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PSYCHOANALYSIS OF FREUD AND ADLER
OR
SEX-DETERMINISM AND CHARACTER-
FORMATION¹

BY FRANCIS CECIL SUMNER

I

The question of sex-determinism is both biological and psychological. The psychological aspect of the problem is of very great import for our knowledge of the variance in human character-type. As finger-prints of not two individuals are exactly alike according to Bertillon, so also not two individuals are completely alike in character or diathesis. This infinity of individual differences signifies that according to the bisexual theory of Fliess (*Zwischenreich*), Halban (*pseudohermaphroditismus secundarius*), and Hirschfeld (*Zwischenstufentheorie*) there are no two individuals in whom the particular fusion of masculinity and femininity exists identical for each. Thus in a dynamic sense, character or diathesis is the particular fusion of masculinity and femininity within the particular individual.

Every individual is a duplex, i. e., both masculine and feminine:—a psychic if not a somatic pseudohermaphrodite. In each bisexual ensemble there is a dominant and a recessive sexuality. It is this dominant sexuality whether masculine or feminine which is more conspicuous in the individuality and which leads common parlance to speak of an individual as male or female, unmindful of the deeper complexity of human nature. That there is no absolute male or female but only approximations thereto involves the formation of a working hypothesis. Thus the relative sex-determinism within the individual character is a matter of the ratio of masculinity to femininity within such a one. This amounts to saying in the form of a law that in man the increase in masculinity is inversely proportional to the decrease in femininity and in woman the increase of femininity is inversely proportional to the decrease in masculinity.

These generalizations already set forth by Otto Weininger ("Sex and Character") lack merely the biological and psycho-

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logical support which shall herewith be presented. For sake of clearness this evidence may be divided into two categories:

1. The Phylogenetic; 2. The Ontogenetic.

I. The Phylogenetic—When the principle of Mendelian inheritance is applied to the evolution of the two sexes the results are significant for the bisexual theory. The so-called male and female of the species have descended from a remote common ancestor in the micro-organic realm. According to Belfield this far off ancestor of the two sexes while hermaphroditic in the main, nevertheless bore more points of similarity to our so-called female than to our so-called male and for that reason he prefers to indicate femaleness as the dominant Mendelian character; maleness as the recessive Mendelian character. From this primitive common parent of the two sexes were evolved the two lines: one in the masculine direction and one in the feminine direction. The respective goals of these two evolving lines are conceived as approximations to absolute masculinity and absolute femininity. After the two sexes were evolved, i. e., after the division into male and female according to the primary sex-character, there recapitulated in each of the two sexes the evolutionary process which had gone on before in the evolution of the two sexes. The masculine line again differentiates itself into the more masculine as recessive line and into a more feminine as dominant line; the feminine line differentiates itself into the more masculine as recessive line and into a more feminine as dominant line. This secondary differentiation deals with secondary, tertiary, etc., sex-characters. A genealogical tree of the evolution of the sexes based on Mendelian inheritance might here serve to clear up the foregoing.

Thus far have evolved four great bisexual character-types:

