profession with gratifying success even without the recommendation of a professorial title. Whether I considered the grapes to be sweet or sour did not matter, since they undoubtedly hung too high for me.

One evening a friend of mine called to see me; one of those colleagues whose fate I had regarded as a warning. As he had long been a candidate for promotion to the professorate (which in our society makes the doctor a demigod to his patients), and as he was less resigned than I, he was accustomed from time to time to remind the authorities of his claims in the hope of advancing his interests. It was after one of these visits that he called on me. He said that this time he had driven the exalted gentleman into a corner, and had asked him frankly whether considerations of religious denomination were not really responsible for the postponement of his appointment. The answer was: His Excellency had to admit that in the present state of public opinion he was not in a position, etc. "Now at least I know where I stand," my friend concluded his narrative, which told me nothing new, but which was calculated to confirm me in my resignation. For the same denominational considerations would apply to my own case.

On the morning after my friend's visit I had the following dream, which was notable also on account of its form. It consisted of two thoughts and two images, so that a thought and an image emerged alternately. But here I shall record only the first half of the dream, since the second half has no relation to the purpose for which I cite the dream.

I. My friend R is my uncle—I have a great affection for him.

II. I see before me his face, somewhat altered. It seems to be elongated; a yellow beard, which surrounds it, is seen with peculiar distinctness.

Then follow the other two portions of the dream, again a thought and an image, which I omit.

The interpretation of this dream was arrived at in the following manner:

When I recollected the dream in the course of the morning, I laughed outright and said, "The dream is nonsense." But I could not get it out of my mind, and I was pursued by it all day, until at last, in the evening, I reproached myself in these words: "If in the course of a dream-interpretation one of your patients could find nothing better to say than 'That is nonsense,' you would reprove him, and you would suspect that behind the dream there was hidden some disagreeable affair, the exposure of which he wanted to spare himself. Apply the same thing to your own case; your opinion that the dream is nonsense probably signifies merely an inner resistance to its interpretation. Don't let yourself be put off." I then proceeded with the interpretation.

R is my uncle. What can that mean? I had only one uncle, my uncle Joseph.¹ His story, to be sure, was a sad one. Once, more than thirty years ago, hoping to make money, he allowed himself to be involved in transactions of a kind which the law punishes severely, and paid the penalty. My father, whose hair turned grey with grief within a few days, used always to say that uncle Joseph had never been a bad man, but, after all, he was a simpleton. If, then, my friend R is my uncle Joseph, that is

¹It is astonishing to see how my memory here restricts itself—in the waking stateI—for the purposes of analysis. I have known five of my uncles and I loved and honoured one of them. But at the moment when I overcame my resistance to the interpretation of the dream, I said to myself: "I have only one uncle, the one who is intended in the dream."

equivalent to saying: "Ris a simpleton." Hardly credible, and very disagreeable! But there is the face that I saw in the dream, with its elongated features and its yellow beard. My uncle actually had such a face—long, and framed in a handsome yellow beard. My friend R was extremely swarthy, but when black-haired people begin to grow grey they pay for the glory of their youth. Their black beards undergo an unpleasant change of colour, hair by hair; first they turn a reddish brown, then a yellowish brown, and then definitely grey. My friend R's beard is now in this stage; so, for that matter, is my own, a fact which I note with regret. The face that I see in my dream is at once that of my friend R and that of my uncle. It is like one of those composite photographs of Galton's; in order to emphasize family resemblances Galton had several faces photographed on the same plate. No doubt is now possible; it is really my opinion that my friend R is a simpleton—like my uncle Joseph.

I have still no idea for what purpose I have worked out this relationship. It is certainly one to which I must unreservedly object. Yet it is not very profound, for my uncle was a criminal, and my friend R is not, except in so far as he was once fined for knocking down an ap prentice with his bicycle. Can I be thinking of this offence? That would make the comparison ridiculous. Here I recollect another conversation, which I had some days ago with another colleague, N; as a matter of fact, on the same subject. I met N in the street; he, too, has been nominated for a professorship, and having heard that I had been similarly honoured he congratulated me. I refused his congratulations, saying; "You are the last man to jest about the matter, for you know from your own experience what the nomination is worth." Thereupon he said, though probably not in earnest: "You can't be sure of that. There is a special objection in my case. Don't you know that a woman once brought a criminal accusation against me? I need hardly assure you that the matter was put right. It was a mean attempt at blackmail, and it was all I could do to save the plaintiff from punishment. But it may be that the affair is remembered against me at the Ministry. You, on the other hand, are above reproach." Here, then, I have the criminal, and at the same time the interpretation and tendency of my dream. My uncle Joseph represents both of my colleagues who have not been appointed to the professorship-the one as a simpleton, the other as a criminal.

Now, too, I know for what purpose I need this representation. If denominational considerations are a determining factor in the postponement of my two friends' appointment, then my own appointment is likewise in jeopardy. But if I can refer the rejection of my two friends to other causes, which do not apply to my own case, my. hopes are unaffected. This is the procedure followed by my dream: it makes the one friend R; a simpleton, and the other, N, a criminal. But since I am neither one nor the other, there is nothing in common between us. I have a right to enjoy my appointment to the title of professor, and have avoided the distressing application to my own case of the information which the official gave to my friend R.

I must pursue the interpretation of this dream still farther; for I have a feeling that it is not yet satisfactorily elucidated. I still feel disquieted by the ease with which I have degraded two respected colleagues in order to clear my own way to the professorship. My dissatisfaction with this procedure has, of course, been mitigated since I have learned to estimate the testimony of dreams at its true value. I should contradict anyone who suggested that I really considered R a simpleton, or that I did not believe N's account of the blackmailing incident. And of course I do not believe that Irma has been made seriously ill by an injection of a preparation of propyl administered by Otto. Here, as before, what the dream expresses is only my wish that things might be so. The statement in which my wish is realized sounds less absurd in the second dream than in the first; it is here made with a skilful use of actual points of support in establishing something like a plausible slander, one of which one could say that "there is some thing in it." For at that time my friend R had to contend with the adverse vote of a university professor of his own department, and my friend N had himself, all unsuspectingly, provided me with material for the calumny. Nevertheless, I repeat, it still seems to me that the dream requires further elucidation.

I remember now that the dream contained yet another portion which has hitherto been ignored by the interpretation. After it occurred to me that my friend R was my uncle, I felt in the dream a great affection for him. To whom is this feeling directed? For my uncle Joseph, of course, I have never had any feelings of affection. R has for many years been a dearly loved friend, but if I were to go to him and express my affection for him in terms approaching the degree of-affection which I; felt in the dream, he would undoubtedly be surprised: My affection, if it was for him, seems/false and exaggerated, as does my judgment of his intellectual qualities, which I expressed by merging his personality in that of my. uncle^ but exaggerated in the opposite direction. Now, however, a new state of affairs dawns> upon ,me. The affection in the dream does not belong to the latent content;: to the thoughts behind the dream; it stands in opposition to this content; it is calculated to conceal the. knowledge conveyed by the interpretation. Probably this is precisely its function. I remember with what reluctance I undertook the interpretation, how long I tried to postpone it, and how I: declared the dream to be sheer nonsense. I know from my psycho-analytic practice how such a condemnation is to be interpreted. It has no informative value, but merely, expresses an affect. If my little daughter does not like an apple which is offered her, she asserts that the apple is bitter, without even tasting it. If my patients behave thus, I know that we are dealing with an idea which they are trying to repress. The same thing applies to my dream. I do not want to interpret it because there is something in the interpretation to which I object. After the interpretation of the dream is completed, I discover what it was to which I objected; it was the assertion that R is a simpleton. I can refer the affection which I feel for R not to the latent dream-thoughts, but rather to this unwilling ness of mine. If my dream, as compared with its latent content, is disguised at this point, and actually misrepresents things by producing their opposites, then the manifest affection in the dream serves the purpose of the misrepresentation; in other words, the distortion is here shown to be intentional—it is a means of disguise. My dream-thoughts of R are derogatory, and so that I may not become aware of this the very opposite of defamation—a tender affection for him—enters into the dream.

This discovery may prove to be generally valid. As' the examples in Chapter III have demonstrated, there are, of course, dreams which are undisguised wish-fulfilments. Wherever a wish-fulfilment is unrecognizable and disguised there must be-present a tendency to defend oneself against this wish, and in consequence of this defence the wish is unable to express itself save in a distorted form. I will try to find a parallel in social life to this occurrence in the inner psychic life. Where in social life can a similar misrepresentation be found? Only where two persons are concerned, one of whom possesses a certain power while the other has to act with a certain consideration on account of this power. The second person will then distort his psychic-actions; or, as we say, he will mask himself. The politeness which I practise every day is largely a disguise of this kind; if I interpret my dreams lor the benefit of my readers, I am forced to make misrepresentations of 'this kind. The poet even complains of the necessity of such misrepresentation: Das Beste, was du wissen kannst, darfst du den Buben dock nicht sagen: "The best that thou canst know thou mayst not tell to boys."

The political writer who has unpleasant truths to tell to those in power finds himself in a like position. If he tells everything without reserve, the Government will suppress them— retrospectively in the case of a verbal expression of opinion, preventively if they are to be published: in the Press. The writer stands in fear of the censorship; he therefore moderates and disguises the expression of his opinions. He finds himself compelled, in accordance-with the sensibilities of the censor, either to refrain altogether from certain forms of attack, or to express himself in allusions instead of by direct assertions; nr he must conceal his objectionable statement in an apparently innocent disguise. He may; for instance, tell of a contretemps between two Chinese mandarins, while he really has in mind the officials of his own country. The stricter the domination of the. censorship, the more thorough becomes the disguise, and, often enough, the more ingenious the means employed to put the reader on the track of the actual meaning.

The detailed correspondence between the phenomena of censorship and the phenomena of dream-distortion justifies us in presupposing similar conditions for both. We should then assume that in every human being there exist, as the primary cause of dream-formation, two psychic forces (tendencies or systems), one of which forms the wish expressed by the dream, while the other exercises a censorship over this dream-wish, thereby, enforcing on it a distortion. The question is: What is the nature of the authority of this Second agency by virtue of which it is able to exercise its censorship? If we remember that the latent dream-thoughts are not conscious before analysis, but that the manifest dream-content emerging from them is consciously remembered, it is not a far- fetched assumption that admittance to the consciousness is the prerogative of the second agency. Nothing can reach the consciousness from the first system which has not previously passed the second instance; and the second in stance lets nothing pass without exercising its rights, and forcing such modifications as are pleasing to itself upon the candidates for ad mission to consciousness. Here we arrive; at a very definite conception of the essence of consciousness; for us the state of becoming conscious is a special psychic act, different from and independent of the process of becoming fixed or represented, and consciousness appears to us as a sensory organ which perceives a content proceeding from another source. It may be shown that psycho-pathology simply cannot dispense with these fundamental assumptions. But we shall reserve for another time a more exhaustive examination of the subject.

If I bear in mind the notion of the two psychic instances and their relation to the consciousness, I find in the sphere of politics a perfectly appropriate analogy to the extraordinary affection which I feel for my friend R, who is so disparaged in the dream-interpretation. I refer to the political life of a State in which the ruler, jealous of his rights, and an active public opinion are in mutual conflict. The people, protesting against the actions of an unpopular official, demand his dismissal. The autocrat, on the other hand, in order to show his contempt for the popular will, may then deliberately confer upon the official some exceptional distinction which otherwise would not have been conferred. Similarly, my second instance, controlling the access to my consciousness, distinguishes my friend R with a rush of extraordinary affection, because the wish tendencies of the first system, in view of a particular interest on which they are just then intent, would like to disparage him as a simpleton.¹

¹Such hypocritical dreams are not rare; either with me or with others. While I have been working at a certain scientific problem, I have been visited for several nights, at quite short intervals, by a somewhat con fusing dream which has as its content a reconciliation with a friend dropped long ago. After three or four attempts I finally succeeded in grasping the meaning of this dream. It was in the nature of an encouragement to give up the remnant of consideration still surviving for the person in question, to make myself quite free from, him, but it hypocritically disguised itself in its antithesis. I have recorded a "hypocritical Oedipus dream" in which the hostile feelings and death-wishes of the dream-thoughts were replaced by manifest tenderness ('Typisckes Beispiel eines verkappten Oedipustraumes." Zentralblatt fur Psychoanalyse, Vol. I, No. I-II [1910]). Another class of hypocritical dreams will be recorded in another place (see Chap, vi, "The Dream-Work").

We may now perhaps >begin to suspect that dream-interpretation is capable of yielding information concerning the structure of our psychic apparatus which we have hitherto vainly expected from philosophy. We shall not, however, follow up this trail, but shall return to our original problem as soon as we have elucidated the problem of dream-distortion. The question arose, how dreams with a disagreeable content can be analysed as wish-fulfillments. We see now that this is possible where a dream distortion has occurred, when the disagreeable content serves only to disguise the thing wished for. With regard to our assumptions respecting the two psychic instances, we can now also say that disagreeable dreams contain, as a matter of fact, something which is disagreeable to the second instance, but which at the same time fulfills a wish of the first instance. They are wish-dreams in so far as every dream emanates from the first instance, while the second instance behaves towards the dream only in a defensive, not in a constructive manner.² Were we to limit ourselves to a consideration of what the second instance contributes to the dream we should never understand the dream, and all the problems which the writers on the subject have discovered in the dream would have to remain unsolved.

That the dream actually has a secret meaning, which proves to be a wish-fulfillment, must be proved afresh in every case by analysis. I will therefore select a few dreams which have painful contents, and endeavour to analyse them. Some of them are dreams of hysterical subjects, which therefore call for a long preliminary statement, and in some passages an examination of the psychic processes occur ring in hysteria. This, though it will complicate the presentation, is unavoidable.

When I treat a psychoneurotic patient analytically, his dreams regularly, as I have said, become a theme of our conversations. I must therefore give him all the psychological explanations with whose aid I myself have succeeded in understanding his symptoms. And here I encounter unsparing criticism, which is perhaps no less shrewd than that which I have to expect from my colleagues. With perfect uniformity, my patients contradict the doctrine that dreams are the fulfillments of wishes. Here

²Later on we shall become, acquainted with cases in which, on the contrary, the dream expresses a wish of this second instance.

are several examples of the sort of dream-material which is adduced in refutation of my theory.

"You are always saying that a dream is a wish fulfilled," begins an intelligent lady patient. "Now I shall tell you a dream in which the content is quite the opposite, in which a wish of mine is not fulfilled. How do you reconcile that with your theory? The dream was as follows: I want to give a supper, but I have nothing available except some smoked salmon. I think I will go shopping, but I remember that it is Sunday afternoon, when all the shops are closed. I then try to ring up a few caterers, but the telephone is out of order. Accordingly I have to renounce my desire to give a supper."

I reply, of course, that only the analysis can decide the meaning of this dream, although I admit that at first sight it seems sensible and coherent and looks like the opposite of a wish fulfilment. "But what occurrence gave rise to this dream?" I ask. "You know that the stimulus of a dream always lies among the experiences of the preceding day."

Analysis

The patient's husband, an honest and capable meat salesman, had told her the day before that he was growing too fat, and that he meant to undergo treatment for obesity. He would rise early, take physical exercise, keep to a strict diet, and above all accept no more invitations to supper. She proceeds jestingly to relate how her husband, at a table d'hote, had made the acquaintance of an artist, who insisted upon painting his portrait, because he, the painter, had never seen such an expressive head. But her husband had answered in his downright fashion, that while he was much obliged, he would rather not be painted; and he was quite convinced that a bit of a pretty girl's posterior would please the artist better than his whole face.¹ She is very much in love with her husband, and teases him a good deal. She has asked him not to give her any caviar. What can that mean?

As a matter of fact, she had wanted for a long time to eat a caviar sandwich every morning, but had grudged the expense. Of course she could get the caviar from her husband at once if she asked for it. But she has, on the contrary, begged him not to give her any cav-

¹To sit for the painter. Goethe: And if he has.no backside, How can the nobleman sit?

iar, so that she might tease him about it a little longer.

(To me this explanation seems thin. Unconfessed motives are wont to conceal themselves behind just such unsatisfying explanations. We are reminded of the subjects hypnotised by Bernheim, who carried out a post-hypnotic order, and who, on being questioned as to their motives, instead of answering: "I do not know why I did that," had to invent a reason that was obviously inadequate. There is probably something similar to this in the case of my patient's caviar. I see that in waking life she is compelled to invent an unfulfilled wish. Her dream also shows her the non-fulfillment of her wish. But why does she need an unfulfilled wish?)

The ideas elicited so far are-insufficient for the interpretation of the dream. I press for more. After a short pause, which corresponds to the overcoming of a resistance, she reports that the day before she had paid a visit to a friend of whom she is really jealous because her husband is always praising this lady so highly. Fortunately this friend is very thin and lanky, and her husband likes full figures. Now of what did this thin friend speak? Of course, of her wish to become rather plumper. She also asked my patient: "When are you going to invite us again? You always have such good food."

Now the meaning of the dream is clear, I am able to tell the patient: "It is just as though you had thought at the moment of her asking you that: 'Of course, I'm to invite you so that you can eat at my bouse and get fat and become still more pleasing to my husband! I would rather give no more suppers! 'The dream then tells you that you cannot give a supper, thereby fulfilling your wish not to contribute anything to the rounding out of your friend's figure. Your husband's resolution to accept no more invitations to supper in order that he may grow thin teaches you that one grows fat on food eaten at other people's tables." Nothing is lacking now but some sort of coincidence which will confirm the, solution. The smoked salmon in the dream has not yet been traced.- "How did you come to think of salmon in your dream?"—"Smoked salmon is my friend's favourite dish," she replied. It happens that I know the lady, and am able to affirm that she grudges herself salmon just as my patient grudges herself caviar.

This dream admits of yet another and more exact interpretation—one which is actually necessitated only by a subsidiary circumstance.

The two interpretations do not contradict one another, but rather dovetail into one another, and furnish an excellent example of the usual ambiguity of dreams, as of all other psychopathological formations. We have heard that at the time of her dream of a denied wish the patient was impelled to deny herself a real wish (the wish to eat caviar sandwiches). Her friend, too, had expressed a wish, namely, to get fatter, and it would not surprise us if our patient had dreamt that this wish of her friend's-the wish to increase in weight—was not to be fulfilled; Instead of this, however, she dreamt that one of her own wishes was not fulfilled. The dream becomes capable of a new interpretation if in the dream she does not mean herself, but her friend, if she has put herself in the place of her friend, or, as we may say, has identified herself with her friend.

I think she has actually done this, and as a sign of this identification she has created for herself in real life an unfulfilled wish. But what is the meaning of this hysterical identification? To elucidate this a more exhaustive exposition is necessary. Identification is a highly important motive in the mechanism of hysterical symptoms; by this means patients are enabled to express in their symptoms not merely their own experiences, but the experiences of quite a number of other persons; they can suffer, as it were, for a whole mass of people, and fill all the parts of a drama with their own personalities. It will here be objected that this is the well-known hysterical imitation, the ability of hysterical subjects to imitate all the symptoms which impress them when they occur in others, as though pity were aroused to the point of reproduction. This, however, only indicates the path which the psychic process follows in hysterical imitation; But the path it self and the psychic act which follows this path are two different matters. The act itself is slightly more complicated than we are prone to believe the imitation of the hysterical to be; it corresponds to an unconscious end-process, as an example- will show. The physician who has, in the same ward with other patients, a female patient suffering from a particular kind of twitching, is not surprised if one morning he learns that this peculiar hysterical affection has found imitators. He merely tells himself: The others have seen her, and have imitated her; this is psychic infection. Yes, but psychic infection: occurs somewhat in the following manner: As a rule, patients know more about one another than the physician knows about any one of them, and they are concerned about one another when the doctor's visit is over. One of them has an attack to-day: at once it is known to the rest that a letter from home, a recrudescence of lovesickness, or the like, is the cause. Their sympathy is aroused, and although it does not emerge into consciousness they form the following conclusion: "If it is possible to suffer such an attack from such a cause, I too may suffer this sort of an attack, for I have the same occasion for it." If this were a conclusion capable of becoming conscious, it would perhaps express itself in dread of suffering a like attack; but it is formed in another psychic region, and consequently ends in the realization of the dreaded symptoms. Thus identification is not mere imitation, but an assimilation based upon the same aetiological claim; it expresses a just like, and refers to some common condition which has remained in the unconscious.

In hysteria, identification is most frequently employed to express a sexual community. The hysterical woman identifies herself by her symptoms most readily—though not exclusively—with persons with whom she has had sexual relations, or who have had sexual intercourse with the same persons as herself. Language takes cognizance of this tendency: two lovers are said to be "one." In hysterical phantasy, as well as in dreams, identification may ensue if one simply thinks of sexual relations; they need not necessarily become actual. The patient is merely following the rules of the hysterical processes of thought when she expresses her jealousy of her friend (which, for that matter, she her self admits to be unjustified) by putting herself in her friend's place in her dream, and identifying herself with her by fabricating a symptom (the denied wish). One might further elucidate the process by saying: In the dream she puts herself in the place of her friend, because her friend has taken her own place in relation to her husband, and because she would like to take her friend's place in her husband's esteem.¹

The contradiction of my theory of dreams on the part of another female patient, the most intelligent of all my dreamers, was solved in a simpler fashion, though still in accordance with the principle that the non-fulfilment of one

¹I myself regret the inclusion of such passages from the psycho-pathology of hysteria, which, because of their fragmentary presentation, and because they are torn out of their context, cannot prove to be very illuminating. If these passages are capable of throwing any light upon the intimate5 relations' between dream and the psycho-neurosis, they have served the intention with which I have included them.

wish signified the fulfilment of another. I had one day explained to her that a dream is a wish fulfilment. On the following day she related a dream to the effect that she was travelling with her mother-in-law to the place in which they were both to spend the summer. Now I knew that she had violently protested against spending the summer in the neighbourhood of her mother-in-law, I also knew that she had fortunately been able to avoid doing so, since she had recently succeeded in renting a house in a place quite remote from that to which her mother-in-law was going. And now the dream reversed this desired solution. Was not this a flat contradiction of my theory of wish-fulfilment? One had only to draw the inferences from this dream in order to arrive at its interpretation. According to this dream, I was wrong; but it was her wish that I should be wrong, and this wish the dream showed her as fulfilled. But the wish that I should be wrong, which was fulfilled in the theme of the country house, referred in reality to another and more serious matter. At that time I had inferred, from the material furnished by her analysis, that something of significance in respect to her illness must have occurred at a certain time in her life. She had denied this, because it was not present in her memory. We soon came to see that I was right. Thus her wish that I should prove to be wrong, which was transformed into the dream that she was going into the country with her mother-in-law, corresponded with the justifiable wish that those things which were then only suspected had never occurred.

Without an analysis, and merely by means of an assumption, I took the liberty of interpreting a little incident in the life of a friend, who had been my companion through eight classes at school. He once heard a lecture of mine, delivered to a small audience, on the novel idea that dreams are wish-fulfilments. He went home, dreamt that he had lost all his lawsuits—he was a lawyer—and then complained to me about it. I took refuge in the evasion: "One can't win all one's cases"; but I thought to myself: "If, for eight years, I sat as primus on the first bench, while he moved up and down somewhere in the middle of the. class, may he not naturally have had the wish, ever since his boyhood, that I too might for once make a fool of myself?"

Yet another dream of a more gloomy character was offered me by a female patient in contradiction of my theory of the wish-dream. This patient, a young girl, began as follows:

"You remember that my sister has now only One boy, Charles. She lost the elder one, Otto, while I was still living with her. Otto was my favourite; it was I who really brought him up. I like the other little fellow, too, but, of course; not nearly as much as his dead brother. Now I dreamt last night that I Saw Charles lying dead before me. He was lying in his little coffin, his hands folded; there were candles all about; and, in short, it was just as it was at the time of little Otto's death, which gave me such a shock. Now tell me, what does this mean? You know me—am I really so bad as to wish that my sister should lose the only child she has left? Or does the dream mean that I wish that Charles had died rather than Otto, whom I liked so much better?"

I assured her that this latter interpretation was impossible. After some reflection, I was able to give her the interpretation of the dream, which she subsequently confirmed. I was able to do so because the whole previous history of; the dreamer was known to me.

54 FREUD: Interpretation of Dreams, esp 178a- 179c

The dream-phantasy may, however, direct its attention not merely to the form of the exciting organ, but may even make the substance contained therein the object of symbolization. Thus, for example, the dream excited by the intestinal stimuli may lead us through muddy streets the dream due to stimuli from the bladder to foaming water. Or the stimulus as such, the nature of its excitation, and the object which it covets, are represented symbolically. Or, again, the dream-ego enters into a concrete association with the symbolization of its own state; as, for example, when in the case of painful stimuli we struggle desperately with vicious dogs or raging bulls, or when in a sexual dream the dreamer sees herself pursued by a naked man. Disregarding all the possible prolixity of elaboration, a phantastic symbolizing activity remains as the central force of every dream. Volkelt, in his fine and enthusiastic essay, attempted to penetrate still further into the character of this phantasy, and to assign to the psychic activity thus recognized its position in a system of philosophical ideas, which, however, remains... altogether^ too difficult of comprehension for anyone who is hot prepared by previous training for the intuitive comprehension of philosophical modes of-thought.

Schemer attributes no useful function to the activity of the symbolizing phantasy in dreams. In. dreams the psyche plays with the stimuli which are offered to it. One might conjecture that it plays in a mischievous fashion. And we might be asked whether our detailed consideration of Schemer's dream-theory, the arbitrariness, of which, and its deviation from the rules of all forms of research are only too obvious, can lead to any useful results. We might fitly reply that to reject Schemer's theory without previous examination would be imposing too arrogant a veto. This theory is based on the impressions produced by his dreams on a man who paid close attention to them, and who would appear to be personally very well equipped for tracing obscure psychic phenomena. Furthermore, it treats of a subject which (though rich in its contents and relations) has for thousands of years appeared mysterious to humanity, and to the elucidation of which science, strictly so called, has, as it confesses, contributed nothing beyond attempting—in uncompromising opposition to popular sentiment—to deny its content and significance. Finally, let us frankly admit that it seems as though we cannot very well avoid the phantastical in our attempts to explain dreams. We must remember also that there is such a thing as a phantasy of ganglion cells; the passage cited (p. 87) from a sober and exact investigator like Binz, which describes how the dawn of awakening floods the dormant cell-masses of the cerebral cortex, is not a whit less fanciful and improbable than Schemer's attempts at interpretation. I hope to be able to demonstrate that there is something real underlying these attempts, though the phenomena\* which he de scribes have been only vaguely recognized, and do not possess the character of universality that should entitle them to be the basis of a theory of dreams. For the present, Schemer's theory of dreams, in contrast to the medical theory, may perhaps lead us to realize between what, extremes the explanation of dream-life is still unsteadily vacillating.

H. The Relation between Dreams and Mental Diseases

When we speak of the relation of dreams to mental derangement, we may mean three different things: (1) aetiological and clinical relations, as when a dream represents or initiates a psychotic condition, or occurs subsequently to such a condition;.(2) changes which the dreamlife undergoes in cases of mental disease; (3) inner relations between dreams and psychoses, analogies which point to an intimate relationship. These manifold relations between the two series of phenomena were in the early days of medical science—and are once more at the present time—a favourite theme of medical writers, as we may learn from the literature on the subject collated. by Spitta, Radestock, Maury, and Tissie. Recently Sante de Sanctis has directed his attention to this relationship.¹ For the purposes of our discussion it will suffice merely to glance at this important subject.

As to the clinical and aetiological relations between dreams and the psychoses, I will re port the following observations as examples: Hohnbaum asserts (see Krauss) that the first attack of insanity is frequently connected with a terrifying, anxiety-dream, and that the pre dominating idea is related to this dream. Sante de Sanctis adduces similar observations in respect of paranoiacs, and declares the dream to be, in some of them, "la vraie cause determinate de la folie."² The psychosis may come to life quite suddenly, simultaneously with the dream that contains its effective and delusive explanation, or it may develop slowly through subsequent dreams that have still to struggle against doubt. In one of de Sanctis's cases an intensively moving dream was accompanied by slight hysterical attacks, which, in their turn, were followed by an anxious melancholic state. Fere (cited by Tissie) refers to a dream which was followed by hysterical paralysis. Here the dream is presented as the aetiology of mental derangement, although we should be making a statement equally consistent with the facts were we to say that the first manifestation of the mental derangement occurred in the dreamlife, that-the disorder first broke through in the dream. In other instances, the morbid symptoms are included in the dream-life, or the psychosis remains confined to the dream-life Thus Thomayer calls our attention to anxiety-dreams which must be conceived as the equivalent of epileptic attacks. Allison has described cases of nocturnal insanity (see Radestock), in which the subjects are apparently perfectly well in the day-time, while hallucinations, fits of frenzy, and the like regularly make their appearance at night. De Sanctis and Tissie record similar observations (the equivalent of a paranoic dream in an alcoholic, voices accusing a wife of infidelity). Tissie records many observations of recent date in- which behaviour of a pathological character (based on delusory hypotheses, obsessive impulses) had their origin in dreams. Guislain describes a case in which sleep was replaced by an intermittent in sanity.

We cannot doubt that one day the physician will concern himself not only with the psychol-

¹Among the more recent authors who have occupied themselves with these relations are: Fere, Ideler, Lasegue, Pichon, Regis Vespa, Giessler, Kazodowsky, Pachantoni, and others.

²The real determining cause of the madness.—Ed.

ogy, but also with the psycho-pathology of dreams.

In cases of convalescence from insanity, it is often especially obvious that while the functions may be healthy by day the dream-life may still partake of the psychosis. Gregory is said to have been the first to call attention to such cases (see Krauss). Maeario (cited by Tissie) gives an account of a maniac who, a week after his complete recovery, once more experienced in dreams the flux of ideas and the unbridled, impulses of his disease.

Concerning the changes which the dream-life undergoes in chronic psychotics, little research has been undertaken as yet.. On the other hand, early attention was given to the inner relationship between dreams and mental disturbances, a relationship which is demonstrated by the complete agreement of the manifestations occurring in each. According to Maury, Cabanis, in his Rapports du Physique et du Moral, was the first to call attention to this relationship; he was followed by Lelut, J. Moreau, and more particularly the philosopher Maine de Biran. The comparison between the two is of course older still. Radestock begins the chapter in which he deals with the subject by citing a number of opinions which insist on the analogy between insanity and dreaming. Kant says somewhere: "The lunatic is a dreamer in the waking state." According to Krauss, "Insanity is a dream in which the senses are awake." Schopenhauer terms the dream a brief insanity, and insanity a long dream. Hagen describes delirium as a dream-life which is inducted not by sleep but by disease. Wundt, in his Physiologische Psychologie, declares: "As a matter of fact we ourselves may in dreams experience almost all the manifestations which we observe in the asylums for the insane."

54 FREUD: Interpretation of Dreams, esp 189b-190a

My friend Otto is now standing next to the patient, and my friend Leopold examines her and calls attention to a dulness low down on the left side. My friend Leopold also is a physician, and a relative of Otto's. Since the two practice the same specialty, fate has made them competitors, so that they are constantly being compared with one another. Both of them assisted me for years, while I was still directing, a public clinic for neurotic children. There, scenes like that reproduced in my dream had often taken place. While I would be discussing the diagnosis of a case with Qtto, Leopold would examine the child anew and make an unexpected contribution towards our decision. There was a difference of character between the two men like that between Inspector Brasig and his friend Karl. Otto was remarkably prompt and alert; Leopold was slow and thoughtful, but thorough. If I contrast Otto and the cautious Leopold in the dream I do so, apparently, in order to extol Leopold. The conv parison is like that made above between the disobedient patient Irma and her friend, who was believed to be more sensible. I now become aware of one of the tracks along which the association of ideas in the dream proceeds: from the sick child to the children's clinic. Concerning the dulness low on the left side, I have the impression that it corresponds with a certain case of which all the details were similar, a case in which Leopold impressed me by his thoroughness. I thought vaguely, too, of something like a metastatic affection, but it might also be a reference to the patient whom I should have liked to have in Irma's place. For this lady, as far as I can gather, exhibited symptoms which imitated tuberculosis.

An infiltrated portion of skin on the left shoulder. I know at once that this is my own rheumatism of the shoulder, which I always feel if I lie awake long at night. The very phrasing of the dream sounds ambiguous: Something- which I can feel, as he does, in spite of the dress. "Feel on my own body" is intended. Further, it occurs to me how unusual the phrase infiltrated portion of skin sounds. We are accustomed to the phrase: "an infiltration of the upper posterior left”; this would refer to the lungs, and thus; once more, to tuberculosis.

In spite of the dress. This, to be sure, is only an interpolation. At. the clinic the children were, of course, examined undressed; here we have some contrast to the manner in which adult female patients have to be examined. The story used to be told of an eminent physician that he always Examined his patients through their clothes. The rest is obscure to me; I have, frankly, no inclination to follow the matter further.

Dr. M says: "It's an infection, but it doesn't matter; dysentery will follow, and the poison will be eliminated." This, at first, seems to me ridiculous; nevertheless, like everything else, it must be carefully analysed; more closely observed it seems after all to have a sort of meaning. What I had found in the patient was a local diphtheritis. I remember the discussion about diphtheritis and diphtheria at the time of my daughter's illness. Diphtheria is the general infection which proceeds from local diphtheritis. Leopold demonstrates the existence of such a general infection by the dulness, which also suggests a metastatic focus. I believe, how ever, that just this kind of metastasis does not occur in the case of diphtheria. It reminds me rather of pyaemia.

It doesn't matter is a consolation. I believe it fits in as follows: The last part of the dream has yielded a content to the effect that the patient's sufferings are the result of a serious organic affection. I begin to suspect that by this I am only trying to shift the blame from my self. Psychic treatment cannot be held responsible for the continued presence of a diphtheritic affection. Now, indeed, I am distressed by the thought of having invented such a serious illness for Irma, for the sole purpose of ex culpating myself. It seems so cruel. Accordingly, I need the assurance that the outcome will be benign, and it seems to me that I made a good choice when I put the words that con soled me into the mouth of Dr. M. But here I am placing myself in a position of superiority to the dream; a fact which needs explanation;

But why is this consolation so nonsensical? Dysentery. Some sort of farfetched theoretical notion that the toxins of disease might be eliminated through the intestines. Am I thereby trying to make fun of Dr. M's remark able store of far-fetched explanations, his habit of conceiving curious pathological relations?

Dysentery suggests something else. A few months ago I had in my care a young man who was suffering from remarkable intestinal troubles; a case which had been treated by other colleagues as one of "anaemia with malnutrition." I realized that it was a case of hysteria; I was unwilling to use my psycho-therapy on him, and sent him off on a sea-voyage. Now a few days previously I had received a despairing letter from him; he wrote from Egypt, saying that he had had a fresh attack, which the doctor had declared to be dysentery. I suspect that the diagnosis is merely an error on the part of an ignorant colleague, who is allowing himself to be fooled by the hysteria; yet I can not help reproaching myself for putting the invalid in a position where he might contract some organic affection of the bowels in addition to his hysteria. Furthermore, dysentery sounds not unlike diphtheria, a word which does not occur in the dream.

54 FREUD: Interpretation of Dreams, esp 194b-d

Such convenience-dreams came very frequently to me in my youth. Accustomed as I had always been to working until late at night, early waking was always a matter of difficulty. I used then to dream that I was out of bed and standing at the wash-stand. After a while I could no longer shut out the knowledge that I was not yet up; but in the meantime I had continued to sleep. The same sort of lethargy-

¹The facts relating to dreams of thirst were known also to Weygandt, who speaks, of them as follows; "It is just this sensation of thirst which is registered most accurately: of all; it always causes a representation of quenching the thirst. The manner in which the dream represents the act of quenching the thirst is manifold, and is specified in accordance with some recent recollection. A universal phenomenon noticeable here is the; fact that the representation of quenching the thirst is immediately followed by disappointment in the inefficacy of the imagined refreshment." But he overlooks the universal character of the reaction of the dream to the stimulus. If other persons who are troubled by thirst at night awake without dreaming beforehand, this does not constitute an; objection to my experiment, but characterizes them as persons who sleep less soundly. Cf. Isaiah, 29. 8.

dream was dreamed by a young colleague of mine, who appears to share my propensity for sleep. With him it assumed a particularly amusing form. The landlady with whom he was lodging in the neighbourhood of the hospital had strict orders to wake him every morning at a given hour, but she found it by no means easy to carry out his orders. One morning sleep was especially sweet to him. The woman called into his room: "Herr Pepi, get up; you've got to go to the hospital." Whereupon the sleeper dreamt of a room in the hospital, of a bed in which he was lying, and of a chart pinned over his head, which read as follows: "Pepi M, medical, student, 22 years of age." He told himself in the dream: "If I am already at the hospital, I don't have to go there," turned over, and slept on. He had thus frankly ad mitted to himself his motive for dreaming.

Here is yet another dream of which the stimulus was active during sleep: One of my women patients, who had been obliged to undergo an unsuccessful operation on the jaw, was instructed by her physicians to wear by day and night a cooling apparatus on the affected cheek; but she was in the habit of throwing it off as soon as she had fallen asleep. One day I was asked to reprove her for doing so; she had again thrown the apparatus on the floor. The patient defended herself as follows: "This time I really couldn't help it; it was the result of a dream which I had during the night. In the dream I was in a box at the opera, and was taking a lively interest in the performance. But Herr Karl Meyer was lying in the sanatorium and complaining pitifully on account of pains in his jaw. I said to myself, 'Since I haven't the pains, I don't need the apparatus either'; that's why I threw it away." The dream of this poor sufferer reminds me of an expression which comes to our lips when we are in a disagreeable situation: "Well, I can imagine more amusing things!" The dream presents these "more amusing things!" Herr Karl Meyer, to whom the dreamer attributed her pains, was the most casual acquaintance of whom she could think.

It is quite as simple a matter to discover the wish-fulfilment in several other dreams which I have collected from healthy persons. A friend who was acquainted with my theory of dreams, and had explained it to his wife, said to me one day: "My wife asked me to tell you that she dreamt yesterday that she was having her menses. You will know what that means." Of course I know: if the young wife dreams that she is having her menses, the menses have stopped. I can well imagine that she would have liked to enjoy her freedom a little longer, before the discomforts of maternity began. It was a clever way of giving notice of her first pregnancy. Another friend writes that his wife had dreamt not long ago that she noticed milk-stains on the front of her blouse. This also is an indication of pregnancy, but not of the first one; the young mother hoped she would have more nourishment for the second child than she had for the first.

54 FREUD: Interpretation of Dreams, esp 197b-198d

IV. Distortion in Dreams

If I now declare that wish-fulfilment is the meaning of every dream, so that there cannot

¹A more searching investigation into the phychic life of the child teaches us, of course, that sexual motives, in infantile forms, play a very considerable part, which has been too long overlooked, in the psychic, activity of the child. This permits us to doubt to some extent the happiness of the child, as imagined later by adults. Cf. Three Contributions to the Theory of Sex.

²It should be mentioned that young children often have more complex and obscure dreams, while, on the other hand, adults, in certain circumstances, often have dreams of a simple and infantile character. How rich in unsuspected content the dreams of children no more than four or five years of age may be is shown by the examples in my "Analysis of a Phobia in a five-year old Boy," Collected Papers, III, and Jung's "Experiences Concerning the Psychic Life of the; Child," translated by Brill, American Journal of Psychology. April, 1910. For analytically interpreted dreams of children, see also yon Hug-Hellmuth, Putnam, Raalte, Spielrein, and Tausk; others by Banchieri, Busemann, Doglia, and especially Wigam, who emphasizes the wish-fulfilling tendency of such dreams. On the other hand, it seems that dreams of an infantile type reappear with especial frequency in adults who are transferred into the midst of unfamiliar conditions. Thus Otto Nordenskjold, in his book, Antarctic (1904, vol. i, p. 336), writes as follows of the crew who spent the winter with him: "Very characteristic of the trend of our inmost thoughts were our dreams, which were never more vivid and more numerous. Even those of our comrades with whom dreaming was formerly exceptional had long stories to tell in the morning when we exchanged our experiences in the world of phantasy. They all had reference to that outside world which was now so; far removed from us, but they often fitted into our immediate, circumstances. An especially characteristic dream was that in which one of our comrades believed himself back at school, where the task was assigned to him of skinning miniature seals, which were manufactured especially for purposes of instruction. Eating and drinking constituted the pivot around which most of our dreams revolved. One of us, who was especially fond of going to big dinner-parties, was delighted if he could report in the morning 'that he had had a three-course dinner.' Another dreamed of tobacco, whole mountains of tobacco; yet another dreamed of a ship approaching on the open sea under full sail. Still another dream deserves to be mentioned: The postman brought the post and gave a long explanation of why it was so long delayed; he had de livered it at the wrong address, and only with great trouble was he able to get it back. To be sure, we were often occupied in our sleep with still more impossible things, but the lack of phantasy in almost all the dreams which I myself dreamed, or heard others relate, was quite striking. It would certainly have been of great psychological interest if all these dreams could have been recorded. But one can readily understand how we longed for sleep. That alone, could afford us everything that we all most ardently desired." I will continue by a quotation from Du Prel (p. 231): "Mungo Park, nearly dying of thirst on one of his African expeditions, dreamed constantly of the well-watered valleys and meadows of his home. Similarly Trenck, tortured by hunger in the fortress of Magdeburg, saw himself surrounded by copious meals. And George Back, a member of Franklin's first expedition, when he was on the point of death by starvation, dreamed continually and invariably of plenteous meals."

³A Hungarian proverb cited by Ferenczi states more explicitly that "the pig dreams of acorns, the goose of maize." A Jewish proverb asks: "Of what does the hen dream?"—"Of millet" (Sammlung jud. Sprichw. u. Redensarien., edit, by Bernstein; 2nd ed:, p. 116).

⁴I am far from wishing to assert that no previous writer has ever thought of tracing a dream to a wish. (Cf. the first passages of the next chapter.) Those interested in the subject will find that even in antiquity the physician Herophilos, who lived under the First Ptolemy, distinguished between three kinds of dreams: dreams sent by the gods; natural dreams—those which come about whenever the soul creates for itself an image of that which is beneficial to it, and will come to pass; and mixed dreams — those which originate spontaneously from the juxtaposition of images, when we see that which we desire. From the examples collected by Schemer, J. Starcke cites a dream which was described by the author himself as a wish-fulfilment (p. 239). Schemer says: "The phantasy immediately fulfills the dreamer's wish, simply because this existed vividly in the mind." This dream belongs to the "emotional dreams." Akin to it are dreams due to "masculine and feminine erotic longing," and to "irritable moods." As will readily be seen, Schemer does not ascribe to the wish any further significance for the dream than to any other psychic condition of the waking state; least of all does he insist on the connection between the wish and the essential nature of the dream.

be any dreams other than wish-dreams, I know beforehand that I shall meet with the most emphatic contradiction. My critics will object: "The fact that there are dreams which are to be understood as fulfilments of wishes is not new, but has long since been recognized by such writers as Radestock, Volkelt, Purkinje, Griesinger and others.¹ That there can be no other dreams than those of wish-fulfilments is yet one more unjustified generalization, which, fortunately, can be easily refuted. Dreams which present the most painful content, and not the least trace of; wish-fulfilment, occur frequently enough. The pessimistic philosopher, Eduard von Hartmann, is perhaps most completely opposed to the theory of wish-fulfilment. In his Philosophy of the Unconscious, Part II (Stereotyped German edition, p. 344), he says: 'As regards the dream, with it all the troubles of waking life pass over into the sleeping state; all save the one thing which may in some degree reconcile the cultured person with life—scientific and artistic enjoyment. . . .' But even less pessimistic observers have emphasized the fact that in our dreams pain and disgust are more frequent than pleasure (Scholz, p. 33; Volkelt, p. 80, et al.). Two

ladies, Sarah Weed and Florence Hallam, have even worked out, on the basis of their dreams, a numerical value for the preponderance: of distress and discomfort in dreams. They find that 58 per cent of dreams are disagreeable, and only 28.6 positively pleasant. Besides those dreams that convey into our sleep the many painful emotions of life, there are also anxiety-dreams, in which this most terrible of all the painful emotions torments us until we wake. Now it is precisely by these anxiety dreams that children are so often haunted (cf. Debacker on Pavor nocturnus); and yet it was in children that you found the wish-fulfilment dream in its most obvious form."

The anxiety-dream does really seem to preclude a generalization of the thesis deduced from the examples given in the last chapter, that dreams are wish-fulfilments, and even to condemn it as an absurdity.

Nevertheless, it is not difficult to parry these apparently invincible objections. It is merely necessary to observe that our doctrine is not based upon the estimates of the obvious dream content, but relates to the thought-content, which, in the course of interpretation, is found

¹Already Plotinus, the neo-Platonist, said: "When desire bestirs itself, then comes phantasy, and presents to us, as it were, the object of desire" (Du Prel, p. 276).

to lie behind the dream. Let us compare and contrast the manifest and the latent dream content. It is true that there are dreams the manifest content of which is of the most painful nature. But has anyone ever tried to interpret these dreams—to discover their latent thought-content? If not, the two objections to our doctrine are no longer valid; for there is always the possibility that even our painful and terrifying dreams may, upon interpretation, prove to be wish fulfilments.²

In scientific research it is often advantageous if the solution of one problem presents difficulties, to add to it a second problem; just as it is easier to crack two nuts together instead of separately. Thus, we are confronted not only with the problem: How can painful and terrifying dreams be the fulfilments of wishes? but we may add to this a second problem which arises from the foregoing discussion of the general problem of the dream: Why do not the dreams that show an indifferent content, and yet turn out to be wish fulfilments, reveal their meaning without disguise? Take the exhaustively treated dream of Irma's injection: it is by no means of a painful character, and it may be recognized, upon interpretation, as a striking wish-fulfilment. But why is an interpretation necessary at all? Why does not the dream say directly what it means? As a matter of fact, the dream of Irma's injection does not at first produce the impression that it represents a wish of the dreamer's as fulfilled; The reader will not have received this impression, and even I myself was not aware of the fact until I had undertaken the analysis. If we call this peculiarity of dreams—namely, that they need elucidation— the phenomenon of distortion in dreams, a second question then arises: What is the origin of this distortion in dreams?

If one's first thoughts on this subject were

²It is quite incredible with what obstinacy readers and critics have excluded this consideration and dis regarded the fundamental differentiation between the manifest and the latent dream-content. Nothing in the literature of the subject approaches so closely to my own conception of dreams as a passage in J. Sully's essay, Dreams as a Revelation (and it is not because I do not think it valuable that I allude to it here for the first time): "It would seem then, after all, that dreams are not the utter nonsense they have been said to be by such authorities as Chaucer, Shakespeare, and Milton. The chaotic aggregations of our night-fancy have a significance and communicate new knowledge. Like some letter in cipher, the dream-inscription when scrutinized closely loses its first look of balderdash and takes on the aspect of a serious, intelligible message. Or, to vary the figure slightly, we may say that, like some palimpsest, the dream discloses beneath its worth less surface-characters traces of an old and precious communication" (p. 364).

consulted, several possible solutions might suggest themselves: for example, that during sleep one is incapable of finding an adequate expression for one's dream-thoughts. The analysis of certain dreams, however, compels us to offer another explanation. I shall demonstrate this by means of a second dream of my own, which again involves numerous indiscretions, but which compensates for this personal sacrifice by affording a thorough elucidation of the problem.

54 FREUD: Interpretation of Dreams, esp 204c-d

In hysteria, identification is most frequently employed to express a sexual community. The hysterical woman identifies herself by her symptoms most readily—though not exclusively—with persons with whom she has had sexual relations, or who have had sexual intercourse with the same persons as herself. Language takes cognizance of this tendency: two lovers are said to be "one." In hysterical phantasy, as well as in dreams, identification may ensue if one simply thinks of sexual relations; they need not necessarily become actual. The patient is merely following the rules of the hysterical processes of thought when she expresses her jealousy of her friend (which, for that matter, she her self admits to be unjustified) by putting herself in her friend's place in her dream, and identifying herself with her by fabricating a symptom (the denied wish). One might further elucidate the process by saying: In the dream she puts herself in the place of her friend, because her friend has taken her own place in relation to her husband, and because she would like to take her friend's place in her husband's esteem.¹

The contradiction of my theory of dreams on the part of another female patient, the most intelligent of all my dreamers, was solved in a simpler fashion, though still in accordance with the principle that the non-fulfilment of one

¹I myself regret the inclusion of such passages from the psycho-pathology of hysteria, which, because of their fragmentary presentation, and because they are torn out of their context, cannot prove to be very illuminating. If these passages are capable of throwing any light upon the intimate5 relations' between dream and the psycho-neurosis, they have served the intention with which I have included them.

wish signified the fulfilment of another. I had one day explained to her that a dream is a wish fulfilment. On the following day she related a dream to the effect that she was travelling with her mother-in-law to the place in which they were both to spend the summer. Now I knew that she had violently protested against spending the summer in the neighbourhood of her mother-in-law, I also knew that she had fortunately been able to avoid doing so, since she had recently succeeded in renting a house in a place quite remote from that to which her mother-in-law was going. And now the dream reversed this desired solution. Was not this a flat contradiction of my theory of wish-fulfilment? One had only to draw the inferences from this dream in order to arrive at its interpretation. According to this dream, I was wrong; but it was her wish that I should be wrong, and this wish the dream showed her as fulfilled. But the wish that I should be wrong, which was fulfilled in the theme of the country house, referred in reality to another and more serious matter. At that time I had inferred, from the material furnished by her analysis, that something of significance in respect to her illness must have occurred at a certain time in her life. She had denied this, because it was not present in her memory. We soon came to see that I was right. Thus her wish that I should prove to be wrong, which was transformed into the dream that she was going into the country with her mother-in-law, corresponded with the justifiable wish that those things which were then only suspected had never occurred.

54 FREUD: Interpretation of Dreams, 230b-231c

I must forego a detailed analysis of the two remaining portions of the dream; I shall single out only those elements which lead me back to the two scenes of my childhood for the sake of which alone I have selected the dream. The reader will rightly assume that it is sexual, material which necessitates the suppression; but he may not be content with this explanation. There are many things of which one makes no secret to oneself,, but which must be treated as secrets in addressing others, and here we are concerned not with the reasons which induce me to conceal the solution, but with the motive of the inner censorship which conceals the real con tent of the dream even from myself. Concerning this, I will confess that the analysis reveals these three portions of the dream, as impertinent boasting, the exuberance of an absurd megalomania, long ago suppressed in, my waking fife, which, however, dares to show itself, with individual ramifications, even in the manifest dream-content (it seems to me that I am a cunning fellow), making the high-spirited mood of the evening before the dream perfectly intelligible. Boasting of every kind, indeed; thus, the mention of Graz points to the phrase: "What price Graz?" which one is wont to use when one feels unusually wealthy. Readers who recall Master Rabelais's inimitable description of the life and deeds of Gargantua and his son Pantagruel will be able to enroll even the suggested content of the first portion of the dream among the boasts to which I have alluded. But the following belongs to the two scenes of childhood of which I have spoken: I had bought a new trunk for this journey, the colour of which, a brownish violet, appears in the dream several times (violet-brown violets of a stiff cloth, on an object which is known as a girl-catcher- the furniture in the ministerial chambers). Children, we know, believe that one attracts people's attention with anything new. Now I have been told of the following incident of my childhood; my recollection of the occurrence itself has been replaced by my recollection of the story. I am told that at the age of two I still used occasionally to wet my bed, and that when I was reproved for doing so I consoled my father by promising to buy him a beautiful new red bed in N (the nearest large town). Hence, the interpolation in the. dream, that, we had bought the urinal in the city or had to buy it; one must keep one's promises. (One should note, moreover, the association pf the male urinal and the woman's trunk, box.) All the megalomania of the child is contained in this promise. The significance of dreams of urinary difficulties in the case of children has already been considered in the interpretation of ah earlier dream (cf. the dream on p. 208). The psycho-analysis of neurotics has taught us to recognize the intimate connection between wetting the bed and the character trait of ambition.

Then, when Iwas seven or eight years of age another domestic incident occurred which I remember very well. One evening, before going to bed, I had disregarded the dictates of discretion, and had satisfied my needs in my parents' bedroom, and in their presence. Reprimanding me for this delinquency, my father remarked: "That boy wilt never amount to anything." This must have been a terrible affront to my ambition, for allusions to this scene recur again and again in my dreams, and are constantly coupled with enumerations of my accomplishments and successes, as though I wanted to say: "You see, I have amounted to something after all." This childish scene furnishes the elements for the last image of the dream, in which the r61es are interchanged, of course for the purpose of revenge. The elderly man obviously my father, for the blindness in one eye signifies his one-sided glaucoma,¹ is now urinating before me as I once urinated before him. By means of the glaucoma I re mind my father of cocaine, which stood him in good stead during his operation, as though I had thereby fulfilled my promise. Besides, I make sport of him; since he is blind, I must hold the glass in front of him, and I delight in allusions to my knowledge of the theory of hysteria, of which I am proud.²

¹Another interpretation: He is one-eyed like Odin, the father of the gods^—Odin's consolation. The consolation in the childish scene: I will buy him a new bed.

²Here is some more material for interpretation: Holding the urine-glass recalls the story, of a peasant (illiterate) at the optician's, who tried on now one pair of spectacles, now another, but was still, unable to read.—(Peasant-catcher—girl-catcher in the preceding portion of the dream.)—The peasants' treatment of the feeble-minded father, in Zola's La Terre—- The tragic atonement, that in his last days my father soiled his bed like a child; hence, I am his nurse in the dream.—"Thinking and experiencing are here, as it were, identical"; this recalls a highly revolutionary closet drama by Oscar Panizza, in which God, the Father, is ignominiously treated as a palsied greybeard. With Him will and deed are one, and in the book he has to be restrained by His archangel, a sort of Gany-mede, from scolding and swearing, because His curses would immediately be fulfilled.—Making plans is a reproach against my father, dating from a later period in the development of the critical faculty, much as the whole rebellious content of the dream, which commits Use majeste and scorns authority, may be traced to a revolt against my father. The sovereign is called the father of his country (Landesvater), and the father is the first and oldest, and for the child the only authority, from whose absolutism the other social authorities have evolved in the course of the history of human civilization (in so far as mother-right does not necessitate a qualification of this doctrine). — The words which occurred to me in the dream, "thinking and experiencing are the same thing," refer to the explanation of hysterical symptoms, with which the male urinal (glass) is also associated.—I need not explain the principle of Gschnas to a Viennese; it consists in constructing objects of rare and costly appearance out of trivial, and preferably comical and worthless material—for example, making suits of armour out of kitchen utensils, wisps of straw and Salzstangeln (long rolls), as our artists are fond of doing at their jolly parties. I had learned that hysterical subjects do the same thing; besides what really happens to them, they unconsciously conceive for them selves horrible or extravagantly fantastic incidents, which they build up out of the most harmless and commonplace material of actual experience. The symptoms attach themselves primarily to these phantasies, not to the memory of real events, whether serious or trivial. This explanation had helped me to overcome many difficulties, and afforded me much pleasure. I was able to allude to it by means of the dream-element "male urine-glass," because I had been told that at the last Gschnas evening a poison-chalice of Lucretia Borgia's had been exhibited, the chief constituent of which had consisted of a glass urinal for men, such as is used in hospitals.

If the two childish scenes of urination are, according to my theory, closely associated with the desire for greatness, their resuscitation on the journey to the Aussee was further favoured by; the accidental circumstance that my compartment had no lavatory, and that I must be prepared to postpone relief during the journey, as actually happened in the morning when I woke with the sensation of a bodily need; I suppose one might be inclined to credit this sensation with being the actual stimulus of the dream; I should, however, prefer a different explanation, namely, that the dream-thoughts first gave rise to the desire to urinate. It is quite unusual for me to be disturbed in sleep by any physical need, least of all at the time when I woke on this occasion—a quarter to four in the morning. I would forestall a further objection by remarking that I have hardly ever felt a desire to urinate after waking early on other journeys made under-more comfortable circumstances. However, I can leave this point undecided without weakening my argument.

Further, since experience in dream-analysis has drawn my attention to the fact that even from dreams the interpretation of which seems at first sight complete, because the dream sources and the wish-stimuli are easily demonstrable, important trains of thought proceed which reach back into the earliest years of childhood, I had to ask myself-whether this characteristic does not even constitute an essential condition of dreaming. If it were permissible to generalize this notion, I should say that every dream is connected through its manifest content with recent experiences, while through its latent content it is connected with the most remote experiences; and I can actually show in the analysis of hysteria that these re mote experiences have in a very real sense remained **recent** right up to the present. But I still find it very difficult to prove this conjecture; T shall have to return to the probable role in dream-formation of the earliest experiences of our childhood in another connection (chapter vii).

54 FREUD: Interpretation of Dreams, 252c-340a

With regard to typical dreams of the death of relatives, I must add a few words upon their significance from the point of view of the theory of dreams in general. These dreams show us the occurrence of ai very unusual state of things; they show us that the dream-thought created by the repressed wish completely escapes the censorship, and is transferred to the dream without alteration. Special conditions must obtain in order to make this possible. The following two factors favour the production of these dreams: first, this is the last wish that we could credit ourselves with harbouring; we believe such a wish "would never occur to us even in a dream"; the dream-censorship is therefore unprepared for this monstrosity, just as the laws of Solon did not foresee the necessity of establishing a penalty for, patricide. Secondly, the repressed and unsuspected wish is,' in this special case, frequently met half-way by a residue from the day's experience, in the from of some concern for the life of the be loved person. This anxiety cannot enter into the dream otherwise than by taking advantage of the corresponding wish; but the wish is able to mask itself behind the concern which has been aroused, during the clay. If one is inclined to think that all this is really a very much simpler process, and to imagine that one merely continues during the night, and in one's dream, What was begun during the day, one remove is the dreams of the death of those dear to us but of all connection with the general explanation of dreams, and a problem that may very Well be solved remains a problem needlessly. It is instructive to trace the relation of these dreams to anxiety-dreams. In dreams of the death of those dear to us the repressed wish has found a way of avoiding the censorship— and the distortion for which the censorship is responsible. An invariable concomitant phenomenon, then, is that painful emotions are felt in the dream. Similarly, an anxiety-dream occurs only When the censorship is entirely or partially overpowered, and on the other hand, the overpowering of the censorship is facilitated when the actual sensation of anxiety is already present from1 somatic sources. It thus becomes obvious for What purpose the censorship performs its office arid (practises dream-distortion; it does so in order to prevent the development of anxiety or other forms of painful affect.

I have spoken in the foregoing sections of the egoism, of the child's psyche, and now emphasize this peculiarity in order to suggest a connection, for dreams too have retained this characteristic. All dreams are absolutely egoistical; in every dream the, beloved ego appears, even though.in, a disguised form. The wishes that are realized, in dreams are invariably the wishes of this ego; it is only a deceptive appearance if interest in another person is believed to have evoked a dream. I wilt now analyse a few examples which appear to contradict this assertion.

I

A boy not yet four years of age relates the following dream: He saw a large garnished, dish, on which was a large joint of roast meat; and the joint was suddenly—not carved-—but eaten up. He did not see the person who ate it.¹

Who can he be, this strange person, of whose luxurious repast the little fellow dreams? The experience of the day must supply the answer. For some days past the boy, in accordance with the doctor's orders, had been living on a milk diet; but on the evening of the dream-day he had been naughty, and as a punishment, had

¹Even the large, over-abundant, immoderate and exaggerated things occurring in dreams may be a childish characteristic. A child wants nothing more intensely than to grow big, and to eat as much of everything as grown-ups do; a child is hard to satisfy; he knows no such word as enough and insatiably demands the repetition of whatever has pleased him or tasted good to him. He learns to practise moderation, to be modest and resigned, only through training. As we know, the neurotic also is inclined to1 immoderation and excess.

been deprived of his supper. He had already undergone one such hunger-cure, and had borne his deprivation bravely. He knew that he would get nothing, but he did not even allude to the fact that he was hungry. Training was beginning to produce its effect; this is demonstrated even by the dream, Which reveals the beginnings of dream-distortion. There is no doubt that he himself is the person whose, desires are directed toward this abundant meal, and a meal of roast meat, at that. But since he knows that this is forbidden him he does not dare, as hungry children do in dreams (cf. my little Anna's dream about strawberries, p. 192); to sit down to the meal himself. The person remains anonymous.

II

One night I dream that 1 see on a bookseller's counter ai new volume of one of those collectors series, which I am in the habit of buying (monographs on artistic subjects, history., famous artistic centres, etc.). The new, collection is entitled "Famous Orators'' (or Orations), and the first number bears the name of

On analysis it seems to me improbable that the fame of Dr. Lecher, the long-winded speaker of. the German Opposition, should occupy my thoughts while I am dreaming. The fact is that a few days ago I undertook the psycho-logical treatment, of some new patients, and am now forced to talk for ten to twelve hours a day. Thus I myself am along-winded speaker.

III

On another occasion I dream that a university lecturer of my acquaintance says to me: "My son, the myopic.” Then follows a dialogue of brief observations and replies. A third portion of the dream follows, in which I and my sons appear, and so far as the latent dream content is concerned, the father, the son, and Professor M, are merely lay figures, representing myself and my eldest son. Later on I shall examine this dream again, on account of another peculiarity.

IV

The following dream gives an example of really base, egoistical feelings, which conceal themselves behind an affectionate concern:

My friend Otto looks ill; his face is brown and his eyes protrude.

Otto is my family physician, to whom I own a debt greater than I can ever hope to repay, since he has watched 'for years over the health of my children, has treated them successfully When they have been ill, and, moreover, has given them presents whenever he could find any excuse for doing so. He paid us a visit on the day of the dream, and my wife noticed that he looked tired and exhausted. At night I dream of him, and my dream attributes to him certain of the symptoms of Basedow's disease. If you were to disregard my rules for dream interpretation you would understand this dream to mean that I am concerned about the health of my friend, and that this concern is realized in the dream. It would thus constitute a contradiction not only of the assertion that a dream is a wish fulfilment, but also of the assertion that it is accessible, only to egoistical impulses. But will those who thus interpret my dream explain why I should fear that Otto has Basedow's, disease, for which diagnosis his appearance does not afford the slightest justification? My analysis, on the other hand, furnishes the following material, deriving from an incident which had occurred six years earlier. We were driving—a. small party of us, including Professor R—in the dark through the forest of K, which lies at a distance of some hours from where we were staying in the country. The driver, who was not quite sober, overthrew us arid the carriage down a bank, and it was only by good fortune that we all escaped unhurt. But we were forced to spend the night at the nearest inn, where the news of Our mishap aroused great sympathy. A certain gentleman, who showed unmistakable symptoms of morbus Basedowii—the brownish colour of the skin of the face and the protruding eyes, but no goitre —placed himself entirely at our disposal, and asked what he could do for us. Professor R answered in his decisive way, "Nothing, except lend me a nightshirt." Whereupon our generous friend replied: "I am sorry, but I cannot do that," and left us.

In continuing the analysis, it occurs to me that Basedow is the name not only of a physician but also of a famous pedagogue. (Now that I am wide awake, I do not feel quite sure of this fact.) My friend Otto is the person whom I have asked to take charge of the physical education of my children—especially during the age of puberty (hence the nightshirt) in case any thing should happen to me. By seeing Otto in my dream with the morbid symptoms of our above-mentioned generous helper, I clearly mean to say: "If anything happens to me, he will do just as little for my children as Baron L did for us, in spite of his amiable offers."

The egoistical flavour of this dream should now be obvious enough.¹

But where is the wish-fulfilment to be found in this? Not in the vengeance wreaked on my friend Otto (who seems to be fated to be badly treated in my dreams), but in the following circumstance: Inasmuch as in my dream I represented Otto as Baron L, I likewise identified myself with another person, namely, with Professor R; for I have asked something of Otto, just as R asked something of Baron L at the time of the incident I have described. And this is the point. For Professor R has gone his way independently, outside academic circles, just as I myself have done, and has only in his later years received the title which he had earned long before. Once more, then, I want to be a professor! The very phrase in his later years is a wish-fulfilment, for it means that I shall live long enough to steer my boys through the age of puberty myself.

Of other typical dreams, in Which one flies with a feeling of ease or falls in terror, I know nothing from my own experience, and whatever I have to say about them I owe to my psycho-analyses. From the information thus obtained One must conclude that these dreams also reproduce impressions made in childhood—that is, that they refer to the games involving rapid motion which have such an extraordinary at traction for children. Where is the uncle who has never made a child fly by running with it across the room with outstretched arms, or has never played at falling with it by rocking it on his knee and then suddenly straightening his leg, or by lifting it above his head and suddenly pretending to withdraw his supporting hand? At such moments children shout with joy, and insatiably demand a repetition of the performance, especially if a little fright and dizziness

¹While Dr. Ernest Jones was delivering a lecture be fore an American scientific society, and was speaking of egoism in dreams, a learned lady took exception to this unscientific generalization. She thought the lecturer was entitled to pronounce such a verdict only on the dreams of Austrians, but had no right to include the dreams of Americans. As for herself, she was sure that all her dreams were strictly altruistic.

In justice to this lady with her national pride it may, however, be remarked that the dogma: "the dream is wholly egoistic" must not be misunderstood. For inasmuch as everything that occurs in preconscious thinking may appear in dreams (in the content as well as the latent dream-thoughts) the altruistic feelings may possibly occur. Similarly, affectionate or amorous feelings for another person, if they exist in the unconscious, may occur iii dreams. The truth of the assertion is therefore restricted to the fact that among the Unconscious stimuli of dreams one very often finds egoistical tendencies which seem to have been overcome in the waking state.

are involved in the game; in after years they repeat their sensations in dreams, but in dreams they omit the hands that held them, so that now they are free to float or fall. We know that all small children have a fondness for such games as rocking and see-sawing; and if they see gymnastic performances at the circus their recollection of such games is refreshed.¹ In some boys a hysterical attack will consist sim ply in the reproduction of such performances, which they accomplish with great dexterity. Not infrequently sexual sensations are excited by these games of movement, which are quite neutral in themselves.² To express the matter in a few words: the exciting games of childhood are repeated in dreams of flying, falling, reeling and the like, but the voluptuous feelings are now transformed into anxiety. But, as every mother knows, the excited play of children often enough culminates in quarrelling and tears.

I have therefore good reason for rejecting the explanation that it is the state of our der mal sensations during sleep, the sensation of the movements of the lungs, etc., that evokes dreams of flying and falling. I see that these very sensations have been reproduced from the memory to which the dream refers—and that they are, therefore, dream-content and not dream-sources.

I do not for a moment deny, however, that I am unable to furnish a full explanation of this series of typical dreams. Precisely here my material leaves me in the lurch. I must adhere to the general opinion that all the dermal and kinetic sensations of these typical dreams are awakened as soon as any psychic motive of whatever kind has need of them, and that they are neglected when there is no such need of them. The relation to infantile experiences seems to be confirmed by the indications which

¹Psycho-analytic investigation has enabled us to conclude that in the predilection shown by children for gymnastic performances, and in the repetition of these in hysterical attacks, there is, besides the pleasure felt in the organ, yet another factor at work (often unconscious): namely, a memory-picture of sexual intercourse observed in human beings or animals.

²A young colleague, who is entirely free from nervousness, tells me, in this connection: "I know from my own experience that while swinging, and at the moment at which the downward movement was at its maximum, I used to have a curious feeling in my genitals, which, although it was not really pleasing to me, I must describe as a voluptuous feeling." I have often heard from patients that the first erections with voluptuous sensations which they can remember to have had in boyhood occurred while they were climbing. It is established with complete certainty by psycho-analysis that the first sexual sensations often have their origin in the scufflings and wrestlings of childhood.

I have obtained from the analyses of psycho-neurotics. But I am unable to say what other meanings might, in the course of the dreamer's life, have become attached to the memory of these sensations—different, perhaps, in each individual, despite the typical appearance of these dreams—and I should very much like to be in a position to fill this gap with careful analyses of good examples. To those who wonder why I complain of a lack of material, despite the frequency of these dreams of flying, falling, tooth-drawing, etc., I must explain that I my self have never experienced any such dreams since I have turned my attention to the subject of dream-interpretation. The dreams of neurotics which are at.my .disposal, however, are not all capable of interpretation, and very often it is impossible to penetrate to the farthest point of their hidden intention; a certain psychic force which participated in the building up of the neurosis, and which again becomes active during its dissolution, opposes interpretation of the final problem.

(c) The Examination-Dream

Everyone who has received his certificate of matriculation after passing his final examination at school complains of the persistence with which he is plagued by anxiety-dreams in which he has failed, or must go through his course again, etc. For the holder of a university degree this typical dream is replaced by another, which represents that he has not taken his doctor's degree, to which he vainly objects, while still asleep, that he has already been practicing for years, or is already a university lecturer or the senior partner of a firm of lawyers, and soon. These are the ineradicable memories of the punishments we suffered as children for misdeeds which we had committed—memories which were revived in us on the dies irae, dies ilia³ of the gruelling examination at the two critical junctures in our careers as students. The examination-anxiety of neurotics is likewise intensified by this childish fear. When our student days are over, it is no longer our parents or teachers who see to our punishment; the in exorable chain of cause and effect of later life has taken over our further education. Now we dream of our matriculation, or the examination for the doctor's degree—and who has not been faint-hearted on such occasions?—whenever we fear that we may be punished by some unpleasant result because we have done some thing carelessly or wrongly, because we have

³Day of wrath.—Ed.

not been as thorough as we might have been—in short, whenever we feel the burden of responsibility.

For a further explanation of examination dreams I have to thank a remark made by a colleague who had studied this subject, who once stated, in the course of a scientific discussion, that in his experience the examination dream occurred only to persons who had passed the examination, never to those who had flunked. We have had increasing confirmation of the fact that the anxiety-dream of examination occurs when the dreamer is anticipating a re sponsible task on the following day, with the possibility of disgrace; recourse will then be had to an occasion in the past on which a great anxiety proved to have been without real justification, having, indeed, been refuted by the outcome. Such a dream would be a very striking example of the way in which the dream content is misunderstood by the waking in stance. The-exclamation which is regarded as a protest against the dream: "But I am already a doctor," etc., would in reality be the consolation offered by the dream, and should, therefore, be worded as follows: "Do not be afraid of the morrow; think pf the anxiety which you felt before your matriculation; yet nothing happened to justify it, for now you are a doctor," etc. But the anxiety which we attribute to the dream really has its origin in the residues of the dream-day.

The tests of this interpretation which I have been able to make in my own case, and in that of others, although by no means exhaustive, were entirely in its favour.¹ For example, I failed in my examination for the doctor's degree in medical jurisprudence; never once has the matter worried me in my dreams, while I have often enough been examined in botany, zoology, and chemistry, and I sat for the ex aminations in these subjects with well-justified anxiety, but escaped disaster, through the clemency of fate, or of the examiner. In my dreams of school examinations, I am always examined in history, a subject in which I passed brilliantly at the time, but only, I must admit, because my good-natured professor—my one-eyed bene factor in another dream—did not overlook the fact that on the examination-paper which I returned to him I had crossed out with my fingernail the second of three questions, as a hint that he. should not insist on it. One of my patients, who withdrew before the matriculation examination, only to pass it later, but

¹See also pp. 261-2*.*

failed in the officer's examination, so that he did not become an officer, tells me that he often dreams of the former examination, but never of the latter.

W. Stekel, who was the first to interpret the matriculation dream, maintains that this dream invariably refers to sexual experiences and sexual maturity. This has frequently; been confirmed in my experience.

VI. The Dream-Work

All other previous attempts to solve the problems of dreams have concerned themselves directly with the manifest dream-content as it is retained in the memory. They have sought to obtain an interpretation Of the dream from this content, or, if they dispensed with an interpretation, to base their conclusions concerning the dream on the evidence provided by this content. We, however, are confronted by a different set of data; for us a new psychic material interposes itself between the dream-content and the results of our investigations: the latent dream-content, or dream-thoughts, which are obtained only by our method. We develop the solution of the dream from this latent content, and hot from the manifest dream-content. We are thus confronted with a new problem, an entirely novel task—that of examining and tracing the relations between the latent dream thoughts and the manifest dream-content, and the processes by which the latter has grown out of the former.

The dream-thoughts and the dream-content present themselves as two descriptions of the same content in two different languages; or, to put it more clearly, the dream-content appears to us as a translation of the dream-thoughts into another mode of expression, whose symbols and laws of composition we must learn by comparing the origin with the translation. The dream-thoughts we can understand without further trouble the moment we have ascertained them. The dream-content is, as it were, presented in. hieroglyphics, whose symbols must be translated, one by one, into the language of the dream-thoughts. It would of course, be incorrect to attempt to read these symbols in accordance with their values as pictures, instead of in accordance with their meaning as symbols. For instance, I have before me a picture-puzzle (rebus)—a house, upon whose roof there is a boat; then a single letter; then a running figure, whose head has been omitted, and so on. As a critic I might be tempted to judge this composition and its elements to be nonsensical. A boat is out of place on the roof a house, and a headless man cannot run; the man, too, is larger than house, and if the whole thing is meant to represent a landscape the single letters of the alphabet have no right in it, since they do not occur in nature; A correct judgment of the picture-puzzle-is possible only if Imake no such objections, to the whole and its parts, and if, on the contrary, I take the trouble to replace each image by a syllable or word which it may represent, by virtue of some, allusion or relation. The words thus put together are no longer meaningless, but might constitute, the most beautiful and pregnant aphorism; Now a dream is such a: picture-puzzle, and-our predecessors in that art of dream-interpretation have made the mistake of judging the rebus as an, artistic composition. As such of course, it appears nonsensical and worthless.

A. Condensation

The first thing that becomes clear to the investigator when he compares the dream-content with the dream-thoughts is that a tremendous work of condensation has-been; accomplished. The dream is meagre, paltry and laconic in comparison with the ranged and copiousness of the dream-thoughts^ The dream, when written down, fills half a page; the analysis^ which contains the dream-thoughts; requires six, eight, twelve times as much space. The ratio varies with different dreams; but in my experience it is always of the same order. As a rule, the extent of the compression which has been accomplished' is under-estimated, owing to the fact that the dream-thoughts which have been brought to light are believed to be the whole of the material, whereas a continuation of the work of interpretation would reveal still: further thoughts hidden in the dream. We have already found it necessary to remark that one can never be really sure that one has interpreted a dream completely; even if the solution seems satisfying and flawless, it is always possible that yet another meaning has been manifested: by the same dream. Thus the degree of condensation's —strictly speaking-indeterminable, Exception may be taken—arid at first sight the objection seems perfectly plausible—to the assertion that the disproportion between dream-content and dream-thoughts justifies the conclusion that a considerable condensation of psychic material occurs in the formation of dreams. For we often have the feeling that we have been dreaming a great deal all night, and have then forgotten most of what we have dreamed. The dream which we remember on waking would thus appear to be merely a remnant of the total dreamwork, which would surely equal the dream-thought in range if only we could remember it completely. To a certain extent this is undoubtedly true; there is no getting away from the fact that a dream is most accurately reproduced if we try to remember it immediately after waking, and that the recollection of it becomes more and more defective as the day goes on. On the other hand, it has to be recognized that the impression that we have dreamed a good deal more than we are able to reproduce is very often based on an illusion, the origin of which we shall explain later on. Moreover, the assumption of a affected by the possibility of forgetting a part of dreams, for it may be demonstrated by the multitude of ideas pertaining to those parts of the dream-work do remain in the memory. If a large part of the dream has really escaped the memory, we are probably deprived of access to a pew series of dream-thought. We have no justification for expecting that those portions; of the dream which have been lost should likewise have referred only to those thoughts; which we know from the analysis of the portions which have been preserved.¹

In view of the very great number, of ideas which analysis elicits for each individual element of the dream-content, the principal doubt in the minds of many readers will be whether it is permissible to count everything that subsequently occurs to the mind during analysis as forming part pf the; dream—thought-in other words to assume that, all these thought have, been active in the sleeping state, and have taken part in the formation of the dream, Is, it not more probable that new combinations of thoughts are developed in the course of analysis, which did not participate in the; formation of the dream? To this objection I can give only a conditional reply. It is true, of, course, that separate combinations of thoughts make their first; appearance during the analysis;, but one can convince oneself every, time this happens that such new; combinations have been established only between thoughts which have already been connected in. other ways in the dream-thoughts; the new combinations, are, so to speak,, corollaries, short circuits, which are

¹References to the condensation in dreams are to be found in the works of many writers on the subject, Du Prel states in his Philosophie der Mystik that he is absolutely certain that-a condensation-process of the succession of ideas had occurred.

made possible by the existence of other, more fundamental modes of connection. In respect of the great majority of the groups of thoughts revealed by analysis, we are obliged to admit that they have already been active in the formation of the dream, for if we work through a succession of such thoughts, which at first sight seem to have played no part in the formation of the dream, we suddenly come upon a thought which occurs in the dream-content, and is indispensable to its interpretation, but which is nevertheless in accessible except through this chain of thoughts. The reader may here turn to the dream of the botanical monograph, Which is obviously the result of astonishing degree of condensation, even though I have not given the complete analysis.

But how, then, are we to imagine the psychic condition of the sleeper which precedes dreaming? Do all the dream-thoughts exist side by side, or do they pursue one another, or are there several simultaneous trains of thought, proceeding from different centres, which subsequently meet? I do riot think it is necessary at this point to for in a plastic conception Of the psychic condition at the time of dream formation. But let us hot forget that we are concerned with unconscious thinking, and that the process may easily be different from that which we observe in ourselves in deliberate contemplation accompanied by consciousness.

The fact, however, is irrefutable that dream formation is based on a process of condensation. How, then, is this condensation effected?

Now, if we consider that of the dream thoughts ascertained only the most restricted number are represented in the dream by means of one of their conceptual elements, we might conclude that the condensation is accomplished by means of omission, inasmuch as the dream is not a faithful translation or projection, point by point, of the dream-thoughts, but a very incomplete and defective reproduction of them. This view, as we shall soon perceive, is a very inadequate one. But for the present let us take it as a point of departure, arid ask ourselves: If only a few of the elements of the dream thoughts make their way into the dream-content, what are the conditions that determine their selection?

In order to solve this problem, let us turn our attention to those elements of the dream-content which must have fulfilled the conditions for which we are looking. The most suitable material for this investigation will be a dream to whose formation a particularly intense condensation has contributed. I select the dream, cited on page 207, of the botanical monograph.

I

Dream-content: I have written a monograph upon a certain (indeterminate) species of plant. The book lies before me. I am just turning over a folded coloured plate. A dried specimen of the plant is bound up in this copy, as in a herbarium.

The most prominent element of this dream is the botanical monograph. This is derived from the impressions of the dream-day; I had actually seen a monograph on, the genus Cyclamen in a bookseller's window. The mention of this genus is lacking in the dream-content; only the monograph and its relation to botany have remained. The botanical mono graph immediately reveals its relation to the work on cocaine which I once wrote; from cocaine the train of thought proceeds on the one hand to a Festschrift, and on the other to my friend, the oculist, Dr. Koenigstein; who was partly responsible for the introduction of cocaine as a local anaesthetic. Moreover, Dr. Koenigstein is connected with the recollection of an interrupted conversation I had had with him on the previous evening," and with all sorts of ideas relating to the remuneration of medical and surgical services among colleagues. This conversation, then, is the actual dream-stimulus ; the monograph on cyclamen is also a real incident, but one of an indifferent nature; as I now see, the botanical monograph of the dream proves to be a common mean between the two experiences of the day, taken over unchanged from an indifferent impression, and bound up with the psychically significant experience by means of the most copious associations.

Not only the combined idea of the botanical monograph however, but also each of its separate elements, botanical and monograph penetrates farther and farther, by manifold associations, into the- confused tangle of the dream-thoughts. To botanical belong the recollections of the person of Professor Gartner (German: Gartner=gardener), of his blooming wife, of my patient, whose name is Flora and of a lady concerning whom I told the story of the forgotten flowers Gartner again, leads me to the laboratory and the conversation with Koenig stein; and the allusion to the two female patients belongs to the same conversation. From the lady with the flowers a train of thoughts branches off to the favourite flowers of my wife, whose other branch leads to the title of the hastily seen monograph. Further, botanical recalls an episode at the Gymnasium, and a university examination; and a fresh subject—that of my hobbies—which was broached in the abovementioned conversation, is linked up, by means of what is humorously called my favourite flower, the artichoke, with the train of thoughts proceeding from the forgotten flowers; behind artichoke there lies, on the one hand, a recollection of Italy, and on the other a reminiscence of a scene of my childhood, in which I first formed an acquaintance—which has since then grown so intimate—with books. Botanical, then is veritable nucleus, arid, for the dream, the meeting-point of many trains of thought; which, I can testify, had all really been brought into connection by the conversation referred to. Here we find ourselves in a thought-factory, in which, as in The Weaver's Masterpiece:

*The little shuttles to and fro*

*Fly, and the threads unnoted flow;*

*One throw links up a thousand threads.*

Monograph in the dream, again, touches two themes: the one-sided nature of my studies, and the costliness of my hobbies.

The impression derived from this first investigation is that the elements botanical and monograph were taken up into the dream-content because they were able to offer the most numerous points of contact with the greatest number of dream-thoughts, and thus represented nodal points at which a great number of the dream-thoughts met together, and because they were of manifold significance in respect of the meaning of the dream. The fact upon which this explanation is based may be expressed in another form: Every element of the dream-content proves to be over-determined—-that is, it appears several times over in the dream-thoughts.

We shall learn more if we examine the other components of the dream in respect of their occurrence in the dream thoughts. The coloured plate refers (cf. the analysis on p. 208) to a new subject, the criticism passed upon my work by colleagues, and also to a subject already represented in the dream—my hobbies—and, further, to a memory of my childhood, in which I pull to pieces a book with coloured plates; the dried specimen of the plant relates to my experience with the herbarium at the Gymnasium, and gives this memory particular emphasis. Thus I perceive the nature of the relation between the dream-content and dream thoughts: Not only are the elements of the dream determined several times over by the dream-thoughts, but the individual dream thoughts are represented in the dream by several elements. Starting from an element of the dream, the path of the association leads to a number of dream-thoughts; and from a single dream-thought to several elements of the dream. In the process of dream-formation, therefore, it is not the case that a single dream thought, or a group of dream-thoughts, supplies the dream-content with an abbreviation of itself as its representative, and that the next dream thought, supplies another abbreviation as its representative (much as representatives are elected from among the population); but rather that the whole mass of the dream-thoughts is subjected to a certain elaboration, in the course of which those elements that receive the strongest and completest support stand out in relief; so that the process might perhaps be likened to election by the scrutin du liste. Whatever dream I may subject to such a dissection, I always find the same fundamental principle confirmed—that the dream-elements have been formed out of the whole mass of the dream thoughts, and that every one of them appears, in relation to the dream thoughts, to have a multiple determination.

It is certainly not superfluous to demonstrate this relation of the dream-content to the dream thoughts by means of a further example, which is distinguished by a particularly artful intertwining of reciprocal relations. The dream is that of a patient whom I am treating for claustrophobia (fear of enclosed spaces).It will soon become evident why I feel myself called upon to entitle this exceptionally clever piece of dream-activity:

II. "A Beautiful Dream"

The dreamer is driving with a great number of companions in X-street, where there is a modest hostelry (which is not the case). A theatrical performance is being given in one of the room's of the inn. He is first spectator, then actor. Finally the company is told to change their clothes, in order to return to the city. Some of the company are shown into rooms on the ground floor, others to rooms on the first floor. Then a dispute arises. The people upstairs are annoyed because those downstairs have not yet finished changing, so that they cannot come down. His brother is upstairs; he is downstairs; and he is angry with his brother because they are so hurried. (This part obscure) Besides, it was already decided, upon their arrival, who was to go upstairs and who down. Then he goes alone up the hill towards the city, and he walks so heavily, and with such difficulty, that he cannot move from the spot. An elderly gentleman joins him and talks angrily of the King of Italy. Finally, towards the top of the hill, he is able to walk much more easily.

The difficulty experienced in climbing the hill was so distinct that for some time after waking he was in doubt whether the experience was a dream or the reality.

Judged by the manifest content, this dream can hardly be eulogized. Contrary to the rules, I shall begin the interpretation with that portion to which the dreamer referred as being the most distinct.

The difficulty dreamed of and probably experienced during the dream-difficulty in climbing, accompanied by dyspnoea-was one of the symptoms which the patient had actually exhibited some years before, and which, in conjunction with other symptoms, was at the time attributed to tuberculosis (probably hysterically simulated). From our study if exhibition-dreams we are already acquainted with this sensation of being inhibited in motion, peculiar to dreams, and here again we find it utilized as material always available for the purposes of any ither kind of representation. The part of the dream-content which represents climbing as difficult at first, and easier at the top of the hill, made me think, while it was being related, of the well-known masterly introduction to Daudet’s Sappho, Here a young man carries the woman he loves upstairs; she is at first as light as a feather, but the higher he climbs the more she weighs;, and this scene is symbolic of the progress of their relation, in describing which Daudet seeks to admonish young, men not to lavish an earnest affection upon 'girls of humble origin and dubious antes cedents.¹ Although I knew that my patient had recently had a love-affair with ah actress, and had broken It off, I hardly expected to find that the interpretation which had occurred to me was correct. The situation in Sappho is actually the reverse of that in the dream for in the dream climbing first and easy later on; in the novel the symbolism is

¹In estimating the significance 'of this passage we may recall the meaning of dreams of climbing stairs; as explained in the chapter on Symbolism.

