

their fragmentary representation and of being torn from all connection with the subject, cannot have a very enlightening influence. If these passages are capable of throwing light upon the intimate relations between the dream and the psychoneuroses, they have served the purpose for which I have taken them up.

[3] Something like the smoked salmon in the dream of the deferred supper.

[4] It often happens that a dream is told incompletely, and that a recollection of the omitted portions appear only in the course of the analysis. These portions subsequently fitted in, regularly furnish the key to the interpretation. *_Cf._* below, about forgetting in dreams.

[5] Similar "counter wish-dreams" have been repeatedly reported to me within the last few years by my pupils who thus reacted to their first encounter with the "wish theory of the dream."

[6] See *Selected Papers on Hysteria and other Psychoneuroses*, p. 133, translated by A.A. Brill, *Journal of Nervous and Mental Diseases*, Monograph Series.

V

SEX IN DREAMS

The more one is occupied with the solution of dreams, the more willing one must become to acknowledge that the majority of the dreams of adults treat of sexual material and give expression to erotic wishes. Only one who really analyzes dreams, that is to say, who pushes forward from their manifest content to the latent dream thoughts, can form an opinion on this subject--never the person who is satisfied with registering the manifest content (as, for example, Näcke in his works on sexual dreams). Let us recognize at once that this fact is not to be wondered at, but that it is in complete harmony with the fundamental assumptions of dream explanation. No other impulse has had to undergo so much suppression from the time of childhood as the sex impulse in its numerous components, from no other impulse have survived so many and such intense unconscious wishes, which now act in the sleeping state in such a manner as to produce dreams. In dream interpretation, this significance of sexual complexes must never be forgotten, nor must they, of course, be exaggerated to the point of being considered exclusive.

Of many dreams it can be ascertained by a careful interpretation that they are even to be taken bisexually, inasmuch as they result in an irrefutable secondary interpretation in which they realize homosexual feelings--that is, feelings that are common to the normal sexual activity of the dreaming person. But that all dreams are to be interpreted bisexually, seems to me to be a generalization as indemonstrable as it is improbable, which I should not like to support. Above all I should not know how to dispose of the apparent fact that there are many dreams satisfying other than--in the widest sense--erotic needs, as dreams of hunger, thirst, convenience, &c. Likewise the similar assertions "that behind every dream one finds the death sentence" (Stekel), and that every dream shows "a continuation from the feminine to the masculine line" (Adler), seem to me to proceed far beyond what is admissible in the interpretation of dreams.

We have already asserted elsewhere that dreams which are conspicuously innocent invariably embody coarse erotic wishes, and we might confirm this by means of numerous fresh examples. But many dreams which appear indifferent, and which would never be suspected of any particular significance, can be traced back, after analysis, to unmistakably sexual wish-feelings, which are often of an unexpected nature. For example, who would suspect a sexual wish in the following dream until the interpretation had been worked out? The dreamer relates: *_Between two stately palaces stands a little house, receding somewhat, whose doors are closed. My wife leads me a little way along the street up to the little house, and pushes in the door, and then I slip quickly and easily into the interior of a courtyard that slants obliquely upwards._*

Any one who has had experience in the translating of dreams will, of course, immediately perceive that penetrating into narrow spaces, and opening locked doors, belong to the commonest sexual symbolism, and will easily find in this dream a representation of attempted coition from behind (between the two stately buttocks of the female body). The narrow slanting 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 the detention from such an attempt. Moreover, inquiry shows that on the previous day a young girl had entered the household of the dreamer who had pleased him, and who had given him the impression that she would not be altogether opposed to an approach of this sort. The little house between the two palaces is taken from a reminiscence of the Hradschin in Prague, and thus points again to the girl who is a native of that city.

If with my patients I emphasize the frequency of the Oedipus dream--of having sexual intercourse with one's mother--I get the answer: "I cannot remember such a dream." Immediately afterwards, however, there arises the recollection of another disguised and indifferent dream, which has been dreamed repeatedly by the patient, and the analysis shows it to be a dream of this same content--that is, another Oedipus dream. I can assure the reader that veiled dreams of sexual intercourse with the mother are a great deal more frequent than open ones to the same effect.

