adynamic condition of the brain, and that in our part of the world we rarely see more than a '*form fruste*' of the classical picture. By this I mean that somnambulistic phenomena (which Janet says constitute more than half of the so-called accidents of hysteria), the complete abulias, the paralyses and contractures, even the absolute hemianesthesias and amau-roses, are genuine rarities."

KARPAS (New York).

HYSTERICAL FANCIES AND THEIR RELATIONS TO BISEXUALITY. S. Freud (Zeitschrift f. Sexualwissenschaft, January, 1908).

To those interested in the works of Freud the article "Hysterische Phantasien und ihre Beziehungen zur Bisexualität," published in the January number of the Zeitschrift f. Sexualwissenschaft, is especially gratifying and refreshing. Such a publication has for a long time been looked forward to, and this terse and lucid formulation has more than come up to expectations. When the "Histerie Studien" were first published in 1895 much had been said for and against the theories advanced in this book. On the continent it was first greeted by a storm of adverse criticism tantamount to persecution, and then a latent—silent—period followed during which everything referring to Freud, even remotely, was immediately consigned to oblivion—nay, it was verdrängt. The venerable critics not being able to refute any of Freud's ideas found it easier to act in accordance with the old adage "si tacuisses philosophus," etc. They simply kept their peace hoping thereby to prevent the universe from becoming contaminated by ideas which to them were incomprehensible and hence displeasing. This latent period lasted about ten years, when lo! there was a flaring up of the smouldering fagots. By one of those fortuitous, inexorable laws which always come to the aid of great ideas, Freud's works are now more than ever read and discussed, and it is safe to say that henceforth they will receive the just recognition so long withheld. It was by mere chance that Bleuler and Jung of the Zürich Psychiatric clinic became acquainted with Freud's works. Before discountenancing or repudiating everything, as so many others had done before them, they, as impartial and true scientists, thought it well worth while to thoroughly study and practically examine Freud's theories before expressing an opinion. The expression, "thoroughly study and practically examine," is used purposely, because it is known that before Freud's ideas gained favor in the Zürich school they were subjected to very long, painstaking and severe tests. And, indeed, in order to understand Freud and form an opinion of his works this is absolutely necessary. To interpret the most intimate psychological entities of personality a mere superficial knowledge does not suffice. A thorough training in both normal and abnormal psychology is an absolute prerequisite. The results of the aforesaid investigations are set forth in the works of Bleuler, Jung, Riklin and others. They clearly show that Freud's mechanisms are not only to be found in hysteria and the psychoneuroses but also in many "confused and delusional" asylum cases. (See the excellent works of Jung and Bleuler.)

Since 1895 Freud, despite all discouragement, has labored on and has given to the world a prodigious amount of epoch-making literature, among which may be named "Die Traumdeutung," "Drei Abhandlungen zur Sexualtheorie," and many others. He has also seen fit to modify some

of the ideas originally expressed in the "Hysteric Studien," and in this article he gives a comprehensive summary of his views.

The author begins by asserting that hysterical fancies show a close relationship to the production of neurotic symptoms. Day dreams or reveries are the origin of such fancies. Reveries are universally found both in the normal and abnormal, and are equally frequent in both sexes. In the feminine sex they are exclusively of an erotic nature while in men they may be either of the erotic or ambitious type, though if a thorough analysis be made of the latter it will probably be found that all heroic actions, business successes, etc., were brought about in order to please a woman and be preferred to others. All hysterical fancies that were amenable to examination showed involuntary incursions of reveries. These fancies may exist as unconscious or conscious, but once they merge into the unconscious they may become pathogenic and express themselves in symptoms or attacks. Under favorable conditions such unconscious fancies may be seized by consciousness and thus brought to the surface. A patient while walking suddenly found herself in tears and rapidly reflecting over the cause of her weeping her fancies became clear to her. Unconsciously she fancied herself in delicate relationship with a well-known piano virtuoso whom she only knew by reputation. In her fancy she bore him a child (she was childless) and he then deserted her, leaving her and her child in misery. At this stage of the romance she broke into tears. Such fancies may be unconscious from the very beginning or what is more frequent, they are conscious at first and then by repression merge into the unconscious. Such unconscious fancies are closely connected with the sexual life. During the period of masturbation they help toward sexual gratification. Onanism is originally a pure auto-erotic act effected for the pleasure obtained from an erogenous zone, later in life, however, it becomes blended with a wish presentation of the object-love and is then a partial realization of the sexual act. The onanistic act consists of two parts, the evocation of the fancy and the active performance of self-gratification at the height of the same. If the masturbo-fantastic gratification is not accomplished, the action remains undone and the fancy merges from the conscious to the unconscious state. Ungratified sexuality if not sublimated, *i. e.*, if not diverted to a higher aim, helps to refresh the unconscious fancy which eventually, at least partially, manifests itself as a morbid symptom. Hysterical symptoms are unconscious fancies brought to light by the process of "conversion." Psychoanalysis gives us the means of finding from the symptoms the unconscious fancies and then to bring them back to consciousness. In this way it is found that contently the unconscious fancies of hysterics correspond perfectly to consciously performed acts of gratification of pervers. The actions of the Roman Caesars are examples of such. The delusional formations of paranoiacs are of the same nature, they are fancies which became conscious and are the products of masochistic sadistic components of the sexual impulse.