Pertinent only if what was at first easily carried finally proves to be a heavy burden. To my astonishment, the patient remarked that the interpretation fitted in very well with the plot of a play which he had seen the previous evening. The play was called Rund um Wien (Round about Vienna), and treated of the career of a girl who was at first respectable, but who subsequently lapsed into the demimonde, and formed relations with highly-placed lovers, thereby climbing, but finally she went downhill faster and faster. This play reminded him of another, entitled Von Stufe zu Stufe (From Step to Step), the poster advertising which had depicted a flight of stairs.

To continue the interpretation. The actress with whom he had had his most recent and complicated affair had lived in X-street. There is no inn in this street. However, while he was spending part of the summer in Vienna for the sake of this lady, he had lodged (German: abgestiegen=stopped, literally stepped off) at a small hotel in the neighbourhood. When he was leaving the hotel, he said to the cab-driver: “I am glad at all events that I didn’t get any vermin here!” (Incidentally, the dread of vermin is one of his phobias.) whereupon the cab-driver answered: “How could anybody stop there! that isn’t a hotel at all, it’s really nothing but a pub!”

The pub immediately reminded him of a quotation:

Of a wonderful host

I was lately a guest.

But the host in the poem by Uhland is an apple-tree. Now a second quotation continues the train of thought:

Faust (dancing with the young witch)

A lovely dream once came to me;

I then beheld an apple-tree,

And there two fairest apples shone:

They lured me so, I climbed thereon.

THE FAIR ONE

Apples have been desired by you,

Since first in Paradise they grew;

And I am moved with joy to know

That such within my garden grow.²

There is not the slightest doubt what is meant by the apple-tree and the apples. A beautiful bosom stood high among the charms by which the actress had bewitched our dreamer.

Judging from the context of the analysis, we had every reason to assume that the dream

²Faust I, 4128-35.

referred to an impression of the dreamer's childhood. If this is correct, it must have referred to the wet-nurse of the dreamer, who is now a man of nearly thirty years of age. The bosom of the nurse is in reality an inn for the child. The nurse, as well as Daudet's Sappho, appears as an allusion to his recently abandoned mistress.

The (elder) brother of the patient also appears in the dream-content; he is upstairs, while the dreamer himself is downstairs. This again is an inversion, for the brother, as I happen to know, has lost his social position, while my patient has retained his. In relating the dream-content, the dreamer avoided saying that his brother was upstairs and that he himself was downstairs. This would have been to obvious an expression, for in Austria we say that a man is on the ground floor when he has lost his fortune and social position, just as we say that he has comedown. Now the fact that at this point in the dream something is represented as inverted must have a meaning; and the inversion must apply to some other relation between the dream-thoughts and the dream-content. There is an indication which suggests how this inversion is to be understood. It obviously applies to the end of the dream, where the circumstances of climbing are the reverse of those described in Sappho. Now it is evident what inversion is meant: In Sappho the man carries the woman who stands in a sexual relation to him; in the dream-thoughts, conversely, there is a reference to a woman carrying a man; and, as this could occur only in childhood, the reference is once more to the nurse who carries the heavy child. Thus the final portion of the dream succeeds in representing Sappho and the nurse in the same allusion.

Just as the name Sappho has not been selected by the poet without reference to a Lesbian practise, so the portions of the dream in which people are busy upstairs and downstairs, above and beneath, point to fancies of a sexual content with which the dreamer is occupied, and which, as suppressed cravings, are not unconnected with his neurosis. Dream-interpretation itself does not show that these are fancies and not memories of actual happenings; it only furnishes us with a set of thoughts and leaves it to us to determine their actual value. In this case real and imagined happenings appear at first as of equal value—and not only here, but also in the creation of more important psychic structures than dreams. A large company, as we already know, signifies a secret. The brother is none other than a representative; drawn into the scenes of childhood by fancying backwards, of all of the subsequent rivals for women's favours. Through the medium of an experience indifferent in itself^ the episode of the gentleman who talks angrily of the King of Italy refers to the intrusion of people of low rank into aristocratic society. It is as though the warning which Daudet gives to young men were to be supplemented by a similar warning; applicable to a suckling child.¹

In the two dreams here cited I have shown by italics where one of the elements of the; dream recurs in the dream-thoughts,, in order to make the multiple relations of the former more obvious. Since, however, the analysis of these dreams has not been carried to completion, it will probably be worth while to consider a dream with a full analysis, in order to demonstrate the manifold determination of the dream-content. For this purpose I shall select the dream of Irma's injection (see p. 183). From this example we shall readily see that the condensation-work in the dream-formation has made use of more means than one.

The chief person in the dream-content is my patient Irma, who is seen with the features which belong to her waking life, and who therefore, in the first instance, represents herself. But her attitude, as I examine her at the window, is taken from a recollection of another person, of the lady for whom I should like to exchange my patient, as is shown by the dream-thoughts. Inasmuch as Irma has a diphtheritic membrane, which recalls my anxiety about my eldest daughter, she comes to represent this child of mine, behind whom, connected with, her by the identity of their names, is concealed the person of the patient who died from the effects of poison. In the further course of the dream the significance of Irma's personality changes (without the alteration of her image as it is seen in the dream): she becomes one of the children whom we examine in the public dispensaries for children's diseases, where my friends display the differences in their mental capacities. The transition was obviously effected by the idea of my little daughter. Owing to her unwillingness to open her mouth, the same Irma constitutes an allusion to another

¹The fantastic nature of the situation relating to the dreamer's wet-nurse is shown by the circumstance, objectively ascertained, that the nurse in this case was his mother. Further, I may call attention to the regret of the young man in the anecdote related on p. 222 above (that he had not taken better advantage of his opportunities with his wet-nurse) as the probable source of his dream.

lady who was examined by me, and, the same connection, to my wife. Further, in the morbid changes which I discover in her throat I have summarized allusions to quite a number of other persons.

All these people whom I encounter as I follow up the associations suggested by Irma do not appear personally in the dream; they are concealed behind the dream-person Irma, who is thus developed into a collective image, which, as might be expected, has contradictory features. Irma comes to represent these other persons, who are discarded in the work of condensation, inasmuch as I allow anything to happen to her which reminds me of these persons, trait by trait.

For the purposes of dream-condensation I may construct a composite person in yet an other fashion, by combining the actual features of two or more persons in a single dream-image. It is in this fashion that the Dr. M of my dream was constructed; he bears the name of Dr. M, and he speaks and acts as Dr. M does, but his bodily characteristics and his malady belong to another person, my eldest brother; a single feature, paleness, is doubly determined, owing to the fact that it is common to both persons. Dr. R, in my dream about my uncle, is a similar composite person. But here the dream-image is constructed in yet another fashion. I have not united features peculiar to the one person with the features of the other, thereby abridging by certain features the memory-picture of each; but I have adopted the method employed by Galton in producing family portraits; namely, I have superimposed the two images, so that the common features stand out in stronger relief, while those which do not coincide neutralize one another and become indistinct. In the dream of my uncle the fair beard stands out in relief, as an emphasized feature, from a physiognomy which belongs to two persons, and which is consequently blurred; further, in its reference to growing grey the beard contains an allusion to my father and to myself.

The construction of collective and composite persons is one of the principal methods of dream-condensation. We shall presently have occasion to deal with this in another connection.

The notion of dysentery in the dream of Irma's injection has likewise a multiple determination; on the one hand, because of its paraphasic assonance with diphtheria, and on the other because of its reference to the patient whom I sent to the East, and whose hysteria had been wrongly diagnosed.

The mention of propyls in the dream proves again to be an interesting case of condensation. Not propyls hut amyls were included in the dream-thoughts. One might think that here a simple displacement had occured in the course of dream-formation. This is in fact the case, but the displacement serves the purposes of the condensation, as is shown from the following supplementary-analysis: If I dwell for a moment upon the word propylen (German) its as sonance with the word propylaeum suggests it self to me. But a propylaeum is to be found not only in Athens, but also in Munich. In the latter city, a year before my dream, I had visited a friend who was seriously ill, and the reference to him in trimethylamin, which follows closely upon propyls, is unmistakable.

I pass over the striking circumstance that here, as elsewhere in the analysis of dreams, associations of the most widely differing values are employed for. making thought-connections as though they were equivalent, and I yield to the temptation to regard the procedure by which amyls in the dream-thoughts are replaced in the dream-content by propyls as a sort of plastic process.

On the one hand, here is the group of ideas relating to my friend Otto, who does not understand me, thinks I am in the wrong, and gives me the liqueur that smells of amyls; on the other hand, there is the group of ideas connected with the first by contrast—relating to my Berlin friend who does understand me, who would always think that I was right, and to whom I am indebted for so much valuable in formation concerning the chemistry of sexual processes.

What elements in the Otto group are to attract my particular attention are determined by the recent circumstances which are responsible for the dream; amyls belong to the element so distinguished, which are predestined to find their way into the dream-content. The large group of ideas centering upon William is actually stimulated by the contrast between William and Otto, and those elements in it are emphasized which are in tune with those already stirred up in the Otto group. In the whole of this dream I am continually recoiling from somebody who excites my displeasure towards another person with whom I can at will confront the first; trait by trait I appeal to the friend as against the enemy. Thus amyls in the Otto group awakes recollections in the other group, also belonging to the region of chemistry; trimethylamin, which receives support from several quarters, finds its way into the dream-content. Amyls, too, might have got into the dream-content Unchanged, but it yields to the influence of the William group, inasmuch as out of the whole range of recollections covered by this name an element is sought out which is able to furnish a double determination for amyls. Propyls is closely associated with amyls; from the William group comes Munich with its propylaeum. Both groups are united in propyls—propylaeum. As though by a compromise, this intermediate element then makes its way into the dream-content. Here a common mean which permits of a multiple determination has been created. It thus becomes palpable that a multiple determination must facilitate penetration into the dream-content. For the purpose of this mean-formation a displacement of the attention has been unhesitatingly effected from what is really intended to something adjacent to it in the associations.

The study of the dream of Irma's injection has now enabled us to obtain some insight into the process of condensation which occurs in the formation of dreams. We perceive, as peculiarities of the condensing process, a selection of those elements which occur several times over in the dream-content, the formation of new unities (composite persons, mixed images), and the production of common means. The purpose which is served by condensation, and the means by which it is brought about, will be investigated when we come to study in all their bearings the psychic processes at work in the formation of dreams. Let us for the present be content with establishing the fact of dream condensation as a relation between the dream thoughts and the dream-content which deserves attention.

The condensation-work of dreams becomes most palpable when it takes words and means as its objects. Generally speaking, words are often treated in dreams as things, and therefore undergo the same combinations as the ideas of. things. The results of such dreams are comical and bizarre word-formations.

1. A colleague sent an essay of his, in which he had, in my opinion, overestimated the value of a recent physiological discovery, and had expressed himself, moreover, in extravagant terms. On the following night I dreamed a sentence which obviously referred to this essay: "That is a truly norekdal style." The solution of this word-formation at first gave me some difficulty; it was unquestionably formed as a parody of the superlatives colossal, pyramidal; but it was not easy to say where it came "from. At last the monster fell apart into the two names Nora and Ekdal, from two well-known plays by Ibsen. I had previously read a newspaper article on Ibsen by the writer whose latest work I was now criticizing in my dream.

2. One of my female patients dreams that a man with a fair beard and a peculiar glittering eye is pointing to a signboard, attached to a tree which reads: uclamparia—wet.¹

Analysis.—The man was- rather authoritative-looking, and his peculiar glittering eye at once recalled the church of San Paolo, near Rome, where she had seen the mosaic portraits of the Popes. One of the early Popes had a golden eye (this is really an optical illusion, to which the guides usually call attention). Further associations showed that the general physiognomy of the man corresponded with her own clergyman (pope), and the shape of the fair beard recalled her doctor (myself), while the stature of the man in the dream recalled her father. All these persons stand in the same relation to her; they are all guiding and directing the course of her life. On further questioning, the golden eye recalled gold^-money—the rather expensive psycho-analytic treatment, which gives her a great deal of concern. Gold, moreover, recalls the gold cure for alcoholism -—Herr D, whom she would have married, if it had not been for his clinging to the disgusting alcohol habit-—she does not object to anyone's taking an occasional drink; she herself sometimes\_ drinks beer and liqueurs. This again brings her back to her visit to San Paolo (fuorila mura) and its surroundings. She remembers that in the neighbouring monastery of the Tre Fontane she drank a liqueur made of eucalyptus by the Trappist monks of the monastery. She then relates how the monks transformed this malarial and swampy region into a dry and wholesome neighbourhood by planting numbers of eucalyptus trees. The word uclamparia then resolves itself into eucalyptus and malaria, and the word wet refers to the former swampy nature of the locality. Wet also suggests dry. Dry is actually the name of the man whom she would have married but for his over-indulgence in alcohol. The peculiar name of Dry is of Germanic origin (drei—three) and hence, alludes to the monastery of the Three (drei) Fountains. In talking of Mr. Dry's habit she used the strong expression: "He could drink a

¹Given by translator, as the author's example could not be translated.

fountain." Mr. Dry jocosely refers to his habit by saying: "You know I must drink because I am always dry'' (referring to his name). The eucalyptus refers also to her neurosis, which was at first diagnosed as malaria. She went to Italy because her attacks of anxiety, which were accompanied by marked rigors and shivering, were thought to be of malarial origin. She bought some eucalyptus oil from the monks, and she maintains that it has done her much good.

The condensation uclamparia—-wet is, there fore, the point of junction for the dream as well as for the neurosis.

3. In a rather long and confused dream of my own, the apparent nucleus of which is a sear voyage, it occurs to me that the next port is Hearsing, and next after that Fliess. The latter is the name of my friend in B, to which city I have often journeyed. But Hearsing is put together from the names of the places in the neighbourhood of Vienna, which so frequently end in "ing": Hietzing, Liesing, Moedling (the old Medelitz, meae deliciae,my joy; that is, my own name, the German for joy being Freude), and the English hearsay, which points to calumrny, and establishes the relation to the indifferent dream-stimulus of the day—a poem in Fliegende Blatter about a slanderous dwarf, Sagter Hatergesagt (Saidhe Hashesaid). By the combination of the final syllable ing with the name Fliess, Viissingen is obtained, which is a real port through which my brother passes when he comes to visit us from England. But the English for Viissingen is Flushing, which signifies blushing, and recalls patients suffering from erythmphobid (fear of blushing), whom I sometimes treat, and also a recent publication of Bechterew's, ^relating' to this neurosis, the reading of which angered me.¹

¹The same analysis and synthesis of syllables—a veritable chemistry of syllables:—serves us for many a jest in waking life. "What is the cheapest method of obtaining silver? You go to a field where silverberries are growing: and, pick them; then the berries are eliminated and the silver remains in a free state." [Translator's example]'. The first person who read and criticized this book made the objection—with which other readers will probably agree—that "the dreamer often appears too witty." That is true, so long as it applies to the dreamer; it involves a condemnation only when its application is extended to the interpreter of the dream. In waking reality I can "make very little claims to the predicate witty; if my dreams appear witty, this is not the. fault of my. individuality, but of the peculiar psychological conditions under which the dream is fabricated, and is intimately connected with the theory of wit and the comical. The dream becomes "witty because the shortest and most direct way to the expression of its thoughts is barred for it; the dream is under constraint. My readers may convince: themselves that the dreams of my patients give the impression of being quite as witty (at least, in intention), as my own, and even more so. Nevertheless, this reproach impelled me to compare the technique of. wit with the dream-work.

4. Upon another occasion I had a dream which consisted of two separate parts. The first was the vividly remembered word Autodidasker: the second was a faithful reproduction in the dream-content of a short and harmless fancy which had been developed a few days earlier, and which was to the effect that. I must tell Professor N, when I next saw him: "The patient about whose condition I last consulted you is really suffering from "a neurosis, just as you suspected." So not only must the newlycoined Autodidasker satisfy the requirement that it should contain or represent a com pressed meaning, but this meaning must have a valid connection with my resolve—repeated from waking fife—to give Professor N due credit for his diagnosis.

Now Autodidasker is easily separated into author (German, Autor), autodidact, and Lasker, with whom is associated the name Lasalle. The first of these words leads to the occasion of the dream—which this time is significant. I had brought home to my wife several volumes by a well-known author who is a friend of my brother's, and who, as I have learned, comes from the same neighbourhood as myself (J. J. David). One evening; she told me how profoundly impressed she had been by the pathetic sadness of a story in one of David's hovels (a story of wasted talents), and our conversation turned upon the signs of talent which we perceive in our own children; Under the influence of what she had just read, my wife expressed some concern about our children, and I comforted her with the remark that precisely such dangers as she feared can be averted by training. During the night my thoughts proceeded farther, took up my wife's concern for the children, and interwove with it all sorts of other things. Something which the novelist had said to my brother on the subject of marriage showed my thoughts a by-path which might lead to representation in the dream. This path led to Breslau; a lady who was a very good friend of ours had married and gone to live there. I found in Breslau Lasker and. Lasalle, two examples to justify the fear lest our hoys should be ruined by women, examples which enabled me to represent simultaneously two ways of ^influencing a man to his undoing.² The

²Lasker died of progressive paralysis; that is, of the consequences of an infection caught from a woman (syphilis); Lasalle, also a syphilitic, was killed in a duel which he fought on account of the lady whom he had been courting.

Cherchez la femme, by which these thoughts may be summarized,; leads me, if taken in an other sense, to; my brother> who is still unmarried and whose name is Alexander. Now, I see that Alex, as we abbreviate the name, sounds almost like an inversion of Lasker,arid: that this fact must have contributed to send my thoughts on a detour by way of Breslau.

But the playing with names and syllables in which I am here engaged has yet another meaning. It represents the wish that my brother may. enjoy a happy family life, and this in the following manner: In the novel of artistic life, L'GLuvre, which, by virtue of its content, must have been in association with my dream thoughts, the author, as is well-known, has incidentally given a description of his own person and his own domestic happiness, and appears under the name of Sandoz. In the meta morphosis of his name he probably went to work as follows: Zola, when inverted (as children are fond of inverting names) gives Aloz. But this was still too undisguised; he therefore replaced the syllable AI, which stands at the beginning of the name Alexander, by the third syllable of the same name, sand, and thus arrived at Sandoz. My autodidasker originated in a similar fashion.

My phantasy—that I am telling Professor N that the patient whom we have both seen is suffering from a neurosis—found its Way into the dream in the following manner: Shortly before the close of my working year, I had a patient in whose case my powers of diagnosis failed me. A serious organic trouble-^-possibly some alterative degeneration of the spinal cord- was to be assumed, but could not be conclusively demonstrated. It would have been tempting to diagnose the trouble as a neurosis, and this would have put an end to all my difficulties, but for the fact that the sexual anamnesis, failing which I am unwilling to admit a neurosis, was so energetically denied by the patient. In ray embarrassment I called to my assistance the physician Whom I respect most of all men (as others do also), and to whose authority I surrender most completely. He listened to my doubts, told me he thought them justified, and then said: "Keep on observing the man, it is probably a neurosis." Since I know that he does not share my opinions concerning the aetiology of the neuroses, I refrained from contradicting him, but I did not conceal my scepticism. A few days later I informed the patient that I did not know what to do with him; and advised him to go to someone else. Thereupon, to my great astonishment, he began to beg my pardon for having lied to me; he- had felt so ashamed; and now he revealed to me just that piece of sexual aetiology which I had expected, and which I-found necessary for assuming the existence of a neurosis. This was relief to me, but at the same time a humiliation; for: I had to admit that my consultant, who was not disconcerted by the absence of anamnesis, had judged the case more correctly. I made up my mind to tell him, when next I saw him, that he had been right and I had been wrong.

This is just what I do in the dream. But what sort of a wish is fulfilled if I acknowledge that I am mistaken? This is precisely my wish; I wish to be mistaken as regards my fears—that is to say, I wish that my wife, whose fears I have appropriated in my dream thoughts; may prove to be mistaken. The subject to which the fact of being right or wrong is related in the dream is not far removed from that which is; really of interest to the dream thoughts. We have the same pair of alternatives, of either organic or functional impairment caused by a woman, or actually by the sexual life—either tabetic paralysis or a neurosis—with which latter the nature of Lasalles undoing is indirectly connected.

In this well-constructed (and on careful analysis quite transparent) dream, Professor N ap pears not merely on account of this analogy, and my wish to be proved mistaken, or the associated references to Breslau and to the family of our married friend who lives there; but also on account of the following little dialogue Which followed bur consultation: After he had acquitted himself of his professional duties by making the above-mentioned suggestion, Dr. N proceeded to discuss personal matters. "How many children have you now?"—"Six." —A thoughtful and respectful gesture.—"Girls, boys?"—"Three of each. They are my pride and my riches."—"Well, you must be careful; there is no difficulty about the girls, but the boys are a difficulty later on as regards their upbringing." I replied that until now they had been very tractable; obviously this prognosis of my boys' future pleased me as little as his diagnosis of my patient, whom he believed to be suffering only from a neurosis. These two impressions, then, are connected by their contiguity; by their being successively received; and when I incorporate the story of the neurosis into the dream,. I substitute it for the conversation: on the subject of upbringing- which is even more closely connected with the dreamthoughts; since it touches so closely upon the anxiety subsequently expressed by my wife. Thus, even my fear that N may prove to be tight in his remarks on the difficulties to be met with in bringing up boys is admitted into the dream-content, inasmuch as it is concealed behind the representation of my wish that I may be wrong to harbour such apprehensions The same phantasy serves without alteration to represent both the conflicting alternatives.

Examination-dreams present the same difficulties to interpretation that I have already described as characteristic of most typical dreams. The associative material which the dreamer supplies only rarely suffices for interpretation. A deeper understanding of such dreams has to be accumulated from a considerable number of examples. Not long ago I arrived at a conviction that reassurances like "But you already are a doctor," and so on, not only convey a consolation but imply a reproach as well. This would have run: "You are already so old, so-far advanced in. life, and yet you still commit such follies, are guilty of such criticism and consolation would correspond with the examination-dreams. After this it is no longer surprising that the reproaches in the last analysed examples concerning follies and childish behaviour should relate to repetitions of reprehensible sexual acts.

The verbal transformations in dreams are very similar to those which are known to occur in paranoia, and which are observed also in hysteria and obsessions. The linguistic tricks of children, who at a certain age actually treat words as objects, and even invent new languages and artificial syntaxes, are a common source, of such occurrences both in dreams and in the psychoneuroses.

The analysis of nonsensical word-formations in dreams is particularly well suited to demonstrate the degree of condensation effected in the dream-work. From the small number of the selected examples here considered it must not be concluded that such material is seldom observed or is at all exceptional. It is, on the contrary, very frequent, but, owing to the dependence of dream interpretation on psycho analytic treatment, very few examples are noted down and reported, and most of the analyses which are reported are comprehensible only to the specialist in neuropathology.

When a spoken utterance, expressly distinguished as such from a thought, occurs in a dreamy itis~ an invariable rule that the dreams speech has originated from a remembered speech in the dream-material. The wording of the speech has either been preserved in its entirety or has been slightly altered in expression; frequently the dream-speech is pieced to gether from different recollections of spoken remarks; the wording has remained the same, but the sense has perhaps become ambiguous, or differs from the wording. Not infrequently the dream-speech serves merely as an allusion to an incident in connection with which the remembered speech was made.¹

B. The Work of Displacement

Another and probably no less significant relation must have already forced itself upon our attention while we were collecting examples of dream-condensation. We may have noticed that these elements which obtrude themselves in the dream-content as its essential components do not by any means play this same part in the dream-thoughts. As a corollary to this the converse of this statement is also true. That which is obviously the essential content of the dream-thoughts need not be represented at all in the dream. The dream is, as it were, centred elsewhere; its content is arranged about elements which do not constitute the central point of the dream-thoughts. Thus, for example, in the dream of the botanical monograph the central point of the dream-content is evidently the element botanical; in the dream-thoughts, we are concerned with the complications and conflicts resulting from services rendered between colleagues which place them under mutual obligations ; later on with the reproach that I am in the habit of sacrificing too much time to my hobbies; and the element botanical finds no place in this nucleus of the dream-thoughts, unless it is loosely connected with it by antithesis, for botany was never among my favourite subjects. In the Sappho-dream of my patient, ascending and descending, being upstairs and down, is made- the central-point; the dream, however, is concerned with the danger of sexual relations with persons of low degree; so that only one of the elements of the dream-

¹In the case of a young man who was suffering from obsessions, but whose intellectual functions were in tact and highly developed, I recently found the only exception to this rule. The speeches which occurred in his dreams did not originate in speeches which he had heard or had made himself, but corresponded to the undistorted verbal expression of his obsessive thoughts, which came to his waking consciousness only in an altered form.

thoughts seems to have found its way into the dream-content, and this is unduly expanded. Again, in the dream of my uncle, the fair beard which seems to be its central point, appears to have no rational connection with the desire for greatness which we have recognized as the nucleus of the dream-thoughts. Such dreams very naturally give us an impression of a displacement. In complete contrast to these examples, the dream of Irma's injection shows that individual elements may claim the same place in dream-formation as that' which they occupy in the dream-thoughts. The recognition of this new and utterly inconstant relation between the dream-thoughts and the dream content will probably astonish us at first. If we find, in a psychic process of normal life, that one idea has been selected from among a number of other, and has acquired a particular emphasis in our consciousness, we are wont to regard this as proof that a peculiar psychic value (a certain degree of interest) attaches to the victorious idea. We now discover that this value of the individual element in the dream-thoughts is not retained in dream-formation, or is not taken into account. For there is no doubt which of the elements of the dream-thoughts are of the highest value; our judgment informs us immediately. In dream-formation the essential elements, those that are emphasized by in tensive interest, may be treated as though they were subordinate, while they are replaced in the dream by other elements, which were certainly subordinate in the dream-thoughts. It seems at first as though the psychic intensity¹ of individual ideas were of no account in their selection for dream-formation, but only their greater or lesser multiplicity of determination. One might be inclined to think that what gets into the dream is not what is important in the dream-thoughts, but what is contained in them several times over; but our understanding of dream-formation is not much advanced by this assumption; to begin with, we cannot believe that the two motives of multiple determination and intrinsic value can influence the selection of the dream otherwise than in the same direction. Those ideas in the dream-thoughts which are most important are probably also those which recur most frequently, since the individual dream-thoughts radiate from them as centres. And yet the dream may reject these intensely emphasized and extensively reinforced

¹The psychic intensity or value of an idea—the emphasis due to interest—is of course to be distinguished *from* perceptual or conceptual intensity.

elements, and may take up into its content other elements which are only extensively reinforced.

This difficulty may be solved if we follow up yet another impression received during the investigation of the over-determination of the dream-content. Many readers of this investigation may already have decided, in their own minds, that the discovery of the multiple determination of the dream-elements is of no great importance, because it is inevitable. Since in analysis we proceed from the dream-elements, and register all the ideas which associate themselves with these elements is it any wonder that these elements should recur with peculiar frequency in the thought-material obtained in this manner? While I cannot admit the validity of this objection, I am now going to say something that sounds rather like it: Among the thoughts which analysis brings to light are many which are far removed from the nucleus of the dream, arid which stand out like artificial interpolations made for a definite purpose. Their purpose may readily be detected; they establish a connection, often a forced and far-fetched connection, between the dream-content and the dream-thoughts, and in many cases, if these elements were weeded out of the analysis, the components of the dream-content would riot only not be over-determined, but they would not be sufficiently determined- We are thus led to the conclusion that multiple determination, decisive as regards the selection made by the dream, is perhaps not always a primary factor in dream-formation, but is often a secondary product of a psychic force which is as yet unknown to us. Nevertheless, it must be of importance for the entrance of the individual elements into the dream, for we may observe that, in cases where multiple determination does not proceed easily from the dream material, it is brought about with a certain effort.

It now becomes very probable that a psychic force expresses itself in the dream-work which, on the one hand, strips the elements of the high psychic value of their intensity and, on the other hand, by means of over-determination, creates new significant values from elements of slight value, which new values then make their way into the dream-content. Now if this is the method of procedure, there has occurred in the process of dream-formation a transference and displacement of the psychic intensities of the individual elements, from which results the textual difference between the process which we, here assume to be, operative is actually the most essential part of the dreamwork; it may fitly, be called dream-displacement. Dream-displacement and dream-condensation are the, two craftsmen to whom we may chiefly, ascribe the structure of the dream.

I think it will be easy to recognize the psychic force which expresses itself in dream-displacement. The result of this displacement is that the dream-content no longer has any likeness to the nucleus of the dream-thoughts, and the dream reproduces only a distorted, form of the dream-wish in the unconscious. But we are already acquainted .with dream-distortion; we have traced it back to the censorship which one psychic instance in the psychic life exercises over another, Dream-displacement is one of the chief means of achieving this distortion. Is fecit, cui pro fuit.¹ We must assume that Dream-displacement is brought about by the influence of this censorship, the endopsychic defence.²

The manner in which the factors pi displacement, condensation and over-determination in-

¹“The doer gained."

²Since I Regard the attribution of dream-distortion to the censorship as the central point of my conception of the dream, I Will here quote the closing passage of a story, Traumen wie Wachen from Phantasien eines, Realisten by Lynkeus (Vienna second edition [1900]) in which I find, this chief feature of my doctrine reproduced:

"Concerning a man who possesses the remarkable faculty of never dreaming nonsense. ..."

"Your marvellous faculty of dreaming as if you were awake is based upon your virtues, upon your goodness, your justice, and your love of truth; it is the moral clarity of your nature which makes everything about you intelligible to me."

"But if I really, give thought to the matter," was the reply, "I almost believe that all men are made as I am, arid that no one ever dreams nonsense! A dream which one remembers so distinctly that one can relate it afterwards, and which, therefore, is no dream of delirium, always has a meaning; why, it cannot be otherwise! For that which is in contradiction, to itself can never be combined, into a. whole. The fact that time and space are often thoroughly shaken up, de tracts not at all from the real content of the dream, because both are without any significance, whatever for its essential content. We often. do' the same thing in waking life; think of fairy-tales, of so many bold and pregnant creations of fantasy, of which only a foolish person would say: 'That is' nonsense! For it isn't possible?"

“If only it were always possible to interpret dreams correctly, as you have just done with, mine!" said, the friend.

“That is certainly not an easy task, but with a little attention it must always be possible to the dreamer. You ask why it is generally impossible? In your case there seems to be something veiled in your dreams, something unchaste in. a special and exalted fashion, a certain secrecy in your nature, which it is difficult to fathom; and that is why your dreams so often seem to. be without, meaning, Or even nonsensical. But in the profoundest sense, this is by no means ' the case; indeed it cannot be, for a man is always the same person, whether he wakes or dreams."

teract with one another in dream-formation- which is the ruling factor and which the subordinate one-all this will be reserved as a subject for later investigation. In the meantime, we may state, as a second condition which, the elements -that find their, way into the dream must satisfy, that they must be withdrawn from; the resistance 0} the censorship. But henceforth, in the interpretation of dreams, we shall reckon with dream-displacement as an unquestionable fact.

C. The Means of Representation in Dreams

Besides the two factors of condensation and displacement in dreams,, which we have found to be at work in the transformation of the latent dream--material into the, ,.manifest dream-content, we shall, in the course of this investigation, come upon two further conditions which exercise an unquestionable influence, over; the selection of the material that eventually appears in. the dream. But first, even at the risk of seeming to. interrupt our progress, I shall take a preliminary:=glance rat the processes by which the interpretation of dreams is accomplished, I do not deny that the best way of explaining them, and of convincing, the critic of their reliability, would, be to take a. single dream as an example, to detail its interpretation, as I did (in Chapter II) in the case of the dream, of Irma's injection, but then to assemble the dream-thoughts which I had discovered, and from them to reconstruct the formation of the dream—-that is to say, to supplement dreams-analysis by dream-synthesis. I have done this with several specimens for my own instruction; but I cannot undertake to do it, here, as, I am prevented by a number of considerations (relating to the psychic material necessary for such a demonstration) such as any right-thinking person would approve. In the analysis of dreams these considerations present-less difficulty, for an analysis may be incomplete and still retain its value, even if it leads only a little way into the structure of the dream. I do, not see how a synthesis, to be convincing, could be anything short of complete. I could give a complete synthesis only of the dreams of such persons as are unknown to the reading public. Since, however, neurotic patients are the only, persons who furnish me with; the means of making such a synthesis, this part of the description of dreams must be postponed until I can carry the psychological explanation of the neuroses far enough to demonstrate their relation to our subject.1 This will be done else where.

From my attempts to construct dreams syn thetically from their dream-thoughts, I know that the material which is yielded by interpretation varies in value. Part of it consists of the: essential dream-thoughts, which would completely replace the dream and would in themselves be a sufficient substitute for it, were there no dream-censorship. To the other part, one is wont to ascribe slight importance, nor does one set any value on the assertion that all these thoughts have participated in the formation of the dream; oh the contrary, they may include notions Which are associated with experiences that have occurred subsequently to the dream, between the dream and the interpretation.

This part comprises not only all the connecting-paths which have led from the manifest to the latent dream-content, but also the intermediate and approximating associations by means of which one has arrived at acknowledge of these connecting-paths during the work of interpretation.

At this point we are^ interested exclusively in the essential dream-thoughts; These commonly reveal themselves as a complex of thoughts and memories of the most intricate possible construction with all the characteristics of the thought- processes known to us in waking life. Not infrequently they are trains of thought which proceed from more than one centre, but which are not without points of contact; and almost invariably we find, along with a train of thought, its contradictory counter part, connected with it by the association of contrast.

The individual parts of this complicated structure naturally stand in the most manifold logical relations to one another. They constitute foreground and background, digressions, illustrations conditions, lines of argument and objections. When the whole mass of these dream-thoughts is -subjected' to the pressure of the dream-Work, during which the fragments are turned about/ broken up and compacted, somewhat like drifting ice, the question arises: What becomes of the logical ties which had hitherto provided the framework of the structure? What representation do if, because, as

¹I have since given the complete analysis and synthesis of two dreams in the Brtichstuck einer Hysterieamlyse, (1905) (Ges. Schriften, Vol.;.VII). "Fragment of an Analysis of a Case of Hysteria," translated by Strachey, Collected Tapers, Vol. m, (Hogarth Press, London). O. Rank's analysis, Em Traum der sich selbst deutet, deserves mention as the most complete interpretation of a comparatively long dream.

though, although, either—or and all the other conjunctions, without which we cannot: understand a phrase or a sentence, receive in cut dreams?

To begin with, we must answer that the dream has at its. disposal no means of representing these logical relations between the dream-thoughts. In most cases it disregards all these conjunctions and undertakes the elaboration only of the material content of the dream-thoughts. It is left to the interpretation of the dream to restore the coherence which the. dream-work has destroyed.

If dreams lack the ability to express, these relations, the psychic material of which they are wrought must be responsible for this defect. As a matter of fact, the representative arts— painting and sculptures—are similarly restricted, as compared with poetry, which is able to employ speech; and here again the reason for this limitation lies in the material by the elaboration of which the two plastic arts endeavour to express something. Before the art of painting arrived at an understandings of the laws of expression by which it is bound, it attempted to make up lor this deficiency. In old paintings little labels hung out of the mouths of the persons represented, giving in- writing the speech which the artist despaired of expressing in the picture.

Here, perhaps an objection will be raised, challenging the assertion that our dreams dispense with the representation, of logical relation. There are dreams in which the most complicated! intellectual operations take placed arguments for and against are adduced jokes and comparisons are made, just as in our waking thoughts. But here again appearances are deceptive; if the interpretation of such dreams is continued it will be found that all these things are dream-material, not the representation of intellectual activity in the dream: The-content of the; dream-thoughts' is reproduced by the apparent thinking in our dreams, but hot the relations of the dream-thoughts to one another, in the determination of which relations thinking consists. I shall give some examples of this. But the fact which is most easily established is that all speeches which occur in dreams, and which are expressly designated as such, are unchanged or drily- slightly modified replicas of -speeches which occur likewise among the memories in the dream material. Often the each is only an allusion to an event contained in the dream-thoughts; the meaning of the dream is quite different.

However, I shall not dispute the fact that even critical thought-activity, which does not simply repeat material from the dream thoughts, plays a part in dream-formation. I shall have to explain the influence of this factor at the close of this discussion. It will then become clear that this thought activity is evoked not by the dream-thoughts, but by the dream itself, after it is, in, a certain sense, already completed.

Provisionally, then, it is agreed that the logical relations between the dream-thoughts do not obtain any particular representation in the dream. For instance, where there is a contradiction in the dream, this is either a contradiction directed against the dream itself or a contradiction contained in one of the dream-thoughts; a contradiction in the dream corresponds with a contradiction between the dream-thoughts only in the most indirect and intermediate fashion.

But just as the art of painting finally succeeded in depicting, in the persons represented, at least the intentions behind their words- tenderness, menace, admonition, and the like— by other means than by floating labels, so also the dream has found it possible to render an account of certain of the logical relations between its dream-thoughts by an appropriate modification of the peculiar method of dream representation. It will be found by experience that different dreams go to different lengths in this respect; while one dream will entirely dis regard the logical structure of its material, an other attempts to indicate it as completely as, possible. In so doing, the dream departs more: or less widely from the text which it has to elaborate; and its attitude is equally variable in respect to the temporal articulation of the dream-thoughts, if such has been established in the unconscious (as, for example, in the dream of Irma's injection).

But what are the means by which the dream-work is enabled to indicate those relations in the dream-material which are difficult to represent? I shall attempt to enumerate these, one by one.

In the first place, the dream renders an account of the connection which is undeniably present between all the portions of the dreams-thoughts by combining this material into a unity as. a situation or a proceeding. It reproduces logical connections in the form of simultaneity; in this case, it behaves rather like the painter who groups together all the philosophers or poets in a picture of the School of Athens, or Parnassus. They never were assembled in any hall or on any mountain-top, although to. the reflective mind they do constitute a community.

The dream carries out in detail this mode of representation. Whenever it shows two elements close together, it vouches for a particularly intimate connection between their corresponding representatives in the dream-thoughts. It is as in our method of writing: to signifies that the two letters are to be pronounced as one syllable; while t with o following a blank space indicates that t is the last letter of one word and 0 the first letter of another. Consequently, dream-combinations are not made up. of arbitrary, completely incongruous elements of the dream-material, but of elements that are pretty intimately related in the dream-thoughts also.

For representing causal relations our dreams employ two methods, which are essentially reducible to one. The method of representation more frequently employed-in cases, for example, where the dream-thoughts are to the effect: "Because this was thus and thus, this and that must happen"—consists in making the subordinate clause a prefatory dream and joining the principal clause on to it in the form of the main dream. If my interpretation is correct, the sequence may likewise be reversed. The principal clause always corresponds; to that part of the dream which is elaborated in the greatest detail.

An excellent example of such a representation of causality was once provided by a female patient, whose dream I shall subsequently give in full. The dream consisted of a short prologue, and of a very circumstantial and very definitely centred dream-composition. I might entitle it "Flowery language." The preliminary dream is as follows: She goes to the two maids in the kitchen and scolds them for taking so long to prepare" a little bite of food." She also sees a very large number of heavy kitchen uten sils in the kitchen turned upside down in order to drain, even heaped up in stacks. The two maids go to fetch water, and have, as it were, to climb into a river, which reaches up to the, house or into the courtyard.

Then follows the main dream, which begins; as follows: She is climbing down from a height over a curiously shaped trellis, and she is glad that her dress doesn't get caught anywhere, etc. Now the preliminary dream refers to the house of the lady's parents. The words which are spoken in the kitchen are words which she has probably often heard spoken by her mother.

The piles of clumsy pots and pans are taken from an unpretentious hardware shop located in the same house. The second part of this dream contains an allusion to the dreamers father, who was always pestering the maids, and who during a flood—for the house stood close to the bank of the river—contracted a fatal illness. The thought which is concealed behind the preliminary dream is something like this: "Because I was born in this house, in such sordid and unpleasant surroundings . . ." The main dream takes up the same thought, and presents it in a form that has been altered by a wish-fulfilment: "I am of exalted origin." Properly then: "Because I am of such humble origin, the course of my life has been so and so."

As far as I can see, the division of a dream into two unequal portions does not always signify a causal relation between the thoughts of the two portions. It often seems as though in the two dreams the same material were present ed from different points of view; this is certainly the case when a series of dreams, dreamed the same night, end in a seminal emission, the somatic need enforcing a more and more definite expression. Or the two dreams have proceeded from two separate centres in the dream-material, and they overlap one another in the content, so that the subject which in one dream constitutes the centre cooperates in the other as an allusion, and vice versa. But in a certain number of dreams the division into short preliminary dreams and long subsequent dreams actually signifies a causal relation between the two portions. The other method of representing the causal relation is employed with less comprehensive material, and consists in the transformation of an image in the dream into another image, whether it be of a person or a thing. Only where this transformation is actually seen occurring in the dream shall we seriously insist on the causal relation; not where we simply note that one thing has taken the place of another. I said that both methods of representing the causal relation are really reducible to the same method; in both cases causation is represented by succession, sometimes by the succession of dreams, sometimes by the immediate transformation of one image into another. In the great majority of cases, of course, the causal relation is not represented at all, but is effaced amidst the succession of elements that is unavoidable even in the dream-process.

Dreams are quite incapable of expressing the alternative either—or; it is their custom to take both members of this alternative into the same context, as though they had an equal right to be: there. A classic example of this is contained in the dream of Irma's injection. Its latent thoughts obviously mean: I am not re sponsible for the persistence of Irma's pains; the responsibility rests either with her resistance to accepting the solution or with the fact that she is living under unfavourable sexual conditions, which I am unable to change, or her pains are not hysterical at all, but organic. The dream, however, carries out all these possibilities, which are almost mutually exclusive, and is quite ready to add a fourth solution derived from the dream-wish. After interpreting the dream, I then inserted the either—or in its context in the dream-thoughts.

But when in narrating a dream the narrator is inclined to employ the alternative either—or: "It was either a garden or a living-room," etc., there is not really an alternative in the dream thoughts, but an and—a simple addition. When we use either—or we are as a rule describing a quality of vagueness in some element of the dream, but a vagueness which may still be cleared up. The rule to be applied in this case is as follows: The individual members of the alternative are to be treated as equal and connected by an and. For instance, after waiting long and vainly for the address of a friend who is travelling in Italy, I dream that I receive a telegram which gives me the address. On the telegraph form I see printed in blue letters: the first word is blurred—perhaps via or villa; the second is distinctly Sezerno, or even (Casa).

The second word, which reminds me of Italian names, and of our discussions on etymology, also expresses my annoyance in respect of the fact that my friend has kept his address a secret from me; but each of the possible first three words may be recognized on analysis as an independent and equally justifiable starting point in the concatenation of ideas. During the night before the funeral of my father I dreamed of a printed placard, a card or poster rather like the notices in the waiting rooms of railway stations which announce that smoking is prohibited. The sign reads either:

You are requested to shut the eyes

or

You are requested to shut one eye

an alternative which I am in the habit of representing in the following form:

You are requested to shut the one eye(s).

Each of the two versions has its special meaning, and leads along particular paths in the dream-interpretation. I had made the simplest possible funeral arrangements, for I knew what the deceased thought about such matters. Other members of the family, however, did not approve of such puritanical simplicity; they; thought we should feel ashamed in the presence of the other mourners/Hence one of the wordings of the dream asks for the shutting of one eye, that is to say, it asks that people should show consideration. The significance of the vagueness, which is here represented by an either—or, is plainly to be seen. The dreamwork has not succeeded in concocting a coherent and yet ambiguous wording for the dream thoughts. Thus the two principal trains of thought are separated from each other, even in the dream-content.

In some few cases the division of a dream into two equal parts expresses the alternative which the dream finds it so difficult to present.

The attitude of dreams to the category of antithesis and contradiction is very striking. This category is simply ignored; the word No does not seem to exist for a dream. Dreams are particularly fond of reducing antitheses to uniformity, or representing them as one and the same thing. Dreams likewise take the liberty of representing any element whatever by its desired opposite, so that it is at first impossible to tell, in respect of any element which is capable of having an opposite, whether it is contained in the dream-thoughts in the negative of the positive sense,¹ In one of the recently cited dreams, whose introductory portion we have already interpreted ("because my origin is so and so"), the dreamer climbs down over a trellis, and holds a blossoming bough in her hands. Since this picture suggests to her the angel in paintings of the Annunciation (her own name is Mary) bearing a lily-stem in his

¹From a work of K. Abel's, Der Gegensinn der Urworte, (1884), (see my review of it in the Bleuler- Freud Jahrbuch, ii (191-0) (Ges. Schriften, Vol. x). I learned the surprising fact, which is confirmed by other philologists, that the oldest languages behaved just as dreams do in this regard. They had originally only one word for both extremes in a series of qualities or activities (strong—weak, old—young, far—near, bind—separate), and formed separate designations for the two opposites only secondarily, by slight modifications of the common primitive word. Abel demonstrates a very large number of those relationships in ancient Egyptian, and points to distinct remnants of the same development in the Semitic and Indo-Germanic languages.

hand, and the white-robed girls walking in procession on Corpus Christi Day, when =the streets are decorated with green boughs, the blossoming bough in the dream is quite clearly an allusion to sexual innocence. But the bough is thickly studded with red blossoms, each of which resembles a camellia. At the end of her walk (so the dream continues) the blossoms are: already beginning to fall; then follow un mistakable allusions to menstruation. But this very bough, which is carried like a lily-stem and as though by an innocent girl, is also an allusion to Camille, who, as we know, usually wore a white camellia, but a red one during menstruation. The same blossoming bough ("the flower of maidenhood" in Goethe's songs of the miller's daughter) represents at once sexual innocence and its opposite. Moreover, the same dream, which expresses the dreamer's joy at having succeeded in passing through life unsullied, hints in several places (as in the falling of the blossom) at the opposite train of thought, namely, that she had been guilty of various sins against sexual purity (that is, in her childhood). In the analysis of the dream we may clearly distinguish the two trains of thought, of which the comforting one seems to be superficial, and the reproachful one more profound. The two are diametrically opposed to each other, and their similar yet contrasting elements have been represented by identical dream-elements.

The mechanism of dream-formation is favourable in the highest degree to only one of the logical relations. This relation is that of similarity, agreement, contiguity, just as; a relation which may be represented in our dreams, as no other can be, by the most varied expedients. The screening which occurs in the dream-material, or the cases of just as are the chief points of support for dream-formation, and a not inconsiderable part of the dreamwork consists in creating new screenings of this kind in cases where those that already exist are prevented by the resistance of the censorship from making their Way into the dream. The effort towards condensation evinced by the dream-work facilitates the representation of a relation of similarity.

Similarity, agreement, community, are quite generally expressed in dreams by contraction into a unity, which is either already found in the dream-material or is newly created. The first case may be referred to as identification, the second as composition. Identification is used where the dream is concerned with persons, compositions where things constitute the material to be unified, but compositions are also made of persons. Localities are often treated as persons.

Identification consists in giving representation in the dream-content to only one of two or more persons who are related some common feature while the second person or mother persons appear to be suppressed as far as the dream is concerned. In the dream this one “screening” person enters into all the relation and situations which derive from the persons whom he screens. In cases of composition however, when persons are combined, there are already present' in the dream-image features which are characteristic of, but not common to, the persons in questions, so that a new unity, a composite person, appears as the result of the union of these features; The combination itself may be effected in various' ways. Either the dream-person bears the: name of one of the persons to whom he refers-and in this case we simply know, in a manner that is quite analogous to knowledge in waking life, that this or that person is intended--while the visual features belong to another person; or; the dream-image itself is compounded of visual features which in reality are derived from the two. Also, in place of the visual features, the part played by the second person may be represented by the attitudes and gestures which are usually ascribed to him by the words he speaks, or by the situations in which he is placed. In this latter method of characterization the sharp distinction between the identification and the combination of persons begins to disappear But it may also: happen that the. formation of such a composite person Is unsuccessful. The situations or actions of the dream are then attributed to one person, and the other- as a rule the more important—is introduced as an; 'inactive spectator. Perhaps the dreamer will say: "My mother was there too" (Stekel). Such an element of the dream content is then comparable to a determinative in hieroglyphic script which is not meant to be expressed, but is intended only to explain another sign.

The common feature which justifies the union of two persons—that is to say, which enables it to be made—may either be represented in the dream or it may be absent. As a rule; identification or composition of persons actually serves to avoid the necessity of representing this common feature. Instead of repeating A is ill-disposed towards me, and so is B,” I make, in my dream, a composite person of A and B; or I conceive A as doing something which is alien to his character but which is characteristic of B. the dream-person obtained in this way appears in the dream in some new connection, and the fact that he signifies both A and B justifies my inserting that which is common to both person-their hostility towards me- at the proper place in the dream-interpretation. In this manner I-often achieve a quite extraordinary degree of condensation of the dream-content; I am able to dispense with the direct representation of the very complicated relations belonging to one person, if I can find a second person who has an equal claim to some of these relations. It will be readily understood how far this representation by means of identification may circumvent the censoring resistance which sets up: such harsh conditions for the dream-work The thing that offends the censorship may reside in those very ideas which are" connected in the dream material with the one person; I now find a second person, who likewise stands in some relation to the objectionable material, but only to a part of it. Contact at that one point which offends the censorship justifies my formation of a composite person, who is characterized by the indifferent features of each. This person the result of combination or identification; being free of the censorship, is now suitable for incorporation in the dream-content. Thus, by the application of dream condensation, I have satisfied the demands of the dream-censorship:

When a common feature of two persons is represented in a dream, this is usually a hint to look for another concealed common feature, the representation of which is made impossible by the censorship. Here a displacement of the common feature has occurred, which in some degree facilitates representation. From the circumstance that the composite person is shown to me in the dream with an indifferent common feature, I must infer that another common feature which is by rid means indifferent exists in the dream-thoughts.

Accordingly, the identification or combination of persons serves various purposes in our dreams; in the first place, that of representing a feature common to two persons; secondly, that of representing a displaced common feature;, and, thirdly, that of expressly a community of features which is merely wished for. As the wish for a community of features in two persons often coincides with the inter- changing of these persons, this relation also is expressed in dreams by identification. In the dream of Irma's injection I wish to exchange one patient for another—that is to say, I wish this other person to be my patient, as the former person has been; the dream deals with this wish by showing me a person who is called Irma, but who is examined in a position such as I have had occasion to see only the other person occupy. In the dream about my uncle this substitution is made the centre of the dream; I identify myself with the minister by judging and treating my colleagues as shabbily as he does.

It has been my experience—and to this I have found no exception—that every dream treats of oneself. Dreams are absolutely egoistic.¹ In cases where not my ego but only a strange person occurs in the dream-content, I may safely assume that by means of identification my ego is concealed behind that person. I am permitted to supplement my ego. On other occasions, when my ego appears in the dream, the situation in which it is placed tells me that another person is concealing himself, by means of identification, behind the ego. In this case I must be prepared to find that in the interpretation I should transfer something which is connected with this person—the hidden common feature—to myself. There are also dreams in which my ego appears together with other persons who, when the identification is resolved, once more show themselves to be my ego. Through these identifications I shall then have to connect with my ego certain ideas to which the censorship has objected. I may also give my ego multiple representation in.my dream, either directly or by means of identification with other people. By means of several such identifications an extraordinary amount of thought material may be condensed.² That one's ego should appear in the same dream several times or in different forms is fundamentally no more surprising than that it should appear, in conscious thinking, many times and in different places or in different relations: as, for example, in the sentence: "When I think what a healthy child I was."

Still easier than in the case of persons is the resolution of identifications in the case of localities designated by their own names, as here

¹Cf. here the observations made on pp. 249-50.

²If I do not know behind which of the persons appearing in the dream I am to look for my ego, I observe the following rule: That person in the dream who is "subject to an. emotion which I am aware of while asleep is the one that conceals my ego.

the disturbing influence of the all-powerful ego is lacking. In one of my dreams of Rome (p. 218) the name of the place in which I find myself is Rome; I am surprised, however, by a large number of German placards at a street corner. This last is a wish-fulfilment, which immediately suggests Prague; the wish itself probably originated at a period of my youth when I was imbued with a German nationalistic spirit which today is quite subdued. At the time of my dream I was looking forward to meeting a friend in Prague; the identification of Rome with Prague is therefore explained by a desired common feature; I would rather meet my friend in Rome than in Prague; for the purpose of this meeting I should like to exchange Prague for Rome.

The possibility of creating composite formations is one of the chief causes of the fantastic character so common in dreams, in that it introduces into the dream-content elements which could never have been objects of perception, The psychic process which occurs in the creation of composite formations is obviously the same as that which we employ in conceiving or figuring a dragon or a centaur in our waking senses. The only difference is that, in the fantastic creations of waking life, the impression intended is itself the decisive factor, while the composite formation in the dream is determined by a factor—the common feature in the dream-thoughts—which is independent of its form. Composite formations in dreams may be achieved in a great many different ways. In the most artless of these methods, only the properties of the one thing are represented, and this representation is accompanied by a knowledge that they refer to another object also; A more careful technique combines features of the one object with those of the other in a new image; while it makes skillful use of any really existing resemblances between the two objects. The new creation may prove to be wholly absurd, or even successful as a phantasy, according as the material and the wit employed in constructing it may permit. If the objects to be condensed into a unity are too incongruous, the dream-work is content with creating a composite formation with a comparatively distinct nucleus, to which are attached more indefinite modifications. The unification into one image has here been to some extent unsuccessful; the two representations overlap one another, and give rise to something like a contest between the visual images. Similar representations might be obtained in a drawing if one were to attempt to give form to a unified abstraction of disparate perceptual images.

Dreams naturally abound in such composite formations; I have given several examples of these in the dreams already analysed, and will now cite more such examples. In the dream on p. 268, which describes the career of my patient in flowery language, the dream-ego carries a spray of blossoms in her hand which, as we have seen, signifies at once sexual innocence and sexual transgression. Moreover, from the manner in which the blossoms are set on, they recall cherry-blossom; the blossoms themselves, considered singly, are camellias, and finally the whole spray gives the dreamer the impression of an exotic plant. The common feature in the elements of this composite formation is revealed by the dream-thoughts. The blossoming spray is made up of allusions to presents by which she was induced or was to have been induced to behave in a manner agreeable to the giver. So it was with cherries in her childhood, and with a camellia-tree in her later years; the exotic character is an allusion to a much-travelled naturalist, who sought to win her favour by means of a drawing of a flower. Another female patient contrives a composite mean out of bathing machines at a seaside resort, country privies, and the attics of our city dwelling-houses. A reference to human nakedness and exposure is common to the first two elements; and we may infer from their connection with the third element that (in her childhood), the garret was likewise the scene of bodily exposure. A dreamer of the male sex makes a composite locality out of two places in which "treatment" is given—my office and the assembly rooms in which he first became acquainted with his wife. Another, a female patient, after her elder brother has promised to regale her with caviar, dreams that his legs are covered all over with black beads of caviar. The two elements, taint in a moral sense and the recollection of a cutaneous eruption in childhood which made her legs look as though studded over with red instead of black spots, have here combined with the beads of caviar to form a new idea—the idea of what she gets from her brother. In this dream parts of the human body are treated as objects, as is usually the case in dreams. In one of the dreams recorded by Ferenczi there occurs a composite formation made up of the person of a physician and a horse, and this composite being wears a night-shirt. The common feature in these three components was revealed in the analysis, after the nightshirt had been recognized as an allusion to the father of the dreamer in a scene of childhood. In each of the three cases there was some object of her sexual curiosity. As a child she had often been taken by her nurse to the army stud, where she had the amplest opportunity to satisfy her curiosity, at that time still uninhibited.

I have already stated that the dream has no means of expressing the relation Of contradiction, contrast, negation. I shall now contradict this assertion for the first time. A certain number of cases of what may be summed up under the word contrast obtain representation, as we have seen, simply by means of identification— that is, when an exchange, a substitution, can be bound up with the contrast. Of this we have cited repeated examples. Certain other of the contrasts in the dream-thoughts, which perhaps come under the category of inverted, turned into the opposite, axe represented in dreams in the following remarkable manner, which may almost be described as witty. The inversion does not itself make its way into the dream-content, but manifests its presence in the material by the fact that a part of the already formed dream-content which is, for other reasons, closely connected in context is—as it were subsequently—inverted. It is easier to illustrate this process than to describe it. In the beautiful "Up and Down" dream (pp. 255-6) the dream-representation of ascending is an inversion of its prototype in the dream thoughts: that is, of the introductory scene of Daudet's Sappho; in the dream, climbing is difficult at first and easy later on, whereas, in the novel, it is easy at first, and later becomes more and more difficult. Again, above and below, with reference to the dreamer's brother, are reversed in the dream. This points to a relation of inversion or contrast between two parts of the material in the dream-thoughts, which indeed we found in them, for in the childish phantasy of the dreamer he is carried by his nurse, while in the novel, on the contrary, the hero carries his beloved. My dream of Goethe's attack on Herr M (to be cited later) likewise contains an inversion of this sort, which must be set right before the dream can be interpreted. In this dream, Goethe attacks a young man, Herr M; the reality, as contained in the dream-thoughts, is that an eminent man, a friend of mine, has been attacked by an unknown young author. In the dream I reckon time from the date of Goethe's death; in reality the reckoning was made from the year in which the paralytic was born. The thought which influences the -dream-material reveals itself as my [opposition to the treatment of Goethe as though he were as lunatic. "It is the other way about," says the dream; “if you don't understand the book it is: you who are feeble-minded, not the author." All a these dreams of inversion, moreover, seem, to me to imply an allusion to the contemptuous -phrase, "to turn one's back upon a person": (German: einem Se Kehrsefte zeiggn, lit, to, show a person one’s backside): cf. the inversion in respect of the dreamer's brother in the Sappho dream. It is further worth noting how frequently inversion is employed in precisely those dreams: which are inspired by repressed homosexual impulses.

Moreover, inversion, or transformation into the opposite, is one ;pf the; most favoured and most versatile, methods pf representation which the dream-work; has at its disposal. It serves, in the first place, to enable the wish-fulfilment to prevail against a definite element of the dream-thoughts. "If; only it were the other way about!" is often the best expression for the reaction of the ego against a disagreeable recollection. But inversion becomes extraordinarily useful: in the service: of the censorship, for it effects, in the material to be represented, a degree of distortion which at first simply paralyses our understanding of the dream. It is therefore always permissible, if a dream-stubbornly refuses to surrender its meaning, to venture on the experimental inversion definite, portions of its manifest content. Then, not infrequently, everything becomes clear.

Besides the inversion of content, the temporal inversion must not be overlooked, A frequent device of dream-distortion. consists in, presenting the final issue of the event or the conclusion of the train of thought at the beginning of the dream, and appending at the end of the dream the premises; of the conclusion; or, the causes of -the event:: Anyone who. forgets this technical device of dream-distortion stands helpless before-the problem of dream-interprertation.¹

¹The hysterical attack often employs the same device, of temporal inversion in order to conceal its meaning from the observer. The attack of a hysterical girl, for example, consists in enacting a little romance, which she has imagined in the unconscious; in connection with an encounter in a tram., A man, attracted by the beauty of her foot, addresses her while she is reading, whereupon she goes with him and a passionate lover scene. ensues. Her attack begins with the representation of this scene by writhing movements of the body (accompanied by movements of>'4he lips, and folding of the arms to, signify, kisses and embraces)., whereupon she Hurries into the next room, sits down on a chair, lifts her skirt in order to show her foot, acts as though she were about ta. read a book, and speaks to me (answers me). Cf. the observation': of Artemrdorus: "In interpreting dream-stories, one must consider, them the first time from the beginning to the end, and the second time from the end to the beginning."

In many cases, indeed, we discover the meaning of the dream only when we have subjected the dream-content to a multiple inversion in accordance with, the different relations. For example, in the dream of a young patient who is suffering from obsessional neurosis, the memory of the childish death-wish directed against a dreaded father concealed itself behind the following words: His father scolds him because he comes home so late, but the context of the psycho-analytic treatment and the impressions of the dreamer show that the sentence must behead.as follows: He is angry with his father, and further, that his father always mine home too early (i.e., too soon). He would have preferred, that his father should/not come home at all, which is identical with the, wish (see p. ,245) that his father would die. As a little boy, during the prolonged absence of his father, the dreamer was guilty of a sexual aggression against another, child, and was punished by the threat; “Just you wait until your father comes home!”

If we should seek to trace the relations between the dream-content: and the dream thoughts a little farther, we shall do this best by making the dream itself our point of departure, and, asking ourselves: What do certain formal characteristics of the dream-presentation signify in relation to the. dream-thoughts? First and foremost among the formal characteristics which are bound; to impress us in dreams are, the differences in the sensory intensity of the single dream-images, and in the

distinctness of various parts of the dream, or of whole dreams as compared with one another. The differences in, the intensity of individual dream-images cover the. whole gamut, from a sharpness of definition which one is inclined- although without warrant-—to rate more highly than that of reality, to a provoking indistinctness which we declare to be characteristic of dreams because it really is not wholly comparable to any of the degrees of indistinctness which we occasionally perceive in real objects. Moreover, we usually ^describe, the impression which we receive of an indistinct object in a dream as fleeting, while we think of the more distinct dream-images as haying beep perceptible also for a longer period of time. We must now ask ourselves by what conditions in the dream-material these differences in the distinct ness of the individual portions of the dream content are brought about.

Before proceeding farther, it is necessary to deal with certain expectations which seem to be almost inevitable. Since actual sensations experienced during sleep may constitute part of the dream-material, it will probably be assumed that these sensations, or the dream elements resulting from them, are emphasized by a special intensity, or conversely, that any thing which is particularly vivid in the dream can probably be traced to such real sensations during sleep. My experience, however, has never confirmed this. It is not true that those elements of a dream which are derivatives of real impressions perceived in sleep (nerve stimuli) are distinguished by their special vividness from others which are based on memories. The factor of reality is inoperative in determining the intensity of dream-images.

Further, it might be expected that the sensory intensity (vividness) of single dream-images is in proportion to the psychic intensity of the elements corresponding to them in the dream-thoughts. In the latter, intensity is identical with psychic value; the most intense elements are in fact the most significant, and these constitute the central point of the dream thoughts. We know, however, that it is precisely these elements which are usually not admitted to the dream-content, owing to the vigilance of the censorship. Still, it might be possible for their most immediate derivatives, which represent them in the dream, to reach a higher degree of intensity without, however, for that reason constituting the central point of the dream-representation. This assumption also vanishes as soon as we compare the dream and the dream-material. The intensity of the elements in the one has nothing to do with the intensity of the elements in the other; as a matter of fact, a complete transvaluation of all psychic values takes place between the dream material and the dream. The very element of the dream which is transient and hazy, and screened by more vigorous images, is often discovered to be the one and only direct derivative of the topic that completely dominates the dream-thoughts.

The intensity of the dream-elements proves to be determined in a different manner: that is, by two factors which are mutually independent. It will readily be understood that those elements by means of which the wish-fulfilment expresses itself are those which are intensely represented. But analysis tells us that from the most vivid elements of the dream the greatest number of trains of thought proceed, and that those which are most vivid are at the same time those which are best determined. No change of meaning is involved if we express this latter empirical proposition in the following formula: The greatest intensity is shown by those elements of the dream for whose formation the most extensive condensation-work was required. We may, therefore, expect that it will be possible to express this condition, as well as the other condition of the wish-fulfilment, in a single formula.

I must utter a warning that the problem which I have just been considering—the causes of the greater or lesser intensity or distinctness of single elements in dreams—is not to be confounded with the other problem—that of variations in the distinctness of whole dreams or sections of dreams. In the former case the opposite of distinctness is haziness; in the latter, confusion. It is, of course, undeniable that in both scales the two kinds of intensities rise and fall in unison. A portion of the dream which seems clear to us usually contains vivid elements; an obscure dream, on the contrary, is composed of less vivid elements. But the problem offered by the scale of definition, which ranges from the apparently clear to the indistinct or confused, is far more complicated than the problem of fluctuations in vividness of the dream-elements. For reasons which will be given later, the former cannot at this stage be further discussed. In isolated cases one observes, not without surprise, that the impression of distinctness or indistinctness produced by a dream has nothing to do with the dream-structure, but proceeds from the dream-material, as one of its ingredients. Thus, for example, I remember a dream which on waking seemed so particularly well-constructed, flawless and clear that I made up my mind, while I was still in a somnolent state, to admit a new category of dreams— those which had not been subject to the mechanism of condensation and distortion, and which might thus be described as phantasies during sleep. A closer examination, however, proved that this unusual dream suffered from the same structural flaws and breaches as exist in all other dreams; so I abandoned the idea of a category of dream-phantasies.¹ The content of the dream, reduced to its lowest terms, was that I was expounding to a friend a difficult

¹I do not know today whether I was Justified in doing so.

and long-sought theory of bisexuality, and the wish-fulfilling power of the dream was responsible for the fact that this theory (which, by the way, was not communicated in the dream) appeared to be so lucid and flawless. Thus, what I believed to be a judgment as regards the finished dream was a part, and indeed the most essential part, of the dream-content. Here the dream-work reached out, as it were, into my first waking thoughts, and presented to me, in the form of a judgment of the dream, that part of the dream-material which it had failed to represent with precision in the dream. I was once confronted with the exact counterpart of this case by a female patient who at first absolutely declined to relate a dream which was necessary for the analysis "because it was so hazy and confused," and Who finally declared, after repeatedly protesting the inaccuracy of her description, that it seemed to her that several persons—herself, her husband, and her father—had occurred in the dream, and that she had not known whether her husband was her father, or who really was her father, or something of that sort. Comparison of this dream with the ideas which occurred to the dreamer in the course of the sitting showed beyond a doubt that it dealt with the rather commonplace story of a maidservant who has to confess that she is expecting a child, and hears doubts expressed as to "who the father really is."¹ The obscurity manifested by this dream, therefore, was once more a portion of the dream-exciting material. A fragment of this material was represented in the form of the dream. The form of the dream or of dreaming is employed with astonishing frequency to represent the concealed content.

Glosses on the dream, and seemingly harmless comments on it, often serve in the most subtle manner to conceal—although, of course, they really betray—-a part of what is dreamed. As, for example, when the dreamer says: Here the dream was wiped out, and the analysis gives an infantile reminiscence of listening to someone cleaning himself after defecation. Or another example, which deserves to be recorded in detail: A young man has a very distinct dream, reminding him of phantasies of his boyhood which have remained conscious. He found himself in a hotel at a seasonal resort; it was night; he mistook the number of his room, and entered a room in which an elderly lady and her two

¹Accompanying hysterical symptoms; amenorrhoea and profund depression were the chief troubles of this patient.

daughters were undressing to go to bed. He continues: “Then there are some gaps in the dream; something is missing; and at the end there was a man in the room, who wanted to throw me out, and with whom I had to struggle." He tries in vain to recall the content and intention of the boyish phantasy to which the dream obviously alluded. But we finally become aware that the required content had already been given in his remarks concerning the in distinct part of the dream. The gaps are the genital apertures of the women who are going to bed: Here something is missing describes the principal characteristic of the female genitals. In his young days he burned with curiosity to see the female genitals, and was still inclined to adhere to the infantile sexual theory which at tributes a male organ to women.

A very similar form was assumed in an analogous reminiscence of another dreamer. He dreamed: I go with Fraulein K into the restaurant of the Volksgarten . . . then comes a dark place, an interruption . . . then I find myself in the salon of a brothel, where I see two or three women, one in a chemise and drawers.

Analysis. Fraulein K is the daughter of his former employer; as he himself admits, she was a sister-substitute. He rarely had the opportunity of talking to her, but they once had a conversation in which "one recognized one's sexuality, so to speak, as though one were to say: I am a man and you are a woman." He had been only once to the above-mentioned restaurant when he was accompanied by the sister of his brother-in-law, a girl to whom he was quite in different. On another occasion he accompanied three ladies to the door of the restaurant. The ladies were his sister, his sister-in-law, and the girl already mentioned. He was perfectly indifferent to all three of them, but they all be longed to the sister category. He had visited a brothel but rarely, perhaps two or three times in his life.

The interpretation is based on the dark place, the interruption in the dream, and informs us that on occasion, but in fact only rarely, obsessed by his boyish curiosity, he had inspected the genitals of his sister, a few years his junior. A few days later the misdemeanor indicated in the dream recurred to his conscious memory.

All dreams of the same night belong, in respect of their content, to the same whole; their division into several parts, their grouping and number, are all full of meaning and may be regarded as pieces of information about the latent dream-thoughts. In the interpretation of dreams consisting of several main sections, or of dreams belonging to the same night, we must not over look the possibility that these different and successive dreams mean the same thing, expressing the same impulses in different material. That one of these homologous dreams which comes first in time is usually the most distorted and most bashful, while the next dream is bolder and more distinct.

Even Pharaoh's dream of the ears and the kine, which Joseph interpreted, was of this kind. It is given by Josephus in greater detail than in the Bible. After relating the first dream, the King said: "After I had seen this vision I awaked out of my sleep, and, being in disorder, and considering with myself what this appearance should be, I fell asleep again, and saw an other dream much more wonderful than the foregoing, which still did more affright and disturb me." After listening to the relation of the dream, Joseph said: "This dream, O King, although seen under two forms, signifies one and the same event of things."¹

Jung, in his Beitrag zur Psychologie des Geruchtes, relates how a veiled erotic dream of a schoolgirl was understood by her friends without interpretation, and. continued by them with variations, and he remarks, with reference to one of these narrated dreams, that "the concluding idea of a long series of dream-images had precisely the same content as the first image of the series had endeavoured to represent. The censorship thrust the complex out of the way as long as possible by a constant renewal of symbolic screenings, displacements, transformations into something harmless, etc." Scherner was well acquainted with this peculiarity of dream-representation, and describes it in his Lebendes Traumes (p. 16.6) in terms of a special law in the Appendix to his doctrine of organic stimulation: "But finally, in all symbolic dream-formations emanating from definite nerve stimuli, the phantasy observes the general law that at the beginning of the dream it depicts the stimulating object only by the remotest and freest allusions, but towards the end, when the graphic impulse becomes exhausted, the stimulus itself is nakedly represented by its appropriate organ or its function; whereupon the dream, itself describing its organic motive, achieves its end. ..."

A pretty confirmation of this law of Scherner's has been furnished by Otto Rank in his essay: Ein Traum, der sich selbst deutet. This

¹Josephus; Antiquities of the Jews, book n, chap, v, trans, by Wm. Whiston (David McKay, Philadelphia).

dream, related to him by a girl, consisted of two dreams of the same night, separated by an interval of time, the second of which ended with an orgasm. It was possible to interpret this orgastic dream in detail in spite of the few ideas contributed by the dreamer, and the wealth of relations between the two dream contents made it possible to recognize that the first dream expressed in modest language the same thing as the second, so that the latter— the orgastic dream—facilitated a full explanation of the former. From this example, Rank very justifiably argues the significance of orgastic dreams for the theory of dreams in general.

But, in my experience, it is only in rare cases that one is in a position to translate the lucidity or confusion of a dream, respectively, into a certainty or doubt in the dream-material. Later on I shall have to disclose a hitherto unmentioned factor in dream-formation, upon whose operation this qualitative scale in dreams is essentially dependent.

In many dreams in which a certain situation and environment are preserved for some time, there occur interruptions which may be described in the following words: "But then it seemed as though it were, at the same time, another place, and there such and such a thing happened," In these cases, what interrupts the main action of the dream, which after a while may be continued again, reveals itself in the dream-material as a subordinate clause, an interpolated thought. Conditionally in the dream thoughts is represented by simultaneity in the dream-content (wenn or wann=if or when, while).

We may now ask: What is the meaning of the sensation of inhibited movement which so often occurs in dreams, and is so closely allied to anxiety? One wants to move, and is unable to stir from the spot; or wants to accomplish something, and encounters obstacle after obstacle. The train is about to start, and one cannot reach it; one's hand is raised to avenge an insult, and its strength fails, etc. We have already met with this sensation in exhibition dreams, but have as yet made no serious attempt to interpret it. It is convenient, but in adequate, to answer that there is motor paralysis in sleep, which manifests itself by means of the sensation alluded to. We may ask: Why is it, then, that we do not dream continually of such inhibited movements? And we may permissibly suspect that this sensation, which may at any time occur during sleep, serves some sort of purpose for representation, and is evoked only when the need of this representation is present in the dream-material.

Inability to do a thing does not always appear in the dream as a sensation; it may appear simply as part of the dream-content. I think one case of this kind is especially fitted to enlighten us as to the meaning of this peculiarity. I shall give an abridged version of a dream in which I seem to be accused of dishonesty. The scene is a mixture made up of a private sanatorium and several other places. A manservant appears, to summon me to an inquiry. I know in the dream that something has been missed, and that the inquiry is taking place because I am suspected of having appropriated the lost article. Analysis shows that inquiry is to be taken in two senses; it includes the meaning of medical examination. Being conscious of my innocence, and my position as consultant in this sanatorium, I calmly-follow the manservant. We are-received at the door by another man servant, who says, pointing at me, "Have you brought him? Why, he is a respectable man." Thereupon, and unattended, I enter a great hall where there are many machines, which reminds me of an inferno with its hellish instruments of punishment. I see a colleague strapped to an appliance; he has every reason to be interested in my appearance, but he takes no notice of me. I understand that I may now go. Then I cannot find my hat, and cannot go after all.

The Wish that the dream fulfils is obviously the wish that my honesty shall be acknowledged, and that I may be permitted to go; there must therefore be all sorts of material in the dream-thoughts which comprise a contradiction of this wish. The fact that I may go is the sigh of my absolution; if, then, the dream provides at its close an event which prevents me from going, we may readily conclude that-the suppressed material of the contradiction is asserting itself in this feature. The fact that I cannot find my hat therefore means: "You are not after all an honest man." The inability to do something in the dream is the expression of a contradiction, a No; so that our earlier assertion to the effect that the dream is not capable of expressing a negation, must be revised accordingly.¹

¹A reference to an experience of childhood emerges, in the complete analysis, through the following connecting-links: "The Moor has done his duty, the Moor can go." And then follows the waggish question: "How *old* is the Moor when he has done his duty?":—"A year, then he can go (walk)." (It is said that I came into, the world with so much black curly hair that my young mother declared that I was a little Moor.) The fact that I cannot find my hat is an experience of the day which has been exploited in various senses. Our servant, who is a genius at stowing things away, had hidden the hat. A rejection of melancholy thoughts of death is concealed behind the conclusion of the dream: "I have not nearly done my duty yet; I cannot go yet." Birth and death together—as in the dream of Goethe and the paralytic, which was a little earlier in date.

In other dreams in which the inability to do something occurs; not merely as a situation, but also as a sensation, the same contradiction is more emphatically expressed by the sensation of inhibited movement, or a will to which a counter-will is opposed. Thus the sensation of inhibited movement represents a conflict of will. We shall see later on that this very-motor paralysis during sleep is one of the fundamental conditions of the psychic process which functions during dreaming. Now an impulse which is conveyed to the motor system is none other than the will, and the fact that we are certain that the impulse will be inhibited in sleep makes the whole process extraordinarily well-adapted to the representation of a will to wards something and of a No which opposes itself thereto. From my explanation of anxiety, it is easy to understand why the sensation of the inhibited will is so closely allied to anxiety, and why it is so often connected with it in dreams. Anxiety is a libidinal impulse, which emanates from the unconscious and is inhibited by the preconscious.² Therefore, when a sensation of inhibition in the dream is accompanied by anxiety, the dream must be concerned with a volition which was at one time capable of arousing libido; there must be a sexual impulse.

As for the judgment which is often expressed during a dream: "Of course, it is only a dream,” and the psychic force to which it may be ascribed, I shall discuss these questions later on. For the present I will merely say that they are intended to depreciate the importance of what is being dreamed. The interesting problem allied to this, as to what is meant if a certain content in the dreamt is characterized in the dream itself as having been dreamed—the riddle of a dream within a dream—has been solved in a similar sense by W. Stekel, by the analysis of some convincing examples. Here again the part of the dream dreamed is to be depreciated in value and robbed of its reality; that which the dreamer continues to dream after waking from the dream within a dream is what the dream-wish desires to put in place

²This theory is not in accordance with more recent views.

of the obliterated reality. It may therefore be assumed that r the part dreamed contains the representation of the reality, the real memory, while, on the other hand, the continued dream contains the representation of what the dreamer merely wishes. The inclusion of a certain content in a dream within a dream is, therefore, equivalent to the wish that what has been characterized as a dream had never occurred. In other words: when a particular incident is represented by the dream-work in a dreamy it signifies the strongest confirmation of the reality of this incident, the most emphatic affirmation of it. The dream-work utilizes the dream itself as a form of repudiation; and thereby confirms the theory that a dream is a wish fulfilment.

D. Regard for Representability

We have hitherto been concerned with investigating the manner in which our dreams represent the relations "between the dream-thoughts; but we have often extended our inquiry to the further question as to what alterations the dream-material itself undergoes for the purposes of dream-formation. We now know that the dream-material, after being stripped of a great many of its relations, is subjected to compression, while at the same time displacements of the intensity of its elements-enforce a psychic transvaluation of this material. The displacements which we have considered were shown to be substitutions of one particular idea for another, in some way related to the original by its associations, and the displacements were made to facilitate the condensation, inasmuch as in this manner, instead of two elements, a common mean between them found its way into the dream. So fair, no mention has been made of any other kind of displacement. But we learn from the analyses that displacement of another kind does occur, and that it manifests itself in an exchange of the verbal expression for the thought in question. In both cases we are dealing with a displacement along a chain of associations, but the same process takes place in different psychic spheres, and the result of this displacement in the one case is that one element is replaced by another, while in the other; case an element exchanges its verbal shape for another.

This second kind of displacement occurring in dream-formation is not only of great theoretical interest, but also peculiarly well-fitted to explain the appearance of phantastic absurdity in which dreams disguise themselves. Displacement usually occurs in such a way. that a colourless and abstract expression of the dream-thought is ex changed for one that is pictorial'" and concrete; The advantage, and along with it the purpose, of tins substitution is obvious: Whatever is pictorial is capable of representation in dreams and can be, fitted into a situation in which abstract expression would confront the dream-representation with difficulties not unlike those which would arise if a political leading article had to be represented in an illustrated journal. Not only the possibility of representation,: but also the interests of condensation and of the censorship, may be furthered by this exchange. Once the abstractly expressed and unservice able dream-thought is translated into pictorial language, those, contacts and identities between this new expression and the rest of the dream material which are required by the dream-work; and which it contrives whenever they are not available, are more readily provided, since in every language concrete terms, owing to their evolution, are richer in associations than are abstract terms. It may be imagined that a good part of the intermediate work in dream-formation, which seeks to reduce the separate dream thoughts to the tersest and most Unified expression in the dream, is effected in this manner, by fitting paraphrases of the various thoughts; Theone thought whose mode of expression has perhaps been determined by other factors "will therewith exert a distributive and selective in fluence oh the expressions available for the others, and it may even do this from the very start, just as it would in the creative activity of a poet. When a poem is to be written in rhymed couplets, the second rhyming line is bound by two conditions: it must express" the meaning allotted to it, and its expression must permit of a rhyme with the first: line. The best poems are, of course, those in which one does not detect the effort to find a rhyme, and in which both thoughts have as a matter of course, by mutual induction, selected the verbal expression which, with a little subsequent adjustment, will permit of the rhyme.

In some cases the change of expression serves the purposes of dream-condensation more directly, in that it provides an arrangement of words which, being ambiguous, permits of the expression of more than one of the dream-' thoughts. The whole range of verbal wit is thus made to serve the purpose of the dream-work. The part played by words in dream-formation ought not to surprise us. A word, as the point.

of junction of a number of ideas, possesses, as it were, a predestined ambiguity, and the neuroses (obsessions, phobias) take advantage of the opportunities for condensation and disguise afforded by words quite as eagerly as do dreams.¹ That dream-distortion also profits by this displacement of expression may be readily demonstrated. It is indeed confusing if one ambiguous word is substituted for two with single meanings, and the replacement of sober, every day language by a plastic mode of expression baffles our understanding, especially since a dream never tells us whether the elements presented by it are to be interpreted literally or metaphorically, whether they refer to the dream-material directly, or only by means of interpolated expressions. Generally speaking, in the interpretation of any element of a dream it is doubtful whether it

(a) is to be accepted in the negative or the positive sense (contrast relation);

(b) is to be interpreted historically (as a memory);

(c) is symbolic; or whether

(d) its valuation is to be based upon its wording.

In spite of this versatility, we may say that the representation effected by the dream-work, which was never even intended to be understood, does not impose upon the translator any greater difficulties than those that the ancient writers of hieroglyphics imposed upon their readers.

I have already given several examples of dream-representations which are. held together only by ambiguity of expression (her mouth opens without difficulty, in the dream of Irma's injection; I cannot go yet after all, in the last dream related, etc.). I shall now cite a dream in the analysis of which plastic representation of the abstract thoughts plays a greater part. The difference between such dream-interpretation and the interpretation by means of symbols may nevertheless be clearly defined; in the symbolic interpretation of dreams, the key to the symbolism is selected arbitrarily by the interpreter, while in our own cases of verbal disguise these keys are universally known and are taken from established modes of speech. Provided one hits on the right idea on the right occasion, one may solve dreams of this kind, either completely or in part, independently of

¹Compare Wit and its Relation to the Unconscious.

any statements made by the dreamer.

A lady, a friend of mine, dreams: She is at the opera. It is a Wagnerian -performance, which has lasted until 7.45 in the morning. In the stalls and pit there are tables, at which people are eating and drinking. Her cousin and his young wife, who have just returned from their honeymoon, are sitting at one of these tables; beside them is a member of the aristocracy. The young wife is said to have brought him back with her from the honeymoon quite openly, just as she might have brought back a hat. In the middle of the stalls there is a high tower, on the top of which there is a platform surrounded by an iron railing. There, high over head, stands the conductor, with the features of Hans Richter, continually running round behind the railing, perspiring terribly; and from this position he is conducting the orchestra, which is arranged round the base of the tower. She herself is sitting in a box with a friend of her own sex (known to me). Her younger, sister tries to hand her up, from the stalls, a large lump of coal, alleging that she had not known that it would be so long, and that she must by this time be miserably cold. (As though the boxes ought to have been heated during the long performance.)

Although in other respects the dream gives; a good picture of the situation, it is, of course, nonsensical enough: the tower in the middle of the stalls, from which the conductor leads the orchestra, and above all the coal which her sister hands up to her. I purposely asked for no analysis of this dream. With some knowledge of the personal relations of the dreamer, I was able to interpret parts of it independently of her. I knew that she had felt intense sympathy for a musician whose career had been prematurely brought to an end by insanity. I therefore decided to take the tower in the stalls verbally. It then emerged that the man whom she wished to see in the place of Hanst Riehter towered above all the other members of the orchestra. This tower must be described as a composite formation by means of apposition; by its substructure it represents the greatness of the man, but by the railing at the top, behind which he runs round like a prisoner or an animal in a cage (an allusion to the name of the unfortunate man),² it represents his later fate. Lunatic-tower is perhaps the expression in which the two thoughts might have met. Now that we have discovered the dream's method of representation, we may try, with

²Hugo Wolf.

the same key, to unlock the meaning of the second apparent absurdity, that of the coal which her sister hands up to the dreamer. Coal should mean secret love.

No fire, no coal so hotly glows

As the secret love of which no one knows.

She and her friend remain seated¹ while her younger sister, who still has a prospect of marrying, hands her up the coal because she did not know that it would be so long. What would be so long is not told in the dream. If it were an anecdote, we should say the performance; but in the dream we may consider the sentence as it is, declare it to be ambiguous, and add before she married. The interpretation secret love is then confirmed by the mention of the cousin who is sitting with his wife in the stalls, and by the open love-affair attributed to the latter. The contrasts between secret and open love, between the dreamer's fire and the coldness of the young wife, dominate the dream. Moreover, here once, again there is a person, in a high position as a middle term between the aristocrat and the musician who is justified in raising high hopes.

In the above analysis we have at last brought to light a third factor, whose part in the transformation of the dream-thoughts into the dream-content is by no means trivial: namely, consideration of the suitability of the dream thoughts for representation in the particular psychic material of which the dream makes use—that is, for the most part in visual images. Among the various subordinate ideas associated with the essential dream-thoughts, those will be preferred which permit of visual representation, and the dream-work does not hesitate to recast the intractable thoughts into another verbal form, even though this is a more unusual form, provided it makes representation possible, and thus puts an end to the psychological distress caused by strangulated thinking. This pouring of the thought content into another mould may at the same time serve the work of condensation, and may establish relations with another thought which otherwise would not have been established. It is even possible that this second thought may itself have previously changed its original expression for the purpose of meeting the first one half way.

Herbert Silberer² has described a good meth

¹The German sitzen geblieben is often applied to women who have not succeeded in getting married.— TR.

²Bleuler-Freud Jahrbuch, i (1909).

od of directly observing the transformation of thoughts into images which occurs in dream-formation, and has thus made it possible to study in isolation this one factor of the dreamwork. If, while in a state of fatigue and somnolence, he imposed upon himself a mental effort, it frequently happened that the thought escaped him, and in its place there appeared a picture in which he could recognize the substitute for the thought. Not quite appropriately, Silberer described this substitution as auto symbolic. I shall cite here a few examples from Silberer's work, and on account of certain peculiarities of the phenomena observed I shall refer to the subject later on.

"Example 1.1 remember that I have to correct a halting passage in an essay.

"Symbol. I see myself planing a piece of wood.

"Example 5.1 endeavour to call to mind the aim of certain metaphysical studies which I am proposing to undertake.

"This aim, I reflect, consists in working one's way through, while seeking for the basis of existence, to ever higher forms of consciousness or levels of being.

"Symbol. I run a long knife under a cake as though to take a slice out of it.