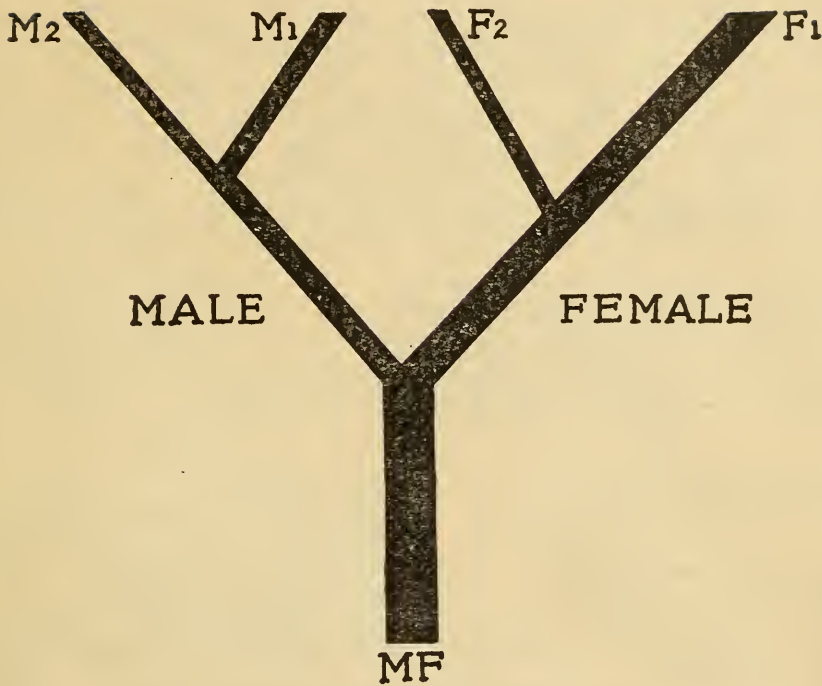
1. The males in whom masculinity predominates (M_2).
2. The males in whom femininity predominates (M_1).
3. The females in whom masculinity predominates (F_2).
4. The females in whom femininity predominates (F_1).

It is proper here to insert some of the biological evidence for this genealogy of the sex-types. Belfield claims that as the unicellular organisms or protozoa are the most primitive ancestors of man so also their reproductive life is the evolutionary prototype of present-day reproductive life of the higher animals including man. He with Thomson, Geddes and others trace the reproductive life in the following three stages:

1. Asexual reproduction. At this stage hunger and reproduction, two of the most primitive instincts, were closely bound up in the one micro-organism; and here is found the

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primitive hermaphroditic *Anlage* of the two sexes, for not yet had two differently sexed organisms appeared and reproduction consisted of parthenogenesis, autofecundation, self-fertilization or cell-cleavage. Such a process is to be seen today in what remains over in certain varieties of shell-fish, female plant lice and in cell-cleavage itself.

2. Bisexual reproduction. Towards the dawn of the metazoa evolved the male-cell and the female-cell within the body of the hermaphroditic parent to be seen today in such extant remains as the earth-worm, the snail and the oyster. Thomson and Geddes assign two major biological reasons for the division into male and female germ-cells: the biological advantage of cross-fertilization; and the greater specialization of the female apparatus. Of this stage Belfield writes: "For in many animal-types there is no male; when he does appear, he is at first merely a parasite upon or within the body of the female."

3. Unisexual reproduction. This stage but continues the evolution of the two germinal sexes begun in the second stage. The male cell evolves in its direction and the female specializes in its direction. For reproduction is requisite the conjugation of male and female organisms.

The general directions of the two evolving lines are: one in the direction of absolute masculinity and the other in the direction of absolute femininity. Many students have arisen to point out the major sex-differences between the masculine and feminine lines of evolution. Among them are of especial note Ellis, Moebius, Bucura, Blair Bell, Heymann, Finot, Moll, Thomson and Geddes. Both Fouillee and Walter Heape compare the male individual to the spermatozoon and the female individual to the ovum. "The male is active and roaming; he hunts for his partner and is an expender of energy; the female is passive, sedentary and is a conservator of energy." Thomson and Geddes diagrammatically summarize the major biopsychic sex-differences thus:

| <i>Male</i> | <i>Female</i> |
|--|---------------------------------------|
| Sperm-producer | Egg-producer |
| With less expensive reproduction | With much more expensive reproduction |
| More intense metabolism | Less intense metabolism |
| Relatively more katabolic | Relatively more anabolic |
| Often with shorter life | Often with longer life |
| Often more brilliantly colored and more decorative | Often quieter in color and plainer |
| Rising to more intense outbursts of energy | Capable of more patient endurance |
| More impetuous and experimental | More persistent and conservative |
| More divergent from youthful type | Nearer the youthful type |
| Often more variable | Often less variable |
| Making more of sex-gratification | Making more of the family |
| More combative | Consolidating the family |