There are dreams about landscapes and localities in which emphasis is always laid upon the assurance: "I have been there before." In this case the locality is always the genital organ of the mother; it can indeed be asserted with such certainty of no other locality that one "has been there before."

A large number of dreams, often full of fear, which are concerned with passing through narrow spaces or with staying, in the water, are based upon fancies about the embryonic life, about the sojourn in the mother's womb, and about the act of birth. The following is the dream of a young man who in his fancy has already while in embryo taken advantage of his opportunity to spy 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. At first he sees an empty landscape through this window, and then he composes a picture into it, which is immediately at hand and which fills out the empty space. The picture represents a field which is being thoroughly harrowed by an implement, and the delightful air, the accompanying idea of hard work, and the bluish-black clods of earth make a pleasant impression. He then goes on and sees a primary school opened ... and he is surprised that so much attention is devoted in it to the sexual feelings of the child, which makes him think of me."

Here is a pretty water-dream of a female patient, which was turned to extraordinary account in the course of treatment.

At her summer resort at the ... Lake, she hurls 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 accomplished by reversing the fact reported in the manifest dream content; thus, instead of "throwing one's self into the water," read "coming out of the water," that is, "being born." The place from which one is born is recognized if one thinks of the bad sense of the French "la lune." The pale moon thus becomes the white "bottom" (Popo), which the child soon recognizes as the place from which it came. Now what can be the meaning of the patient's wishing to be born at her summer resort? I asked the dreamer this, and she answered without hesitation: "Hasn't the treatment made me as though I were born again?" Thus the dream becomes an invitation to continue the cure 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.[1]

Another dream of parturition, with its interpretation, I take from the work of 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, and she could only see his head bobbing up and down near the surface. The scene then changed to the crowded hall of a 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 a 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 presented by distortion as the entry of the child *into* water; among many others, the births of Adonis, Osiris, Moses, and 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 she had experienced in her only pregnancy. Thinking of the boy going into the water induced a reverie in which she saw herself taking him out of the water, carrying him into the nursery, washing him and dressing him, and installing him in her household.

The second half of the dream, therefore, represents thoughts concerning the elopement, which belonged to the first half of the underlying latent content; the first half of the dream corresponded with the second half of the latent content, the birth phantasy. Besides this inversion in 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 first the quickening occurred, and then the child left the water (a double inversion). In the second half her husband left her; in the dream thoughts she left her husband.

Another parturition dream is related by Abraham of a young woman looking forward to her first confinement. From a place in the floor of the house a subterranean canal leads directly into the water (parturition path, amniotic liquor). She lifts up a trap in the floor, and there immediately appears a creature dressed in a brownish fur, which almost resembles a seal. This creature changes into the younger brother of the dreamer, to whom she has always stood in maternal relationship.

Dreams of "saving" are connected with parturition dreams. To save, especially to save from the water, is equivalent to giving birth when dreamed by a woman; this sense is, however, modified when the dreamer is a man.

Robbers, burglars at night, and ghosts, of which we are afraid before going to bed, and which occasionally even disturb our sleep, originate in one and the same childish reminiscence. They are the nightly visitors who have awakened the child to set it on the chamber so that it may not wet the bed, or have lifted the cover 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 corresponded to feminine persons with white night-gowns.

When one has become familiar with the abundant use of symbolism for the representation of sexual material in dreams, one naturally raises the question whether there are not many of these symbols which appear once and for all with a firmly established significance like the signs in stenography; and one is tempted to compile a new dream-book according to the cipher method. In this connection it may be remarked that this symbolism does not belong peculiarly to the dream, but rather to unconscious thinking, particularly that of the masses, and it is to be found in greater perfection in the folklore, in the myths, legends, and manners of speech, in the proverbial sayings, and in the current witticisms of a nation than in its dreams.

The dream takes advantage of this symbolism in order to give a disguised representation to its latent thoughts. Among the symbols which are used in this manner there are of course many which regularly, or almost regularly, mean the same thing. Only it is necessary to keep in mind the curious plasticity of psychic material. Now and then a symbol in the dream content may have to be interpreted not symbolically, but according to its real meaning; at another time the dreamer, owing to a peculiar set of recollections, may create for himself the right to use anything whatever as a sexual symbol, though it is not ordinarily used in that way. Nor are the most frequently used sexual symbols unambiguous every time.