"Interpretation. My movement with the knife signifies working one's way through. . . . The explanation of the basis of the symbolism is as follows: At table it devolves upon me now and again to cut and distribute a cake, a business which I perform with a long, flexible knife, and which necessitates a certain amount of care. In particular, the neat extraction of the cut slices of cake presents a certain amount of difficulty; the knife must be carefully pushed under the slices ,in question (the-slow working one's way through in order to get to the bottom). But there is yet more symbolism in the picture. The cake of the symbol was really a dobosrcake—that is, a cake in which the knife has to cut through several layers (the levels of consciousness and thought).

"Example 9. I lost the thread in a train of thought. I make an effort to find it again, but I have to recognize that the point of departure has completely escaped me.

"Symbol. Part of a form of type, the last lines of which have fallen out."

In view of the part played by witticisms, puns, quotations, songs, and proverbs in the intellectual life of educated persons, it would be entirely in accordance with our expectations to find ^disguises of this sort used with extreme frequency in the representation of the dreams thoughts. Only in the case of a few types of material has a generally valid dream-symbolism, established^ itself on the basis of generally known allusions and verbal equivalents. A good part of this symbolism, however, is common to the psychoneuroses, legends, and popular us ages as Well. as to dreams.

In fact, if we look more closely into, the matter, we: must recognize that in employing this kind of. substitution the dream-work is doing nothing at all original. For the achievement of its purpose, which in this case Is representation without interference from the censorship, it simply follows the paths which it finds already marked out in unconscious thinking, and gives the preference to those transformations of the repressed material which are permitted to become conscious also in the form of witticisms and allusions, and with which all the phantasies of neurotics are replete. Here we suddenly begin to understand the dream-interpretations of Seherner, whose essential correctness I have vindicated elsewhere. The preoccupation of the imagination with One's own body is by no means peculiar to or characteristic of the dream alone. My analyses have shown me that it is constantly found in the unconscious thinking of neurotics, and may be traced back to sexual curiosity, whose object, in the adolescent youth or maiden, is ,the genitals of the opposite sex, or even of the. same sex. But, as Schemer and Volkelt very truly insist, the house does, not constitute the only group of. Ideas which is employed for the symbolization of the body, either in dreams or in the unconscious phantasies of neurosis. To be sure, I know patients who have steadily adhered to an architectural symbolism for the body and the genitals (sexual interest, of course, extends far beyond the region of the external genital organs)—patients for whom posts and pillars signify legs (as in the Song of Songs), to whom every door suggests a bodily aperture (hole), and every water-pipe the urinary system, and so on. But the groups of ideas appertaining to plant-life, or to the kitchen, are just, as often chosen to conceal sexual images;¹ in respect of the former everyday language, the sediment of imaginative comparisons dating from the remotest times, has abundantly paved the way (the vineyard of the Lord, the seed of Abra

¹A mass of corroborative material may be found in the three supplementary volumes ..of Edward Fuchs's Illustrierte Sittengeschichte; privately printed by A. Lange; Munich.

ham, the garden of the maiden in the Song of Songs). The ugliest as well as the most intimate details of sexual life may be thought or dreamed of in apparently innocent allusions to culinary operations, and the symptoms, of hysteria will become absolutely unintelligible if we forget that sexual symbolism may conceal itself behind the most commonplace and inconspicuous matters as its safest hiding-place. That some neurotic children cannot look at blood and raw meat, that they vomit at the, sight of eggs and macaroni, and that the dread of snakes, which is natural to mankind, is monstrously exaggerated in neurotics—-all this has a definite sexual meaning! Wherever the neurosis employs a disguise of this sort, it treads the paths once trodden by the whole of humanity in the early stages of civilization—paths to whose thinly veiled existence our idiomatic expressions, proverbs, superstitions, and customs testify to this day.

I here insert the promised flower-dream of a female patient,, in which I shall print in Roman type everything which is to be sexually interpreted. This beautiful dream lost all its charm for the dreamer once it had been interpreted.

(a). Preliminary dream: She goes to the two maids in the kitchen and scolds them for taking so long to prepare a little bite of food. She also sees a very large number of heavy kitchen utensils in the kitchen, heaped into piles and turned upside down in order to drain. Later addition: The two maids go to fetch water, and have, as it were, to climb into a river which reaches up to the house or into the courtyard.²

(b) Main dream: ³ She is descending from a height⁴ over curiously constructed railings, or a fence which is composed of large square trellis-work hurdles with small square apertures.⁵ It is really not adapted for climbing; she is constantly afraid that she cannot find a place for her foot, and she is glad that her dress doesn't get caught anywhere, and that she is able to climb il so respectably.⁶ As she climbs

²For the interpretation of this preliminary dream, which is to be regarded as causal, see p. 266.

³Her career.

⁴Exalted origin, the wish-contrast to the preliminary dream.

⁵A composite formation; which unites two localities, the so-called garret (German: Boden="floor," "garret") of her father's house, in which she used to play with her. brother, the object of her later phantasies, and the farm of a malicious uncle, who used to tease her.

⁶Wish-Contrast to an actual memory of her uncle's farm, to the effect that she used to expose herself while she was asleep.

she is carrying a big branch in her hand,¹ really like a tree, which is thickly studded with red flowers; a spreading branch, with many twigs.² With this is connected the idea of cherry-blossoms (Bluten=flowers), but they look like fully opened camellias, which of course do not grow on trees. As she is descending, she first has one, then suddenly two, and then again only one.³ When she has reached the ground the lower flowers have already begun to fall. Now that she has reached the bottom she sees' an "odd man" who is combing as she would like to put it—just such a tree, that is, with a piece of wood he is scraping thick bunches of hair from it, which hang from it like moss. Other men have chopped off such branches in a garden, and have flung them into the road, where they are lying about, so that a number of people take some of them. But she asks whether this is right, whether she may take one, too.⁴ In the garden there stands a young man (he is a foreigner, and known to her) toward whom she goes in order to ask him how it is possible to transplant such branches in her own garden.⁵ He embraces her, whereupon she struggles and asks him what he is thinking of, whether it is permissible to embrace her in such a manner. He says there is nothing wrong in it, that it is permitted.⁶ He then declares himself willing to go with her into the other garden, in order to show her how to put them in, and he says something to her which she does not quite understand: "Besides this I need three metres (later she says: square metres) or three fathoms of ground?' It seems as though he were asking her for something in return for his willingness, as though he had the intention of indemnifying (reimbursing) himself in her garden, as though he wanted to evade some law of other, to derive some advantage from it without causing her an injury. She does not know whether of not he really shows1 her anything.

The above dream, which has been given prominence on account of its symbolic elements, may be described as a biographical

¹Just as the angel bears a lily-stem in the Annunciation.

²For the explanation of this composite formation, see p. 268; innocence, menstruation, La Dame aux Camelias.

³Referring to the plurality of the persons who serve her phantasies.

⁴Whether it is permissible to masturbate. [Sich einen herunterreissen means "to pull off' and colloquially "to masturbate."—TR.]

⁵The branch (Ast) has long been used to represent the male organ, and, moreover, contains a very distinct allusion to the family name of the dreamer.,

⁶Refers to matrimonial precautions, as does that which immediately follows.

dream. Such dreams occur frequently in psycho-analysis, but perhaps only rarely outside it.⁷

I have, of course, an abundance of such material, but.to reproduce it here would lead us too far into the consideration of neurotic conditions. Everything points to same conclusion, namely, that we need not assume that any special symbolizing activity of the psyche is operative in dream-formation; that, on the contrary, the dream makes use of such symbolizations as are to be found ready-made in unconscious thinking, since these, by reason of their ease of representation, and for the most part by reason of their being exempt from the censorship, satisfy more effectively the requirements of dream formation.

E. Representation in Dreams by Symbols: Some Further Typical Dreams

The analysis of the last] biographical; dream shows that I recognized the symbolism in dreams, from the very outset. But it was only little by little that I arrived at a full appreciation of its extent and significance, as the result of increasing experience, and under the influence of the works of W. Stekel, concerning which I may here fittingly say something.

This author, who has perhaps injured psycho-analysis as much as he has benefited it produced a large number of novel symbolic translations, to which no credence was given at first, but most-of; which were: later confirmed and had to be accepted. Stokers services are in no way belittled by the remark that the sceptical reserve with which these symbols were received was not unjustified. For the examples upon which he based his interpretations were often unconvincing, and, moreover^ he employed a method which must he rejected as scientifically-unreliable. Stekel found his symbolic meanings-by way of intuition, by virtue; of his individual faculty of immediately understanding the symbols. But such an art cannot be generally assumed; its efficiency is immune from criticism and its results have therefore no claim to credibility. It is as though one were to base one's diagnosis of infectious diseases on the olfactory impressions received beside the sick-bed, although of course there have been clinicians, to whom the sense of smell—atrophied in most people-has been of greater service than to others, and who really have been able to diagnose a case of abdominal typhus by their sense of smell.

⁷An analogous biographical dream is recorded on p. 287, among the examples of. dream symbolism.

The progressive experience of psycho-analysis has enabled us to discover patients who have displayed in a surprising degree this immediate understanding of dream-symbolism. Many of these patients suffered from dementia praecox, so that for a time there was an inclination to suspect that all dreamers with such an understanding of symbols were suffering: from that disorder. But this did not prove to be the case; it is simply a question of a personal gift or idiosyncrasy without perceptible pathological significance.

When one has familiarized oneself with the extensive employment of symbolism for the representation of sexual material in dreams, one naturally asks oneself whether many of these symbols have not a permanently established meaning, like the signs in shorthand; and one even thinks of attempting to compile a new dream-book on the lines of the cipher method. In this connection it should be noted that symbolism does not appertain especially to dreams, but rather to the unconscious imagination, and particularly to that of the people, and it is to be found in a more developed condition in folklore, myths, legends, idiomatic phrases, proverbs, and the current witticisms of a people than in dreams, We should have, therefore, to go far beyond the province of dream-interpretation in order fully to investigate the meaning of symbolism, and to discuss the numerous problems—for the most part still un solved—which are associated with the concept of the symbol.¹ We shall here confine ourselves to saying that representation by a symbol comes under the heading of the indirect representations, but that we are warned by all sorts of signs against indiscriminately classing symbolic representation with the other modes of indirect representation before we have clearly conceived its distinguishing characteristics. In a number of cases, the common quality shared by the symbol and the thing which it represents is obvious; in others, it is concealed; in these latter cases the choice of the symbol appears to be enigmatic. And these are the very cases that must be able to elucidate the ultimate meaning of the symbolic relation; they point to the fact that it is of a genetic nature. What is today

¹Cf. the works of Bleuler and his Zurich disciples, Maeder, Abraham, and others, and of the non-medical authors (Kleinpaul and others) to whom they refer. But the most pertinent things that have been said on the subject will be found in the work of O. Rank and H. Sachs, Die Bedeutung der Psychoanalyse fur die Geisteswissenschaft, (1913), chap, i; also E. Jones, Die Theorie der Symbolik Intern. Zeitschr. fur Psychoanalyse, v. (1-919).

symbolically connected was probably united, in primitive times, by conceptual and linguistic identity.² The symbolic relationship seems to be a residue and reminder of a former identity. It may also be noted that in many cases the symbolic identity extends beyond the linguistic identity, as had already been asserted by Schubert (1814).³

Dreams employ this symbolism to give a disguised representation to their latent thoughts. Among the symbols thus employed there are, of course, many which constantly, or all but constantly, mean the same thing. But we must bear in mind the curious plasticity of psychic material. Often enough a symbol in the dream content may have to be interpreted not symbolically but in accordance with its proper meaning; at other times the dreamer, having to deal with special memory-material, may take the law into his own hands and employ anything whatever as a sexual symbol, though it is not generally so employed. Wherever he has the choice of several symbols for the representation of a dream-content, he will decide in favour of that symbol which is in addition objectively related to his other thought-material; that is to say, he will employ an individual motivation besides the typically valid one.

Although since Schemer's time the more recent investigations of dream-problems have definitely established the existence of dream-symbolism—even Havelock Ellis acknowledges that our dreams are indubitably full of symbols—it must yet be admitted that the existence of symbols in dreams has not only facilitated dream-interpretation, but has also made it more difficult. The technique of interpretation in accordance with the dreamer's free associations more often than otherwise leaves us in the lurch as far as the symbolic elements of the dream-content are concerned. A return to the arbitrariness of dream-interpretation as it was

²This conception would seem to find an extraordinary confirmation in a theory advanced by Hans Sperber ("Uber den Einfluss sexueller momente auf Entstehung und Entwicklung der Sprache," in Imago, i. [1912]). Sperber believes that primitive -words de noted sexual things exclusively, and subsequently lost their sexual significance and were applied to other things and activities, which were compared with the sexual.

³For example, a ship sailing on the sea may appear in the urinary dreams of Hungarian dreamers, despite the fact that the term of to ship, for to urinate, is foreign to this language (Ferenczi). In the dreams of the French and the other romance peoples room serves as a symbolic representation for woman, although these peoples have nothing analogous to the German Frauenzimmer. Many symbols are as old as language itself, while others are continually being coined (e.g., the aeroplane, the Zeppelin).

practised in antiquity, and is seemingly revived by Stekel’s wild, interpretations, is contrary to scientific method. Consequently, those elements in the dream-content which are to be symbolically regarded compel us to employ a combined technique, which on the one hand is based on the dreamer's associations, while on the other hand the missing portions have to be supplied by the interpreter's understanding of the symbols. Critical circumspection in the solution of the symbols must coincide with careful study of the symbols in especially transparent examples of dreams in order to silence the reproach of arbitrariness in dream-interpretation. The uncertainties which still adhere to our function as dream-interpreters are due partly to our imperfect knowledge (which, however, can be progressively increased) and partly to certain peculiarities of the dream-symbols themselves. These often possess many and varied meanings, so that, as in Chinese script, only the context can furnish the correct meaning. This multiple significance of the symbol is allied to the dream's faculty of admitting over-interpretations, of representing, in the same content, various wish-impulses and thought-formations, often of a widely divergent character.

After these limitations and reservations, I will proceed. The Emperor and the Empress (King and Queen)¹ in most cases really represent the dreamer's parents; the dreamer himself or herself is the prince or princess. But the high authority conceded to the Emperor is also conceded to great men, so that in some dreams, for example, Goethe appears as a father symbol (Hitschmann).—All elongated objects, sticks, tree-trunks, umbrellas (on account of the opening, which might be likened to an erection), all sharp and elongated weapons, knives, daggers, and pikes, represent the male member. A frequent, but not very intelligible symbol for the same is a nail-file (a reference to rubbing and scraping?).—Small boxes, chests, cup boards, and ovens correspond to the female organ; also cavities, ships, and all kinds of vessels.-—A room in a dream generally represents a woman; the description of its various entrances and exits is scarcely calculated to make us doubt this interpretation.² The interest

¹In the U.S.A. the father is represented in dreams as the President, and even more often as the Governor —a title which is frequently applied to the parent in everyday life.—TR.

²"A patient living in a boarding-house dreams that he meets one of the servants, and asks her what her number is; to his surprise she answers: 14. He has, in fact, entered into relations with the girl in question, and has often had her in his bedroom. She feared, as may be imagined, that the landlady suspected her, and had proposed, on the day before the dream, that they should meet in one of the unoccupied rooms. In reality this room had the number 14, while in the dream the woman bore this number. A clearer proof of the identification of woman and room, could hardly be imagined," (Ernest Jones, Intern. Zeitschr. f. Psycho-analyse, ii, [1914]). (Cf. Artemidorus, The Symbolism of Dreams [German version by F. S. Krauss, Vienna, 1881, p. 110]: "Thus, for example, the bedroom signifies the wife, supposing one to be in the house.")

as to whether the room is open or locked will he readily understood in this connection. (Cf. Dora's dream in Fragment of an Analysis of Hysteria.) There is no need to be explicit as to the sort of key that will unlock the room; the symbolism of lock and key has been gracefully if broadly employed by Uhland in his song of the Graf Eberstein.—The dream of walking through a suite of rooms .signifies a brothel or a harem. But, as H. Sachs has shown by an admirable example, it is also employed to represent marriage (contrast). An interesting relation to the sexual investigations of child hood emerges when the dreamer dreams of two rooms which were previously one, or finds that a familiar room in a house of which he dreams has been divided into two, or the reverse. In childhood the female genitals and anus (the "behind")³ are conceived of as a single opening according to the infantile cloaca theory, and only later is it discovered that this region of the body contains two separate cavities and openings. Steep inclines, ladders and stairs, and going up or down them, are symbolic representations of the sexual act.⁴ Smooth walls over which one climbs, fagades of houses across which one lets oneself down—often with a sense of great anxiety—correspond to erect human bodies, and probably repeat in our dreams childish memories of climbing up parents or nurses. Smooth walls are men; in anxiety dreams one often holds firmly to projections on houses. Tables, whether bare or covered, and boards, are women, perhaps by virtue of contrast, since they have no protruding contours. Wood generally speaking, seems, in accordance with its linguistic relations, to represent feminine matter (Materie). The name of the island Madeira means wood in Portuguese. Since bed and board (mensa et thorus) constitute marriage, in dreams the latter is often substituted for the former, and as far as practicable the sexual representation-complex is transposed to the eating-complex.—Of ar-

³Cf. "the cloaca theory" in Three Contributions to the Theory of Sex. ⁴See p. 123-124 above.

ticles of dress, a woman's hat may very often be interpreted with certainty as the male genitals. In the dreams of men, one often finds the necktie as a symbol for the penis; this is not only because neckties hang down in front of the body, and are characteristic of men, but also because one can select them at pleasure, a freedom which nature prohibits as regards the Original of the symbol. Persons who make use of this symbol in dreams are very extravagant in the matter of ties, and possess whole collections of them.¹ All complicated machines and appliances are very probably the genitals—as a rule the male genitals—in the description of which the symbolism of dreams is as indefatigable as human wit. It is quite unmistakable that all weapons and tools are used as symbols for the male organ: e.g., ploughshare, hammer, gun, revolver, dagger, sword, etc. Again, many of the landscapes seen in dreams, especially those that contain bridges or wooded mountains, may be readily recognized as descriptions of the genitals. Marcinowski collected a series of examples in which the dreamer explained his dream by means of drawings, in order to represent the landscapes and places appearing in it. These drawings clearly showed the distinction between the manifest and the latent meaning of the dream. Whereas, naively regarded, they seemed to represent plans, maps, and so forth, closer investigation snowed that they were representations of the human body, of the genitals, etc., and only after conceiving them thus could the dream be understood.² Finally, where one finds incomprehensible neologisms one may suspect combinations of components having a sexual significance.—Children, too, often signify the genitals, since men and women are in the habit of fondly referring to their genital organs as little man, little woman, little thing. The little brother was correctly recognized by Stekel as the penis. To play with or to beat a little child is often the dream's representation of masturbation. The dream-work represents castration by baldness, hair-cutting, the loss of teeth, and beheading. As an insurance against castration, the dream uses one of the common

¹Cf. in the Zentralblatt fur Psychoanalyse, ii, 675, the drawing of a nineteen-year-old manic patient: a man with a snake as a neck-tie, which is turning to wards a girl. Also the story Der Schamhaftige (Anthropophyteia, vi, 334): A woman entered a bathroom, and there came face to face with a man who hardly had time to put on his shirt. He was greatly embarrassed, but at once covered his throat with the front of his shirt, and said: "Please excuse me, I have no necktie.”

²Cf. Pfister's works on cryptography and picture-puzzles.

symbols of the penis in double or multiple form; and the appearance in a dream of a lizard—an animal whose tail, if pulled off, is regenerated by a new growth—has the same meaning. Most of those animals which are utilized as genital symbols in mythology and folklore play this part also in dreams: the fish, the snail, the cat, the mouse (on account of the hairiness of the genitals), but above all the snake, which is the most important symbol of the male member. Small animals and vermin are substitutes for little children, e.g., undesired sisters or brothers. To be infected with vermin is often, the equivalent for pregnancy.—As a very recent symbol of the male organ I may mention the airship, whose employment is justified by its relation to flying, and also, occasionally, by its form.—Stekel has given a number of other symbols, not yet sufficiently verified, which he has -. illustrated by examples. The works of this author, and especially his book: Die Sprache des Traumes, contain the richest collection of interpretations of symbols, some of which were ingeniously guessed and were proved to be correct upon investigation, as, for example, in the section on the symbolism of death. The author's lack of critical reflection, and his tendency to generalize at all costs, make his interpretations doubtful or inapplicable, so that in making use of his works caution is urgently advised. I shall there fore restrict myself to mentioning a few examples.

Right and left, according to Stekel, are to be understood in dreams in an ethical sense. "The right-hand path always signifies the way to righteousness, the left-hand path the path to crime. Thus the left may signify homosexuality, incest, and perversion, while the right signifies marriage, relations with a prostitute, etc. The meaning is always determined by the individual moral standpoint of the dreamer" (loc. cit., p. 466). Relatives in dreams generally stand for the genitals (p. 473). Here I can confirm this meaning only for the son, the daughter, and the younger sister—-that is, wherever little thing could be employed. On the other hand, verified examples allow us to recognize sisters as symbols of the breasts, and brothers as symbols of the larger hemispheres. To be unable to overtake a carriage is interpret ed by Stekel as regret at being unable to catch up with a difference hi age (p. 479). The luggage of a traveller is the burden of sin by which one is oppressed (ibid.) But a traveller's luggage often proves to be an unmistakable symbol of one’s own genitals. To numbers, which frequently occur in dreams, Stekel has assigned a fixed symbolic meaning but these interpretations :seem neither sufficiently, verified nor of universal validity, although in individual cases they can usually be recognized as plausible. We have, at all events, abundant confirmation that the figure three is a symbol of the male genitals. One of Stekel's generalizations refers to the double meaning of the genital symbols. "Where is there a symbol,'' he asks, “which (if in any way permitted by the imagination) may not be used simultaneously in the masculine and the feminine sense?" To be sure, the clause in parenthesis retracts much of the absolute character of this assertion, for this double meaning is not always permitted by the imaginations Stilly think it is not superfluous to state that in my experience this general statement of Stekel's requires .elaborations Besides those symbols which are just as frequently employed for the male as fort the female genitals, there are-:others which preponderantly, or almost exclusively, designate one of the sexes, and there are yet others which so far as we know, have only the male or only the female signification. To use long, stiff objects and weapons as symbols of the female genitals, Or hollow objects (chests, boxes, etc.,) as symbols of the male genitals, is certainly not permitted by the imagination.

It is true that the tendency of dreams, and of the unconscious phantasy, to employ the sexual symbols bisexually, reveals art archaic trait, for in childhood the difference in the genitals, is unknown, and the same genitals are attributed to both sexes. One may also be misled, as regards; the1significance of; a bisexual; symbol if one forgets the fact that in some dreams a general reversal both sexes takes place, so that the male organ is represented by the female and vice versa., Such dreams express, for example, the wish of a woman to be a man.

The genitals may even be' represented in dreams by other parts of: the body: the male member by the hand or the foot, the female genital orifice: by the mouth; the .ear, or even the eye. The secretions of the human body— mucus, tears, urine, semen etc.—may= be used in dreams interchangeably. This; statement of Stekel's, correct in the main, has suffered a justifiable critical restriction; as the result of certain comments of R. Reitler's (Internat,:Zeitschr. fur Psych., i, 1913)., The gist of the matter is-the replacement of an important secretion, such as the semen, by an indifferent one.

These very incomplete indications may suffice to stimulate others to make a more painstaking collection.¹ I have attempted a much more detailed account of dream-symbolism in my General Introduction to Psycho-Analysis.

I shall now append a few instances of the use of such symbols, which will show how impossible it is to arrive at the interpretation of a dream if one excludes dream-symbolism, but also how in many cases it is imperatively forced upon one. At the same time, I must expressly warn the investigator against overestimating the importance of symbols in the interpretation of dreams, restricting the work of dream-translation to the translation of symbols, and neglecting the technique of utilizing the associations of the dreamer. The two techniques of dream-interpretation must supplement one another; practically, however, as well as theoretically, precedence is retained by the latter process, which assigns the final significance, to the utterances of the dreamer, while the symbol-translation which we undertake play an auxiliary part.

1. The hat as the symbol of a man (of the male genitals).² (A fragment from the dream of a young woman who suffered from agoraphobia as the result of her fear of temptation.)

I am walking in the street in summer; I am wearing a straw hat of peculiar shape, the middle piece of which is bent upwards, while the side pieces hang downwards (here the description hesitates), and in such a fashion that one hangs lower than the other. I am cheerful and in a confident mood, and as I pass a number of young officers I think to myself: you can’t do anything to me.

As she could produce to associations to he hat, I said to her: "The hat is really a male genital organ, with its raised middle piece, and the two downward-hanging side pieces.'' It is perhaps peculiar that her hat should be supposed to be a man, but after all one says.: Unter die Haube kommem (to get under the cap.) when we, mean: to get married. I intentionally refrained from interpreting the details concerning the unequal dependence of the two side pieces, although the determination of just such details must point the way to the inter-

¹In spite of all the differences between Schemer's conception of dream-symbolism and; the; one developed here, I must still insist that Scherner should be recognized as the true discoverer of symbolism in dreams, and that the, experience of psycho-analysis has brought his book (published in 1861) into posthumous repute.

²From "Nachtrage zur Traumdeutung" in Zentral blatt fur Psychoanalyse,i, Nos. 5 and 6, (1911).

pretation. I went on to say that if, therefore, she had a husband with such splendid genitals she would not have to fear the officers; that is, she would have nothing to wish from them, for it was essentially her temptation-phantasies Which prevented her from going about unprotected and unaccompanied. This last explanation of her anxiety I had already been able to give her repeatedly on the basis of other material.

It is quite remarkable how the dreamer behaved after this interpretation. She withdrew her description of the hat and would not admit that she had said that the two side pieces were hanging down. I was, however, too sure of what I Iiad heard to allow myself to be misled, and so I insisted that she did say it. She was quiet for a while, and then found the courage to ask why it was that one of her husband's testicles was lower than the other, and whether it was the same with all men. With this the peculiar detail of the hat was explained, and the whole interpretation was accepted by her.

The hat symbol was familiar to me long before the patient related this dream. From other but less transparent cases I believed that I might assume the hat could also stand for the female genitals.¹

2. The little one as the genital organ. Being run over as a symbol of sexual intercourse. (Another dream of the same agoraphobic patient.)

Her mother sends away her little daughter so that she has to go alone. She then drives with her mother to the railway station, and sees her little one walking right along the track) so that she is bound to be run over. She hears the bones crack (At this she experiences a feeling of discomfort but no real horror.) She then looks out through the carriage window, to see whether the parts cannot be seen behind. Then she reproaches her mother for allowing the little one to go out alone.

Analysis.—It is not an easy matter to. Give here a complete interpretation of the dream. It forms part of a cycle of dreams, and can be fully understood only in connection with the rest. For it is not easy to obtain the material necessary to demonstrate the symbolism in a sufficiently isolated condition. The patient at first finds that the railway journey is to be interpreted historically as an allusion to a de-

¹Cf. Kirchgraber for a similar example {Zentral blatt fur Psychoanalyse, iii, [1912], p. 95). Stekel reported a dream in which the hat with an obliquely standing feather in the middle symbolized the (impotent) man.

parture from a sanatorium for nervous diseases, with whose director she was, of course, in love. Her mother fetched her away, and before her departure the physician came to the railway station and gave her a bunch of flowers; she felt uncomfortable because her mother witnessed this attention. Here the mother, therefore, appears as the disturber of her tender feelings, a role actually played by this strict woman during her daughter's girlhood.—The next association referred to the sentence: She then looks to see whether the parts cannot be seen behind. In the dream-facade one would naturally be compelled to think of the pieces of the little daughter who had been run over and crushed. The- association, however, turns in quite a different direction. She recalls that she once« saw-her father in ...the. bath-room, naked, from behind; she then begins to talk about sex differences, and remarks that in the man the genitals can be seen from behind, but in the woman they cannot. In this connection she now herself offers the interpretation that the little one is the genital organ, and her little one (she has a four-year-old daughter) heir own organ. She reproaches her mother for wanting her to live as though she had no genitals, and recognizes this reproach in the introductory sentence of the dream: the mother sends her little one away, so that she has to go alone. In her phantasy, going alone through streets means having no man, no sexual relations (coire = to go together), and this she does not like. According to all her statements, she really suffered as a girl through her mother's jealousy, because her father showed a preference for her.

The deeper interpretation of this dream depends upon another dream of-the same night; in which the dreamer identifies herself with her brother. She was a tomboy, and was always being told that she should have been born a boy. This identification with the brother shows with especial clearness that the little one signifies the genital organ. The mother threatened him (her) with castration, which could only be understood as a punishment for playing with the genital parts, and the identification, therefore, shows that she herself had masturbated as a child, though she had retained only a memory of her brother's having done so. An early knowledge of the male genitals, which she lost later, must, according to the assertions of this second dream, have been acquired at this time. Moreover, the second dream points to the infantile sexual theory that girls originate from boys as a result of castration. After I had told her of this childish belief, she at once confirmed it by an anecdote in which the boy asks the girl: "Was it cut off?" to which the girl replies: "No, it's always been like that."

Consequently the sending away of the little one, of the genital organ, in the first dream refers also to the threatened castration. Finally, she blames her mother for not having borne her as a boy.

That being run over symbolizes sexual inter course would not be evident from this dream if we had not learned it from many other

3. Representation of the genitals by buildings, stairs, and shafts.

(Dream of a young man inhibited by a father complex.)

He is taking a walk with his father in a place which is certainly the Prater, for one can see the Rotunda, in front of which there is a small vestibule to which there is attached a captive balloon; the balloon, however, seems rather limp. His father asks him what this is all for; he is surprised at it, but he explains it to his father. They come into a courtyard in which lies a large sheet of tin. His father wants to pull off a big piece of this, but first looks round to see if anyone is watching. He tells his father that all he needs to do is to speak to the overseer, and then he can take as much as he wants to without any more ado. From this courtyard a flight of stairs leads down into a shaft, the walls of which are softly upholstered, rather like a leather arm-chair. At the end of this shaft there is a long platform, and then a new shaft begins...

Analysis. This dreamer belonged to a type of patient which is not at all promising from a therapeutic point of view; up to a certain point in the analysis such patients offer no resistance whatever, from that point onwards they prove to be almost inaccessible. This dream he analysed almost independently. "The Rotunda," he said, "is my genitals, the captive balloon in front is my penis, about whose flaccidity I have been worried." We must, however, interpret it in greater detail: the Rotunda is the buttocks, constantly associated by the child with the genitals; the smaller structure in front is the scrotum. In the dream his father asks him what this is all for—that is, he asks him about the purpose and arrangement of the genitals. It is quite evident that this state of affairs should be reversed, and that he ought to be the questioner. As such questioning on the part of the father never occurred in reality, we must conceive the dream-thought as a wish, or perhaps take it conditionally, as follows. "If I had asked my father for sexual enlightenment ..." The continuation of this thought we shall presently find in another place.

The courtyard in which the sheet of tin is spread out is not to be conceived symbolically in the first instance, but originates from his father's place of business. For reasons of discretion I have inserted the tin for another material in which the father deals without, however, changing anything in the verbal expression of the dream. The dreamer had entered his father's business, and had taken a terrible dislike to the somewhat questionable practices upon which its profit mainly depended. Hence the continuation of the above dream-thought ("if I had asked him") would be: "He would have deceived me just as he does his customers." for the pulling off, which serves to represent commercial dishonesty, the dreamer himself gives a second explanation, namely, masturbation. This is not only quite familiar to us (see above, p. 281), but agrees very well with the fact that the secrecy of masturbation is expressed by its opposite (one can do it quite openly). Thus, it agrees entirely with our expectations that the autoerotic activity should be attributed to the father, just as was the questioning in the first scene of the dream. The shaft he at once interprets as the vagina, by referring to the soft upholstering of the walls. That the action of coition in the vagina is described as a going down instead of in the usual way as a going up agrees with what I have found in other instances.¹

The details—that at the end of the first shaft there is a long platform, and then a new shaft—he himself explains biographically. He Bad for some time had sexual intercourse with women, but had given it up on account of inhibitions, and now hopes to be able to begin it again with the aid of treatment. The dream, however, becomes indistinct towards the end, and to the experienced interpreter it becomes evident that in the second scene of the dream the influence of another subject has already begun" to assert itself; which is indicated by his father's business his dishonest practices, and the vagina represented by the first shaft, so that one may assume a reference to his mother.

¹Cf. comment in the Zentralblatt fur Psychoanalyse, i; and see above, p. 281, note 4.

4. The male argan symbolized by persons and the demale by a landscape.

(Dream of a woman of the lower class, whose husband is a policeman, reported by B. Dattner.)

. . . Then someone broke into the house and she anxiously called for a policeman. But he went peacefully with two tramps into a church,¹ to which a great many steps led up,² behind the church there was a mountain³ on top of which there was a dense forest.⁴ The policeman was, provided with a helmet, a gorget, and a cloak.⁵ The two vagrants, who went along with the, policeman quite-peaceably, had sack-like aprons tied round their loins.⁶ A road led from the church to the mountain. This road was overgrown on each side with grass and brushwood, which became thicker and thicker as it reached the top of mountain, where it spread out into quite a forest.

5. Castration dreams of children.

(a) A boy aged three years and five, months, for whom his father's return from military service is clearly inconvenient, wakes one morning in. a, disturbed and excited state, and constantly repeats the question: Why did Dad do carry his Mad on a plate? Last night Daddy carried his head on a plate.

(b) A student who is now suffering from a severe obsessional neurosis remembers that in his sixth year he repeatedly had they following dream: He goes to the barber to, have his hair cut. Then a large woman with severe features comes up to him and cuts off his head. He recognizes the woman as his mother.

6. A modified staircase dream.

To one of my patients, a sexual abstainer, who was very ill, whose phantasy was fixated upon his mother, and who repeatedly dreamed of climbing; stairs while accompanied by his mother, I once remarked that moderate masturbation would probably have been less harmful to him than his. enforced abstinence. The influence of this remark, provoked the following dream:

His piano teacher reproaches him for neglecting his piano-playing,, and J or>not practicing the Etudes of Moscheles and Clementi’s Gradus ad Parnassum. With; reference to this he remarked that the Gradus, too, is a stair-

¹Or Chapel=vagina.

²Symbol of coitus.

³Mons Veneris.

⁴Crines pubis.

⁵Demons in cloaks and hoods are, according to the explanation of a specialist, of a phallic character.

⁶The two halves of the scrotum.

Way, and that the piano itself is a stairway, as it has a scale.

It may be said that there is no class of ideas which cannot be enlisted in the representation of sexual facts and wishes.

7. The sensation of reality and the representation of repetition.

A man, now thirty-five, relates a clearly remembered dream which he claims have had when he was four years of age: The notary with whom his father's will was deposited- he had lost his father at the age of three— brought two large Emperor-pears, of which he was given one to eat. The other lay on the window-sill of the living-room. He woke with the conviction of the reality of what he had dreamt, and obstinately asked his mother to give him the second pear it was, he said, still lying on the window-sill. His mother laughed at this.

Analysis. The notary was a jovial old gentleman who, as he seems to remember really sometimes brought pears with; him. The window-sill was as he saw it in the dream. Nothing else occurs to him in this connection, except, perhaps, that his mother has recently told him a dream. She has two birds, sitting on her head; she wonders when they will fly away, but they do not fly away, and one of them flies to her mouth and sucks at it.

The dreamer's inability to furnish associations. justifies the attempt, to interpret it by the substitution of symbols. The two pears-pommes ou poires—are the breasts of the mother who nursed him; the window-sill is the projection of the bosom, analogous to the balconies in the dream of houses. His sensation of reality after waking is justified, for his mother had actually suckled him for much longer than the customary term, and her breast was still available. The dream is to be translated: "Mother, give (show) me the breast again at which I once used to drink" The once is represented by the eating of the one pear, the again by the desire for the other. The temporal repetition pi an act is habitually represented in dreams by the numerical multiplication of an object.

It is naturally a very striking phenomenon that symbolism should already play a part in the dream of a child of four, but this is the rule rather than the exception. One may say that the dreamer has command of symbolism from the very first.

The early age at which people make use: of symbolic the presentation, even apart from the dream-life, may be shown by the following uninfluenced memory of a lady who is now twenty-seven: She is in her fourth year. The nursemaid is driving her, with her brother, eleven months younger, and a cousin, who is between the two in age, to the lavatory, so that they can do their little business there before going for their walk. As the oldest, she sits on the seat and the other two on chambers. She asks her (female) cousin: Have you a purse, too? Walter has a little sausage, I have a purse. The cousin answers: Yes, I have a purse, too. The nursemaid listens, laughing, and relates the conversation to the mother, whose reaction is a sharp reprimand.

Here a dream may be inserted whose excellent symbolism permitted of interpretation with little assistance from the dreamer:

8. The question of symbolism in the dreams of normal persons.¹

An objection frequently raised by the opponents of psycho-analysis—and recently also by Havelock Ellis²—is that, although dream-symbolism may perhaps be a product of the neurotic psyche, it has no validity whatever in the case of normal persons. But while psycho-analysis recognizes no essential distinctions, but only quantitative differences, between the psychic life of the normal person and that of the neurotic, the analysis of those dreams in which, in sound and sick persons alike, the repressed complexes display the same activity; reveals the absolute identity of the mechanisms as well as of the symbolism. Indeed, the natural dreams of healthy persons often contain a much simpler, more transparent, and more characteristic symbolism than those of neurotics, which, owing to the greater, strict ness of the censorship and the more extensive dream-distortion resulting therefrom, are frequently troubled and obscured, and are therefore more difficult to translate. The following dream serves to illustrate this fact. This dream comes from a non-neurotic girl of a rather prudish and reserved type. In the course of conversation I found that she was engaged to be married, but that there were hinderances in the way of the marriage which threatened to postpone it. She related spontaneously the following dream:

I arrange the centre of a table with flowers for a birthday. On being questioned she states that in the dream she seemed to be at home

¹Alfred Robitsek in the Zentralblatt, fur Psycho-analyse; ii (1911), p. 340.

²The World of Dreams, London (1911), p. 168.

(she has no home at the time).and experienced a feeling of happiness.

The popular symbolism enables me to translate the dream or myself. It is the expression of her wish to be married: the table, with the flowers in the centre, is symbolic of herself and her genitals. She represents her future wishes as fulfilled, inasmuch as she is already occupied with the thoughts of the birth of a child; so the wedding has taken place long ago.

I call her attention to the fact that the centre of a table is an unusual expression, which she admits; but here, of course, I cannot question her more directly. I carefully refrain from suggesting to her the meaning of the symbols, and ask her only for the thoughts which occur to her mind in connection with the individual parts of the dream. In the course of the analysis her reserve gave way to a distinct interest in the interpretation, and a frankness which was made possible by the serious tone of the conversation. To my question as to what kind pf flowers they had been, her first answer is: violets, and pinks or carnations. I took the word lily in this dream In its popular sense; as a symbol of chastity; she confirmed this, as purity occurred to her in association with lily. Valley is a common feminine dream-symbol. The chance juxtaposition of the two symbols in the name of the flower is made into a piece of dream-symbolism, and serves to emphasize the preciousness of her v\r%\n\ty—expensive flowers; one has to pay for them—and expresses the expectation that her husband will know how to appreciate its value. The comment, expensive flowers, etc. has, as will be shown, a different meaning in every One of the three different flower-symbols.

I thought of what seemed to me a venture some explanation of the hidden meaning of the apparently quite asexual word violets by an unconscious relation to the French viol. But to my surprise the dreamer's association was the English word violate. The accidental phonetic similarity of the two words violet and violate is utilized by the dream to express in the language of flowers the idea of the violence of defloration (another word which makes use of flower-symbolism), and perhaps also to give, expression to a masochistic tendency on the part pf the girl. An excellent example of the word bridges across which run the paths to the unconscious. One has to pay for them here means life, with which she has to pay for be coming a wife and a mother.

In association with pinks, which she then calls carnations, I think of carnal. But her as sociation is colour, to which she adds that car nations are the flowers which her fiance gives her frequently and in large quantities. At the end of the conversation she suddenly admits, spontaneously, that she has not told me the truth; the word that occurred to her was not colour, but incarnation, the very word I expected. Moreover, even the word colour is not a remote association; it was determined by the meaning of carnation (i.e., flesh-colour)—that is, by the complex. This lack of honesty shows that the resistance here is at its greatest be cause the symbolism is here most transparent, and the struggle between libido and re pression is most intense in connection with this phallic theme. The remark that these flowers were often given her by her fiance is, together with the double meaning of carnation, a still further indication of their phallic significance in the dream. The occasion of the present of flowers during the day is employed to express the thought of a sexual present and a return present. She gives her virginity and expects in return for it a rich love-life. But the words: expensive flowers; one has to pay for them may have a real, financial meaning. The flower-symbolism in the dream thus comprises the virginal female, the male symbol, and the reference to violent defloration. It is to be noted that sexual flower-symbolism, which, of course, is very widespread, symbolizes the human sexual organs by flowers, the sexual organs of plants; indeed, presents. of flowers between lovers may have this unconscious significance.

The birthday for which she is making preparations in the dream probably signifies the birth of a child, She identifies herself with the bride groom, and represents him preparing her for a birth (having coitus with her). It is as though the latent thought were to say: "If I were he, I would not wait, but I would deflower the bride without asking her; I would use violence." Indeed, the word violate points to this. Thus even the sadistic libidinal components find expression.

In a deeper stratum of the dream the sentence I arrange, etc., probably has an auto erotic, that is, an infantile significance.

She also has a knowledge—possibly only in the dream—of her physical need; she sees herself flat like a table, so that she emphasizes all the more her virginity, the costliness of the centre (another time she calls it a centre-piece of flowers). Even the horizontal element of the table may contribute something to the symbol. The concentration of the dream is worthy of remark; nothing is superfluous, every word is a symbol.

Later on she brings me a supplement to this dream: I decorate the flowers with green crinkled paper, She adds that it was fancy paper of the sort which is used to disguise ordinary flower-pots. She says also: "To hide untidy things, whatever was to be seen which was not pretty to the eye; there is a gap, a little space in the flowers. The paper looks like velvet or moss." With decorate she associates decorum, as I expected. The green colour is very prominent, and with this she associates hope, yet another reference to pregnancy. In this part of the dream the identification with the man is not the dominant feature, but thoughts of shame and frankness express them selves. She makes herself beautiful for him; she admits physical defects, of which she is ashamed and which she wishes to correct. The associations velvet and moss distinctly point to crines pubis.

The dream is an expression of thoughts hardly known to the waking state of the girl; thoughts which deal with the love of the senses and its organs; she is prepared for a birth-day, i.e., she has coitus; the fear of defloration and perhaps the pleasurably toned pain find expression; she admits her physical defects and overcompensates them by means of an over-estimation of the value of her virginity. Her shame excuses the emerging sensuality by the fact that the aim of it all is the child. Even material considerations, which are foreign to the lover, find expression here. The affect of the simple dream—the feeling of bliss—shows that here strong emotional complexes have found satisfaction.

I close with the

9. Dream of a chemist.

(A young man who has been trying to give up his habit of masturbation by substituting intercourse with a woman.)

Preliminary statement: On the day before the dream he had been instructing a student as "to Grignard}s reaction, in which magnesium is dissolved in absolutely pure ether under the catalytic influence of iodine. Two days earlier there had been an explosion in the course of the same reaction, in which someone had burned his hand.

Dream I. He is-going to make phenylmagne-siumbromide; he sees the apparatus with particular distinctness, but he has substituted himself for the magnesium. He is now in a curious, wavering attitude. He keeps on repeating to himself: "This is the right thing, it is working, my feet are beginning to dissolve, and my knees are getting soft." Then he reaches down and feels for his feet, and meanwhile (he does not know how) he takes his legs out of the carboy, and then again he says to himself: "That can't be . . . Yes, it has been done correctly.” Then he partially wakes, and repeats the dream to himself, because he wants to tell it to me. He is positively afraid of the analysis of the dream. He is much excited during this state of semi-sleep, and repeats continually: "Phenyl, phenyl."

II. He is in . . . with his whole family. He is supposed to be at the Schottentor at half-past eleven in order to keep an appointment with the, lady in question] but he does not wake until half-past eleven. He says to himself: "It is too late now; when you get there it will be half-past twelve." The next moment he sees the whole family gathered about the table— his mother and the parlourmaid with the soup-tureen with peculiar distinctness. Then he says to himself: "Well, if we are sitting down to eat already, I certainly can't get away.”

Analysis. He feels, 'sure that- even the first dream contains a reference to the lady whom he is to meet at the place of rendezvous (the dream Was dreamed during the night before the expected meeting). The student whom he was instructing is a particularly unpleasant fellow; the chemist had said to him: "That isn't right, because the magnesium was still unaffected," and the student had answered, as though he were quite unconcerned: "Nor it is." He himself must be this student; he is as in different to his analysis as the student is to his synthesis; the he in the dream, however, who performs the operation, is myself. How unpleasant he must seem to me with his in difference to the result!

Again, he is the material with which the analysis (synthesis) is made. For the question is the success Of the treatment. The legs in the dream recall an impression of the previous evening. He met a lady at a dancing class of whom he wished to make a conquest he pressed her to him so closely-that she once cried out. As he ceased to press her legs he felt her firm, responding pressure' against his lower thighs as far as just above the knees; the spot mentioned in the dream. In this situation,, then, the woman is the magnesium in the retort, which is at last working. He is feminine towards me, as he is virile towards the woman. If he succeeds with the-woman, the treatment will also succeed. Feeling himself and becoming; aware of his knees refers to masturbation, and corresponds to his fatigue of the previous day . . . The rendezvous had actually been made for half-past eleven. His wish to oversleep himself and to keep to his sexual object at home (that is, masturbation) corresponds to his resistance.

He says, in respect to the repetition of the name phenyl, that all these1radicals ending in yl have always been pleasing to him; they are very convenient to use v. benzyl, acetyl, etc. That, however, explained nothing. But when I proposed the foot Schlemihl he laughed heartily, and told me that during^ the summer he had read a book by Prevost which contained a chapters "Les exclus de I’amour,"' and in this there was some mention of Schlemilies; and in reading- of these outcasts he said to himself: "That is my case;'' He would have placed the Schlemihl if he had missed the appointment.

It seems that the sexual symbolism of dreams has already been directly-confirmed by experiment. In 1912 Dr. K. Schrotter; at the instance of H. Sweboda, produced dreams in deeply hypnotized persons by suggestions which determined a large part of the dream-content. If the suggestion proposed that the subject should dream of normal or abnormal sexual relations, the dream carried but these1 orders by replacing sexual material by the symbols with which psycho-analytic dream-interpretation has made us familiar. Thus, following the suggestion that the dreamer should dream of homosexual relations with a lady friend, this friend appeared in the dream carrying a shabby travelling-bag, upon which there was a label with the printed words: "For ladies only." The dreamer was believed never to have heard of dream-symbolization or of dream-interpretation. Unfortunately, the value of this important investigation Was diminished by the fact that Dr. Schrotter shortly afterwards committed suicide. Of his dream-experiments he gave us only a preliminary report in the Zentralblatt fur Psychoanalyse.

Similar results were reported in 1923 by G. Roffenstein: Especially interesting were the experiments, performed by, Betlheim and Hartmann, because they eliminated hypnosis. These authors told stories of a crude sexual content to confused patients suffering from Korsakoff's psychosis, and observed the distortions which appeared when the material related was reproduced.¹ It was shown that, the reproduced material contained symbols made familiar by the interpretation of dreams (climbing stairs, stabbing and shooting as symbols: of coitus, knives and cigarettes as symbols of the penis). Special value was attached to the appearance of the ^symbol of climbing stairs, for, as the authors justly observed, "a symbolization of this sort could not be effected by a conscious wish to distort."

Only when we have formed a due estimate of the importance of symbolism in dreams can we continue the study if the typical dreams which was interrupted in an earlier chapter (p. 248). I feel justified in dividing these dreams roughly into two classes; first, those which always really have the same meaning, and second, those which despite the same or a similar content must nevertheless be given the most varied interpretations.; Of the typical dreams belonging to the first class I have already dealt fairly fully with the examination dream.

On account of their similar affective character, the breams of missing a train deserve to be ranked with the, examination-dreams; more over their interpretation justifies this approximation. They are consolation-dreams, directed against another anxiety, perceived in dreams- the fear of death. To depart is one of the most frequent and one of-the 'most readily established of the death symbols. The dream therefore says consolingly: "Reassure yourself, you are not going to die (to depart)," just as the examination-dream calms us by saying: "Don’t bet afraid; this time, too, nothing will: happen to you." The difficulty is understanding both kinds of dreams is due. to the fact that the anxiety is attached precisely to the expression of consolation.

The meaning of the dreams due to dental stimulus, which I have often- enough had to analyse in my patients escaped me for a long time because, much to my astonishment, they habitually offered too great a resistance to interpretation. But finally an overwhelming mass of evidence convinced me that in: the case, of men nothing other than the masturbatory desires of puberty furnish the motive power, of these; dreams. I shall analyse, two such dreams, one pf which is; also a flying dream. The two

¹“Uber Fehreaktionen bei der Korsakoffscher, Psychose,” Arch. F. Psychiatrie, Vol. LXXH (1924).

dreams were dreamed by the same person—-a young man of pronounced homosexuality which, however, has been inhibited in life.

He is witnessing a performance of Fidelio from the stalls of the operahouse; he is sitting next to L, whose personality is congenial to him, and whose friendship he would like to have. Suddenly he flies diagonally right across the stalls; he then puts his hand in his mouth and draws out two of his teeth.

He himself describes the flight by saying that it was as though he were thrown into the air. As the opera performed was Fidelio, be Recalls the words:

He who a charming wife acquires . . .

But the acquisition of even the most charming wife is not among the wishes of the dreamer. Two other lines would-be more appropriate:

He who succeeds in the lucky (big) throw The friend of a friend to be. ....

The dream thus contains the lucky (big) throw which is not, however, a wish-fulfilment only, For it conceals also the painful reflection that in his. striving after friendship he has often had the misfortune to be thrown out, and the fear lest this fate may be repeated in the case of the young man by whose side he has enjoyed the performance of Fidelio. This is now followed by a confession, shameful to a man of his refinement,-!to .the effect that once, after such a rejection on the part of a friend, his profound sexual longing caused him. to masturbate twice in succession.

The other dream is as follows: Two university professors of his acquaintance are treating him in my place. One of them does, something to his penis; he is afraid of an operation. The other thrusts an iron bar against his mouth, so that he loses one or two teeth. He is bound with four silk handkerchiefs.

The sexual if significance of this dream: can hardly be doubted. The silk handkerchiefs al lude to an identification with a homosexual of his acquaintance. The dreamer, who has never achieved coition (nor has he ever actually sought sexual intercourse) with men, conceives the sexual act on the lines of masturbation with which he was familiar during puberty.

I believe that the frequent modifications of the typical dream due-to[dental stimulus—that, for example in which another person draws the tooth from the dreamer’s mouth--will be made intelligible by the same explanation.¹ It may, however, be difficult to understand how dental stimulus can have come to have this significance. But here I may draw attention to the frequent displacement from, below to above which is at the service of sexual repression, and by means of which all kinds of sensations and intentions occurring in hysteria, which ought to be localized in the genitals, may at all events be realized in other, unobjectionable parts of the body. We have a case of such displacement when the genitals are replaced by the face in the symbolism of unconscious thought. This is corroborated by the fact that verbal usage relates the buttocks.to the cheeks, and the labia minora to the lips which enclose the orifice of the mouth. The nose is compared to the; penis in numerous allusions, and in each; case the presence of hair completes the resemblance. Only one feature—the teeth-is beyond all possibility of being compared in this way; but it is just this coincidence of agreement and disagreement. which makes the teeth suitable for purposes of representation under the pressure of sexual repression.

I will not, assert that the interpretation of dreams due to Rental stimulus as dreams of masturbation (the correctness of which I cannot doubt) has been freed of all obscurity.² I carry the explanation as far as I am able, and must leave the rest unsolved. But I must refer to yet another relation indicated by a colloquial expression. In Austria there is in use ah indelicate designation for the act of masturbation, namely: "To pull One out," of "to pull one off.'"³ I am unable to say whence these colloquialisms originate, or on what symbolisms they are based; but the teeth would very well fit in With the first of the two.

Dreams of pulling teeth, and of teeth falling out, are interpreted in popular belief to mean the death of a connection. Psycho-analysis can admit of such a meaning only at the most as a joking allusion to the sense already Indicated.

To the second group of typical dreams belong

¹The extraction of a tooth by another is usually to be interpreted as castration (cf. hair-cutting; Stekel). One must distinguish between dreams due to dental stimulus and dreams referring to the-dentist, such as have been recorded, for example, by Coriat (Zentralblatt fur Psychoanalyse, iii, ,440).

²According to C. G. Jung, dreams due to dental stimulus in the case of women have the significance of parturition: dreams. E. Jones has given valuable, confirmation of this. The common element of this interpretation with that represented above may, be found in the fact that in both cases (castration-birth), there is a question of removing a part from the whole body.

³Cf. the biographical dream on pp.- 2S0-1.

those in which one is flying or hovering, falling, swimming, etc. What do these dreams signify? Here we cannot generalize: They mean, as we shall learn something different in each case; only, the sensory material which they contain always comes from the same source.

We must conclude from the information obtained in psycho-analysis that these dreams also repeat impressions of our childhood—that is, that they refer to the games involving move men which have such an extraordinary attraction for children. Where is the uncle who has never made a child fly by running with it across the roomy with outstretched-arms, or has never played at falling with it by rocking it on his knee and then suddenly straightening his leg, or by lifting it above his head and suddenly pretending to withdraw his supporting hand? At such moments children shout with joy and insatiably demand a repetition .of the performance, especially if a little fright and dizziness are involved in it. In after years they repeat their sensations in dreams, but in dreams they omit the hands that held them, so that now they are free to float or fall. We know that all small children have a fondness for such games as rocking and see-sawing,; and when they see gymnastic performances at the circus their recollection of such games is refreshed. In some boys the hysterical attack consists: simply In the reproduction of such performances, which they accomplish with great dexterity. Not infrequently sexual sensations are excited by these games of movement innocent though they are in themselves. To express the matter in a few words: it is these romping games of childhood which are being repeated in dreams of flying, falling, vertigo, and the like, but the pleasurable sensations are now transformed into anxiety. But, as every mother knows, the romping, of: children often enough ends; in quarrelling and tears.

I have therefore good reason for rejecting the explanation that it is the condition of our cutaneous sensations during sleep, the sensation of the movements of the lungs, etc., that evoke dreams of flying and falling. As I see it, these sensations have themselves been reproduced from the memory to which the dream refers—-that they are therefore dream-content, and not dream-sources.⁴

This material, consisting of sensations of motion, similar in character, and originating from the same sources, is now used for the

⁴This passage, dealing with dreams- Of motion, is repeated on account of the context. Cf. p. 250

Dreams of flying or hovering, for the most part pleasurably toned, will call for the most widely differing interpretations—interpretations of a quite special nature in the case of some dreamers, and interpretations of a typical nature in that of others. One of my patients was in the habit of dreaming very frequently that she was hovering a little way above the street without touching the ground. She was very short of stature, and she shunned every sort of contamination involved by intercourse with human beings. Her dream of suspension —which raised her feet above the ground and allowed her head to tower into the air—fulfilled both of her wishes. In the case of other dreamers of the same sex, the dream of flying had the significance of the longing: "If only I were a little bird!" Similarly, others become angels at night, because no one has ever called them angels by day; The intimate connection between flying and the idea of a bird makes it comprehensible that the dream of flying, in the case of male dreamers, should usually have a coarsely sensual significance;¹ and we should not be surprised to hear that this or that dreamer is always very proud of his ability to fly.

Dr. Paul Federn (Vienna) has propounded the fascinating theory that a great many flying dreams are erection dreams, since the remark able phenomenon of erection, which constantly occupies the human phantasy, cannot fail to be impressive as an apparent suspension of the laws of gravity (cf. the winged phalli of the ancients).

It is a noteworthy fact that a prudent experimenter like Mourly Void, who is really averse to any kind of interpretation, nevertheless defends the erotic interpretation of the dreams of flying and hovering.² He describes the erotic element as "the most important motive factor of the hovering dream," and refers to the strong sense of bodily vibration which accompanies this type of dream, and the frequent connection of such dreams with erections and emissions.

Dreams of falling are more frequently characterized by anxiety. Their interpretation, when they occur in women, offers no difficulty, be cause they nearly always accept the symbolic meaning of failing, which is a circumlocution for giving way to an erotic temptation. We have

¹A reference to the German slang word vogeln (to copulate) from Vogel (a bird).—TR.

²"Uber den Troum," Ges. Schriften, Vol. III.

not yet exhausted the infantile sources of the dream of falling; nearly all children have fallen occasionally, and then been picked up and fondled; if they fell out of bed at night, they were picked up by the nurse and taken into heir bed.

People who dream often, and with great enjoyment, of swimming, cleaving the waves, etc., have usually been bed-wetters, and they now repeat in the dream a pleasure which they have long since learned to forego. We shall soon learn, from one example or another, to what representations dreams of swimming easily lend themselves.

The interpretation of dreams of fire justifies a prohibition of the nursery, which forbids children to play with fire so that they may not wet the bed at night. These dreams also are based on reminiscences of the enuresis nocturna of childhood. In my "Fragment of ah Analysis of Hysteria"³ I have given the complete analysis and synthesis of such a dream of fire in connection with the infantile -history of the dreamer, and have shown for the representation of what maturer impulses this in-fantile material has been utilized.

It would be possible to cite quite a number of other typical dreams, if by such one under stands dreams in which there is a frequent recurrence, in the dreams of different persons, of the same manifest dream-content. For example: dreams of passing through narrow alleys, or a whole suite of rooms; dreams of burglars, in respect of whom nervous people take measures of precaution before going to bed; dreams of being chased by wild animals (bulls, horses); or of being threatened with knives, daggers, and lances. The last two themes are characteristic of the manifest dream-content of persons suffering from anxiety, etc. A special investigation of this class of material would be well worth while. In lieu of this I shall offer two observations, which do not, however, apply exclusively to typical dreams.

The more one is occupied with the solution of dreams, the readier one becomes to acknowledge that the majority of the dreams of adults deal with sexual material and give expression to erotic wishes. Only those who really analyse dreams, that is, those who penetrate from their manifest content to the latent dream-thoughts, can form an opinion on this subject; but never those who are satisfied with registering merely the manifest content (as, for example, Nacke

³Collected Papers, III*.*

In his writings on sexual dreams). Let us recognize at once that there is nothing astonishing in this fact, which is entirely consistent with the principles of dream-interpretation. No other instinct has had to undergo so much suppression, from the time of childhood onwards, as the sexual instinct in all its numerous com ponents:¹ from no other instincts are so many and such intense unconscious wishes left over, which now, in the sleeping state, generate dreams. In dream-interpretation this importance of the sexual complexes must never be forgotten, though one must not, of course, exaggerate it to the exclusion of all other factors.

Of many dreams it may be ascertained, by careful interpretation, that they may even be understood bisexually, inasmuch as they yield an indisputable over-interpretation, in which they realize homosexual impulses—that is, impulses which are contrary to the normal sexual activity of the dreamer. But that all dreams are to be interpreted bisexually, as Stekel² maintains, and Adler,³ seems to me to be a generalization as~ insusceptible of proof as it is improbable, and one which, therefore, I should be loth to defend; for I should, above all, be at a loss to know how to dispose of the obvious fact that there are many dreams which satisfy other than erotic needs (taking the word in the widest sense), as, for example, dreams of hunger, thirst, comfort, etc. And other similar assertions, to the effect that "behind every dream one finds a reference to death" (Stekel), or that every dream shows "an advance from the feminine to the masculine line" (Adler), seem to me to go far beyond the admissible in the interpretation of dreams. The assertion that all dreams call for a sexual interpretation, against which there is such ah untiring polemic in the literature of the subject, is quite foreign to my Interpretation of Dreams. It will not be found in any of the eight editions of this book, and is in palpable contradiction to the rest of its contents.

We have stated elsewhere that dreams which are conspicuously innocent commonly embody crude erotic wishes, and this we might confirm by numerous further examples. But many dreams which appear indifferent, in which we should never suspect a tendency in any par-

¹Cf. Three Contributions to the Theory of Sex.

²W. Stekel, Die Sprache des Traumes (1911).

³Alf. Adler, "Der Psychische Hermaphroditismus im Leben und in der Neurose\*' in Fortschritte der Medizin (1910), No. 16, and later papers in the Zentralblatt fur Psychoanalyse, i (1910-11).

ticular direction, may be traced, according to the analysis, to unmistakably sexual wish impulses, often of an unsuspected nature. For example, who, before it had been interpreted, would have suspected a sexual wish in the following dream? The dreamer relates: Between two stately palaces there stands, a little way back, a small house, whose doors are closed. My wife leads me along the little bit of road leading to the house and pushes the door open, and then I slip quickly and easily into the interior of a courtyard that slopes steeply upwards.

Anyone who has had experience in the translating of dreams will, of course, at once be re minded that penetration into narrow spaces and the opening of locked doors are among the commonest of sexual symbols, and will readily see in this dream a representation of attempted coition from behind (between the two stately buttocks of the female body). The narrow, steep passage is, of course, the vagina; the assistance attributed to the wife of the dreamer requires the interpretation that in reality it is only consideration for the wife which is responsible for abstention from such an attempt. Moreover, inquiry shows that on the previous day a young girl had entered the household of the dreamer; she had pleased him, and had given him the impression that she would not be altogether averse to an approach of this sort. The little house between the two palaces is taken from a reminiscence of the Hradschin In Prague, and once more points to the girl, who is a native of that city.

If, in conversation with my patients, I emphasize the frequency of the Oedipus dream— the dream of having sexual intercourse with one's mother—I elicit the answer: "I cannot remember such a dream." Immediately after wards, however, there arises the recollection of another, an unrecognizable, indifferent dream, which the patient has dreamed repeatedly, and which on analysis proves to be a dream with this very content—that is, yet another Oedipus dream. I can assure the reader that disguised dreams of sexual intercourse with the dreamer's mother are far more frequent than undisguised dreams to the same effect.⁴

⁴I have published a typical example of such a disguised Oedipus dream in No. 1 of the Zentralblatt fur Psychoanalyse (see below); another, with a detailed analysis, was published in No. 4 of the same journal by Otto Rank. For other disguised Oedipus dreams in which the eye appears as a symbol, see Rank (Int. Zeitschr. fur Ps. A., i, [1913]). Papers upon eye dreams and eye symbolism by Eder, Ferenczi, and Reitler will be found in the same issue. The blinding in the Oedipus legend and elsewhere is a substitute for castration. The ancients, by the way, were not unfamiliar with the symbolic interpretation of the undisguised Oedipus dream (see.0. Rank, Jahrb. ii, p. 534: "Thus, a dream of Julius Caesar's of sexual relations with his mother has been handed down to us, which the oneiroscopists interpreted as a favourable omen signifying his taking possession of the earth (Mother Earth). Equally well known is the oracle delivered to the Tarquinii, to the effect that that one of them would become the ruler, of Rome who should be the first to. kiss his mother (oscidurn matri tulerit), which Brutus con ceived as; referring to Mother Earth .(terram osculo contigit, scilicet quod ea communis mater omnium marrialium esset, Liyy I, lvi). Cf. here the dream of Hippias in Herodotus vi; 107. These myths and interpretations point to a correct psychological insight. I haye found that those persons who consider themselves preferred or favoured by their mothers manifest in life that confidence in. themselves, and that unshakable optimism, which often seem heroic, and not- infrequently compel actual success.

Typical example of a disguised Oedipus dream: A man dreams: He has a secret affair with a woman whom another man wishes to marry. He is concerned lest the other should discover this relation and abandon the marriage; he therefore behaves very affectionately to the man; he nestles up to him and kisses him. The facts of the dreamer's life touch the dream-content, only at one point. He has a secret affair with a married woman, and an equivocal expression of her husband, with whom he is on friendly terms, aroused in him the suspicion that he might have noticed something of this relationship. There is, however, in reality, yet another factor, the mention of which was avoided in the dream,: and which alone gives the key to it. The life of the husband.is, threatened by an organic malady, his wife is prepared for the possibility of his sudden death, and our dreamer consciously harbours the intention of marrying the young widow after her husband's decease. It is through this objective situation that the dreamer finds himself transferred into the constellation of the Oedipus dream; his wish is to be enabled to kill the man, so: that he may win the woman for his wife;, his dream gives expression to the wish in a hypocritical distortion. Instead of representing her as already married to the other man, it represents the other man only as wishing to marry her; which indeed corresponds with his own. secret intention, and the-hostile wishes directed against the man are concealed und0r demonstrations of affection, which are reminiscences of his childish relations to his father.

There are dreams of landscapes and localities in which emphasis is always laid upon the assurance: "I have been here before." But this Deja vu has a special significance in dreams. In this case the locality is always the genitals of the mother; of no other place can it be asserted with such certainty that one has been here before. I was once puzzled by the account of a dream given by a patient afflicted with obsessional neurosis. He dreamed that he called at a house where he had been twice before. But this very patient; had long ago told me of an episode of his sixth year. At that time he shared his mother's bed, and had abused the occasion by inserting his finger into his mother's genitals while she was asleep.

A large number of dreams, which are frequently full of anxiety, and often have for content the traversing. of narrow spaces, or staying long in the water, are-based upon phantasies: .concerning; the: intrauterine life," the sojourn in the mother's womb, and the act of birth. I here insert the dream of a young man who, in his phantasy, has even profited by the intra-uterine opportunity of spying upon an act of coition between his parents.

He is in a deep shaft, in which there is a window, as in the Semmering tunnel. Through this he sees at first an empty landscape, and then he composes a picture in it, which is there all at once and fills up the empty space. The picture represents a field which is being deeply tilled by ah implement, and the wholesome air, the associated idea of hard work, and the bluish-black clods of earth make a pleasant impression on him; He then goes on and sees a work on education lying open . . . and is surprised that so much attention is devoted in it to the sexual feelings (of children), which makes him think of me.

Here is a. pretty water-dream of a female patient, which was turned to special account in the course of treatment.

At her usual holiday resort on the . . . Lake, she flings herself into the dark water at a place where the pale moon is reflected in the water. Dreams of this sort are parturition dreams; their interpretation is effected by reversing the fact recorded in the manifest dream-content; thus, instead of flinging oneself into the water, read coming out of the water—that is, being born.¹ The place from which one is born may be recognized if one thinks of the humorous sense of the French la lune: The pale moon thus becomes the white bottom which the child soon guesses to be the place from which it came. Now what can be the meaning of the patient's wishing to be born at a holiday resort? I asked the dreamer this, and she replied without hesitation: "Hasn't the treatment made me as though I were born again?" Thus the dream becomes an invitation to continue the treatment at this summer resort—that is, to visit her there; perhaps it also contains a very bashful allusion to the wish to become a mother herself.²

¹For the mythological meaning of water-birth, see Rank: Der Mythus von der Geburt des Helden (1909);

²It was not for a long time that I learned to appreciate the significance of the phantasies and unconscious thoughts relating to life in the womb. They contain the explanation of the curious dread, felt by so many people, of being buried alive, as well, as the profoundest unconscious reason for the belief in a life after death, which represents only the projection into the future of this mysterious life before birth. The act of birth moreover, is the first experience attended by anxiety, and is thus, the source and model of the affect of anxiety.

Another dream of parturition, with its interpretation, I take from a paper by E. Jones. “She stood at the seashore watching a small boy, who seemed to be hers, wading into the water. This he did, till the water covered him ands he could only see his head bobbing up and down near the surface. The scene then changed to the crowded hall of an hotel. Her husband left her, and she 'entered into conversation with' a stranger.

"The second half of the dream was discovered in the analysis to represent flight from her husband, and the entering into intimate relations with a third person, behind whom was plainly indicated Mr. X's brother, mentioned in a former dream. The first part of the dream was a fairly evident birth-phantasy. In dreams, as in mythology, the delivery of a child from the uterine waters is commonly; represented, by way of distortion, as the entry of the child into water; among many other instances, the births of Adonis, Osiris, Moses, arid Bacchus are well-known illustrations of this. The bobbing up and down of the head in the water at once recalled to the patient the sensation of quickening which she had experienced in her only pregnancy. Thinking of the boy going, into the water, induced a reverie "in which she saw herself faking-him out of the water, carrying him into the nursery, washing-and-dressing him, and installing him in her household.

"The second half of the dreamy therefore, represents thoughts concerning; the elopement, which belonged to the first half of the under lying latent content; the first half of the dream corresponded with the second half of the: latent content, the birth phantasy. Besides this inversion in the order, further inversions took place in each half of the dream. In the first half the child entered the water, and then his head bobbed; in the underlying dream-thoughts the quickening: occurred first, arid then the child left the water (a: double inversion) ln the second half her- husband left her; in the dream-thoughts she left her husband."

Another parturition dream is related by Abraham—the dream of a young woman expecting her first confinement: From one point of the floor of the room a subterranean channel leads directly into the water? (path of parturition—amniotic fluid). She lifts up a trap in the floor, and there immediately appears a creature dressed in brownish fur; which almost resembles a seal. This creature; changes into the dreamer's younger brother, to whom her relation has always been maternal in character.

Rank has shown from [a number of dreams that parturition-dreams employ the same symbols as micturition-dreams The erotic stimulus expresses itself in these dreams, as an urethral stimulus. The, stratification: of meaning in these dreams corresponds with a-change, in the significance of the symbol since childhood.

We may here turn back to the interrupted theme (see p. 190) of the part played by organic, sleep-disturbing stimuli in dream-formation. Dreams which have come into existence under .these influences not only reveal quite frankly the wish fulfilling tendency, and the character of convenience-dreams, but they very often display a quite transparent symbolism as well, since waking not infrequently follows a stimulus whose satisfaction in symbolic disguise has already been Vainly attempted in the dream, This is true of emission dreams as well as those evoked by the need to urinate or defecate. The peculiar character of emission dreams permits us directly to unmask certain sexual symbols already recognized as typical, but nevertheless violently disputed, and it also convinces us that many an apparently innocent dream-situation is merely the symbolic; prelude to a crudely sexual scene. This, however, finds direct representation, as a rule, only in the comparatively infrequent emission dreams, "while ft often enough turns into an anxiety- dream, winch likewise leads to waking.

The symbolism' of dreams due to urethral stimulus is especially obvious, and has arrays been divined. ffippocrates1jhad already advanced the theory, that a disturbance of the bladder was indicated if one dreamt of fountains and springs (Havelock Ellis). Scherner, who has studied the manifold symbolism of the urethral stimulus, agrees that "the powerful urethral stimulus- always turns into the- stimulation of the" sexual; sphere and its symbolic imagery. . . The dream due to urethral stimulus is often at the same time the representative of the sexual dream."

O Rank, whose conclusions. (in his paper on Die Symbolschichtung im Wecktraum) I have here followed, argues very plausibly that a large number of "dreams due to urethral stimulus.” are really caused by sexual stimuli, which at first seek to gratify themselves by way of regression to the infantile form of urethral erotism. Those cases are 2especially, instructive in which the urethral stimulus thus produced leads to waking and the, emptying of the bladder, whereupon, in spite of this relief, the dream is continued, arid expresses its need in undisguisedly erotic images.¹

In a quite analogous manner dreams due to intestinal stimulus disclose the pertinent symbolism, and thus confirm the relation, Which is also amply verified by ethno-psychology, of gold and feces.² "Thus, for example, a woman, at a time when she is under the care of a physician on account of an intestinal disorder, dreams of a digger for hidden treasure who is burying a treasure in the vicinity of a little wooden shed which looks like a rural privy. A second part of the dream has as its content how she wipes the posterior of her child, a little girl, who has soiled herself."

Dreams of rescue are connected with parturition dreams. To rescue, especially to rescue from the water, is, when dreamed by a woman, equivalent to giving birth; this sense is, however, modified when the dreamer is a man.³

Robbers, burglars, and ghosts, of which we are afraid before going to bed, and which sometimes even disturb our sleep, originate in one and the same childish reminiscence. They are the nightly visitors who have waked the. Child in order to set it on the chamber, so that it may not wet the bed, or have lifted the cover let in order to see clearly how the child is holding its hands while sleeping. I have been able to induce an exact recollection of the nocturnal visitor in the analysis of some of these anxiety dreams. The robbers were always the father; the ghosts more probably correspond to female persons in white night-gowns.

F. Examples—Arithmetic and Speech in Dreams

Before I proceed to assign to its proper place the fourth of the factors which control the

¹"The same symbolic representations which in the infantile sense constitute the basis of the vesical dream appear in the recent sense in purely sexual significance: water==urine=semen=amniotic fluid; ship=to pump ship (urinate) =seed-capsule; getting wet=enuresis=coitus=pregnancy; swimmings full bladder=dwelling place of the unborn; rain=urination=symbol of fertilization; traveling (journeying—alighting)=getting out of bed=having sexual intercourse (honeymoon journey); urinating=sexual ejaculation" (Rank,- i, c).

²Freud, "Character and Anal Erotism," Collected Papers, ii; Rank, Die Symbolschictung, etc.; Dattner, Intern. Zeitschr. f. Psych, i (1913); Reik, Intern. Zeitschr., iii (1915).

³For such a dream see Poster, "Ein Fall von psychoanalytischer Seelensorge und Seelenheilung," in Evangelische Freiheit (1909). Concerning the symbol of "rescuing," see my paper, "The Future Prospects of Psycho-Analytic Therapy" (p. 123 above). Also "Contribution to the Theory of Love, 1: A Special Type of Object Choice in Men," in Collected Papers, iv. Also Rank, "Beilege zur Rettungs-phantasie," in the Zentralblatt fiir Psychoanalyse, i (1910), p. 331; Reik; "Zur Rettungssymbolic" ibid., p. 299.

formation of dreams, I shall cite a few examples from my collection of dreams, partly for the purpose of illustrating the co-operation of the three factors with which we are already acquainted, and partly for the purpose of adducing evidence for certain unsupported assertions which have been made, or of bringing out what necessarily follows from them. It has, of course, been difficult in the foregoing account of the dream-work to demonstrate my conclusions by means of examples. Examples in support of isolated statements are convincing only when considered in the context of an interpretation of a dream as a whole; when they are wrested from their context, they lose their value; on the other hand, a dream-interpretation, even when it is by no means profound, soon becomes so extensive that it obscures the thread of the discussion which it is intended to illustrate. This technical consideration must be my excuse if I now proceed to mix together all sorts of things which have nothing in common except their reference to the text of the foregoing chapter.

We shall first consider a few examples of very peculiar or unusual methods of representation in dreams. A lady dreamed as follows: A servant-girl is standing on a ladder as though to clean the windows, and has with her a chimpanzee and a gorilla cat (later corrected, angora cat). She throws the animals on to the dreamer; the chimpanzee nestles up to her, and this is very disgusting. This dream has accomplished its purpose by a very simple means, namely, by taking a mere figure of speech literally, and representing it in accordance with the literal meaning of its words. Monkey, like the names of animals in general, is an opprobrious epithet, and the situation of the dream means merely to hurl invectives. This same collection will soon furnish us with further examples of the employment of this simple artifice in the dream-work.

Another dream proceeds in a very similar manner: A woman with a child which has a conspicuously deformed cranium; the dreamer has heard that the child acquired this deformity owing to its position in its mother's womb.

The doctor says that the cranium might be given a better shape by means of compression, but that this would injure the brain. She thinks that because it is a boy it won't suffer so much from deformity. This dream contains a plastic representation of the abstract concept: Childish impressions, with which the dreamer has become familiar in the course of the treatment In the following example the dream-work follows rather a different course. The dream contains a recollection of an excursion to the Hilmteich, near Graz: There is a terrible storm outside; a miserable hotel—the water is drip ping from the walls, and the beds are damp. (The latter part of the content was less directly expressed than I give it.) The dream signifies superfluous. The abstract idea occurring in the dream-thoughts is first mad equivocal by a certain abuse of language; it has perhaps been replaced by overflowing, or by fluid and superfluid (-fluous), and has then been brought to representation by an accumulation of like impressions. Water within, water without, water in the beds in the form of dampness—every thing fluid and super fluid. That for the purposes of dream-representation the spelling is much less considered than the sound of words ought not to surprise us when we remember that rhyme exercises a similar privilege.

The fact that language has at its disposal a great number of words which were originally used in a pictorial and concrete sense, but are at present used in a colourless and abstract fashion, has, in certain other cases, made it very easy for the dream to represent its thoughts. The dream has only to restore to these words their full significance, or to follow their change of meaning a little way back. For example, a man dreams that his friend; who is struggling to get out of a very tight place, calls upon him for help. The analysis shows that the tight place is a hole, and that the dreamer symbolically uses these very words to his friend: "Be careful, or you'll get yourself into a hole."¹ Another dreamer climbs a mountain from which he obtains an extraordinarily extensive view. He identifies himself with his brother, who is editing a review dealing with the Far East.

In a dream in Der Grime Heinrich, a spirited horse is plunging about in a field of the finest oats, every grain of which is really "a sweet almond, a raisin and a new penny" wrapped in red silk and tied with a bit of pig's bristle." The poet (or the dreamer) immediately furnishes the meaning of this dream, for the horse felt himself pleasantly tickled, so that he ex claimed: "The oats are pricking me" .("I feel my oats").

In the old Norse sagas (according to Henzen) prolific use is made in dreams of colloquialisms and witty expressions; one scarcely finds a dream without a double meaning or a play upon words.

¹English example.—TR.

It would be a special undertaking to collect such methods of representation and to arrange them in accordance with the principles upon which they are based. Some of the representations are almost witty. They give one the impression that one would have never guessed their meaning if the dreamer himself had not succeeded in explaining it.

1. A man dreams that he is asked for a Name, which, however,- he cannot recall. He himself explains that this means: "I shouldn't dream of it."

2. A female patient relates a dream in which all the persons concerned were singularly large. "That means," she adds, "that it must deal with an episode of my early childhood, for at that time all grown-up people naturally seemed to me immensely large." She herself did not appear in the dream.

The transposition into childhood is expressed differently in other dreams—by the translation of time into space. One sees persons and scenes as though at a great distance, at the end of a long road, or as though one were looking at them through the wrong end of a pair of opera-glasses.

3. A man who in waking life shows an inclination to employ abstract and indefinite expressions, but who otherwise has his wits about him, dreams, in a certain connection, that he reaches a railway station just as a train is coming in. But then the platform moves to wards the train, which stands still; an absurd inversion of the real state of affairs. This detail, again, is nothing more than an indication to the effect that something else in the dream must be inverted. The analysis of the- same dream leads to recollections of picture-books in which men were represented standing on their heads and walking on their hands.

4. The same dreamer, on another occasion, relates a short dream which almost recalls the technique of a rebus. His uncle gives him a kiss in an automobile. He immediately adds the interpretation, which would never have occurred to me: it means, auto-erotism. In the waking state this might have been said in jest.

5. At a New Year's Eve dinner the host, the patriarch of the family, ushered in the New Year with a speech. One of his sons-in-law, a lawyer, was not inclined to take the old man seriously, especially when in the course of his speech he expressed himself as follows: "When I open the ledger for the Old Year and glance at its pages I see everything on the asset side and nothing, thank the Lord, on the side of liability; all you children have been a great asset, none of you a liability." On hearing this the young lawyer thought of X, his wife's brother, who was a cheat and a liar, and whom he had recently extricated from the entanglements of the law. That night, in a dream, he saw the New Year's celebration once more, and heard the speech, or rather saw it. Instead of speaking, the old man actually opened the ledger, and on the side marked assets he saw his name amongst others, but on the other side, marked liability, there was the name of his brother-in-law, X. However, the word liability was changed into Lie-Ability, which he regarded as X's main characteristic.¹

6. A dreamer treats another person for a broken bone. The analysis shows that the fracture represents a broken marriage vow, etc.

7. In the dream-content the time of day often represents a certain period of the dreamer's childhood. Thus, for example, 5:15 a.m. means to one dreamer the age of five years and three months; when he was that age, a younger brother was born.

8. Another representation of age in a dream: A woman is walking with two little girls; there is a difference of fifteen months in their ages. The dreamer cannot think of any family of her acquaintance in which this is the case. She herself interprets it to mean that the two children represent her own person, and that the dream reminds her that the two traumatic events of her childhood were separated by this period of time (3½ and 4¾ years).

9. It is not astonishing that persons who are undergoing psycho-analytic treatment frequently dream of it, and are compelled to give expression in their dreams to all the thoughts and expectations aroused by it. The image chosen for the treatment is as a rule that of a journey, usually in a motor-car, this being a modern and complicated vehicle; in the reference to the speed of the car the patient's ironical humour is given free play. If the unconscious, as an element of waking thought, is to be represented in the dream, it is replaced, appropriately enough, by subterranean localities, which at other times, when there is no reference to: analytic treatment, have, represented the female body or the womb. Below in the dream very often refers to the genitals, and its opposite, above, to the face, mouth or breast. By wild beasts the dream-work usually symbolizes passionate impulses; those of the dream-

¹Reported by Brill in his Fundamental Conceptions of Psychoanalysis.

er, and also those of other persons of whom the dreamer is afraid; or thus, by means of a very slight displacement, the persons who experience these passions. From this it is not very; far to the totemistic representation of the dreaded father by means of vicious animals, dogs, wild horses, etc. One might say that wild beasts serve to represent the libido, feared by the ego, and combated by repression. Even the neurosis itself, the sick person, is often separated from the dreamer and exhibited in the dream as an independent person.

One may go so far as to say that the dream work makes use of all the means accessible to it for the visual representation of the dream thoughts, whether these appear admissible or inadmissible to waking criticism, and thus exposes itself to the doubt as well as the derision of all those who have only hearsay knowledge of dream-interpretation, but have never themselves practiced it. Stekel's book, Die Sprache des Traumes, is especially rich in such examples, but I avoid citing illustrations from this work as the author's lack of critical judgment and his arbitrary technique would make even the unprejudiced observer feel doubtful.

10. From an essay by V. Tausk (“(Kleider und Farbenim Dienste der Traumdarsteilung," in Interna. Zeitschr. fur Ps.A., ii [1914]):

(a) A dreams that he sees his former governess wearing a dress of black lustre, which fits closely over her buttocks. That means he declares this woman to be lustful.

(b) C in a dream sees a girl on the road to X, bathed in a white light and wearing a white blouse.

The dreamer began an affair with a Miss White on this road.

11. In an analysis which I carried out in the French language I had to interpret a dream in which I appeared as an elephant. I naturally had to ask why I was thus represented: "Vous me trompez," answered the dreamer (Trompe = trunk).

The dream-work often succeeds in representing very refractory material, such as proper names, by means of the forced exploitation of very remote relations. In one of my dreams old Brucke has set me a task. I make a preparation, and pick something out of it which looks like crumpled tinfoil. (I shall return to this dream later.) The corresponding association, which is not easy to find, is stanniol, and now I know that I have in mind the name of the author Stannius, which appeared on the titlepage of a treatise on the nervous system of fishes, which in my youth I regarded with reverence. The first scientific problem which my teacher set me did actually relate to the nervous system of a fish— the Ammcoetes. Obviously this name could not be, utilized in the picture-puzzle.

Here I must not fail to include a dream with a curious content, which is worth noting also as the dream of a child and which is readily explained he analysis. A lady tells me: "I can remember that when I was a child I repeatedly dreamed that God wore a conical paper hat on His head. They often used to make me wear such a hat at table, so that I shouldn't be able to look at the plates of the other children and see how. much they had received: of any particular dish. Since I had heard that God was omniscient, the dream signified that I knew everything in spite of the hat which I was made to wear.

What the dream-work consists in, and its unceremonious handling of. its material, the dream-thoughts may be shown in an instructive manner by the numbers and calculations which occur in dreams. Superstition, by the way, regards numbers as having a special significance in dreams. I shall therefore give a few examples of this-kind from my collection.

I. From the dream of a lady, shortly before the end of her treatment:

She wants to pay for something or other; her daughter stakes 3 florins 65 kreuzer from her purse; but the mother says: "What are you doing? It cost only 21 kreuzer?” This fragment of the dream was intelligible without further explanation owing to my knowledge of the dreamer's circumstances; The lady was a foreigner, who had placed hit daughter at school in Vienna, and was able to continue my treatment as long as her daughter remained in the city. In three weeks the daughter's scholastic year would end, and the treatment would then stop. On the day before the dream the principal of the school had asked her whether she could not decide to leave the child at school for another year. She had then obviously reflected, that in this case she would be able to continue the treatment for another year. Now, this is what the dream refers to, for a year' is equal to 365 days; the three weeks remaining before the end of the scholastic year, and of the treatment, are equivalent to. 21 days (thought not to so many hours of treatment). The numerals, which in the dream-thoughts refer to periods of time are given money values in the dream, and simultaneously a deeper meaning finds expression for time is money. 365 kreuzer, of course, are 3 florin 65 kreuzer. The smallness of the sums which appear in the dream is a self-evident wish-fulfilment; the wish has reduced both the cost of the treatment and the year’s school fees.

2. in another dream the numerals are involved in even more complex relations. A young lady, who has been married for some tears, learns that an acquaintance of hers, of about the same age, Elise L, has just become engaged. Thereupon she dreams: She is sitting in the theatre with her husband, and one side of the stalls is quite empty. Her husband tells her that Elise L and her fiancé had also whished to come to the theatre, but that they only could have obtained poor seats; three for I florin 50 kreuzer, and of course they could not take those. She thinks they didn’t lose much, either.