The relations between fancies and symptoms are not simple but rather complicated, especially in old, fully-developed cases where one symptom does not correspond to one single unconscious fancy but to a number of the same.

The author then formulates the following axioms: (1) The hysterical symptom is the memory symbol of certain efficacious (traumatic) impressions and occurrences; (2) the hysterical symptom is the compensa-

tion by conversion for the associative return of the traumatic occurrence; (3) the hysterical symptom, like all other psychic formations, is the expression of a wish realization; (4) the hysterical symptom is the realization of an unconscious fancy which serves as a wish fulfilment; (5) the hysterical symptom serves as a sexual gratification, and represents a part of the sexual life of the individual (corresponding to one of the components of his sexual impulse); (6) the hysterical symptom, in a fashion, corresponds to the return of the sexual gratification which was real in infantile life but had been since repressed; (7) the hysterical symptom results as a compromise between two opposing affects or impulse incitements, one of which strives to realize a partial impulse or a component of the sexual constitution, while the other strives to suppress the same; (8) the hysterical symptom may undertake the representation of diverse unconscious non-sexual incitements, but can not lack the sexual significance.

As can be seen, axiom (7) expresses most exhaustively the essence of a hysterical symptom as a realization of an unconscious fancy, and axiom (8) gives the proper significance of the sexual moment.

The author then states that whereas in the majority of cases it is possible by psycho-analysis to reach from the symptoms to the sexual components in a manner shown in the "*Drei Abhandlungen zur Sexualtheorie*," some cases give rather unexpected results. In such, the author found that one or even a series of fancies in which the most primitive was of a sexual nature, did not solve the symptom. For the solution of such symptoms there must be two symptoms, one of the masculine and one of the feminine type. One of the fancies arises from a homosexual impulse. This causes the author to formulate axiom (9): A hysterical symptom is the expression on the one side of a masculine and on the other of a feminine unconscious sexual fancy. The last axiom is not so weighty as the others. "It is neither found in all symptoms of a single case nor in all cases." Yet it is found in a sufficient number of cases to justify the formation of the axiom. It signifies the highest stage of complication of the hysterical symptoms and is only found in long-standing cases. The fact, however, that this symptom is met in many cases corroborates the author's assertion in the "*Drei Abhandlungen zur Sexualtheorie*," namely, that the bisexual predisposition of man can be readily demonstrated in neurotics. Another analogy is the familiar masturbator who consciously lives through in his imagination both fancied situations of man and woman. In some hysterical crises both situations are observed, thus one of the author's patients during a crisis presses his garments tightly to his body (as woman) and with the other hand he attempts to tear them off (as man).

These axioms quite comprehensively explain the essence of Freud's hysterische Anschauungen. They not only give the thorough determinations of hysteria but also of the bisexual theory. To the initiated these axioms express in definite and precise terms what the author has for years promulgated, especially in his later works (Comp. "*Drei Abhandlungen, zur Sexualtheorie, Bruchstück einer Hysterie-Analyse*," *Monatsschrift f. Psychiatrie und Neurologie*, Bd. XVIII., Heft 4). Those who are not accustomed to Freud's way of thinking may find themselves in a maze, but it is impossible to enter here into detail. A knowledge of Freud's works is indispensable.

A. BRILL (New York).