After these limitations and reservations I may call attention to the following: Emperor and Empress (King and Queen) in most cases really represent the parents of the dreamer; the dreamer himself or herself is the prince or princess. All elongated objects, sticks, tree-trunks, and umbrellas (on account of the stretching-up which might be compared to an erection! all elongated and sharp weapons, knives, daggers, and pikes, are intended to represent the male member. A frequent, not very intelligible, symbol for the same is a nail-file (on account of the rubbing and scraping?). Little cases, boxes, caskets, closets, and stoves correspond to the female part. The symbolism of lock and key has been very gracefully employed by Uhland in his song about the "Grafen Eberstein," to make a common smutty joke. The dream of walking through a row of rooms is a brothel or harem dream. Staircases, ladders, and flights of stairs, or climbing on these, either upwards or downwards, are symbolic representations of the sexual act. Smooth walls over which one is climbing, façades of houses upon which one is letting oneself down, frequently under great anxiety, correspond to the erect human body, and probably repeat in the dream reminiscences of the upward climbing of little children on their parents or foster parents. "Smooth" walls are men. Often in a dream of anxiety one is holding on firmly to some projection from a house. Tables, set tables, and boards are women, perhaps on account of the opposition which does away with the bodily contours. Since "bed and board" (*_mensa et thorus_*) constitute marriage, the former are often put for the latter in the dream, and as far as practicable the sexual presentation complex is transposed to the eating complex. Of articles of dress the woman's hat may frequently be definitely interpreted as the male genital. In dreams of men one often finds the cravat as a symbol for the penis; this indeed is not only because cravats hang down long, and are characteristic of the man, but also because one can select them at pleasure, a freedom which is prohibited by nature in the original of the symbol. Persons who make use of this symbol in the dream are very extravagant with cravats, and possess regular collections of them. All complicated machines and apparatus in dream are very probably genitals, in the description of which dream symbolism shows itself to be as tireless as the activity of wit. Likewise many landscapes in dreams, especially with bridges or with wooded mountains, can be readily recognized as descriptions of the genitals. Finally where one finds incomprehensible neologisms one may think of combinations made up of components having a sexual significance. Children also in the dream often signify the genitals, as men and women are in the habit of fondly referring to their genital organ as their "little one." As a very recent symbol of the male genital may be mentioned the flying machine, utilization of which is justified by its relation to flying as well as occasionally by its form. To play with a little child or to beat a little one is often the dream's representation of onanism. A number of other symbols, in part not sufficiently verified are given by Stekel, who illustrates them with examples. Right and left, according to him, are to be conceived in the dream in an ethical sense. "The right way always signifies the road to righteousness, the left the one to crime. Thus the left may signify homosexuality, incest, and perversion, while the right signifies marriage, relations with a prostitute, &c. The meaning is always determined by the individual moral view-point of the dreamer." Relatives in the dream generally play the rôle of genitals. Not to be able to catch up with a wagon is interpreted by Stekel as regret not to be able to come up to a difference in age. Baggage with which one travels is the burden of sin by which one is oppressed. Also numbers, which frequently occur in the dream, are assigned by Stekel a fixed symbolical meaning, but these interpretations seem neither sufficiently verified nor of general validity, although the interpretation in individual cases can generally be recognized as probable. In a recently published book by W. Stekel, *Die Sprache des Traumes*, which I was unable to utilize, there is a list of the most common sexual symbols, the object of which is to prove that all sexual symbols can be bisexually used. He states: "Is there a symbol which (if in any way permitted by the phantasy) may not be used simultaneously in the masculine and the feminine sense!" To be sure the clause in parentheses takes away much of the absoluteness of this assertion, for this is not at all permitted by the phantasy. I do not, however, think it superfluous to state that in my experience Stekel's general statement has to give way to the recognition of a greater manifoldness. Besides those symbols, which are just as frequent for the male as for the female genitals, there are others which preponderately, or almost exclusively, designate one of the sexes, and there are still others of which only the male or only the female signification is known. To use long, firm objects and weapons as symbols of the female genitals, or hollow objects (chests, pouches, &c.), as symbols of the male genitals, is indeed not allowed by the fancy.