What is the origin of the I florin 50 kreuzer? A really indifferent incident of the previous day. The dreamer’s sister-in-law had received 150 florins as a present from her husband, and hastened to get rid of them by buying some jewellery. Let us note that 150 florin is 100 time I florin 50 kreuzer. But whence the 3 in connection with the seats in the theatre? There is only one association for this, namely, that the fiancé is three months younger than herself. When we have ascertained the significance, of the fact that one side of the stalls is empty we have the solution of the dream. This feature is an undisguised allusion to a little incident which had given her husband a good excuse; for teaming her. She had decided to go to the theatre, that week; she had. been careful to obtain tickets a few days beforehand, and had had to pay the advance booking fee. When they got to the theatre they found that one side of the house was. almost empty; so that is he certainly need not have been in such a hurry.

I shall now; substitute the dream-thoughts for the dream: "It surely was nonsense to marry so early; there was no need for my being in such a hurry. From Elise L's Example I see that I should have got a husband just the same- and one a hundred times better—If I had only waited (antithesis.to the haste of her sister in law), I could have bought three such men for the money (the dowry) -Our attention is drawn to the fact that the numerals in this dream have changed their meanings and them relations, to a much greater extent than in the one. previously considered. The transforming and distorting activity of. the dream has in this case been greater- a fact which we interpret as meaning that these dream-thoughts had to overcome an unusual degree of endo-psychic resistance before they attained to representation. And we must not overlook the fact that the dream contains an absurd element, namely, that two persons are expected to take three seats. It will throw some light on the question of the interpretation of absurdity in dreams if I remark that this absurd detail of the dream content is intended to represent the most strongly emphasized of the dream-thoughts: "It was nonsense to marry so early." The figure 3, which occurs in a quite subordinate relation between the two persons compared (three months' difference in their ages), has thus been adroitly utilized.tp. produce the idea of nonsense re quired by the dream. The reduction of the actual 150 florins to 1 florin 50 kreuzer corresponds to the dreamer's disparagement of her husband in her suppressed thoughts.

3. Another example displays the arithmetical powers of dreams, which have brought them into such disrepute. A man dreams: He is sitting in the B's house (the B's are a family with Which he was formerly acquainted), and he says: "It was nonsense that you didn't give me Amy for my wife" Thereupon, he asks the girl: "How old are you?" Answer: "I was born in 1882" "Ah, then you are 28 years old.”

Since the dream was dreamed in the year 1898, this is obviously bad arithmetic, and the inability of the dreamer to calculate may, if it cannot be otherwise explained, be likened to that of a general paralytic. My patient was one of those men who cannot help thinking about every woman they; see. The-patient who <for some months came next after him in my consulting-room was a young lady; he met this lady after he had constantly asked about her, and he was very anxious to make a good impression on her. This was the lady whose age he estimated at 28. So much for explaining the result of his apparent calculation. But 1882 was the year in which he had married. He had been unable to refrain from entering into conversation with the two other women whom he met at my house—the two by no means youthful maids who alternately opened the door to him—and as he did not find them very responsive, he had told himself that they probably regarded him as elderly and serious.

Bearing in mind these examples, and others of a similar nature (to follow), we may say: The dream-work does not calculate at all, whether correctly or incorrectly; it only strings together, in the form of a sum, numerals which occur in the dream-thoughts, and which may serve as allusions to material which is insusceptible of representation. It thus deals with figures, as material for expressing its intentions, just as it deals with all other concepts, and with names and speeches which are only verbal images.

For the dream-work cannot compose a new speech. No matter how many speeches and answers, which may in themselves be sensible or absurd, may occur in dreams, analysis shows us that the dream has merely taken from the dream-thoughts fragments of speeches which have really been delivered or heard, and has dealt with them in the most arbitrary fashion. It has not only torn them from their context and mutilated them, accepting one fragment and rejecting another, but it has often fitted them together in a novel manner, so that the speech which seems coherent in a dream is dissolved by analysis into three or four components. In this new application of the words the dream has often ignored the meaning which they had in the dream-thoughts, and has drawn an entirely new meaning from them.¹ Upon closer inspection, the more distinct and com pact ingredients of the dream-speech may be distinguished from others, which serve as connectives, and have probably been supplied, just as we supply omitted letters and syllables in reading. The dream-speech thus has the structure of breccia, in which the larger pieces of various material are held together by a solidified cohesive medium.

Strictly speaking, of course, this description is correct only for those dream-speeches which have something of the sensory character of a speech, and are described as speeches. The others, which have not, as it were, been perceived as heard or spoken (which have no ac companying acoustic or motor emphasis in the

¹Analyses of other numerical dreams have been given by Jung, Marcinowski and others. Such dreams often involve very complicated arithmetical operations, which are none the less solved by the dreamer with astonishing confidence. Cf. also Ernest Jones, "Uber unbewusste Zuhlenbehundlung,"' Zebtralb. fur Psychoanalyse, 4, ii, [1912], p. 241).

Neurosis behaves in the same fashion. I know a patient who—involuntarily and unwillingly—hears (hallucinates) songs or fragments of songs without being able to understand their significance for her psychic life. She is certainly not a paranoiac. Analysis shows that by exercising a certain license she gave the text of these songs a false application. "Oh, thou blissful one! Oh, thou happy one!" This is the first line of Christmas carol, but by not continuing it to the Word, Christmastide, she turns it into a bridal song, etc. The same mechanism of distortion may operate, without hallucination, merely in association.

dream) are simply thoughts, such as occur in our waking life, and find their way unchanged into many of our dreams. Our reading, too, seems to provide an abundant and not easily traceable source for the indifferent speech-material of dreams. But anything that is at all conspicuous as a speech in a dream can be referred to actual speeches which have been made or heard by the dreamer.

We have already found examples of the derivation of such dream-speeches in the analyses of dreams which have been cited for other purposes. Thus, in the innocent market-dream (p. 213) where the speech: That is no longer to be had .serves to identify me with the butcher, while a, fragment of the, other, speech. I don't know that, I don't take that, precisely fulfils the task of rendering the dream innocent. On the previous day, the dreamer, replying to some unreasonable demand on the part of her cook, had waved her aside with the words: I don't know that, behave yourself properly, and she afterwards took into the dream the first, indifferent-sounding part of the speech in order to allude to the latter part, which fitted well in to the phantasy underlying the dream, but which might also have betrayed it.

Here is one of many examples which all lead to the same conclusion:

A large courtyard in which dead bodies are being burned. The dreamer says, "I'm going, I can't stand the sight of it." (Not a distinct speech.) Then he meets two butcher boys and asks, "Well, did it taste good?" And one of them answers, "No, it wasn't good" As though it had been human flesh.

The innocent occasion of this dream is as follows: After taking supper with his wife, the dreamer pays a visit to his worthy but by no means appetizing neighbour. The hospitable old lady is just sitting down to her own supper, and presses him (among men a composite, sexually significant word is used jocosely in the place of this word) to taste it. He declines, saying that he has no appetite. She replies: "Go on with you, you can manage it all right," or something of the kind. The dreamer is thus forced to taste and praise what is offered him. "But that's good!" When he is alone again with his wife, he complains of his neighbour's importunity, and of the quality of the food which he has tasted. "I can't stand the sight of it," a phrase that in the dream, too, does not emerge as an actual speech, is a thought relating to the physical charms of the lady who invites him, which may be translated by the statement that he has no desire to look at her.

The analysis of another dream-which I will cite at this stage for the sake of a very distinct speech, which constitutes its nucleus, but which will be explained only when we come to evaluate the affects in dreams^-is more instructive. I dream very vividly: I have gone to Brucke's laboratory at night, and on hearing a gentle knocking at the door, I open it to (the deceased) Professor Fleischl, who enters in the company of several strangers, and after saying a few words sits down at his table. Then follows a second dream: My friend Fl has come to Vienna, unobtrusively, in July; I meet him in the street, in conversation with my (deceased) friend P, and I go, with them somewhere, and they sit down facing each other as though at a small table, while I sit facing them at the narrow end of the table. Fl speaks of his sister, and says: "In three-quarters of an hour she was dead," and then something like "That is the threshold." As P does not understand him, Fl turns to me, and asks me how much I have fold P of his affairs. At this, overcome by strange emotions, I try to tell Fl that P (cannot possibly know anything, of course, because he) is not alive. But noticing the mistake myself, I say: "Non vixit." Then I look searchingly at P, and under my gaze he becomes pale and blurred, and his eyes turn a sickly blue—and atlas he dissolves. I rejoice greatly at this; I now understand that Ernst Fleischl, too, is only an apparition, a revenant, and I find that it is quite possible that such a person should exist only so long as one wishes him to, and that he can be made to disappear by the wish of another person.

This very pretty dream unites so many of the enigmatical characteristics of the dream content— the criticism made in the dream itself, inasmuch as I myself notice my mistake in saying Non vixit instead of Non vivit, the un constrained intercourse with deceased persons, whom the dream itself declares to be dead, the absurdity of my: conclusion, and the intense satisfaction which it gives me—that "I would give my life" to expound the complete solution of the problem. But in reality I am incapable of doing what I do in the dream, i.e., of sacrificing such intimate friends to my ambition. And if I attempted to disguise the facts, the true meaning of the dream, with which I am perfectly familiar, would be spoiled. I must there fore be content to select a few of the elements of the dream for interpretation, some here, and some at a later stage.

The scene in which I annihilate P wit a glance forms the centre of the dream. His eyes become strange and weirdly blue, and then he dissolves. This scene Is an unmistakable. imitation of a scene that was actually experienced. I was a demonstrator at the Physiological Institute; I was on duty in the morning, and Brucke learned that on several occasions I had been unpunctual P in my attendance at the students' laboratory. One morning, therefore, he arrived at the hour of opening, and waited for me. What he said to me was brief and to the point ; but it was not what he said that mattered. What overwhelmed the was the terrible gaze of his blue eyes, before which I melted away- as P does in the dream, for P has exchanged roles with me, much to my relief. Anyone who remembers the eyes of the great master, which were wonderfully beautiful even in his old age, and has ever seen him: angered, will readily imagine the emotions of the young transgressor on that occasion.

But for a long while I was unable to account for the Non vixit with which; I pass sentence in the dream. Finally, I remembered that the reason Why these two words were so distinct in the dream was not because they were heard or spoken^ but because": they were seen. Then I knew at once where they came from. On the pedestal of the statue of the Emperor Joseph in the Vienna Hofburg: are inscribed the following beautiful words:

Saluti patriae vixit

non diu sed totus.¹

From this inscription I had taken what fitted one inimical train of thought in my dream thoughts, and which was" intended to mean:

"That fellow has nothing to say in the matter, he is not really alive.” And I now recalled that the dream was dreamed a few days after the unveiling of the memorial tb Fleischl, in the cloisters of the University, upon which occasion I had once more seen the memorial to Brucke, and must have thought with regret (in the unconscious) how my gifted friend P, with all his devotion to science, had by his premature death forfeited his just claim to a memorial in these halls. So I set up this Memorial to

¹The inscription in fact reads:

Saluti publicae vixit

Non diu sed totus.

[He lived for the safety of the public, not for a long time, but always]

The- motive of-the mistake; patriae [fatherland] for, publicae, has probably been correctly divined by Wittels.

Him in the dream; Josef is my friend P's baptismal name.²

According to the rules of dream-interpretation I should still hot be justified in replacing non vixit, which I need, by non vixit, which is placed at my disposal by the recollection of the Kaiser Josef memorial; Some other element of the dream-thoughts must have contributed to make this possible. Something now calls my attention to the fact that in the dream scene two trains of thought relating to My friend P meet, one hostile, the other affectionate the formed on 'the surface," the latter covered up land both are given representation in the same words; non vixit. As my friend P has deserved well of science, I erect a memorial to him; as he has been guilty of a malicious wish (expressed at the end of the dream) I annihilate him. I Have here constructed a sentence with a special cadence, and in doing so I must have been influenced by some existing model. But where can I find a similar antithesis, a similar parallel between two opposite reaction to the same person both of which can claim to be wholly justified, and which nevertheless do not attempt to affect one another? Only in one passage which, however, makes a profound impression upon the reader—-Brutus's speech of justification in Shakespeare's Julius Caesar: “As Caesar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant; I honour him; but as he was ambitious, I slew him." Have we not here the same verbal structure, and the same antithesis of thought, as in the dream-thoughts? So I am playing Brutus in my dream. If only I could find in my dream thoughts another collateral connection to confirm this! I think it might be the following. My friend: Fl comes to Vienna in July, This detail is hot the case in reality. To my knowledge, my friend has never been in Vienna in July. But the month of July is named after Julius Caesar, and might' therefore very well furnish the required allusion to the intermediate thought—that I am playing the part of-Brutus.³

Strangely enough, I once "did actually play the part of Brutus. When I was a boy of fourteen, I presented the scene between Brutus and Caesar in Schiller's poem to an audience of children: with the assistance of my nephew, who was a year older than I, and who had come to us from England-and was thus a revenant-

²As an example of over-determination: My excuse for coming late was that after working late into the night, in the morning I had to make the long journey from Kaiser-Josef-Strasse to Wahringer Strasse.

³And also, Caesar=Kaiser.

for In him I recognized the playmate of my early childhood. Until the end of my third year we had been inseparable; we had loved each other and fought each other and, as I have already hinted, this childish relation has determined all my later feelings in my intercourse with persons of my own age. My nephew John has since then had many incarnations, which have revivified first one and then another aspect of a character that is ineradicably fixed in my unconscious memory. At times he must have treated me very badly, and I must have op posed my tyrant courageously, for in later years I was often told of a short speech in which I defended myself when my father—his grandfather—called me to account: "Why did you hit John?" "I hit him because he hit me." It must be this childish scene which causes non vivit to become non vixit, for in the language of later childhood striking is known as wichsen (German: wichsen—to polish, to wax; i.e., to thrash); and the dream-work does not disdain to take advantage of such associations. My hostility towards my friend P, which has so little foundation in reality—he was greatly my superior, and might therefore have been a new edition of my old playmate—may certainly be traced to my complicated relations with John during our childhood. I shall, as I have said, return to this dream later on.

G. Absurd Dreams—Intellectual Performances in Dreams

I

Hitherto, in our interpretation of dreams, we have come upon the element of absurdity in the dream-content so frequently that we must no longer postpone the investigation of its cause and its meaning. We remember, of course, that the absurdity of dreams has furnished the opponents of dream-interpretation with their chief argument for regarding the dream as merely the meaningless product of an attenuated and fragmentary activity of the psyche.

I will begin with a few examples in which the absurdity of the dream-content is apparent only, disappearing when the dream is more thoroughly examined. These are certain dreams which—accidently, one begins by thinking— are concerned with the dreamer's dead father.

1. Here is the dream of a patient who had lost his father six years before the date of the dream:

His father had been involved in a terrible accident. He was travelling by the night express when the train was derailed, the seats were telescoped, and his head was crushed from side to side. The dreamer sees him lying on his bed; from his left eyebrow a wound runs vertically upwards. The dreamer is surprised that his father should have met with an accident (since he is dead already, as the dreamer adds.in relating his dream). His father's eyes are so clear:

According' to the prevailing standards of dream-criticism, this dream-content would be explained as follows: At first, while the dreamer is picturing his father's accident, he has for gotten that his father has already been-many years in his grave; in the course of the dream this memory awakens, so that he is surprised at his own dream even while he is dreaming it. Analysis, however, tells us that it is quite superfluous to seek for such explanations. The dreamer had commissioned a sculptor to make a bust of his father, and he had inspected the bust two days before the dream. It is this which seems to him to have come to grief (the German word means gone wrong or met with an accident). The sculptor has never seen his father, and has had to work from photographs. On the very day before the dream the son had sent an old family servant to the studio in order to see whether he, too, would pass the same judgment upon the marble bust—namely, that it was too narrow between the temples. And how follows the memory-material which has contributed to the formation of the dream: The dreamer's father had a habit, whenever he was harassed by business cares or domestic difficulties, of pressing his temples between his hands, as though his head was growing too large and he was trying to compress it. When the dreamer was four years old, he was present when a pistol was accidentally discharged, and his father's eyes were blackened (his eyes are so clear). When his father was thoughtful or depressed, he had a deep furrow in his forehead just where the dream shows his wound. The fact that in the dream this wrinkle is replaced by a wound points to the second occasion for the dream. The dreamer had taken a photograph of his little daughter; the plate had fallen from his hand, and when he picked it up it revealed a crack which ran like a vertical furrow across the child's forehead, extending as far as the eyebrow. He could not help feeling a superstitious foreboding, for on the day before his mother's death the negative of her portrait had been cracked.

Thus, the absurdity of this dream is simply the result of a carelessness of verbal expression, which does not distinguish between the bust or the photograph and the original. We are all accustomed to making remarks like: "Don't you think it's exactly your father?" The appearance of absurdity in this dream might, of course, have been easily avoided. If it were permissible to form an opinion on the strength of a single case, one might be tempted to say that this semblance of absurdity is admitted or even desired.

II

Here is another example of the same kind from my own dreams (I lost my father in the year 1896):

After his death, my father has played a part in the political life of the Magyars, and has united them into a political whole; and here I see, indistinctly, a little picture: a number of men, as though in the Reichstag; a man is standing on one or two chairs; there are others round about him. I remember that on his death bed he looked so like Garibaldi, and I am glad that this promise has really come true.

Certainly this is absurd enough. It was dreamed at the time when the Hungarians were in a state of anarchy, owing to Parliamentary obstruction, and were passing through the crisis from, which Koloman Szell subsequently de livered them. The trivial circumstance that the scenes beheld in dreams consist of such little pictures is not without significance for the elucidation of this element. The customary visual dream-representations of our thoughts present images that impress us as being life size; my dream-picture, however, is the reproduction of a wood-cut inserted in the text of an illustrated history of Austria, representing Maria Theresa in the Reichstag of Pressburg —the famous scene of Moriamur pro regenostro.¹ Like Maria Theresa, my father, in my dream, is surrounded by the multitude; but he is standing on one or two chairs (Stuhlen), and is thus, like a Stuhlrichter (presiding judge). (He has united them; here the intermediary is the phrase: "We shall need no judge.") Those of us who stood about my father's death-bed did actually notice that he looked very like Garibaldi. He had a post-mortem rise of temperature; his cheeks shone redder and redder involuntarily we continue: "And behind him, in unsub

¹[We die for our king.] I have forgotten in what author I found a reference to a dream which was over run with unusually small figures, the source of which proved to be one of the engravings of Jacques Callot, which the dreamer had examined during the day. These engravings contain an enormous number of very small figures; a whole series of them deals with the horrors of the Thirty Years War.

stantial (radiance), lay that which subdues us all—the common fate."

This uplifting of our thoughts prepares us for the fact that we shall have to deal with this common fate. The post-mortem rise in temperature corresponds to the words after his death in the dream-content. The most agonizing of his afflictions had been a complete paralysis of the intestines (obstruction) during the last few weeks of his life. All sorts of disrespectful thoughts associate themselves with this. One of my contemporaries, who lost his father while still at the Gymnasium—upon which occasion I was profoundly moved, and tendered him my friendship—once told me, derisively, of the-distress of a relative whose father had died in the street, and had been brought home, when it appeared, upon undressing the corpse, that at the moment of death, or post-mortem, an evacuation of the bowels (Stuhlentleerung) had taken place. The daughter was deeply distressed by this circumstance, because this ugly detail would inevitably spoil her memory of her father. We have now penetrated to the wish that is embodied in this dream. To stand after one's death before one's children great and undented who would not wish that? What now has become of the absurdity of this dream? The appearance of absurdity was due only to the fact that a perfectly permissible figure of speech, in which we are accustomed to ignore any absurdity that may exist as between its components, has been faithfully represented in the dream. Here again we can hardly deny that the appearance of absurdity is desired and has been purposely produced.

The frequency with which dead persons appear in our dreams as living and active and associating with us has evoked undue astonishment, and some curious explanations, which afford conspicuous proof of our misunderstanding of dreams. And yet the explanation of these dreams is close at hand. How often it happens that we say to ourselves: "If my father were still alive, what would he say to this?" The dream can express this if in no other way than by his presence in a definite situation. Thus, lor instance, a young man whose grandfather has left him a great inheritance dreams that the old man is alive, and calls his grandson to account, reproaching him for his lavish expenditure. What we regard as an objection to the dream on account of our better knowledge that the man is already dead, is in reality the consoling thought that the dead man does not need to learn the truth, or satisfaction over, the fact that he can no longer have a say in the matter.

Another form of absurdity found in dreams of deceased relatives does not express scorn and derision; it serves to express the extremest repudiation,; the representation of a suppressed thought which one would like to believe the very last thing one would think of. Dreams of this kind appear to be capable of solution only if we remember that a dream makes no distinction between desire and reality. For example, a man Who nursed his father during his last illness, and who felt his death very keenly, dreamed some time afterwards the following senseless dream: His father was again living, and conversing with him' as usual, but (and this was the remarkable thing) he had nevertheless died though he did riot know it: This dream is intelligible if, after he had nevertheless died, we insert in consequence of the dreamer's wish, and if after but he did not know it, we add that the dreamer had entertained this wish. While nursing him, the son had often wished that his father was dead; that is, he had had the really compassionate thought that it would be a good thing if death would at last put an end to his sufferings. While he was mourning his father's death, even this compassionate wish became an unconscious reproach, as though it had really contributed to shorten the sick man's life: By the awakening of the earliest infantile feelings against his father, it became possible to express this reproach as a dream; and it was precisely because of the extreme antithesis between the dream-instigator and the day-thoughts that this dream had to assume so absurd a form.¹

As a general thing, the dreams of a deceased person of whom the dreamer has been fond confront the interpreter with difficult problems, the solution of which is not always satisfying. The reason for this may be sought in the especially pronounced ambivalence of feeling which controls the relation of the dreamer to the dead person. In such dreams it is quite usual for the deceased person to be treated at first as living; then it suddenly appears that he is dead; and in the continuation of the dream he is once more living. This has a confusing effect. I at last divined that this alternation of death and life is intended to represent the in difference of the dreamer ("It is all One to me whether he is alive or dead"). This indifference, of course, is not real, but wished; its purpose is to help the dreamer to deny his very intense

¹Cf. "Formulations regarding the Two Principles in Mental Functioning," Collected Papers, iv.

and often contradictory emotional- attitudes, and so it becomes the dream-representation of his ambivalence. For other dreams in which one meets with deceased persons the following rule will often be a guide: If in the dream the dreamer is not reminded that the dead person is dead, he sets himself on a par with the dead; he dreams of his own death. The sudden realization or astonishment in the dream ("but he has long been dead!") is a protest against this identification, and rejects the meaning that the dreamer is dead. But I will admit that I feel that dream-interpretation is far from having elicited all the secrets of dreams having this content.

III

In the example which I shall now cite, I can detect the dreams-work in the .act of purposely manufacturing an: absurdity for which there is no occasion whatever in the dream-material. It is taken from the dream which I had as a result of meeting Count Thun just before going away on a holiday. I am driving in a cab, and I tell the driver to drive to a railway station. "Of course, T can't drive with you on the railway track itself," I say, after the driver had reproached me, as though I had worn him out; at the same time, it seems as though I had al ready made with him a journey that one usually makes by train. Of this confused and senseless story analysis gives the following explanation. During the day I had hired a cab to take me to a demote street in Dornbach. The driver, however, did not know the way, and simply kept on driving, in the manner of such worthy people, until I became aware of the fact and showed him the way, indulging in a few derisive remarks. From this driver a train of thought led to the aristocratic personage whom I was to meet later on. For the present, I will only remark that one thing that strikes us middle-class plebeians about the aristocracy is that they like to put themselves in the driver's seat. Does not Count Thun guide the Austrian car of State? The next sentence in the dream, how ever, refers to my brother, whom I thus also identify with the cab-driver. I had refused to go to Italy with him this year (Of course, I can't drive with you on the railway track itself), and this refusal was a sort of punishment for his accustomed complaint that I usually wear him out on this tour (this finds its way into the dream unchanged) by rushing him too quickly from place to place, and making him see too many beautiful things in a single day. That evening my brother had accompanied me to the railway station, but shortly before the carriage had reached the Western station of the Metropolitan Railway he had jumped out in order to take the train to Purkers-dorf. I suggested to him that he might remain with me a little longer, as he did not travel to Purkers-dorf by the; Metropolitan but by the Western Railway. This is why, in my dream, I made in the cab a journey which one usually makes by train. In reality/ however, it was the other way about: what I told my brother was: "The distance which; you travel on the-Metropolitan Railway you could; travel in my company on the Western Railway.” The whole confusion of the dream is therefore due to the fact that in my dream I replace "Metropolitan Railway" by cab, which, to be sure does" good service in bringing the driver and my brother into conjunction. I then elicit from the dream some nonsense which fs hardly-disentangled by elucidation, and which almost constitutes a contradiction of my earlier speech (Of course, Can not drive with you on the railway track itself): Bubas I have no: excuse whatever for confronting the Metropolitan Railway' with the :cab, I must intentionally have given the whole enigmatical story this peculiar form in my dream.

But with what intention? We shall now learn what the absurdity in the dream signifies and the: motives which admitted it recreated it in this case the solution of the mystery is as follows: In the dream I need an absurdity, and something incomprehensible, in connection with driving (Fahren=riding, driving) because in the dream-thoughts I have a certain opinion that demands representation. One evening, at the house of the witty and hospitable lady who appears, in another scene of the same dream, as the housekeeper, I heard two riddles which I could not solve. As they were known to the other members of the party; I presented a somewhat ludicrous figure in my unsuccessful" attempts to find the solutions; They were two puns turning on the words Nackkommen (to obey orders-offspring) and Vorfahren (to drive—forefathers, ancestry). They ran, I believe, as follows:

The coachman does it

At the master’s behests;

Everyone has it;

In the grave it rests.

(Vorfahren)

A confusing detail was that the first halves of the two riddles were identical:

The coachman does it

At the master's behests;

Not everyone has it,

In the cradle it rests.

(Nachkommen)

When I saw Count Thun drive up (vorfahren) in state, and fell into the Figaro-like mood, in which one finds that the sole merit of such aristocratic gentlemen is that they have taken the trouble to be born (to- become Nachkommen), these two riddles became intermediary thoughts for. the. dream-work,, As aristocrats may readily be replaced by coachman, and since it was, once the custom to call a coachman Herr Schwager (brother-in-law), the work of condensation could involve my brother in the same representation. But the dream thought at work in the background is as follows: It is nonsense to be proud of one's ancestors (Vorfahren). I would rather be an ancestor (yorfahr) myself. On account of this opinion, it is nonsense, we have the nonsense in the dream. And no the last riddle in this obscure passage of the dream, is: solved-namely that I have driven before (vorher gefahren, vorgefahren) with this driver.

Thus a dream is made absurd if there occurs in the dream-thoughts, as, one of the elements of the contents the opinion: "That is nonsense"; and, in general,; if criticisms and derision are the motives of one of the dreamer's unconscious trains of thought: Hence, absurdity is one of the means by which the dream work represents contradiction; another means is the inversion of material relation between the dream-thoughts and the dream-content; another is the employment of the feeling of motor inhibition. But the absurdity, of a dream is not to be translated by a simple no; it is intended to reproduce the tendency of the dream-thoughts to-express laughter or derision simultaneously with the contradiction. Only with this intention does the dream-work produce anything ridiculous; Here again it transforms a part of the latent content into a manifest form.¹

As a matter of fact j we have already cited

¹Here the dream-work parodies the thought which it qualifies as ridiculous, in that' it creates something ridiculous in relation to it. Heine does the same thing when he wishes to deride the bad rhymes of the King of Bavaria. He does it 'by using even worse rhymes:

Herr Ludwig ist ein grosser Poet

Und singt er, so sturt Apollo

Vor ihm auf die Knie una bittet und fleht,

Halt ein, ich werde sonst toll, ohl

a convincing example of this significance of an absurd dream. The dream (interpreted without analysis). of the Wagnerian performance which lasted until 7.45 a.m., and in which the orchestra is conducted from a tower, etc. (see p. 278), is obviously saying: It is a crazy world and an insane society. He who deserves a thing doesn't get it, and he who doesn't care for it does get it. In this way the dreamer compares her fate with that of her cousin. The fact that dreams of a dead father were the first to furnish us with examples of absurdity in dreams is by no means accidental. The conditions for the creation of absurd dreams are here grouped together in a typical fashion. The authority proper to the father has at; an early age evoked the criticism of the child, and the strict demands which he has made have caused the child, in self-defence, to pay particularly close attention to every weakness of his father's; but the piety with which the father's personality is surrounded in our thoughts, especially after his death; intensifies the censorship which prevents the expression of this criticism from becoming conscious;

Here is another absurd dream of a deceased Father:

I receive a communication from the town council of my native city concerning, the cost of accommodation in the hospital in 'the year 1851. This was necessitate by a seizure from which I was suffering. I make fun of the matter for, in the first place,! was not yet born in 1851, and in the second place, my father, to whom the communication might refer, is .al ready dead. I go to him in the adjoining room, where he is lying in bed, and tell him about it. To my surprise he remembers that in the year 1851 he was once drunk and had to be locked up or confined It was when he was working for the firm of T. "Then you, too used to drink?" I ask. "You married soon after?" I reckon that I was born in 1856, which seems to me to be immediately afterwards.

In the light of the foregoing exposition, we shall translate the insistence with which this dream exhibits its: absurdities as a sure sign of a particularly embittered and passionate polemic in the dream-thoughts. AH the greater then, is our astonishment when we perceive that in this dream the polemic is waged openly, and that my father is denoted as the person who is made a laughing-stock. Such frankness seems to contradict our assumption of a censorship controlling the dream-work The explanation :is 1that here the father is only an interposed figure, while the quarrel is really with another person, Who appears in the dream only in a single allusion. Whereas a dream usually treats of revolt against other persons, behind whom the father is concealed, here it is the other way about: the father serves as the man of straw to represent another, and hence the dream dares to concern itself openly with a person who is usually-hallowed, because there is present the certain knowledge that he is not in reality intended. We learn of this condition of affairs by considering/the occasion/of the dream It was dreamed after I had heard that an older .colleague, whose judgment was considered infallible, had expressed disapproval and astonishment on hearing that' one of my patients had already been undergoing psycho-analytic treatment at my hands for five years. The introductory sentences of the dream allude in a transparently disguised manner to the fact that this colleague had for a time taken over the duties which my father could ^io longer perform (statement of expenses, accommodation in the hospital); and when bur friendly relations began to alter for the worse: I was thrown into: the same emotional conflict as that which' arises in the lease? of a misunderstanding between father and son (by reason of the part played by the father, and his earlier functions). The dream-thoughts now bitterly resent the reproach that I am not making better progress, which extends itself: from: the treatment of this patient to other things. Does my colleague know anyone who can get on any faster? Does he not know that conditions of this sort ate usually incurable and last for life? What are four or five years: in comparison to a whole lifetime, especially, when life has been made so much easier for the patient during the treatment?

The-impression of absurdity in this dream is brought about largely by the fact that sentences from different divisions of the dream-thoughts are strung together without any reconciling: transition. Thus, the-,sentence, I go to him in the adjoining room, etc., leaves the subject from which the preceding sentences are taken, and; faithfully reproduces the circumstances under which I told my father that I was engaged to be married; Thus the dream is trying to remind me of the .noble disinterested ness1 which the .old man showed at that 'time, and to contrast this with the conduct of an other newly-introduced person. I now perceive that the dream is allowed to make fun of my father because in the dream-thoughts, in the full recognition of his merits, he is held up as an example to others. It is in the nature of every censorship that one is permitted to tell untruths about forbidden things rather than the truth. The next sentence, to the effect that my father remembers that he was once drunk, and was locked up in consequence, contains nothing that really relates to my father any more. The person who is screened by him is here a no less important personage than the great Meynert, in whose footsteps I followed with such veneration, and whose attitude towards me after a short period of favouritism, changed into one of undisguised hostility. The dream recalls to me his own statement that in his youth he had at one time formed the habit of intoxicating himself with chloroform, with the result that he had to enter a sanatorium; and also my second experience with him, shortly before his death. I had an embittered literary controversy with him in reference to masculine hysteria, the existence of which he denied, and when I visited him during his last illness, and asked him how he felt, he described his condition at some length, and concluded with the words: "You know, I have always been one of the prettiest cases of masculine hysteria." Thus, to my satisfaction, and to my astonishment, he admitted what he so long and so stubbornly denied. But the fact that in this scene of my dream I can use my father to screen Meynert is explained not by any discovered analogy between the two persons, but by the fact that it is the brief yet perfectly adequate representation of a conditional sentence in the dream thoughts which, if fully expanded, would read as follows: "Of course, if I belonged to the second generation, if I were the son of a professor or a privy council or, I should have progressed more rapidly." In my dream I make my father a professor and a privy council or. The most obvious and most annoying absurdity of the dream lies in the treatment of the date 1851, which seems to me to be indistinguishable from 1856, as though a difference of five years meant nothing whatever. But it is just this one of the dream-thoughts that requires expression. Four or five years—that is precisely the length of time during which I enjoyed the support of the colleague mentioned at the outset; but it is also the duration of time I kept my fiancee waiting before I married her; and by a coincidence that is eagerly exploited by the dream-thoughts, it is also the time I have kept my oldest patient waiting for a complete cure. "What are five years?" ask the dream-thoughts. "That is no time at all to me, that isn't worth consideration. I have time enough ahead of me, and just as what you wouldn't believe came true at last, so I shall accomplish this also." Moreover, the number 51, when considered apart from the number of the century, is determined in yet another manner and in an opposite sense; for which reason it occurs several times over in the dream. It is the age at which man seems particularly exposed to danger; the age at which I have seen colleagues die suddenly, among them one who had been appointed a few days earlier to a professorship for which he had long been waiting.

V

Another absurd dream which plays with figures: An acquaintance of mine, Herr M, has been attacked in an essay by no less a person than Goethe and, as we all think, with unjustifiable vehemence. Herr M is, of course, crushed by this attack. He complains of it bitterly at a dinner-party; but his veneration for Goethe has not suffered as a result of this personal experience. I try to elucidate the temporal relations a little, as they seem improbable to me. Goethe died in 1832; since his attack upon lift must, of course, have taken place earlier, M was at the time quite a young man, ft seems plausible to me that he was 18 years old. But I do not know exactly what the date of the present year is, and so the whole calculation lapses into obscurity. The attack, by the way, is contained in Goethe's well-known essay on "Nature."

We shall soon find the means of justifying the nonsense of this dream. Herr M, with whom I became acquainted at a dinner-party, had recently asked me to examine his brother, who showed signs of general paralysis. The conjecture was right; the painful thing about this visit was that the patient gave his brother away by alluding to his youthful pranks, though our conversation gave him no occasion to do so. I had asked the patient to tell me the year of his birth, and had repeatedly got him to make trifling calculations in order to show the weakness of his memory—which tests, by the way he passed quite well. Now I can see that I behave like, a paralytic in the dream (I do not know exactly what the date of the present year is). Other material of the dream is drawn from another recent source. The editor of a medical periodical, a friend of mine, had accepted for his paper a very unfavourable crushing review of the last book of my Berlin friend, Fl, the critic being a very youthful reviewer, who was not very competent to pass judgment. I thought I had a right to interfere, and called the editor to account; he greatly regretted his acceptance of the review, but he would not promise any redress. I thereupon broke off toy relations With the periodical, and in my letter of resignation I expressed the hope that our personal relations would not suffer as a result of the incident. The third source of this dream is an account given by a female patient—it was fresh in my memory at the time—of the psychosis of her brother who had fallen into a frenzy crying "Nature, Nature." The physicians in at tendance thought that the cry was derived from a reading of Goethe's beautiful essay, and that it pointed to the patient's overwork in the study of natural philosophy. I thought, rather, of the sexual meaning in which even our less cultured people use the word Nature, and the fact that the unfortunate man afterwards mutilated his genitals seems to show that I was not far wrong. Eighteen years was the age of this patient at the time of this access of frenzy.

If I add, further, that the book of my so severely criticized friend ("One asks oneself whether the author or oneself is crazy" had been the opinion of another critic) treats of the temporal conditions of hie, and refers the duration of Goethe's life to the multiple of a number significant from the biological point of view, it will readily be admitted that in my dream I am putting myself in my friend's place. (I try to elucidate the temporal relations a little.) But I behave like a paretic, and the dream revels in absurdity. This means that the dream thoughts say ironically: "Naturally, he is the fool, the lunatic, and you are the clever people who know better. Perhaps, however, it is. the other way about?" Now, the other way about is abundantly represented in my dream, inasmuch as Goethe has attacked the young man, which is absurd, while it is perfectly possible even today for a young fellow to attack the immortal Goethe; and inasmuch as I reckon from the year of Goethe's death, while I made the paretic reckon from the year of his birth.

But I have further promised to show that no dream is inspired by other than egoistical motives. Accordingly, I must account for the fact that in this dream I make my friend's cause my own, and put myself in his place. My critical conviction in waking life would not justify my doing so. Now, the story of the eighteen year-old patient, and the divergent interpretations of his cry, "Nature," allude to the fact that I have put myself into opposition to the majority of physicians by claiming a sexual aetiology for the psychoneuroses. I may say to myself: "You will meet with the same kind of criticism as your friend; indeed you have al ready done so to some extent"; so that I may now replace the he in the dream-thoughts by we. "Yes, you are right; we two are the fools." That mea res agitur is clearly shown by the mention of the short, incomparably beautiful essay of Goethe's, for it was a popular lecture on this essay which induced me to study the natural sciences when I left the Gymnasium, and was still undecided as to my future.

VI

I have to show that yet another dream in which my ego does not appear is none the less egoistic. On p. 249 I referred to a short dream in which Professor M says: "My son, the myopic . . ."; and I stated that this was only a preliminary dream, preceding another in which I play a part. Here is the main dream, previously omitted, which challenges us to explain its absurd and unintelligible word-formation.

On account of something or other that is happening in Rome, it is necessary for the children to flee, and this they do. The scene is then laid before a gate a double gate in the ancient style (the Porta Romana in Siena, as I realize while I am dreaming). I am sitting on the edge of a well, and lam greatly depressed; J am almost weeping. A woman—a nurse, a nun —brings out the two boys and hands them, over to their father, who is not myself. The elder is distinctly my eldest son, but I do not see the face of the other boy. The woman asks the eldest boy for a parting kiss. She is remarkable for a red nose. The boy refuses her the kiss, but says to her, extending her his hand in parting, “Auf Geseres," and to both of ns (or to one of us) "Auf Ungeseres." I have the idea that this indicates a preference.

This dream is built upon a tangle of thoughts induced by a play I saw at the theatre, called Das neue Ghetto (The New Ghetto), The Jewish question, anxiety as to the future of my children, who cannot be given a fatherland, anxiety as to educating them so that they may enjoy the privileges of citizen-all these features may easily be recognized in the accompanying dream-thoughts.

"By the waters of Babylon we sat down and wept." Siena\* like Rome, is famous for its beautiful fountains. In the dream I have to find some sort of substitute for Rome (cf. p. 217) from among localities which are. known to me. Near the Porta Romana of Siena we saw a large, brightly-lit building, which, we learned was the Manicomio, the insane asylum. Shortly before the dream I had heard that a co-religionist had been forced to resign a position, which he had secured with great effort, in a State asylum.

Our interest is aroused by the speech: "Auf Geseres," where one might expect, from the situation continued throughout the dream, "Auf Wiedersehen'" (Au revoir), and by its quite meaningless antithesis: "Auf Ungeseres." (Un is a prefix meaning "not.")

According to information received from He brew scholars, Geseres is a genuine Hebrew word, derived from the verb goiser;.and may best be rendered by "ordained sufferings, fated disaster." From its employment in the Jewish jargon one would take it to mean "wailing and lamentation." Ungeseres is a coinage of my own, and is the first to attract my attention, but for the present it baffles me; The little observation at the end of the dream—that Ungeseres indicates an advantage over Geseres —Opens the way to the associations, and there with to understanding. This relation holds good in the case of caviar; the unsalted kind is more highly prized than the salted. "Caviar to the general"—"noble passions." Herein lies concealed a jesting allusion to a member of my household, of Whom I hope—€or she is younger than I—that she will watch over the future of my children; this, too, agrees with the fact that another member of my household, our worthy nurse, is clearly indicated by the nurse (or nun) of the dream. But a connecting-link is Wanting between the pair, salted^-unsalted and Geseres—Ungeseres. This is to be found in gesduert and ungesauert Ravened, and unleavened) In their flight or exodus from Egypt the children of Israel had not time to allow their dough to become leavened, and in commemoration of this event they eat unleavened bread at Passover to this day. Here, too, I can find room for the sudden association which occurred to me in this part of the analysis. I remembered how we, my friend from Berlin and myself, had strolled about the streets of Breslau; a city which was strange to us, during the last days of Easter. A little girl asked me the way to a certain street; I had to tell her that I did riot know it; I then remarked to my friend, "I hope that later on in life the child will show more perspicacity in selecting the persons whom she allows to direct her." Shortly afterwards a sign caught my eye: "Dr. Herod, consulting hours.,." I said to myself: "I hope this colleague; does not happen to be a children's specialist,'' Meanwhile, my friend had been developing his views on the biological significance of bilateral symmetry, and had begun a sentence with the words: "If we had only one eye in the middle of the forehead, like Cyclops . . ."This leads us to the speech of the professor in the-preliminary dream: "My son, the myopic." And now I have been led to the chief source for Geseres. Many years ago, when this son of Professor M's,. who is today an independent thinker,: was still sitting on his school-bench, he contracted an-affection of the eye which, according to: the doctor, gave some cause for anxiety. He expressed the opinion that is so long as it was confined to one eye it was of no great significance, but that if it should extend to the other eye it would be serious. The affection subsided in the one eye without leaving any ill effects; shortly after wards, however-the same symptoms did actually appear in the other eye. The boy's terrified mother immediately summoned the physician to her distant home in the country. But the doctor was now of a different opinion (took the other side). "What sort of 'Geseres’ is this you are making?'\* he asked the mother, impatiently, "If one side got well the other will, too." And so it turned out.

And now as to the connection between this and myself and my family. The school-bench upon which Professor M's son learned his first lessons has become the property of my" eldest son; it was given to him by the boy's mother, and it is into his mouth that I put the words of farewell in the dream; One of the: wishes that may be connected with this transference may now be readily guessed. This school-bench is intended by its construction to guard the child from becoming shortsighted and one sided. Hence myopia (and behind it the Cyclops), and the discussion about bilateralism. The fear of one-sidedness has a twofold significance; it might mean hot only physical one-sidedness, but intellectual one-sidedness also. Does it not seem as though the Scene in the dreamy with all its craziness, were contradicting precisely this anxiety? When on the one hand the boy has spoken his words of farewell, on the other hand he calls out the very opposite, as though to establish an equilibrium. He is acting as it were, in obedience to bilateral symmetry!

Thus, a dream frequently has the profoundest meaning in the places where it seems most absurd. In all ages those who have had some thing to say and have been unable to say it with out danger to themselves have gladly donned the cap and bells. He for whom the forbidden saving was intended was more likely to tolerate it if he was able to laugh at it, and to flatter himself with the comment that what he disliked was obviously absurd, Dreams behave in real Hie as does the prince in the play who is obliged to pretend to be a madman, and hence we may say of dreams what Hamlet said of himself, substituting an unintelligible jest for the actual truth: "I am but mad north-northwest; when the wind is southerly I know a hawk from a handsaw" (Act II, sc, ii).¹

Thus, my solution of the problem of absurdity in dreams is that the; dream-thoughts are never absurd—at least, not those of the dreams of; sane persons—and that the dream-work pro duces, absurd dreams and dream with individually absurd elements, when the dream-thoughts contain criticism, ridicule, and derision;, which; have to be given expression. My next Concern is to show that the: dream-work is exhausted by the co-operation of the three factors enumerated—and of a fourth which has still to be mentioned—that it does no more than translate the dream thoughts, observing: the four conditions prescribed, and that the question whether the mind goes to work in dreams with all its intellectual faculties, or with only part of them, is wrongly stated, and does not meet the actual state of affairs. But since there are plenty of dreams in which judgments are passed, criticisms made, and ,facts recognized. in which astonishment at some individual element of the dream appears, and explanations are attempted, and arguments adduced, I must meet the objections deriving from these occurrences by the citation of selected examples.

My answer is as follows: Everything in dreams which occurs as the apparent functioning of the critical faculty is to be regarded, not as the intellectual performance of the dream

¹This dream furnishes a good example in support of the universally valid doctrine that dreams of the same night, even though they are separated in the memory, spring from the same thought-material. The dream-situation in which I am rescuing, my children from the city of Rome; moreover, Is distorted by a reference back to an episode of my .childhood; The meaning is that I envy certain relatives who years ago had occasion to transplant their children to the soil of another country.

work, but as belonging to the substance of the dream-thoughts, and it has found its way from these, as a completed structure, into the manifest dream-content. I may go even farther than this! I may even say that the judgments which are passed upon the dream as it is remembered after waking, and the feelings which are aroused by the reproduction of the dream, belong largely to the latent dream-content and must be fitted into place in the interpretation of the dream.

1. One striking example of this has: already been given. A female patient does not wish to relate her dream because it was too vague. She saw a person in the dream, and does not .know whether it was her husband or her father: Then follows a second dream-fragment, in- which there occurs a manure-pail, with which the following reminiscence is associated. As a young housewife she once declared jestingly, in the presence of a young male, relative who frequented the house, that her next business would be to picture a new manure pail. Next morning one was sent to her, but it was filled with lilies of the valley. This part of the dream-served to represent the phrase, "Not grown on my own manure;"² If we complete the analysis, we find in the dream-thoughts the after-effect of a story heard in youth; namely, that a girl had given birth to a child and that it was not clear who was the father. The dream-representation here; overlaps into the waking thought, and allows one of the elements of the dream thoughts to be represented by a judgment, formed in the waking state, of the whole dream.

2. A similar case: One of my patients has a dream which strikes him as being an interesting one, for he says to himself, immediately after walking: "I must tell that to the doctor." The dream is analysed, and shows the most distinct allusion to an affair in which he had become involved during the treatment, and of which he had decided to tell me nothing.³

3. Here is a third example from my own experience:

I go to the hospital with P, through a neighbourhood in which there are houses and gardens. Thereupon I have an idea that I have

²This German expression is equivalent to our saying: "l am not responsible for that," "That's not my funeral,'' or "That's not due to my own efforts,"—TR.

³The. injunction or resolve already contained, in the dream: "I must tell that to the doctor," when it occurs in dreams during psycho-analytic treatment, is constantly accompanied by a great resistance to confessing the dream, and is hot infrequently followed by the forgetting of the dream.

already seen this locality several times in my dreams; I do not know my way very well; P shows me a way which leads round a corner to a restaurant (indoor); here I ask for Frau Doni, and I hear that she is living at the back of the house, in a small room, with three children. I go there, and on the way I meet an un defined person with, my two little girls. After I have been with them for awhile,! take them with me. A sort of reproach against my wife for having left them there.

On waking I am conscious of a great satisfaction, whose motive seems to be the fact that I shall now learn from the analysis what is meant by / have already dreamed of this.² But the analysis of the dream tells me nothing about this; it shows me only that the satisfaction belongs to the latent dream-content, and not to a judgment of the dream. It is satisfaction concerning the fact that I have had children by my marriage. P's path through life and my own ran parallel for a time; how he has outstripped me both socially and financially, but his marriage has remained childless. Of this the two occasions of the dream give proof on complete analysis. On the previous day I had read in the newspaper the obituary notice of a certain Frau Dona A—y (which I turn into Doni), who had died in childbirth; I was told by my wife that the dead woman had been nursed by the same midwife whom she herself had employed at the birth of our two youngest boys, The name Dona had caught my attention, for I had recently met with it for the first time in an English novel. The other occasion for the dream may be found in the date on which it was dreamed; this was the night before the birthday of my eldest boy, who, it seems, is poetically gifted.

4. The same satisfaction remained with me after waking from the absurd dream that my father, after his death, had played a political role-among the Magyars. It is motivated by the persistence of the feeling which accompanied the last sentence of the dream: / remember that on his deathbed he looked so like Garibaldi, and I am glad that it has really come true,..(Followed by a forgotten continuation.) I can now supply from the analysis what should fill this gap. It is the mention of my second boy, to whom I have given the baptismal name of an eminent historical personage who attracted me greatly during my boyhood, espe

¹A subject which has been extensively discussed in recent volumes of the Revue Philosophique (paramnesia in dreams).

daily during my stay in England. I had to wait for a year before I could fulfil my intention of using this name if the next child should be a son, and with great satisfaction I greeted him by this name as soon as he was born. It is easy to see how the father's suppressed desire for greatness is, in his thoughts, transferred to his children; one is inclined to believe that this is one of the ways by which the suppression of this desire (which becomes necessary in the course of life) is effected. The little fellow Won his right to inclusion in the text of this dream by virtue of the fact that the same accident—that of soiling his clothes (quite pardonable in either a child or in a dying person)—had occurred to him. Compare with this the allusion Stuhlrichter (presiding judge) and the wish of the dream: to stand before one's children great and undefiled.

5. If I should now have to look for examples of judgments or expressions of opinion which remain in the dream itself, and are not continued in, or transferred to, our walking thoughts, my task would be greatly facilitated were I to take my examples from dreams which have already been cited for other purposes. The dream of Goethe's attack On Herr M appears to contain quite a number of acts of judgment. I try to elucidate the temporal relations a little, as they seem improbable to me. Does not this look like a critical impulse directed against the nonsensical idea that Goethe should have made a literary attack upon a young man of my acquaintance? It seems plausible to me that he was 18 years old. That sounds quite like the result of a calculation, though a silly one; and the / do not know exactly what is the date of the present year would be an example of uncertainty or doubt in dreams.

But I know from analysis that these acts of judgment, which seem to have been performed in the dream for the first time, admit of a different construction, in the light of which they become indispensable for interpreting the dream, while at the same time all absurdity is avoided. With the sentence I try to elucidate the temporal relations a little, I put myself in the place of my friend, who is actually trying to elucidate the temporal relations of life. The sentence then loses its significance as a judgment which-objects to the nonsense of the; previous sentences. The interposition, Which seems improbable to me, belongs to the following: It seems plausible to me. With almost these identical words' I replied to the lady who told me of her brother's illness: "It seems improbable to me" that- the-cry of "Mature, Nature," was in any way connected with Goethe; it seems much more plausible to me that it has the sexual significance which is known to you. In this case, it is true, a judgment was expressed, but in reality, not in a dream, and on an occasion which is remembered and utilized by the dream-thoughts. The dream-content appropriates this judgment like any other fragment of the dream-thoughts. The number 18 with which the judgment in the dream is meaninglessly connected still retains a trace of the context from which the real judgment was taken. Lastly, the I do not know exactly what is the date of the present year is intended for no other purpose than that of my identification with the paralytic, in examining whom this particular fact was established.

In the solution of these apparent acts of judgment in dreams, it will be well to keep in mind the above-mentioned rule of interpretation, which tells us that we must disregard the coherence which is established in the dream between its constituent parts as an unessential phenomenon, and- that every dream-element must be taken separately and traced back to its source. The dream is a compound, which for the purposes of investigation must be broken up into its elements. On the other hand, we become alive to the fact that there is a psychic force which expresses itself in our dreams and establishes this apparent coherence; that is, the material obtained by the dreamwork undergoes a secondary elaboration. Here we have the manifestations of that psychic force which we shall presently take into consideration as the fourth of the factors which co-operate in dream-formation.

6. Let us now look for other examples of acts of judgment in the dreams which have already been cited. In the absurd dream about the communication from the town council, I ask the question, "You married soon after?" I reckon that I was born in 1856, which seems to me to be directly afterwards. This certainly takes the form of an inference. My father married shortly after his attack, in the year 1851. I am the eldest son, born in 1856; so this is correct. We know that this inference has in fact been falsified by the wish-fulfilment, and that the sentence which dominates the dream thoughts is as follows: Four or five years—that is no time at all—that need not be counted. But every part of this chain of reasoning may be seen to be otherwise determined from the dream-thoughts, as regards both its content and its form. It is the patient of whose patience my colleague complains who intends to marry immediately the treatment is ended. The manner in which I converse with my father in this dream reminds me of an examination or cross examination, and thus of a university professor who was in the habit of compiling a complete docket of personal data when entering his pupils' names: You were born when?—1856.— Patre?—Then the applicant gave the Latin form of the baptismal name of the father and we students assumed that the Hofrat drew inferences from the father's name which the baptismal name of the candidate would not always have justified. Hence, the drawing of inferences in the dream would be merely the repetition of the drawing of inferences which appears as a scrap of material in the dream thoughts. From this we learn something new. If an inference occurs in the dream-content, it assuredly comes from the dream-thoughts; but it may be contained in these as a fragment of remembered material, or it may serve as the logical connective of a series of dream-thoughts. In any case, an inference in the dream represents an inference taken from the dream thoughts.¹

It will be well to continue the analysis of this dream at this point. With the inquisition of the professor is associated the recollection of an index (in my time published in Latin) of the university students; and further, the recollection of my own course of study. The five years allowed for the study of medicine were, as usual, too little for me. I worked unconcernedly for some years longer; my acquaintances regarded me as a loafer, and doubted whether I should get through. Then, suddenly, decided to take my examinations, and I got through in spite of the postponement. A fresh confirmation of the dream-thoughts with which I defiantly meet my critics: "Even though you won't believe it, because I am taking my time, I shall reach the conclusion (Germany, Schluss=end, conclusion, inference). It has often happened like that."

In its introductory portion, this dream contains several sentences which, we can hardly deny, are of the nature of an argument. And this argument is not at all absurd; it might

¹These results correct at several points my earlier statements concerning the representation of logical relations (p. 265). These described the general procedure of the dream-work, but overlooked its most delicate and most careful operations.

just as Well occur m my waking thoughts. In my dream I make fun of the communication from the town council, for in the first place I was not yet born in 1851, and in the second place my father, to whom it might refer, is already dead. Not only is each of these statements perfectly correct in itself, but they are the very arguments that I should employ if I received such a communication. We know from the foregoing analysis (p. 309) that this dream has sprung from the soil of deeply embittered and scornful dream-thoughts; and if we may also assume that the motive of the censorship is a very powerful One, we shall understand that the dream thought has every occasion to create a flawless refutation of an unreasonable demand, in accordance with the pattern contained in the dream-thoughts. But the analysis shows that in this case the dream-work has not been required to make a free imitation, but that material taken from the dream-thoughts had to be employed for the purpose. It is as though in an algebraic equation there should occur, besides the figures, plus and minus signs, and symbols of powers and of roots, and as though someone, in copying this equation, without understanding it, should copy both the symbols and the figures, and. mix them all up together. The two arguments may be traced to the following material: It is painful to me to think that many of the hypotheses upon which" I base my psychological solution of the psycho neuroses will arouse scepticism and ridicule when they first become known. For instance, I shall have to assert that impressions of the second year of life, and even the first, leave an enduring trace upon the emotional life of. subsequent neuropaths, and that these impressions —although greatly distorted and exaggerated by the memory—may furnish the earliest and profoundest basis of a hysterical symptom. Patients to whom I explain this at a suitable moment are wont, to parody my explanation by offering to search for reminiscences of the period when they were not yet born. My disclosure of the unsuspected part played by the father in the earliest sexual impulses of female patients may well have a similar reception. (Cf. the discussion on p. 244). Nevertheless, it is my well-founded conviction that both doctrines are true. In confirmation of this I recall certain examples in which the death of the father occurred when the child was very young, and subsequent incidents,- otherwise inexplicable, proved that the child had unconsciously preserved recollections of the person who had so early gone out of its life. I know that both my assertions are based upon inferences whose validity Will be attacked. It is the doing of the wish-fulfilment that precisely the material of those inferences, which I fear will be contested, should be utilized by the dream-work for establishing incontestable conclusions.

7. In one dream, which I have hitherto only touched upon, astonishment at the subject emerging is distinctly expressed at the outset. The elder Brucke must have set me some task or other; strangely enough, it relates to the preparation of the lower part of my own body, the pelvis and legs, which I see before me as though in the dissecting-room, but without feeling the absence of part of my body, and without a trace of horror. Louise N is standing beside me, and helps me in the work. The pelvis is eviscerated; now the upper, now the lower aspect is visible, and the two aspects are commingled. Large fleshy red tubercles are visible (which, even in the dream, make me think of haemorrhoids). Also something lying over them had to be carefully picked off; it looked like crumpled tinfoil.¹ Then I was once more in possession of my legs, and I made a journey through the city, but I took a cab (as I was tired). To my astonishment, the cab drove into the front door of a house, which opened and allowed it to pass into a corridor, which was broken off at the end, and eventually led on into: the open.² Finally I wandered through changing landscapes, with an Alpine guide, who carried my things. He carried me for some distance, out of consideration for my tired legs.. The ground was swampy; we went along the edge; people were sitting on the ground, like Red Indians or gypsies; among them a girl. Until then I had made my way along on the slippery ground, in constant astonishment that I was so well able to do so after making the preparation. At last we came to a small wooden house with an open window at one end. Here the guide set me down, and laid two planks, which stood in readiness, on the. window-sill so as to bridge the chasm which had to be crossed from the window. Now I grew really alarmed about my legs. Instead of the expected crossing, I saw two grown-up-men lying upon wooden benches which were fixed on the walls of the hut, and something like two

¹Stanniol, allusion to Stannius; the nervous system of fishes; cf. p. 300.

²The place in the corridor of my apartment-house where the perambulators of the other tenants stand; it is also otherwise hyper-determined several times over.

Sleeping children next to them; as though not the planks but the children were intended to make the crossing possible. I awoke with terrified thoughts

Anyone who has-been duly impressed by the extensive nature of dream-condensation will readily imagine what a number of pages the exhaustive analysis of this dream would fill. Fortunately for the context, I shall make: this dream only the one example of astonishment in dreams, which makes its appearance in the parenthetical remark, strangely enough; Let us consider the occasion of the dream. It is a visit of this lady, Louise N, who helps me with my work in the dream. She says: "Lend me something to read.” I offer her She, by Rider Haggard; A strange book, but full of hidden meaning,” I try to explain; "the eternal feminine, the immortality of our emotions-" Here she interrupts me: "I know that book already. Haven't you something of your own?" "No, my own immortal works are still unwritten."

"Well, when are you going to publish your so called 'latest revelations’ which, you promised us, even we should be able to read?" she asks, rather sarcastically. I now perceive that she is a mouthpiece for someone else, and I am silent; I think of the effort it cost me to make public even my work on dreams, in which I had to surrender so much of my own intimate nature. ("The best that you know you can't tell the boys.") The preparation of my own body which I am ordered to make in my dream is thus the self-analysis involved in the communication of my dreams. The elder Brucke very properly finds a place here; in the first years of my scientific work it so happened that I neglected the publication of a certain discovery until his insistence forced me to publish it. But the further trains of thought, proceeding from my conversation with Louise N, go too deep to become conscious; they are side tracked by way of the material which has been incidentally awakened in me by the mention of Rider Haggard's She. The comment strangely enough applies to this book, and to another by the same author, The Heart of the World; and numerous elements of the dream are taken from these two fantastic romances. The swampy ground over which the dreamer is carried, the chasm which has to be crossed by means of planks, come from She; the Red Indians, the girl, and the wooden house, from The Heart of the World. In both novels a woman is the leader, and both treat of perilous wanderings; She has to do with an adventurous journey to an undiscovered, country, a place almost untrodden by the foot of man. According to a note which I find in my record of the dream, the fatigue in my legs was a real sensation from those days^^^^ Probably a weary mood corresponded with this fatigue, and the doubting question: "How much farther will my legs carry me?" In She, the end of the adventure is that the heroine meets her death in the mysterious central fire, instead of winning immortality for herself and for others. Some related anxiety has mistakably arisen in the dream-thoughts. The wooden house is assuredly also a coffin—that is, the grave. But in representing this most unwished-for of all thoughts by means of a wish-fulfilment, the dream-work has achieved its masterpiece. I was once in a grave, but it was an empty Etruscan grave near Orvieto—a narrow chamber with two stone benches on the walls, upon Which were lying the skeletons of two adults;- The interior of the wooden house in the dream looks exactly like this grave, except that stone has been re placed by wood. The dream seems to say: "If you must already sojourn in your grave, let it be this Etruscan grave," and by means of this interpolation it transforms the most mournful expectation into one that is really to be desired. Unfortunately, as we shall learn, the dream is able to change into its opposite only the idea accompanying an affect, but not always the affect itself. Hence, I awake with thoughts of terror, even after the idea that perhaps my children will achieve what has been denied to their father has forced its way to representation: a fresh allusion to the strange romance in which the identity of a character is preserved through a series of generations covering two thousand years.

8. In the context of another dream there is a similar expression of astonishment at what is experienced in the dream. This, however, is connected with such a striking, far-fetched, and almost intellectual attempt at explanation that if only on this account I should have to subject the whole dream to analysis, even if it did not possess two other interesting features. On the night of the eighteenth pf July I was travelling on the Southern Railway, and in my sleep I heard someone call out: "Hollthurn, 10 minutes." I immediately think of Holothuria—of a natural history museum—that here is a place where valiant men have vainly resisted the domination of their overlord.— Yes, the counter-reformation in Austria.!—As though it were a place in Styria or the-Tyrol.

Now I see indistinctly a small museum, in which the relics or the acquisitions of these men are preserved. I should like to leave the train, but I hesitate to do so. There are women with fruit on the platform; they squat on the ground, and in that position invitingly hold up their baskets.-—I hesitated, in doubt as to whether we have time, but here we are still stationary.—I am suddenly in another compartment, in which the leather and the seats are so narrow that one’s spine directly touches the back.¹ I am surprised at this, but I may have changed carriages while asleep. Several people, among them an English brother and sister; a row mf books plainly on a shelf on the wall.—I see The Wealth of Nations, and Matter and Motion- (by Maxwell), thick books bound in brown linen. The man asks his sister about a book of Schiller's, whether she has forgotten it. These books seem to belong now to me, now to them. At this point I wish to join in the conversation in order to confirm or support what is being said ... I wake sweating all over, because all the windows are shut. The train stops at Marburg.

While writing down the dream, a part of it occurs to me which my memory wished to pass over. I tell the brother and sister (in English), referring to a certain book: "It is from . . ." but I correct myself: "It is by . . ." The man remarks to his sister: "He said it correctly."

The dream begins with the name of a station, which seems to have almost waked me. For this name, which was Marburg, I substitute Hollthurn. The fact that I heard Marburg the first, or perhaps the second time it was called out, is proved by the mention of Schiller in the dream; he was born in Marburg, though not the Styrian Marburg.² Now on this occasion, although I was travelling first class, I was doing so under very disagreeable circumstances. The train was overcrowded; in my compartment I had come upon a lady and gentleman who seemed very fine people, and had not the good breeding, or did not think it worth while, to conceal their displeasure at my intrusion. My polite greeting was not returned, and al

¹This description is not intelligible even to myself, but I follow the principle of reproducing the dream m those words which occur to me while I am writing it down. The wording itself is a part of the dream representation.

²Schiller was not born in one of the Marburgs, but in Marbach, as every German schoolboy knows, and as I myself knew. This again is one of those errors (cf. p. 218) which creep in as substitutes for an intentional falsification in another place and which I have endeavoured.to explain in The Psycho-pathology *of Everyday Life.*

though they were sitting side by side (with their backs to the engine), the woman before my eyes hastened to pre-empt the seat opposite her, and next to the window, with her umbrella; the door was immediately closed, and pointed remarks about the opening of windows were exchanged. Probably I was quickly recognized as a person hungry for fresh air. It was a hot night, and the atmosphere of the compartment, closed on both sides, was almost suffocating. My experience as a traveller leads me to believe that such inconsiderate and overbearing conduct marks people who have paid for their tickets only partly, or not at all. When the conductor came round and I presented my dearly bought ticket, the lady exclaimed haughtily and almost threateningly: "My husband has a pass." She was an imposing-looking person, with a discontented expression, in age not far removed from the autumn of feminine beauty; the man had no chance to say anything; he sat there motionless. I tried to sleep. In my dream I take a terrible revenge on my disagreeable travelling companions; no one would suspect what insults and humiliations are concealed behind the disjointed fragments of the first half of the dream. After this need has been satisfied, the second wish, to exchange my compartment for another, makes itself felt. Thedream changes its scene so often, and without making the slightest objection to such changes, that it would not have seemed at all remarkable had I at once, from my memories, replaced my travelling companions by more agreeable persons. But here was a case where something or other opposes the change: of scene, and finds it necessary to explain it. How did I suddenly get into another compartment? I could not postively remember having changed carriages. So there was only one explanation. I must have left the carriage while asleep—an unusual occurrence, examples of which, however, are known to neuropathologists. We know of persons who undertake rail way journeys in a crepuscular state, without betraying their abnormal condition by any sign whatever, until at some stage of their journey they come to themselves, and are surprised by the gap in their memory. Thus, while I am still dreaming, I declare my own case to be such a case of automatisme ambulatoire.

Analysis permits of another solution. The attempt at explanation, which so surprises me if I am to attribute it to the dream-work, is not original, but is copied from the neurosis of one of my patients. I have already spoken in another chapter of a highly cultured and kindly man who began, shortly after the death of his parents, to accuse himself of murderous tendencies, and who was distressed by the precautionary measures which he had to take to secure himself against these tendencies. His was a case of severe obsessional ideas with full insight. To begin with, it was painful to him to walk through the streets, as he was obsessed by the necessity of accounting for all the persons he met; he had to know whit her they had disappeared; if one of them suddenly eluded his pursuing glance, he was left with a feeling of distress and the idea that he might possibly have made away with the man. Behind this obsessive idea was concealed, among other things, a Cain-phantasy, for "alt men are brothers." Owing to the impossibility of accomplishing this task, he gave up going for walks, and spent his life imprisoned within his four walls. But reports of murders which had been committed in the world outside were constantly reaching his room by way of the newspapers, and his conscience tormented him with the doubt that he might be the murderer for whom the police were looking. The certainty that he had not left the house for weeks protected him for a time against these accusations, until one day there dawned upon him the possibility that he might have left his house while in an unconscious state, and might\* thus-have committed murder without knowing anything about it. From that time onwards he locked his front door, and gave the key to his old housekeeper, strictly forbidding her to give it into his hands, even if he demanded it.

This, then, is the origin of the attempted explanation that I may have changed carriages while in an unconscious state; it has been taken into the dream ready-made, from the material of the dream-thoughts, and is evidently intended to identify me with the person of my patient. My memory of this patient was awakened by natural association. My last night journey had been made a few weeks earlier in his company. He was cured, and we were going into the country together to his relatives who, had sent for me; as we had a compartment to ourselves, we left all the windows open through out the night, and for as long as I remained awake we had a most interesting conversation. I knew that hostile impulses towards his father in childhood, in a sexual connection, had been at the root of his illness. By identifying myself with him, I wanted to make an analogous confession to myself. The second scene of the dream really resolves itself into a wanton phantasy to the effect that my two elderly travelling companions had acted so uncivilly towards me because my arrival on the scene had prevented them from exchanging kisses and embraces during the night, as they had intended. This phantasy, however, goes back to an early incident of my childhood when, probably impelled by sexual curiosity, I had intruded into my parents' bedroom, and was driven thence by my father's emphatic command.

I think it would be superfluous to multiply such examples. They would all confirm what we have learned from those already cited: namely, that an act of judgment in a dream is merely the repetition of an original act of judgment in the dream-thoughts. In most cases it is an unsuitable repetition, fitted into an inappropriate context; occasionally, however, as in our last example, it is so artfully applied that it may almost give one the impression of independent intellectual activity in the dream. At this point we might turn our attention to that psychic activity which, though it does not appear to co-operate constantly in the formation of dreams, yet endeavours to fuse the dream-elements of different origin into a flaw less and significant whole. We consider it necessary, however, first of all to consider the expressions of affect which appear in dreams, and to compare these with the affects which analysis discovers in the dream-thoughts.

H. The Affects in Dreams

A shrewd remark of Strieker's called our attention to the fact that the expressions of affects in dreams cannot be disposed of in the contemptuous fashion in which we are wont to shake off the dream-content after we have waked. "If I am afraid of robbers in my dreams, the robbers, to be sure, are imaginary,; but the fear of them is real"; and the same thing is true if I rejoice in my dream. According to the testimony of our feelings, an affect experienced in a dream is in no way inferior to one of like intensity experienced in waking life, and the dream presses its claim to be accepted as part of our real psychic experiences, by virtue of its affective rather than its ideational content. In the waking state, we do not put the one before the other, since we do not know how to evaluate an affect psychically except in connection with an ideational content. If an affect and an idea are ill-matched as regards their nature or their intensity, our waking judgment becomes confused.

The fact that in dreams the ideational content does not always produce the affective result which in our waking thoughts we should expect as its necessary consequence has always: been a cause of astonishment; Strumpell declared that; ideas in dreams are stripped- of their psychic values. But there is no lack of instances in which the reverse is true; when an intensive manifestation of affect appears in "a content which seems-to offer no occasion for it; In my dream I may be in a horrible, dangerous, or disgusting situation, and yet I may feel no fear or aversion; on the other hand, I am sometimes terrified by harmless things, and sometimes delighted by childish things.

This enigma disappeared more suddenly and more completely than perhaps any other dream problem if we pass from the manifest to the latent content. We shall then no longer have to explain it, for it will no longer exist. Analysis tells us that the ideational contents have undergone displacements and substitutions; while the affects have remained unchanged: No wonder, then, that the ideational content which has been altered by dream-distortion no longer fits the affect which has remained intact; and no cause for wonder when analysis has put the correct content into its original place.¹

In a-psychic complex which has been subjected to the influence of the resisting censor ship, the affects are the unyielding constituent, which alone can guide us to the correct completion. This state of affairs is revealed in the psychoneuroses even more distinctly than in dreams. Here the affect is always in the right, at least as regards its quality; its intensity may, of course, be increased by displacement of the neurotic attention. When the hysterical patient wonders that he should be so afraid of a trifle, or when the sufferer from obsessions is astonished that he should reproach himself so bitterly for a mere nothing, they are both in

¹If I am not greatly mistaken, the first dream which I was able to elicit from my grandson (aged 20 months) points to the fact that the dream-work had succeeded in transforming its material into a wish fulfilment, while the affect which belonged to it remained. unchanged even in the sleeping state. The. night before its father was to return to the front the child cried out, sobbing violently: "Papa, Papa—Baby.", That may mean: Let Papa and Baby still be, together;, while the weeping takes cognizance of the imminent departure. The child was at the time very well able to express the concept of separation. Fort (=away, replaced, by a peculiarly accented, long drawn out oook) had been his first word, and for many, months before this first dream he had played at away with all his toys; which went back to his early self-conquest in allowing his mother to go away.

error, inasmuch as they regard the conceptual content—the trifle, the mere nothing—as the essential thing, 'arid they1defend themselves in vain, because they make this conceptual content the starting-point of their thought-work: Psycho-analysis, however, puts them1 oh the fight path, inasmuch as it recognizes that, on the contrary, it is the affect that is justified, and looks for the concept which pertains to it, and which has been repressed by a substitution. All that we need assume is that the liberation of affect and the conceptual content do not constitute the indissoluble organic unity as which we are wont to regard them, but that the two parts may be welded together, so that analysis will separate them. Dream-interpretation shows that this is actually the; case.

I will first of all give ah example in which analysis explains the apparent absence of affect in a conceptual content which ought to compel a liberation of affect.

I

The dreamer sees three lions in a desert, one of which is laughing, but she is not afraid of them, Then, however, she must have fled from them, for she is trying to climb a tree But she finds that her cousin, the French teacher, is already up in the tree, etc.

The analysis yields the following material: The indifferent occasion of the dream was a sentence in the dreamer's English exercise: "The lion's greatest adornment is his mane?' Her father used to wear a beard which encircled his face like a mane. The name of her English teacher is Miss Lyons. An acquaintance of hers sent her the ballads of Loewe (Loewe=lion): These, then, are the three lions; why should she be afraid of them? She has read a story in which a negro Who has incited his fellows to revolt is hunted With bloodhounds, and climbs a tree to save himself. Then follow fragmentary recollections in the merriest mood, such as the following directions for catching lions (from Die Fliegende Blatter): "Take a desert and put it through a sieve; the lions will be left behind." Also a very amusing, but not very proper anecdote about an official who is asked why he does not take greater pains to win the favour of his chief\ and who replies that he has been trying to creep into favour, but that his immediate superior was already up there. The whole matter becomes intelligible as soon as one: learns that on the dream-day the lady had received a visit from her husband's superior. He Was very polite to her, and kissed her hand, and she was not at all afraid of him, although he is a big bug (Grosses Tier==big animal) and plays the part- of a social lion in the capital of-her country. This lion is, therefore, like the lion in A Midsummer Night's Dream, who is unmasked as Snug the joiner; and of such stuff ate all the dream-lions of which one is not afraid.

II

As my second example, I will cite the dream of the girl who saw her sister’s little son lying as a corpse in his coffin, but who, it may be added, was conscious of no pain or sorrow. Why she was unmoved we know from the analysis. The dream only disguised her wish to see once more the man she loved; the affect had to be attuned to the wish, and not to its disguisement. There was thus no occasion for sorrow.

In a number of dreams the affect does, at least remain connected with the conceptual content which has replaced the content really belonging to it. In others, the dissolution of the complex is carried farther. The affect is entirely separated from the idea belonging to it, and finds itself accommodated elsewhere in the dream, where it fits into the new arrangement of the dream-elements. We have seen that the same thing happens to acts of judgement in dreams. If an important inference occurs in the dream-thoughts, there is one in the dream also; but the inference in the dream may be displaced to entirely different material; Not infrequently this displacement is effected in accordance with the principle of antithesis. I will illustrate the latter possibility by the following dream, which I have subjected to the most exhaustive analysis.

III

A castle by the sea; afterwards it lies not directly on the coast, but on a narrow canal leading to the sea. A certain Herr P is the governor of the castle. I stand with him in a large salon with three windows, in front of which rise the projections of a wall, like battlements of a fortress. I belong to the garrison, perhaps as a volunteer naval officer. We fear the arrival of enemy warships, for we are in a state of war. Herr P intends to leave the castle; he gives me instructions as to what must be done if what we fear should come to pass. His sick wife and his children are in the threatened castle. As soon as the bombardment be gins, the large hall is to be cleared. He breathes heavily, and tries to get away; I detain him, Und ask him how I am to send him news in case of need. He says something further, and immediately afterwards he sinks to the floor dead. I have probably taxed him unnecessarily with my questions. After his death, which makes no further impression upon me, I consider whether the widow is to remain in the castle, whether I should give notice of the death to the higher command, whether I should take over the control of the castle as the next in command. I now stand at the window, and scrutinize the ships as they pass by; they are cargo steamers, arid they rush by over the dark water; several with more than one funnel, others with bulging decks (these are very like the railway stations in the preliminary dream, which has not been related). Then my brother is standing beside me, and we both look out of the window, on to the canal. At the sight of one ship we are alarmed, and call out: "Here comes the warship!" It turns out, however, that they are only the ships which I have already seen, returning. Now comes a small ship, comically truncated, so that it ends amidships; on the deck one sees curious things like cups or little boxes. We call out as with one voice: "That is the breakfast ship"

The rapid motion of the ships, the deep blue of the water, the brown smoke of the funnels —all these together produce an intense and gloomy impression.

The localities in this dream are compiled from several journeys to the Adriatic (Mira-mare, Duino, Venice, Aquileia). A short but enjoyable Easter trip to Aquileia with my brother, a few weeks before the dream, was still fresh in my memory; also the naval war between America and Spain, and, associated with this my anxiety as to the fate of my relatives in America, play a part in the dreams Manifestations of affect appear at two places in this dream. In one place an affect that would be expected is lacking: it expressly emphasized that the death of the governor makes no impression upon me; at another point, when I see the warships, I am frightened, and experience all the sensations of fright in my sleep. The distribution of affects in this well-constructed dream has been effected in such a way that any obvious, contradiction is avoided. For there is no reason why I should be frightened at the governor's death, and it is fitting that, as the commander of the castle, I should be alarmed by the sight of the warship. Now analysis shows that Herr P is nothing but a substitute for my own ego (in the dream I am his substitute).

I am the governor who suddenly dies. The dream-thoughts deal with the future of my family after my premature death. No other disagreeable thought is to be found among the dream-thoughts. The alarm which goes with the sight of the warship must be transferred from it to this disagreeable thought. Inversely, the analysis shows that the region of the dream-thoughts from which the warship comes is laden with most cheerful reminiscences. In Venice, a year before the dream, one magically beautiful day, we stood at the windows of our room on the Riva Schiavoni and looked out over the blue lagoon, on which there was more traffic to be seen than usual. Some English ships were expected; they were to be given a festive reception; and suddenly my wife cried, happy as a child: "Here comes the English warship!" In the dream I am frightened by the very same words; once more we see that speeches in dreams have their origin in speeches in real life. I shall presently show that even the element English in this speech has not been lost for the dream-work. Here, then, between the dream-thoughts and the dream-content, I turn joy into fright, and I need only point to the fact that by means of this transformation I give expression to part of the latent dream-content. The example shows, however, that the dream-work is at liberty to detach the occasion of an affect from its connections in the dream-thoughts, and to insert it at any other place it chooses in the dream content.

I will take the opportunity which is here, incidentally offered of subjecting to a closer analysis the breakfast ship, whose appearance in the dream so absurdly concludes a situation that has been rationally adhered to. If I look more closely at this dream-object, I am impressed after the event by the fact that it was black, and that by reason of its truncation at its widest beam it achieved, at the truncated end, a considerable resemblance to an object which had aroused our interest in the museums of the Etruscan cities. This object was a rectangular cup of black clay, with two handles, upon which stood things like coffee-cups or tea-cups, very similar to our modern service for the breakfast table. Upon inquiry we learned that this was the toilet set of an Etruscan lady, with little boxes for rouge and pow der; and we told one another jestingly that it would not be a bad idea to take a thing like that home to the lady of the house. The dream object, therefore, signifies a black toilet (toilette=dress), or mourning, and refers directly to a death. The other end of the dream-object reminds us of the boat (German, Nachen, from the Greek root, νεχυϛ, as a philological friend informs me), upon which corpses were laid in prehistoric times, and were left to be buried by the sea. This is associated with the return of the ships in the dream.

"Silently on his rescued boat the old man drifts into harbour."

It is the return voyage after the shipwreck (German: Schiff-bruch = ship-breaking); the breakfast ship looks as though it were broken off amidships. But whence comes the name breakfast ship? This is where English comes in, which we have left over from the warships. Breakfast, a breaking of the fast. Breaking again belongs to shipwreck (Schiff-bruch), and fasting is associated with the black (mourning).

But the only thing about this breakfast ship which has been newly created by the dream is its name: The thing existed4n reality, and re calls to me one of the merriest moments of my last journey. As we distrusted the fare in Aquileia, we took some food with us from Goerz, and bought a bottle of the excellent Istrian wine in Aquileia; and while the little mail steamer slowly travelled through the canale delle Mee and into the lonely expanse of lagoon in the direction of Grado, we had breakfast on deck in the highest spirits—we were the only passengers—and it tasted to us as few break fasts have ever tasted. This, then, was the breakfast ship, and it is behind this very recollection of the gayest joie de vivre that the dream hides the saddest thoughts of an un known and mysterious future.

The detachment of affects from the groups of ideas which have occasioned their liberation is the most striking thing that happens to them in dream-formation, but it is neither the only nor even the most essential change which they undergo on the way from the dream-thoughts to the manifest dream. If the affects in the dream-thoughts are compared with those in the dream, one thing at once becomes clear: Wherever there is an affect in the dream, it is to be found also in the dream thoughts; the converse, however, is not true. In general, a dream is less rich in affects than the psychic material from which it is elaborated. When I have reconstructed the dream thoughts, I see that the most intense psychic impulses are constantly striving in them for self-assertion, usually in conflict with others which are sharply opposed to them. Now, if I turn back to the dream, I often find it colour less and devoid of any very intensive affective tone. Not only the content, but also the affective tone of my thoughts is often reduced by the dream-work to the level of the indifferent. I might say that a suppression of the affects has been accomplished by the dream-work. Take, for example, the dream of the botanical monograph. It corresponds to a passionate plea for my freedom to act as I am acting, to arrange my life as seems right to me, and to me alone. The dream which results from this sounds indifferent; I have written a monograph; it is lying before me; it is provided with coloured plates, and dried plants are to be found in each copy. It is like the peace of a deserted battlefield; no trace is left of the tumult of battle.

But things may turn out quite differently; vivid expressions of affect may enter into the dream itself; but we will first of all consider the unquestioned fact that so many dreams ap pear indifferent, whereas it is never possible to go deeply into the dream-thoughts without deep emotion.

The complete theoretical explanation of this suppression of affects during the dream-work cannot be given here; it would require a most careful investigation, of the theory of the affects and of the mechanism of repression. Here I can put forward only two suggestions. I am forced—for other reasons—to conceive the liberation of affects as a centrifugal process directed towards the interior of the body, analogous to the processes of motor and secretory innervation. Just as in the sleeping state the emission of motor impulses towards the outer world seems to be suspended, so the centrifugal awakening of affects by unconscious thinking during sleep may be rendered more difficult. The affective impulses which occur during the course of the dream-thoughts may thus in themselves be feeble, so that those that find their way into the dream are no stronger. According to this line of thought, the suppression of the affects would not be a consequence of the dream-work at all, but a consequence of the state of sleep. This may be so, but it can not possibly be ail the truth. We must remember that all the more complex dreams have revealed themselves as the result of a compromise between conflicting psychic forces. On the one hand, the wish-forming thoughts have to oppose the contradiction of a censorship; on the other hand, as we have often seen, even in unconscious thinking, every train of thought is harnessed to its contradictory counterpart; Since all these trains of thought are capable of arousing affects, we shall, broadly speaking, hardly go astray if we conceive the suppression of affects as the result of the inhibition which the contrasts impose upon one another, and the censorship upon the urges which it has suppressed. The inhibition of affects would accordingly be the second consequence of the dream-censorship, just as dream-distortion was the first consequence.

I will here insert an example of a. dream in which the indifferent emotional tone of the dream-content may be explained by the antagonism of the dream-thoughts. I must relate the following short dream, which every reader will read with disgust.

IV

Rising ground, and on it something like an open-air latrine; a very long bench, at the end of which is a wide aperture. The whole of the back edge is thickly covered with little heaps of excrement of all sizes and degrees of fresh ness. A thicket behind the bench. I urinate upon the bench; a long stream of urine rinses everything clean, the patches of excrement come off easily and fall into the opening. Nevertheless, it seems as though something remained at the end.

Why did I experience no disgust in this dream?

Because, as the analysis shows, the most pleasant and gratifying thoughts have co operated in the formation of this dream. Upon analysing it, I immediately think of the Augean stables which were cleansed by Hercules. I am this Hercules. The rising ground and the thicket belong to Aussee, where my children are now staying. I have discovered the infantile aetiology of the neuroses, and have thus guarded my own children from falling ill. The bench (omitting the aperture, of course) is the faithful copy of a piece of furniture of which an affectionate female patient has made me a present. This reminds me how my patients honour me. Even the museum of human excrement is susceptible of a gratifying interpretation. How ever much it disgusts me, it is a souvenir of the beautiful land of Italy, where in the small cities, as everyone knows, the privies are not equipped in any other way. The stream of urine that washes everything clean is an unmistakable allusion to greatness. It is in this manner that Gulliver extinguishes the great fire in Lilliput;; to be sure, he thereby incurs the displeasure of the tiniest of queens. In this way, too, Gargantua, the superman of Master Rabelais, takes vengeance upon the Parisians, straddling Notre-Dame and training his stream of urine upon the city. Only yesterday I was turning over the leaves of Garnier's illustrations to Rabelais before I went to bed. And, strangely enough, here is another proof that I am the superman! The platform of Notre-Dame was my favourite nook in Paris; every free afternoon I used to go up into the towers of the cathedral and there clamber about be tween the monsters and gargoyles. The circumstance that all the excrement vanishes so rapidly before the stream of urine corresponds to the motto: Affiavit et dissipati sunt, which I shall some day make the title of a chapter on the therapeutics of hysteria.

And now as to the affective occasion of the dream. It had been a hot summer afternoon; in the evening, I had given my lecture on the connection between hysteria and the perversions, and everything which I had to say dis pleased me thoroughly, and seemed utterly valueless. I was tired; I took not the least pleasure in my difficult work, and longed to get away from this rummaging in human filth; first to see my children, and then to revisit the beauties of Italy. In this mood I went from the lecture-hall to a cafe to get some little refreshment in the open air, for my appetite had forsaken me. But a member of my audience went with me; he begged for permission tb sit with me while I drank my coffee and gulped down my roll, and began to say flattering things to me. He told me how much he had learned from me, that he now saw everything through different eyes, that I had cleansed the Augean stables of error and prejudice, which encumbered the theory of the neuroses^-in short, that I was a very great man. My mood was ill-suited to his hymn of praise; I struggled with my disgust, and went home earlier in order to get rid of him; and before I went to sleep I turned over the leaves of Rabelais, and read a short story by G. F. Meyer entitled Die Leiden eines Knaben (The Sorrows of a Boy).

The dream had originated from this; material, and Meyer-s novel had supplied the recollections of scenes of childhood.¹ The day's mood of annoyance and disgust is continued in the dream, inasmuch as it is permitted to furnish nearly all the material for the dream-con

¹Cf. the dream about Count Thun, last scene.

tent. But during the night the opposite mood of. vigorous, even immoderate self-assertion awakened and dissipated the earlier mood. The dream had to assume such a form as would accommodate both the expressions of self-depreciation and exaggerated self-glorification in the same material. This compromise-formation resulted in an ambiguous dream-content, but, owing to the mutual inhibition of the opposites, in an indifferent emotional tone.