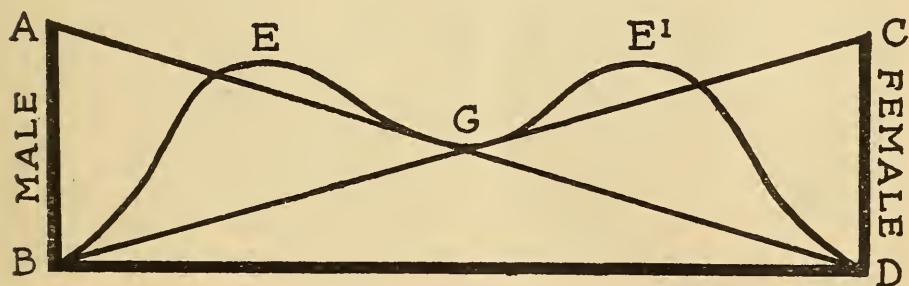
Moebius seeks mainly to indicate the skeletal differences between the sexes and incidentally to dwell upon the roving disposition (*Wanderlust*), aggressivity, of the male in contradistinction to the homing-instinct (*Heimtrieb*), maternal love, tender feeling, dance and music impulses of the female. Weininger refers to the male tendency as the "liberating impulse" while to the female tendency as the "uniting impulse." Adler refers to the male tendency as the aggressive will-to-power, superiority impulse, while to the female tendency as passivity, inferiority impulse. Freud speaks of the feminine tendency as the love impulse while Ellis goes so far as to say, "A man is a man to his very thumbs and a woman is a woman to her little toes." Bucura is not alone when he points out that the female is more emotional, more unconscious, more intuitive, more aesthetic, more infantile.

Suffice it to say that the two evolving lines are diametrically opposite in character or tend in that direction. In cross-fertilization, as is all human reproduction, the male line merges with the female line, i. e., in the germ-cell fusion a recapitula-

tion of the primitive hermaphroditic stage of unicellular organisms and the evolution of the new individual traverses the evolutionary stages of the remote development of the two sexes, the dominant sexuality gaining the ascendancy. Not only do the primary sex-characters contend for the mastery but also the secondary, tertiary, etc., sex-characters autonomously do likewise. If the sex-determinant is merely the x-chromosome, there is indeed a great complexity underlying it the nature of which can be gleaned from the following complex study of ontogeny.

2. *The Ontogenetic*—Not only does the Mendelian principle when applied to the phylogeny of the sexes indicate the common ancestry of the two sexes, but also it goes far in explaining the presence of heterologous secondary, tertiary sex-characters in hermaphrodites proper and ordinary human beings or pseudohermaphrodites. The study of hermaphrodites proper reveals in bold relief the presence of heterologous sex-characters in combination. Likewise it reveals the similarity of every individual to a hermaphrodite in that an individual is neither completely male nor completely female but rather a combination of the two with one more dominant than the other. Thus in technical language every individual is a bisexual, i. e., a pseudohermaphrodite if not a hermaphrodite proper.

The following chart may illustrate the ratio of maleness to femaleness and the relation of distribution of hermaphrodites proper to pseudohermaphrodites:



in which the triangle ABD equals masculinity and the triangle BCD femininity. The overlapping of the two triangles represents at each point, whether moving toward the right or toward the left, the relatively normal ratio of bisexuality in any particular individual. Within the lines AB and CD are included hypothetically all human beings. To the left, masculine individuals or individualities predominate; and to the right, feminine individuals or individualities predominate.

Thus the numerical distribution of individuals may be indicated by the camel-humped curve *BEGE¹D*. In the region of *G* are hermaphrodites proper; in the regions of the humps *E* and *E¹* are the bisexual monosexuals male and female respectively. In other words the dip in the curve between the two humps represents the true hermaphroditic bridge between the two so-called monosexuals. This bridge is the true atavistic regression to the primitive hermaphroditic common parent. Within each so-called monosexual group persists the evolutionary struggle between male and female characters. Thus each individual, whether male or female as to the primary nature of the gonads, is secondarily bisexual or pseudohermaphroditic.