It is true that the tendency of the dream and the unconscious fancy to utilize the sexual symbol bisexually

betrays an archaic trend, for in childhood a difference in the genitals is unknown, and the same genitals are attributed to both sexes.

These very incomplete suggestions may suffice to stimulate others to make a more careful collection.

I shall now add a few examples of the application of such symbolisms in dreams, which will serve to show how impossible it becomes to interpret a dream without taking into account the symbolism of dreams, and how imperatively it obtrudes itself in many cases.

1. The hat as a symbol of the man (of the male genital): (a fragment from the dream of a young woman who suffered from agoraphobia on account of a fear of temptation).

"I am walking in the street in summer, I wear a straw hat of peculiar shape, the middle piece of which is bent upwards and the side pieces of which hang downwards (the description became here obstructed), and in such a fashion that one is lower than the other. I am cheerful and in a confidential mood, and as I pass a troop of young officers I think to myself: None of you can have any designs upon me."

As she could produce no associations to the hat, I said to her: "The hat is really a male genital, with its raised middle piece and the two downward hanging side pieces." I intentionally refrained from interpreting those details concerning the unequal downward hanging of the two side pieces, although just such individualities in the determinations lead the way to the interpretation. I continued by saying that if she only had a man with such a virile genital she would not have to fear the officers--that is, she would have nothing to wish from them, for she is mainly kept from going without protection and company by her fancies of temptation. This last explanation of her fear 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 claimed not to have said that the two side pieces were hanging downwards. I was, however, too sure of what I had heard to allow myself to be misled, and I persisted in 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 in 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 believe that the hat may also be taken as a female genital.

2. The little one as the genital--to be 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 must go alone. She rides with her mother to the railroad and sees her little one walking directly upon the tracks, so that she cannot avoid being run over. She hears the bones crackle. (From this she experiences a feeling of discomfort but no real horror.) She then looks out through the car window to see whether the parts cannot be seen behind. She then 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 others. For it is not easy to get the necessary material sufficiently isolated to prove the symbolism. The patient at first finds that the railroad journey is to be interpreted historically as an allusion to a departure from a sanatorium for nervous diseases, with the superintendent of which she naturally was in love. Her mother took her away from this place, and the physician came to the railroad station and handed her a bouquet of flowers on leaving; she felt uncomfortable because her mother witnessed this homage. Here the mother, therefore, appears as a disturber of her love affairs, which is the rôle actually played by this strict woman during her daughter's girlhood. The next thought referred to the sentence: "She then looks to see whether the parts can be seen behind." In the dream façade one would naturally be compelled to think of the parts of the little daughter run over and ground up. The thought, 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 the sex differentiation, and

asserts 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, her little one (she has a four-year-old daughter) her own genital. She reproaches her mother for wanting her to live as though she had no genital, and recognizes this reproach in the introductory sentence of the dream; the mother sends away her little one so that she must go alone. In her phantasy going alone on the street signifies to have no man and no sexual relations (coire = to go together), and this she does not like. According to all her statements she really suffered as a girl on account of the jealousy of her mother, because she showed a preference for her father.

The "little one" has been noted as a symbol for the male or the female genitals by Stekel, who can refer in this connection to a very widespread usage of language.

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 special clearness that "the little one" signifies the genital. The mother threatened him (her) with castration, which could only be understood as a punishment for playing with the parts, and the identification, therefore, shows that she herself had masturbated as a child, though this fact she now retained only in memory concerning her brother. An early knowledge of the male genital which she later lost she must have acquired at that time according to the assertions of this second dream. Moreover the second dream points to the infantile sexual theory that girls originate from boys through castration. After I had told her of this childish belief, she at once confirmed it with an anecdote in which the boy asks the girl: "Was it cut off?" to which the girl replied, "No, it's always been so."

The sending away of the little one, of the genital, in the first dream therefore also refers to the threatened castration. Finally she blames her mother for not having been born a boy.

That "being run over" symbolizes sexual intercourse would not be evident from this dream if we were not sure of it from many other sources.