According to the theory of wish-fulfilment, this dream would not have been possible had not the opposed, and indeed suppressed, yet pleasure-emphasized megalomaniac train pf thought been added to the thoughts of disgust For nothing painful is intended to be represented in dreams; the painful elements of our daily thoughts are able to force their way into our dreams only if at the same time they are able to disguise a wish-fulfilment.

The dream-work is able to dispose of the affects of the dream-thoughts.in yet another way than by admitting them or reducing them to zero. It can transform them into their opposites. We are acquainted with the rule that for the purposes of interpretation every, element of the dream may represent its opposite, as well as itself. One can never tell beforehand which is to be posited; only the context can decide this point; A suspicion of this state of affairs has- evidently found its way into; the popular consciousness;:the dream-books, in their interpretations, often proceed according to the principle of contraries. This transformation into the contrary is made possible by the intimate associative ties which in our thoughts connect the idea of a thing with that of its opposite. Like every other displacement, this serves the purposes of the censorship, but it is often the work of wish-fulfilment, for wish-fulfilment consists in nothing more than the substitution of an unwelcome thing by its opposite. Just as concrete images may be transformed into their contraries in our dreams, so also may the affects of the dream-thoughts, and it is probable that this inversion of affects is usually brought about by the dream-censorship. The suppression and inversion of affects is useful even in social life, as is shown by the familiar analogy of the dream-censorship and above all; hypocrisy. If I am conversing with a person to whom I must show consideration while I should like to address him as ah enemy, it is almost more important that I should conceal the expression of my affect from him than that I should modify the verbal expression of my thoughts. If I address him in courteous terms, but accompany them by looks or gestures of hatred and disdain, the effect which I produce upon him is not very different from what it would have been had I cast my unmitigated contempt into his face. Above all, then, the censorship bids me suppress my affects, and if I am a master of the art of dissimulation I can hypocritically display the opposite affect smiling where I should like to be angry, and pretending affection where I should like to destroy.

We have already had an excellent example of such an inversion of affect in the service of the dream-censorship. In the dream of my uncle's beard I feel great affection for my friend R, while (and because) the dream-thoughts berate him as a simpleton. From this example of the inversion of affects we derived our first proof of the existence, of the censor ship. Even here it.is not necessary to assume that the dream-work creates a counter-affect of this kind that is altogether new; it usually finds it lying ready in the material of the dream-thoughts, and merely intensifies it with the psychic force of the defences-motives until it is able to predominate in the dream-formation. In the dream of my uncle, the affection ate counter-affect probably has its origin in an infantile source (as the continuation of the dream would suggest), for owing to the peculiar nature of my earliest childhood experiences the relation of uncle and nephew has become the source of all my friendships and hatreds (cf. analysis on pp. 304-5above).

An excellent example of such a reversal of affect is found in a dream recorded by Ferenczi.¹ "An elderly gentleman was awakened at night by his wife, who was frightened because he laughed so loudly and uncontrollably in his sleep. The man afterwards related that he had had the following dream: I lay in my bed, a gentleman known to me came in, I wanted to turn on the light, but I could not; I attempted to do so repeatedy, but in vain. Thereupon my wife got out of bed, in order to help me, but she, too, was unable to manage it; being ashamed of her neglige in the presence of the gentleman, she finally gave it up and went back to her bed; all this was so comical that I had to laugh terribly. My wife said: What are you laughing at, what are you laughing at?' but I continued to laugh until I woke. The following day the man was extremely depressed; and suffered from headache: ‘From too much laughter, which shook me up,’ he thought.

"Analytically considered; the dream looks less comical. In the latent dream thoughts the gentleman known to him who came into the room is the image of death as the 'great unknown, which was awakened in his mind on the previous day. The old gentleman, who suffers from arteriosclerosis, had good reason to think of death on the day before the dream. The uncontrollable laughter takes the place of weeping and sobbing at the idea that he has to die. It is the light of life that he is no longer able to turn on. This mournful thought may have as sociated itself with a failure to effect sexual intercourse, which he had attempted shortly before this, and in which the assistance of his wife en fiiglige was of no avail; he realized that he was already on the decline. The dream work knew how to transform the sad idea of impotence and death into a comic scene, and the sobbing into laughter."

There is one class of dreams which has a special claim to be called hypocritical, and which severely tests the theory of wish-fulfilment. My attention was called to them when Frau Dr. M. Hilferding proposed for discussion by the Psychoanalytic Society of Vienna a dream recorded by Rosegger, which is here reprinted:

In Waldheimat, vol. xi, Rosegger writes as follows in his story, Fremd gemacht (p. 303):

"I usually enjoy healthful sleep, yet I have gone without repose on many a night; in addition to my modest existence as a student and literary man, I have for long years dragged out the shadow of a veritable tailor's life—like a ghost from which I could not become divorced.

"It is not true that I have occupied myself very often or very intensely with thoughts of my past during the day. A stormer of heaven and earth who has escaped from the hide of the Philistine has other things to think about. And as a gay young fellow, I hardly gave a thought to my nocturnal dreams; only later, when I had formed the habit of thinking about everything, or when the Philistine within me began to assert itself a little, did it strike me that—when I dreamed at all—I was always a journeyman tailor, and that in that capacity I had already worked in my master's shop for a long time without any pay. As I sat there beside him, and sewed and pressed, I was perfectly well aware that I no longer belonged there and that as a burgess of the town I had other things to attend to; but I was always on a holiday, or away in the country, and so I sat beside my master and helped him. I often felt far from comfortable, about it, and regretted the waste of time which I might have employed for better and more useful purposes. If anything was not quite correct in measure and cut I had to put up with a scolding from my mas ter. Of wages there\*was never a question. Often, as I sat with bent back in the dark workshop, I decided to give notice and make myself scarce. Once I actually did so, but the master took no notice of me, and next time I was sitting beside him again and sewing.

"How happy I was when I woke up after such weary hours! And I then resolved that, if this intrusive dream should ever occur again, I would energetically throw it off, and would cry aloud: 'It is only a delusion, I am lying in bed, and I want to sleep' . . . And the next night I would be sitting in the tailor's shop again.

"So it went on for years, with dismal regularity. Once when the master and I were working at Alpelhofer's, at the house of the peasant with whom I began my apprenticeship, it happened that my master was particularly dissatisfied with my work. 'I should like to know where in the world your thoughts are?' he cried, and looked at me sullenly. I thought the most sensible thing to do would be to get up and explain to the master that I was working with him only as a favour, and then take my leave. But I did not do this. I even submitted when the master engaged an apprentice, and ordered me to make room for him on the bench. I moved into the corner, and kept on sewing. On the same day another journeyman was engaged; a bigoted fellow; he was the Bohemian who had worked for us nineteen years earlier, and then had fallen into the lake on his way home from the public-house. When he tried to sit down there was no ^room-for him. I looked at the master inquiringly, and he said to me: 'You have no talent for tailoring; you may go; you're a stranger henceforth.' My fright on that occasion was so overpowering that I woke.

"The grey of morning glimmered' through the clear windows of my familiar home. Objets d'art surrounded me; in the tasteful bookcase stood the eternal Homer, the gigantic Dante, the incomparable Shakespeare, the glorious Goethe—all radiant and immortal, From the adjoining room resounded the clear little voices of the children, who were waking up and prattling to their mother. I felt as though I had rediscovered that idyllically sweet, peaceful, poetical and spiritualized life in which I have so often and so deeply been conscious of contemplative human happiness. And yet I was vexed that I had not given my master notice first, but had been dismissed by him.,

"And how remarkable this seems to me: since that night, when my master 'made a stranger' of me,. I have enjoyed restful sleep; I no longer dream of my tailoring-days-, which now he in the remote past; which in their unpretentious simplicity were really so cheerful, but which, none the less, have cast a long shadow over the later years of my life."

In this series of dreams of a poet who, in his younger years, had been a journeyman tailor, it is hard to recognize the domination of the wish-fulfilment. AH the delightful things occurred in his waking life, while the dream seemed to drag along with it the ghost-like shadow of an unhappy existence which had long been forgotten. Dreams of my own of a similar character enable me to give some ex planation of such dreams. As a young doctor, I worked for a long time in the Chemical Institute without being able to-accomplish anything in that exacting science, so that in the waking state I never think about this unfruitful and actually somewhat humiliating period of my student days. On the other hand, I have a recurring dream to the effect that I am working in the laboratory, making analyses, and experiments, and so forth; these dreams, like the examination-dreams, are disagreeable, and they are never very distinct. During the analysis of one of these dreams my attention was directed to the word analysis, which gave me the key to an understanding of them. Since then I have become an analyst. I make analyses which are greatly praised psycho-analyses, of course. Now I understand: when I feel proud of these analyses in my waking life, and feel inclined to boast of my achievements, my dreams hold up to me at night those other, unsuccessful analyses, of which I have no reason to be proud; they are the punitive dreams of the upstart, like those of the journeyman tailor who became a celebrated poet. But how is it possible for a dream to place itself at the service of self-criticism in its conflict with parvenu pride, and to take as its content a rational warning instead of a prohibited wish-fulfilment? I have already hinted that the answer to this question presents many difficulties. We may conclude that the foundation of the dream consisted at first of an arrogant phantasy of ambition; but that in its stead only its suppression and abasement has reached the dream-content. One must remember that there are masochistic tendencies in mental life to which such an in version might be attributed. I see no objection to regarding such dreams as punishment dreams, as distinguished from Wish-fulfilling dreams. I should not see in this any limitation of the theory of dreams hitherto as presented, but merely a verbal concession to the point of view to which the convergence of contraries seems strange. But a more thorough investigation of individual dreams of this class allows us to recognize yet another element. In an in distinct, subordinate portion of one of my laboratory dreams, I was just at the age which placed me in the most gloomy and most unsuccessful year of my professional career; I still had no position, and no idea how I was going to support myself when suddenly found that I had the choice of several women Whom I might marry! I was therefore, young again and, what is more, she was young again the woman who has shared with me all these difficult years. In this way, one of the Wishes which constantly gnaws at the heart of the age ing man was revealed as the unconscious dream-instigator. The conflict raging in other psychic strata between vanity and self-criticism had certainly determined the dream-content, but the more deeply-rooted wish for youth had alone made it possible as a dream. One often says to oneself even in the waking state: "Tb be sure, things are going well with you today, and once you found life very hard; but, after all, life was sweet in those days, when you were still so young."¹

Another group of dreams, which I have often myself experienced, and which I have recognized to be hypocritical, have as their content a reconciliation with persons with whom one has long ceased to have friendly relations; The analysis constantly discovers an occasion which might well induce me to cast aside the last remnants of consideration for these former friends, and to treat them as strangers or enemies; But the dream chooses to' depict the contrary relation.

In considering dreams recorded by a novelist or poet, we may often enough assume that he has excluded from the record those details which he felt to be disturbing and regarded as unessential. His dreams thus set us a problem Which could be readily solved if we had an exact reproduction of the dream-content.

¹Ever since psycho-analysis has dissected the personality into an ^ego and a super-ego (Group Psychology and the Analysis of the Ego, p. 664 below), it has been easy to recognize in these punishment-dreams wish fulfilments of the super-ego.

O. Rank has called my attention to the fact that in Grimm's fairy-tale of-the valiant little tailor^ or Seven at One Stroke, there is related a very similar dream of an upstart; The tailor, who has become a hero, and has married the king's daughter, dreams one night while lying beside the princess, his Wife, about his trade; having become suspicious, on the following night she places armed guards where they can listen to What is said by the dreamer, and arrest him. But the little tailor is warned, and is able to correct his dream.

The complicated processes of removal, diminution, and inversion by which the affects of the dream-thoughts finally become the affects of the dream may be very well surveyed in suit able syntheses of completely analysed dreams. I Shall here discuss a few examples of affective manifestations in dreams which will I think, prove this conclusively in some of the cases cited;

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In the dream about the odd task which the elder Brucke sets me—that of preparing my own pelvis—-I am aware in the dream itself of not feeling appropriate horror. Now this is a wish-fulfilment in more senses, than one. The preparation signifies the self-analyses which I perform, as it were, by publishing my book on dreams, which I actually found so painful that I postponed the. printing of the completed manuscript for more than a year. The wish now arises that I may disregard this feeling of aversion, and -for that reason I feel no horror (Graueti, which also means to grow-grey) in the dream. I should much like to escape Grauen in the other sense too, for I am already growing quite grey, and the grey in my hair warns me to; delay no longer. For we know that at the end of the dream this thought secures representation: "I shall have to leave my children to reach the goal of their difficult journey without my help."

In the two dreams that transfer the expression of satisfaction to the moments immediately after waking, this satisfaction is in the one ease motivated by the expectation that I am now going to learn what is meant by I have already dreamed of this, and refers in reality to the birth of my first child, and in the other case it is motivated by the; conviction that "that which has been announced by a premonitory sign" is now going to happen, and the satisfaction is that which I felt on the arrival of my second son. Here the same affects that dominated in the dream-thoughts have remained in the dream, but the process is probably hot quite so simple as this in any dream. If the two analyses are examined a little more closely it will be seen that this satisfaction, Which does not succumb to the: censorship, receives reinforcement from a source which must fear the censorship, and whose affect would certainly have aroused opposition if it had not screened itself by a similar and readily admitted affect of satisfaction from the permitted source, and had, so to speak, sneaked in behind it. I am unfortunately unable to show this in the case of the actual dream, but an example from another situation will make my meaning intelligible. I will put the following case: Let there be a person near me whom I hate so strongly that I have a lively impulse to rejoice should anything happen to him. But the moral side of my nature does not give way to this impulse; I do not dare to express this sinister wish, and when something does happen to him which he does not deserve I suppress my satisfaction; and force myself to thoughts and ex pressions of regrets Everyone Will at some time have found himself in such a position. But now let it happen that the hated person/ through some transgression of his own, draws upon himself a Well-deserved calamity; I shall now be allowed to give free rein to my satisfaction at his being visited by a just punishment; and I shall be expressing an opinion which coincides with that of other impartial persons. But I observe that my satisfaction proves to be more Intense than that of others, for it has received reinforcement from another source—from my hatred, which was hitherto prevented by the inner censorship from furnishing the affect, but which, under the altered circumstances, is no longer prevented from doing so. This case generally occurs in social life when antipathetic persons or the adherents of an unpopular minority have been guilty of some offence. Their punishment is then usually commensurate not with their guilt, but With their guilt plus the ill will against them that has hitherto not been put into effect; Those who punish them doubtless commit an injustice, but they are prevented from becoming aware of it by the satisfaction arising from the release within themselves of a suppression of long standing. In such cases the quality of' the affect is justified, but not its degree; and the self-criticism that has been appeased in respect of the first point is only too ready to neglect to scrutinize the second point; Once you-have opened the doors, more people enter than it was your original intention to admit.

A striking feature of the neurotic character, namely, that in it causes capable of evoking affect produce results which are qualitatively justified but quantitatively excessive, is to be explained on these lines, in so far as.it admits of a psychological explanation at all. But the excess of affect proceeds from unconscious and hitherto suppressed affective sources which are able to establish an associative connection with the actual occasion, and for whose liberation of affect the unprotested and permitted source of affects opens up the desired path. Our attention is thus called to the fact that the relation of mutual inhibition must not be regarded as the only relation obtaining between the suppressed and the suppressing psychic institution. The cases in which ^the two institutions bring about a pathological result by co-operation. and mutual reinforcement deserve just as much, attention; These hints regarding the psychic mechanism will contribute to-our understanding of the expressions of affects in dreams. A gratification which makes its appearance in a dream, and which, of course, may readily be found in its proper place in the dream-thoughts, may not always be fully explained by means of this reference. As a rule, it is necessary to search for a second source in the dream-thoughts, upon which the pressure of the censorship rests, and which, under this pressure, would have yielded not gratification but the contrary effect, had it not been enabled by the presence of the first dream-source to free its gratification-affect from repression, and. reinforce the gratification springing, from the other source. Hence affects which appear in dreams appear to be formed by the confluence of several tributaries, and are over-determined in respect of the material of the dream-thoughts; Sources of affect which are able to furnish the same affect combine in the dream-work in order to produce it.¹

Some insight into these involved relations is gained from the analysis of the admirable dream in which Won vixit constitutes the central point (cf. p. 304). In this dream expressions of affect of different qualities are concentrated at two points in the manifest content. Hostile and painful impulses (in the dream itself we have the phrase overcome by strange emotions) overlap one another at .the point where I destroy my antagonistic friend with a

¹I have since explained the extraordinary effect of pleasure produced by tendency wit on analogous lines.

couple of words. At the end of the dream I ani greatly pleased, and am quite ready to believe in a possibility which I recognize as absurd when I am awake, namely, that there are revenants who can be swept away by a mere wish.

I have not yet mentioned the occasion of this dream. It is an important one, and leads us far down into the meaning of the dream. From my friend in Berlin (whom I have designated as Fl) I had received the news-that he was about to undergo an operation, and that relatives of his living in Vienna would inform me as to his condition. The first few messages after the operation were not very reassuring, and caused me great anxiety. I should have liked to go to him myself, but at that time I was afflicted with a painful complaint which made every, movement a torment. I now learn from the dream-thoughts that I feared for this dear friend's life. I knew that his only sister, with whom I bad: never been acquainted, had died young, after a very brief illness. (In the dream Fl tells me about his sister, and says: “In three-quarters of an hour she was dead'') I must have imagined that his own constitution was not much stronger^ and that I should soon be, travelling, in spite of my health in response to far worse news—and that I should arrive too late, for. which I should eternally reproach myself.¹ This reproach, that I should arrive too late, has become the central point of the dream, but it has been represented in a scene in which the revered teacher of - my student years---- Brucke—reproaches me for the same thing with a terrible look from his blue eyes. What brought about this alteration of the scene will soon become, apparent: the dream cannot reproduce the scene itself as I experienced it. To be sure, it leaves the blue eyes to the other man, but it gives me^ the part of the annihilator, an inversion which is obviously the work of the wish-fulfilment. My concern for the life of my friend, myself-reproach for not having gone to him, my shame (he had come to me in Vienna unobtrusively), my desire to consider myself excused on account of my illness--—all this builds up an emotional tempest which is distinctly felt in my sleep, and which rages in that region of the dream-thoughts.

But there was another thing in the occasion of the dream which had quite, the opposite ef

¹It is this fancy from,:, .{he unconscious dream thoughts which peremptorily demands non vivit instead. Of non vixit. "You have come too Jate, he is no longer alive." The fact that the manifest situation of the dream; aims, at the non vivit has been, mentioned on page 305.

feet. With the unfavourable news during the first days of the operation I received, also an injunction to speak to no one about, the whole affair, which hurt my feelings, for it betrayed an unnecessary distrust of my discretion. I knew, of course, that this request did not proceed from my friend, but that, it was due to clumsiness or excessive timidity on the part of the messenger; yet the concealed reproach affected me very disagreeably, because it was hot altogether unjustified. As we know; only reproaches which have something in them have the power to hurt. Years ago, when I was younger than I am now, I knew two men who were friends, and who honoured me with their friendship; and I quite superfluously told one of them what the other had said of him. This incident of course, had nothing to do with the affairs of my friend Fl, but I have never forgotten the reproaches to which I had to listen on that occasion. One of the two friends between whom If made trouble was Professor Fleischl; the other one I will call by his baptismal name, Josef , a name which was borne also; by my friend and antagonist P, who appears in this dream.

In the dream the element unobtrusively points to the reproach that I cannot keep any things to myself, and so does the question of Fl as to how much of. His affairs I have told Pi But it is the intervention of that old memory which transposes the reproach for>arriving too late from the present to then time; when I was working in Brucke's laboratory; and; by replacing the second person in the annihilation scene of the dream by a Josef, I enable this scene to represent not only the first reproach that I have arrived more late--but also that other reproach, more strongly affected by the Repression, to the ['effect that I do not keep secrets; The work of condensation and displacement in 'this dream, as well as the motives for it, are now obvious.

My present trivial annoyance at the injunction not to divulge secrets draws reinforcement from springs that flow far beneath the surface, and so swells to a stream of hostile impulses towards persons who are in reality dear to me. The source which furnishes the reinforcement is to be found in my childhood. I have already said that my warm friendships as well as my; enmities, with persons of my own age go back to my childish relations to my nephew, who was a year older than I. In these he had the upper hand, and I early learned how to defend myself; we lived together, were inseparable, and loved one another; but at times j as the statements of older persons testify, we used to squabble and accuse one another. In a certain sense, all my friends are incarnations of this first figure; they are all revenants. My nephew himself returned when a young man, and then we were like Caesar and Brutus. An intimate friend and a hated enemy have always been indispensable to my emotional life; I have always been able to create them anew, and not infrequently my childish ideal has been so closely approached that friend and enemy have coincided in the same person; but not simultaneously, off course, nor in constant alternation, as was the case in my early childhood.

How, when such associations exist, a recent occasion of emotion may cast back to the infantile occasion and substitute this as a cause of affect, I shall not consider now. Such an investigation would properly belong to the psychology of unconscious thought, or a psycho logical explanation of the neuroses. Let us assume, for the purposes of dream-interpretation, that a childish recollection presents itself, or is created by the phantasy with, more or less, the following content: We two children quarrel on account of some object-^just what we shall leave undecided, although the memory, or illusion of memory, has a very definite object in view-—and each claims that he got there first, and therefore has the first right to it. We come to blows; Might comes before Right; and, according to the indications of the dream, I must have known that I was in the wrong (noticing the error myself); but this time I am the stronger, and take possession of the battlefield; the defeated combatant hurries to my father, his grandfather, and accuses me, and I defend myself with the words, which I have heard from my father: “I hit him because he hit me." Thus, this recollection, or more probably phantasy, which forces itself upon my attention in the course of the analysis—without further evidence I myself do not know how—becomes a central item of the dream-thoughts, which collects the affective impulses prevailing in the dream-thoughts, as the bowl of a fountain collects the water that flows into it. From this point the dream-thoughts flow along the following channels: "It serves you right that you have had to make way for me; why did you try to push me off? I don't need you; I'll soon find someone else to play with," etc. Then the channels are opened through Which these thoughts flow back again into the dream-representation.

For such an "ote-toi que je m'y mette"¹ I once had to reproach my deceased friend Josef. He was next to me in the line of promotion in Brucke's laboratory, but advancement there was very slow. Neither of the two assistants budged from his place, and youth became impatient. My friend, who knew that his days were numbered, and was bound by no intimate relation to his superior, sometimes gave free expression to his impatience. As this superior was a man seriously ill, the wish to see him removed by promotion was susceptible of an obnoxious secondary interpretation. Several years, earlier,, to be sure; T myself had cherished, even more intensely, the same wish—to obtain a post which had fallen vacant; wherever there are gradations of rank and promotion the way is opened for the suppression of covetous wishes. Shakespeare's Prince Hal cannot rid himself of the temptation to see how the crown fits, even at the bedside of his sick father. But, as may readily be understood, the dream inflicts this inconsiderate wish not upon me, but upon my friend.²

"As he was ambitious, I slew him." As he could not expect that the other man would make way for him, the man himself has been put out of the way. I harbour these thoughts immediately after attending the unveiling of the Memorial to the other man at the University. Part of the satisfaction which I feel in the dream may therefore be interpreted: A just punishment; it serves you right.

At the funeral of this friend a young man made the following remark, which seemed rather out of place: "The preacher talked as though the world could no longer exist without this one human being." Here was a stirring of revolt in the heart of a sincere man, whose grief had been disturbed by exaggeration. But with this speech are connected the dream thoughts: "No one is really irreplaceable; how many men have I already escorted to the grave! But I am still alive; I have survived them all; I claim the field." Sucha thought, at the moment when I fear that if I make a journey to see him I shall find my friend no longer among the living, permits only of the further development that I am glad once more to have survived someone; that it is not I who have died but he; that I am master of the field, as

¹Make room for me.—Ed.

²It will have been obvious that the name Josef plays a great part in my dreams (see the dream about my uncle). It is particularly easy for me to hide my ego in my dreams behind persons of this name, since Joseph was the name of the dream-interpreter in the Bible.

once I was in the imagined scene of my childhood. This satisfaction, infantile in origin, at the fact that I am master of the field, covers the greater part of the affect which appears in the dream. I am glad that I am the survivor; I express this sentiment with the naive egoism of the husband who says to his wife: "If one of us dies, I shall move to Paris." My expectation takes it as a matter of course that I am not the one to die.

It cannot be denied that great self-control is needed to interpret one's dreams and to report them. One has to reveal oneself as the sole villain among all the noble souls with whom one shares the breath of life. Thus, I find it quite comprehensible that revenants should exist only as long as one wants them, and that they can be obliterated by a wish. It was for this reason that my friend Josef was punished. But the revenants are the successive incarnations of the friend of my childhood; I am also gratified at having replaced this person for myself over and over again, and a substitute will doubtless soon be found even for the friend whom l am-now-on-the point of losing. No one is irreplaceable.

But what has the dream-censorship been doing in the meantime? Why does it not raise the most emphatic objection to a train of thoughts characterized by such brutal selfishness, and transform the satisfaction inherent therein into extreme discomfort? I think it is because other unobjectionable trains of thought referring to the same persons result also in satisfaction, and with their affect cover that proceeding from the forbidden infantile sources. In another stratum of thought I said to myself, at the ceremony of unveiling the memorial: "I have lost so many dear friends, some through death, some through the dissolution of friend ship; is it not good that substitutes have presented themselves, that I have gained a friend who means more to me than the others could, and whom I shall now always retain, at an age when it is not easy to form new friend ships ?" The gratification of having found this substitute for my lost friend can be taken over into the dream without interference, but behind it there sneaks in the hostile feeling of malicious gratification from the infantile source. Childish affection undoubtedly helps to reinforce the rational affection of today; but childish hatred also has found its way into the representation.

But besides this, there is in the dream a distinct reference to another train of thoughts which may result in gratification. Some time before this, after long waiting, a little daughter was born to my friend. I knew how he had grieved for the sister whom he had lost at an early age, and I wrote to him that I felt that he would transfer to this child the love he had felt for her, that this little girl would at last make him forget his irreparable loss.

Thus this train also connects up with the intermediary thoughts of the latent dream content, from which paths radiate in the most contrary directions: "No one is irreplaceable. See, here are only revenants; all those whom one has lost return." And now the bonds of association between the contradictory components of the dream-thoughts are more, tightly drawn by the accidental circumstance that my friend's little daughter bears the same name as the girl playmate of my own youth, who was just my own age, and the sister of my oldest friend and antagonist. I heard the name Pauline with satisfaction, and in order to allude to this coincidence I replaced one Josef in the dream by another Josef, and found it impossible to suppress .the identical initials in the name Fleischl and Fl. From this point a train of thought runs to the naming of my own children. I insisted that the names should not be chosen according to the fashion of the day, but should be determined by regard for the memory of those dear to us. The children's names make them, revenants. And, finally, is not the procreation of children for all men the only way Of access to immortality?

I shall add only a few observations as to the affects of dreams considered from another point of view. In the psyche of the sleeper an affective tendency—what we call a mood—may be contained as its dominating element, and may induce a corresponding mood in the dream. This mood may be the result of the experiences and thoughts of the day, or it may be of somatic origin; in either case it will be accompanied by the corresponding trains of thought. That this ideational content of the dream-thoughts should at one time determine the affective tendency primarily, while at another time it is awakened in a secondary manner by the somatically determined emotional disposition, is in different for the purposes of dream-formation. This is always subject to the restriction that it can represent only a wish-fulfilment, and that it may lend its psychic energy to the wish alone. The mood actually present will receive the same treatment as the sensation which actually emerges during sleep (cf. p. 234), which is either neglected or reinterpreted in the sense of a wish-fulfilment. Painful moods during sleep become the motive force of the dream, inasmuch as they awake energetic wishes which the dream has to fulfil. The material in which they inhere is elaborated until it is serviceable for the expression of the wish-fulfilment. The more intense and the more dominating the element of the painful mood in the dream-thoughts, the more surely will the most strongly suppressed wish-impulses take advantage of the opportunity to secure representation; for thanks to the actual existence of discomfort, which otherwise they would have to create spontaneously, they find that the more difficult part of the work necessary to ensure representation has already been accomplished; and with these observations we touch once more upon the problem of anxiety-dreams, which will prove to be the boundary-case of dream-activity.

I. The Secondary Elaboration

We Will at last turn our attention to the fourth of the factors participating in dream-formation.

If we continue our investigation of the dream-content on the lines already laid down— that is, by examining the origin in the dream-thoughts of conspicuous occurrences—we come upon elements that can be explained only by making an entirely new assumption. I have in mind cases where one manifests astonishment, anger, or resistance in a dream, and that, too, in respect of part of the dream-content itself. Most of these impulses of criticism in dreams are not directed against the dream-content, but prove to be part of the dream-material, taken over and fittingly applied, as I have already shown by suitable examples. There are, however, criticisms of this sort which are not so derived: their correlatives cannot be found in the dream-material. What, for instance, is meant by the criticism not infrequent in dreams: "After all, it's only a dream"? This is a genuine criticism of the dream, such as I might make if I were awake. Not infrequently it is only the prelude to waking; even oftener it is preceded by a painful feeling, which sub sides when the actuality of the dream-state has been affirmed. The thought: "After all, it's only a dream" in the dream itself has the same intention as it has on the stage on the lips of Offenbach's Belle Helene; it seeks to minimize what has just been experienced, and to secure indulgence for what is to follow. It serves to lull to sleep a certain mental agency which at the given moment has every occasion to rouse itself and forbid the continuation of the dream, or the scene. But it is more convenient to go on sleeping and to tolerate the dream, "because, after all, it's only a dream." I imagine that the disparaging criticism: "After all, it's only a dream," appears in the dream at the moment when the censorship, which is never quite asleep, feels that it has been surprised by the already admitted dream. It is too late to suppress the dream, and the agency therefore meets with this remark the anxiety or painful emotion which rises into the dream. It is an expression of the esprit d'escalier on the part of the psychic censorship.

In this example we have incontestable proof that everything which the dream contains does not come from the dream-thoughts, but that a psychic function, which cannot be differentiated from our waking thoughts, may make contributions to the dream-content. The question arises, does this occur only in exceptional cases, or does the psychic agency; which is otherwise active only as the censorship, play a constant part in dream-formation?

One must decide unhesitatingly for the latter view. It is indisputable that the censoring agency, whose influence we have so far recognized only in the restrictions Of and omissions in the dream-content, is likewise responsible for interpolations in and amplifications of this content. -Often these interpolations are readily recognized; they are introduced with hesitation, prefaced by an "as if"; they have no special vitality of their own, and are constantly inserted at points where they may serve to connect two portions Of the dream-content or create a continuity between two sections of the dream. They manifest less ability to adhere in the memory than do the genuine products of the dream-material; if the dream is forgotten, they are forgotten first, and I strongly suspect that our frequent complaint that although We have dreamed so much we have forgotten most of the dream, and have remembered only fragments, is explained by the immediate falling away of just these cementing thoughts. In a complete analysis, these interpolations are often betrayed by the fact that no material is to be found for them in the dream-thoughts. But after careful examination I must describe this case as the less usual one; in most cases the interpolated thoughts can be traced' to material in the dream-thoughts which can claim a place in the dream neither by its own merits nor by way of over-determination. Only in the most extreme cases does the psychic function in dream-formation which we are now considering rise to original creation: whenever possible it makes use of anything{appropriate that it can find in the dream-material.

What distinguishes this part. of the dreamwork, and also betrays it, is its tendency. This function proceeds in a manner which the poet maliciously attributes to the philosopher:;with its rags and tatters it stops up the breaches, in the structure of the dream. The result of its efforts is that the dream loses the appearance of absurdity and incoherence,, and approaches the pattern of an intelligible experience. But the effort.is not always crowned with complete success. Thus, dreams occur which may, upon superficial, examination, seem faultlessly logical and correct; they start from a possible-situation, continue it by means of consistent changes, and bring it—although this is rare— to a not unnatural conclusion. These, dreams have been subjected to the most searching elaboration by a psychic function similar to our waking thought; they seem to have a meaning, but this meaning is very far removed from the real meaning of the dream. If we analyse them, we are convinced that the secondary elaboration has handled the material with the greatest freedom, and has retained as little as possible of its proper relations. These are the dreams which have, so to speak, already been once interpreted before we subject them to waking interpretation. In other dreams this tendencious elaboration has succeeded only up to a point; up to this point consistency seems to prevail, but then the dream becomes non sensical or confused; but perhaps before it concludes it may once more rise to a semblance of rationality. In yet other dreams the elaboration has failed completely; we find ourselves helpless, confronted with: a senseless mass of fragmentary contents.

I do not wish to deny to this fourth dream forming power, which will soon become familiar to us—it is in reality the only one of the four dream-creating factors which is familiar to us in other connections—I do not wish to deny to this fourth factor the faculty of creatively making new contributions to our dreams. But its influence is certainly exerted, like that of the other factors, mainly in the preference and selection of psychic material already formed in the dream-thoughts. Now there is a case where it is to a great extent spared the work of building, as it were, a facade to the dream by the fact that such a structure, only waiting to be used, already exists in the material of the dream-thoughts. I am accustomed to describe the element of the dream-thoughts which l have in mind as phantasy-; I shall perhaps avoid misunderstanding If I at once point to the day-dream as an analogy in waking life.¹

The part played by this element in our psychic life has not yet been fully recognized and revealed by psychiatrists; though M; Benedikt has, it seems to me, made a highly promising beginning. Yet the significance of the day-dream has not escaped the unerring insight of the poets; we are all familiar with the description of the day-dreams of one of his subordinate characters which Alphonse Daudet; has given us in his Nabab. The study of the psycho neuroses discloses the astonishing fact .that these phantasies or day-dreams are the immediate predecessors of symptoms of hysteria-at least, of a great many of them; for hysterical symptoms are dependent not upon Actual memories, but upon the phantasies built up on a basis of memories. The frequent occurrence of conscious day-phantasies brings; these formations to our ken; but while some of these phantasies are conscious^ there is, a super abundance of unconscious phantasies, which must perforce remain unconscious: on account of their content and their origin in repressed material. A more thorough examination of the character of these day-phantasies shows with what good reason the same name has been given to these formations as to the products of nocturnal thought—dreams. They have essential features in common with nocturnal dreams; indeed, the investigation of day-dreams might really have afforded the shortest and best approach to the understanding of nocturnal dreams.

Like dreams, they are wish-fulfilments; like dreams, they are largely based upon the impressions of childish experiences; like dreams, they obtain a certain indulgence from the censorship in respect of their creations. If we trace their formation, we become aware how the wish-motive which has been operative in their production has taken the material of which they are built, mixed it together, rearranged it, and fitted it together into a new whole. They bear very much the same relation to the childish memories to which they refer as many of the baroque palaces of Rome bear to the ancient ruins, whose hewn stones and columns have furnished the material for the structures built in the modern style.

¹Reve, petit roman=day-dream, story.

In the secondary elaboration of the dream-content which we have ascribed to our fourth dream-forming factor, we find once more the very same activity which is allowed to manifest itself, uninhibited by other influences, in the creation of day-dreams. We may say, without further preliminaries, that this fourth factor of ours seeks to construct something like a day-dream from the material which offers it self. But where such a day-dream has already been constructed in the context of the dream thoughts, this factor of the dream-work will prefer to take possession of it, and contrive that it gets into the dream-content. There are dreams that: consist merely of the repetition of a day-phantasy, which as perhaps remained unconscious—as, for instance, the boy's dream that he is riding in a war-chariot with the heroes of the Trojan war. In my Autodidasker dream the second part of the dream at least is the faithful repetition of a day-phantasy— harmless in itself—-of my dealings with Professor N. The fact that the exciting phantasy forms only a part of the dream, or that only a part of it finds its way into the dream-con tent, is due to the complexity of the conditions which the dream must satisfy at its genesis. On the whole, the phantasy is treated like any other component of the latent material; but it is often still recognizable as a whole in the dream. In my dreams there are often parts which are brought into prominence by their producing a different impression from that produced by the other parts. They seem to me to be in a state of flux, to be more coherent and at the same time more transient than other portions of the same dream. I know that these are unconscious phantasies which find their way into the context of the dream, but I have never yet succeeded in registering such a phantasy. For the rest, these phantasies, like all the other component parts of the dream-thoughts, are jumbled together, condensed, superimposed, and so on; but we find all the transitional stages, from the case in which they may constitute the dream-content, or at least the dream-facade, unaltered, to the most contrary case, in which they are represented in the dream content by only one of their elements, or by a remote allusion to such an element. The fate of the phantasies in the dream-thoughts is obviously determined by the advantages they can offer as against the claims of the censorship and the pressure of condensation.

In my choice of examples for dream-interpretation I have, as far as possible, avoided those dreams in which unconscious phantasies play a considerable part, because the introduction of this psychic element would have necessitated an extensive discussion of the psychology of unconscious thought. But even in this connection I cannot entirely avoid the phantasy, because it often finds its way into the dream complete, and still more Often perceptibly glimmers through it. 1 might mention yet one more dream, which seems to be composed of two distinct and opposed phantasies, overlapping here and there, of which the first is superficial, while the second becomes, as it were, the interpretation at the first.¹

The dream—it is the only one of which I possess no careful notes—is roughly to this effect: The dreamer—-a young unmarried man -is sitting in his favourite inn, which is seen correctly; several persons come to fetch him, among them someone who wants to arrest him. Be says to his table companions, "I will pay later, I am coming back." But they cry, smiling scornfully: "We know all about that; that's] what everybody says." One guest calls after, him: "There goes another one." He is then lea to a small place where he finds a woman with d child in her arms. One of his escorts says: "This is Herr Muller." A commissioner or some other official is running through a bundle of tickets or papers, repeating Muller, Muller, Muller. At last the commissioner asks him a question, which he answers with a "Yes." He then takes a look at the woman, and notices that she has grown a large beard.

The two component parts are here easily separable. What is superficial is the phantasy of being arrested; this seems to be newly created by the dream-work. But behind it the phantasy of marriage is visible, and this material, on the other hand, has been slightly modified by the dream-work, and the features which may be common to the two phantasies appear with special distinctness, as in Galton's composite photographs. The promise of the young man, who is at present a bachelor, to

¹I have analysed an excellent example of a dream of this kind, having its origin in the stratification of several phantasies, in the Fragment of an Analysis of a Case of Hysteria (Collected Papers, vol. III). I undervalued the significance of such phantasies for dream-formation as long as I was working principally on my own dreams, which were rarely based upon day-dreams but most frequently upon discussions and mental conflicts. With other persons it is often much easier to prove the complete analogy between the nocturnal dream and the day-dream. In hysterical patients an attack may often be replaced by a dream; it is then obvious that the day-dream phantasy is the first step for both these psychic formations.

return to his place at his accustomed table—the scepticism pf his drinking companions, made wise by their many experiences-their calling after him: "There goes (marries) another owe"—-are all features easily susceptible of the other interpretation, as is the affirmative answer given to the official. Running through a bundle of papers and repeating the same name, corresponds to a subordinate but easily recognized feature of the marriage ceremony—-the reading aloud of the congratulatory telegrams, which have arrived at irregular intervals, and which, of course, are all addressed to the same name. In the personal appearance of the bride in this dream the marriage phantasy has even got the better of the arrest phantasy which screens it. The fact that this bride finally wears a beard I can explain from information received —I had no opportunity of making an analysis. The dreamer had, on the previous day, been crossing the street with a friend who was just as hostile to marriage as himself, and had called his friend's attention to a beautiful brunette who was coming towards them. The friend had remarked: "Yes, if only these women wouldn't get beards as they grow older, like their fathers."

Of course,, even in this dream there is no lack of elements with which the dream-distortion has done, deep work. Thus, the speech, "I will pay later," may have reference to the behaviour feared on the part of the father in law in the matter of a dowry. Obviously all sorts of misgivings are preventing the dreamer from surrendering himself with pleasure to the phantasy of marriage. One of these misgivings— that with marriage, he might lose his freedom has embodied itself in the transformation of a scene of arrest.

If we once more return to the thesis that the dream-work prefers to make use of a readymade phantasy, instead of first creating one from the material of the dream-thoughts, we shall perhaps be able to solve one pf the most interesting problems of the dream. I have related the dream of Maury, who is struck on the back of the neck by a small board, and wakes after a long dream-—a complete romance of the period of the French Revolution, Since the dream is produced in a coherent form, and completely fits the explanation of the waking stimulus, of whose occurrence the sleeper could have had no forboding, only one assumption seems possible, namely, that the whole richly elaborated dream must have been composed, and dreamed in the short interval of time between the falling of the board on Maury's cervical vertebrae and the waking induced by the blow. We should not venture to ascribe such rapidity to the mental operations of the waking state, so that we have to admit that the dream-work has the privilege of a remark able acceleration of its issue.

To this conclusion, which rapidly became popular, more recent authors (Le Lorrain, Egger, and others) have opposed emphatic objections; some of them doubt the correctness; of Maury's record of the dream, some seek to show that the rapidity of our mental operations in waking life is by no means inferior to that which we can, without reservation, ascribe to the mental operations -in dreams. The discussion raises fundamental questions, which I do not think are at all near, solution. But I must confess that Egger's objections, for example, to Maury's dream of the guillotine, do not impress me as convincing. I would suggest the following explanation of this dream; Is it so very improbable that Maury's dream may have represented a phantasy which had been pre served for years in his memory, in a completed states and which was awakened-I should like; to say, alluded to—at the moment when be became aware of the waking stimulus? The whole difficulty of composing so long a story, with all its details, in the exceedingly short space of time which is here at the dreamer’s disposal then disappears, the story was already composed. If the board had struck Maury’s neck when he was awake, there would perhaps have been time for the thought: "Why, that's just like being guillotined." But as he is struck by the board while asleep, the dream-work quickly utilizes the incoming stimulus for the construction of a wish-fulfilment, as if it thought (this is to be taken quite figuratively): "Here is a good opportunity to realize the wish-phantasy which I formed at such and such a time while I was reading." It seems to me undeniable that this dream-romance is just such a one as a young man is wont to construct under the influence of exciting impressions. Who has not been fascinated—above all, a Frenchman and a student of the history of civilization—by descriptions of the Reign of Terror, in which the aristocracy men and women, the flower of the, nation,, showed that it was possible to die with a light heart, and preserved their ready wit and the refinement of their manners up to the moment of the last fateful summons? How tempting to fancy one self in the midst of all this, as one of these young men who take leave of their ladies with a kiss of the hand, and fearlessly ascend the scaffold! Or perhaps ambition was the ruling motive of the phantasy-the ambition; to put oneself in the place of one of those powerful personalities who, by their sheer force of intellect and their fiery eloquence, ruled the city in which the heart of mankind was then beating so convulsively; who were impelled by their convictions to send thousands of ^human beings to their death; and were paving the way for the transformation of Europe; who, in the meantime, were not sure of their own heads, and might one day lay them under the knife of the guillotine, perhaps in the role of a Girondist or the hero Danton? The detail pre served in the memory of the dream, accompanied by an enormous crowds seems to show that Maury's phantasy was an ambitious one of just this character.

"But the phantasy prepared so long ago need not be experienced again in sleep; it is enough that it should be, so to speak, “touched off." What I means this: If a few notes are struck, and someone says; as in Don Juan: "That is from The Marriage of Figaro» by Mozart," memories suddenly surge up within me, none of which I can recall to consciousness a moment later. The phrase serves as a point of irruption from which a complete whole is simultaneously put into a condition of stimulation. It may well be the same in unconscious thinking. Through the waking stimulus the psychic station is excited which gives access to the whole guillotine phantasy; This phantasy; however- is not run through in sleep, but only in the memory of the awakened sleeper. Upon waking, the sleeper remembers in detail the phantasy which was transferred as a whole in to the dream. At the same time, he has no means of assuring himself that he is really remembering something which Was dreamed. The Same explanation—namely, that one is dealing with finished phantasies which have been evoked as wholes by the waking stimulus may be applied to other dreams which are adapted to the-waking stimulus—-for example, to Napoleon's dream of a battle before the explosion of a bomb. Among the dreams collected by Justine Tobowolska in her dissertation on the apparent duration of time in dreams,¹ I think the most corroborative is that related by Macario (1857) as having been dreamed by a playwright, Casimir Bonjour.

¹Justine Tobowolska, Etude sur les illusions de temps dans les rive s du sommeil normal (1900), P.53.

54 FREUD: Interpretation of Dreams, esp 252c-253a

With regard to typical dreams of the death of relatives, I must add a few words upon their significance from the point of view of the theory of dreams in general. These dreams show us the occurrence of ai very unusual state of things; they show us that the dream-thought created by the repressed wish completely escapes the censorship, and is transferred to the dream without alteration. Special conditions must obtain in order to make this possible. The following two factors favour the production of these dreams: first, this is the last wish that we could credit ourselves with harbouring; we believe such a wish "would never occur to us even in a dream"; the dream-censorship is therefore unprepared for this monstrosity, just as the laws of Solon did not foresee the necessity of establishing a penalty for, patricide. Secondly, the repressed and unsuspected wish is,' in this special case, frequently met half-way by a residue from the day's experience, in the from of some concern for the life of the be loved person. This anxiety cannot enter into the dream otherwise than by taking advantage of the corresponding wish; but the wish is able to mask itself behind the concern which has been aroused, during the clay. If one is inclined to think that all this is really a very much simpler process, and to imagine that one merely continues during the night, and in one's dream, What was begun during the day, one remove is the dreams of the death of those dear to us but of all connection with the general explanation of dreams, and a problem that may very Well be solved remains a problem needlessly. It is instructive to trace the relation of these dreams to anxiety-dreams. In dreams of the death of those dear to us the repressed wish has found a way of avoiding the censorship— and the distortion for which the censorship is responsible. An invariable concomitant phenomenon, then, is that painful emotions are felt in the dream. Similarly, an anxiety-dream occurs only When the censorship is entirely or partially overpowered, and on the other hand, the overpowering of the censorship is facilitated when the actual sensation of anxiety is already present from1 somatic sources. It thus becomes obvious for What purpose the censorship performs its office arid (practises dream-distortion; it does so in order to prevent the development of anxiety or other forms of painful affect.

I have spoken in the foregoing sections of the egoism, of the child's psyche, and now emphasize this peculiarity in order to suggest a connection, for dreams too have retained this characteristic. All dreams are absolutely egoistical; in every dream the, beloved ego appears, even though.in, a disguised form. The wishes that are realized, in dreams are invariably the wishes of this ego; it is only a deceptive appearance if interest in another person is believed to have evoked a dream. I wilt now analyse a few examples which appear to contradict this assertion.

54 FREUD: Interpretation of Dreams, esp264c- 272c

4. Upon another occasion I had a dream which consisted of two separate parts. The first was the vividly remembered word Autodidasker: the second was a faithful reproduction in the dream-content of a short and harmless fancy which had been developed a few days earlier, and which was to the effect that. I must tell Professor N, when I next saw him: "The patient about whose condition I last consulted you is really suffering from "a neurosis, just as you suspected." So not only must the newlycoined Autodidasker satisfy the requirement that it should contain or represent a com pressed meaning, but this meaning must have a valid connection with my resolve—repeated from waking fife—to give Professor N due credit for his diagnosis.

Now Autodidasker is easily separated into author (German, Autor), autodidact, and Lasker, with whom is associated the name Lasalle. The first of these words leads to the occasion of the dream—which this time is significant. I had brought home to my wife several volumes by a well-known author who is a friend of my brother's, and who, as I have learned, comes from the same neighbourhood as myself (J. J. David). One evening; she told me how profoundly impressed she had been by the pathetic sadness of a story in one of David's hovels (a story of wasted talents), and our conversation turned upon the signs of talent which we perceive in our own children; Under the influence of what she had just read, my wife expressed some concern about our children, and I comforted her with the remark that precisely such dangers as she feared can be averted by training. During the night my thoughts proceeded farther, took up my wife's concern for the children, and interwove with it all sorts of other things. Something which the novelist had said to my brother on the subject of marriage showed my thoughts a by-path which might lead to representation in the dream. This path led to Breslau; a lady who was a very good friend of ours had married and gone to live there. I found in Breslau Lasker and. Lasalle, two examples to justify the fear lest our hoys should be ruined by women, examples which enabled me to represent simultaneously two ways of ^influencing a man to his undoing.² The

²Lasker died of progressive paralysis; that is, of the consequences of an infection caught from a woman (syphilis); Lasalle, also a syphilitic, was killed in a duel which he fought on account of the lady whom he had been courting.

Cherchez la femme, by which these thoughts may be summarized,; leads me, if taken in an other sense, to; my brother> who is still unmarried and whose name is Alexander. Now, I see that Alex, as we abbreviate the name, sounds almost like an inversion of Lasker,arid: that this fact must have contributed to send my thoughts on a detour by way of Breslau.

But the playing with names and syllables in which I am here engaged has yet another meaning. It represents the wish that my brother may. enjoy a happy family life, and this in the following manner: In the novel of artistic life, L'GLuvre, which, by virtue of its content, must have been in association with my dream thoughts, the author, as is well-known, has incidentally given a description of his own person and his own domestic happiness, and appears under the name of Sandoz. In the meta morphosis of his name he probably went to work as follows: Zola, when inverted (as children are fond of inverting names) gives Aloz. But this was still too undisguised; he therefore replaced the syllable AI, which stands at the beginning of the name Alexander, by the third syllable of the same name, sand, and thus arrived at Sandoz. My autodidasker originated in a similar fashion.

My phantasy—that I am telling Professor N that the patient whom we have both seen is suffering from a neurosis—found its Way into the dream in the following manner: Shortly before the close of my working year, I had a patient in whose case my powers of diagnosis failed me. A serious organic trouble-^-possibly some alterative degeneration of the spinal cord- was to be assumed, but could not be conclusively demonstrated. It would have been tempting to diagnose the trouble as a neurosis, and this would have put an end to all my difficulties, but for the fact that the sexual anamnesis, failing which I am unwilling to admit a neurosis, was so energetically denied by the patient. In ray embarrassment I called to my assistance the physician Whom I respect most of all men (as others do also), and to whose authority I surrender most completely. He listened to my doubts, told me he thought them justified, and then said: "Keep on observing the man, it is probably a neurosis." Since I know that he does not share my opinions concerning the aetiology of the neuroses, I refrained from contradicting him, but I did not conceal my scepticism. A few days later I informed the patient that I did not know what to do with him; and advised him to go to someone else. Thereupon, to my great astonishment, he began to beg my pardon for having lied to me; he- had felt so ashamed; and now he revealed to me just that piece of sexual aetiology which I had expected, and which I-found necessary for assuming the existence of a neurosis. This was relief to me, but at the same time a humiliation; for: I had to admit that my consultant, who was not disconcerted by the absence of anamnesis, had judged the case more correctly. I made up my mind to tell him, when next I saw him, that he had been right and I had been wrong.

This is just what I do in the dream. But what sort of a wish is fulfilled if I acknowledge that I am mistaken? This is precisely my wish; I wish to be mistaken as regards my fears—that is to say, I wish that my wife, whose fears I have appropriated in my dream thoughts; may prove to be mistaken. The subject to which the fact of being right or wrong is related in the dream is not far removed from that which is; really of interest to the dream thoughts. We have the same pair of alternatives, of either organic or functional impairment caused by a woman, or actually by the sexual life—either tabetic paralysis or a neurosis—with which latter the nature of Lasalles undoing is indirectly connected.

In this well-constructed (and on careful analysis quite transparent) dream, Professor N ap pears not merely on account of this analogy, and my wish to be proved mistaken, or the associated references to Breslau and to the family of our married friend who lives there; but also on account of the following little dialogue Which followed bur consultation: After he had acquitted himself of his professional duties by making the above-mentioned suggestion, Dr. N proceeded to discuss personal matters. "How many children have you now?"—"Six." —A thoughtful and respectful gesture.—"Girls, boys?"—"Three of each. They are my pride and my riches."—"Well, you must be careful; there is no difficulty about the girls, but the boys are a difficulty later on as regards their upbringing." I replied that until now they had been very tractable; obviously this prognosis of my boys' future pleased me as little as his diagnosis of my patient, whom he believed to be suffering only from a neurosis. These two impressions, then, are connected by their contiguity; by their being successively received; and when I incorporate the story of the neurosis into the dream,. I substitute it for the conversation: on the subject of upbringing- which is even more closely connected with the dreamthoughts; since it touches so closely upon the anxiety subsequently expressed by my wife. Thus, even my fear that N may prove to be tight in his remarks on the difficulties to be met with in bringing up boys is admitted into the dream-content, inasmuch as it is concealed behind the representation of my wish that I may be wrong to harbour such apprehensions The same phantasy serves without alteration to represent both the conflicting alternatives.

Examination-dreams present the same difficulties to interpretation that I have already described as characteristic of most typical dreams. The associative material which the dreamer supplies only rarely suffices for interpretation. A deeper understanding of such dreams has to be accumulated from a considerable number of examples. Not long ago I arrived at a conviction that reassurances like "But you already are a doctor," and so on, not only convey a consolation but imply a reproach as well. This would have run: "You are already so old, so-far advanced in. life, and yet you still commit such follies, are guilty of such criticism and consolation would correspond with the examination-dreams. After this it is no longer surprising that the reproaches in the last analysed examples concerning follies and childish behaviour should relate to repetitions of reprehensible sexual acts.

The verbal transformations in dreams are very similar to those which are known to occur in paranoia, and which are observed also in hysteria and obsessions. The linguistic tricks of children, who at a certain age actually treat words as objects, and even invent new languages and artificial syntaxes, are a common source, of such occurrences both in dreams and in the psychoneuroses.

The analysis of nonsensical word-formations in dreams is particularly well suited to demonstrate the degree of condensation effected in the dream-work. From the small number of the selected examples here considered it must not be concluded that such material is seldom observed or is at all exceptional. It is, on the contrary, very frequent, but, owing to the dependence of dream interpretation on psycho analytic treatment, very few examples are noted down and reported, and most of the analyses which are reported are comprehensible only to the specialist in neuropathology.

When a spoken utterance, expressly distinguished as such from a thought, occurs in a dreamy itis~ an invariable rule that the dreams speech has originated from a remembered speech in the dream-material. The wording of the speech has either been preserved in its entirety or has been slightly altered in expression; frequently the dream-speech is pieced to gether from different recollections of spoken remarks; the wording has remained the same, but the sense has perhaps become ambiguous, or differs from the wording. Not infrequently the dream-speech serves merely as an allusion to an incident in connection with which the remembered speech was made.¹

B. The Work of Displacement

Another and probably no less significant relation must have already forced itself upon our attention while we were collecting examples of dream-condensation. We may have noticed that these elements which obtrude themselves in the dream-content as its essential components do not by any means play this same part in the dream-thoughts. As a corollary to this the converse of this statement is also true. That which is obviously the essential content of the dream-thoughts need not be represented at all in the dream. The dream is, as it were, centred elsewhere; its content is arranged about elements which do not constitute the central point of the dream-thoughts. Thus, for example, in the dream of the botanical monograph the central point of the dream-content is evidently the element botanical; in the dream-thoughts, we are concerned with the complications and conflicts resulting from services rendered between colleagues which place them under mutual obligations ; later on with the reproach that I am in the habit of sacrificing too much time to my hobbies; and the element botanical finds no place in this nucleus of the dream-thoughts, unless it is loosely connected with it by antithesis, for botany was never among my favourite subjects. In the Sappho-dream of my patient, ascending and descending, being upstairs and down, is made- the central-point; the dream, however, is concerned with the danger of sexual relations with persons of low degree; so that only one of the elements of the dream-

¹In the case of a young man who was suffering from obsessions, but whose intellectual functions were in tact and highly developed, I recently found the only exception to this rule. The speeches which occurred in his dreams did not originate in speeches which he had heard or had made himself, but corresponded to the undistorted verbal expression of his obsessive thoughts, which came to his waking consciousness only in an altered form.

thoughts seems to have found its way into the dream-content, and this is unduly expanded. Again, in the dream of my uncle, the fair beard which seems to be its central point, appears to have no rational connection with the desire for greatness which we have recognized as the nucleus of the dream-thoughts. Such dreams very naturally give us an impression of a displacement. In complete contrast to these examples, the dream of Irma's injection shows that individual elements may claim the same place in dream-formation as that' which they occupy in the dream-thoughts. The recognition of this new and utterly inconstant relation between the dream-thoughts and the dream content will probably astonish us at first. If we find, in a psychic process of normal life, that one idea has been selected from among a number of other, and has acquired a particular emphasis in our consciousness, we are wont to regard this as proof that a peculiar psychic value (a certain degree of interest) attaches to the victorious idea. We now discover that this value of the individual element in the dream-thoughts is not retained in dream-formation, or is not taken into account. For there is no doubt which of the elements of the dream-thoughts are of the highest value; our judgment informs us immediately. In dream-formation the essential elements, those that are emphasized by in tensive interest, may be treated as though they were subordinate, while they are replaced in the dream by other elements, which were certainly subordinate in the dream-thoughts. It seems at first as though the psychic intensity¹ of individual ideas were of no account in their selection for dream-formation, but only their greater or lesser multiplicity of determination. One might be inclined to think that what gets into the dream is not what is important in the dream-thoughts, but what is contained in them several times over; but our understanding of dream-formation is not much advanced by this assumption; to begin with, we cannot believe that the two motives of multiple determination and intrinsic value can influence the selection of the dream otherwise than in the same direction. Those ideas in the dream-thoughts which are most important are probably also those which recur most frequently, since the individual dream-thoughts radiate from them as centres. And yet the dream may reject these intensely emphasized and extensively reinforced

¹The psychic intensity or value of an idea—the emphasis due to interest—is of course to be distinguished *from* perceptual or conceptual intensity.

elements, and may take up into its content other elements which are only extensively reinforced.

This difficulty may be solved if we follow up yet another impression received during the investigation of the over-determination of the dream-content. Many readers of this investigation may already have decided, in their own minds, that the discovery of the multiple determination of the dream-elements is of no great importance, because it is inevitable. Since in analysis we proceed from the dream-elements, and register all the ideas which associate themselves with these elements is it any wonder that these elements should recur with peculiar frequency in the thought-material obtained in this manner? While I cannot admit the validity of this objection, I am now going to say something that sounds rather like it: Among the thoughts which analysis brings to light are many which are far removed from the nucleus of the dream, arid which stand out like artificial interpolations made for a definite purpose. Their purpose may readily be detected; they establish a connection, often a forced and far-fetched connection, between the dream-content and the dream-thoughts, and in many cases, if these elements were weeded out of the analysis, the components of the dream-content would riot only not be over-determined, but they would not be sufficiently determined- We are thus led to the conclusion that multiple determination, decisive as regards the selection made by the dream, is perhaps not always a primary factor in dream-formation, but is often a secondary product of a psychic force which is as yet unknown to us. Nevertheless, it must be of importance for the entrance of the individual elements into the dream, for we may observe that, in cases where multiple determination does not proceed easily from the dream material, it is brought about with a certain effort.

It now becomes very probable that a psychic force expresses itself in the dream-work which, on the one hand, strips the elements of the high psychic value of their intensity and, on the other hand, by means of over-determination, creates new significant values from elements of slight value, which new values then make their way into the dream-content. Now if this is the method of procedure, there has occurred in the process of dream-formation a transference and displacement of the psychic intensities of the individual elements, from which results the textual difference between the process which we, here assume to be, operative is actually the most essential part of the dreamwork; it may fitly, be called dream-displacement. Dream-displacement and dream-condensation are the, two craftsmen to whom we may chiefly, ascribe the structure of the dream.

I think it will be easy to recognize the psychic force which expresses itself in dream-displacement. The result of this displacement is that the dream-content no longer has any likeness to the nucleus of the dream-thoughts, and the dream reproduces only a distorted, form of the dream-wish in the unconscious. But we are already acquainted .with dream-distortion; we have traced it back to the censorship which one psychic instance in the psychic life exercises over another, Dream-displacement is one of the chief means of achieving this distortion. Is fecit, cui pro fuit.¹ We must assume that Dream-displacement is brought about by the influence of this censorship, the endopsychic defence.²

The manner in which the factors pi displacement, condensation and over-determination in-

¹“The doer gained."

²Since I Regard the attribution of dream-distortion to the censorship as the central point of my conception of the dream, I Will here quote the closing passage of a story, Traumen wie Wachen from Phantasien eines, Realisten by Lynkeus (Vienna second edition [1900]) in which I find, this chief feature of my doctrine reproduced:

"Concerning a man who possesses the remarkable faculty of never dreaming nonsense. ..."

"Your marvellous faculty of dreaming as if you were awake is based upon your virtues, upon your goodness, your justice, and your love of truth; it is the moral clarity of your nature which makes everything about you intelligible to me."

"But if I really, give thought to the matter," was the reply, "I almost believe that all men are made as I am, arid that no one ever dreams nonsense! A dream which one remembers so distinctly that one can relate it afterwards, and which, therefore, is no dream of delirium, always has a meaning; why, it cannot be otherwise! For that which is in contradiction, to itself can never be combined, into a. whole. The fact that time and space are often thoroughly shaken up, de tracts not at all from the real content of the dream, because both are without any significance, whatever for its essential content. We often. do' the same thing in waking life; think of fairy-tales, of so many bold and pregnant creations of fantasy, of which only a foolish person would say: 'That is' nonsense! For it isn't possible?"

“If only it were always possible to interpret dreams correctly, as you have just done with, mine!" said, the friend.

“That is certainly not an easy task, but with a little attention it must always be possible to the dreamer. You ask why it is generally impossible? In your case there seems to be something veiled in your dreams, something unchaste in. a special and exalted fashion, a certain secrecy in your nature, which it is difficult to fathom; and that is why your dreams so often seem to. be without, meaning, Or even nonsensical. But in the profoundest sense, this is by no means ' the case; indeed it cannot be, for a man is always the same person, whether he wakes or dreams."

teract with one another in dream-formation- which is the ruling factor and which the subordinate one-all this will be reserved as a subject for later investigation. In the meantime, we may state, as a second condition which, the elements -that find their, way into the dream must satisfy, that they must be withdrawn from; the resistance 0} the censorship. But henceforth, in the interpretation of dreams, we shall reckon with dream-displacement as an unquestionable fact.

C. The Means of Representation in Dreams

Besides the two factors of condensation and displacement in dreams,, which we have found to be at work in the transformation of the latent dream--material into the, ,.manifest dream-content, we shall, in the course of this investigation, come upon two further conditions which exercise an unquestionable influence, over; the selection of the material that eventually appears in. the dream. But first, even at the risk of seeming to. interrupt our progress, I shall take a preliminary:=glance rat the processes by which the interpretation of dreams is accomplished, I do not deny that the best way of explaining them, and of convincing, the critic of their reliability, would, be to take a. single dream as an example, to detail its interpretation, as I did (in Chapter II) in the case of the dream, of Irma's injection, but then to assemble the dream-thoughts which I had discovered, and from them to reconstruct the formation of the dream—-that is to say, to supplement dreams-analysis by dream-synthesis. I have done this with several specimens for my own instruction; but I cannot undertake to do it, here, as, I am prevented by a number of considerations (relating to the psychic material necessary for such a demonstration) such as any right-thinking person would approve. In the analysis of dreams these considerations present-less difficulty, for an analysis may be incomplete and still retain its value, even if it leads only a little way into the structure of the dream. I do, not see how a synthesis, to be convincing, could be anything short of complete. I could give a complete synthesis only of the dreams of such persons as are unknown to the reading public. Since, however, neurotic patients are the only, persons who furnish me with; the means of making such a synthesis, this part of the description of dreams must be postponed until I can carry the psychological explanation of the neuroses far enough to demonstrate their relation to our subject.1 This will be done else where.

From my attempts to construct dreams syn thetically from their dream-thoughts, I know that the material which is yielded by interpretation varies in value. Part of it consists of the: essential dream-thoughts, which would completely replace the dream and would in themselves be a sufficient substitute for it, were there no dream-censorship. To the other part, one is wont to ascribe slight importance, nor does one set any value on the assertion that all these thoughts have participated in the formation of the dream; oh the contrary, they may include notions Which are associated with experiences that have occurred subsequently to the dream, between the dream and the interpretation.

This part comprises not only all the connecting-paths which have led from the manifest to the latent dream-content, but also the intermediate and approximating associations by means of which one has arrived at acknowledge of these connecting-paths during the work of interpretation.

At this point we are^ interested exclusively in the essential dream-thoughts; These commonly reveal themselves as a complex of thoughts and memories of the most intricate possible construction with all the characteristics of the thought- processes known to us in waking life. Not infrequently they are trains of thought which proceed from more than one centre, but which are not without points of contact; and almost invariably we find, along with a train of thought, its contradictory counter part, connected with it by the association of contrast.

The individual parts of this complicated structure naturally stand in the most manifold logical relations to one another. They constitute foreground and background, digressions, illustrations conditions, lines of argument and objections. When the whole mass of these dream-thoughts is -subjected' to the pressure of the dream-Work, during which the fragments are turned about/ broken up and compacted, somewhat like drifting ice, the question arises: What becomes of the logical ties which had hitherto provided the framework of the structure? What representation do if, because, as

¹I have since given the complete analysis and synthesis of two dreams in the Brtichstuck einer Hysterieamlyse, (1905) (Ges. Schriften, Vol.;.VII). "Fragment of an Analysis of a Case of Hysteria," translated by Strachey, Collected Tapers, Vol. m, (Hogarth Press, London). O. Rank's analysis, Em Traum der sich selbst deutet, deserves mention as the most complete interpretation of a comparatively long dream.

though, although, either—or and all the other conjunctions, without which we cannot: understand a phrase or a sentence, receive in cut dreams?

To begin with, we must answer that the dream has at its. disposal no means of representing these logical relations between the dream-thoughts. In most cases it disregards all these conjunctions and undertakes the elaboration only of the material content of the dream-thoughts. It is left to the interpretation of the dream to restore the coherence which the. dream-work has destroyed.

If dreams lack the ability to express, these relations, the psychic material of which they are wrought must be responsible for this defect. As a matter of fact, the representative arts— painting and sculptures—are similarly restricted, as compared with poetry, which is able to employ speech; and here again the reason for this limitation lies in the material by the elaboration of which the two plastic arts endeavour to express something. Before the art of painting arrived at an understandings of the laws of expression by which it is bound, it attempted to make up lor this deficiency. In old paintings little labels hung out of the mouths of the persons represented, giving in- writing the speech which the artist despaired of expressing in the picture.

Here, perhaps an objection will be raised, challenging the assertion that our dreams dispense with the representation, of logical relation. There are dreams in which the most complicated! intellectual operations take placed arguments for and against are adduced jokes and comparisons are made, just as in our waking thoughts. But here again appearances are deceptive; if the interpretation of such dreams is continued it will be found that all these things are dream-material, not the representation of intellectual activity in the dream: The-content of the; dream-thoughts' is reproduced by the apparent thinking in our dreams, but hot the relations of the dream-thoughts to one another, in the determination of which relations thinking consists. I shall give some examples of this. But the fact which is most easily established is that all speeches which occur in dreams, and which are expressly designated as such, are unchanged or drily- slightly modified replicas of -speeches which occur likewise among the memories in the dream material. Often the each is only an allusion to an event contained in the dream-thoughts; the meaning of the dream is quite different.

However, I shall not dispute the fact that even critical thought-activity, which does not simply repeat material from the dream thoughts, plays a part in dream-formation. I shall have to explain the influence of this factor at the close of this discussion. It will then become clear that this thought activity is evoked not by the dream-thoughts, but by the dream itself, after it is, in, a certain sense, already completed.

Provisionally, then, it is agreed that the logical relations between the dream-thoughts do not obtain any particular representation in the dream. For instance, where there is a contradiction in the dream, this is either a contradiction directed against the dream itself or a contradiction contained in one of the dream-thoughts; a contradiction in the dream corresponds with a contradiction between the dream-thoughts only in the most indirect and intermediate fashion.

But just as the art of painting finally succeeded in depicting, in the persons represented, at least the intentions behind their words- tenderness, menace, admonition, and the like— by other means than by floating labels, so also the dream has found it possible to render an account of certain of the logical relations between its dream-thoughts by an appropriate modification of the peculiar method of dream representation. It will be found by experience that different dreams go to different lengths in this respect; while one dream will entirely dis regard the logical structure of its material, an other attempts to indicate it as completely as, possible. In so doing, the dream departs more: or less widely from the text which it has to elaborate; and its attitude is equally variable in respect to the temporal articulation of the dream-thoughts, if such has been established in the unconscious (as, for example, in the dream of Irma's injection).

But what are the means by which the dream-work is enabled to indicate those relations in the dream-material which are difficult to represent? I shall attempt to enumerate these, one by one.

In the first place, the dream renders an account of the connection which is undeniably present between all the portions of the dreams-thoughts by combining this material into a unity as. a situation or a proceeding. It reproduces logical connections in the form of simultaneity; in this case, it behaves rather like the painter who groups together all the philosophers or poets in a picture of the School of Athens, or Parnassus. They never were assembled in any hall or on any mountain-top, although to. the reflective mind they do constitute a community.

The dream carries out in detail this mode of representation. Whenever it shows two elements close together, it vouches for a particularly intimate connection between their corresponding representatives in the dream-thoughts. It is as in our method of writing: to signifies that the two letters are to be pronounced as one syllable; while t with o following a blank space indicates that t is the last letter of one word and 0 the first letter of another. Consequently, dream-combinations are not made up. of arbitrary, completely incongruous elements of the dream-material, but of elements that are pretty intimately related in the dream-thoughts also.

For representing causal relations our dreams employ two methods, which are essentially reducible to one. The method of representation more frequently employed-in cases, for example, where the dream-thoughts are to the effect: "Because this was thus and thus, this and that must happen"—consists in making the subordinate clause a prefatory dream and joining the principal clause on to it in the form of the main dream. If my interpretation is correct, the sequence may likewise be reversed. The principal clause always corresponds; to that part of the dream which is elaborated in the greatest detail.

An excellent example of such a representation of causality was once provided by a female patient, whose dream I shall subsequently give in full. The dream consisted of a short prologue, and of a very circumstantial and very definitely centred dream-composition. I might entitle it "Flowery language." The preliminary dream is as follows: She goes to the two maids in the kitchen and scolds them for taking so long to prepare" a little bite of food." She also sees a very large number of heavy kitchen uten sils in the kitchen turned upside down in order to drain, even heaped up in stacks. The two maids go to fetch water, and have, as it were, to climb into a river, which reaches up to the, house or into the courtyard.

Then follows the main dream, which begins; as follows: She is climbing down from a height over a curiously shaped trellis, and she is glad that her dress doesn't get caught anywhere, etc. Now the preliminary dream refers to the house of the lady's parents. The words which are spoken in the kitchen are words which she has probably often heard spoken by her mother.

The piles of clumsy pots and pans are taken from an unpretentious hardware shop located in the same house. The second part of this dream contains an allusion to the dreamers father, who was always pestering the maids, and who during a flood—for the house stood close to the bank of the river—contracted a fatal illness. The thought which is concealed behind the preliminary dream is something like this: "Because I was born in this house, in such sordid and unpleasant surroundings . . ." The main dream takes up the same thought, and presents it in a form that has been altered by a wish-fulfilment: "I am of exalted origin." Properly then: "Because I am of such humble origin, the course of my life has been so and so."

As far as I can see, the division of a dream into two unequal portions does not always signify a causal relation between the thoughts of the two portions. It often seems as though in the two dreams the same material were present ed from different points of view; this is certainly the case when a series of dreams, dreamed the same night, end in a seminal emission, the somatic need enforcing a more and more definite expression. Or the two dreams have proceeded from two separate centres in the dream-material, and they overlap one another in the content, so that the subject which in one dream constitutes the centre cooperates in the other as an allusion, and vice versa. But in a certain number of dreams the division into short preliminary dreams and long subsequent dreams actually signifies a causal relation between the two portions. The other method of representing the causal relation is employed with less comprehensive material, and consists in the transformation of an image in the dream into another image, whether it be of a person or a thing. Only where this transformation is actually seen occurring in the dream shall we seriously insist on the causal relation; not where we simply note that one thing has taken the place of another. I said that both methods of representing the causal relation are really reducible to the same method; in both cases causation is represented by succession, sometimes by the succession of dreams, sometimes by the immediate transformation of one image into another. In the great majority of cases, of course, the causal relation is not represented at all, but is effaced amidst the succession of elements that is unavoidable even in the dream-process.

Dreams are quite incapable of expressing the alternative either—or; it is their custom to take both members of this alternative into the same context, as though they had an equal right to be: there. A classic example of this is contained in the dream of Irma's injection. Its latent thoughts obviously mean: I am not re sponsible for the persistence of Irma's pains; the responsibility rests either with her resistance to accepting the solution or with the fact that she is living under unfavourable sexual conditions, which I am unable to change, or her pains are not hysterical at all, but organic. The dream, however, carries out all these possibilities, which are almost mutually exclusive, and is quite ready to add a fourth solution derived from the dream-wish. After interpreting the dream, I then inserted the either—or in its context in the dream-thoughts.

But when in narrating a dream the narrator is inclined to employ the alternative either—or: "It was either a garden or a living-room," etc., there is not really an alternative in the dream thoughts, but an and—a simple addition. When we use either—or we are as a rule describing a quality of vagueness in some element of the dream, but a vagueness which may still be cleared up. The rule to be applied in this case is as follows: The individual members of the alternative are to be treated as equal and connected by an and. For instance, after waiting long and vainly for the address of a friend who is travelling in Italy, I dream that I receive a telegram which gives me the address. On the telegraph form I see printed in blue letters: the first word is blurred—perhaps via or villa; the second is distinctly Sezerno, or even (Casa).

The second word, which reminds me of Italian names, and of our discussions on etymology, also expresses my annoyance in respect of the fact that my friend has kept his address a secret from me; but each of the possible first three words may be recognized on analysis as an independent and equally justifiable starting point in the concatenation of ideas. During the night before the funeral of my father I dreamed of a printed placard, a card or poster rather like the notices in the waiting rooms of railway stations which announce that smoking is prohibited. The sign reads either:

You are requested to shut the eyes

or

You are requested to shut one eye

an alternative which I am in the habit of representing in the following form:

You are requested to shut the one eye(s).

Each of the two versions has its special meaning, and leads along particular paths in the dream-interpretation. I had made the simplest possible funeral arrangements, for I knew what the deceased thought about such matters. Other members of the family, however, did not approve of such puritanical simplicity; they; thought we should feel ashamed in the presence of the other mourners/Hence one of the wordings of the dream asks for the shutting of one eye, that is to say, it asks that people should show consideration. The significance of the vagueness, which is here represented by an either—or, is plainly to be seen. The dreamwork has not succeeded in concocting a coherent and yet ambiguous wording for the dream thoughts. Thus the two principal trains of thought are separated from each other, even in the dream-content.

In some few cases the division of a dream into two equal parts expresses the alternative which the dream finds it so difficult to present.

The attitude of dreams to the category of antithesis and contradiction is very striking. This category is simply ignored; the word No does not seem to exist for a dream. Dreams are particularly fond of reducing antitheses to uniformity, or representing them as one and the same thing. Dreams likewise take the liberty of representing any element whatever by its desired opposite, so that it is at first impossible to tell, in respect of any element which is capable of having an opposite, whether it is contained in the dream-thoughts in the negative of the positive sense,¹ In one of the recently cited dreams, whose introductory portion we have already interpreted ("because my origin is so and so"), the dreamer climbs down over a trellis, and holds a blossoming bough in her hands. Since this picture suggests to her the angel in paintings of the Annunciation (her own name is Mary) bearing a lily-stem in his

¹From a work of K. Abel's, Der Gegensinn der Urworte, (1884), (see my review of it in the Bleuler- Freud Jahrbuch, ii (191-0) (Ges. Schriften, Vol. x). I learned the surprising fact, which is confirmed by other philologists, that the oldest languages behaved just as dreams do in this regard. They had originally only one word for both extremes in a series of qualities or activities (strong—weak, old—young, far—near, bind—separate), and formed separate designations for the two opposites only secondarily, by slight modifications of the common primitive word. Abel demonstrates a very large number of those relationships in ancient Egyptian, and points to distinct remnants of the same development in the Semitic and Indo-Germanic languages.

hand, and the white-robed girls walking in procession on Corpus Christi Day, when =the streets are decorated with green boughs, the blossoming bough in the dream is quite clearly an allusion to sexual innocence. But the bough is thickly studded with red blossoms, each of which resembles a camellia. At the end of her walk (so the dream continues) the blossoms are: already beginning to fall; then follow un mistakable allusions to menstruation. But this very bough, which is carried like a lily-stem and as though by an innocent girl, is also an allusion to Camille, who, as we know, usually wore a white camellia, but a red one during menstruation. The same blossoming bough ("the flower of maidenhood" in Goethe's songs of the miller's daughter) represents at once sexual innocence and its opposite. Moreover, the same dream, which expresses the dreamer's joy at having succeeded in passing through life unsullied, hints in several places (as in the falling of the blossom) at the opposite train of thought, namely, that she had been guilty of various sins against sexual purity (that is, in her childhood). In the analysis of the dream we may clearly distinguish the two trains of thought, of which the comforting one seems to be superficial, and the reproachful one more profound. The two are diametrically opposed to each other, and their similar yet contrasting elements have been represented by identical dream-elements.

The mechanism of dream-formation is favourable in the highest degree to only one of the logical relations. This relation is that of similarity, agreement, contiguity, just as; a relation which may be represented in our dreams, as no other can be, by the most varied expedients. The screening which occurs in the dream-material, or the cases of just as are the chief points of support for dream-formation, and a not inconsiderable part of the dreamwork consists in creating new screenings of this kind in cases where those that already exist are prevented by the resistance of the censorship from making their Way into the dream. The effort towards condensation evinced by the dream-work facilitates the representation of a relation of similarity.

54 FREUD: Interpretation of Dreams, esp 282a-285b

In spite of this versatility, we may say that the representation effected by the dream-work, which was never even intended to be understood, does not impose upon the translator any greater difficulties than those that the ancient writers of hieroglyphics imposed upon their readers.

I have already given several examples of dream-representations which are. held together only by ambiguity of expression (her mouth opens without difficulty, in the dream of Irma's injection; I cannot go yet after all, in the last dream related, etc.). I shall now cite a dream in the analysis of which plastic representation of the abstract thoughts plays a greater part. The difference between such dream-interpretation and the interpretation by means of symbols may nevertheless be clearly defined; in the symbolic interpretation of dreams, the key to the symbolism is selected arbitrarily by the interpreter, while in our own cases of verbal disguise these keys are universally known and are taken from established modes of speech. Provided one hits on the right idea on the right occasion, one may solve dreams of this kind, either completely or in part, independently of

¹Compare Wit and its Relation to the Unconscious.

any statements made by the dreamer.

A lady, a friend of mine, dreams: She is at the opera. It is a Wagnerian -performance, which has lasted until 7.45 in the morning. In the stalls and pit there are tables, at which people are eating and drinking. Her cousin and his young wife, who have just returned from their honeymoon, are sitting at one of these tables; beside them is a member of the aristocracy. The young wife is said to have brought him back with her from the honeymoon quite openly, just as she might have brought back a hat. In the middle of the stalls there is a high tower, on the top of which there is a platform surrounded by an iron railing. There, high over head, stands the conductor, with the features of Hans Richter, continually running round behind the railing, perspiring terribly; and from this position he is conducting the orchestra, which is arranged round the base of the tower. She herself is sitting in a box with a friend of her own sex (known to me). Her younger, sister tries to hand her up, from the stalls, a large lump of coal, alleging that she had not known that it would be so long, and that she must by this time be miserably cold. (As though the boxes ought to have been heated during the long performance.)

Although in other respects the dream gives; a good picture of the situation, it is, of course, nonsensical enough: the tower in the middle of the stalls, from which the conductor leads the orchestra, and above all the coal which her sister hands up to her. I purposely asked for no analysis of this dream. With some knowledge of the personal relations of the dreamer, I was able to interpret parts of it independently of her. I knew that she had felt intense sympathy for a musician whose career had been prematurely brought to an end by insanity. I therefore decided to take the tower in the stalls verbally. It then emerged that the man whom she wished to see in the place of Hanst Riehter towered above all the other members of the orchestra. This tower must be described as a composite formation by means of apposition; by its substructure it represents the greatness of the man, but by the railing at the top, behind which he runs round like a prisoner or an animal in a cage (an allusion to the name of the unfortunate man),² it represents his later fate. Lunatic-tower is perhaps the expression in which the two thoughts might have met. Now that we have discovered the dream's method of representation, we may try, with

²Hugo Wolf.

the same key, to unlock the meaning of the second apparent absurdity, that of the coal which her sister hands up to the dreamer. Coal should mean secret love.

No fire, no coal so hotly glows

As the secret love of which no one knows.

She and her friend remain seated¹ while her younger sister, who still has a prospect of marrying, hands her up the coal because she did not know that it would be so long. What would be so long is not told in the dream. If it were an anecdote, we should say the performance; but in the dream we may consider the sentence as it is, declare it to be ambiguous, and add before she married. The interpretation secret love is then confirmed by the mention of the cousin who is sitting with his wife in the stalls, and by the open love-affair attributed to the latter. The contrasts between secret and open love, between the dreamer's fire and the coldness of the young wife, dominate the dream. Moreover, here once, again there is a person, in a high position as a middle term between the aristocrat and the musician who is justified in raising high hopes.

In the above analysis we have at last brought to light a third factor, whose part in the transformation of the dream-thoughts into the dream-content is by no means trivial: namely, consideration of the suitability of the dream thoughts for representation in the particular psychic material of which the dream makes use—that is, for the most part in visual images. Among the various subordinate ideas associated with the essential dream-thoughts, those will be preferred which permit of visual representation, and the dream-work does not hesitate to recast the intractable thoughts into another verbal form, even though this is a more unusual form, provided it makes representation possible, and thus puts an end to the psychological distress caused by strangulated thinking. This pouring of the thought content into another mould may at the same time serve the work of condensation, and may establish relations with another thought which otherwise would not have been established. It is even possible that this second thought may itself have previously changed its original expression for the purpose of meeting the first one half way.

Herbert Silberer² has described a good meth

¹The German sitzen geblieben is often applied to women who have not succeeded in getting married.— TR.

²Bleuler-Freud Jahrbuch, i (1909).

od of directly observing the transformation of thoughts into images which occurs in dream-formation, and has thus made it possible to study in isolation this one factor of the dreamwork. If, while in a state of fatigue and somnolence, he imposed upon himself a mental effort, it frequently happened that the thought escaped him, and in its place there appeared a picture in which he could recognize the substitute for the thought. Not quite appropriately, Silberer described this substitution as auto symbolic. I shall cite here a few examples from Silberer's work, and on account of certain peculiarities of the phenomena observed I shall refer to the subject later on.

"Example 1.1 remember that I have to correct a halting passage in an essay.

"Symbol. I see myself planing a piece of wood.

"Example 5.1 endeavour to call to mind the aim of certain metaphysical studies which I am proposing to undertake.

"This aim, I reflect, consists in working one's way through, while seeking for the basis of existence, to ever higher forms of consciousness or levels of being.

"Symbol. I run a long knife under a cake as though to take a slice out of it.

"Interpretation. My movement with the knife signifies working one's way through. . . . The explanation of the basis of the symbolism is as follows: At table it devolves upon me now and again to cut and distribute a cake, a business which I perform with a long, flexible knife, and which necessitates a certain amount of care. In particular, the neat extraction of the cut slices of cake presents a certain amount of difficulty; the knife must be carefully pushed under the slices ,in question (the-slow working one's way through in order to get to the bottom). But there is yet more symbolism in the picture. The cake of the symbol was really a dobosrcake—that is, a cake in which the knife has to cut through several layers (the levels of consciousness and thought).

"Example 9. I lost the thread in a train of thought. I make an effort to find it again, but I have to recognize that the point of departure has completely escaped me.

"Symbol. Part of a form of type, the last lines of which have fallen out."

In view of the part played by witticisms, puns, quotations, songs, and proverbs in the intellectual life of educated persons, it would be entirely in accordance with our expectations to find ^disguises of this sort used with extreme frequency in the representation of the dreams thoughts. Only in the case of a few types of material has a generally valid dream-symbolism, established^ itself on the basis of generally known allusions and verbal equivalents. A good part of this symbolism, however, is common to the psychoneuroses, legends, and popular us ages as Well. as to dreams.