Here it is again fitting to insert biological and psychological evidence in support of the above-mentioned considerations. Krafft-Ebing, renowned sex-psychopathologist, writes: "The original bisexuality of the ancestors of the race, shown in the rudimentary organs of the male, could not fail to occasion functional if not organic reversions, when mental or physical manifestations were interfered with by disease or congenital defect." Elsewhere: "The individual being must pass also thru these grades of evolution. The psychophysical sexual difference runs parallel with the high level of the evolving process. The individual being must also itself pass thru these grades of evolution; it is originally bisexual but in the struggle between the male and female elements either one or the other is conquered and a monosexual being is evolved which corresponds with the type of the present stage of evolution, but traces of the conquered sexuality remain." It is interesting to find a great physiologist, A. Biedl, maintaining a similar viewpoint: "The secondary sexual characters develop in a masculine or feminine direction, according as to whether the masculine or feminine internal secretory glands predominate. The occurrence of heterologous secretory sexual characters is explained by the supposition that the internal secretory portion of the sexual glands that belongs to the other sex obtains the upper hand."

The recent discovery of and extended research in the internal or endocrinal glands have given a new impulse to the study of the relation they bear in sex-determination. There are numerous glands in the organism which have a two-fold function: their autonomous biological mission and their subservient co-operative mission to the primary sex-character—the gonads. For example, the mamillary gland which beside its proper functioning of lactation bears also the closely interrelated rôle to the ovaries. The stimulation of the mammil-

lary glands not only stimulates them in growth and secretion but also stimulates ovarian secretion. The pituitary body or gland controls obesity and in females is closely interrelated with the gonads. So with the other endocrinal glands which underlie the several biological structures and functions of the organism the exact rôle of which is being investigated. Hermaphrodites offer the best field for the study of endocrinal activity. In hermaphrodites the activity of the internal glands is exaggerated or else heterosexual in a very conspicuous manner.

Blair Bell ("The Sex Complex") and Bucura ("Die Geschlechtsunterschiede beim Menschen") have gained particular prominence owing to their experimental studies of the functioning of the thymus, thyroid, parathyroid, hypophyseal, mammillary, pineal, suprarenal, pituitary glands in the post-natal sex-determination, especially as to psychic and somatic sex-characters. Blair Bell verifies his histological findings by the study of hermaphrodites. In the bisexual monosexual of today the functioning of a number of the internal glands may be that of the opposite sex, leading to the complexity of the general psychic character of the individual.

As recently as 1918 Miss Mary O'Malley, clinical director of St. Elizabeth's Hospital, Washington, D. C., in an interesting and significant paper indicates the possibility of a symptomatology of such pathological polyglandular syndromes. Thus according to her investigation there are five major symptoms:

1. A deviation of the anatomical configuration of the body, including to a degree faulty skeletal development. Under this symptom is classified the masculine or feminine character of the outline of the body, the pelvis, the larynx, the features, the shape of the hands and the feet. Quite an importance attaches to the conformation of the hand as whether feminine ("type en long," acromegaly) or masculine ("type en large," gigantism).

2. Adiposity or fatness. The presence of fatness—a feminine character—is symptomatic of heterosexual internal secretion in the male while leanness, a masculine trait, is symptomatic of heterosexual internal secretion in the female.

3. A disturbance of the pilous system. Here is classified the masculine or feminine character of the hair as whether strong and coarse or light down, soft and nearly invisible; of the beard, the mustache, the hypertrichosis of the body, especially the stomach and chest. Thus the presence of a light beard or mustache in the female is indicative of underlying masculine endocrinal functioning while the absence of beard

or mustache in the male is indicative of underlying feminine endocrinal activity. The etiology of hirsutism involves, besides the hyperfunctioning of the gonads, the anomalous functioning of other endocrinal glands.

4. Disturbances of the genital function, such as of menstruation, and of the secondary sex-characters which resemble those of the opposite sex. Such disturbance of menstruation may include precocious menstruation, irregularities of menstruation, delay in the establishment of the menses, arrest of menstruation extending over long intervals. Here may be included anomalies of the external genitalia which shall be spoken of shortly and the alteration of the sexual bivalency from prepubertal masculinity or femininity to post-pubertal femininity or masculinity.