3. Representation of the genital by structures, stairways, 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 surely the Prater, for the *Rotunda* may be seen in front of which there is a small front structure to which is attached a captive balloon; the balloon, however, seems quite collapsed. 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 court in which lies a large sheet of tin. His father wants to pull off a big piece of this, but first looks around to see if any one is watching. He tells his father that all he needs to do is to speak to the watchman, and then he can take without any further difficulty as much as he wants to. From this court a stairway leads down into a shaft, the walls of which are softly upholstered something like a leather pocketbook. At the end of this shaft there is a longer platform, and then a new shaft begins...."

Analysis. This dream belongs to a type of patient which is not favorable from a therapeutic point of view. They follow in the analysis without offering any resistances whatever up to a certain point, but from that point on they remain almost inaccessible. This dream he almost analyzed himself. "The *Rotunda*," he said, "is my genital, the captive balloon in front is my penis, about the weakness of which I have worried." We must, however, interpret in greater detail; the *Rotunda* is the buttock which is regularly associated by the child with the genital, the smaller front structure 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 turned around, and that he should be the questioner. As such a questioning on the side of the father has never taken place in reality, we must conceive the dream thought as a wish, or take it conditionally, as follows: "If I had only asked my father for sexual enlightenment." The continuation of this thought we shall soon find in another place.

The court in which the tin sheet is spread out is not to be conceived symbolically in the first instance, but originates from his father's place of business. For discretionary reasons 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 questionable practices upon which profit mainly depends. Hence the continuation of the above dream thought ("if I had only 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, onanism. This is not only entirely familiar to us, but agrees very well with the fact that the secrecy of onanism is expressed by its opposite ("Why one can do it quite openly"). It, moreover, agrees entirely with our expectations that the onanistic activity is again put off on 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 act of coition in the vagina is described as a going down instead of in the usual way as a going up, I have also found true in other instances[2].

The details that at the end of the first shaft there is a longer platform and then a new shaft, he himself explains biographically. He had for some time consorted with women sexually, but had then given it up because of inhibitions and now hopes to be able to take it up again with the aid of the treatment. The dream, however, becomes indistinct toward the end, and to the experienced interpreter it becomes evident that in the second scene of the dream the influence of another subject has begun to assert itself; in this his father's business and his dishonest practices signify the first vagina represented as a shaft so that one might think of a reference to the mother.

4. The male genital symbolized by persons and the female by a landscape.

(Dream of a woman of the lower class, whose husband is a policeman, reported by B. Dattner.)

... Then some one broke into the house and anxiously called for a policeman. But he went with two tramps by mutual consent into a church,[3] to which led a great many stairs;[4] behind the church there was a mountain,[5] on top of which a dense forest.[6] The policeman was furnished with a helmet, a gorget, and a cloak.[7] The two vagrants, who went along with the policeman quite peaceably, had tied to their loins sack-like aprons.[8] 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 height of the mountain, where it spread out into quite a forest.

5. A stairway dream.

(Reported and interpreted by Otto Rank.)

For the following transparent pollution dream, I am indebted to the same colleague who furnished us with the dental-irritation dream.

"I am running down the stairway in the stair-house after a little girl, whom I wish to punish because she has done something to me. At the bottom of the stairs some one held the child for me. (A grown-up woman?) I grasp it, but do not know whether I have hit it, for I suddenly find myself in the middle of the stairway where I practice coitus with the child (in the air as it were). It is really no coitus, I only rub my genital on her external genital, and in doing this I see it very distinctly, as distinctly as I see her head which is lying sideways. During the sexual act I see hanging to the left and above me (also as if in the air) two small pictures, landscapes, representing a house on a green. On the smaller one my surname stood in the place where the painter's signature should be; it seemed to be intended for my birthday present. A small sign hung in front of the pictures to the effect that cheaper pictures could also be obtained. I then see myself very indistinctly lying in bed, just as I had seen myself at the foot of the stairs, and I am awakened by a feeling of dampness which came from the pollution."

Interpretation. The dreamer had been in a book-store on the evening of the day of the dream, where, while he was waiting, he examined some pictures which were exhibited, which represented motives similar to the dream pictures. He stepped nearer to a small picture which particularly took his fancy in order to see the name of the artist, which, however, was quite unknown to him.