In fact, if we look more closely into, the matter, we: must recognize that in employing this kind of. substitution the dream-work is doing nothing at all original. For the achievement of its purpose, which in this case Is representation without interference from the censorship, it simply follows the paths which it finds already marked out in unconscious thinking, and gives the preference to those transformations of the repressed material which are permitted to become conscious also in the form of witticisms and allusions, and with which all the phantasies of neurotics are replete. Here we suddenly begin to understand the dream-interpretations of Seherner, whose essential correctness I have vindicated elsewhere. The preoccupation of the imagination with One's own body is by no means peculiar to or characteristic of the dream alone. My analyses have shown me that it is constantly found in the unconscious thinking of neurotics, and may be traced back to sexual curiosity, whose object, in the adolescent youth or maiden, is ,the genitals of the opposite sex, or even of the. same sex. But, as Schemer and Volkelt very truly insist, the house does, not constitute the only group of. Ideas which is employed for the symbolization of the body, either in dreams or in the unconscious phantasies of neurosis. To be sure, I know patients who have steadily adhered to an architectural symbolism for the body and the genitals (sexual interest, of course, extends far beyond the region of the external genital organs)—patients for whom posts and pillars signify legs (as in the Song of Songs), to whom every door suggests a bodily aperture (hole), and every water-pipe the urinary system, and so on. But the groups of ideas appertaining to plant-life, or to the kitchen, are just, as often chosen to conceal sexual images;¹ in respect of the former everyday language, the sediment of imaginative comparisons dating from the remotest times, has abundantly paved the way (the vineyard of the Lord, the seed of Abra

¹A mass of corroborative material may be found in the three supplementary volumes ..of Edward Fuchs's Illustrierte Sittengeschichte; privately printed by A. Lange; Munich.

ham, the garden of the maiden in the Song of Songs). The ugliest as well as the most intimate details of sexual life may be thought or dreamed of in apparently innocent allusions to culinary operations, and the symptoms, of hysteria will become absolutely unintelligible if we forget that sexual symbolism may conceal itself behind the most commonplace and inconspicuous matters as its safest hiding-place. That some neurotic children cannot look at blood and raw meat, that they vomit at the, sight of eggs and macaroni, and that the dread of snakes, which is natural to mankind, is monstrously exaggerated in neurotics—-all this has a definite sexual meaning! Wherever the neurosis employs a disguise of this sort, it treads the paths once trodden by the whole of humanity in the early stages of civilization—paths to whose thinly veiled existence our idiomatic expressions, proverbs, superstitions, and customs testify to this day.

I here insert the promised flower-dream of a female patient,, in which I shall print in Roman type everything which is to be sexually interpreted. This beautiful dream lost all its charm for the dreamer once it had been interpreted.

(a). Preliminary dream: She goes to the two maids in the kitchen and scolds them for taking so long to prepare a little bite of food. She also sees a very large number of heavy kitchen utensils in the kitchen, heaped into piles and turned upside down in order to drain. Later addition: The two maids go to fetch water, and have, as it were, to climb into a river which reaches up to the house or into the courtyard.²

(b) Main dream: ³ She is descending from a height⁴ over curiously constructed railings, or a fence which is composed of large square trellis-work hurdles with small square apertures.⁵ It is really not adapted for climbing; she is constantly afraid that she cannot find a place for her foot, and she is glad that her dress doesn't get caught anywhere, and that she is able to climb il so respectably.⁶ As she climbs

²For the interpretation of this preliminary dream, which is to be regarded as causal, see p. 266.

³Her career.

⁴Exalted origin, the wish-contrast to the preliminary dream.

⁵A composite formation; which unites two localities, the so-called garret (German: Boden="floor," "garret") of her father's house, in which she used to play with her. brother, the object of her later phantasies, and the farm of a malicious uncle, who used to tease her.

⁶Wish-Contrast to an actual memory of her uncle's farm, to the effect that she used to expose herself while she was asleep.

she is carrying a big branch in her hand,¹ really like a tree, which is thickly studded with red flowers; a spreading branch, with many twigs.² With this is connected the idea of cherry-blossoms (Bluten=flowers), but they look like fully opened camellias, which of course do not grow on trees. As she is descending, she first has one, then suddenly two, and then again only one.³ When she has reached the ground the lower flowers have already begun to fall. Now that she has reached the bottom she sees' an "odd man" who is combing as she would like to put it—just such a tree, that is, with a piece of wood he is scraping thick bunches of hair from it, which hang from it like moss. Other men have chopped off such branches in a garden, and have flung them into the road, where they are lying about, so that a number of people take some of them. But she asks whether this is right, whether she may take one, too.⁴ In the garden there stands a young man (he is a foreigner, and known to her) toward whom she goes in order to ask him how it is possible to transplant such branches in her own garden.⁵ He embraces her, whereupon she struggles and asks him what he is thinking of, whether it is permissible to embrace her in such a manner. He says there is nothing wrong in it, that it is permitted.⁶ He then declares himself willing to go with her into the other garden, in order to show her how to put them in, and he says something to her which she does not quite understand: "Besides this I need three metres (later she says: square metres) or three fathoms of ground?' It seems as though he were asking her for something in return for his willingness, as though he had the intention of indemnifying (reimbursing) himself in her garden, as though he wanted to evade some law of other, to derive some advantage from it without causing her an injury. She does not know whether of not he really shows1 her anything.

The above dream, which has been given prominence on account of its symbolic elements, may be described as a biographical

¹Just as the angel bears a lily-stem in the Annunciation.

²For the explanation of this composite formation, see p. 268; innocence, menstruation, La Dame aux Camelias.

³Referring to the plurality of the persons who serve her phantasies.

⁴Whether it is permissible to masturbate. [Sich einen herunterreissen means "to pull off' and colloquially "to masturbate."—TR.]

⁵The branch (Ast) has long been used to represent the male organ, and, moreover, contains a very distinct allusion to the family name of the dreamer.,

⁶Refers to matrimonial precautions, as does that which immediately follows.

dream. Such dreams occur frequently in psycho-analysis, but perhaps only rarely outside it.⁷

I have, of course, an abundance of such material, but.to reproduce it here would lead us too far into the consideration of neurotic conditions. Everything points to same conclusion, namely, that we need not assume that any special symbolizing activity of the psyche is operative in dream-formation; that, on the contrary, the dream makes use of such symbolizations as are to be found ready-made in unconscious thinking, since these, by reason of their ease of representation, and for the most part by reason of their being exempt from the censorship, satisfy more effectively the requirements of dream formation.

⁷An analogous biographical dream is recorded on p. 287, among the examples of. dream symbolism.

54 FREUD: Interpretation of Dreams, esp 332a-333b

A striking feature of the neurotic character, namely, that in it causes capable of evoking affect produce results which are qualitatively justified but quantitatively excessive, is to be explained on these lines, in so far as.it admits of a psychological explanation at all. But the excess of affect proceeds from unconscious and hitherto suppressed affective sources which are able to establish an associative connection with the actual occasion, and for whose liberation of affect the unprotested and permitted source of affects opens up the desired path. Our attention is thus called to the fact that the relation of mutual inhibition must not be regarded as the only relation obtaining between the suppressed and the suppressing psychic institution. The cases in which ^the two institutions bring about a pathological result by co-operation. and mutual reinforcement deserve just as much, attention; These hints regarding the psychic mechanism will contribute to-our understanding of the expressions of affects in dreams. A gratification which makes its appearance in a dream, and which, of course, may readily be found in its proper place in the dream-thoughts, may not always be fully explained by means of this reference. As a rule, it is necessary to search for a second source in the dream-thoughts, upon which the pressure of the censorship rests, and which, under this pressure, would have yielded not gratification but the contrary effect, had it not been enabled by the presence of the first dream-source to free its gratification-affect from repression, and. reinforce the gratification springing, from the other source. Hence affects which appear in dreams appear to be formed by the confluence of several tributaries, and are over-determined in respect of the material of the dream-thoughts; Sources of affect which are able to furnish the same affect combine in the dream-work in order to produce it.¹

Some insight into these involved relations is gained from the analysis of the admirable dream in which Won vixit constitutes the central point (cf. p. 304). In this dream expressions of affect of different qualities are concentrated at two points in the manifest content. Hostile and painful impulses (in the dream itself we have the phrase overcome by strange emotions) overlap one another at .the point where I destroy my antagonistic friend with a

¹I have since explained the extraordinary effect of pleasure produced by tendency wit on analogous lines.

couple of words. At the end of the dream I ani greatly pleased, and am quite ready to believe in a possibility which I recognize as absurd when I am awake, namely, that there are revenants who can be swept away by a mere wish.

I have not yet mentioned the occasion of this dream. It is an important one, and leads us far down into the meaning of the dream. From my friend in Berlin (whom I have designated as Fl) I had received the news-that he was about to undergo an operation, and that relatives of his living in Vienna would inform me as to his condition. The first few messages after the operation were not very reassuring, and caused me great anxiety. I should have liked to go to him myself, but at that time I was afflicted with a painful complaint which made every, movement a torment. I now learn from the dream-thoughts that I feared for this dear friend's life. I knew that his only sister, with whom I bad: never been acquainted, had died young, after a very brief illness. (In the dream Fl tells me about his sister, and says: “In three-quarters of an hour she was dead'') I must have imagined that his own constitution was not much stronger^ and that I should soon be, travelling, in spite of my health in response to far worse news—and that I should arrive too late, for. which I should eternally reproach myself.¹ This reproach, that I should arrive too late, has become the central point of the dream, but it has been represented in a scene in which the revered teacher of - my student years---- Brucke—reproaches me for the same thing with a terrible look from his blue eyes. What brought about this alteration of the scene will soon become, apparent: the dream cannot reproduce the scene itself as I experienced it. To be sure, it leaves the blue eyes to the other man, but it gives me^ the part of the annihilator, an inversion which is obviously the work of the wish-fulfilment. My concern for the life of my friend, myself-reproach for not having gone to him, my shame (he had come to me in Vienna unobtrusively), my desire to consider myself excused on account of my illness--—all this builds up an emotional tempest which is distinctly felt in my sleep, and which rages in that region of the dream-thoughts.

But there was another thing in the occasion of the dream which had quite, the opposite ef

¹It is this fancy from,:, .{he unconscious dream thoughts which peremptorily demands non vivit instead. Of non vixit. "You have come too Jate, he is no longer alive." The fact that the manifest situation of the dream; aims, at the non vivit has been, mentioned on page 305.

feet. With the unfavourable news during the first days of the operation I received, also an injunction to speak to no one about, the whole affair, which hurt my feelings, for it betrayed an unnecessary distrust of my discretion. I knew, of course, that this request did not proceed from my friend, but that, it was due to clumsiness or excessive timidity on the part of the messenger; yet the concealed reproach affected me very disagreeably, because it was hot altogether unjustified. As we know; only reproaches which have something in them have the power to hurt. Years ago, when I was younger than I am now, I knew two men who were friends, and who honoured me with their friendship; and I quite superfluously told one of them what the other had said of him. This incident of course, had nothing to do with the affairs of my friend Fl, but I have never forgotten the reproaches to which I had to listen on that occasion. One of the two friends between whom If made trouble was Professor Fleischl; the other one I will call by his baptismal name, Josef , a name which was borne also; by my friend and antagonist P, who appears in this dream.

54 FREUD: Interpretation of Dreams, esp 339b-340a

If we once more return to the thesis that the dream-work prefers to make use of a readymade phantasy, instead of first creating one from the material of the dream-thoughts, we shall perhaps be able to solve one pf the most interesting problems of the dream. I have related the dream of Maury, who is struck on the back of the neck by a small board, and wakes after a long dream-—a complete romance of the period of the French Revolution, Since the dream is produced in a coherent form, and completely fits the explanation of the waking stimulus, of whose occurrence the sleeper could have had no forboding, only one assumption seems possible, namely, that the whole richly elaborated dream must have been composed, and dreamed in the short interval of time between the falling of the board on Maury's cervical vertebrae and the waking induced by the blow. We should not venture to ascribe such rapidity to the mental operations of the waking state, so that we have to admit that the dream-work has the privilege of a remark able acceleration of its issue.

To this conclusion, which rapidly became popular, more recent authors (Le Lorrain, Egger, and others) have opposed emphatic objections; some of them doubt the correctness; of Maury's record of the dream, some seek to show that the rapidity of our mental operations in waking life is by no means inferior to that which we can, without reservation, ascribe to the mental operations -in dreams. The discussion raises fundamental questions, which I do not think are at all near, solution. But I must confess that Egger's objections, for example, to Maury's dream of the guillotine, do not impress me as convincing. I would suggest the following explanation of this dream; Is it so very improbable that Maury's dream may have represented a phantasy which had been pre served for years in his memory, in a completed states and which was awakened-I should like; to say, alluded to—at the moment when be became aware of the waking stimulus? The whole difficulty of composing so long a story, with all its details, in the exceedingly short space of time which is here at the dreamer’s disposal then disappears, the story was already composed. If the board had struck Maury’s neck when he was awake, there would perhaps have been time for the thought: "Why, that's just like being guillotined." But as he is struck by the board while asleep, the dream-work quickly utilizes the incoming stimulus for the construction of a wish-fulfilment, as if it thought (this is to be taken quite figuratively): "Here is a good opportunity to realize the wish-phantasy which I formed at such and such a time while I was reading." It seems to me undeniable that this dream-romance is just such a one as a young man is wont to construct under the influence of exciting impressions. Who has not been fascinated—above all, a Frenchman and a student of the history of civilization—by descriptions of the Reign of Terror, in which the aristocracy men and women, the flower of the, nation,, showed that it was possible to die with a light heart, and preserved their ready wit and the refinement of their manners up to the moment of the last fateful summons? How tempting to fancy one self in the midst of all this, as one of these young men who take leave of their ladies with a kiss of the hand, and fearlessly ascend the scaffold! Or perhaps ambition was the ruling motive of the phantasy-the ambition; to put oneself in the place of one of those powerful personalities who, by their sheer force of intellect and their fiery eloquence, ruled the city in which the heart of mankind was then beating so convulsively; who were impelled by their convictions to send thousands of ^human beings to their death; and were paving the way for the transformation of Europe; who, in the meantime, were not sure of their own heads, and might one day lay them under the knife of the guillotine, perhaps in the role of a Girondist or the hero Danton? The detail pre served in the memory of the dream, accompanied by an enormous crowds seems to show that Maury's phantasy was an ambitious one of just this character.

"But the phantasy prepared so long ago need not be experienced again in sleep; it is enough that it should be, so to speak, “touched off." What I means this: If a few notes are struck, and someone says; as in Don Juan: "That is from The Marriage of Figaro» by Mozart," memories suddenly surge up within me, none of which I can recall to consciousness a moment later. The phrase serves as a point of irruption from which a complete whole is simultaneously put into a condition of stimulation. It may well be the same in unconscious thinking. Through the waking stimulus the psychic station is excited which gives access to the whole guillotine phantasy; This phantasy; however- is not run through in sleep, but only in the memory of the awakened sleeper. Upon waking, the sleeper remembers in detail the phantasy which was transferred as a whole in to the dream. At the same time, he has no means of assuring himself that he is really remembering something which Was dreamed. The Same explanation—namely, that one is dealing with finished phantasies which have been evoked as wholes by the waking stimulus may be applied to other dreams which are adapted to the-waking stimulus—-for example, to Napoleon's dream of a battle before the explosion of a bomb. Among the dreams collected by Justine Tobowolska in her dissertation on the apparent duration of time in dreams,¹ I think the most corroborative is that related by Macario (1857) as having been dreamed by a playwright, Casimir Bonjour.

¹Justine Tobowolska, Etude sur les illusions de temps dans les rive s du sommeil normal (1900), P.53.

54 FREUD: Interpretation of Dreams, 356d- 373a passim

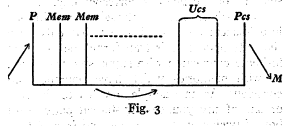
An observation of a general nature, which may possibly point to something of importance, may here be interpolated. The P-system, which possesses no capacity for preserving changes, and hence no memory, furnishes to conscious ness the complexity and variety of the sensory qualities. Our memories, on the other hand; are unconscious in themselves; those that are most deeply impressed form no, exception. They can be made conscious, but there is no doubt that they unfold all their activities in the unconscious state. What we term our character is based, indeed, on the memory-traces of our impressions, and it is precisely those impressions that have affected us most strongly, those of our early youth, which hardly ever become conscious. But when memories become conscious again they show no sensory quality, or a very negligible one in comparison with the perceptions. If, now, it can be confirmed that for consciousness memory and quality are mutually exclusive in the if ψ-systems, we have gained a most promising insight into the determinations of the neuron excitations.¹

What we have so far assumed concerning the composition of the psychic apparatus at

¹Since writing this, I have thought that consciousness occurs actually in the locality of the memory trace. (Cf. "Notiz iiber den Wiinderblock" 1925, Ge's. Schriften, Vol. vi.)

the sensible end has been assumed regardless of dreams and of the psychological explanations which we have hitherto derived from them. Dreams, however, will serve as a source of evidence for Our knowledge of another part of the apparatus. We have seen that it was impossible to explain dream-formation unless we ventured to assume two psychic instances, one of which subjected the activities of the other to criticism, the result of which was exclusion from consciousness.

We have concluded that the criticizing in stance maintains closer relations with the consciousness than the instance criticized It stands between the latter'- and the consciousness like a screen: Further, we have found that there is reason to identify the criticizing instance with that which directs our waking life and determines our voluntary conscious activities: If, in accordance with our assumptions, we now replace these instances by systems, the criticizing system will therefore be moved to the motor end. We now enter both systems in bur diagram, expressing, by the names given them, their relation to consciousness.



The last of the systems at the motor end we call the preconscious (Pes.) to denote that the exciting processes in this system can reach consciousness without any further detention, provided certain other conditions are fulfilled, e.g., the attainment of a definite degree of intensity, a certain apportionment of that function which we must call attention, etc. This-is at the same time the system which holds the keys of voluntary motility. The system behind it we call the unconscious (Ucs), because it has no access to consciousness except through the preconscious, in the passage through which the excitation-process must submit to certain changes.¹

In which of these systems, then, do we localize the impetus to dream-formation? For the sake of simplicity, let us say in the system Ucs. We shall find, it is true, in subsequent discussions, that this is not altogether correct;

¹The further elaboration of this linear diagram will have to reckon with: the: assumption' that the system following the Pes--represents the one to Which we must attribute consciousness (Cs), so that P = Cs.

that dream-formation is obliged to make connection with dream thoughts which belong to the system of the preconscious. But we shall learn elsewhere, when we come to deal with the dream-wish, that the motive-power of the dream is furnished by the Ucs, and on account of this factor we shall assume the unconscious system as the starting-point for dream-formation. This dream-excitation, like all the other thought-structures, will now strive to continue itself in the Pes, and thence to gain admission to the consciousness.

Experience teaches us that the path leading through the preconscious to consciousness is closed to the dream-thoughts during the day by the resisting censorship. At night they gain ad mission to consciousness; the question arises: In what way and because of what changes? If this admission were rendered possible to the dreams-thoughts by the weakening, during the night, of the resistance watching on the boundary between the unconscious and the preconscious, we should then have dreams in the material of our ideas, which would not display the hallucinatory character that interests us at present. ''

The weakening of the censorship between the two systems, Ucs and Pcs, can explain to us only such dreams as the Autodidasker dream but not' dreams like that of the burning child, which—as will be remembered—we stated as a problem at the: outset in bur present investigations.

What takes ^place in the hallucinatory dream we can describe in ho other way than by saying that the excitation follows a retrogressive course. It communicates itself not to the motor end of the apparatus, but to the sensory end, and finally reaches the system of perception. If we call the direction which the psychic process follows from the unconscious into the waking state progressive, we may then speak of the dream as having a regressive character.²

This regression is therefore assuredly one of the most important psychological peculiarities of the dream-process; but we must not forget that it is not characteristic of the dream alone. Intentional recollection and other component

²The first indication of the element of regression is already encountered in the; writings of Albertus Magnus-According to him the imagination constructs the dream out of the tangible objects which it has retained, The process is the converse of that operating in the waking state. Hobbes states (Leviathan, ch. 2): "In sum our dreams are the reverse of our imagination, the motion, when we are awake, beginning at one end, and when we dream at another" (quoted by Havelock Ellis, loc. cit., p. 112).

processes of our normal thinking likewise necessitate a retrogression in the psychic apparatus from some complex act of ideation to the raw material of the memory-traces which underlie it. But during the waking state this turning backwards does not reach beyond the memory images; it is incapable of producing the hallucinatory revival of the perceptual images. Why is it otherwise in dreams? When we spoke of the condensation-work of the dream we could not avoid the assumption that by the dreamwork the intensities adhering to the ideas are completely transferred from one to another. It is probably this modification of the usual psychic process which makes possible the cathexis ¹of the system of P to its full sensory vividness in the reverse direction to thinking.

I hope that we are not deluding ourselves as regards the importance of this present discussion. We have done nothing more than give a name to an inexplicable phenomenon. We call it regression if the idea in the dream is changed back into the visual image from which it once originated. But even this step requires justification. Why this definition if it does not teach us anything new? Well, I believe that the word regression is of service to us, inasmuch as it connects a fact familiar to us with the scheme of the psychic apparatus endowed with direction. At this point, and for the first time, we shall profit by the fact that we have constructed such a scheme. For with the help of this scheme we shall perceive, without further reflection, another peculiarity of dream-formation. If we look upon the dream as a process of regression within the hypothetical psychic apparatus, we have at once an explanation of the empirically proven fact that all thought-relations of the dream-thoughts are either lost in the dream-work or have difficulty in achieving expression. According to our scheme, these thought-relations are contained not in the first mem-systems, but in those lying farther to the front, and in the regression to the perceptual images they must forfeit expression. In regression, the structure of the dream-thoughts breaks up into its raw material.

But what change renders possible this regression which is impossible during the day? Let us here be content with an assumption. There must evidently be changes in the cathexis of the individual systems, causing the latter to become more accessible or inaccessible to the

¹From the Greek Kathexo, to occupy, used here in place of the author's term Besetzung, to signify a charge or investment of energy.—TR.

discharge of the excitation; but in any such apparatus the same effect upon the course of the excitation might be produced by more than one kind of change. We naturally think of the sleeping state, and of the many cathectic changes which this evokes at the sensory end of the apparatus. During the day there is a continuous stream flowing from the system of the P toward the motility end; this current ceases at night, and can no longer block the flow of the current of excitation in the opposite direction. This would appear to be that seclusion from the outer world which, according to the theory of some writers, is supposed to explain the psychological character of the dream. In the explanation of the regression of the dream we shall, however, have to take into account those other regressions which occur during morbid waking states. In these other forms of regression the explanation just given plainly leaves us in the lurch. Regression occurs in spite of the uninterrupted sensory current in a progressive direction.

The hallucinations of hysteria and paranoia, as well as the visions of-mentally normal persons, I would explain as corresponding, in fact, to regressions, I.e., to thoughts transformed into images; and would assert that only such thoughts undergo this transformation as are in intimate connection with suppressed memories, or with memories which have remained unconscious. As an example, I will cite the case of one of my youngest hysterical patients—a boy of twelve, who was prevented from falling asleep by "green faces with red eyes," which terrified him. The source of this manifestation was the suppressed, but once conscious memory of a boy whom he had often seen four years earlier, and who offered a warning example of many bad habits, including masturbation, for Which he was now reproaching himself. At that time his mother had noticed that the complexion of this ill-mannered boy was greenish and that he had red (i.e., red-rimmed) eyes. Hence his terrifying vision, which merely determined his recollection of another saying of his mother's, to the effect that such boys become demented, are unable to learn anything at school, and are doomed to an early death. A part of this prediction came true in the case of my little patient; he could not get on at school, and, as appeared from his involuntary associations, he was in terrible dread of the remainder of the prophecy. However, after a brief period of successful treatment his sleep was restored, his anxiety removed, and he finished his scholastic year with an excellent record.

Here I may add the Interpretation of a vision described to me by an hysterical woman of forty, as having occurred when she was in normal health. One morning she opened her eyes and saw her brother in the room, although she knew him to be confined in an insane asylum. Her little son was asleep by her side. Lest the child should be frightened on seeing his uncle, and fall into convulsions, she pulled the sheet over his face. This done, the phantom disappeared. This apparition was the revision of one of her childish memories, which, although conscious was most intimately connected with all the unconscious material in her mind. Her nurserymaid had told her that her mother, who had died young (my patient was then only eighteen months old), had suffered from epileptic or hysterical convulsions, which dated back to a fright caused by her brother (the patient's uncle) who appeared to her disguised as a spectre with a sheet over his head. The vision contains the same elements as the reminiscence, viz., the appearance Of the brother, the sheet, the fright, and its effect. These elements, however, are arranged in a fresh content, and are transferred to other persons. The obvious motive of the 'vision, and the thought which it replaced, was her solicitude lest her little son, who bore a striking resemblance to his uncle, should share the latter's fate.

Both examples here cited are not entirely unrelated to the state of sleep, and may for that reason be unfitted to afford the evidence for the sake of which I have cited them. I will, therefore, refer to my analysis of an hallucinatory paranoic woman patient¹ and to the results of my hitherto unpublished studies on the psychology of the psychoneuroses, in order to emphasize the fact; that in these cases of regressive thought-transformation one must not overlook the influence of a suppressed memory, or one that has remained unconscious, this being usually of an infantile character. This memory draws into the regression, as it were, the thoughts with which it is connected, and which are kept from expression by the censorship—that is, into that form of representation in which the memory itself is psychically existent. And here I may add, as a result of my studies of hysteria, that if one succeeds in bringing to consciousness infantile scenes

¹Selected Papers on Hysteria, "Further Observations on the Defence-Neuro-Psychoses," p. 97 above.

(whether they are recollections or phantasies) they appear as hallucinations, and are divested 6f this character only when they are communicated. It is known also that even in persons Whose memories are not otherwise visual; the earliest infantile memories remain vividly visual until late in life.

If, now, We bear in mind the part played in the dream-thoughts by the infantile experiences, or by the phantasies based upon them, and recollect how often fragments of these reemerge in the dream-content, and how even the dream-wishes often proceed from them, we Cannot deny the probability that in dreams, too, the transformation of thoughts into visual images may be the result of the attraction exercised by the visually represented memory, striving for resuscitation, upon the thoughts severed from the consciousness and struggling for expression. Pursuing this conception, we may further describe the dream as the substitute for the infantile scene modified by transference to recent material. The infantile scene cannot enforce its own revival, and must there fore be satisfied to return as a dream.

This reference to the significance of the infantile scenes (or of their phantastic repetitions) as in a certain degree furnishing the pattern for the dream-content renders superfluous the assumption made by Schemer and his pupils concerning inner sources of stimuli. Schemer assumes a state of visual excitation, of internal excitation in the organ of sight, when the dreams manifest a special vividness or an extraordinary abundance of visual elements. We need raise no objection to this assumption; we may perhaps content ourselves with assuming such a state of excitation only for the psychic perceptive system of the organ of Vision; we shall, however, insist that this state of excitation is a reanimation by the memory of a former actual visual excitation; I cannot, from my own experience, give a good example showing such an influence of an infantile memory; my own dreams are altogether less rich in perceptual elements than I imagine those of others to be; but in my most beautiful and most vivid dream of late years I can easily trace the hallucinatory distinctness of the dream-contents to the visual qualities of recently received impressions. On p. 321 I mentioned a dream in which the dark blue of the water, the brown of the smoke issuing from the ship-s funnels, and the sombre brown and red of the buildings which I saw made a profound and lasting impression upon my mind.

This dream, if any, must be attributed to visual excitation, but what was it that had brought my organ of vision into this excitable state? It was a recent impression which had joined itself to a series of former impressions. The colours I beheld were in the first place those of the toy blocks with which my children had erected a magnificent building for my admiration, on the day preceding the dream. There was the sombre red on the large blocks, the blue and brown on the small ones. Joined to these were the colour impressions of my last journey in, Italy: the beautiful blue of the Isonzo and the lagoons, the brown hue of the Alps. The beautiful colours seen in the dream were but ^repetition of those seen in memory.

Let us summarize what we, have learned about this peculiarity of dreams: their power of recasting their idea-content in visual images. We may not have explained this character of the dream work by referring it to, the known laws of psychology, but we have singled it out appointing to unknown relations, and have given it the name of the regressive character, Wherever such regression has occurred, we have regarded it as an effect of the resistance which opposes then progress of thought on its normal way to consciousness,-and of the simultaneous attraction .exerted upon it by vivid, memories.¹

The regression in dreams is perhaps facilitated by the cessation of the progressive stream flowing from the sense-organs during the day; for which auxiliary factor there must be some compensation, in. the other forms of regression, by the strengthening of the other regressive motives. We must also bear in mind that in pathological: cases of regression, just as in dreams, ;the, process of energy transference must be different from: that occurring in the regressions of normal psychic life, since it renders possible a full hallucinatory cathexis. Of the perceptive system. What we have described in the analysis of the dream-work as regard for representability may be referred to the; selective-attraction of visually remembered scenes touched by the dream thoughts.

As to the regression, we may further observe that it plays a no less important part in the theory of neurotic symptom-formation than in the theory of dreams. We may therefore dis

¹In a statement of the theory of repression it should be explained that a thought passes into repression owing to the co-operation of two of the factors which influence it." On the one side (the censorship of Cs) it is pushed, and from the other side (the Ucs), it is pulled, much as one is helped.to the top of the Great Pyramid. (Compare the paper Repression, p. 422 below.)

tinguish a threefold species of regression: (a) a topical one, in the sense of the scheme of the ψ-systems here exponded; (b) a temporal' one, in so far as it is a regression to older psychic formations; and (c) a formal one, when primitive modes of expression and representation take the place of the customary modes. These three forms of regression are, however, basically one, and in the majority of cases they coincide, for that which is older in point of time is at the same time formally primitive and, in the psychic topography, nearer to the perception-end.

We cannot leave the theme of regression in dreams without giving utterance to an impression which has already and repeatedly forced itself upon, us, and which will return to us reinforced after a. deeper study of the psycho-neuroses: namely, that dreaming is on the whole an act of regression to the earliest relationships of the dreamer, a resuscitation of his childhood of the impulses which were then dominant and the modes of expression which were, then available. Behind this childhood: of the individual we are then promised an insight into the phylogenetic childhood, into the evolution of the human race, of which the development of the)individual is only an. abridged repetition influenced by, the fortuitous circumstances of We begin to suspect that Friedrich Nietzsche was right when he said that in a dream “'there persists a primordial part of humanity which we can no longer reach by a direct path," and we are encouraged to expect, from the analysis of dreams, a knowledge of the archaic inheritance of man, a knowledge of psychical things in him that are innate. It would seem that dreams and neuroses have preserved for us more of the psychical antiquities than we suspected; so that psycho-analysis may claim a high rank among those sciences which endeavour to reconstruct the oldest and darkest phases of the beginnings of mankind.

It is quite possible that we shall not find this first part of our psychological evaluation of dreams particularly satisfying. We must, however, console ourselves with the thought that we are, after all, compelled to build put into the dark. If we have not gone altogether astray, we shall surely reach approximately the same place from another starting-point, and then, perhaps, we shall be better able to find our bearings.

C. The Wish-Fulfilment

The dream of the burning child (cited above) affords us a welcome opportunity for appreciating the difficulties confronting the theory of wish-fulfilment. That a dream should be nothing but a wish-fulfilment must undoubtedly seem strange to us all-and not only because of the contradiction offered by the anxiety-dream. Once our first analyses had given us the enlightenment that meaning and psychic value are concealed behind our dreams, we could hardly have expected so unitary a determination of this meaning; According to the correct but summary definition of; Aristotle, the dream is a continuation of thinking in sleep. Now if, during the day, our thoughts perform such a diversity of psychic: acts-^judgments, conclusions, the answering of objections, expectations, intentions, etc.—why should they be forced at night to confine themselves to the. production of wishes only? Are there not, on the contrary, many dreams that-present an altogether different psychic act in dream-form for example, anxious care-—and is not the father's unusually transparent dream child such a dream? From the gleam of light that falls upon his eyes while he is asleep the father draws the apprehensive conclusion that a candle has fallen: over and may be burning the body; he transforms this conclusion into a dream by embodying it in an obvious situation enacted in the present tense, What part is played in this dream by the wish-fulfilment? And how can we possibly .mistake the predominance of the thought continued from the waking state or evoked by the new sensory impression?

All these considerations are justified, and force us to look more closely into the role of the wish-fulfilment in dreams, and the significance of the waking thoughts continued in sleep.

It is precisely the wish-fulfilment that has already caused us to divide all dreams into two groups. We have: found dreams which were plainly wish-fulfilments; and others in which the wish-fulfilment was unrecognizable and was often concealed by every available means. In this latter class of dreams, we recognized the influence of the dream-censorship. The undisguised wish-dreams were found chiefly in children; short, frank wish-dreams seemed (I purposely emphasize this word) to occur also in adults.

We may now ask whence in each case does the wish that is realized in the dream originate? But to what opposition or to what diversity do we relate this whence? I think to the opposition between conscious daily life and an un conscious psychic activity which is able to make itself perceptible only at night. I thus, find a threefold possibility for the origin of a wish, Firstly, it may have been excited during the day, and owing to external circumstances may have remained unsatisfied; there is thus left for the night an acknowledged and unsatisfied wish, Secondly, it may have emerged during the day, only to be rejected; there is thus left for the night an unsatisfied but suppressed wish. Thirdly, it may have no relation to daily life, but may belong to those wishes which awake only at night out of the suppressed material in us. If we turn to our scheme of the psychic apparatus, we can localize a wish of the first order in the system Pes. We may assume that a wish of the second order has been forced back from the Pcs system into the Ucs system, where alone, if anywhere can it maintain itself as for the wish impulse of the third order, We believe that it is wholly incapable of leaving the Ucs system. Now, have the wishes arising from these different sources the same: value for the dream, the same power to incite a dream?

On surveying the: dreams at our disposal with a view to answering this question, we are at once moved to add as a fourth source of the dream-wish the actual wish-impetus which arises during the night (for example, the stimulus of thirst, and sexual desire). It then seems to us probable that the source of the dream wish does not affect its: capacity to incite a dream. I have in mind the dream of the child who continued the voyage that had been interrupted during the day, and the other children's dreams cited in the same chapter; they ate explained by an ^unfulfilled but unsuppressed wish of the day time That wishes suppressed during the day assert themselves in dream is shown by a great many examples; I will mention a very simple dream of this kind. A rather sarcastic lady, whose younger friend has be come engaged to be married, is asked, in the daytime by her acquaintances whether she knows her friend's fiance, and what she thinks of him. She replies with unqualified praise, imposing silence on her own judgment, although she would have liked to tell the truth, namely, that he is a commonplace fellow- one meets such by the dozen (Dutzendmensch). The following night she dreams that the same question is put to her, and that she replies with the formula: "In case of subsequent orders, it will suffice to mention the reference number.” Finally, as the result of numerous analyses, we learn that the wish in all dreams that have been subject to distortion has its origin in the unconscious, and could not become perceptible by day. At first sight, then, it seems that in inspect of dream-formation all wishes are of equal value and equal power.

I cannot prove here that this is not really the true state of affairs, but I am strongly inclined to assume a stricter determination of the dream-wish. Children's dreams leave us in no doubt that a wish unfulfilled during the day may instigate a dream. But we must not forget that this is, after all, the wish of a child; that it is a wish-impulse of the strength peculiar to childhood. I very much doubt whether a wish unfulfilled in the daytime would suffice to create a dream in an adult. It would rather seem that as we learn to control our instinctual life by intellection, we more and more renounce as unprofitable the formation or retention Of such intense wishes as are natural to childhood. In this, indeed, there may be individual variations; sonde retain the infantile type of the psychic processes longer than others; just as we find such differences in the gradual de cline of the originally vivid visual imagination. In general, however, I am of the opinion that unfulfilled wishes of the day are insufficient to produce a dream in adults. I will readily admit that the wish-impulses originating in conscious ness contribute to the-instigation of dreams, but they probably do no more, The dream would not occur if the preconscious wish were not reinforced from another source.

That source is the unconscious. I believe that the conscious wish becomes effective in exciting a dream only when it succeeds in arousing a similar unconscious wish which reinforces it. From the indications obtained in the psycho analysis of the neuroses, I believe that these unconscious wishes are always active and ready to express themselves whenever they find an opportunity of allying themselves with an impulse from consciousness, and transferring their own greater intensity to the lesser intensity of the latter.¹ It must, therefore, seem that the conscious wish alone has been realized in the

¹They share this character of indestructibility with all other psychic acts that are really unconscious—that is, with psychic acts belonging solely to the system Ucs. These paths are opened once and for all; they never fall into disuse; they conduct the excitation process to discharge as often as they are charged again with unconscious excitation. To speak metaphorically, they suffer no other form, of annihilation than did the Shades of the lower regions in the Odyssey, who awoke to new life the moment they drank blood. The processes depending on the preconscious system are destructible in quite another sense. The psychotherapy of the neuroses is based on this difference.

drearn; but a slight peculiarity in the form of the dream will put us on the track of the powerful ally from the Unconscious. These ever-active and, as it were, immortal wishes of our unconscious recall the legendary Titans who, from time immemorial, have been buried under the mountains which were once hurled upon them by the victorious gods; and even how quiver from time to time at the convulsions of their mighty limbs. These wishes, existing in repression, are themselves of infantile origin, as we learn from the psychological investigation of the neuroses. Let me, therefore^ set aside the view previously expressed, that it matters little whence the dream-wish originates, and replace it by another, namely: the wish manifested in the dream must be an infantile wish. In the adult it originatel4h-theUcs^ while in the child, in whom no division and censorship exist as yet between the Pes and Ucs, or in whom these are only in process of formation j it is an unfulfilled arid unrepressed wish from the waking state. I am aware that this conception cannot be generally demonstrated, but I maintain that it can often be demonstrated even where brie would not have suspected it, and that it cannot be generally refuted.

In dream-formation, the wish-impulses which are left over from the conscious waking life are, therefore, to be relegated to the background. I cannot admit that they play any part except that attributed tb the "material of actual sensations during sleep in relation to the dream content. If I now take into account those other psychic instigation left over from the waking life of the day, which are not wish es, I shall merely be adhering to the course mapped out for me by this line of thought. We may succeed in provisionally disposing of the energetic cathexis of our waking thoughts by deciding to go to sleep. He is a good sleeper who can do this; Napoleon I is reputed to have been a model of this kind. But we do not always succeed in doing it, or in doing it completely. Unsolved problems, harassing cares, overwhelming impressions, continue the activity of our thought even during sleep, maintaining psychic processes in the system which we have termed the preconscious. The thought impulses continued into sleep may be divided in to the following groups:

1. Those which have riot been completed during the day, owing to some accidental cause.

2. Those which have been left uncompleted because our mental power have failed us, i.e., unsolved problems.

3. Those which have been turned back and suppressed during the day. This is reinforced by a powerful fourth group:

4. Those which have been excited in our Ucs during the day by the workings of the Pcs; and finally we may add a fifth, consisting of:

5. The indifferent impressions of the day, which have therefore been left unsettled.

We need not underrate the psychic intensities introduced into sleep by these residues of the day's waking life, especially those emanating from the group of the unsolved issues. It is certain that these excitations continue to strive for expression during the night, and we may assume with equal certainty that the state of sleep renders impossible the usual continuance of the process of excitation in the preconscious and its termination in becoming conscious. In so far as we can become conscious of our mental processes in the ordinary way, even, during:, the night, to that extent we are simply not asleep. I cannot say what change is produced in the Pes system by the state of sleep,¹ but there is no doubt that the psycho logical characteristics of sleep are to be sought mainly in the cathectic changes occurring just in this system, which dominates, moreover, the approach to motility, paralysed during sleep. On the other hand, I have found nothing in the psychology of dreams to warrant the assumption that sleep produces any but secondary changes in the conditions of the Ucs system. Hence, for the nocturnal excitations in the Pes there remains no other path than that taken by the wish-excitations from the Ucs; they must seek reinforcement from the Ucs, and follow the detours of the unconscious excitations. But what is the relation of the preconscious day-residues to the dream? There is no doubt that they penetrate abundantly into the dream; that they utilize the dream-content to obtrude themselves upon consciousness even during the night; indeed, they sometimes even dominate the dream-content, and impel it to continue the work of the day; it is also certain that the day-residues may just as well have any other character as that of wishes. But it is highly instructive, and for the theory of wish-fulfilment of quite decisive importance,

¹I have endeavoured to penetrate farther into the relations of the sleeping state and the conditions of hallucination in my essay, "Metapsychological Supplement to the Theory of Dreams," Collected Papers, TV, P. 137.

to see what conditions they must comply with in order to be received into the dream.

Let us pick out one of the dreams cited above, e.g., the dream in which my friend Otto seems to show the symptoms of Basedow's disease (p. 249). Otto's appearance gave me some concern during the day, and this worry, like everything else relating to him, greatly affected me. I may assume that this concern followed me into sleep. I was probably bent on finding out what was the matter with him. During the night my concern found expression in the dream which I have recorded. Not only was its content senseless, but it failed to show any wish-fulfilment. But I began to search for the source of this incongruous expression of the solicitude felt during the day, and analysis revealed a connection. I identified my friend Otto with a certain Baron L and myself with a Professor R. There was only one explanation of my being impelled to select just this substitute' for the day-thought. I must always have been ready in the Ucs to identify myself with Professor R, as this meant, the realization of one of the immortal infantile wishes, viz., the wish to become great. Repulsive ideas respecting my friend, ideas that would certainly have been repudiated in a waking state, took advantage of the opportunity to creep into the dream; but the worry of the day had likewise found some sort of expression by means of a substitute in the dream-content. The day thought, which was in itself not a wish, but on the contrary a worry, had in some way to find a connection with some infantile wish, now unconscious and suppressed, which then allowed it-duly dressed up—to arise for consciousness. The more domineering the worry the more forced could be the connection to be established; between the content of the wish and that of the worry there need be no connection, nor was there one in our example.

It would perhaps be appropriate, in dealing with this problem, to inquire how a dream behaves when material.is offered to it in the dream-thoughts which flatly opposes a wish fulfilment; such as justified worries, painful reflections and distressing realizations. The many possible results may be classified as follows: (a) The dream-work succeeds in replacing all painful ideas by contrary ideas, and sup pressing the painful affect belonging to them. This, then, results in a pure and simple satisfaction-dream, a palpable wish-fulfilment, concerning which there is nothing more to be said, (b) The painful ideas find their way into the manifest dream-content; more or less modified, but nevertheless quite recognizable; This is the case which raises doubts about the wish theory of dreams, arid thus calls for further investigation. Such dreams with a painful content may either be indifferent in feeling, or they may convey the whole painful affect, which the ideas contained in them seem to justify, or they may even lead to the development of anxiety to the point of waking.

Analysis then shows that even these painful dreams are wish-fulfilments. An unconscious and repressed wish, whose fulfilment could only be felt as painful by the dreamer's ego, has seized the opportunity offered by the continued cathexis of painful day-residues, has lent them its support, and has thus made them capable of being dreamed. But whereas in case (a) the unconscious wish coincided with the conscious one, in case (b) the discord between the unconscious and the conscious- the repressed material and the ego—is revealed, and the situation in the fairy-tale, of the three wishes which the fairy offers to the married couple, is realized (see p.' 534 below). The gratification in respect of the fulfilment of the repressed wish may prove to be so great that it balances the painful affects adhering to the day residues; the dream is then indifferent in its affective tone, although it is on the one hand the fulfilment of a wish, and on the other the fulfilment of a fear. Or it may happen that the sleeper's ego plays an even more extensive part in the dream-formation, that it reacts with violent resentment to the accomplished satisfaction of the repressed wish, and even goes so far as to make an end of the dream by means of anxiety. It is thus not difficult to recognize that dreams of pain and anxiety are, in accordance with our theory, just as much wish-fulfilments as are the straightforward dreams of gratification.

Painful dreams may also be punishment dreams. It must be admitted that the recognition of these dreams adds something that is, in a certain sense, new to the theory of dreams. What is fulfilled by them is once more an unconscious wish—the Wish for the punishment of the dreamer for a-repressed, prohibited wish impulse. To this extent, these dreams comply with the requirement here laid down: that the motive-power behind the dream-formation must be furnished by a wish belonging to the unconscious. But a finer psychological dissection allows us to recognize the- difference between this and the other wish-dreams. In the dreams of group (b) the unconscious dream forming wish belonged to the repressed material; In the punishment-dreams it is likewise an unconscious wish, but One which we must attribute not to the repressed material but to the ego.

Punishment-dreams point, therefore, to the possibility of a still more extensive participation of the ego in dream-formation. The mechanism of dream-formation becomes indeed in every way more transparent if in place of the antithesis conscious and unconscious, we put the antithesis: ego and repressed. This, however, cannot be done without taking into account what happens in the psychoneuroses, and for this reason it has not been done in this book. Here I need only remark that the occurrence of punishment-dreams is not generally subject to the presence of painful day-residues. They originate; indeed, most readily if the contrary is true, if the thoughts which are day residues are of a gratifying nature, but express illicit gratifications. Of these thoughts nothing, then, finds its way into the manifest dream except their contrary, just as was the case in the dreams of group (a). Thus it would be the essential characteristic of punishment-dreams that in them it is not the unconscious wish from the repressed material (from the system Ucs) that is responsible for dream-formation, but the punitive wish reacting against it, a wish pertaining to the ego, even though it is unconscious (i.e., preconscious).¹

I will elucidate some of the foregoing observations by means of a dream of my own, and above all I will try to show how the dreamwork deals with a day-residue involving painful expectation:

Indistinct beginning. I tell my wife I have some news for her, something very special. She becomes frightened, and does not wish to hear it. I assure her that on the contrary it is something which will please her greatly, and I begin to tell her that our son's Officers9 Corps has sent a sum of money (5,000 k.?) ... something about honourable mention.. . distribution . . . at the same time I have gone with her into a small room, like a store-room, in order to fetch something from it. Suddenly I see my son appear; he is not in uniform but rather in a tightfitting sports suit (like, a seal?) with a small cap: He climbs on to a basket which stands to one side near a chest. In order to put something on this chest. I address him; no answer.

**¹**Here one may consider the idea of the super-ego which was later recognized by psycho-analysis.

It seems to me that his face or forehead is bandaged, he arranges something in his mouth, pushing something into it. Also his hair shows a glint of grey. I reflect: Can he be. so exhausted? And has he false teeth? Before I can address him again I awake without anxiety, but with palpitations. My clock points to 2.30 a.m.

To give a full analysis is once more impossible. I shall therefore confine myself to emphasizing some decisive points. Painful expectations of the day had given occasion for this dream; once again there had been no news for over a week from my son, who was fighting at the Front It is easy to see that in the dream content the conviction that he has been killed or wounded finds expression. At the beginning of the dream one can. observe an energetic effort to replace the painful thoughts by their contrary. I have to impart something very pleasing, something about sending1 money, honour able mention, and distribution. (The sum of money originates in a gratifying incident of my medical practice; it is therefore trying to lead the dream away altogether from its theme.) But this effort fails. The: boy's mother has a presentiment of something terrible and does suit wish to listen. The disguises are too thin; the reference to the material to be suppressed shows through everywhere. If my son is killed, then his comrades will send back his property; I shall have to distribute whatever he has left among his sisters, brothers and others people. Honourable mention is frequently awarded to an officer after he has died the "hero's death.” The dream thus strives to give direct expression to what it at first wished to deny; whilst at the same time the wish-fulfilling tendency reveals itself by distortion. (The change of locality in the dream is no doubt to be under stood as threshold symbolism, in line with Silberer's view.) We have indeed no idea what lends it the requisite motive-power. But my son does not appear as falling (on the field of battle) but climbing.—He was, in fact, a daring mountaineer.-—He is riot in uniform, but in a sports suit; that is,- the place of the fatality now dreaded has been taken by an accident which happened to him at one time when he was ski-running, when he fell and fractured his thigh. But the nature of his costume, which makes him look like a seal, recalls immediately a younger person, our comical little grandson; the grey hair recalls his father, our son-in-law, who has had a bad time in the Wan What does this signify? But let us leave this: the locality, a pantry, the chest, from which he wants to take something (in the dream, to put something on it), are unmistakable allusions to. an accident of my own, brought upon myself when I was between two and three years of age. I climbed on a foot-stool in the pantry, in order to get something nice which was on a chest; or table. The footstool tumbled over and its edge struck me behind the lower jaw. I might very well have knocked all my teeth out. At this point, an admonition presents itself: it serves you right—like a hostile impulse against the valiant warrior. A profounder analysis enables me to detect the hidden impulse, which would be able to find satisfaction in the dreaded mishap to my son. It is the envy of youth which the elderly man believes, that; he has thoroughly stifled in actual life. There is no mistaking the fact that it was the very intensity of the painful apprehension! lest such a misfortune should really happen that searched out for its alleviation such a repressed wish-fulfilment

I can now clearly define what the unconscious wish means for the dream. I will admit that there is a whole class of dreams in which the incitement originates mainly or even exclusively from the residues of the day; and returning to the dream about my friend Otto, I believe that even my desire; to become at last a professor extraordinarius would have allowed me to sleep in peace that nighty had not the day's concern for my friend's health continued active. But this worry1alone would not have produced a dream; the motive-power needed by the dream had to be contributed by a wish, and it was the business of my concern to find such a wish for itself, as the motive power of the dream. To put it figuratively, it is quite possible that a day thought plays the part of the entrepreneur in the dream; but the entrepreneur, who, as we say, has the idea, and feels impelled to realize it, can do nothing without capital; he needs a capitalist who will defray the expense, and this capitalist, who contributes the psychic expenditure for the dream, is Invariably arid indisputably, whatever the nature of the waking thoughts, a<wish from, the unconscious.

In other cases the capitalist himself is the entrepreneur; this, indeed, seems to be the more usual case. An unconscious wish is excited by the day's work, and this now creates the dream. And the dream-processes provide a parallel for all the other possibilities of the economic relationship here used as an illustration. Thus the entrepreneur may himself contribute a little of the capital, or several entrepreneurs may seek the aid of the same capitalist, or several capitalists may jointly supply the capital required by the entrepreneurs. Thus there are dreams sustained by more than one dream wish, and many similar variations, which may be readily imagined, and which are of no further interest to us. What is still lacking to our discussion of the dream-wish we shall only be able to complete later on.

The terlium comparationis in the analogies here employed, the quantitative element of which an allotted amount is placed at the free disposal of the dream, admits of a still closer application to the elucidation of the dream structure. As shown on p. 263, we can recognize in most dreams a centre supplied with a special sensory intensity. This is, as a rule, the direct representation of the wish-fulfilment; for, if we reverse the displacements of the dream-work, we find= that the psychic intensity of the elements in the dream-thoughts is replaced by the sensory intensity of the elements in the dream-content. The elements in the neighbourhood of the wish-fulfilment have often nothing to do with its meaning, but prove to be the offshoots of painful thoughts which are opposed to the wish. But owing to their connection with the central element, often artificially established, they secure so large a share of its intensity as to become capable of representation. Thus, the representative energy of the wish-fulfilment diffuses itself over a certain sphere of association, within which all elements are raised to representation, including even those that are in themselves without resources. In dreams containing several dynamic wishes we can easily separate and delimit the spheres of the individual wish-fulfilments, and we shall find that the gaps in the dream are often of the nature of boundary-zones.

Although the foregoing remarks have restricted the significance of the day-residues for the dream, they are none the less deserving of some further attention. For they must be a necessary ingredient in dream-formation, inasmuch as experience reveals the surprising fact that every dream shows in its content a connection with a recent waking impression, often of the most indifferent kind. So far we have failed to understand the necessity for this addition to the dream-mixture (p. 212). This necessity becomes apparent only when we bear in mind the part played by the unconscious wish, and seek further information in the psychology of the neuroses. We shall then learn that an unconscious idea, as such, is quite incapable of entering into the 'preconscious, and that it can exert an influence there only by establishing touch with a harmless idea already belonging to the preconscious, to which it transfers its intensity, and by which it allows itself to be screened. This is the fact of transference, which furnishes the explanation of so many surprising occurrences in the psychic life of neurotics. The transference may leave the idea from the preconscious unaltered, though the latter will thus acquire an unmerited intensity, or it may force upon this some modification derived from the content of the transferred idea. I trust the reader will pardon my fondness for comparisons with daily life, but I feel tempted to say that the situation for the repressed idea is like that of the American dentist in Austria, who may not carry on his practice unless he can get a duly installed doctor of medicine to serve him as a signboard and legal "cover." Further, just as it is not exactly the busiest physicians who form such alliances with dental practitioners, so in the psychic life the choice as regards covers for repressed ideas does not fall upon such preconscious or conscious ideas as have themselves attracted enough of the attention active in the preconscious. The unconscious prefers to entangle with its connections either those impressions and ideas of the preconscious which have remained unnoticed as being indifferent or those which have immediately had attention withdrawn from them again (by rejection). It is a well-known proposition of the theory of associations, confirmed by all experience, that ideas which have formed a very intimate connection in one direction assume a negative type of attitude towards whole groups of new connections. I have even attempted at one time to base a theory of hysterical paralysis on this principle.

If we assume that the same need of transference on the part of the repressed ideas, of which we have become aware through the analysis of the neurosis, makes itself felt in dreams also, we can at once explain two of the problems of the dream: namely, that every dream-analysis reveals an interweaving of a recent impression, and that this recent element is often of the most indifferent character. We may add what we have already learned elsewhere, that the reason why these recent and indifferent elements so frequently find their way into the dream-content as substitutes for the very oldest elements of the dream-thoughts is that they have the least to fear from the resisting censorship. But while this freedom from censorship explains only the preference shown to the trivial elements, the constant presence of recent elements points to the necessity for transference. Both groups of impressions satisfy the demand of the repressed ideas for material still free from associations, the indifferent ones because they have offered no occasion for extensive associations, and the recent ones because they have not had sufficient time to form such associations.

We thus see that the day-residues, among which we may now include the indifferent impressions, not only borrow something from the Ucs when they secure a share in dream formation— namely, the motive-power at the disposal of the repressed wish—but they also offer to the unconscious something that is in dispensable to it, namely, the points of attachment necessary for transference. If we wished to penetrate more deeply into the psychic processes, we should have to throw a clearer light on the play of excitations between the preconscious and the unconscious, and indeed the study of the psychoneuroses would impel us to do so; but dreams, as it happens, give us no help in this respect.

Just one further remark as to the day-residues. There is no doubt that it is really these that disturb our sleep, and not our dreams which, on the contrary, strive to guard our sleep. But we shall return to this point later.

So far we have discussed the dream-wish; we have traced it back to the sphere of the Ucs, and have analysed its relation to the day residues, which, in their turn, may be either wishes, or psychic impulses of any other kind, or simply recent impressions. We have thus found room for the claims that can be made for the dream-forming significance of our waking mental activity in all its multifariousness. It might even prove possible to explain, on the basis of our train of thought, those extreme cases in which the dream, continuing the work of the day, brings to a happy issue an unsolved problem of waking life. We merely lack a suitable example to analyse, in order to uncover the infantile or repressed source of wish es, the tapping of which has so successfully reinforced the efforts of the preconscious activity. But we are not a step nearer to answering the question: Why is it that the unconscious can furnish in sleep nothing more than the motive-power for a wish-fulfilment? The answer to this question must elucidate the psychic nature of the state of wishing: and it will be given with the aid of the notion of the psychic apparatus.

We do not doubt that this apparatus, too, has only arrived at its present perfection by a long process of evolution. Let us attempt to restore it as it existed in an earlier stage of capacity. From postulates to be confirmed in other ways, we know that at first the apparatus strove to keep itself as free from stimulation as possible, and therefore, in its early structure, adopted the arrangement of a reflex apparatus, which enabled it promptly to discharge by the motor paths any sensory excitation reaching it from without. But this simple function was disturbed by the exigencies of life, to which the apparatus owes the impetus toward further development. The exigencies of life first confronted it in the form of the great physical needs. The excitation aroused by the inner need seeks an outlet in motility, which we may describe as internal change or expression of the emotions. The hungry child cries or struggles helplessly. But its situation remains unchanged; for the excitation proceeding from the inner need has not the character of a momentary impact, but of a continuing pressure. A change can occur only if, in some way (in the case of the child by external assistance), there is an experience of satisfaction, which puts an end to the internal excitation. An essential constituent of this experience is the appearance of a certain percept (of food in our example), the memory-image of which is henceforth associated with the memory-trace of the excitation arising from the need. Thanks to the established connection, there results, at the next occurrence of this need, a psychic impulse which seeks to revive the memory-image of the former percept, and to re-evoke the former percept itself; that is, it actually seeks to re-establish the situation of the first satisfaction. Such an impulse is what we call a wish; the reappearance of the perception constitutes the wish-fulfilment, and the full cathexis of the perception, by the excitation springing from the need, constitutes the shortest path to the wish-fulfilment. We may assume a primitive state of the psychic apparatus in which this path is actually followed, i.e., in which the wish ends in hallucination. This first psychic activity therefore aims at an identity of perception : that is, at a repetition of that perception which is connected with the satisfaction of the need.

This primitive mental activity must have been modified- by bitter practical experience into a secondary and more appropriate activity. The establishment of identity of perception by the short regressive path within the apparatus does not produce the same result in another respect as follows upon cathexis of the same perception coming from without. The satisfaction does not occur, and the need continues. In order to make the internal cathexis equivalent to the external one, the former would have to be continuously sustained, just as actually happens in the hallucinatory psychoses and in hunger-phantasies, which exhaust their performance in maintaining their hold on the object desired. In order to attain to more appropriate use of the psychic energy, it be comes necessary to suspend the full regression, so that it does not proceed beyond the memory image, and thence can seek other paths, leading ultimately to the production of the desired identity from the side of the outer world.¹ This inhibition, as well as the subsequent deflection of the excitation, becomes the task of a second system which controls voluntary motility, i.e., a system whose activity first leads on to the use of motility for purposes remembered in advance. But all this complicated mental activity, which works its way from the memory-image to the production of identity of perception via the outer world, merely represents a roundabout way to wish-fulfilment made necessary by experience.² Thinking is in deed nothing but a substitute for the hallucinatory wish; and if the dream is called a wish fulfilment, this becomes something self-evident, since nothing but a wish can impel our psychic apparatus to activity. The dream, which fulfils its wishes by following the short regressive path, has thereby simply preserved for us a specimen of the primary method of operation of the psychic apparatus, which has been abandoned as inappropriate. What once prevailed in the waking state, when our psychic life was still young and inefficient, seems to have been banished into our nocturnal life; just as we still find in the nursery those discarded primitive weapons of adult humanity, the bow and arrow. Dreaming is a fragment of the superseded psychic life of the child. In the psychoses,

¹In other words: the introduction of a test of reality is recognized as necessary.

²Le Lorrain justly extols the wish-fulfilments of dreams: "Sans fatigue serieuse, sans Stre oblige de recourir a cette lutte opinidtre et longue qui use et corrode les jouissances poursuivies" [Without serious fatigue, without being obliged to have recourse to that long and stubborn struggle which exhausts and wears away pleasures sought.]

Those modes of operation of the psychic apparatus which are normally suppressed. in :the waking state reassert themselves, and there upon betray their inability to satisfy our demands in the outer world.³

The unconscious wish-impulses evidently strive to assert themselves even during the day, and the fact of transference, as well as the psychoses, tells us that they endeavour to force their way through the preconscious system to consciousness and the command of motility. Thus, in the censorship between Ucs and Pcs, which the dream forces us to assume, we must recognize and respect the guardian of our psychic health. But is it not carelessness on the; part of this guardian to diminish his vigilance at night, and to allow the suppressed impulses of the Ucs to achieve expression, thus again making possible the process of hallucinatory regression? I think not, for when the critical guardian goes to rest-^—and we have proof that his slumber is not profound—-he takes care to close the gate to motility. No matter what impulses from the usually inhibited lies may bustle about the stage, there is no need to interfere with them; they remain harmless, because they are not in apposition to set in motion the motor apparatus which alone can operate to produce any change in the outer world. Sleep guarantees the security of the fortress which has to be guarded. The state of affairs is less harmless when a displacement of energies is produced, not by the decline at night in the energy put forth by the critical censorship, but by the pathological enfeeblement of the latter, or the pathological reinforcement of the unconscious excitations, and this while the preconscious is cathected and the gates of motility are open. The guardian is then overpowered; the unconscious excitations subdue the Pcs, and from the Pes they dominate our speech and action, or they enforce hallucinatory regressions, thus directing an apparatus not de signed for them by virtue of the attraction exerted by perceptions on the distribution of our psychic energy. We call this condition psychosis.

We now find ourselves in the most favourable position for continuing the construction of our psychological scaffolding, which we left after inserting the two systems, Ucs and Pcs.

³I have further elaborated this train of thought elsewhere, where I have distinguished the two principles involved as the pleasure-principle and the reality-principle. Formulations regarding the Two Principles in Mental Functioning, in Collected Papers, Vol. iv, p. 13.

However, we still have reason to give; further consideration to the wish as the sole psychic motive-power in the dream. We have accepted the explanation that the reason why the-dream is in every case a wish-fulfilment Us that it is a function of the^ system Ucs, which knows no other aim than wish-fulfilment and which has at its disposal no forces other than the wish impulses. Now if we want to continue for a single moment longer to maintain our tight to develop such far-reaching psychological speculations from the facts of dream-interpretation; we are in duty bound to show that they insert the dream into a context which can also embrace other psychic structures. If there exists a system of the Ucs--or something sufficiently analogous for the purposes of our-discussion- the dream cannot be its sole manifestation; every dream may be a wish fulfillment, but there must be other forms of abnormal wish fulfilment as well as dreams. Arid in fact the theory of all psychoneurotic symptoms culminates in the one proposition that they, too, must be conceived ds wish-fulfilments of the unconscious.¹ Our explanation makes the dream only the first member of a series of the greatest importance for the psychiatrist, the understanding of which means the solution of the purely psychological part of the psychiatric problem.² But in other members-of this group of wish-fulfilments—for example, in the hysterical symptoms—I know of one essential characteristic which I have so far failed to find in the dream. Thus, from the investigations often alluded torn this treatise, I know that the formation of an hysterical symptom needs a junction of both the"currents1 of bur psychic life. The symptom is not merely the expression of a realized unconscious wish; the latter must be joined by another wish from1 the preconscious, which is fulfilled by the same symptom; so that the symptom is at least doubly determined, once by each of the conflicting systems. Just as in dreams, there is no limit to further over-determination. The determination which does not derive from the Ucs is, as far as I can see; invariably a thought-stream of reaction against the unconscious wish; for example, a self-punishment. Hence' I can say, quite generally, that an hysterical symptom originates

¹Expressed more exactly. One portion of the symptom corresponds to the unconscious wish-fulfilment, while the other corresponds to the reaction-formation opposed to it.

²Hughlingst Jackson: has expressed; himself as follows: "Find out all about dreams, and you will have found out all about insanity."

only where two contrary wish-fulfilments, having their source in different psychic systems, are able to meet an a single expression.³ Examples would help us but little here, as nothing but a complete unveiling of the complications in question cab carry c6nviotion.: I will therefore content myself with the bare assertion, and will cite one example, not because it proves anything, but simply as an illustration. The hysterical vomiting of a female patient proved, on the one hand, to be the fulfilment of an unconscious phantasy from the years of puberty-namely, the wish that she might be continually pregnant, and have a multitude of children; arid this was subsequently supplemented by the wish that she might have them by as many fathers as possible. Against: this immoderate wish there arose a powerful defensive reaction But as by the vomiting the patient might have spoilt her figure and her beauty, so that she would no longer find favour in any man's eyes, the symptom was also in keeping with the punitive trend of thought, arid so, being admissible on both sides, it was allowed to become a reality. This is the same way of acceding to a wish-fulfilment as the queen of the Parthians was pleased to adopt in the case" of the triumvir Crassus. Believing that he had undertaken his campaign out of greed for gold, she caused molten gold to be poured: into the throat of the corpse. "Here thou hast what thou hast longed for!"

Of the dream we know as yet only that it expresses a wish-fulfilment of the unconscious; and apparently the dominant preconscious system permits this fulfilment when it has compelled the wish to undergo certain distortions, We are, moreover, not in fact in a position to demonstrate regularly the presence of a train of thought opposed to the dream-wish which is realized in the dream as well as its antagonist. Only now and then have we found in dream-analyses signs of reaction-products as; for instance, my affection for my friend R in the dream of my uncle (p. 195). But the contribution from the preconscious which is missing here may be found in another place. The dream can provide expression for a-wish from the Ucs by means of all sorts of distortions, Once the dominant "system has; withdrawn itself into the wish to sleep, and has realized this wish by

³Cf. my latest formulation (in Zeitschrift fur Sexual wissenschaft, Bd. I) of the origin of hysterical symptoms in the treatise on “Hysterical Phantasies and then Relation to Bisexuality," Collected Papers, II, p. 51. This forms chapter X of Selected Papers on Hysteria, p. 115 above.

producing the changes of cathexis within the psychic apparatus which are within its power; there upon holding on to the wish in question for the whole duration of sleep.¹

Now this persistent wish to sleep on the part of the preconscious has a quite general facilitating effect on the formation of dreams. Let us recall the dream of the father who, by the gleam of light from the death-chamber, was led to conclude that his child's body might have caught fire. We have shown that one of the psychic forces decisive in causing the father to draw this conclusion in the dream instead of allowing himself to be awakened by the gleam of light was the wish to prolong the life of the child seen in the dream by one moment. Other wishes originating the repressed have probably escaped us, for we are. unable to analyse this dream. But as a second source of motive power in this dream we may add the fathers desire to sleep, for, like the life of the child, the father's sleep is prolonged for a moment by the dream. The underlying motive is: "Let the dream go on, or I must wake up." As in this dream, so in all others, the wish to sleep lends its support to the unconscious wish. On page 189 we cited dreams which were manifestly dreams of convenience. But in truth all dreams may claim this designation. The efficacy of the wish to go on sleeping is most easily recognized in the awakening dreams, which so elaborate the external sensory stimulus that it becomes compatible with the continuance of sleep; they weave it into a dream in order to rob it of any claims it might make as a reminder of the outer world. But this wish to go on sleeping must also play its part in permitting all other dreams, which can only act as disturbers of the state of sleep from within. "Don't worry; sleep on; it's only a dream," is in many cases the suggestion of the Pes to consciousness when the dream gets too bad; and this describes in a quite general way the attitude of our dominant psychic activity towards dreaming, even though the thought remains unuttered. I must draw the conclusion that throughout the whole of our sleep we are just-as certain that we are dreaming as we are certain that we are sleeping. It is imperative to disregard the objection that our consciousness is never directed to the latter knowledge, and that it is directed to the former knowledge only on

¹This idea has been borrowed from the theory of sleep of Liebault, who revived hypnotic research; in modern times (Du Sommeil provoqui, etc., Paris [1S89]).

special occasions, when the censorship feels, as it were, taken by surprise, On the contrary, there are persons in whom the retention at night of the knowledge that they are sleeping and dreaming becomes quite manifest, and who are thus apparently endowed with the conscious faculty of guiding their dream-life. Such a dreamer, for example, is dissatisfied with the turn taken by a dream; he breaks it off with out waking, and begins it afresh, in order to continue it along different lines, just like a popular author who, upon request, gives a happier ending to his play. Or on another occasion, when the dream places him in a sexually exciting situation, he thinks in his sleep: "I don't want to continue this dream and exhaust myself by an emission; X would rather save it fox a real situation,"

The Marquis Hervey (Vaschide) declared that he had gained such power over his dreams that he could accelerate their course at will, and turn them in any direction he wished. It seems that in him the wish to sleep had accorded a place to another, a preconscious wish, the wish to observe his dreams and to derive pleasure from them. Sleep is just as compatible with such a wish-resolve as it is with some proviso as a condition of waking up (wetnurse's sleep), We know, too, that in all per sons an interest in dreams greatly increases the number of dreams remembered after waking.

Concerning other observations as to the guidance of dreams, Ferenczi states: "The dream takes the thought that happens to occupy our psychic life at the moment, and elaborates it from all sides. It lets any given dream-picture drop when there is a danger that the wish-fulfilment will miscarry, and attempts a new kind of solution, until it finally succeeds in creating a wish-fulfilment that satisfies in one compromise both instances of the psychic life."

D. Waking Caused by Dreams. The Function of Dreams. The Anxiety Dream

Now that we know that throughout the night the preconscious Is orientated to the wish to sleep, we can follow the dream-process with proper-understanding. But let us first summarize what we already know about this process. We have seen that day-residues are left over from the waking activity of the mind, residues from which it has not been possible to withdraw all cathexis. Either one of the unconscious wishes has been aroused through the waking activity during the day or it so happens that the two coincide; we have already discussed the multifarious possibilities. Either already during the day or only on the establishment of the state of sleep the unconscious wish has made its way to the day-residues, and has effected a transference to them. Thus there arises a wish transferred to recent material; or the suppressed recent wish is revived by a reinforcement from the unconscious. This wish now endeavours to make its way to consciousness along the normal path of the thought processes, through the preconscious, to which indeed it belongs by virtue of one of its constituent elements. It is, however, confronted by the censorship which still subsists, and to whose influence it soon succumbs. It now takes on the distortion for which the way has already been paved by the transference to recent material. So far it is on the way to becoming something resembling an obsession, a delusion, or the like, i.e., a thought reinforced by a transference, and distorted in expression owing to the censorship. But its further progress is now checked by the state of sleep of the preconscious; this system has presumably protected itself against invasion by diminishing its excitations. The dream process, therefore, takes the regressive course, which is just opened up by the peculiarity of the sleeping, state, and in so doing follows, the attraction exerted on it by memory-groups, which are, in part only, themselves present as visual cathexis, not as translations into the symbols of the later systems. On its way to regression it acquires representability. The subject of compression will be discussed later. The dream-process has by this time covered the second part of its contorted course. The first part threads its way progressively from the unconscious scenes or phantasies to the preconscious, while the second part struggles back from the boundary of the censorship to the tract of the perceptions. But when the dream process becomes a perception-content, it has, so to speak, eluded the obstacle set up in the Pcs by the censorship and the sleeping state. It succeeds in drawing attention to itself, and in being remarked by consciousness. For consciousness, which for us means a sense-organ for the apprehension of psychic qualities, can be excited in waking life from two sources: firstly, from the periphery of the whole apparatus, the perceptive system; and secondly, from the excitations of pleasure and pain which emerge as the sole psychic qualities yielded by the transpositions of energy in the interior of the apparatus. All other processes in the ^-systems, even those in the preconscious; are devoid of all psychic quality, and are there fore not objects of consciousness, inasmuch as they do not provide either pleasure or pain for its perception. We shall have to assume that these releases of pleasure and pain automatically regulate the course of the cathectic processes. But in order to make possible more delicate performances, it subsequently proved necessary to render the flow of ideas more in dependent of pain-signals. To accomplish this, the Pes system needed qualities of its own which could attract consciousness, and most probably received them through the connection of the preconscious processes with the memory system of speech symbols, which was not devoid of quality. Through the qualities of this system, consciousness/hitherto only a sense organ for perceptions, now becomes also a sense-organ for a part of our thought-processes. There are now, as it were, two sensory surfaces, one turned toward perception and the other toward the preconscious thought-processes.

I must assume that the sensory surface of consciousness which is turned to the preconscious is rendered far more unexcitable by sleep than the surface turned toward the P-system. The giving up of interest in the nocturnal thought process is, of course, an appropriate procedure. Nothing is to happen in thought; the preconscious wants to sleep. But once the dream becomes perception, it is capable of exciting consciousness through the qualities now gained. The sensory excitation performs what is in fact its function; namely, it directs a part of the cathectic energy available in the Pes to the exciting cause in the form of attention. We must therefore admit that the dream always has a waking effect—that is, it calls into activity part of the quiescent energy of the Pes. Under the influence of this energy, it now undergoes the process which we have described as secondary elaboration with a view to coherence and comprehensibility. This means that the dream is treated by this energy like any other perception-content; it is subjected to the same anticipatory ideas as far, at least, as the material allows. As far as this third part of the dream-process has any direction, this is once more progressive.

To avoid misunderstanding, it will not be amiss to say a few words as to the temporal characteristics of these dream-processes. In a very interesting discussion, evidently suggested by Maury's puzzling guillotine dream, Goblot tries to demonstrate that a dream takes up no other time than the transition period between sleeping and waking. The process of waking up requires time during this time the dream occurs. It is supposed that the final picture of the dream is so vivid that it forces the dreamer to wake; in reality it is so vivid only because when it appears the dreamer is already very near waking. “Un reve, c’est un reveil qui commence.”¹

It has already been pointed put by Dugas that Goblot in order to generalize his theory, was forced to ignore a great many facts.. There are also dreams from which we do not awaken; for example, many dreams in which we dream that we dream. From our knowledge of the dream-work, we can by-no means admit that it extends only over the period of waking. On the contrary, we must-consider it probable that the first part of the dream-work is; already begun during: the day, when we are still under the domination of the preconscious, The second phase of the dream-work, viz., the alteration by the censorship, the attraction exercised by unconscious scenes, and the penetration to, perception, continues probably all through, the night, and accordingly we may always be correct when we report a feeling that we have been dreaming, all night,, even although we cannot say what we have dreamed. I do not, however, think that it is necessary to assume that up. to the time of becoming conscious the dream-processes really follow the temporal sequence which we have described; viz., that there is first the transferred dream-wish, then the process of distortion due to the censorship and then the change of direction to regression, etc. We were obliged to construct such a sequence for the sake of description; in reality, however, it is probably rather a question of simultaneously trying this path and that, and of the excitation fluctuating to and fro, until finally, because it has attained the most apposite concentration, one particular grouping remains in the field. Certain personal experiences even incline me to believe that the dream-work often requires more than one day and one night to produce its result, in which case the extra ordinary art manifested in the construction of the dream is shorn of its miraculous character. In my opinion, even the regard for the comprehensibility of the dream as a perceptual event may exert its influence before the dream attracts consciousness to itself. From this point, however, the process is accelerated, since the dream is henceforth subjected to the same

¹A dream is the beginning of wakening.-—Ed.

treatment as any other perception. It is like fire works, which require hours for their preparation and then flare-up in a moment.

Through the dream work, the dream process now either gains: sufficient intensity to attract consciousness to itself and to arouse-the preconscious (quite independently of the time or profundity of sleep), or its intensity-is insufficient, and it must wait in readiness until attion, becoming more alert immediately before waking, meets it half-way. Most dreams seem to operate with relatively slight psychic intensities, for they wait for the process, of waking. This, then; explains the fact that as a rule we perceive something dreamed# we are suddenly roused from a deep sleep. Here as well as in spontaneous waking, our first glance lights upon the perception-content created by the dreamwork, while the next falls on that provided by the outer world.

But of greater theoretical interest are those dreams which are capable of waking us in the midst of our sleep. We. may bear in mind the purposefulness which can be demonstrated it all other cases, and ask ourselves why the dream, that is, the unconscious wish, is granted the power to disturb our sleep,, i.e., the fulfilment of the preconscious wish. The explanation is probably to be found in certain relations of energy which we do not yet understand. If we did so, we should probably find that the freedom given to the dream and the expenditure upon it of a certain detached attention represent a saving of energy as against the alternative case of the unconscious having to be held, in check at night just as it is during the day. As experience shows, dreaming, even if it interrupts our sleep several times a night, still remains compatible with sleep. We wake up for a moment, and immediately fall asleep again. It is like driving off a fly in our sleep; we awake ad hoc. When we fall asleep again we have removed the cause of disturbance. The familiar examples of the sleep, of wet-nurses, etc., show that the fulfilment of the wish to sleep is quite compatible with the maintenance of a certain amount of attention in a given direction.

But we must here take note of an objection which is based on a greater knowledge of the unconscious processes. We have ourselves described the unconscious wishes as always active, whilst nevertheless asserting that in the daytime they are not strong enough to make themselves perceptible. But when the state of sleep supervenes, and the unconscious wish has shown its power to form a dream, and with it to awaken the preconscious, why does this power lapse after cognizance has been taken of the dream? Would it not seem more probable that the dream should continually renew itself, like the disturbing fly which, when driven away, takes pleasure in returning again and again? What justification have we for our assertion that the dream removes the disturbance to sleep?

It is quite true that the unconscious wishes are always active. They represent paths which are always practicable, whenever a quantum of excitation makes use of them. It is indeed an outstanding peculiarity of the unconscious processes that they are indestructible. Nothing can be brought to an end in the unconscious; nothing is past or forgotten. This is impressed upon us emphatically in the study of the neuroses, and especially of hysteria; The unconscious path of thought which leads to the discharge through an attack is forthwith passable again when there is a sufficient accumulation of excitation. The mortification suffered thirty years ago operates, after having gained access to the unconscious sources of affect, during all these thirty years as though it were a recent experience. Whenever its memory is touched it revives, and shows itself to be cathected with excitation which procures a motor dis charge for itself in an attack: It is precisely here that psychotherapy must intervene, its task being to ensure that the unconscious processes are settled and forgotten. Indeed, the fading of memories and the weak affect of impressions which are ho longer recent, which we are apt to take as self-evident, and to explain as a primary effect of time on our psychic memory-residues, are in reality secondary changes brought about by laborious work. It is the preconscious that accomplishes this work; and the only course which psychotherapy can pursue is to bring the Ucs under the dominion of the Pcs.

54 FREUD: General Introduction, 476a-478b

That such things should be must seem very strange to you. Perhaps you will be inclined to assume; that the indirect counter-will is enough to characterize the incident as pathological. But I can assure you that it is also found within the boundaries of health and normality. And further, do not misunderstand me; this is in no sense a confession on my part that our analytic interpretations are not to be relied on. I have said that forgetting to execute a plan may bear many meanings, but this is. so only in those cases where no analysis is undertaken and which we have to interpret according to our general principles. If an analysis of the person in the case is carried out it can always be established with sufficient certainty whether the antipathy is a direct one, or what its source is otherwise.

The following is a second point: when we find proof in a large majority of cases that the forgetting of an intention proceeds from a counter-will, we gain courage to extend this solution to another group of cases in which the person analysed does not confirm, but denies, the presence of the counter-will inferred by us: Take as an example of this such exceedingly frequent occurrences as forgetting to return borrowed books or to pay bills or debts. We will be so bold as to suggest, to the person in question, that there is an intention in his mind of keeping the books and not paying the debts, whereupon he will deny this intention but will not be able to give us any other explanation of his conduct. We then insist that he has this intention but is not aware of it; it is enough for us, though, that it betrays itself by the effect of the forgetting. He may then repeat that he had merely forgotten about it. You will recognize the situation as one in which we have already been placed once before. If we intend to carry through, to their logical conclusions, the interpretations of errors which have been proved justified in so many cases, we shall be unavoidably impelled to the assumption that tendencies exist in human beings which can effect results without their knowing of them. With this, however, we place Ourselves in op position to all views prevailing in life and in psychology.

Forgetting proper names, and foreign names and words, can be traced in the same way to a counter-tendency aiming either directly or in directly against the name in question. I have already given you several examples of such direct antipathy. Indirect causation is particularly frequent here and careful analysis is generally required to elucidate it. Thus, for instance, in the present time of war which forces us to forego so many of our former pleasures, our ability to recall proper names suffers severely by connections of the most far-fetched kind.

It happened to me lately to be unable to remember the name of the harmless Moravian town of Bisenz; and analysis showed that I was guilty of no direct antagonism in the matter, but that the resemblance to the name of the Palazzo Bisenzi in Orvieto, where I had spent many happy times in the past, was responsible. As a motive of the tendency opposing the recollection of this name, we here for the first time encounter a principle which will later on reveal itself to be of quite prodigious importance in the causation of neurotic symptoms: namely, the aversion on the part of memory against recalling anything connected with painful feelings that would revive the pain if it were recalled. In this tendency towards avoidance of pain from recollection or other mental processes, this flight of the mind from that which is unpleasant, we may perceive the ultimate purpose at work behind not merely the forgetting of names, but also many other errors, omissions, and mistakes.

The forgetting of names seems, however, to be especially facilitated psycho-physiologically, and therefore does occur on occasions where the intervention of an unpleasantness-motive cannot be established. When anyone has a tendency to forget names, it can be confirmed by analytic investigation that names escape, not merely because he does not like them or because they remind him of something disagree able, but also because the particular name belongs to some other chain of associations of a more intimate nature. The name is anchored there, as it were, and is refused to the other associations activated at the moment. If you recall the devices of memory systems you will realize with some surprise that the same associations which are there artificially introduced, in order to save names from being forgotten, are also responsible for their being forgotten. The most conspicuous example of this is afforded by proper names of persons, which naturally possess quite different values for different people. For instance, take a first name, such as Theodore. For some of you it will have no particular significance; for others it will be the name of father, brother, friend, or your own name. Analytic experience will show you that the former among you will be in no danger of forgetting that some stranger bears this name; whereas the latter will be continually inclined to grudge to strangers a name which to them seems reserved for an intimate relationship. Now let us assume that this inhibition due to associations may coincide with the operation of the "pain"-principle, -and in addition with an indirect mechanism; you will then be able to form a commensurate idea of the complexity, in causation, of such temporary forgetting of names. An adequate analysis that does jus tice to the facts will, however, completely dis close all these complications.

The forgetting of impressions and experiences shows the working of the tendency to ward off from memory that which is unpleasant much more clearly and invariably than the forgetting of names. It does not of course belong in its entirety to the category of errors, but only in so far as it appears to us remarkable and unjustified, judged by the standard of general experience; as, for instance, where recent or important impressions are forgotten, or where one memory is forgotten out of an other wise well-remembered sequence. How and why we have the capacity of forgetting in general, particularly how we are able to forget experiences which have certainly left the deepest impression on us, such as the events of our childhood, is quite a different problem, in which the defence against painful associations plays a certain part but is far from explaining everything. That unwelcome impressions are easily forgotten is an indubitable fact Various psychologists have remarked it; and the great Darwin was so well aware of it that he made a golden rule for himself of writing down with particular care observations which seemed unfavourable to his theory, having become convinced that just these would be inclined to slip out of recollection.

Those who hear for the first time of this principle of defence against unpleasant memory by forgetfulness seldom fail to raise the objection that, on the contrary, in their experience it is just that which is painful which it is hard to forget, since it always comes back to mind to torture the person against his will-as, for example, the recollection of grievances or humiliations. This fact is quite correct, but the objection is not sound. It is important to begin early to reckon with the fact that the mind is an arena, a sort of tumbling-ground, for the struggles of antagonistic impulses; or, to express it in non-dynamic terms, that the mind is made up of contradictions and pairs of opposites. Evidence of one particular tendency does not in the least preclude its opposite; there is room for both of them. The material questions are: How do these opposites stand to one another and what effects proceed from one of them and what from the other?

Losing and mislaying objects is of especial interest on account of the numerous meanings it may have, and the multiplicity of the tendencies in the service of which these errors may be employed. What is common to all the cases is the wish to lose something; what varies in them is the reason for the wish and the aim of it. One loses something if it has become damaged j if one has an impulse to replace it with a better; if one has ceased to care for it; if it came from someone with whom unpleasantness has arisen; or if it was acquired in circumstances that one no longer wishes to think of. Letting things fall, spoiling, or breaking things, serves the same tendency. In social life it is said that unwelcome and illegitimate children are found to be far more often weakly than those conceived in happier circumstances. This result does not imply that the crude methods of the so-called baby-farmers have been employed; some degree of carelessness in the supervision of the child should be quite enough. The preservation, or otherwise, of objects may well follow the same lines as that of children.

Then too it may happen that a thing will become destined to be lost without its having shed any of its value—that is, when there is an impulse to sacrifice something to fate in order to avert some other dreaded loss. According to the findings of analysis, such conjurings of fate are still very common among us, so that our losses are often voluntary sacrifices. Losing may equally well serve the impulses of spite or of self-punishment; in short, the more remote forms of motivation behind the impulse to do away with something by losing cannot easily be exhausted.

Mistaking of objects, or erroneous performance of actions, like other errors, is often made use of to fulfil a wish which should be denied; the intention masquerades as a lucky chance. Thus, as once happened to a friend, one has to take a train, most unwillingly, in order to pay a visit in the suburbs and then, in changing trains at a connection, gets by mistake into one which is returning to town; or, on a journey someone might greatly like to make a halt at some stopping-place, which cannot be done owing to fixed engagements elsewhere, where upon he mistakes or misses the connection, so that the desired delay is forced upon him. Or, as happened to one of my patients whom I had forbidden to telephone to the lady he was in love with, he by mistake and thoughtlessly gave the wrong number when he meant to telephone to me, so that he was suddenly connected with her, The following account by an engineer is a pretty example of the conditions under which damage to material objects may be done, and also demonstrates the practical significance of directly faulty actions.

54 FREUD: General Introduction, 489c-494d

In regard to the main issue, however, you are wrong. When you think it arbitrary to assume that the first association of the dreamer must give us just what we are looking for, or at any rate lead to it, and further, that the as sociation is much more likely to be quite capricious and to have no connection with what we are looking for, and that it only shows my blind trust in Providence if I expect anything else—then you make a very great mistake. I have already taken the liberty of pointing out to you that there is within you a deeply rooted belief in psychic freedom and choice, that this belief is quite unscientific, and that it must give ground before the claims of a determinism which governs even mental life. I ask you to have some respect for the fact that that one association, and nothing else, occurs to the dreamer when he is questioned. Nor am I set ting up one belief against another. It can be proved that the association thus given is not a matter of choice, nor indeterminate, and that it is not unconnected with what we are looking for. Indeed, I have recently learnt—not that I attach too much importance to the fact—that experimental psychology itself has brought forward similar proofs.

Because of the importance of the matter I ask you to pay special attention to this. When I ask a man to say what comes to his mind about any given element in a dream, I require him to give himself up to the process of free association which follows when he keeps in mind the original idea. This necessitates a peculiar attitude of the attention, something quite different from reflection, indeed, precluding it. Many people adopt this attitude without any difficulty, but others when they attempt to do so display an incredible inaptitude. There is a still higher degree of freedom in association which appears when I dispense with any particular stimulus-idea and perhaps only describe the kind and species of association that I want; for example, ask someone to let a proper name or a number occur to him. An association of this sort should, one would say, be even more subject to choice and unaccountable than the kind used in our technique. Nevertheless, it can be shown that in every instance it will be strictly determined by important inner attitudes of mind, which are unknown to us at the moment when they operate, just as much unknown as are the disturbing tendencies which cause errors, and those tendencies which bring about so-called "chance" actions.