5. Disturbance of the psychosexual development—psychic hermaphroditism which is manifested in the peculiar contrary sexual inclination to femininity and to masculinity or to heterosexuality and homosexuality. "The psychical anomalies are displayed in the behavior of the individuals and in the content of their mentally disordered thought and dissociation of ideas which is the expression of their unconscious strivings."

The study of the comparative morphology of the two sexes points to the possibility of additional complexity as regards the maleness and femaleness of certain structures in the bisexual organism. Belfield illustrates this point in regard to the variations in morphology of the larynx. The male relatively differs an octave from the female as to the pitch of the voice in proportion to the greater length of the laryngeal cords. Feminine laryngeal cords differ only slightly from those of children in length. Hence the larger in appearance the so-called Adam's apple the more masculine the voice, provided the vocal cords are equally taut. However, masculine voices are frequently found among masculine women. Again Belfield points to the descendancy of the male from a quasi-feminine or hermaphroditic common primitive ancestor of the two sexes as evidenced in the feminine rudimentary organs in man such as the supernumerary teats or as the normal male teats. Relatively the osseous and muscular structure of man varies from that of woman in accordance with the greater struggle for existence which man has had to face. This is also the case with head, skin and hair. Through phyletic use and disuse we have seen the pelvis relatively larger in the female than in the male. These characters are by no means absolutely transmitted through sex-linked

inheritance, for in the bisexual we see the heterologous inheritance of these very characters. The male may have soft skin and the female tough skin; the male may have a small head or a soft downy hair or large pelvic region or large buttocks and the female the contrary.

Thus far we have seen the complexity of secondary and tertiary sex-characters in the character-complex. This complexity pushes even over into the sphere of the primary sex-character—the genital organs. Here as elsewhere the true hermaphrodite offers a splendid field for study. From such a study can be brought out in relief what exists in the bisexual monosexual in less clearly defined lines. Ernst Haeckel thus in his "Evolution of Man" points to the analogous relation between the female and male genitalia and suggests the probable hermaphroditic source. Accordingly the female clitoris is analogous to the male penis; the labia minora and majora to walls of the male scrotum; the vulvar cleavage to the suture in the male extending from near the anus over the scrotum up the dorsal side of the penis to the glans; the ovaries to the testes. In the baby boy the testes are up in the body and only fall down into the pockets of the scrotum sometime after birth. In hermaphrodites these characters of the genitalia above-mentioned are inherited in the disordered heterosexual fashion which called forth the name. In bisexual monosexuals these genital characters are also heterologous. Maeder points out two great types of woman, the masculine clitoris-type and the feminine womb-type, owing to the variation in the above-mentioned regards. The masculine or clitoris type is tomboyish, enjoying sports and making more of sex-gratification than the womb-type, who is passive and whose pleasure is in the fruit of the womb.

Blair Bell has pushed his experimental study even over into the ovarian and testicular glands and finds so far that the secretion of these glands varies for different individuals. The greater the secretion of these analogous organs the nearer masculine the individual, whether male or female. Thus he points to women of hyper-secretive ovaries as incapable of even moral restraint.

From the hermaphroditic standpoint the male is an ensemble of masculine and feminine characters, as likewise the female. The dominant masculinity or femininity in the bisexual ensemble determines the dominant psychic tendency of the individual either toward femininity or toward masculinity. This very point was of supreme importance to Adler ("Der psychische Hermaphroditismus im Leben und in