Later in the same evening, in company, he heard about a Bohemian servant-girl who boasted that her illegitimate child "was made on the stairs." The dreamer inquired about the details of this unusual occurrence, and learned that the servant-girl went with her lover to the home of her parents, where there was no opportunity for sexual relations, and that the excited man performed the act on the stairs. In witty allusion to the mischievous expression used about wine-adulterers, the dreamer remarked, "The child really grew on the cellar steps."

These experiences of the day, which are quite prominent in the dream content, were readily reproduced by the dreamer. But he just as readily reproduced an old fragment of infantile recollection which was also utilized by the dream. The stair-house was the house in which he had spent the greatest part of his childhood, and in which he had first become acquainted with sexual problems. In this house he used, among other things, to slide down the banister astride which caused him to become sexually excited. In the dream he also comes down the stairs very rapidly--so rapidly that, according to his own distinct assertions, he hardly touched the individual stairs, but rather "flew" or "slid down," as we used to say. Upon reference to this infantile experience, the beginning of the dream seems to represent the factor of sexual excitement. In the same house and in the adjacent residence the dreamer used to play pugnacious games with the neighboring children, in which he satisfied himself just as he did in the dream.

If one recalls from Freud's investigation of sexual symbolism[9] that in the dream stairs or climbing stairs almost regularly symbolizes coitus, the dream becomes clear. Its motive power as well as its effect, as is shown by the pollution, is of a purely libidinous nature. Sexual excitement became aroused during the sleeping state (in the dream this is represented by the rapid running or sliding down the stairs) and the sadistic thread in this is, on the basis of the pugnacious playing, indicated in the pursuing and overcoming of the child. The libidinous excitement becomes enhanced and urges to sexual action (represented in the dream by the grasping of the child and the conveyance of it to the middle of the stairway). Up to this point the dream would be one of pure, sexual symbolism, and obscure for the unpracticed dream interpreter. But this symbolic gratification, which would have insured undisturbed sleep, was not sufficient for the powerful libidinous excitement. The excitement leads to an orgasm, and thus the whole stairway symbolism is unmasked as a substitute for coitus. Freud lays stress on the rhythmical character of both actions as one of the reasons for the sexual utilization of the stairway symbolism, and this dream especially seems to corroborate this, for, according to the express assertion of the dreamer, the rhythm of a sexual act was the most pronounced feature in the whole dream.

Still another remark concerning the two pictures, which, aside from their real significance, also have the value of "Weibsbilder" (literally _woman-pictures_, but idiomatically _women_). This is at once shown by the fact that the dream deals with a big and a little picture, just as the dream content presents a big (grown up) and a little girl. That cheap pictures could also be obtained points to the prostitution complex, just as the dreamer's surname on the little picture and the thought that it was intended for his birthday, point to the parent complex (to be born on the stairway--to be conceived in coitus).

The indistinct final scene, in which the dreamer sees himself on the staircase landing lying in bed and feeling wet, seems to go back into childhood even beyond the infantile onanism, and manifestly has its prototype in similarly pleasurable scenes of bed-wetting.

6. A modified stair-dream.

To one of my very nervous patients, who was an abstainer, whose fancy was fixed on his mother, and who

repeatedly dreamed of climbing stairs accompanied by his mother, I once remarked that moderate masturbation would be less harmful to him than enforced abstinence. This influence provoked the following dream:

"His piano teacher reproaches him for neglecting his piano-playing, and for not practicing the *Etudes* of Moscheles and Clementi's *Gradus ad Parnassum*." In relation to this he remarked that the *Gradus* is only a stairway, and that the piano itself is only a stairway as it has a scale.

It is correct to say that there is no series of associations which cannot be adapted to the representation of sexual facts. I conclude with the dream of a chemist, a young man, who has been trying to give up his habit of masturbation by replacing it with intercourse with women.

Preliminary statement.--On the day before the dream he had given a student instruction concerning Grignard's reaction, in which magnesium is to be dissolved in absolutely pure ether under the catalytic influence of iodine. Two days before, there had been an explosion in the course of the same reaction, in which the investigator had burned his hand.