I myself and many after me have repeatedly made an examination of names and numbers called up without any particular idea as a starting-point; some of these experiments have been published. The method is this: a train of as sociations is stirred up by the name which occurred, and these associations, as you see, are no longer quite free, but are attached just so far as the associations to the different elements of the dream are attached; this train of associations is then kept up until the thoughts arising from the impulse have been exhausted. By that time, however, you will have explained the motivation and significance of the free association with a name. The experiments yield the same result again and again; the information they give us often includes a wealth of material and necessitates going far afield into its ramifications. The associations to numbers that arise spontaneously are perhaps the most demonstrative; they follow upon one another so swiftly and make for a hidden goal with such astounding certainty that one is really quite taken aback. I will give you just One example of a name-analysis of this sort, because it happens to be one which does not involve the handling of a great mass of material.

Once, when I was treating a young man, I happened to say something on this subject and to assert that, in spite of our apparent freedom of choice in such matters, we cannot, in point of fact, think of any name which cannot be shown to be narrowly determined by the immediate circumstances, the idiosyncrasies, of the person experimented with and his situation at the moment. As he was inclined to be sceptical, I proposed that he should make the experiment himself then and there. I knew that he had usually numerous relationships of all sorts with women and girls, so I told him that I thought he would have an exceptionally large number to choose from if he were to let the name of a woman occur to him; He agreed; To my surprise, or rather perhaps to his own, he did not overwhelm me with.an avalanche of women's names, but remained silent for a time, and then confessed that the only name which came into his mind at all was "Albine." "How curious! What do you connect with this name? How many Albines do you know?" Strangely enough, he knew no one of the name of Albine, and he found no associations to the name. One might infer that the analysis had failed; but no, it was already complete, and no further association was required. The man himself was unusually fair in colouring, and whilst talking to him in analysis I had often jokingly called him an albino; moreover, we were just in the midst of tracing the feminine element in his nature. So it was he himself who was this female al bino, the woman who interested him most at the moment.

In the same way, the tunes which suddenly come into a man's head can be shown to be conditioned by some train of thought to which they belong, and which for some reason is occupying his mind without his knowing anything about it. It is easy to show that the connection with the tune is to be sought either in the words which belong to it or in the source from which it comes: I must, however, make this reservation, that I do not maintain this in the case of really musical people of whom I happen to have had no experience; in them the musical value of the tune may account for its suddenly emerging into consciousness. The first case is certainly much more common; I know of a young man who for some time was absolutely haunted by the tune (a charming one, I admit) of the song of Paris in Helen of Troy, until his attention was drawn in analysis to the fact that at that time an "Ida" and a "Helen" were rivals in his interest.

If, then, the associations which arise quite freely are determined in this way and belong to some definite context, we are surely justified in concluding that associations attached to one single stimulus-idea must be equally narrow ly conditioned; Examination shows as a fact that they are not only attached in the first place to the stimulus-idea which we have provided for them, but that they are also dependent, in the second place, on circles of thoughts and interests of strong affective value (complexes, as we call them) of whose influence at the time nothing is known, that is to say, on unconscious activities.

Associations attached in this way have been made the subject of very instructive experiments, which have played a notable part in the history of psycho-analysis. Wundt's school originated the so-called association-experiment, in which the subject of the experiment is bid den to reply to a given stimulus-word as quickly as possible with whatever reaction-word occurs to him. The following points may then be noted: the interval which elapses between the utterance of the stimulus-word and of the re action-word, the nature of the latter, and possibly any mistake which comes in when the same experiment is repeated later, and so on; The Zurich School, under the leadership of Bleuler and Jung, arrived at the explanation of the reactions to the association-experiment by asking the person experimented upon to throw light upon any associations which seemed at all remarkable, by means of subsequent associations. In this way it became clear that these unusual reactions were most strictly determined by the complexes of the person concerned. By this discovery Bleuler and Jung built the first bridge between experimental psychology and psycho-analysis.

Having heard this you may possibly say: "We admit now that free associations are subject to determination and not a matter of choice, as we thought at first, and we admit this also in the case of associations to the elements of dreams. But it is not this that we are bothering about. You maintain that the association to each element in the dream is determined by some mental background to this particular element, a background of which we know nothing. We cannot see that there is any proof of this: Naturally we expect that the as sociation to the dream-element will be shown to be conditioned by one of the complexes of the dreamer, but what good is that to us? That does not help us to understand the dream; it merely leads to some knowledge of these so called 'complexes,' as did the association-experiment; but what have these to do with the dream?"

You are right, but you are overlooking an important point, the very thing which deterred me from choosing. the association-experiment as-a starting-point for this discussion. In this experiment, the stimulus-word, the single thing which determines the reaction, is chosen by us at will, and the reaction stands as intermediary between this stimulus-word and the complex aroused in the person experimented upon. In the dream, the stimulus-word is replaced by something derived from the mental life of the dreamer, from sources unknown to him, and hence may very probably be itself a derivative of a complex. It is not, therefore, altogether fantastic to suppose that the further associations connected with elements of the dream are determined by no other complex than that which has produced the particular element it self, and-that they will lead to the discovery of that complex.

Let me give you another instance which may serve to show that, in the case of dreams, the facts bear out our expectations. The forgets ting of proper names is really an excellent prototype of what happens in dream-analysis, only that in the former case one person alone is concerned, while in the interpretation of dreams there are two. When I forget a name temporarily, I am still certain that I know it, and by way of a detour through Bernheim's experiment, we are now in a position to achieve a similar certainty in the case of the dreamer. Now this name which I have forgotten, and yet really know, eludes me. Experience soon teaches me that no amount of thinking about it, even with effort, is any use. I can, however, always think of another or of several other names instead of the forgotten one. When such a substitute name occurs to me spontaneously, only then is the similarity between this situation and that of dream-analysis evident. The dream element also is not what I am really looking for; it is Only a substitute for something else, for the real thing which I do not know and am trying to discover by means of dream-analysis. Again the difference is that when I forget a name I know perfectly well that the substitute is not the right one, whereas we only arrived at this conception of the dream-element by a laborious process of investigation. Now there also is a way in which, when we forget a name, we can by starting from the substitute, arrive at the real thing eluding our consciousness at the moment, i.e., the forgotten name. If I turn my attention to these substitute names and let further associations to them come into my mind, I arrive after a short or a long way around at the name I have forgotten, and in so doing I discover that the substitutes I have spontaneously produced had a definite connection with, and were determined by, the forgotten name.

I will give you an instance of an analysis of this sort: One day I found that I could not call to mind the name of the small country on the Riviera, of which Monte Carlo is the capital. It was most annoying, but so it was. I delved into all my knowledge about the country; I thought of Prince Albert of the House of Lusignan, of his marriages, of his passion for deep-sea exploration—in fact of everything I could summon up, but all to no purpose. So I gave up trying to think and, instead of the name I had lost, let substitute names come in to my mind. They came quickly: Monte Carlo itself, then Piedmont, Albania, Montevideo, Colico. Albania was the first to attract my attention; it was immediately replaced by Monte negro, probably because of the contrast between black and white. Then I noticed that four of the substitute names have the same syllable "mon," and immediately I recalled the forgotten word and cried out "Monaco:" You see the substitutes really originated in the forgotten name; the four first came from the first syllable and the last gave the sequence of the syllables and the whole of the final syllable: incidentally, I could quite easily find out what had made me forget the name for the time being. Monaco is the Italian name for Munich; and it was some thoughts connected with this town which had acted as an inhibition.

Now that is a very pretty example, but it is too simple. In other cases you might have to take a longer succession of associations to the substitute name, and then the analogy to dream-analysis would be clearer. I have had experiences of that sort, too. A stranger once invited me to drink some Italian wine with him, and in the inn he found he had forgotten the name of the wine which he had meant to order on account of his very pleasant recollections of it. A number of dissimilar substitute names occurred to him, and from these I was able to infer that the thought of someone called Hedwig had made him forget the name of the wine. Sure enough, not only did he tell me that there had been a Hedwig with him on the occasion when he first tasted the- wine; but this discovery brought back to him the name-he wanted. He was now happily married, and Hedwig belonged to earlier days which he did not care to recall.

What is possible in the case- of forgotten names must be also possible in the interpretation of dreams: starting from the substitute, we must be able to arrive at the real object of our search by means of a train of associations; and further, arguing from what happens with forgotten names, we may assume that the associations to the dream-element' will have been determined not only by that element but also by the real thought which is not in consciousness. If we could do this, we should have gone some way towards justifying our technique.

SEVENTH LECTURE

Manifest Content and Latent Thoughts You see that our study of errors has not been fruitless. Thanks to our exertions in that direction we have—reasoning from the hypotheses with which you are familiar—-secured two results: a conception of the nature of the dream element and a technique of dream-interpretation. The conception of the dream-element is as follows: it is not in itself a primary and essential thing, a thought proper, but a substitute for something else unknown to the person concerned, just as is the underlying intention of the error, a substitute for something the knowledge of which is indeed possessed by the dreamer but is inaccessible to him. We hope to be able to carry over the same conception on to the dream as a whole, which consists of a number of such elements. Our method is to allow other substitute-ideas, from which we are able to divine that which lies hidden, to emerge into consciousness by means of free association to the said elements.

I am now going to propose that we introduce an alteration in our nomenclature in order to make our terminology more flexible. Instead of using the words hidden, inaccessible or proper, let us give a more precise description and say inaccessible to the consciousness of the dreamer or unconscious. By that we mean nothing more than was implied in the case of the forgotten word; or the underlying intention responsible for the error; that is to Say, unconscious at the moment. It follows that in contradistinction we may call the dream-elements themselves, and those substitute-ideas arrived at by the process of association, conscious. No theoretical ini^licatidn1is so far contained in these terms; no exception can be taken to the use of the word unconscious as a description at once applicable and easy to understand.

Now, transferring our conception from the single element to the dream as a whole, it follows that the latter is the distorted substitute for something else, something unconscious, and that the task of dream-interpretation is to discover these unconscious thoughts. Hence are derived three important rules which should be observed in the work of dream-interpretation:

1. We are not to trouble about the surface meaning of the dream, whether it be reasonable or absurd, clear or confused; in no case does it constitute the unconscious thoughts we are seeking. (An obvious limitation of this rule will force itself upon us later.)

2. We are to confine our work to calling up substitute-ideas for every element and not to ponder over them and try to see whether they contain something which fits in, nor to trouble ourselves about how far they are taking us from the dream-element.

3. We must wait until the hidden unconscious thoughts which we are seeking appear of their own accord, just as in the case of the missing word "Monaco" in the experiment which I described.

Now we understand also how entirely indifferent it is whether we remember much or little of our dreams, above all whether we re member them accurately or not. The dream as remembered is not the real thing at all, but a distorted substitute which, by calling up other substitute-ideas, provides us with a means of approaching the thought proper, of bringing into consciousness the unconscious thoughts underlying the dream. If our recollection was at fault, all that has happened is that a further distortion of the substitute has taken place, and this distortion itself cannot be without motivation.

We can interpret our own dreams as well as those of others; indeed, we learn more from our own and the process carries more conviction. Now if we experiment in this direction, we notice that something is working against us. Associations come, it is true, but we do not admit them all; we are moved to criticize and to select. We say to ourselves of one association: "No, that does not fit in—it is irrelevant," and of another: "That is too absurd," and of a third: "That is quite beside the point"; and then we can observe further that in making such objections we stifle, and in the end actually banish, the associations before they have become quite clear. So on the one hand we tend to hold too closely to the initial idea, that is, the dream-element itself, and on the other, by allowing ourselves to select, we vitiate the results of the process of free association. If we are not attempting the interpretation by ourselves, but are allowing someone else to interpret, we shall clearly perceive another motive impelling us to this selection, forbidden as we know it to be. We find ourselves thinking at times: "No, this association is too unpleasant; I cannot, or will not, tell it to him."

Clearly these objections threaten to spoil the success of our work. We must guard against them when we are interpreting our own dreams by resolving firmly not to yield to them, and, in interpreting those of someone else, by laying down the hard and fast rule that he must not withhold any association, even if one of the four objections I have named rises up against it, namely, that it is too unimportant, too absurd, too irrelevant or too unpleasant to speak of. He promises to keep this rule, and we may well feel annoyed when we find how badly he fulfils his promise later on. At first we account for this by imagining that, in spite of our authoritative assurance, he is not convinced that the process of free association will be justified by its results; and perhaps our next idea will be to win him over first to our theory, by giving him books to read or sending him to lectures so that he may be converted to our views on the subject. But we shall be saved from any such false steps by observing that the same critical objections against certain associations arise even in ourselves, whom we surely cannot suspect of doubt, and can only subsequently, on second thoughts as it were, be overcome.

Instead of being annoyed at the dreamer's disobedience, we can turn this experience to good account as a means of learning something new, something which is the more important the more unprepared we were for it. We realize that the work of dream-interpretation is encountering opposition by a resistance which expresses itself in this very form of critical objections. This resistance is independent of the theoretical conviction of the., dreamer. We learn even more than this. Experience shows that a critical objection of this nature is never justified. On the contrary, the associations which people wish to suppress in this way prove without exception to be the most important, to be decisive for the discovery of the unconscious thought, When an association is accompanied by an objection of this sort it positively calls for special notice.

This resistance is something entirely new; a phenomenon which we have found by following out our hypotheses, although it was not included in them. We are not altogether agree-ably surprised by this new factor which we have to reckon with, for we suspect already that it will not make our work any easier: it might almost tempt us to give up the effort with dreams altogether. To take such a trivial subject and then to have so much trouble, instead of spinning along smoothly with our technique! But we might, on the other hand, find these difficulties fascinating and be led to suspect that the work will be worth the trouble. Resistances invariably confront us when we try to penetrate to the hidden unconscious thought from the substitute offered by the dream-element. We may suppose, therefore, that something very significant must be concealed behind the substitute; for, if not, why should we meet with such difficulties, the purpose of which is to keep up the concealment? When a child will not open his clenched fist to show what is in it, we may be quite certain that it is something which he ought not to have.

As soon as we introduce into our subject the dynamic conception of resistance, we must bear in mind that this factor is something quantitatively variable. There are greater and lesser resistances, and we are prepared to find these differences showing themselves in the course of our work. Perhaps we can connect with this another experience also met with in the process of dream-interpretation. I mean that sometimes only a few associations—perhaps not more than one—suffice to lead us from the dream-element to the unconscious thought behind it, whilst on other occasions long chains of associations are necessary and many critical objections have to be overcome. We shall probably think that the number of associations necessary varies with the varying strength of the resistances, and very likely we shall be right. If there is only a slight resistance, the substitute is not far removed from the unconscious thought; a strong resistance on the other hand causes great distortions of the latter, and there by entails a long journey back from the substitute to the unconscious thought itself.

Perhaps this would be a good moment to select a dream and try our technique upon it, to see whether the expectations we have entertained are realized. Very well, but what dream shall we choose? You do not know how difficult it is for me to decide, nor can I make it clear to you yet what the difficulties are. Obviously there must be dreams in which on the whole there is very little distortion, and one would think it would be best to begin with these. But which are the least distorted dreams? Those which make good sense and are not confused, of which I have already given you two examples? In assuming this, we should make a great mistake, for examination shows that these dreams have undergone an exceptionally high degree of distortion. Supposing, then, that I make no special condition but take any dream at random, you would probably be very much disappointed. We might have to observe and record such a vast number of associations to the single dream-elements that it would be quite impossible to gain any clear view of the work as a whole. If we write the dream down and compare with it all the associations which it produces, we are likely to find that they have multiplied the length of the text of the dream many times. So the most practical method would seem to be that of selecting for analysis several short dreams, each of which can at least convey some idea to us or confirm some supposition. This will be the course we shall decide to take, unless experience gives us a hint where we ought really to look for slightly distorted dreams.

But I can suggest another means of simplifying matters, one which lies right before us. Instead of attempting the interpretation of whole dreams, let us confine ourselves to single dream-elements and find out by taking a series of examples how the application of our technique explains them:

(a) A lady related that as a child she very often dreamt that God had a pointed paper cap on his head. How are you going to understand that without the help of the dreamer? It sounds quite nonsensical; but the absurdity disappears when the lady says that as a little girl she used to have a cap like that put on her head at table, because she wouldn't give up looking at the plates of her brothers and sisters to see whether any of them had been given more than she. Evidently the cap was meant to serve the purpose of blinkers; this piece of historical information was given, by the way, without any difficulty. The interpretation of this element and, with it, of the whole short dream becomes easy enough with the help of a further association of the dreamer's: "As I had been told that God knew everything and saw everything, the dream could only mean that I knew and saw everything as God did, even when they tried to prevent me." This example is perhaps too simple.

54 FREUD: General Introduction, esp 492d-493c

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54 FREUD: General Introduction, 504d-526c

Our purpose, however, was to find out which are the tendencies exercising the censorship and upon which tendencies it is exercised. Now this question, which is fundamental for the understanding of dreams and perhaps of human life altogether; is easy to answer when we survey the series of dreams which we have succeeded in interpreting. The tendencies which exercise the censorship are those which are acknowledged by the waking judgment of the dreamer and with which he feels himself to be at one. You may be sure that when you repudiate any correctly found interpretation of a dream of your own, you do so from the same motives as cause the censorship to be exercised and distortion effected, and make interpretation necessary. Consider the dream of our lady of fifty: her dream, although it had not been interpreted, struck her as shocking and she would have been even more outraged if Dr. von Hug-Hellmuth had told her something of its unmistakable meaning; it was just this attitude of condemnation which caused the offensive passages in the dream to be replaced by a murmur.

Those tendencies against which the dream censorship is directed must next be described from the point of view of this inner critical standard. When we do this, we can only say that they are invariably of an objectionable nature, offensive from the ethical, aesthetic or social point of view, things about which we do not dare to think at all, or think of only with abhorrence. Above all are these censored wishes, which in dreams are expressed in a distorted fashion, manifestations of a boundless and ruthless egoism; for the dreamer's own ego makes its appearance in every dream, and plays the principal part, even if it knows how to disguise itself completely as far as the manifest content is concerned. This sacro egoismo of dreams is certainly not unconnected with the attitude of mind essential to sleep: the withdrawal of interest from the whole outside world.

The ego which has discarded all ethical bonds feels itself at one with all the demands of the sexual impulse, those which have long been condemned by our aesthetic training and those which are contrary to all the restraints imposed by morality. The striving for pleasure —the libido, as we say—chooses its objects unchecked by any inhibition, preferring indeed those which are forbidden: not merely the wife of another man, but, above all, the incestuous objects of choice which by common consent humanity holds sacred--the mother and the sister of men, the father and the brother of women. (Even the dream of our fifty-year-old lady is an incestuous one, the libido being unmistakably directed towards the son.) Desires which we believe alien to human nature show themselves powerful enough to give rise to dreams. Hate, too, rages unrestrainedly; wishes for revenge, and death-wishes, against those who in life are nearest and dearest—parents, brothers and sisters, husband or wife, the dreamer's own children—are by no means uncommon. These censored wishes seem to rise up from a veritable hell; when we know their meaning, it seems to us in our waking moments as if no censorship of them could be severe enough. Dreams themselves, however, are not to blame for this evil content; you surely have not forgotten that their harmless, nay, useful, function is to protect sleep from disturbance. Depravity does not lie in the nature of dreams; in fact, you know that there are dreams which can be recognized as gratifying justifiable desires and urgent bodily needs. It is true that there is no distortion in these dreams, but then there is no need for it, they can perform their function without offending the ethical and aesthetic tendencies of the ego. Remember, too, that the degree of distortion is proportion ate to two factors: on the one hand, the more shocking the wish that must be censored, the greater will be the distortion; but it is also great in proportion as the demands of the censorship are severe. Hence in a strictly brought up and prudish young girl, a rigid censorship will distort dream-excitations which we medical men would have recognized as permissible and harmless libidinous desires, and which the dreamer herself would judge in the same way ten years later.

Besides, we are still not nearly far enough advanced to allow ourselves to be outraged at the result of our work of interpretation. I think we still do not understand it properly; but first of all it is incumbent upon us to secure it against certain possible attacks. It is not at all difficult to detect weak points in it. Our interpretations were based on hypotheses which we adopted earlier: that there really is some meaning in dreams; that the idea of mental processes being unconscious for a time, which was first arrived at through hypnotic sleep, may be applied also to normal sleep; and that all associations are subject to determination. Now if, reasoning from these hypotheses, we had obtained plausible results in our dream interpretation we should have been justified in concluding that these hypotheses were correct. But what if these discoveries are of the kind I have described? In that case, surely it seems natural to say: "These results are impossibly absurd, at the very least highly improbable, so there must have been something wrong about the hypotheses. Either the dream is, after all, not a mental phenomenon, or there is nothing which is unconscious in our normal condition, or there is a flaw somewhere in our technique. Is it not simpler and more satisfactory to assume this than to accept all the abominable conclusions which we profess to have deduced from our hypotheses?"

Both! It is both simpler and more satisfactory, but not on that account necessarily more correct. Let us give ourselves time: the matter is not yet ripe for judgment. First of all, we can make the case against our interpretations even stronger. The fact that our results are so unpleasant and repellent would not perhaps weigh so very heavily with us; a stronger argument is the emphatic and well-grounded repudiation by dreamers of the wish-tendencies which we try to foist upon them after interpreting their dreams. "What," says one, "you want to prove to me from my dream that I grudge the money I have spent on my sister's dowry and my brother's education? But it is out of the question; I spend my whole time working for my brothers and sisters and my only interest in life is to do my duty by them, as, being the eldest, I promised our dead mother I would." Or a woman says: "I am supposed to wish that my husband were dead? Really that is outrageous nonsense! Not only is our married life very happy, though perhaps you won't believe that, but if he died I should lose everything I possess in the world." Or someone else will reply: "Do you mean to suggest that I entertain sexual desires towards my sister? The thing is ludicrous; she is nothing to me; we get on badly with one another, and for years I have not exchanged a word with her." We still might not be much impressed if these dreamers neither admitted nor denied the tendencies attributed to them; we might say that these are just the things of which they are quite unconscious. But when they detect in their own minds the exact opposite of such a wish as is interpreted to them, and when they can prove to us by their whole conduct in life that the contrary desire predominates, surely we must be nonplussed. Is it not about time now for us to discard our whole work of dream interpretation as something which has led to a reductio ad absurdum?

No, not even now. Even this stronger argument falls to pieces when subjected to a critical attack. Assuming that unconscious tendencies do exist in mental life, the fact that the opposite tendencies predominate in conscious life goes to prove nothing. Perhaps there is room in the mind for opposite tendencies, for contradictions, existing side by side; indeed, possibly the very predominance of the one tendency conditions the unconscious nature of the opposite. So the first objections raised only amount to the statement that the results of dream-interpretation are not simple and are very disagreeable. To the first charge we may reply that, however much enamoured of simplicity you may be, you cannot thereby solve one of the problems of dreams; you have to make up your mind at the outset to accept the fact of complicated relations. And, as regards the second point, you are manifestly wrong in taking the fact that something pleases or re pels yourself as the motive for a scientific judgment. What does it matter if you do find the results of dream-interpretation unpleasant, or even mortifying and repulsive? Qa n'empeche pas d'exister¹—as I, when a young doctor, heard my chief, Charcot, say in a similar case. We must be humble and put sympathies and antipathies honourably in the background if we would learn to know reality in this world. If a physicist could prove to you that organic life on the earth was bound to become extinct before long, would you venture to say to him also: "That cannot be so; I dislike the prospect too much." I think you would say nothing until another physicist came along and convicted the first of a mistake in his premises or his calculations. If you repudiate whatever is distasteful to you, you are repeating the mechanism of a dream structure rather than understanding and mastering it.

Perhaps, then, you will undertake to overlook the offensive nature of the censored dream wishes and will fall back upon the argument that it is surely very improbable that we ought to concede so large a part in the human constitution to what is evil. But do your own experiences justify you in this statement? I will say nothing of how you may appear in your own eyes, but have you met with so much goodwill in your superiors and rivals, so much chivalry in your enemies and so little envy amongst your acquaintances, that you feel it incumbent on you to protest against the idea of the part played by egoistic baseness in human nature? Do you not know how uncontrolled and unreliable the average human being is in all that concerns sexual life? Or are you ignorant of the fact that all the excesses and- aberrations of which we dream at night are crimes actually committed every day by men who are wide

¹It won't kill you.—ED.

awake? What does psycho-analysis do in this connection but confirm the old saying of Plato that the good are those who content themselves with dreaming of what others, the wicked, actually do?

And now look away from individuals to the great war still devastating Europe: think of the colossal brutality, cruelty and mendacity which is now allowed to spread itself over the civilized world. Do you really believe that a handful of unprincipled place-hunters and corrupters of men would have succeeded in letting loose all this latent evil, if the millions of their followers were not also guilty? Will you venture, even in these circumstances, to break a lance for the exclusion of evil from the mental constitution of humanity?

You will accuse me of taking a one-sided view of war, and tell me that it has also called out all that is finest and most noble in mankind, heroism, self-sacrifice, and public spirit. That is true; but do not now commit the in justice, from which psycho-analysis has so often suffered, of reproaching it that it denies one thing because it affirms another. It is no part of our intention to deny the nobility in human nature, nor have we ever done anything to disparage its value. On the contrary, I show you not only the evil wishes which are censored but also the censorship which suppresses them and makes them unrecognizable. We dwell up on the evil in human beings with the greater emphasis only because others deny it, thereby making the mental life of mankind not indeed better, but incomprehensible. If we give up the one-sided ethical valuation then, we are sure to find the truer formula for the relation of evil to good in human nature.

Here the matter rests. We need not give up the results of our work of dream-interpretation, even though we cannot fail to find them strange. Perhaps later we shall be able to come nearer to understanding them by another path. For the present let us hold fast to this: dream distortion is due to the censorship exercised, by certain recognized tendencies of the ego, over desires of an offensive character which stir in us at night during sleep. Obviously, when we ask ourselves why it is just at night that they appear and what is the origin of these reprehensible wishes, we find that there is still much to investigate and many questions to answer.

It would, however, be wrong if we neglected to give due prominence at this point to another result of these investigations. The dream-wishes which would disturb our sleep are unknown to us; we first learn about them by dream-interpretation; they are therefore to be designated unconscious at the moment in the sense in which we have used the term. But we must recognize that they are also more than unconscious at the moment; for the dreamer denies them, as we have so frequently found, even after he has learnt of them through the interpretation of his dream. Here we have a repetition of the case which we first met with when interpreting the slip of the tongue "hic cough," where the after-dinner speaker indignantly assured us that neither then nor at any time had he been conscious of any feeling of disrespect towards his chief. We ventured even then to doubt the value of this assertion and assumed instead that the speaker was permanently ignorant of the existence of this feeling within him. We meet with the same situation every time we interpret a dream in which there is a high degree of distortion, and this lends an added significance to our conception. We are now prepared to assume that there are processes and tendencies in mental life, of which we know nothing; have known nothing; have, for a very long time, perhaps even never, known anything about at all. This gives the term unconscious a fresh meaning for us: the qualification at the moment or temporary is seen to be no essential attribute, the term may also mean permanently unconscious, not merely latent at the moment. You see that later on we shall have to discuss this point further.

TENTH LECTURE

Symbolism in Dreams

We have found out that the distortion in dreams which hinders our understanding of them is due to the activities of a censorship, directed against the unacceptable, unconscious wish-impulses. But of course we have not asserted that the censorship is the only factor responsible for the distortion, and as a matter of fact a further study of dreams leads to the discovery that there are yet other causes contributing to this effect; that is as much as to say, if the censorship were eliminated we should nevertheless be unable to understand dreams, nor would the manifest dream be identical with the latent dream-thoughts.

This other cause of the obscurity of dreams, this additional contribution to distortion, is revealed by our becoming aware of a gap in our technique. I have already admitted to you that there are occasions when persons being analysed really have no associations to single elements in their dreams. To be sure, this does not happen so often as they declare that it does; in very many instances the association may yet be elicited by perseverance; but still there remain a certain number of cases where association fails altogether or, if something is finally extorted, it is not what we need. If this happens during psycho-analytic treatment, it has a certain significance which does not concern us here; but it also occurs in the course of interpretation of dreams in normal people, or when we are interpreting our own. When we are convinced, in such circumstances, that no amount of pressing is of any use, we finally discover that this unwelcome contingency regularly presents itself where special dream elements are in question; and we begin to recognize the operation of some new principle, whereas at first we thought we had only come across an exceptional case in which our technique had failed.

In this way it comes about that we try to interpret these silent elements, and attempt to translate them by drawing upon our own resources. It cannot fail to strike us that we arrive at a satisfactory meaning in every instance in which we venture on this substitution, whereas the dream remains meaningless and disconnected as long as we do not resolve to use this method. The accumulation of many exactly similar instances then affords us the required certainty, our experiment having been tried at first with considerable diffidence. I am presenting all this somewhat in outline, but that is surely allowable for purposes of instruction, nor is it falsified by so doing, but merely made simpler.

We arrive in this way at constant translations for a series of dream-elements, just as in popular books on dreams we find such translations for everything that occurs in dreams. You will not have forgotten that, when we employ the method of free association, such constant substitutions for dream-elements never make their appearance.

Now you will at once say that this mode of interpretation seems to you far more uncertain and open to criticism than even the former method of free association. But there is still something more to be said: when we have collected from actual experience a sufficient number of such constant translations, we eventually realize that we could actually have filled in these portions of the interpretation from our own knowledge, and that they really could have been understood without using the dreamer's associations. How it is that we are bound to know their meaning is a matter which will be dealt with in the second half of our discussion.

We call a constant relation of this kind between a dream-element and its translation a symbolic one, and the dream-element itself a symbol of the unconscious dream-thought. You will remember that some time ago, when we were examining the different relations which may exist between dream-elements and the thoughts proper underlying them, I distinguished three relations: substitution of the part for the whole, allusion, and imagery. I told you then that there was a fourth possible relation, but I did not tell you what it was. This fourth relation is the symbolic, which I am now introducing; there are connected with it certain very interesting points for discussion, to which we will turn attention before setting forth our special observations on this subject. Symbolism is perhaps the most remarkable part of our theory of dreams.

First of all: since the relation between a symbol and the idea symbolized is an invariable one, the latter being as it were a translation of the former, symbolism does in some measure realize the ideal of both ancient and popular dream-interpretation, one from which we have moved very far in our technique. Symbols make it possible for us in certain circumstances to interpret a dream without questioning the dreamer, who indeed in any case can tell us nothing about the symbols. If the symbols commonly appearing in dreams are known, and also the personality of the dreamer, the conditions under which he lives, and the impressions in his mind after which his dream occurred, we are often in a position to interpret it straightaway; to translate it at sight, as it were. Such a feat flatters the vanity of the interpreter and impresses the dreamer; it is in pleasing contrast to the laborious method of questioning the latter. But do not let this lead you away: it is no part of our task to perform tricks nor is that method of interpretation which is based on a knowledge of symbolism one which can replace, or even compare with, that of free association. It is complementary to this latter, and the results it yields are only useful when applied in connection with the latter. As regards our knowledge of the dreamer's mental situation, moreover, you must reflect that you have not only to interpret dreams of people whom you know well; that, as a rule, you know nothing of the events of the previous day which stimulated the dream; and that the associations of the person analysed are the very source from which we obtain our knowledge of what we call the mental situation.

Further, it is especially remarkable, particularly with reference to certain considerations upon which we shall touch later, that the most strenuous opposition has manifested itself again here, over this question of the existence of a symbolic relation between the dream and the unconscious. Even persons of judgment and standing, who in other respects have gone a long way with psycho-analysis, have renounced their adherence at this point. This behaviour is the more remarkable when we remember two things: first, that symbolism is not peculiar to dreams, nor exclusively characteristic of them; and, in the second place, that the use of symbolism in dreams was not one of the discoveries of psycho-analysis, although this science has certainly not been wanting in surprising discoveries. If we must ascribe priority in this field to anyone in modern times, the discoverer must be recognized in the philosopher K. A. Schemer (1861); psycho-analysis has confirmed his discovery, although modifying it in certain important respects.

Now you will wish to hear something about the nature of dream-symbolism and will want some examples. I will gladly tell you what I know, but I confess that our knowledge is less full than we could wish.

The symbolic relation is essentially that of a comparison, but not any kind of comparison. We must suspect that this comparison is subject to particular conditions, although we cannot say what these conditions are. Not everything with which an object or an occurrence can be compared appears in dreams as symbolic of it, and, on the other hand, dreams do not employ symbolism for anything and everything, but only for particular elements of latent dream-thoughts; there are thus limitations in both directions. We must admit also that we cannot at present assign quite definite limits to our conception of a. symbol; for it tends to merge into substitution, representation, etc., and even approaches closely to allusion. In one set of symbols the underlying comparison may be easily apparent, but there are others in which we have to look about for the common factor, the tertium comparation is contained in the supposed comparison. Further reflection may then reveal it to us, or on the other hand it may remain definitely hidden from us. Again, if the symbol is really a comparison, it is remarkable that this comparison is not exposed by the process of free association, and also that the dreamer knows nothing about it, but makes use of it unawares; nay, more, that he is actually unwilling to recognize it when it is brought to his notice. So you see that the symbolic relation is a comparison of a quite peculiar kind, the nature of which is as yet not fully clear to us. Perhaps some indication will be found later which will throw some light upon this unknown quantity.

The number of things which are represented symbolically in dreams is not great. The human body as a whole, parents, children, brothers and sisters, birth, death, nakedness—and one thing more. The only typical, that is to say, regularly occurring, representation of the human form as a whole is that of a house, as was recognized by Schemer, who even wanted to attribute to this symbol an overwhelming significance which is not really due to it. People have dreams of climbing down the front of a house, with feelings sometimes of pleasure and sometimes of dread. When the walls are quite smooth, the house means a man; when there are ledges and balconies which can be caught hold of, a woman. Parents appear in dreams as emperor and empress, king and queen or other exalted personages; in this respect the dream attitude is highly dutiful. Children and brothers and sisters are less tenderly treated, being symbolized by little animals or vermin. Birth is almost invariably represented by some reference to water: either we are falling into water or clambering out of it, saving someone from it or being saved by them, i.e., the relation between mother and child is symbolized. For dying we have setting out upon a journey or travelling by train, while the state of death is indicated by various obscure and, as it were, timid allusions; clothes and uniforms 5tand for nakedness. You see that here the dividing line between the symbolic and the allusive kinds of representation tends to disappear.

In comparison with the poverty of this enumeration, it cannot fail to strike us that objects and matters belonging to another range of ideas are represented by a remarkably rich symbolism. I am speaking of what pertains to the sexual life—the genitals, sexual processes and intercourse. An overwhelming majority of symbols in dreams are sexual symbols. A curious disproportion arises thus, for the matters dealt with are few in number, whereas the symbols for them are extraordinarily numerous, so that each of these few things can be expressed by many symbols practically equivalent. When they are interpreted, therefore, the result of this peculiarity gives universal offense, for, in contrast to the multifarious forms of its representation in dreams, the interpretation of the symbols is very monotonous. This is displeasing to everyone who comes to know of it: but how can we help it?

As this is the first time in the course of these lectures that I have touched upon the sexual life, I owe you some explanation of the manner in which I propose to treat this subject. Psycho analysis sees no occasion for concealments or indirect allusions, and does not think it necessary to be ashamed of concerning itself with material so important; it is of the opinion that it is right and proper to call everything by its true name, hoping in this way the more easily to avoid disturbing suggestions. The fact that I am speaking to a mixed audience can make no difference in this. No science can be treated in usum delphini, or in a manner adapted to school-girls; the women present, by appearing in this lecture-room, have tacitly expressed their desire to be regarded on the same footing as the men.

The male genital organ is symbolically represented in dreams in many different ways, with most of which the common idea under lying the comparison is easily apparent. In the first place, the sacred number three is symbolic of the whole male genitalia. Its more conspicuous and, to both sexes, more interesting part, the penis, is symbolized primarily by objects which resemble it in form, being long and up standing, such as sticks, umbrellas, poles, trees and the like; also by objects which, like the thing symbolized, have the property of penetrating, and consequently of injuring, the body, —that is to say, pointed weapons of all sorts: knives, daggers, lances, sabres; fire-arms are similarly used: guns, pistols and revolvers, these last being a very appropriate symbol on account of their shape. In the anxiety-dreams of young girls, pursuit by a man armed with a knife or rifle plays a great part. This is perhaps the most frequently occurring dream symbol: you can now easily translate it for yourselves. The substitution of the male organ by objects from which water flows is again easily comprehensible: taps, watering-cans, or springs; and by other objects which are capable of elongation, such as pulley lamps, pencils which slide in and out of a sheath, and so on. Pencils, penholders, nail-files, hammers and other implements are undoubtedly male sexual symbols, based on an idea of the male organ which is equally easily perceived.

The peculiar property of this member of being able to raise itself upright in defiance of the law of gravity, part of the phenomenon of erection, leads to symbolic representation by means of balloons, aeroplanes, and, just recently, Zeppelins. But dreams have another, much more impressive, way of symbolizing erection; they make the organ of sex into the essential part of the whole person, so that the dreamer himself flies. Do not be upset by hearing that dreams of flying, which we all know and which are often so beautiful, must be interpreted as dreams of general sexual excitement, dreams of erection. One psycho-analytic investigator, P. Federn, has established the truth of this interpretation beyond doubt; but, besides this, Mourly Void, a man highly praised for his sober judgment, who carried out the experiments with artificial postures of the arms and legs, and whose theories were really widely removed from those of psycho-analysis (indeed he may have known nothing about it), was led by his own investigations to the same conclusion. Nor must you think to object to this on the ground that women can also have dreams of flying; you should rather remind yourselves that the purpose of dreams is wish-fulfilment, and that the wish to be a man is frequently met with in women, whether they are conscious of it or not. Further, no one familiar with anatomy will be misled by supposing that it is impossible for a woman to realize this wish by sensations similar to those of a man, for the woman's sexual organs include a small one which resembles the penis, and this little organ, the clitoris, does actually play during childhood and in the years before sexual intercourse the same part as the large male organ.

Male sexual symbols less easy to understand are certain reptiles and fishes: above all, the famous symbol of the serpent. Why hats and cloaks are used in the same way is certainly difficult to divine, but their symbolic meaning is quite unquestionable. Finally, it may be asked whether the representation of the male organ by some other member, such as the hand or the foot, may be termed symbolic. I think the context in which this is wont to occur, and the female counterparts with which we meet, force this conclusion upon us.

The female genitalia are symbolically represented by all such objects as share with them the property of enclosing a space or are capable of acting as receptacles: such as pits, hollows and caves, and also jars and bottles, and boxes of all sorts and sizes, chests, coffers, pockets, and so forth. Ships too come into this category. Many symbols refer rather to the uterus than to the other genital organs: thus cupboards, stoves and, above all, rooms. Room symbolism here links up with that of houses, whilst doors and gates represent the genital opening. Moreover, material of different kinds is a symbol of woman—wood, paper, and objects made of these, such as tables and books. From the animal world, snails and mussels at any rate must be cited as unmistakable female symbols; of the parts of the body, the mouth as a representation of the genital opening, and, amongst buildings, churches and chapels are symbols of a woman. You see that all these symbols are not equally easy to understand.

The breasts must be included amongst the organs of sex; these, as well as the larger hemispheres of the female body, are represented by apples, peaches and fruit in general. The pubic hair in both sexes is indicated in dreams by woods and thickets. The complicated topography of the female sexual organs accounts for their often being represented by a landscape with rocks, woods and water, whilst the imposing mechanism of the male sexual apparatus lends it to symbolization by all kinds of complicated and indescribable machinery.

Yet another noteworthy symbol of the female genital organ is a jewel case, whilst jewel and treasure are used also in dreams to represent the beloved person,¹ and sweetmeats frequently stand for sexual pleasures. Gratification derived from a person's own genitals is indicated by any kind of play, including playing the piano. The symbolic representation of onanism by sliding or gliding and also by pulling off a branch is very typical. A particularly remark able dream-symbol is the falling out or extraction of teeth; the primary significance of this is certainly castration as a punishment for onanism. Special representations of sexual intercourse are less frequent in dreams than we should expect after all this, but we may mention in this connection rhythmical activities such as dancing, riding and climbing, and also experiencing some violence, e.g., being run over. To these may be added certain manual occupations, and of course being threatened with weapons.

You must not imagine that these symbols are either employed or translated quite simply: on

¹Cf. sweetheart, sweetest.—TR.

all sides we meet with what we do not expect. For instance, it seems hardly credible that there is often no sharp discrimination of the different sexes in these symbolic representations. Many symbols stand for sexual organs in general, whether male or female: for in stance, a little child, or a little son or daughter. At another time a symbol which is generally a male one may be used to denote the female sexual organ, or vice versa. This is incomprehensible until we have acquired some knowledge of the development of conceptions about sexuality amongst human beings. In many cases this ambiguity of the symbols may be apparent rather than real; and moreover, the most striking amongst them, such as weapons, pockets and chests, are never used bisexually in this way.

I will now give a brief account, beginning with the symbols themselves instead of with the objects symbolized, to show you from what spheres the sexual symbols have for the most part been derived, and I will add a few remarks relating particularly to those in which the attribute in common with the thing symbolized is hard to detect. An instance of an obscure symbol of this kind is the hat, or per haps head-coverings in general; this usually has a masculine significance, though occasionally a feminine one. In the same way a cloak be tokens a man, though perhaps sometimes with out special reference to the organs of sex. It is open to you to ask why this should be so. A tie, being an object which hangs down and is not worn by women is clearly a male symbol, whilst underlinen and linen in general stands for the female. Clothes and uniforms, as we have heard, represent nakedness or the human form; shoes and slippers symbolize the female genital organs. Tables and wood we have mentioned as being puzzling, but nevertheless certain, female symbols; the act of mounting ladders, steep places or stairs is indubitably symbolic of sexual intercourse. On closer reflection we shall notice that the rhythmic character of this climbing is the point in common between the two, and perhaps also the accompanying increase in excitation—the shortening of the breath as the climber ascends.

We have already recognized that landscapes represent the female sexual organs; mountains and rocks are symbols of the male organ; gardens, a frequently occurring symbol of the female genitalia. Fruit stands for the breasts, not for a child. Wild animals denote human beings whose senses are excited, and, hence, evil impulses or passions. Blossoms and flowers represent the female sexual organs, more particularly, in virginity. In this connection you will recollect that the blossoms are really the sexual organs of plants.

We already know how rooms are used symbolically. This representation may be extended, so that windows and doors (entrances and exits from rooms) come to mean the openings of the body; the fact of rooms being open or closed also accords with this symbolism: the key, which opens them, is certainly a male symbol.

This is some material for a study of dream symbolism. It is not complete, and could be both extended and made deeper. However, I think it will seem to you more than enough; perhaps you may dislike it. You will ask: "Do I then really live in the midst of sexual symbols? Are all the objects round me, all the clothes I wear, all the things I handle, always sexual symbols and nothing else?" There really is good reason for surprised questions, and the first of these would be: How do we profess to arrive at the meaning of these dream-symbols, about which the dreamer himself can give us little or no information.

My answer is that we derive our knowledge from widely different sources: from fairy tales and myths, jokes and witticisms, from folk lore, i.e., from what we know of the manners and customs, sayings and songs, of different peoples, and from poetic and colloquial usage of language. Everywhere in these various fields the same symbolism occurs, and in many of them we can understand it without being taught anything about it. If we consider these various sources individually, we shall find so many parallels to dream-symbolism that we are bound to be convinced of the correctness of our interpretations.

The human body is, we said, according to Schemer frequently symbolized in dreams by a house; by an extension of this symbolism, windows, doors and gates stand for the entrances to cavities in the body, and the facades may either be smooth or may have balconies and ledges to hold on to. The same symbolism is met with in colloquialisms; for instance, we speak of a thatch of hair, or a tile hat, or say of someone that he is not right in the upper storey. In anatomy, too, we speak of the openings of the body as its portals.

We may at first find it surprising that parents appear in our dreams as kings and emperors and their consorts, but we have a parallel to this in fairy tales. Does it not begin to dawn upon us that the many fairy tales which begin with the words "Once upon a time there were a king and queen" simply mean: "Once upon a time there were a father and mother"? In family life the children are sometimes spoken of jestingly as princes, and the eldest son as the crown prince. The king himself is called the father of his people. Again, in some parts, little children are often playfully spoken of as little animals, e.g., in Cornwall, as little toad, or in Germany as little worm, and, in sympathizing with a child, Germans say poor little worm. Now let us return to the house symbolism. When in our dreams we make use of the projections of houses as supports, does that not suggest a well-known, popular German saying, with reference to a woman with a markedly developed bust: "She has something for one to hold on to" (Die hat etwas zum Anhalten), whilst another colloquialism in the same connection is: "She has plenty of wood in front of her house" (Die hat vied Holz vor dem Hause), as though our interpretation were to be borne out by this when we say that wood is a female maternal symbol.

There is still something to be said on the subject of wood. It is not easy to see why wood should have come to represent a woman or mother, but here a comparison of different languages may be useful to us. The German word Holz (wood) is said to be derived from the same root as the Greek ὒλη, which means stuff, raw material. This would be an instance of a process which is by no means rare, in that a general name for material has come finally to be applied to a particular material only. Now, in the Atlantic Ocean, there is an island named Madeira, and this name was given to it by the Portuguese when they discovered it, because at that time it was covered with dense forests; for in Portuguese the word for wood is madeira. But you cannot fail to notice that this madeira is merely a modified form of the Latin materia, which again signifies material in general. Now materia is derived from mater— mother, and the material out of which anything is made may be conceived of as giving birth to it. So, in the symbolic use of wood to represent woman or mother, we have a survival of this old idea.

Birth is regularly expressed by some connection with water: we are plunging into or emerging from water, that is to say, we give birth or are being born. Now let us not forget that this symbol has a twofold reference to the actual facts of evolution. Not only are all land mammals, from which the human race itself has sprung, descended from creatures inhabiting the water—this is the more remote of the two considerations—but also every single mammal, every human being, has passed the first phase of existence in water—that is to say, as an embryo in the amniotic fluid of the mother's womb—and thus, at birth, emerged from water. I do not maintain that the dreamer knows this; on the other hand, I contend that there is no need for him to know it. He probably knows something else from having been told it as a child, but even this, I will maintain, has contributed nothing to symbol-formation. The child is told in the nursery that the stork brings the babies, but then where does it get them? Out of a pond or a well—again, out of the water. One of my patients who had been told this as a child (a little count, as he was then) afterwards disappeared for a whole after noon, and was at last found lying at the edge of the castle lake, with his little face bent over the clear water, eagerly gazing to see whether he could catch sight of the babies at the bottom of the water.

In the myths of the births of heroes, a comparative study of which has been made by O. Rank—the earliest is that of King Sargon of Akkad, about 2800 B.C.—exposure in water and rescue from it play a major part. Rank perceived that this symbolizes birth in a manner analogous to that employed in dreams. When anyone in his dream rescues somebody from the water, he makes that person into his mother, or at any rate a mother; and in mythology, whoever rescues a child from water confesses herself to be its real mother. There is a well-known joke in which an intelligent Jewish boy, when asked who was the mother of Moses, answers immediately: "The Princess." He is told: "No, she only took him out of the water." "That's what she said," he replies, showing that he had hit upon the right interpretation of the myth.

Going away on a journey stands in dreams for dying; similarly, it is the custom in the nursery, when a child asks questions as to the whereabouts of someone who has died and whom-he misses, to tell him that that person has "gone away." Here again, I deprecate the idea that the dream-symbol has its origin in this evasive reply to the child. The poet uses the same symbol when he speaks of the other side as "the undiscovered country from whose bourne no traveller returns." Again, in everyday speech it is quite usual to speak of the "last journey," and everyone who is acquainted with ancient rites knows how seriously the idea of a journey into the land of the dead was taken, for instance, in ancient Egyptian belief. In many cases the Book of the Dead survives, which was given to the mummy, like a Baedeker, to take with him on the last journey. Since burial-grounds have been placed at a distance from the houses of the living, the last journey of the dead has indeed become a reality.

Nor does sexual symbolism belong only to dreams. You will all know the expression a baggage as applied contemptuously to a woman, but perhaps people do not know that they are using a genital symbol. In the New Testament we read: "The woman is the weaker vessel." The sacred writings of the Jews, the style of which so closely approaches that of poetry, are full of expressions symbolic of sex, which have not always been correctly interpreted and the exegesis of which, e.g., in the Song of Solomon, has led to many misunderstandings.¹ In later Hebrew literature the woman is very frequently represented by a house, the door standing for the genital opening; thus a man complains, when he finds a woman no longer a virgin, that "he has found the door open." The symbol table for a woman also occurs in this literature; the woman says of her husband "I spread the table for him, but he overturned it." Lame children are said to owe their infirmity to the fact that the man "overturned the table." I quote here from a treatise by L. Levy in Brunn: Sexual Symbolism in the Bible and the Talmud.

That ships in dreams signify women is a belief in which we are supported by the etymologists, who assert that ship (Schiff) was originally the name of an earthen vessel and is the same word as Schaff (a tub or wooden vessel). That an oven stands for a woman or the mother's womb is an interpretation confirmed by the Greek story of Periander of Corinth and his wife Melissa. According to the version of Herodotus, the tyrant adjured the shade of his wife, whom he had loved passionately but had murdered out of jealousy, to tell him something about herself, whereupon the dead woman identified herself by reminding him that he, Periander, "had put his bread into a cold oven," thus expressing in a disguised form a circumstance of which everyone else was ignorant. In the Anthropophyteia, edited by F. S. Kraus, a work which is an indispensable textbook on

¹e. g., Song of Sol. 8. 10.

everything concerning the sexual life of different peoples, we read that in a certain part of Germany people say of a woman who is delivered of a child that "her oven has fallen to pieces." The kindling of fire and everything connected with this is permeated through and through with sexual symbolism, the flame always standing for the male organ, and the fire place or the hearth for the womb of the woman.

If you have chanced to wonder at the frequency with which landscapes are used in dreams to symbolize the female sexual organs, you may learn from mythologists how large a part has been played in the ideas and cults of ancient times by Mother Earth and how the whole conception of agriculture was determined by this symbolism. The fact that in dreams a room represents a woman you may be inclined to trace to the German colloquialism by which Frauenzimmer (lit. woman's room) is used for Frau, that is to say, the human person is represented by the place assigned for her occupation. Similarly we speak of the Porte, meaning thereby the Sultan and his government, and the name of the ancient Egyptian ruler, Pharaoh, merely means great court. (In the ancient Orient the courts between the double gates of the city were places of assembly, like the market place in classical times.) But I think this derivation is too superficial, and it strikes me as more probable that the room came to symbolize woman on account of its property of enclosing within it the human being. We have already met with the house in this sense; from mythology and poetry we may take towns, citadels, castles and fortresses to be further symbols for women. It would be easy to decide the point by reference to the dreams of people who neither speak nor understand German. Of late years I have mainly treated foreign patients, and I think I recollect that in their dreams rooms stand in the same way for women, even though there is no word analogous to our Frauenzimmer in their language. There are other indications that symbolism may transcend the boundaries of language, a fact already maintained by the old dream-investigator, Schubert, in 1862. Nevertheless, none of my patients were wholly ignorant of German, so that I must leave this question to be decided by those analysts who can collect instances in other countries from persons who speak only one language.¹

Amongst the symbols for the male sexual organ, there is scarcely one which does not appear in jests, or in vulgar or poetic phrases

¹This is certainly so with English patients.—TR.

especially in the old classical poets. Here, how ever, we meet not only with such symbols as occur in dreams but also with new ones, e.g., the implements employed in various kinds of work, first and foremost, the plough. Moreover, when we come to male symbols, we tread on very extensive and much-contested ground which, in order not to waste time, we will avoid. I should just like to devote a few remarks to the one symbol which stands, as it were, by itself; I refer to the number three. Whether this number does not in all probability owe its sacred character to its symbolic significance is a question which we must leave undecided, but it seems certain that many tripartite natural objects, e.g., the clover-leaf, are used in coats-of-arms and as emblems on account of their symbolism. The so-called "French" lily with its three parts and, again, the trisceles, that curious coat-of-arms of two such widely separated is lands as Sicily and the Isle of Man (a figure consisting of three bent legs projecting from a central point), are supposed to be merely disguised forms of the male sexual organ, images of which were believed in ancient times to be the most powerful means of warding off evil in fluences (apotropaea); connected with this is the fact that the lucky charms of our own time may all be easily recognized as genital or sexual symbols. Let us consider a collection of such charms in the form of tiny silver pendants: a four-leaved clover, a pig, a mushroom, a horseshoe, a ladder and a chimney-sweep. The four leaved clover has taken the place of that with three leaves, which was really more appropriate for the purpose of symbolism; the pig is an ancient symbol of fruitfulness; the mushroom undoubtedly symbolizes the penis, there are mushrooms which derive their name from their unmistakable resemblance to that organ (Phallus impudicus); the horseshoe reproduces the contour of the female genital opening; while the chimney-sweep with his ladder belongs to this company because his occupation is one which is vulgarly compared with sexual intercourse. fCf. Anthropophyteia.) We have learnt to recognize his ladder in dreams as a sexual symbol: expressions in language show what a completely sexual significance the word steigen (to mount) has, as in the phrases: Den Frauen nachsteigen (to run after women) and ein alter Steiger (an old roue). So, in French, where the word for step is la marche, we find the quite analogous expression for an old rake: un vieux marcheur. Probably the fact that with many of the larger animals sexual intercourse necessitates a mounting or climbing upon the female has something to do with this association of ideas.

Pulling off a branch to symbolize onanism is not only in agreement with vulgar descriptions of that act, but also has far-reaching parallels in mythology. But especially remarkable is the representation of onanism, or rather of castration as the punishment for onanism, by the falling-out or extraction of teeth; for we find in folk-lore a counterpart to this which could, only be known to very few dreamers. I think that there can be no doubt that circumcision, a practice common to so many peoples, is an equivalent and replacement of castration. And recently we have learnt that certain aboriginal tribes in Australia practice circumcision as a rite to mark the attaining of puberty (at the celebration of the boy's coming of age), whilst other tribes living quite near have substituted for this practice that of knocking out a tooth.

I will end my account with these examples. They are only examples; we know more about this subject and you can imagine how much richer and more interesting a collection of this sort might be made, not by dilettanti like our selves, but by real experts in mythology, anthropology, philology and folk-lore. We are forced to certain conclusions, which cannot be exhaustive, but nevertheless will give us plenty to think about.

In the first place, we are confronted with the fact that the dreamer has at his command a symbolic mode of expression of which he knows nothing, and does not even recognize, in his waking life. This is as amazing as if you made the discovery that your housemaid understood Sanscrit, though you know that she was born in a Bohemian village and had never learnt that language. It is not easy to bring this fact into line with our views on psychology. We can only say that the dreamer's knowledge of symbolism is unconscious and belongs to his unconscious mental life, but even this assumption does not help us much. Up till now we have only had to assume the existence of unconscious tendencies which are temporarily or permanently unknown to us; but now the question is a bigger one and we have actually to believe in unconscious knowledge, thought-relations, and comparisons between different objects, in virtue of which one idea can constantly be substituted for another. These comparisons are not instituted afresh every time, but are ready to hand, perfect for all time; this we infer from their identity in different persons, even probably in spite of linguistic differences.

Whence is our knowledge of this symbolism derived? The usages of speech cover only a small part of it, whilst the manifold parallels in other fields are for the most part unknown to the dreamer; we ourselves had to collate them laboriously in the first instance.

In the second place, these symbolic relations are not peculiar to the dreamer or to the dreamwork by which they are expressed, for we have discovered that the same symbolism is employed in myths and fairy tales, in popular sayings and songs, in colloquial speech and poetic phantasy. The province of symbolism is extraordinarily wide: dream-symbolism is only a small part of it; it would not even be expedient to attack the whole problem from the side of dreams. Many of the symbols commonly occurring elsewhere either do not appear in dreams at all or appear very seldom; on the other hand, many of the dream-symbols are not met with in every other department, but, as you have seen, only here and there. We get the impression that here we have to do with an ancient but obsolete mode of expression, of which different fragments have survived in different fields, one here only, another there only, a third in various spheres perhaps in slightly different forms. At this point I am reminded of the phantasy of a very interesting insane patient, who had imagined a primordial language (Grundsprache) of which all these symbols were survivals.

In the third place, it must strike you that the symbolism occurring in the other fields I have named is by no means confined to sexual themes, whereas in dreams the symbols are almost exclusively used to represent sexual objects and relations. This again is hard to account for. Are we to suppose that symbols originally of sexual significance were later employed differently and that perhaps the decline from symbolic to other modes of representation is connected with this? It is obviously impossible to answer these questions by dealing only with dream-symbolism; all we can do is to hold fast to the supposition that there is a specially close relation between true symbols and sexuality.

An important clue in this connection has recently been given to us in the view expressed by a philologist (H. Sperber, of Upsala, who works independently of psycho-analysis), that sexual needs have had the largest share in the origin and development of language. He says that the first sounds uttered were a means of communication, and of summoning the sexual partner, and that, in the later development, the elements of speech were used as an accompaniment to the different kinds of work carried on by primitive man. This work was performed by associated efforts, to the sound of rhythmically repeated utterances, the effect of which was to transfer a sexual interest to the work. Primitive man thus made his work agreeable, so to speak, by treating it as the equivalent of and substitute for sexual activities. The word uttered during the communal work had therefore two meanings, the one referring to the sexual act, the other to the labour which had come to be equivalent to it. In time the word was dissociated from its sexual significance and its application confined to the work. Generations later the same thing happened to a new word with a sexual signification, which was then applied to a new form of work. In this way a number of root-words arose which were all of sexual origin but had all lost their sexual meaning. If the statement here outlined be correct, a possibility at least of understanding dream symbolism opens out before us. We should comprehend why it is that in dreams, which retain something of these primitive conditions, there is such an extraordinarily large number of sexual symbols; and why weapons and tools in general stand for the male, and materials and things worked on for the female. The symbolic relations would then be the survival of the old identity in words; things which once had the same name as the genitalia could now appear in dreams as symbolizing them.

Further, our parallels to dream-symbolism may assist you to appreciate what it is in psycho-analysis which makes it a subject of general interest, in a way that was not possible to either psychology or psychiatry; psycho-ana lytic work is so closely intertwined with so many other branches of science, the investigation of which gives promise of the most valuable conclusions: with mythology, philology, folk-lore, folk psychology and the study of religion. You will not be surprised to hear that a publication has sprung from psycho-analytic soil, of which the exclusive object is to foster these relations. I refer to Imago, first published in 1912 and edited by Hans Sachs and Otto Rank. In its relation to all these other subjects, psycho-analysis has in the first in stance given rather than received. True, analysis reaps the advantage of receiving confirmation of its own results, seemingly so strange, again in other fields; but on the whole it is psycho-analysis which supplies the technical methods and the points of view, the application of which is to prove fruitful in these other provinces. The mental life of the human individual yields, under psycho-analytic investigation, explanations which solve many a riddle in the life of the masses of mankind or at any rate can show these problems in their true light.

I have still given you no idea of the circumstances in which we may arrive at the deepest insight into that hypothetical primordial language, or of the province in which it is for the most part retained. As long as you do not know this you cannot appreciate the true significance of the whole subject. I refer to the province of neurosis; the material is found in the symptoms and other modes of expression of nervous patients, for the explanation and treatment of which psycho-analysis was indeed devised.

My fourth point of view takes us back to the place from which we started and leads into the track we have already marked out. We said that even if there were no dream-censorship we should still find it difficult to interpret dreams, for we should then be confronted with the task of translating the symbolic language of dreams into the language of waking fife. Symbolism, then, is a second and independent factor in dream-distortion, existing side by side with the censorship. But the conclusion is obvious that it suits the censorship to make use of symbolism, in that both serve the same purpose: that of making the dream strange and incomprehensible.

Whether a further study of the dream will not introduce us to yet another contributing factor in the distortion, we shall soon see. But I must not leave the subject of dream-symbolism without once more touching on the puzzling fact that it has succeeded in rousing such strenuous opposition amongst educated persons, although the prevalence of symbolism in myth, religion, art and language is beyond all doubt. Is it not probable that, here again, the reason is to be found in its relation to sexuality?

ELEVENTH LECTURE

The Dream Work

When you have successfully grasped the dream-censorship and symbolic representation, you will not, it is true, have mastered dream distortion in its entirety, but you will nevertheless be in a position to understand most dreams.

To do so, you will make use of the two complementary methods: you will call up the dreamer's associations till you have penetrated from the substitute to the thought proper for which it stands, and you will supply the meaning of the symbols from your own knowledge of the subject. We will speak later of certain doubtful points which may arise in the process.

We can now return to a task which we at tempted earlier with inadequate equipment, when we were studying the relations between dream-elements and the thoughts proper underlying them. We then determined the existence of four such main relations: substitution of the part for the whole, hints or allusions, symbolic connection, and plastic word-representation (images). We will now try to deal with this subject on a larger scale, by a comparison of the manifest dream-content as a whole with the latent dream as laid bare by our interpretation.

I hope you will never again confuse these two things. If you succeed in distinguishing between them, you will have advanced further towards an understanding of dreams than in all probability most of the readers of my Interpretation of Dreams have done. Let me again remind you that the process by which the latent dream is transformed into the manifest dream is called the dream-work; while the reverse process, which seeks to progress from the manifest to the latent thoughts, is our work of interpretation; the work of interpretation therefore aims at demolishing the dream-work. In dreams of the infantile type in which the obvious wish fulfilments are easily recognized, the process of dream-work has nevertheless been operative to some extent, for the wish has been trans formed into a reality and, usually, the thoughts also into visual images. Here no interpretation is necessary; we only have to retrace both these transformations. The further operations of the dream-work, as seen in the other types of dreams, we call dream-distortion, and here the original ideas have to be restored by our interpretative work.

Having had the opportunity of comparing many dream-interpretations, I am in a position to give you a comprehensive account of the manner in which the dream-work deals with the material of the latent dream-thoughts. But please do not expect to understand too much: it is a piece of description which should be listened to quietly and attentively.

The first achievement of the dream-work is condensation; by this term we mean to con vey the fact that the content of the manifest dream is less rich than that of the latent thoughts, is, as it were, a kind of abbreviated translation of the latter. Now and again condensation may be lacking, but it is present as a rule and is often carried to a very high degree. It never works in the opposite manner, i.e„ it never happens that the manifest dream is wider in range or richer in content than is the latent dream. Condensation is accomplished in the following ways: (i) certain latent elements are altogether omitted; (2) of many complexes in the latent dream only a fragment passes over into the manifest content; (3) latent elements sharing some common characteristic are in the manifest dream put together, blended into a single whole.

If you prefer to do so, you can reserve the term "condensation" for this last process, the effects of which are particularly easy to demon strate. Taking your own dreams, you will be able without any trouble to recall instances of the condensation of different persons into a single figure. Sucha composite figure resembles Ain appearance, but is dressed like B, pursues some occupation which recalls C, and yet all the time you know that it is really D. The composite picture serves, of course, to lay special emphasis upon some characteristic common to the four people. And it is possible also for a composite picture to be formed with objects or places, as with persons, provided only that the single objects or places have some common attribute upon which the latent dream lays stress. It is as though a new and fugitive concept were formed, of which the common attribute is the kernel. From the superimposing of the separate parts which undergo condensation there usually results a blurred and in distinct picture, as if several photographs had been taken on the same plate.

The formation of such composite figures must be of great importance in the dream-work, for we can prove that the common properties necessary to their formation are purposely; manufactured where at first sight they would seem to be lacking, as, for example, by the choice of some particular verbal expression for a thought. We have already met with instances of condensation and composite-formation of this sort; they played an important part in originating many slips of the tongue. You will remember the case of the young man who wished to "insort" a lady (beleidigen = "insult," begleiten = "escort," composite word begleitdigen). Besides, there are jokes in which the technique is traceable to condensation of this sort. Apart from this, however, we may venture to assert that this process is something quite unusual and strange. It is true that in many a creation of phantasy we meet with counterparts to the formation of the composite persons of our dreams, component parts which do not belong to one another in reality being readily united into a single whole by phantasy, as, for instance, in the centaurs and fabulous animals of ancient mythology or of Boecklin's pictures. Creative phantasy can, in fact, invent nothing new, but can only regroup elements from different sources. But the peculiar thing about the way in which the dream-work proceeds is this: its material consists of thoughts, some of which may be objectionable and dis agreeable, but which nevertheless are correctly formed and expressed. The dream-work trans mutes these thoughts into another form, and it is curious and incomprehensible that in this process of translation—of rendering them, as it were, into another script or language—the means of blending and combining are employed. The translator's endeavour in other cases must surely be to respect the distinctions observed in the text, and especially to differentiate between things which are similar but not the same; the dream-work, on the contrary, strives to condense two different thoughts by selecting, after the manner of wit, an ambiguous word which can suggest both thoughts. We must not expect to understand this characteristic straight away, but it may assume great significance for our conception of the dream-work.

Although condensation renders the dream obscure, yet it does not give the impression of being an effect of the dream-censorship. Rather we should be inclined to trace it to mechanical or economic factors; nevertheless the censorship's interests are served by it.

What condensation can achieve is sometimes quite extraordinary: by this device it is at times possible for two completely different latent trains of thought to be united in a single manifest dream, so that we arrive at an apparently adequate interpretation of a dream and yet overlook a second possible meaning.

Moreover, one of the effects of condensation upon the relationship between the manifest and the latent dream is that the connection between the elements of the one and of the other nowhere remains a simple one; for by a kind of interlacing a manifest element represents simultaneously several latent ones and, conversely, a latent thought may enter into several manifest elements. Again, when we come to interpret dreams, we see that the associations to a single manifest element do not commonly make their appearance in orderly succession; we often have to wait until we have the interpretation of the whole dream.

The dream-work, then, follows a very unusual mode of transcription for the dream thoughts; not a translation, word for word, or sign for sign; nor yet a process of selection according to some definite rule, for instance, as though the consonants only of the words were reproduced and the vowels omitted; nor again what one might call a process of representation, one element being always picked out to represent several others. It works by a different and much more complicated method.

The second achievement of the dream-work is displacement. Fortunately here we are not breaking perfectly fresh ground; indeed, we know that it is entirely the work of the dream censorship. Displacement takes two forms; first, a latent element may be replaced, not by a part of itself, but by something more remote, some thing of the nature of an allusion; and, secondly, the accent may be transferred from an important element to another which is unimportant, so that the centre of the dream is shifted as it were, giving the dream a foreign appearance.

Substitution by allusion is familiar to us in our waking thoughts also, but with a difference; for it is essential in the latter that the allusion should be easily comprehensible, and that the content of the substitute should be associated to that of the thought proper. Allusion is also frequently employed in wit, where the condition of association in content is dispensed with and replaced by unfamiliar external associations, such as similarity of sound, ambiguity of meaning, etc. The condition of comprehensibility, however, is observed: the joke would lose all its point if we could not recognize without any effort what is the actual thing to which the allusion is made. But in dreams allusion by displacement is unrestricted by either limitation. It is connected most superficially and most remotely with the element for which it stands, and for that reason is not readily comprehensible; and, when the connection is traced, the interpretation gives the impression of an unsuccessful joke or of a forced, far-fetched and dragged in explanation. The object of the dream-censorship is only obtained when it has succeeded in making it impossible to trace the thought proper back from the allusion.

Displacement of accent is not a legitimate device, if our object be the expression of thought; though we do sometimes admit it in waking life in order to produce a comic effect. I can to some extent convey to you the impression of confusion which then results, by re minding you of an anecdote, according to which there was in a certain village a smith who had committed a capital offence. The court decided that the smith was guilty; but, since he was the only one of his trade in the village and therefore indispensable, whereas there were three tailors living there, one of these three was hanged in his place!

The third achievement of the dream-work is the most interesting from the psychological point of view. It consists in the transformation of thoughts into visual images. Let us be quite clear that not everything in the dream-thoughts is thus transformed; much keeps its original form and appears also in the manifest dream as thought or knowledge, on the part of the dreamer; again, translation of them into visual images is not the only possible transformation of thoughts. But it is nevertheless the essential feature in the formation of dreams, and, as we know, this part of the dream-work is, if we except one other case, the least subject to variation; for single dream-elements, moreover, plastic word-representation is a process already familiar to us.

Obviously this achievement is by no means an easy one. In order to get some idea of its difficulty, imagine that you had undertaken to replace a political leading article in a newspaper by a series of illustrations; you would have to abandon alphabetic characters in favour of hieroglyphics. The people and concrete objects mentioned in the article could be easily represented, perhaps even more satisfactorily, in pictorial form; but you would expect to meet with difficulties when you came to the portrayal of all the abstract words and all those parts of speech which indicate relations between the various thoughts, e.g., particles, conjunctions, and so forth. With the abstract words you would employ all manner of devices: for instance, you would try to render the text of the article into other words, more unfamiliar perhaps, but made up of parts more concrete and therefore more capable of such representation. This will remind you of the fact that most abstract words were originally concrete, their original significance having faded; and there fore you will fall back on the original concrete meaning of these words wherever possible. So you will be glad that you can represent the possessing of an object as a literal, physical sitting upon it (possess = potis + sedeo). This is just how the dream-work proceeds. In such circumstances you can hardly demand great accuracy of representation, neither will you quarrel with the dream-work for replacing an element which is difficult to reduce to pictorial form, such as the idea of breaking marriage vows, by some other kind of breaking, e.g., that of an arm or leg.1 In this way you will to some extent succeed in overcoming the awkwardness of rendering alphabetic characters into hieroglyphs.

When you come to represent those parts of speech which indicate thought-relations, e.g., because, therefore, but, and so on, you have no such means as those described to assist you; so that these parts of the text must be lost, so far as your translation into pictorial form is concerned. Similarly, the content of the dream-

¹Whilst correcting these pages, my eye happened to fall upon a newspaper paragraph which I reproduce here as affording unexpected confirmation of the above words.

DIVINE RETRIBUTION

A Broken Arm for a Broken Marriage-Vow Frau Anna M, the wife of a soldier in the reserve, accused Frau Clementine K of unfaithfulness to her husband. In her accusation she stated that Frau K had had an illicit relationship with Karl M during her husband's absence at the front, while he was sending her as much as 70 crowns a month. Besides this, she had already received a large sum of money from her (Frau M's) husband, while his wife and children had to live in hunger and misery. Some of her husband's comrades had informed her that he and Frau K had visited public-houses together and remained there drinking late into the night. The accused woman had once actually asked the husband of the accuser, in the presence of several soldiers, whether he would not soon leave his "old woman" and come to her, and the care taker of the house where Frau K lived had repeatedly seen the plaintiff's husband in Frau K's room, in a state of complete undress.

Yesterday, before a magistrate in the Leopoldstadt, Frau K denied knowing M at all: any intimate relations between them were out of the question, she said. Albertine M, a witness, however, gave evidence of having surprised Frau K in the act of kissing the accuser's husband.

M, who had been called as a witness in some earlier proceedings, had then denied any intimate relations with the accused. Yesterday, a letter was handed to the magistrate, in which the witness retracted his former denial and confessed that up to the previous June he had carried on illicit relations with Frau K. In the earlier proceedings he had denied his relations with the accused only because she had come to him before the action came into court and begged him on her knees to save her and say nothing. "To-day," wrote the witness, "I feel compelled to lay a full confession before the court, for I have broken my left arm and regard this as God's punishment for my offence."

The judge decided that the penal offence had been committed too long ago for the action to stand, where upon the accuser withdrew her accusation and the accused was discharged.

thoughts is resolved by the dream-work into its "raw material," consisting of objects and activities. You may be satisfied if there is any possibility of indicating somehow, by a more minute elaboration of the images, certain relations which cannot be represented in them selves. In a precisely similar manner, the dream-work succeeds in expressing much of the content of the latent thoughts by means of peculiarities in the form of the manifest dream, by its distinctness or obscurity, its division in to various parts, etc. The number of parts into which a dream is divided corresponds as a rule with the number of its main themes, the successive trains of thought in the latent dream; a short preliminary dream often stands in an introductory or casual relation to the subsequent detailed main dream; whilst a subordinate dream-thought is represented by the interpolation into the manifest dream of a change of scene, and so on. The form of dreams, then, is by no means unimportant in itself, and itself demands interpretation. Several dreams in the same night often have the same meaning, and indicate an endeavour to control more and more completely a stimulus of increasing urgency. In a single dream, a specially difficult element may be represented by doubling it, i.e., by more than one symbol.

If we continue the comparison of dream thoughts with the manifest dreams representing them, we discover in all directions things we should never have expected, e.g., that even nonsense and absurdity in dreams have their meaning; in fact, at this point the contrast between the medical and the psycho-analytic view of dreams becomes more marked than ever before. According to the medical view, the dream is absurd because while dreaming our mental activity has renounced its functions; according to our view, on the other hand, the dream becomes absurd when it has to represent a criticism implicit in the latent thoughts—the opinion: "It is absurd." The dream I told you, about the visit to the theatre ("three tickets for one florin and a half") is a good example of this: the opinion thus expressed was as follows: "It was absurd to marry so early."

Similarly, we find out when we interpret dreams what is the real meaning of the doubts and uncertainties, so frequently mentioned by dreamers, whether a certain element did actually appear in the dream, whether it was really this and not rather something else. As a rule, there is nothing in the latent thoughts corresponding with these doubts and uncertainties; they originate wholly through the operation of the censorship and are comparable to a not entirely successful attempt at erasure.

One of our most surprising discoveries is the manner in which opposites in the latent dream are dealt with by the dream-work. We know already that points of agreement in the latent material are replaced by condensation in the manifest dream. Now contraries are treated in just the same way as similarities, with a marked preference for expression by means of the same manifest element. An element in the manifest dream which admits of an opposite may stand simply for itself, or for its opposite, or for both together; only the sense can decide which translation is to be chosen. It accords with this that there is no representation of a No in dreams, or at least none which is not ambiguous.

A welcome analogy to this strange behaviour of the dream-work is furnished in the development of language. Many philologists have maintained that in the oldest languages opposites such as: strong—weak, light—dark, large —small, were expressed by the same root word (antithetical sense of primal words). Thus, in old Egyptian ken stood originally for both "strong" and "weak." In speaking, misunderstanding was guarded against in the use of such ambivalent words by the intonation and accompanying gestures; in writing, by the addition of a so-called "determinative," that is to say, of a picture which was not meant to be expressed orally. Thus, ken="strong" was written in such a way that after the letters there was a picture of a little man standing upright; when ken meant "weak," there was added the picture of a man in a slack, crouching attitude. Only at a later period did the two opposite meanings of the same primal word come to be designated in two different ways by slight modifications of the original. Thus, from ken meaning "strong—weak" were derived two words: ken="strong" and kan= "weak." Nor is it only the oldest languages, in the last stages of their development, which have retained many survivals of these early words capable of meaning either of two opposites, but the same is true of much younger languages, even those which are today still living. I will quote some illustrations of this taken from the work of C. Abel (1884):

In Latin, such ambivalent words are: altus=high or deep. sacer=sa.cred or accursed. As examples of modifications of the original root, I quote:

clamare—to shout, clam=quietly, silently, secretly.

siccus=dry. succus=juice.

and, in German: Stimme=voice, stumm=dumb.

A comparison of kindred languages yields a large number of examples:

English: lock=to shut. German: Loch=hole.

Lucke = gap.

English: cleave.¹ German: kleben=to stick,

adhere.

The English word "without," originally carrying with it both a positive and a negative connotation, is today used in the negative sense only, but it is clear that "with" has the signification, not merely of "adding to," but of "depriving of," from the compounds "with draw," "withhold" (cf. the German wieder).

Yet another peculiarity of the dream-work has its counterpart in the development of language. In ancient Egyptian, as well as in other later languages, the sequence of sounds was transposed so as to result in different words for the same fundamental idea. Examples of this kind of parallels between English and German words may be quoted:

Topf (pot)—pot. Boat—tub. Hurry—Ruhe

(rest).

Balken (beam)—Kloben (club), wait—t'duwen

(to wait).

Parallels between Latin and German:

capere—packen (to seize), ren—Niere (kidney).

Such transpositions as have taken place here in the case of single words are made by the dream-work in a variety of ways. The inversion of the meaning, i.e., substitution by the opposite, is a device with which we are already familiar; but, besides this, we find in dreams inversion of situations or of the relations existing be tween two persons, as though the scene were laid in a "topsy-turvy" world. In dreams often enough the hare chases the hunter. Again, in version is met with in the sequence of events, so that in dreams cause follows effect, which reminds us of what sometimes happens in a third-rate theatrical performance, when first the hero falls and then the shot which kills him is fired from the wings. Or there are dreams in which the whole arrangement of the elements is inverted, so that in interpreting them the

¹Both senses of cleave are still alive in English: to cleave (= separate) and to cleave to (= adhere).— TR.

last must be taken first, and the first last, in order to make sense at all. You remember that we also found this in our study of dream-symbolism, in which the act of plunging or falling into water has the same meaning as that of emerging from water, namely, giving birth or being born and going up steps or a ladder means the same as coming down them. We can not fail to recognize the advantage reaped for dream-distortion by this freedom from restrictions in representing the dream-thoughts.

These features of the dream-work may be termed archaic. They cling to the primitive modes of expression of languages or scripts, and yield the same difficulties, which we shall touch upon later in the course of some critical observations on this topic.

Now let us consider some other aspects of the subject. Clearly what has to be accomplished by the dream-work is the transformation of the latent thoughts, as expressed in words, into perceptual forms, most commonly into visual images. Now our thoughts originated in such perceptual forms; their earliest material and the first stages in their development consisted of sense-impressions, or more accurately, of memory-pictures of these. It was later that words were attached to these pictures and then connected so as to form thoughts. So that the dream-work subjects our thoughts to a regressive process and retraces the steps in their development; in the course of this regression all new acquisitions won during this development of memory-pictures into thoughts must necessarily fall away.

This then is what we mean by the dream work. Besides, what we have learnt of its processes our interest in the manifest dream is bound to recede far into the background; I will, however, devote still a few more remarks to the manifest dream, for, after all, that is the only part of the dream with which we have any direct acquaintance.

It is natural that the manifest dream should lose some of its importance in our eyes. It must strike us as a matter of indifference whether it is carefully composed or split up into a succession of disconnected pictures. Even when the outward form of the dream is apparently full of meaning, we know that this appearance has been arrived at by the process of dream-distortion, and can have as little organic connection with the inner content of the dream as exists between the facade of an Italian church and its general structure and ground-plan. At times, however, this facade of the dream has a meaning too, reproducing an important part of the latent thoughts with little or no distortion. But we cannot know this until we have interpreted the dream and thus arrived at an opinion with regard to the degree of distortion present. A similar doubt obtains where two elements seem to be closely connected; such connection may contain a valuable hint that the corresponding elements in the latent dream are similarly related, but at other times we can convince ourselves that what is connected in thought has become widely separated in the dream.

In general we must refrain from attempting to explain one part of the manifest dream by another part, as though the dream were a coherent conception and a pragmatic representation. It is in most cases comparable rather to a piece of Breccia stone, composed of fragments of different kinds of stone cemented together in such a way that the markings upon it are not those of the original pieces contained in it. There is, as a matter of fact, one mechanism in the dream-work, known as secondary elaboration, the object of which is to combine the immediate results of the work into a single and fairly coherent whole; during this process the material is often so arranged as to give rise to total misunderstanding, and for this purpose any necessary interpolations are made.

On the other hand, we should not overrate the dream-work or attribute to it more than is its due. Its activity is limited to the achievements here enumerated; condensation, displacement, plastic representation and secondary elaboration of the whole dream; these are all that it can effect. Such manifestations of judgment, criticism, surprise, or deductive reasoning, as are met with in dreams are not brought about by the dream-work and are only very rarely the expression of subsequent reflection about the dream; but are for the most part fragments of the latent thoughts introduced into the manifest dream with more or less modification and in a form suited to the context. Again, the dream-work cannot create conversation in dreams; save in a few exceptional cases, it is imitated from, and made up of, things heard or even said by the dreamer himself on the previous day, which have entered into the latent thoughts as the material or incitement of his dream. Neither do mathematical calculations come into the province of the dream-work; anything of the sort appearing in the manifest dream is generally a mere combination of numbers, a pseudo-calculation, quite absurd as such, and again only a copy of some calculation comprised in the latent thoughts. In these circumstances it is not surprising that the interest which was felt in the dream-work soon becomes directed instead towards the latent thoughts which disclose themselves in a more or less distorted form through the manifest dream. We are not justified, however, in a theoretical consideration of the subject, in let ting our interest stray so far that we altogether substitute the latent thoughts for the dream as a whole, and make some pronouncement on the latter which is only true of the former. It is strange that the findings of psycho-analysis could be so misused as to result in confusion between the two. The term dream can only be applied to the results of the dream-work, i.e., to the form into which the latent thoughts have been rendered by the dream-work.

This work is a process of a quite peculiar type; nothing like it has hitherto been known in mental life. This kind of condensation, displacement, and regressive translation of thoughts into images, is a novelty, the recognition of which in itself richly rewards our efforts in the field of psycho-analysis. You will again perceive, from the parallels to dream-work, the connections revealed between psycho-analytic and other research, especially in the fields of the development of speech and thought. You will only realize the further significance of the insight so acquired when you learn that the mechanism of the dream-work is a kind of model for the formation of neurotic symptoms.

I know, too, that it is not possible for us yet to grasp the full extent of the fresh gain accruing to psychology from these labours. We will only hint at the new proofs thereby afforded of the existence of unconscious mental activities —for this indeed is the nature of the latent dream-thoughts—and at the promise dream interpretation gives of an approach, wider than we ever guessed at, to the knowledge of the unconscious life of the mind.

Now, however, I think the time has come to give you individual examples of various short dreams, which will illustrate the points for which I have already prepared you.

TWELFTH LECTURE

Examples of Dreams and Analysis of Them You must not be disappointed if I present you once more with fragments of dream-interpretations, instead of inviting you to participate in the interpretation of one fine long dream. You will say that after so much preparation you surely have a right to expect that; and you will express your conviction that, after successful interpretations of so many thousands of dreams, it should long ago have been possible to collect a number of striking examples by which the truth of all our assertions about the dream-work and dream-thoughts could be demonstrated. Yes, but there are too many difficulties in the way of fulfilling this wish of yours.

In the first place, I must confess that there is nobody who makes the interpretation of dreams his main business. In what circumstances then, do we come to interpret them? At times we may occupy ourselves, for no particular purpose, with the dreams of a friend, or we may work out our own dreams over a period of time in order to train ourselves for psycho-analytic work; but chiefly we have to do with the dreams of nervous patients who are undergoing psycho-analytic treatment. These last dreams provide splendid material and are in no respect inferior to those of healthy persons, but the technique of the treatment obliges us to subordinate dream-interpretation to therapeutic purposes and to desist from the attempt to interpret a large number of the dreams as soon as we have extracted from them something of use for the treatment. Again, many dreams which occur during the treatment elude full interpretation altogether; since they have their origin in the whole mass of material in the mind which is as yet unknown to us, it is not possible to understand them until the completion of the cure. To relate such dreams would necessarily involve revealing all the secrets of a neurosis; this will not do for us, since we have taken up the problem of dreams in preparation for the study of the neuroses.

Now I expect you would willingly dispense with this material and would prefer to listen to the explanation of dreams of healthy persons or perhaps of your own. But the content of these dreams makes that impossible. One cannot expose oneself, nor anyone whose confidence has been placed in one, so ruthlessly as a thorough interpretation of a dream would necessitate; for, as you already know, they touch upon all that is most intimate in the personality. Apart from the difficulty arising out of the nature of the material, there is another difficulty as regards relating the dreams. You are aware that the dream seems foreign and strange to the dreamer himself; how much more so to an outsider to whom his personality is unknown. The literature of psycho-analysis shows no lack of good and detailed dream-analyses; I myself have published some which formed part of the history of certain pathological cases. Perhaps the best example of a dream-interpretation is that published by O. Rank, consisting of the analysis of two mutually related dreams of a young girl. These cover about two pages of print, while the analysis of them runs into 76 pages. It would need almost a whole term's lectures in order to take you through a work of this magnitude. If we selected some fairly long and considerably distorted dream we should have to enter into so many explanations, to adduce so much material in the shape of associations and recollections, and to go down so many sidetracks, that a single lecture would be quite inadequate and would give no clear idea of it as a whole. So I must ask you to be content if I pursue a less difficult course, and relate some fragments from dreams of neurotic patients, in which this or that isolated feature may be recognized. Symbols are the easiest features to demonstrate and, after them, certain peculiarities of the regressive character of dream-representation. I will tell you why I regard each of the following dreams as worth relating.

1. A dream consisting only of two short pictures.: The dreamer's uncle was smoking a cigarette, although it was Saturday. A woman was fondling and caressing the dreamer as though he were her child.

With reference to the first picture, the dreamer (a Jew) remarked that his uncle was a very pious man who never had done, and never would do, anything so sinful as smoking on the Sabbath. The only association to the woman in the second picture was that of the dreamer's mother. These two pictures or thoughts must obviously be related to one another; but in what way? Since he expressly denied that his uncle would in reality perform the action of the dream, the insertion of the conditional if will at once suggest itself. "If my uncle, that deeply religious man, were to smoke a cigarette on the Sabbath, then I myself might be allowed to let my mother fondle me." Clearly, that is as much as to say that being fondled by the mother was something as strictly forbidden as smoking on the Sabbath is to the pious Jew. You will remember my telling you that in the dream-work all relations among the dream-thoughts disappear; the thoughts are broken up into their' raw material, and our task in interpreting is to reinsert these connections which have been omitted.