der Neurose"). For him the most sickly diathesis, physical or psychical, is that one which lies in the middle ground between pure femininity and pure masculinity. Such a diathesis is an hermaphroditic one, that is, a vestige of the primitive hermaphroditic existence. Such an individual, like any vestigial organ, is subject on the physical side to weakness, corpulence, sickliness, awkward behavior, infantile ailments as enuresis, incontinentia alvi, flatulence, stuttering, short-windedness, vertigo, insufficiencies of the visual and auditory apparatus, congenital or early acquired deformities, striking ugliness, etc.; on the psychic side to timidity, psychic instability, dual personality, compulsion-neuroses and other extremely neurotic phenomena. If the individual is congenitally equipped with a predominance of masculinity, a compensatory-process is set up to atone for insufficiencies or inferiorities. This masculine protest or compensatory-process is variously described as "unchecked aggression, activity, power, courage, freedom, compulsion-neuroses, wealth-striving, attack, sadism, authority." On the other hand, if the individual is congenitally equipped with a predominance of femininity, a compensatory-process is set up towards femininity, a feminine protest towards submission, love, passivity, masochism, obedience and compassion. Although the dominant tendency, whether masculine or feminine, asserts itself conspicuously, yet there reside in the character-complex latent remnants of the conquered tendencies which also occasionally assert themselves. This latter phenomenon is noticed pronouncedly in the study of eunuchs. Castration in the male appears to give the ascendancy to hitherto latent feminine tendencies. Steinach of Vienna in his "Regeneration" gives some results of his experimental study of vasectomy in the male which indicates that feminine tendencies assert themselves. Likewise ovariectomy or oophorectomy in the female gives the ascendancy to hitherto latent masculine tendencies.

The vast field of homosexuality studied by Krafft-Ebing, Hirschfeld, Ellis and Moll more commonly furnishes examples of heterologous feminine and masculine tendencies within the bisexual monosexual. Such extreme psychosexual perversions are, to be sure, wholly within the field of morbid pathology. The same considerations, limited, however, to normal individuals, reveal a struggling of sex-characters for masculine or feminine ascendancy. Individuals falling within the domain of normality, however, are those possessed with heterosexual as opposed to homosexual inclinations.

II

The foregoing exposition has proven itself profitable if only the significance of its content for character-formation is gleaned. Character from the standpoint of psychodynamics has particular reference to those instinctive and emotional urges which constitute the very dynamo of a living organism. They not only condition all our responses, i. e., our activity, but, what is more, the very thoughts we shall think.

What then are those instinctive and emotional urges? Reduced to primordials, they are reproduction and hunger—primitively one. The reproductive instinct involves with the evolution of the two sexes the masculine urge and the feminine urge. The masculine urge is the will-to-power, to fight, to subdue, to make the most of self, the will to be a man; and its accompanying emotions are hate, anger, revenge, jealousy and envy. The feminine urge, on the other hand, is love, spiritual love, maternal love, passivity, submission and compassion, the will to be a complete woman. Both urges spring out of the respective rôles in the reproductive act. Federn, in particular, attributes the energy-source, as well of all sadistic behavior as of all masochistic behavior, to a libidinous one. In this matter Federn is not by himself, for Sadger and Eulenberg, special students of sadism and masochism, make the same claim. Sadism is the inclination to inflict pain to the beloved by beating, overcoming, torture and other means and is a masculine urge. On the other hand, masochism is the inclination to suffer pain from the beloved and is a feminine urge. These urges which find their primary importance in the reproductive act also find themselves very frequently sublimated into activities and emotions somewhat removed from the primary function: sadism into conquest of wild beasts, of nature and of other men, aggressivity in general, love of self, self-maximation, revenge, will-to-power; masochism into love of children, of home life, social life and spiritual love and philanthropy, not to say anything of neurotic love-fixations and neurotic anxieties from unsatisfied love-propensities.

The dynamic character of the individual is thus dependent upon the dominance of masculine or feminine constituents within the individual. Thus along the gamut of bisexual diatheses ranging from approximately absolute femininity to approximately absolute masculinity there may be grouped four general character-types, i. e., two subtypes under the male line and two subtypes under the female line. Thus follows a scheme of the four types with lists of comparative psychic characteristics:

| <i>MALE LINE</i> | | <i>FEMALE LINE</i> | |
|--|--------------------------------|---|---------------------------------------|
| No. 1 | No. 2 | No. 3 | No. 4 |
| female-MALE | FEMALE-male | MALE-female | male-FEMALE |
| Sadistic | Masochistic | Sadistic | Masochistic |
| Aggressive | More passive | Aggressive | More passive |
| Will-to-power | Will-to-love | Will-to-power | Will-to-love |
| Hate | Love | Hate | Love |
| Ambitious to attain a goal | Paterfamilias—goal of ambition | Ambitious to attain a goal | Family—goal of ambition |
| Considers woman inferior — enemy of woman save as means to sex-gratification | Lauds woman | Considers woman inferior — enemy of woman rôle save as means to sex-gratification | Lauds woman-rôle |
| Differentiates self from woman | Would like to be a woman | Differentiates self from woman | Would like to be perfect woman-mother |
| Superior in intellect | Inferior intellect | Superior intellect | Inferior intellect |
| Rational | Intuitive | Rational | Intuitive |
| More conscious | More unconscious | More conscious | More unconscious |
| Removed from youthful type | Nearer youthful type | Removed from youthful type | Nearer youthful type |
| Revengeful | Forgiving | Revengeful | Forgiving |
| Jealous | Not jealous | Jealous | Not jealous |
| Malevolent | Benevolent | Malevolent | Benevolent |
| Envious | Charitable | Envious | Charitable |
| Cruel | Compassionate | Cruel | Compassionate |
| Egoistic | Social | Egoistic | Social |
| Misanthropic | Philanthropic | Misanthropic | Philanthropic |
| Ungrateful | Grateful | Ungrateful | Grateful |
| Discourteous | Courteous | Discourteous | Courteous |
| Vain | Modest | Vain | Modest |
| Courageous | Fearful | Courageous | Fearful |
| Selfish | Generous | Selfish | Generous |
| Impenitent | Penitent | Impenitent | Penitent |

The character-traits enumerated above are peculiar to the more masculine of the male and female lines; and to the more feminine of the male and female lines. Thus underlying the psychological and moral character-traits of any individual are biological characters predisposing the individual to masculine or feminine tendencies.

The four great psychological character-types above indicated correspond exactly to the four great biological character-

types of bisexual humanity an account of which latter was given in Chapter I.

| | | | |
|----------------|----------------|----------------|----------------|
| No. 1 | No. 2 | No. 3 | No. 4 |
| M ₂ | M ₁ | F ₂ | F ₁ |

For reasons to be seen in the following chapter, it is preferable to call these character-types thus:

| | | | |
|---------------|---------------|-----------------|-----------------|
| No. 1 | No. 2 | No. 3 | No. 4 |
| Adlerian Male | Freudian Male | Adlerian Female | Freudian Female |

after Adler and Freud, the two great founders of psychoanalysis whose doctrines of the neuroses open to us such a profound insight into the very psychological nature of these great character-types.

III

Question arises whether or not it would prove remunerative to throw the searchlight of psychoanalysis upon the lives of its very founders. Such an exploration, to be sure, would reveal a wealth of insight as regards the seemingly irreconcilable antagonism which exists between Freud and Adler. More than this, it would contribute a much needed correlation between their respective theories. In evidence of the above, the following considerations may lend some meager suggestions:

Freud himself makes public in his "History of the Psychoanalytic Movement" the irreconcilable antagonism which existed between Adler and himself, which in 1911 culminated in the former's actual withdrawal from the Freudian school and in the founding of a new school of his own. This last resort was reached only after much bitter personal antipathy, an example of which is immediately evidenced in the embarrassing terms with which Adler once in the presence of the Psychoanalytic Society addressed Freud: "Do you believe it is such a great pleasure for me to stand in your shadow all my life?" From the inferior position of Freud's pupil, Adler independently arose to the commanding position of his hated rival.

The fundamental nature of this seemingly irreconcilable "scientific antagonism" lay in the personal psychic nature of the two men, whom we may excellently study in their respective exteriorizations, i. e., in their respective doctrines of the neuroses.

As a result of a long and painstaking experimentation with psychotics and neurotics, Freud formulated his far-famed theory of the etiology and therapy of the psycho-neuroses. It must not be hastily assumed that Freud, in formulating his remarkable theory, ignored the labors of his

predecessors in this field in whose work he had been schooled. He himself gives due credit to his masters, Breuer, Liebault, Bernheim and Charcot. It was upon the immediate instigation of Breuer, Chrobak and Charcot that Freud sought a deeper insight into the origin of the neuroses. He had early sensed the unusual stress these men laid upon the *vita sexualis* in the etiology of disorders not to be explained by the old physico-chemico-anatomical diagnosis.