Dream I. He is to make phenylmagnesium-bromid; he sees the apparatus with particular clearness, but he has substituted himself for the magnesium. He is now in a curious swaying attitude. He keeps 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 crucible, and then again he says to himself, "That cannot be.... Yes, it must be so, it has been done correctly." Then he partially awakens, and repeats the dream to himself, because he wants to tell it to me. He is distinctly afraid of the analysis of the dream. He is much excited during this semi-sleeping state, and repeats continually, "Phenyl, phenyl."

II. He is in ... ing with his whole family; at half-past eleven. He is to be at the Schottenthor for a rendezvous with a certain lady, but he does not wake up 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 instant he sees the whole family gathered about the table--his mother and the servant girl with the soup-tureen with particular clearness. Then he says to himself, "Well, if we are eating 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 rendezvous (the dream was dreamed during the night before the expected meeting). The student to whom he gave the instruction is a particularly unpleasant fellow; he had said to the chemist: "That isn't right," because the magnesium was still unaffected, and the latter answered as though he did not care anything about it: "It certainly isn't right." He himself must be this student; he is as indifferent towards his analysis as the student is towards his synthesis; the *He* in the dream, however, who accomplishes the operation, is myself. How unpleasant he must seem to me with his indifference towards the success achieved!

Moreover, he is the material with which the analysis (synthesis) is made. For it is a question of the success of the treatment. The legs in the dream recall an impression of the previous evening. He met a lady at a dancing lesson whom he wished to conquer; he pressed her to him so closely that she once cried out. After he had stopped pressing against her legs, he felt her firm responding pressure against his lower thighs as far as just above his knees, at the place 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 masculine towards the woman. If it will work with the woman, the treatment will also work. Feeling and becoming aware of himself in the region of his knees refers to masturbation, and corresponds to his fatigue of the previous day.... The rendezvous had actually been set for half-past eleven. His wish to oversleep and to remain with his usual sexual objects (that is, with masturbation) corresponds with his resistance.

[1] It is only of late that I have learned to value the significance of fancies and unconscious thoughts about life

in the womb. They contain the explanation of the curious fear 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 nothing but a projection into the future of this mysterious life before birth. _The act of birth, moreover, is the first experience with fear, and is thus the source and model of the emotion of fear._

[2] Cf. *_Zentralblatt für psychoanalyse_, I.*

[3] Or chapel--vagina.

[4] Symbol of coitus.

[5] Mons veneris.

[6] Crines pubis.

[7] Demons in cloaks and capucines are, according to the explanation of a man versed in the subject, of a phallic nature.

[8] The two halves of the scrotum.

[9] See *_Zentralblatt für Psychoanalyse_, vol. i., p. 2.*

VI

THE WISH IN DREAMS

That the dream should be nothing but a wish-fulfillment surely seemed strange to us all--and that not alone because of the contradictions offered by the anxiety dream.

After learning from the first analytical explanations that the dream conceals sense and psychic validity, we could hardly expect so simple a determination of this sense. According to the correct but concise definition of Aristotle, the dream is a continuation of thinking in sleep (in so far as one sleeps). Considering that during the day our thoughts produce such a diversity of psychic acts--judgments, conclusions, contradictions, expectations, intentions, &c.--why should our sleeping thoughts be forced to confine themselves to the production of wishes? Are there not, on the contrary, many dreams that present a different psychic act in dream form, *_e.g._*, a solicitude, and is not the very transparent father's dream mentioned above of just such a nature? From the gleam of light falling into his eyes while asleep the father draws the solicitous conclusion that a candle has been upset and may have set fire to the corpse; he transforms this conclusion into a dream by investing it with a senseful situation enacted in the present tense. What part is played in this dream by the wish-fulfillment, and which are we to suspect--the predominance of the thought continued from, the waking state or of the thought incited by the new sensory impression?

All these considerations are just, and force us to enter more deeply into the part played by the wish-fulfillment in the dream, and into the significance of the waking thoughts continued in sleep.

It is in fact the wish-fulfillment that has already induced us to separate dreams into two groups. We have found some dreams that were plainly wish-fulfillments; and others in which wish-fulfillment could not be recognized, and was frequently concealed by every available means. In this latter class of dreams we recognized the influence of the dream censor. The undisguised wish dreams were chiefly found in children, yet fleeting open-hearted wish dreams *seemed* (I purposely emphasize this word) to occur also in adults.