2. My writings on the subject of dreams have placed me to some extent in the position of public consultant on the question, and for many years now I have received letters from the most diverse quarters communicating dreams to me or asking for my opinion. Naturally I am grateful to all those who have given me sufficient material with their dreams to make an interpretation possible, or have themselves volunteered one. The following dream of a medical student in Munich dating from 1910, belongs to this category; and I quote it because it may prove to you how hard it is, generally speaking, to understand a dream until the dreamer has given us what information he can about it. For I have a suspicion that in the bottom of your hearts you think that the translating of the symbols is the ideal method of interpretation and that you would like to discard that of free association; I want, therefore, to clear your minds of so pernicious an error.

"July 13th, 1910. Towards morning I had the following dream: I was bicycling down a street in Tubingen, when a brown dachshund came rushing after me and caught hold of one of my heels. I rode a little further and then dismounted, sat down on a step and began to beat the creature off, for it had set its teeth fast in my heel. (The dog's biting me and the whole scene roused no unpleasant sensations.) Two elderly ladies were sitting opposite, watching me with grinning faces. Then I woke up and, as has frequently happened before, with the transition to waking consciousness the whole dream was clear to me."

In this instance symbolism cannot help us much, but the dreamer goes on to tell us: "I recently fell in love with a girl, just from seeing her in the street; but I had no means of introduction to her. I should have liked best to make her acquaintance through her dachshund, for I am a great animal-lover myself and was attracted by seeing she was one too." He adds that several times he had separated fighting dogs very skilfully, often to the amazement of the onlookers. Now we learn that the girl who had taken his fancy was always seen walking with this particular dog. She, however, has been eliminated from the manifest dream; only the dog associated with her has remained. Possibly the elderly ladies who grinned at him represented her, but the rest of what he tells us does not clear up this point. The fact that he was riding a bicycle in the dream was a direct repetition of the situation as he remembered it, for he had not met the girl with the dog except when he was bicycling.

3. When a man has lost someone dear to him, for a considerable period afterwards he produces a special type of dream, in which the most remarkable compromises are effected between his knowledge that that person is dead and his desire to call him back to life. Sometimes the deceased is dreamt of as being dead, and yet still alive because he does not know that he is dead, as if he would only really die if he did know it; at other times he is half dead and half alive, and each of these conditions has its distinguishing marks. We must not call these dreams merely nonsensical, for to come to life again is no more inadmissible in dreams than in fairy-tales, in which it is quite a common fate. As far as I have been able to analyse such dreams, it appeared that they were capable of a reasonable explanation, but that the pious wish to recall the departed is apt to manifest itself in the strangest ways. I will submit a dream of this sort to you, which certainly sounds strange and absurd enough, and the analysis of which will demonstrate many points already indicated in our theoretical discussions. The dreamer was a man who had lost his father some years previously:

My father was dead but had been exhumed and looked ill. He went on living, and I did all I could to prevent his noticing it. Then the dream goes on to other matters, apparently very remote.

That the father was dead we know to be a fact; but the exhumation had not taken place in reality; indeed, the question of real fact has nothing to do with anything that follows. But the dreamer went on to say that after he returned from his father's funeral one of his teeth began to ache. He wanted to treat it according to the Jewish precept: "If thy tooth offend thee, pluck it out," and, accordingly, went to the dentist. The latter, however, said that that was not the way to treat a tooth; one must have patience with it. "I will put something in it," he said, "to kill the nerve, and you must come back in three days' time, when I will take it out again." "This 'taking out,'" said the dreamer suddenly, "is the exhuming."

Now was he right? True, the parallel is not exact, for it was not the tooth which was taken out, but only a dead part of it. As a result of experience, however, we can well credit the dream-work with inaccuracies of this sort. We must suppose that the dreamer had, by a process of condensation, combined the dead father with the tooth, which was dead and which he yet retained. No wonder then that an absurdity was the result in the manifest dream, for obviously not all that was said about the tooth could apply to the father. What then are we to regard as the tertium comparation is between the father and the tooth, what common factor makes the comparison possible?

Such a factor must have existed, for the dreamer went on to observe that he knew the saying that if one dreams of losing a tooth it means that one is about to lose a member of his family.

We know that this popular interpretation is incorrect or at least correct only in a very distorted sense. We' shall therefore be the more surprised actually to discover the subject thus touched upon behind the other elements of the dream-content.

Without being pressed further, the dreamer then began to talk of his father's illness and death, and of the relations which had existed between father and son. The illness had been a long one, and the care and treatment of the invalid had cost the son a large sum of money. Yet it never seemed too much to him, nor did his patience ever fail or the wish occur to him that the end should come. He prided himself on his true Jewish filial piety and on his strict observance of the Jewish law. Does not a certain contradiction strike us here in the thoughts relating to the dream? He had identified the tooth with the father. He wanted to treat the former according to the Jewish law which commanded that a tooth which causes pain and annoyance should be plucked out. His father he also wanted to treat according to the precepts of the law, but here the command was that he must pay no heed to expense and annoyance, must take the whole burden upon himself, and not allow any hostile intention to arise against the cause of the trouble. Would not the agreement between the two situations be much more convincing if he had really gradually come to have the same feelings towards his sick father as he had towards his diseased tooth, that is to say, if he had wished for death to put a speedy end to his father's superfluous, painful and costly existence?

I have no doubt that this was, in reality, his attitude towards his father during the protracted illness and that his ostentatious assertions of filial piety were designed to divert his mind from any recollections of the sort. Under conditions such as these it is no uncommon thing for the death-wish against the father to be roused, and to mask itself with some ostensibly compassionate reflection, such as: "It would be a blessed release for him." But I want you particularly to notice that here in the latent thoughts themselves a barrier has been broken down. The first part of the thoughts was, we may be sure, only temporarily unconscious, that is, during the actual process of the dream-work; the hostile feelings towards the father, on the other hand, had probably been permanently so, possibly dating from childhood and having at times, during the father's illness, crept as it were timidly and in a disguised form into consciousness. We can maintain this with even greater certainty of other latent thoughts which have unmistakably contributed to the content of the dream. There are, it is true, no indications in it of hostile feelings towards the father; but when we enquire into the origin of such hostility in the life of the child we remember that fear of the father arises from the fact that in the earliest years of life it is he who opposes the sexual activity of the boy, as he is usually compelled to do again, after puberty, from motives of social expediency. This was the relation in which our dreamer stood to his father; his affection for him had been tinged with a good deal of respect and dread, the source of which was early sexual intimidation.

We can now explain the further phrases in the dream from the onanism complex. "He looked ill" was an allusion to another remark of the dentist's—that it did not look well for a tooth to be missing just there—but it also refers at the same time to the "looking ill" by which the young man, during the period of puberty, betrays, or fears lest he might betray, his excessive sexual activity. It was with a lightening of his own heart that in the manifest dream the dreamer transferred the look of ill ness from himself to his father, an inversion with which you are familiar as a device of the dream-work. "He went on living" accords both with the wish to recall the father to life and the promise of the dentist to save the tooth. The phrase "I did everything I could to prevent his noticing" is extremely subtly designed to lead us to complete it with the words "that he was dead." The only completion of them that really makes sense, however, is again to be traced to the onanism complex, where it is a matter of course that the young man should do all he can to conceal his sexual life from his father. Finally, I would remind you that the so-called "tooth-ache dreams" always refer to onanism, and the punishment for it that is feared.

You see how this incomprehensible dream is built up by a piece of remarkable and misleading condensation, by omitting from it all the thoughts that belong to the core of the latent train of thought, and by the creation of ambiguous substitute-formations to represent those thoughts which were deepest and most remote in time.

4. We have already tried repeatedly to get to the bottom of those prosaic and banal dreams which have nothing absurd or strange in them, but which suggest the question: Why should we dream about such trivialities at all? I will therefore quote a fresh example of this sort in the shape of three dreams connected with one another and dreamt by a young lady in the course of a single night.

(a) She was going through the hall in her house and struck her head on a low-hanging chandelier with such force as to draw blood. This episode did not remind her of anything that had actually happened; her remarks led in quite another direction: "You know how terribly my hair is coming out. Well, yesterday my mother said to me: 'My dear child, if it goes on like this, your head will soon be as bald as your buttocks.' " We see here that the head stands for the other end of the body. No further assistance is required to understand the symbolism of the chandelier: all objects capable of elongation are symbols of the male organ. The real subject of the dream then is a bleeding at the lower end of the body, caused by contact with the penis. This might still have other meanings; the dreamer's further associations show that the dream has to do with the belief that menstruation results from sexual intercourse with a man, a notion about sexual matters which is by no means uncommon amongst immature girls.

(b) The dreamer saw in a vineyard a deep hole which she knew had been caused by the uprooting of a tree. Her remark on this point was that "the tree was missing" meaning that she did not see the tree in the dream; but the same phrase serves to express another thought, which leaves us in no doubt as to the symbolic interpretation. The dream refers to another infantile notion on the subject of sex, to the belief that girls originally had the same genital organ as boys and that the later conformation of this organ has been brought about by castration (uprooting the tree).

(c) The dreamer was standing in front of her writing-table drawer which she knows so well that, if anyone touched it, she would immediately be aware of it. The writing-table drawer, like all drawers, chests and boxes, is a symbol of the female genital. She knew that when sexual intercourse (or, as she thought, any contact at all) has taken place the genital shows certain indications of the fact, and she had long had a fear of being convicted of this. I think that in all three dreams the main emphasis lies on the idea of knowing. She had in mind the time of childish investigations into sexual matters, of the results of which she had been very proud at the time.

5. Here is another example of symbolism. But this time I must preface it with a short account of the mental situation in which the dream occurred. A man and a woman who were in love had spent a night together; he described her nature as maternal, she was one of those women whose desire to have a child comes out irresistibly during caresses. The conditions of their meeting, however, made it necessary to take precautions to prevent the semen from entering the womb. On waking the next morning, the woman related the following dream:

An officer with a red cap was pursuing her in the street. She fled from him and ran up the staircase, with him after her. Breathless, she reached her rooms and slammed and locked the door behind her. The man remained outside and, peeping through the keyhole in the door, she saw him sitting on a bench outside, weeping.

In the pursuit by the officer with the red cap and the breathless climbing of the stairs you will recognize the representation of the sexual act. That the dreamer shuts her pursuer out may serve as an example of the device of in version so frequently employed in dreams, for in reality it was the man who withdrew before the completion of the sexual act. In the same way, she has projected her own feeling of grief on to her partner, for it is he who weeps in the dream, his tears at the same time alluding to the seminal fluid.

54 FREUD: General Introduction, esp 504d-506c

Our purpose, however, was to find out which are the tendencies exercising the censorship and upon which tendencies it is exercised. Now this question, which is fundamental for the understanding of dreams and perhaps of human life altogether; is easy to answer when we survey the series of dreams which we have succeeded in interpreting. The tendencies which exercise the censorship are those which are acknowledged by the waking judgment of the dreamer and with which he feels himself to be at one. You may be sure that when you repudiate any correctly found interpretation of a dream of your own, you do so from the same motives as cause the censorship to be exercised and distortion effected, and make interpretation necessary. Consider the dream of our lady of fifty: her dream, although it had not been interpreted, struck her as shocking and she would have been even more outraged if Dr. von Hug-Hellmuth had told her something of its unmistakable meaning; it was just this attitude of condemnation which caused the offensive passages in the dream to be replaced by a murmur.

Those tendencies against which the dream censorship is directed must next be described from the point of view of this inner critical standard. When we do this, we can only say that they are invariably of an objectionable nature, offensive from the ethical, aesthetic or social point of view, things about which we do not dare to think at all, or think of only with abhorrence. Above all are these censored wishes, which in dreams are expressed in a distorted fashion, manifestations of a boundless and ruthless egoism; for the dreamer's own ego makes its appearance in every dream, and plays the principal part, even if it knows how to disguise itself completely as far as the manifest content is concerned. This sacro egoismo of dreams is certainly not unconnected with the attitude of mind essential to sleep: the withdrawal of interest from the whole outside world.

The ego which has discarded all ethical bonds feels itself at one with all the demands of the sexual impulse, those which have long been condemned by our aesthetic training and those which are contrary to all the restraints imposed by morality. The striving for pleasure —the libido, as we say—chooses its objects unchecked by any inhibition, preferring indeed those which are forbidden: not merely the wife of another man, but, above all, the incestuous objects of choice which by common consent humanity holds sacred--the mother and the sister of men, the father and the brother of women. (Even the dream of our fifty-year-old lady is an incestuous one, the libido being unmistakably directed towards the son.) Desires which we believe alien to human nature show themselves powerful enough to give rise to dreams. Hate, too, rages unrestrainedly; wishes for revenge, and death-wishes, against those who in life are nearest and dearest—parents, brothers and sisters, husband or wife, the dreamer's own children—are by no means uncommon. These censored wishes seem to rise up from a veritable hell; when we know their meaning, it seems to us in our waking moments as if no censorship of them could be severe enough. Dreams themselves, however, are not to blame for this evil content; you surely have not forgotten that their harmless, nay, useful, function is to protect sleep from disturbance. Depravity does not lie in the nature of dreams; in fact, you know that there are dreams which can be recognized as gratifying justifiable desires and urgent bodily needs. It is true that there is no distortion in these dreams, but then there is no need for it, they can perform their function without offending the ethical and aesthetic tendencies of the ego. Remember, too, that the degree of distortion is proportion ate to two factors: on the one hand, the more shocking the wish that must be censored, the greater will be the distortion; but it is also great in proportion as the demands of the censorship are severe. Hence in a strictly brought up and prudish young girl, a rigid censorship will distort dream-excitations which we medical men would have recognized as permissible and harmless libidinous desires, and which the dreamer herself would judge in the same way ten years later.

Besides, we are still not nearly far enough advanced to allow ourselves to be outraged at the result of our work of interpretation. I think we still do not understand it properly; but first of all it is incumbent upon us to secure it against certain possible attacks. It is not at all difficult to detect weak points in it. Our interpretations were based on hypotheses which we adopted earlier: that there really is some meaning in dreams; that the idea of mental processes being unconscious for a time, which was first arrived at through hypnotic sleep, may be applied also to normal sleep; and that all associations are subject to determination. Now if, reasoning from these hypotheses, we had obtained plausible results in our dream interpretation we should have been justified in concluding that these hypotheses were correct. But what if these discoveries are of the kind I have described? In that case, surely it seems natural to say: "These results are impossibly absurd, at the very least highly improbable, so there must have been something wrong about the hypotheses. Either the dream is, after all, not a mental phenomenon, or there is nothing which is unconscious in our normal condition, or there is a flaw somewhere in our technique. Is it not simpler and more satisfactory to assume this than to accept all the abominable conclusions which we profess to have deduced from our hypotheses?"

Both! It is both simpler and more satisfactory, but not on that account necessarily more correct. Let us give ourselves time: the matter is not yet ripe for judgment. First of all, we can make the case against our interpretations even stronger. The fact that our results are so unpleasant and repellent would not perhaps weigh so very heavily with us; a stronger argument is the emphatic and well-grounded repudiation by dreamers of the wish-tendencies which we try to foist upon them after interpreting their dreams. "What," says one, "you want to prove to me from my dream that I grudge the money I have spent on my sister's dowry and my brother's education? But it is out of the question; I spend my whole time working for my brothers and sisters and my only interest in life is to do my duty by them, as, being the eldest, I promised our dead mother I would." Or a woman says: "I am supposed to wish that my husband were dead? Really that is outrageous nonsense! Not only is our married life very happy, though perhaps you won't believe that, but if he died I should lose everything I possess in the world." Or someone else will reply: "Do you mean to suggest that I entertain sexual desires towards my sister? The thing is ludicrous; she is nothing to me; we get on badly with one another, and for years I have not exchanged a word with her." We still might not be much impressed if these dreamers neither admitted nor denied the tendencies attributed to them; we might say that these are just the things of which they are quite unconscious. But when they detect in their own minds the exact opposite of such a wish as is interpreted to them, and when they can prove to us by their whole conduct in life that the contrary desire predominates, surely we must be nonplussed. Is it not about time now for us to discard our whole work of dream interpretation as something which has led to a reductio ad absurdum?

No, not even now. Even this stronger argument falls to pieces when subjected to a critical attack. Assuming that unconscious tendencies do exist in mental life, the fact that the opposite tendencies predominate in conscious life goes to prove nothing. Perhaps there is room in the mind for opposite tendencies, for contradictions, existing side by side; indeed, possibly the very predominance of the one tendency conditions the unconscious nature of the opposite. So the first objections raised only amount to the statement that the results of dream-interpretation are not simple and are very disagreeable. To the first charge we may reply that, however much enamoured of simplicity you may be, you cannot thereby solve one of the problems of dreams; you have to make up your mind at the outset to accept the fact of complicated relations. And, as regards the second point, you are manifestly wrong in taking the fact that something pleases or re pels yourself as the motive for a scientific judgment. What does it matter if you do find the results of dream-interpretation unpleasant, or even mortifying and repulsive? Qa n'empeche pas d'exister¹—as I, when a young doctor, heard my chief, Charcot, say in a similar case. We must be humble and put sympathies and antipathies honourably in the background if we would learn to know reality in this world. If a physicist could prove to you that organic life on the earth was bound to become extinct before long, would you venture to say to him also: "That cannot be so; I dislike the prospect too much." I think you would say nothing until another physicist came along and convicted the first of a mistake in his premises or his calculations. If you repudiate whatever is distasteful to you, you are repeating the mechanism of a dream structure rather than understanding and mastering it.

Perhaps, then, you will undertake to overlook the offensive nature of the censored dream wishes and will fall back upon the argument that it is surely very improbable that we ought to concede so large a part in the human constitution to what is evil. But do your own experiences justify you in this statement? I will say nothing of how you may appear in your own eyes, but have you met with so much goodwill in your superiors and rivals, so much chivalry in your enemies and so little envy amongst your acquaintances, that you feel it incumbent on you to protest against the idea of the part played by egoistic baseness in human nature? Do you not know how uncontrolled and unreliable the average human being is in all that concerns sexual life? Or are you ignorant of the fact that all the excesses and- aberrations of which we dream at night are crimes actually committed every day by men who are wide

¹It won't kill you.—ED.

awake? What does psycho-analysis do in this connection but confirm the old saying of Plato that the good are those who content themselves with dreaming of what others, the wicked, actually do?

And now look away from individuals to the great war still devastating Europe: think of the colossal brutality, cruelty and mendacity which is now allowed to spread itself over the civilized world. Do you really believe that a handful of unprincipled place-hunters and corrupters of men would have succeeded in letting loose all this latent evil, if the millions of their followers were not also guilty? Will you venture, even in these circumstances, to break a lance for the exclusion of evil from the mental constitution of humanity?

54 FREUD: General Introduction, esp 518d-519d

Substitution by allusion is familiar to us in our waking thoughts also, but with a difference; for it is essential in the latter that the allusion should be easily comprehensible, and that the content of the substitute should be associated to that of the thought proper. Allusion is also frequently employed in wit, where the condition of association in content is dispensed with and replaced by unfamiliar external associations, such as similarity of sound, ambiguity of meaning, etc. The condition of comprehensibility, however, is observed: the joke would lose all its point if we could not recognize without any effort what is the actual thing to which the allusion is made. But in dreams allusion by displacement is unrestricted by either limitation. It is connected most superficially and most remotely with the element for which it stands, and for that reason is not readily comprehensible; and, when the connection is traced, the interpretation gives the impression of an unsuccessful joke or of a forced, far-fetched and dragged in explanation. The object of the dream-censorship is only obtained when it has succeeded in making it impossible to trace the thought proper back from the allusion.

Displacement of accent is not a legitimate device, if our object be the expression of thought; though we do sometimes admit it in waking life in order to produce a comic effect. I can to some extent convey to you the impression of confusion which then results, by re minding you of an anecdote, according to which there was in a certain village a smith who had committed a capital offence. The court decided that the smith was guilty; but, since he was the only one of his trade in the village and therefore indispensable, whereas there were three tailors living there, one of these three was hanged in his place!

The third achievement of the dream-work is the most interesting from the psychological point of view. It consists in the transformation of thoughts into visual images. Let us be quite clear that not everything in the dream-thoughts is thus transformed; much keeps its original form and appears also in the manifest dream as thought or knowledge, on the part of the dreamer; again, translation of them into visual images is not the only possible transformation of thoughts. But it is nevertheless the essential feature in the formation of dreams, and, as we know, this part of the dream-work is, if we except one other case, the least subject to variation; for single dream-elements, moreover, plastic word-representation is a process already familiar to us.

Obviously this achievement is by no means an easy one. In order to get some idea of its difficulty, imagine that you had undertaken to replace a political leading article in a newspaper by a series of illustrations; you would have to abandon alphabetic characters in favour of hieroglyphics. The people and concrete objects mentioned in the article could be easily represented, perhaps even more satisfactorily, in pictorial form; but you would expect to meet with difficulties when you came to the portrayal of all the abstract words and all those parts of speech which indicate relations between the various thoughts, e.g., particles, conjunctions, and so forth. With the abstract words you would employ all manner of devices: for instance, you would try to render the text of the article into other words, more unfamiliar perhaps, but made up of parts more concrete and therefore more capable of such representation. This will remind you of the fact that most abstract words were originally concrete, their original significance having faded; and there fore you will fall back on the original concrete meaning of these words wherever possible. So you will be glad that you can represent the possessing of an object as a literal, physical sitting upon it (possess = potis + sedeo). This is just how the dream-work proceeds. In such circumstances you can hardly demand great accuracy of representation, neither will you quarrel with the dream-work for replacing an element which is difficult to reduce to pictorial form, such as the idea of breaking marriage vows, by some other kind of breaking, e.g., that of an arm or leg.1 In this way you will to some extent succeed in overcoming the awkwardness of rendering alphabetic characters into hieroglyphs.

When you come to represent those parts of speech which indicate thought-relations, e.g., because, therefore, but, and so on, you have no such means as those described to assist you; so that these parts of the text must be lost, so far as your translation into pictorial form is concerned. Similarly, the content of the dream-

¹Whilst correcting these pages, my eye happened to fall upon a newspaper paragraph which I reproduce here as affording unexpected confirmation of the above words.

DIVINE RETRIBUTION

A Broken Arm for a Broken Marriage-Vow Frau Anna M, the wife of a soldier in the reserve, accused Frau Clementine K of unfaithfulness to her husband. In her accusation she stated that Frau K had had an illicit relationship with Karl M during her husband's absence at the front, while he was sending her as much as 70 crowns a month. Besides this, she had already received a large sum of money from her (Frau M's) husband, while his wife and children had to live in hunger and misery. Some of her husband's comrades had informed her that he and Frau K had visited public-houses together and remained there drinking late into the night. The accused woman had once actually asked the husband of the accuser, in the presence of several soldiers, whether he would not soon leave his "old woman" and come to her, and the care taker of the house where Frau K lived had repeatedly seen the plaintiff's husband in Frau K's room, in a state of complete undress.

Yesterday, before a magistrate in the Leopoldstadt, Frau K denied knowing M at all: any intimate relations between them were out of the question, she said. Albertine M, a witness, however, gave evidence of having surprised Frau K in the act of kissing the accuser's husband.

M, who had been called as a witness in some earlier proceedings, had then denied any intimate relations with the accused. Yesterday, a letter was handed to the magistrate, in which the witness retracted his former denial and confessed that up to the previous June he had carried on illicit relations with Frau K. In the earlier proceedings he had denied his relations with the accused only because she had come to him before the action came into court and begged him on her knees to save her and say nothing. "To-day," wrote the witness, "I feel compelled to lay a full confession before the court, for I have broken my left arm and regard this as God's punishment for my offence."

The judge decided that the penal offence had been committed too long ago for the action to stand, where upon the accuser withdrew her accusation and the accused was discharged.

thoughts is resolved by the dream-work into its "raw material," consisting of objects and activities. You may be satisfied if there is any possibility of indicating somehow, by a more minute elaboration of the images, certain relations which cannot be represented in them selves. In a precisely similar manner, the dream-work succeeds in expressing much of the content of the latent thoughts by means of peculiarities in the form of the manifest dream, by its distinctness or obscurity, its division in to various parts, etc. The number of parts into which a dream is divided corresponds as a rule with the number of its main themes, the successive trains of thought in the latent dream; a short preliminary dream often stands in an introductory or casual relation to the subsequent detailed main dream; whilst a subordinate dream-thought is represented by the interpolation into the manifest dream of a change of scene, and so on. The form of dreams, then, is by no means unimportant in itself, and itself demands interpretation. Several dreams in the same night often have the same meaning, and indicate an endeavour to control more and more completely a stimulus of increasing urgency. In a single dream, a specially difficult element may be represented by doubling it, i.e., by more than one symbol.

If we continue the comparison of dream thoughts with the manifest dreams representing them, we discover in all directions things we should never have expected, e.g., that even nonsense and absurdity in dreams have their meaning; in fact, at this point the contrast between the medical and the psycho-analytic view of dreams becomes more marked than ever before. According to the medical view, the dream is absurd because while dreaming our mental activity has renounced its functions; according to our view, on the other hand, the dream becomes absurd when it has to represent a criticism implicit in the latent thoughts—the opinion: "It is absurd." The dream I told you, about the visit to the theatre ("three tickets for one florin and a half") is a good example of this: the opinion thus expressed was as follows: "It was absurd to marry so early."

54 FREUD: General Introduction, 539c-544d

When anyone has gone as far as this in dream-interpretation and has accepted all our conclusions up to this point, it often happens that he comes to a standstill at this question of wish-fulfilment and asks: "Admitting that every dream means something and that this meaning may be discovered by employing the technique of psycho-analysis, why must it always, in face of all the evidence to the contrary, be forced into the formula of wish-fulfilment? Why must our thoughts at night be any less many-sided than our thoughts by day; so that at one time a dream might be a fulfilment of some wish, at another time, as you say yourself, the opposite, the actualization of a dread; or, again, the expression of a resolution, a warning, a weighing of some problem with its pros and cons, or a reproof, some prick of conscience, or an attempt to prepare oneself for something which has to be done—and so forth? Why this perpetual insistence upon a wish or, at the most, its opposite?"

It might be supposed that a difference of opinion on this point is a matter of no great moment, if there is agreement on all others. Cannot we be satisfied with having discovered the meaning of dreams and the ways by which we can find out the meaning? We surely go back on the advance we have made if we try to limit this meaning too strictly. But this is not so. A misunderstanding on this head touches what is essential to our knowledge of dreams and imperils its value for the understanding of neuroses. Moreover, that readiness to oblige the other party which has its value in business life is not only out of place but actually harmful in scientific matters.

My first answer to the question why dreams should not be many-sided in their meaning is the usual one in such a case: I do not know why they should not be so, and should have no objection if they were. As far as I am concerned, they can be so! But there is just one trifling obstacle in the way of this wider and more convenient conception of dreams—that as a matter of fact they are not so. My second answer would emphasize the point that to assume that dreams represent manifold modes of thought and intellectual operations is by no means a novel idea to myself: once, in the history of a pathological case, I recorded a dream which occurred three nights running and never again; and gave it as my explanation that this dream corresponded to a resolution, the repetition of which became unnecessary as soon as that resolution was carried out. Later on, I published a dream which represented a confession. How is it possible for me then to contradict myself and assert that dreams are always and only wish-fulfilments?

I do it rather than permit a stupid misunderstanding which might cost us the fruit of all our labours on the subject of dreams; a mis understanding that confounds the dream with the latent dream-thoughts, and makes statements with regard to the former which are applicable to the latter and to the latter only. For it is perfectly true that dreams can represent, and be themselves replaced by, all the modes of thought just enumerated: resolutions, warnings, reflections, preparations or attempts to solve some problem in regard to conduct, and so on. But when you look closely, you will recognize that all this is true only of the latent thoughts which have been transformed into the dream. You learn from interpretations of dreams that the unconscious thought-processes of mankind are occupied with such resolutions, preparations and reflections, out of which dreams are formed by means of the dreamwork. If your interest at any given moment is not so much in the dream-work, but centres on the unconscious thought-processes in people, you will then eliminate the dream-formation and say of dreams themselves, what is for all practical purposes correct, that they represent a warning, a resolve, and so on. This is what is often done in psycho-analytic work: generally we endeavour simply to demolish the manifest form of dreams and to substitute for it the corresponding latent thoughts in which the dream originated.

Thus it is that we learn quite incidentally from our attempt to assess the latent dream thoughts that all the highly complicated mental acts we have enumerated can be performed unconsciously—a conclusion surely as tremendous as it is bewildering.

But to go back a little: you are quite right in speaking of dreams as representing these various modes of thought, provided that you are quite clear in your own minds that you are using an abbreviated form of expression and do not imagine that the manifold variety of which you speak is in itself part of the essential nature of dreams. When you speak of a dream you must mean either the manifest dream, i.e., the product of the dream-work, or at most that work itself, i.e., the mental process which forms the latent dream-thoughts into the manifest dream. To use the word in any other sense is a confusion of ideas which is bound to be mischievous. If what you say is meant to apply to the latent thoughts behind the dream, then say so plainly, and do not add to the obscurity of the problem by your loose way of expressing yourselves. The latent dream-thoughts are the material which is transformed by the dream work into the manifest dream. What makes you constantly confound the material with the process which deals with it? If you do that, in what way are you superior to those who know of the final product only, without being able to explain where it comes from or how it is constructed?

The only thing essential to the dream itself is the dream-work which has operated upon the thought-material; and when we come to theory we have no right to disregard this, even if in certain practical situations it may be neglected. Further, analytic observation shows that the dream-work never consists merely in translating the latent thoughts into the archaic or regressive forms of expression described. On the contrary, something is invariably added which does not belong to the latent thoughts of the day-time, but which is the actual motive force in dream-formation; this indispensable component being the equally unconscious wish, to fulfil which the content of the dream is transformed. In so far, then, as you are considering only the thoughts represented in it, the dream may be any conceivable thing—a warning, a resolve, a preparation, and so on; but besides this, it itself is always the fulfilment of an unconscious wish, and, when you regard it as the result of the dream-work, it is this alone. A dream, then, is never simply the expression of a resolve or warning, and nothing more: in it the resolve, or whatever it may be, is translated into the archaic form with the assistance of an unconscious wish, and metamorphosed in such a way as to be a fulfilment of that wish. This single characteristic, that of fulfilling a wish, is the constant one: the other component varies; it may indeed itself be a wish; in which event the dream represents the fulfilment of a latent wish from our waking hours brought about by the aid of an unconscious wish.

Now all this is quite clear to myself, but I do not know whether I have succeeded in making it equally clear to you; and it is difficult to prove it to you; for, on the one hand, proof requires the evidence afforded by a careful analysis of many dreams and, on the other hand, this, the crucial and most important point in our conception of dreams, cannot be presented convincingly without reference to considerations upon which we have not yet touched. Seeing how closely linked up all phenomena are, you can hardly imagine that we can penetrate very far into the nature of any one of them without troubling ourselves about others of a similar nature. Since as yet we know nothing about those phenomena which are so nearly akin to dreams—neurotic symptoms—we must once more content ourselves with what we actually have achieved. I will merely give you the explanation of one more example and adduce a new consideration.

Let us take once more that dream to which we have already reverted several times, the one about the three theatre tickets for one florin and a half. I can assure you that I had no ulterior motive in selecting it in the first in stance for an illustration. You know what the latent thoughts were: the vexation, after hearing that her friend had only just become engaged, that she herself should have married so hastily; depreciation of her husband and the idea that she could have found a better one if only she had waited. We also know already that the wish which made a dream out of these thoughts was the desire to look on, to be able to go to the theatre—very probably an offshoot of an old curiosity to find out at last what really does happen after marriage. It is well known that in children this curiosity is regularly directed towards the sexual life of the parents; that is to say, it is an infantile impulse and, wherever it persists later in life, it has its roots in the infantile period. But the news received on the day previous to the dream gave no occasion for the awakening of this skoptophilia; it only roused vexation and regret. This wish-impulse (of skoptophilia) was not at first connected with the latent thoughts, and the results of the dream-interpretation could have been used by the analysis without taking it into consideration at all. But again, the vexation was not in itself capable of producing a dream: no dream could be formed out of the thought: "It was folly to be in such a hurry to marry" until that thought had stirred up the early wish to see at last what happened after marriage. Then this wish formed the dream-content, substituting for marriage the going to the theatre; and the form was that of the fulfilment of the earlier wish: "Now I may go to the theatre and look at all that we have never been allowed to see; and you may not. I am married and you have got to wait." In this way the actual situation was transformed into its opposite and an old triumph substituted for the recent discomfiture; and incidentally, satisfaction both of a gazing impulse and of one of egoistic rivalry was brought about. It is this latter satisfaction which deter mines the manifest content of the dream; for in it she is actually sitting in the theatre, while her friend cannot get in. Those portions of the dream-content behind which the latent thoughts still conceal themselves are to be found in the form of inappropriate and incomprehensible modifications of the gratifying situation. The business of interpretation is to put aside those features in the whole which merely represent a wish-fulfilment and to reconstruct the painful latent dream-thoughts from these indications.

The consideration which I said I wished to call to your notice is intended to direct your attention to these latent dream-thoughts now brought into prominence. I must beg you not to forget that, first, the dreamer is unconscious of them; secondly, that they are quite reason able and coherent, so that we can understand them as comprehensible reactions to whatever stimulus has given rise to the dream; and, thirdly, that they may have the value of any mental impulse or intellectual operation. I will designate these thoughts more strictly now than hitherto as the residue from the previous day; the dreamer may acknowledge them or not. I then distinguish between this residue and latent dream-thoughts so that, as we have been accustomed to do all along, I will call everything which we learn from the interpretation of the dream the latent dream-thoughts, while the residue from the previous day is only a part of the latent dream-thoughts. Then our conception of what happens is this: something has been added to the residue from the previous day, something which also belongs to the unconscious, a strong but repressed wish-impulse, and it is this alone which makes the formation of a dream possible. The wish-impulse, acting upon the residue, creates the other part of the latent dream-thoughts, that part which no longer need appear rational or comprehensible from the point of view of our waking life.

To illustrate the relation between the residue and the unconscious wish I have elsewhere made use of a comparison which I cannot do better than repeat here. Every business undertaking requires a capitalist to defray the expenses and an entrepreneur who has the idea and understands how to carry it out. Now the part of the capitalist in dream-formation is always and only played by the unconscious wish; it supplies the necessary fund of mental energy for it: the entrepreneur is the residue from the previous day, determining the manner of the expenditure. It is, of course, quite possible for the capitalist himself to have the idea and the special knowledge needed, or for the entrepreneur himself to have capital. This simplifies the practical situation but makes the theory of it more difficult. In economics we discriminate between the man in his function of capitalist and the same man in his capacity as entrepreneur; and this distinction restores the funda mental situation upon which our comparison is based. The same variations are to be found in the formation of dreams: I leave you to follow them out for yourselves.

We cannot go any further at this point; for I think it likely that a disturbing thought has long since occurred to you and it deserves a hearing. You may ask: "Is the so-called residue really unconscious in the sense in which the wish necessary for the formation of the dream is unconscious?" Your suspicion is justified: this is the salient point in the whole matter. They are not both unconscious in the same sense. The dream-wish belongs to a different type of unconscious, which, as we have seen, has its roots in the infantile period and is furnished with special mechanisms. It is very expedient to distinguish the two types of unconscious from one another by speaking of them in different terms. But, all the same, we will rather wait until we have familiarized ourselves with the phenomena of the neuroses. If our conception of the existence of any kind of unconscious be already regarded as fantastic, what will people say if we admit that to reach our solution we have had to assume two kinds?

Let us break off at this point. Once more you have heard only an incomplete statement; but is it not a hopeful thought that this knowledge will be carried further, either by ourselves or by those who come after us? And have not we ourselves learnt enough that is new and startling?

FIFTEENTH LECTURE

Doubtful Points and Critical

Observations

We will not leave the subject of dreams with out dealing with the most common doubts and uncertainties arising in connection with the novel ideas and conceptions we have been discussing: those of you who have followed these lectures attentively will have collected some material of the kind.

1. You may have received an impression that even with strict adherence to technique our work of dream-interpretation leaves so much room for uncertainty that reliable translation of manifest dreams into their latent dream thoughts will be thereby frustrated. You will urge first that one never knows whether any particular element in a dream is to be under stood literally or symbolically, since things employed as symbols do not thereby cease to be themselves. Where there is no objective evidence to decide the question the interpretation on that particular point will be left to be arbitrarily determined by the interpreter. Further, since in the dream-work opposites coincide, it is in every instance uncertain whether a specific dream-element is to be understood in a positive or a negative sense, as itself or as its opposite—another opportunity for the interpreter to exercise a choice. Thirdly, on account of the frequency with which inversion of every kind is employed in dreams, it is open to him to assume whenever he chooses that such an inversion has taken place. Finally you will point to having heard that one is seldom certain that the interpretation arrived at is the only possible one, and that there is danger of overlooking another perfectly admissible interpretation of the same dream. In these circumstances, you will conclude, the discretion of the interpreter has a latitude that seems incompatible with any objective certainty in the result. Or you may also assume that the fault does not lie in dreams themselves, but that something erroneous in our conceptions and premises produces the unsatisfactory character of our interpretations.

All that you say is undeniable and yet I do not think it justifies either of your conclusions: that dream-interpretation as practised by us is at the mercy of the interpreter's arbitrary decisions or that the inadequacy of the results calls in question the correctness of our procedure. If for the arbitrary decision of the interpreter you will substitute his skill, his experience and his understanding, then I am with you. This kind of personal factor is of course indispensable, especially when interpretation is difficult; it is just the same in other scientific work, however; it can't be helped that one man will use any given technique less well, or apply it better, than another. The impression of arbitrariness made, for example, by the interpretation of symbols is corrected by the reflection that as a rule the connection of the dream-thoughts with one another, and of the dream with the life of the dreamer and the whole mental situation at the time of the dream, points directly to one of all the possible interpretations and renders all the rest useless. The conclusion that the imperfect character of the interpretations proceeds from fallacious hypotheses loses its force when consideration shows that, on the contrary, the ambiguity or indefiniteness of dreams is a quality which we should necessarily expect in them.

Let us call to mind our statement that the dream-work undertakes a translation of the dream-thoughts into a primitive mode of expression, analogous to hieroglyphics. Now all such primitive systems of expression are necessarily acompanied by ambiguity and indefiniteness ; but we should not on that account be justified in doubting their practicability. You know that the coincidence of opposites in the dream-work is analogous to what is called the antithetical sense of primal words in the oldest languages. The philologist, R. Abel, to whom we owe this information, writing in 1884, begs us not on any account to imagine that there was any ambiguity in what one person said to another by means of ambivalent words of this sort. On the contrary, intonation, gestures and the whole context can have left no doubt what ever which of the two opposites the speaker had in mind to convey. In writing where gestures are absent the addition of little pictorial signs, not meant to receive separate oral expression, replaced them: e.g., a drawing of a little man, either crouching or standing upright, according as the ambiguous ken of the hieroglyphic meant weak or strong. So that misunderstanding was avoided in spite of the ambiguity of sounds and signs.

In ancient systems of expression, for in stance, in the scripts of the oldest languages, indefiniteness of various kinds is found with a frequency which we should not tolerate in our writings today. Thus in many Semitic writings only the consonants of the words appear: the omitted vowels have to be supplied by the reader from his knowledge and from the context. Hieroglyphic writing follows a similar principle, although not exactly the same; and this is the reason why nothing is known of the pronunciation of ancient Egyptian. There are besides other kinds of indefiniteness in the sacred writings of the Egyptians: for example, it is left to the writer's choice to inscribe the pictures from right to left or from left to right. To be able to read them, we have to remember that we must be guided by the direction of the faces of the figures, birds, and so forth. But it was also open to the writer to set the pictures in vertical columns and, in the case of inscriptions on smaller objects, he was led by considerations of what was pleasing to the eye, and of the space at his disposal, to introduce still further alterations in the arrangement of the signs. The most confusing feature in hieroglyphic script is that there is no spacing between the words. The pictures are all placed at equal intervals on the page, and it is generally impossible to know whether any given sign goes with the preceding one or forms the beginning of a new word. In Persian cuneiform writing, on the other hand, a slanting sign is used to separate the words.

The Chinese language, both spoken and written, is exceedingly ancient but is still used today by four hundred million people. Don't suppose that I understand it at all; I only obtained some information about it because I hoped to find in it analogies to the kinds of indefiniteness occurring in dreams; nor was I disappointed in my expectation, for Chinese is so full of uncertainties as positively to terrify one. As is well known, it consists of a number of syllabic sounds which are pronounced singly or doubled in combination. One of the chief dialects has about four hundred of these sounds, and since the vocabulary of this dialect is estimated at somewhere about four thousand words it is evident that every sound has an average of ten different meanings—some fewer, but some all the more. For this reason there are a whole series of devices to escape ambiguity, for the context alone will not show which of the ten possible meanings of the syllable the speaker wishes to convey to the hearer. Amongst these devices is the combining of two sounds into a single word and the use of four different "tones" in which these syllables may be spoken. For purposes of our comparison a still more interesting fact is that this language is practically without grammar: it is impossible to say of any of the one-syllable words whether it is a noun, a verb or an adjective; and, further there are no inflections to show gender, number, case, tense or mood. The language consists, as we may say, of the raw material only; just as our thought-language is resolved into its raw material by the dreamwork omitting to express the relations in it. Wherever there is any uncertainty in Chinese the decision is left to the intelligence of the listener, who is guided by the context. I made a note of a Chinese saying, which literally translated runs thus: "Little what see, much what wonderful." This is simple enough to understand. It may mean: "The less a man has seen, the more he finds to wonder at," or "There is much to wonder at for the man who has seen little." Naturally there is no occasion to choose between these two translations which differ only in grammatical construction. We are assured that in spite of these uncertainties the Chinese language is a quite exceptionally good medium of expression; so it is clear that indefiniteness does not necessarily lead to ambiguity.

Now we must certainly admit that the position of affairs is far less favourable in regard to the mode of expression in dreams than it is with these ancient tongues and scripts; for these latter were originally designed as a means of communication; that is, they were intended to be understood, no matter what ways or means they had to employ. But just this character is lacking to dreams: their object is not to tell anyone anything; they are not a means of communication; on the contrary, it is important to them not to be under stood. So we ought not to be surprised or misled if the result is that a number of the ambiguities and uncertainties in dreams cannot be determined. The only certain piece of knowledge gained from our comparison is that this indefiniteness (which people would like to make use of as an argument against the accuracy of our dream-interpretations) is rather to be recognized as a regular characteristic of all primitive systems of expression.

Practice and experience alone can determine the extent to which dreams can in actual fact be understood. My own opinion is that this is possible to a very great extent; and a comparison of the results obtained by properly trained analysts confirms my view. It is well known that the lay public, even in scientific circles, delights to make a parade of superior scepticism in the face of the difficulties and uncertain ties which beset a scientific achievement; I think they are wrong in so doing. You may possibly not all know that the same thing happened at the time when the Babylonian and Assyrian inscriptions were being deciphered. There was a point at which public opinion was active in declaring that the men deciphering the cuneiform writing were victims of a chimera and that the whole business of investigation was a fraud. But in the year 1857 the Royal Asiatic Society made a conclusive test. They challenged four of the most distinguished men engaged in this branch of research—Rawlinson, Hincks, Fox Talbot and Oppert—to send to the Society in sealed envelopes independent translations of a newly discovered inscription, and, after comparing the four versions, they were able to announce that there was sufficient agreement between the four to justify belief in what had been achieved and confidence in further progress. The mockery of the learned laity then gradually came to an end, and certainty in the reading of cuneiform documents has advanced enormously since then.

2. A second series of objections is closely connected with an impression which you also have probably not escaped; namely, that a number of the solutions achieved by our method of dream-interpretation seem strained, specious, dragged in—in other words, forced, or even comical or joking. These criticisms are so frequent that I will take at random the last that has come to my ears. Now listen: a head master in Switzerland—that free country— was recently asked to resign his post on account of his interest in psycho-analysis. He protested and a Berne paper published the decision of the school authorities on his case. I shall quote from the article a few sentences which refer to psycho-analysis: "Further, we are amazed at the far-fetched and factitious character of many of the examples given in the said book by Dr. Pfister of Zurich. ... It is indeed a matter for surprise that the head-master of a Training College should accept so credulously all these assertions and such specious evidence." These sentences purport to be the final opinion of "One who judges calmly." I am much more inclined to think this "calm" factitious. Let us examine these remarks more closely in the expectation that a certain amount of reflection and knowledge of the subject will do no harm, even to a "calm judgment."

54 FREUD: General Introduction, esp 539c- 540a

When anyone has gone as far as this in dream-interpretation and has accepted all our conclusions up to this point, it often happens that he comes to a standstill at this question of wish-fulfilment and asks: "Admitting that every dream means something and that this meaning may be discovered by employing the technique of psycho-analysis, why must it always, in face of all the evidence to the contrary, be forced into the formula of wish-fulfilment? Why must our thoughts at night be any less many-sided than our thoughts by day; so that at one time a dream might be a fulfilment of some wish, at another time, as you say yourself, the opposite, the actualization of a dread; or, again, the expression of a resolution, a warning, a weighing of some problem with its pros and cons, or a reproof, some prick of conscience, or an attempt to prepare oneself for something which has to be done—and so forth? Why this perpetual insistence upon a wish or, at the most, its opposite?"

It might be supposed that a difference of opinion on this point is a matter of no great moment, if there is agreement on all others. Cannot we be satisfied with having discovered the meaning of dreams and the ways by which we can find out the meaning? We surely go back on the advance we have made if we try to limit this meaning too strictly. But this is not so. A misunderstanding on this head touches what is essential to our knowledge of dreams and imperils its value for the understanding of neuroses. Moreover, that readiness to oblige the other party which has its value in business life is not only out of place but actually harmful in scientific matters.

My first answer to the question why dreams should not be many-sided in their meaning is the usual one in such a case: I do not know why they should not be so, and should have no objection if they were. As far as I am concerned, they can be so! But there is just one trifling obstacle in the way of this wider and more convenient conception of dreams—that as a matter of fact they are not so. My second answer would emphasize the point that to assume that dreams represent manifold modes of thought and intellectual operations is by no means a novel idea to myself: once, in the history of a pathological case, I recorded a dream which occurred three nights running and never again; and gave it as my explanation that this dream corresponded to a resolution, the repetition of which became unnecessary as soon as that resolution was carried out. Later on, I published a dream which represented a confession. How is it possible for me then to contradict myself and assert that dreams are always and only wish-fulfilments?

I do it rather than permit a stupid misunderstanding which might cost us the fruit of all our labours on the subject of dreams; a mis understanding that confounds the dream with the latent dream-thoughts, and makes statements with regard to the former which are applicable to the latter and to the latter only. For it is perfectly true that dreams can represent, and be themselves replaced by, all the modes of thought just enumerated: resolutions, warnings, reflections, preparations or attempts to solve some problem in regard to conduct, and so on. But when you look closely, you will recognize that all this is true only of the latent thoughts which have been transformed into the dream. You learn from interpretations of dreams that the unconscious thought-processes of mankind are occupied with such resolutions, preparations and reflections, out of which dreams are formed by means of the dreamwork. If your interest at any given moment is not so much in the dream-work, but centres on the unconscious thought-processes in people, you will then eliminate the dream-formation and say of dreams themselves, what is for all practical purposes correct, that they represent a warning, a resolve, and so on. This is what is often done in psycho-analytic work: generally we endeavour simply to demolish the manifest form of dreams and to substitute for it the corresponding latent thoughts in which the dream originated.

54 FREUD: General Introduction, esp 541b

Let us take once more that dream to which we have already reverted several times, the one about the three theatre tickets for one florin and a half. I can assure you that I had no ulterior motive in selecting it in the first in stance for an illustration. You know what the latent thoughts were: the vexation, after hearing that her friend had only just become engaged, that she herself should have married so hastily; depreciation of her husband and the idea that she could have found a better one if only she had waited. We also know already that the wish which made a dream out of these thoughts was the desire to look on, to be able to go to the theatre—very probably an offshoot of an old curiosity to find out at last what really does happen after marriage. It is well known that in children this curiosity is regularly directed towards the sexual life of the parents; that is to say, it is an infantile impulse and, wherever it persists later in life, it has its roots in the infantile period. But the news received on the day previous to the dream gave no occasion for the awakening of this skoptophilia; it only roused vexation and regret. This wish-impulse (of skoptophilia) was not at first connected with the latent thoughts, and the results of the dream-interpretation could have been used by the analysis without taking it into consideration at all. But again, the vexation was not in itself capable of producing a dream: no dream could be formed out of the thought: "It was folly to be in such a hurry to marry" until that thought had stirred up the early wish to see at last what happened after marriage. Then this wish formed the dream-content, substituting for marriage the going to the theatre; and the form was that of the fulfilment of the earlier wish: "Now I may go to the theatre and look at all that we have never been allowed to see; and you may not. I am married and you have got to wait." In this way the actual situation was transformed into its opposite and an old triumph substituted for the recent discomfiture; and incidentally, satisfaction both of a gazing impulse and of one of egoistic rivalry was brought about. It is this latter satisfaction which deter mines the manifest content of the dream; for in it she is actually sitting in the theatre, while her friend cannot get in. Those portions of the dream-content behind which the latent thoughts still conceal themselves are to be found in the form of inappropriate and incomprehensible modifications of the gratifying situation. The business of interpretation is to put aside those features in the whole which merely represent a wish-fulfilment and to reconstruct the painful latent dream-thoughts from these indications.

54 FREUD: New Introductory Lectures, 808d- 817a

Anyone who loves the science of the mind must accept these hardships as well.

Freud

Vienna Summer 1932

together again in order to discuss with you the new developments, or it may be improvements, which have taken place in psycho-analytic theory during the interval. From more than one point of view it is right and proper that we should turn our attention, in the first place, to the theory of dreams. This theory occupies a peculiar position in the history of psycho analysis; it marks a turning-point. With the theory of dreams, analysis passed from being a psycho-therapeutic method to being a psychology of the depths of human nature. Ever since then the theory of dreams has remained the most characteristic and the most peculiar feature of the young science, something which has no parallel in the rest of scientific knowledge, a new found land which has been reclaimed from the regions of Folklore and Mysticism. The strangeness of the ideas which are necessarily involved in it has made it into a shibboleth, the use of which distinguishes those who might become believers in psycho-analysis from those who are incapable of comprehending it. Speaking for myself, I always found it a thing I could hold on to during those difficult times when the unsolved problems of the neuroses used to confuse my inexperienced judgment. When ever I began to have doubts about the correct ness of my tentative conclusions, the moment I managed to translate a senseless and complicated dream into a clear and intelligible mental process in the dreamer, I felt, with renewed confidence, that I was on the right track.

It is therefore of especial interest for us to follow, in regard to this particular matter of the theory of dreams, what changes psycho analysis has undergone during the interval I have mentioned, and what progress it has made in gaining appreciation and understanding from contemporary thought. I may as well tell you straight away that you will be disappointed in both directions.

Let us look through the volumes of the Internationale Zeitschrift fur (arztliche) Psycho analyse, in which the most important work on our subject has appeared since 1913. In the earlier volumes you will find one recurring heading, "On the Interpretation of Dreams," under which will be a quantity of contributions on various points of dream-theory. But the further you go, the rarer such contributions become; this standing heading eventually disappears entirely. The analysts behave as though they had nothing more to say about the dream, as though the whole subject of dream-theory were finished and done with. If, on the other hand, you ask how much of the theory of dreams is accepted by outsiders, the numerous psychiatrists and psycho-therapeutists who warm their pot of soup at our fire—without indeed being very grateful for our hospitality—the so-called educated people who are in the habit of appropriating the more startling of the conclusions of science, the Hterati and the general public, then the answer is not very satisfactory. A few formulae are generally known, and, among them, several which we have never put forward, such as the statement that all dreams are of a sexual nature; but even such important things as the fundamental distinction between the manifest dream-content and the latent dream-thoughts, the view that anxiety dreams do not contradict the wish-fulfilling function of the dream, the impossibility of interpreting a dream unless one knows the relevant associations of the dreamer, and, above all, the recognition of the fact that the most important part of the dream is the dream-work, seem, every one of them, to be as far removed from the consciousness of the generality of mankind as they were thirty years ago. I myself have every reason to say this, because during that period I have received an enormous number of letters, in. which the writers inscribe their dreams for interpretation, or ask for information about the nature of dreams. They declare that they have read the Interpretation of Dreams, and yet in every sentence they betray their lack of understanding of our dream-theory. That will not prevent our once more giving an account of what we know about dreams. You will remember that last time we devoted a whole group of lectures to showing how we have come to understand this hitherto unexplained psychic phenomenon.

Supposing someone, say a patient under analysis, tells us one of his dreams; then we assume that he has made one of those communications to us to which he committed himself when he entered on his analytical treatment. It is, of course, a communication which is insufficiently communicative, because a dream is, in itself, not a social utterance; it is not a means for making oneself understood. We have not, indeed, the least idea what the dreamer wishes to say, and he himself knows no better than ourselves. At the outset, we have to make a quick decision. On the one hand, the dream may be, as the non-analytical physicians assure us, an indication that the dreamer has slept badly, that not all the parts of his brain achieved a uniform state of rest, that certain regions of it endeavoured to go on working under the influence of unknown stimuli and could only do so in a very incomplete way. If that is the case, then we are quite right not to bother ourselves any longer over this psycho logically worthless product of nocturnal disturbance. For how could we expect from the investigation of such things to arrive at any thing useful for our purposes? On the other hand, however—-but it is clear that from the outset we have decided otherwise. We have perhaps quite arbitrarily—made the assumption, put forward the postulate, that even this unintelligible dream must be a perfectly valid, sensible, and valuable psychic act, of which we can make use in the analysis, just like any other communication. Only the result of our attempt can show us whether we are right. If we are able to turn the dream into a valuable utterance of this kind, then we obviously have a chance of learning something new, and of obtaining information of such a sort as otherwise would remain inaccessible to us.

Now, however, the difficulties of our task, and the puzzling nature of our theme become apparent. How are we going to set about turning a dream into a normal communication, and how are we going to explain that a part of the utterance of our patient has taken on a form which is as unintelligible for him as for us?

You will observe, ladies and gentlemen, that this time I am not expounding the subject on genetic lines, but I am speaking dogmatically. The first thing we have to do is to lay the foundations of our new attitude towards the problem of the dream by introducing two new concepts and two new names. We call what one usually refers to as the dream, the dream-text or the manifest dream, and what we are looking for, what we, as it were, suspect to lie behind the dream, the latent dream-thoughts. Now we can express our two problems in the following way: we have got to turn the manifest dream into the latent dream, and we have to show how the latter became the former in the mental life of the dreamer. The first bit is a practical problem, it comes under the heading of dream-interpretation, and requires a technique; the second is a theoretical problem, its solution should be the explanation of the hypothetical dream-work, and can only be a theory. Both the technique of dream-interpretation and the theory of the dream-work have to be built up from the beginning.

Which bit shall we begin with? I think we should start with the technique of dream-interpretation. It has a clearer outline and will make a more vivid impression on you.

The patient, then, has described a dream which we have to interpret. We have listened quietly without making use of our powers of reflection. What do we do next? We determine to bother our heads as little as possible over what we have heard—over the manifest dream, that is to say. Naturally this manifest dream displays all sorts of characteristics to which we are not completely indifferent. It may be coherent, smoothly composed, like a literary work, or unintelligibly confused, almost like a delirium; it may have absurd elements, or jokes and apparently brilliant inferences; it may seem clear and well defined to the dreamer, or it may be dim and indefinite; the pictures in it may have the full sensuous force of a perception, or they may be as shadowy and vague as a mist. The greatest variety of characteristics can be found distributed in the various parts of the same dream. Finally, the dream may be attended by an indifferent feeling tone, or by a very strong pleasurable or painful affect. You must not think that we regard this end less variety as a matter of no importance; we shall come back to it later, and shall find in it much that is useful for our interpretation; but for the present we must put it aside, and travel along the main road which leads to the interpretation of the dream. This means that we ask the dreamer as well to free himself from the impression of the manifest dream, to switch his attention from the dream as a whole to individual parts of its content, and to tell us one after another the things that occur to him in connection with these parts, what associations come into his mind when he turns his mental eye on to each of them separately.

That is a curious technique, is it not? It is not the usual way to treat a communication or an utterance. You guess, of course, that behind this procedure there lie concealed assumptions which have not yet been mentioned. But let us proceed. In what order shall we get the patient to take the parts of his dream? Here we have a variety of courses open to us. We can simply follow the chronological order in which the dream has been presented to us in description. That is what one might call the strictest, the classical method. Or we can ask the dreamer to look for the residue of the previous day in his dream, because experience has taught us that in almost every dream is incorporated a memory trace of, or an allusion to, an event (or it may be several events) of the previous day; and if we follow up these links we often dis cover all of a sudden the bridge from the apparently remote dream-world to the real life of the patient. Or else we tell him to begin with those elements in the dream-content which have struck him on account of their clarity and sensuous force. We happen to know that-it is particularly easy for him to obtain associations to such elements. It makes no difference by which of these ways we choose to reach the associations we are looking for.

And now let us consider these associations. They consist of the most varied material, memories of the day before, the "dream day,."-and memories of times long since passed, deliberations, arguments for and against, admissions and questionings. A great many of them are poured out by the patient with ease, while he hesitates when he reaches others. Most of them show a clear connection with one of the elements of the dream, and no wonder, because they have actually sprung from these elements; but it may also happen that the patient intro duces them with the words: "That doesn't seem to have anything to do with the dream at all; I say it because it comes into my head."

When one listens to this flood of ideas, one soon notices that they have more in common with the content of the dream than the mere fact that it provided them with their origin. They throw an astonishingly clear fight on all the parts of the dream, they fill in the gaps between them, and they make their odd juxta position intelligible. Finally, we must get clear the relation between them and the content of the dream. The dream seems to be an abridged extract from the associations, which has been put together in accordance with rules which we have not yet considered; its elements are like the representatives of a multitude which have been chosen by vote. There is no doubt that our technique has enabled us to discover what the dream has replaced, and wherein lies its psychological value; and what we have discovered displays no longer the bewildering peculiarities of the dream, its strangeness and its confused nature.

But let us have no misunderstanding. The associations to the dream are not the latent dream-thoughts. These are contained, but not completely contained, in the associations. On the one hand, the associations produce a great deal more than we require for the formulation of the latent dream-thoughts, namely, all the elaborations, the transitions, and the connecting links, which the intellect of the patient must produce on the road which leads to the dream-thoughts. On the other hand, the association has often stopped short immediately before it has reached the dream-thoughts themselves; it has only touched them allusively. We now play a part ourselves: we follow up the indications, we draw inevitable conclusions and bring out into the open what the patient in his associations has only touched upon. That sounds as if we allow our cleverness and our arbitrary imagination to play with the material which the dreamer has placed at our disposal, and misuse it to the extent of reading into his utterances what we have no business to find there; and indeed it is no easy matter to show the propriety of our behaviour in an abstract exposition. But if you try a dream-analysis yourselves, or make yourselves familiar with a well described example from our literature, you will be convinced of the compelling manner in which such a process of interpretation unfolds itself.

Although in dream-interpretation we are in general and predominantly dependent on the associations of the dreamer, nevertheless we treat certain elements of the content quite in dependently—mainly because we have to, because, as a rule, associations refuse to come. We noticed at an early stage that this happens always in connection with the same material; these elements are not very numerous, and long experience has taught us that they are to be taken as symbols for something else, and to be interpreted as such. In comparison with the other elements of the dream, one can give them a permanent meaning, which need not, however, be ambiguous, and the limits of which are determined by special laws, which are of an unusual kind. Since we understand how to translate these symbols, while the dreamer does not, although he himself has made use of them, it may very well be that the sense of the dream is immediately clear to us, even before we have begun the work of dream-interpretation, as soon as we have heard the text of the dream, while the dreamer himself is still puzzled by it. But in the earlier lectures I have already said so much about symbolism, about our knowledge of it, and about the special problems to which it gives rise, that I need not go over the same ground again today.

That, then, is our method of dream-interpretation. The next and very proper question is: Can we by these means interpret every dream? And the answer is: No, not everyone; but so many that we can afford to be absolutely certain about the utility and correctness of our procedure. But why not all? The recent answer to this question will teach us something important, which has a bearing on the psychological conditions of dream formation. It is because the work of interpretation is carried on in the face of resistance, which may vary from an imperceptible amount to an amount so great that we cannot overcome it—at any rate with the means which are at present at our disposal. One cannot help observing the manifestation of this resistance during the interpretation. In many places the associations are given without hesitation, and the first or second of them already provides us with the explanation. In other places the patient pauses and hesitates before he utters an association, and then one often has to listen to a long chain of ideas before one gets anything which is of any use for the understanding of the dream. We are right in supposing that the longer and the more circuitous the chain of associations^ the stronger is the resistance. And in the forgetting of dreams, too, we sense the same influence. Often enough it happens that, however much he may try, the patient cannot remember one of his dreams. But when, by a piece of analytical work, we have removed a difficulty which has been disturbing the patient in his relation to the analysis, the forgotten dream will come into his mind quite suddenly. Two more observations may be mentioned here. It very often happens that a piece of the dream is missing, which is eventually added as an afterthought. This is to be regarded as an attempt to forget that particular piece. Experience shows that it is this very piece of the dream which is the most valuable; we suppose that a stronger resistance stood in the way of its communication than was the case with the other parts. And, furthermore, we often find that a patient may try to combat the forgetting of his dreams by writing them down immediately after, he wakes up. We may as well tell him that it is useless to do so, because the resistance from which he may have preserved the text of the dream will then transfer itself to the associations and render the manifest dream inaccessible for interpretation. This being the case, we need not be surprised if a further increase of the resistance suppresses the associations altogether, and thus frustrates the interpretation of the dream entirely.

From all this we draw the conclusion that the resistance which we come across during the process of dream-interpretation must play some part in the formation of the dream as well. One can actually distinguish between dreams which have been formed under low pressure of resistance and those in which the resistance has been high. But this pressure also changes within the same dream from one place to another; it is responsible for the gaps, the obscurities and the confusion which may upset the coherence of the most beautiful dreams.

But what is the resistance doing here, and what is it resisting? Now for us a resistance is the sure sign of a conflict. There must be a force present which is trying to express something, and another which is striving to prevent its expression. What comes into being as the manifest dream may, therefore, be regarded as comprising all the solutions to which the battle between these two opposing forces can be reduced. At one point one of the forces may have been able to get through what it wanted to say, at another the counteracting force may have succeeded ..in, abolishing- the -intended communication entirely, or may have substituted for it something which betrays no sign of it. The most usual cases, and those which are the most characteristic of the process of dream formation, are those in which the conflict results in a compromise, so that the communicating force can indeed say what it wants to say, but not in the way it wants to say it; it is toned down, distorted, and made unrecognizable. If, therefore, the dream does not faithfully represent the dream-thoughts, if a process of interpretation is necessary to bridge the gulf between the two, this is the result of the counteracting, inhibiting, and restraining force whose existence we have inferred from perceiving the resistance in dream-interpretation. So long as we regarded the dream as an isolated phenomenon, independent of other psychological formations which are allied to it, we called this force the dream-censor.

You have long been familiar with the fact that this censorship is not a mechanism which is peculiar to dreams. You remember that the conflict of two psychic factors, which we— roughly—call the repressed unconscious and the conscious, dominates our lives, and that the resistance against the interpretation of dreams, the hall-mark of the dream-censorship, is none other than the repression-resistance which keeps these two factors apart. You also know that, under certain conditions, other psychological formations emerge from the conflict between these same factors, formations which are the result of compromises just as dreams are; and you will not require me to repeat all that is involved in my introduction to the theory of the neuroses in order to put before you what we know about the conditions under which such compromise formations come about. You will have realized that the dream is a pathological product, the first member of the series which includes the hysterical symptom, the obsession, and the delusion among its members; it is differentiated from the others by its transitoriness and by the fact that it occurs under conditions which are part of normal life. For we must never forget that the dream-life is, as Aristotle has already told us, the way our mind works during sleep. The state of sleep represents a turning away from the real external world, and thus provides a necessary condition for the development of a psychosis. The most penetrating study of serious cases of psychosis will reveal no characteristic which is more typical of these pathological conditions. In psychoses, however, the turning away from reality is brought about in two ways; either because the repressed unconscious is too strong, so that it overwhelms the conscious, which tries to cling on to reality, or because reality has become so unbearably painful that the threatened ego, in a despairing gesture of opposition, throws itself into the arms of the unconscious impulses. The harmless, dream-psychosis is the result of a consciously willed, and only temporary, withdrawal from the external world; it ceases to operate when relations with the external world are resumed. While the sleeper is isolated, there is an alteration in the distribution of his psychic energy; part of the repressive expenditure, which is otherwise used to keep down the unconscious, can be saved, for if the unconscious makes use of its relative freedom and enters on some activity, it finds the avenue to motor expression stopped up, and only the innocent outlet of hallucinatory satisfaction open to it. It can now, therefore, form a dream, but the, fact of dream-censorship shows that enough repressive resistance remains operative even during sleep.

Here we have an opportunity of answering the question whether the dream has also a function to perform, whether any useful task is entrusted to it. The condition of repose without stimuli, which the state of sleep attempts to bring about, is threatened from three sides: in a chance fashion by external stimuli during sleep, by interests of the day-before which have not yet abated, and, in an unavoidable manner, by the unsatisfied repressed impulses, which are ready to seize on any opportunity for expression. On account of the nightly reduction of the repressive forces, the risk is run that the repose of sleep will be broken every time the outer and inner disturbances manage to link up with one of the unconscious sources of energy. The dream-process allows the result of such a combination to discharge itself through the channel of a harmless hallucinatory experience, and thus insures the continuity of sleep. There is no contradiction of this function in the fact that the dream sometimes wakes the sleeper in a state of anxiety; it is rather a sign that the watcher regards the situation as being too dangerous, and no longer thinks he can cope with it. Quite often, indeed, while we are still asleep, we are aware of the comforting thought, which is there to prevent our waking up: "After all, it is only a dream."

That is all, ladies and gentlemen, that I wanted to say about dream-interpretation, the business of which is to trace the manifest dream back to the latent dream-thoughts. When this has been done, the interest in the dream from the point of view of practical analysis fades. The analyst links up the communication which he has received in the form of a dream with the patient's other communications and proceeds with the analysis. We, however, wish to linger a little longer over the dream; we are tempted to study the process by means of which the latent dream-thoughts are transformed into the manifest dream. We call this the dream-work. You will remember that in the previous lectures I described it in such detail that, for today's review of the subject, I can confine myself to the briefest summary.

The process of dream-work is something quite new and strange, the like of which has never before been known. It has given us our first glimpse into those processes which go on in our unconscious mental system, and shows us that they are quite different from what we know about our conscious thought, and that to this latter they must necessarily appear faulty and preposterous. The importance of this discovery is increased when we realize that the same mechanisms—we hardly dare call them "thought processes"—are at work in the formation of neurotic symptoms as have turned the latent dream-thoughts into the manifest dream.

In what follows, I cannot avoid making my exposition a schematic one. Supposing we have before us in a given instance all the latent thoughts, more or less affectively toned, which have taken the place of the manifest dream after a complete interpretation. We shall then notice a distinction among them, and this distinction will take us a long way. Almost all these dream-thoughts will be recognized or acknowledged by the dreamer; he will admit that he thought thus at. one time or another, or that he might very well have done so. But he may resist the acceptation of one single thought, it is foreign to him, perhaps even repellent; it may be that he will passionately repudiate it. Now it becomes clear to us that the other thoughts are bits of his conscious, or, more correctly, of his pre-conscious thought; they might very well have been thought during waking life, and have probably formed themselves during the day. This one rejected thought, or, better, this one impulse, is a child of the night; it belongs to the unconscious of the dreamer, and is therefore disowned and repudiated by him. It had to await the nightly relaxation of re pression in order to achieve any sort of expression. In any case, the expression that it obtains is enfeebled, distorted, and disguised; without the work of interpretation we should never have discovered it. It is thanks to its connection with the other unobjectionable dream thoughts that this unconscious impulse has had the opportunity of slipping past the barrier of the censorship in an unostentatious disguise; on the other hand, the pre-conscious dream thoughts owe to the same connection their power of occupying the mental life, even during sleep. We can, indeed, have no doubt about this: the unconscious impulse is the real creator of the dream, it provides the psychic energy required for its formation. Just like any other instinctual impulse it can do no other than seek its own satisfaction, and our experience in dream-interpretation shows us, moreover, that this is the meaning of all dreaming. In every dream an instinctual wish is displayed as fulfilled. The nightly cutting-off of mental life from reality, and the regression to primitive mechanisms which it makes possible, enable this desired instinctual satisfaction to be experienced in a hallucinatory fashion as actually happening. On account of the same process of regression, ideas are turned into visual pictures in the dream; the latent dream-thoughts are, that is to say, dramatized and illustrated.

From this piece of dream-work we obtain information about some of the most striking and peculiar characteristics of the dream. Let me repeat the stages of dream-formation. The introduction: the wish to sleep, the voluntary withdrawal from the outside world. Two things follow from this: firstly, the possibility for older and more primitive modes of activity to manifest themselves, i.e., regression; and, secondly, the decrease of the repression-resistance which weighs on the unconscious. As a result of this latter feature, an opportunity for dream formation presents itself, which is seized upon by the factors which are the occasion of the dream; that is to say, the internal and external stimuli which are in activity. The dream which thus eventuates is already a compromise-formation; it has a double function: it is on the one hand in conformity with the ego (egosyntonic), since it subserves the wish to sleep by draining off the stimuli which would other wise disturb it, while on the other hand it allows to a repressed impulse the satisfaction which is possible in these circumstances in the form of an hallucinatory wish-fulfilment. The whole process of dream-formation, which is permitted by the sleeping ego, is, however, under the control of the censorship, a control which is exercised by what is left of the forces of repression. I cannot explain the process more simply; it is not in itself simpler than that. But now I can proceed with the description of the dream-work.

Let us go back once more to the latent dream-thoughts. Their dominating element is the repressed impulse, which has obtained some kind of expression, toned down and disguised though it may be, by associating itself with stimuli which happen to be there and by tacking itself on the residue of the day before. Just like any other impulse this one presses forward toward satisfaction in action, but the path to motor discharge is closed to it on account of the physiological characteristics of the state of - sleep, and so it is forced to travel in the retrograde direction to perception, and content itself with an hallucinatory satisfaction. The latent dream-thoughts are therefore turned into a collection of sensory images and visual scenes. As they are travelling in this direction something happens to them which seems to us new and bewildering. All the verbal apparatus by means of which the more subtle thought-relations are expressed, the conjunctions and prepositions, the variations of declension and conjugation, are lacking, because the means of portraying them are absent: just as in primitive, grammarless speech, only the raw material of thought can be expressed, and the abstract is merged again in the concrete from which it sprang. What is left over may very well seem to lack coherence. It is as much the result of the archaic regression in the mental apparatus as of the demands of: the. censorship that so much use is made of the representation of certain objects and processes by means of symbols which have become strange to conscious thought. But of more far-reaching import are the other alterations to which the elements comprising the dream-thoughts are subjected. Such of them as have any point of contact are condensed into new unities. When the thoughts are translated into pictures, those forms are indubitably preferred which allow of this kind of telescoping, or condensation; it is as though a force were at work which subjected the material to a process of pressure or squeezing together. As a result of condensation, one element in a manifest dream may correspond to a number of elements of the dream-thoughts; but, conversely, one of the elements from among the dream-thoughts may be represented by a number of pictures in the dream.

Even more remarkable is the other process of displacement or transference of accent, which in conscious thinking figures only as an error in thought or as a method employed in jokes. For the individual ideas which make up the dream-thoughts are not all of equal value; they have various degrees of affective-tone attached to them, and corresponding to these, they are judged as more or less important, and more or less worthy of attention. In the dreamwork these ideas are separated from their affects; the affects are treated separately. They may be transferred to something else, they may remain where they were, they may undergo transformation, or they may disappear from the dream entirely. The importance of the ideas which have been shorn of their affect reappears in the dream in the form of the sensuous vivid ness of the dream-pictures; but we notice that this accent, which should lie on important elements, has been transferred to unimportant ones, so that what seems to be pushed to the forefront in the dream, as the most important element in it, only plays a subsidiary role in the dream-thoughts, and, conversely, what is important among the dream-thoughts obtains only incidental and rather indistinct representation in the dream. No other factor in the dreamwork plays such an important part in rendering the dream strange and unintelligible to the dreamer. Displacement is the chief method employed in the process of dream-distortion, which the dream-thoughts have to undergo under the influence of the censorship.

After these operations on the dream-thoughts, the dream is almost ready. There is still, however, a more or less non-constant factor, the so-called secondary elaboration, that makes its appearance after the dream has come into consciousness as an object of perception. When the dream has come into consciousness, we treat it in exactly the same way that we treat any content of perception; we try to fill in the gaps, we add connecting links, and often enough we let ourselves in for serious misunderstandings. But this, as it were, rationalizing activity, which at its best provides the dream with a smooth facade, such as cannot correspond to its real content, may be altogether absent in some cases, or only operate in a very feeble way, in which case the dream displays to view all its gaps and inconsistencies. On the other hand, one must not forget that the dream-work, too, does not always function with equal force; quite often it limits its activity to certain parts of the dream-thoughts, while others are allowed to come into the dream unaltered. In this event, one has the impression that one has carried out the most complicated and subtle intellectual operations during the dream, that one has made brilliant speculations or jokes, or that one has come to decisions or solved problems; really, however, all this is the result of our normal mental activity, and may just as well have happened during the day before the dream as during the night. It has nothing to do with the dream-work, nor does it display any feature which is characteristic of dreams. It is perhaps not superfluous once more to emphasise the distinction which subsists among the dream thoughts themselves, between the unconscious impulse and the residues of the preceding day. While the latter exhibit the whole variety of our mental activity, the former, which is the real motive force of the dream, always finds its outlet in a wish-fulfilment.

I could have told you all that fifteen years ago; in fact I actually did tell it you at the time. Now let us bring together such modifications and new discoveries as have been made during the interval.

I have already told you that I am afraid you will find that there is very little to say; so you will not understand why I have obliged you to listen to the same thing twice over, and have obliged myself to say it. But fifteen years have passed, and I hoped that in this way I might most easily re-establish contact with you. And indeed these elementary matters are of such decisive importance for the understanding of psycho-analysis that it is a good thing to hear them for a second time, and the very fact that they have remained the same after fifteen years is in itself something worth knowing.

You will naturally find in the literature of these years a great deal of confirmatory material and exposition of details, of which I only intend to give you examples. I can also add to this a certain amount that was already known before. Most of it has to do with symbolism and the other methods of representation in dreams. Only quite recently the physicians at an American university refused to allow that psycho-analysis was a science, on the ground that it admits of no experimental proof. They might have raised the same objection against astronomy; experimentation with the heavenly bodies is, after all, exceedingly difficult. There one has to rely on observation. Nevertheless, certain Viennese investigators have made a start on the experimental confirmation of our theory of dream-symbolism. Dr. Schrotter discovered as long ago as 1912 that when one orders a deeply hypnotized person to dream of sexual activities, the sexual material in the dream that is thus provoked is represented by the symbols which are familiar to us. For example, a woman is told to dream of sexual intercourse with a lady friend of hers. In her dream the friend appears with a travelling-bag, which has a label pasted on it: "Ladies only." Even more impressive are the experiments of Betlheim and Hartmann (1924), who worked with patients suffering from the so-called Korsakow's syndrome. They told the patient stories with a crude sexual content, and then noted the distortions which appeared when he was asked to reproduce what he had heard. Here again the symbols with which we are familiar as standing for the sexual organs and sexual intercourse cropped up, and among them the symbol of a staircase, with regard to which the authors very properly observe that it would be inaccessible to a conscious intention to distort.

Silberer performed a very interesting series of experiments in which he showed that one can surprise the dream-work, as it were, in flagrante delicto, and see how it translates the abstract thoughts into visual pictures. When he tried to force himself, in a very tired and sleepy condition, to perform an intellectual task, the thought itself would escape him, and in its place would come a visual image, which was often a substitute for it.

Here is a simple example. The thought which Silberer set before himself was that he must smooth out an uneven passage in an article. His visual image was that he saw himself planing a piece of wood. It often happened in these experiments that it was not the idea which was awaiting elaboration that formed the content of the visual image, but his own state of mind while he was trying to make the effort—the subjective condition rather than the objective content. This Silberer calls a functional phenomenon. An example will easily show you what is meant. The author is trying to make a comparison between the views of two philosophers about some problem, but in his drowsiness one of these views is always escaping him, and finally he has a vision of himself asking information of a cross-grained secretary, who is leaning over his desk and disregards him at first and then looks at him with a disagreeable expression, as if he would like to send him about his business. It is probably due to the conditions of the experiment itself that the visual images which are aroused in this way so often represent introspective material.

Let us consider symbols a little longer. There were some which we thought we had grasped, but about which we were nevertheless troubled because we could give no account of how that particular symbol got its particular meaning. In such cases any confirmation we could get from other sources, from philology, folklore, mythology or ritual, was particularly welcome. An example of this kind was the symbol of a cloak. We held that in a woman's dream a cloak stood for a man. I hope now you will be impressed when you hear that Reik (1920) tells us: "In the ancient marriage ceremony of the Bedouins, the bridegroom covers the bride with a special cloak which is called an 'aba,' and at the same time utters the ritual words: 'Let no man in the future cover thee but me'" (from Robert Eisler, Weltenmantel und Himmelszelt). We have also discovered a great many new symbols, of which I will give you two examples. According to Abraham (1922), a spider in a dream is a symbol of the mother; but it means the phallic mother, whom one fears, so that the fear of the spider expresses the horror of incest with the mother and the abhorrence felt towards the female genitals. You know, perhaps, that the mythological figure of the Medusa's head is to be traced back to the same motif of castration-fear. The other symbol of which I should like to speak is the symbol of the bridge. Ferenczi has explained it (1921-1922). It stands originally for the male genital organ, which connects the parents with each other during sexual intercourse; but it develops into a wider set of meanings, which spring out of the first. Since the male genital organ is responsible for the fact that one can emerge from the waters of birth into the world, the bridge depicts the passage from Yonder (not-yet-born ness, the womb) to Here (life), and since mankind also represents death as the return into the mother's womb (into the water), the symbol of the bridge gets the meaning of something that brings about death; and finally, further removed from its original meaning, it indicates transition, or any change of condition whatever. That is why a woman who has not yet overcome her desire to be a man so frequently dreams of bridges which are too short to reach the other side.

Very often pictures and situations appear in the manifest content of the dream which re mind one of well-known themes from fairy stories, legends and myths. The interpretation of such dreams throws light on the original motives which created these themes, though naturally we must not forget the change of meaning which this material has undergone during the passage of time. Our work of interpretation uncovers what one might call the raw material, which often enough may be regarded as sexual in the broadest sense of the word, but which has found the most varied application in later elaborations. When we trace things back like this, we very often arouse the rage of all investigators who do not share the analytical point of view, as though we were seeking to deny or underestimate all the later developments which the raw material has undergone. None the less, such ways of looking at things are instructive and interesting. The same is true of the tracing back of various motifs of plastic art—as, for example, when J. Eisler (1919), guided by the dreams of his patients, interprets analytically the young man playing with a little boy, portrayed in the Hermes of Praxiteles. Finally, I cannot help mentioning how often mythological themes find their explanation through dream-interpretation. The story of the Labyrinth, for example, is found to be a representation of anal birth; the tortuous paths are the bowels, and the thread of Ariadne is the umbilical cord.

54 FREUD: New Introductory Lectures, esp 809b

Let us look through the volumes of the Internationale Zeitschrift fur (arztliche) Psycho analyse, in which the most important work on our subject has appeared since 1913. In the earlier volumes you will find one recurring heading, "On the Interpretation of Dreams," under which will be a quantity of contributions on various points of dream-theory. But the further you go, the rarer such contributions become; this standing heading eventually disappears entirely. The analysts behave as though they had nothing more to say about the dream, as though the whole subject of dream-theory were finished and done with. If, on the other hand, you ask how much of the theory of dreams is accepted by outsiders, the numerous psychiatrists and psycho-therapeutists who warm their pot of soup at our fire—without indeed being very grateful for our hospitality—the so-called educated people who are in the habit of appropriating the more startling of the conclusions of science, the Hterati and the general public, then the answer is not very satisfactory. A few formulae are generally known, and, among them, several which we have never put forward, such as the statement that all dreams are of a sexual nature; but even such important things as the fundamental distinction between the manifest dream-content and the latent dream-thoughts, the view that anxiety dreams do not contradict the wish-fulfilling function of the dream, the impossibility of interpreting a dream unless one knows the relevant associations of the dreamer, and, above all, the recognition of the fact that the most important part of the dream is the dream-work, seem, every one of them, to be as far removed from the consciousness of the generality of mankind as they were thirty years ago. I myself have every reason to say this, because during that period I have received an enormous number of letters, in. which the writers inscribe their dreams for interpretation, or ask for information about the nature of dreams. They declare that they have read the Interpretation of Dreams, and yet in every sentence they betray their lack of understanding of our dream-theory. That will not prevent our once more giving an account of what we know about dreams. You will remember that last time we devoted a whole group of lectures to showing how we have come to understand this hitherto unexplained psychic phenomenon.

54 FREUD: New Introductory Lectures, esp 810b-d

Which bit shall we begin with? I think we should start with the technique of dream-interpretation. It has a clearer outline and will make a more vivid impression on you.

The patient, then, has described a dream which we have to interpret. We have listened quietly without making use of our powers of reflection. What do we do next? We determine to bother our heads as little as possible over what we have heard—over the manifest dream, that is to say. Naturally this manifest dream displays all sorts of characteristics to which we are not completely indifferent. It may be coherent, smoothly composed, like a literary work, or unintelligibly confused, almost like a delirium; it may have absurd elements, or jokes and apparently brilliant inferences; it may seem clear and well defined to the dreamer, or it may be dim and indefinite; the pictures in it may have the full sensuous force of a perception, or they may be as shadowy and vague as a mist. The greatest variety of characteristics can be found distributed in the various parts of the same dream. Finally, the dream may be attended by an indifferent feeling tone, or by a very strong pleasurable or painful affect. You must not think that we regard this end less variety as a matter of no importance; we shall come back to it later, and shall find in it much that is useful for our interpretation; but for the present we must put it aside, and travel along the main road which leads to the interpretation of the dream. This means that we ask the dreamer as well to free himself from the impression of the manifest dream, to switch his attention from the dream as a whole to individual parts of its content, and to tell us one after another the things that occur to him in connection with these parts, what associations come into his mind when he turns his mental eye on to each of them separately.

That is a curious technique, is it not? It is not the usual way to treat a communication or an utterance. You guess, of course, that behind this procedure there lie concealed assumptions which have not yet been mentioned. But let us proceed. In what order shall we get the patient to take the parts of his dream? Here we have a variety of courses open to us. We can simply follow the chronological order in which the dream has been presented to us in description. That is what one might call the strictest, the classical method. Or we can ask the dreamer to look for the residue of the previous day in his dream, because experience has taught us that in almost every dream is incorporated a memory trace of, or an allusion to, an event (or it may be several events) of the previous day; and if we follow up these links we often dis cover all of a sudden the bridge from the apparently remote dream-world to the real life of the patient. Or else we tell him to begin with those elements in the dream-content which have struck him on account of their clarity and sensuous force. We happen to know that-it is particularly easy for him to obtain associations to such elements. It makes no difference by which of these ways we choose to reach the associations we are looking for.

54 FREUD: New Introductory Lectures, esp 812d

You have long been familiar with the fact that this censorship is not a mechanism which is peculiar to dreams. You remember that the conflict of two psychic factors, which we— roughly—call the repressed unconscious and the conscious, dominates our lives, and that the resistance against the interpretation of dreams, the hall-mark of the dream-censorship, is none other than the repression-resistance which keeps these two factors apart. You also know that, under certain conditions, other psychological formations emerge from the conflict between these same factors, formations which are the result of compromises just as dreams are; and you will not require me to repeat all that is involved in my introduction to the theory of the neuroses in order to put before you what we know about the conditions under which such compromise formations come about. You will have realized that the dream is a pathological product, the first member of the series which includes the hysterical symptom, the obsession, and the delusion among its members; it is differentiated from the others by its transitoriness and by the fact that it occurs under conditions which are part of normal life. For we must never forget that the dream-life is, as Aristotle has already told us, the way our mind works during sleep. The state of sleep represents a turning away from the real external world, and thus provides a necessary condition for the development of a psychosis. The most penetrating study of serious cases of psychosis will reveal no characteristic which is more typical of these pathological conditions. In psychoses, however, the turning away from reality is brought about in two ways; either because the repressed unconscious is too strong, so that it overwhelms the conscious, which tries to cling on to reality, or because reality has become so unbearably painful that the threatened ego, in a despairing gesture of opposition, throws itself into the arms of the unconscious impulses. The harmless, dream-psychosis is the result of a consciously willed, and only temporary, withdrawal from the external world; it ceases to operate when relations with the external world are resumed. While the sleeper is isolated, there is an alteration in the distribution of his psychic energy; part of the repressive expenditure, which is otherwise used to keep down the unconscious, can be saved, for if the unconscious makes use of its relative freedom and enters on some activity, it finds the avenue to motor expression stopped up, and only the innocent outlet of hallucinatory satisfaction open to it. It can now, therefore, form a dream, but the, fact of dream-censorship shows that enough repressive resistance remains operative even during sleep.

54 FREUD: New Introductory Lectures, esp 813d-814b

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