This strange sort of etiology was readily seized upon by Freud and investigated, with the result that he has given the world a well-shaped doctrine of the neuroses—one which is essentially based upon the sex-instinct and the inhibition of its function. It is very important for a comprehensive grasp of the Freudian viewpoint that one understand the significance both of sex-instinct and of its inhibition.

1. Sex-instinct from the standpoint of the Freudian psychology is essentially comparable to the more philosophical vital urge labeled by Schopenhauer "the will-to-live" or by Bergson "élan vital." By Freud, however, it is considered more from a psychological aspect as the basal instinct of life, the vital creative dynamic which is working its way upward through organic matter, speaking in Bergsonian language. At once it looms much larger and more inclusive than the sex-instinct of common parlance. It comprehends hunger and sex as primarily identical and would embrace still other instinctive impulses and their accompanying emotions as partial impulses (*Partialtriebe*) which have become specialized and seemingly dissociated from the original sex impulse through psychic evolution. Let us quote Freud in this regard.² "We reckon to the sexual life also all activities of tender feelings which have proceeded out of the spring of primitive sexual emotions, even if these emotions have experienced an inhibition of their originally sexual aim or have exchanged this aim for another less sexual. We use the word sexuality in the same inclusive sense as the German language uses the word *lieben*."

It is thus that Freud sees fit to give to his sex-instinct, conceived as one big, imperative, creative, organic sex-wish, the more semi-vitalistic designation of "libido." As von Hartmann conceived Schopenhauer's will-to-live as unconscious, so Freud conceives his libido as unconscious; and in addition it is governed solely by the pleasure-pain principle.

2. The greatest obstacle to the joyful fruition of the libido is the cultural repression, chiefly moral, imposed from

²"Ueber 'wilde' Psychoanalyse." 1911.

without. Thus, for Freud, consciousness, whose supreme task is to adjust the individual to the social milieu, acts as the psychic agent of repression and is called by him the reality-principle (*Realitätsprinzip*). Here one sees an analogous relation between Bergson's creative *élan vital* pushing its way up through resisting matter in the organic realm and Freud's libido pushing up its way through the psychic hindrances imposed by consciousness in the psychic realm. The impediments to the libido summed up in repression do not annihilate it but cause the mental disturbances grouped under the genus psychoneuroses as hysteria, anxiety-neuroses and so forth.

Many psychic mechanisms have been improvised by the unconscious libido in order to overcome in its struggle with the inhibiting effects of consciousness, some few of which may be tabbed off as follows:

1. Sublimation—a process by means of which the repressed libido escapes the endopsychic censor of consciousness in the noble guise of a more refined impulse as spiritual love.

2. Transposition of feeling, or ambivalency of emotions, where one emotion is transformed into its opposite, as especially love into hate.

3. Dreams, day-reveries, slips of the pen and tongue, unconscious word associations, infantilism, hysteria, symbolism, mysticism, religion, hypnotism, myth and the comic, all represent various channels of escape for the libido.

The subconscious libido, according to Freud, has its own thought-life in many respects akin to Bergson's intuition, the affective thought and memory of Ribot, the Herbartian apperception, the autistic thinking of Bleuler. Ideas sensory and conscious in origin have infiltrated to the unconscious realm here somewhat akin to memory and are associated according to their affective value or libido-value (Herbart's interest?) into larger idea systems or Freudian constellations or complexes, a sort of fusion of libido and idea, making for their dynamic quality. The whole cannot be more nicely described than in the very language of Freud: "The wish is the father of the thought" which might be continued in the old phrase "The thought is father to the deed." This unconscious thought process follows the regular pleasure-pain principle, and the associations formed contrast strongly with the more conscious reality-logic. For example, the dream presents strikingly the mode of unconscious reasoning.

Freud opens up a new vista in child psychology when he emphasizes strenuously that "all neuroses have their foundations laid before the fifth year" and that "the infantile is the uncon-

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