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IMPOTENCE IN THE MALE

THE PSYCHIC DISORDERS OF SEXUAL FUNCTION IN THE MALE

BY
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Authorized English Version

by ,

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Volume One



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IMPOTENCE IN THE MALE

I

MAN AND WOMAN

In men love-inadequacy is increasing to an alarming degree, and impotence has come to be a disorder associated with modern civilization. Every impotent man forms the nucleus of a love tragedy. For impotence makes marriage impossible, or may be the cause of an ill-fated one; it also undermines the health of the woman, and has an equally pernicious effect upon the mental life of both husband and wife.

The percentage of relatively impotent men cannot be placed too high. In my experience, hardly half of all civilized men enjoy normal potency. Nowadays *ejaculatio præcox* is no longer a disorder; it is the regular accompaniment of civilization.

Does this manifestation depend upon a general decrease in sexual energy or the sexual impulse? Were the ancients more potent and instinctual?

One may attempt to solve this question by studying the erotic life of primitive races. It is erroneous to think that primitive peoples experience a richer sexuality and possess a stronger sexual appetite than civilized man. On the contrary, exhaustive research proves¹ that sexuality in primitive races is subject to numerous limitations and reveals a more rut-like (periodic) character. Their erotic life is poor in comparison with the ecstasies of civilized man. The psychic component of love is almost unknown to them. As a matter of fact, some primitives have no term in their language for the word love; and in others it only seems to be limited to women.

Civilized man has created love with the aid of the spirit. Love, therefore, has grown, and is still growing! It is a mistake to say that our ancestors loved better and displayed a greater need for it.

The polar tension between man and woman has become greater; the struggle between the sexes, visibly more acute. In order to bridge this antithesis, stronger energies must be uti-

lized.² In man the longing for love is on the increase, while erotic tragedies occur in greater numbers; love is becoming more and more deep and powerful.

I do not believe that primitive man perceives more strongly. He may be more brutal in his manifestations of love, but he does not possess the highly cultivated nervous system which in civilized man guarantees a greater richness of feelings and sensations.

Indeed, the art of making love has not kept pace with the enhanced development of spiritual love. On the contrary, it has declined and fallen into decay. Only among certain highly civilized individuals has the art of love attained a degree not even dreamed of by the simple primitive, much less used or understood. To modern civilization we owe the antithesis: the rake and his polar opposite, the impotent man.

The significance of love to the civilized man shows itself in an increased preparedness for love. Countless individuals consume themselves with a longing for its fulfillment and go to the grave without having found it.

This difference between a higher degree of love-preparedness, a richer possibility for sensations, and a poverty in the art of love constitutes a misfortune to civilized man. His sexuality cannot be so openly disposed of as among primitives. It is subject to all manner of inhibitions and malformations. Indeed, these inhibitions tell more strongly on the man than on the woman. In men the struggle between the brain and spinal cord is much more severe than in women. A man is exposed to greater temptations. Then, too, women are already bound by custom and a "fear of pregnancy."³ A man must curb his sexual instinct with greater inhibitions; the "antisexual instinct" (James) is more strongly developed in him than in a woman; his cravings are more strongly limited by moral, ethical, religious, and æsthetic inhibitions, although a superficial consideration would seem to indicate just the opposite.

Men are subject to a much stronger development of both impulses and inhibitions. For that reason love-inadequacy will manifest itself quite differently in men than in women. Even the characteristic features of a man's erotic life display a different contour from that of a woman.

A man tends to be active and violent, to court, to conquer, to plunder, and to challenge. His life concerns the world; love to him is always an episode. During the course of his life, love takes place at certain intervals in which there is an urgent accumulation of sexual hunger. Hence, the erotic life of men shows a distinct rhythm,⁴ which does not appear so obviously in women. Möbius has called attention to the erotic periods in Goethe's life; these occurred every seven years with a quasi-renewal of puberty and were coincident with an enhancement of his productive power and a pleasure in creating works of art.

In human beings, tides of erotic ecstasy are perceived as pinnacles in the individual's life. A man only feels himself a man when physical and spiritual love are united. The impotent lover perceives disgrace and humiliation in love.⁵ The rapture of masculinity, the "consciousness of masculinity," in association with creative power, is superbly described by Schiller:

"I am a man! Who more can be?
Then let him come and fling
His fetters to the winds, and free
And joyous let him sing!

Upon God's image I impress
My manhood's royal seal;
And on love's fountain I possess
A claim without repeal.

And, faith! I love this precious boon!
A maiden passes me;
And if I see the maiden swoon,
I kiss her tenderly.

And sweetly does the maiden blush,
And gently beats her heart;
Sweet nature's instincts what can hush,
Or counterfeit by art?

Will she, perchance, for pity cry,
If unawares she's caught?
She finds that I'm a man—then, why
By her is pity sought?

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I am a man! this potent spell
 Inspires with trembling fear
 A princess in a lonely dell,
 Though ragged I appear." 6

At the acme of his erotic curve, a man will be more passionate than a woman. After gratification, he turns to other aims. Before the sexual act, a man is more ardent than a woman, but subsequently she becomes the more passionate one (Havelock Ellis); this law even holds good for the individual erotic episodes of the day. Even his orgasm shows the same picture: a rapid crescendo of passion and an avalanche-like fall, while a woman may experience the pleasure for hours afterwards. Love, therefore, can never satisfy a man's entire longings; it always remains an episode, and exists side by side with his other life interests. Only on rare occasions is it possible for him to harmonize his love and vocation so that he can do justice to both tendencies: love and worldly interests. His heart will always cling to worldly things, and, like Tannhäuser, he will flee from pleasure to pain, from the world of love to a love for worldly things, because his ambition (the will-to-power) demands more or less violent activity.

Grillparzer, in his *Sappho*, quite aptly describes the difference between a man's and a woman's love:

"Who measures love of man by woman's fire,
 He knows not man and woman, life and love;
 For changeful is the restless mind of man,
 And varies ever with his varying life.
 He enters free the arena of existence,
 Surrounded by the rosy dawn of hope;
 With strength and courage as with spear and shield,
 Equipped to conquer in the glorious strife.
 Too narrow seems the quiet world within:
 His restless, daring spirit flies abroad;
 And if he meet with love, he stops indeed
 To raise the tender flowerlet from the ground,
 Examines it, enjoys it, coldly then
 To add it to the trophies in his helm.
 Unknown to him that still, intense flame

That love awakens in a woman's heart ;
How her desires, her thoughts, her very being
Revolve about this single, central point ;
How all her wishes, like the little birds
That flutter anxious round the mother's nest,
Gather with easily awakened dread
About her love, their cradle and their grave ;
How like a precious gem her whole existence
Is hung about the neck of new-born love.
He loves, but in his bosom there is place
For something else than only for his love,
And much which to the woman seems a crime
Is but amusement and a jest to him.
A kiss, wherever met with on his way,
He takes, nor ever thinks he does a wrong.
Alas that it should be so, but it is !" 7

The hypertrophic cultivation of the "will-to-power" has brought in its wake a situation wherein the majority of civilized men have neither time nor energy left for love. Mercantilism, a most important form of the "will-to-power" through monetary acquisition, leaves scant room for love. For time is money; and money then becomes more important than love. Indeed, the accumulation of wealth may attract to itself all the libido originally destined for love, and may become a symbolic substitute for love, which again and again is substantiated by the psychology of the miser. Love and mercantilism are opposites; this is demonstrated by well-marked examples of the typical money-grubber. Scant energy is left to be spent on love, but notwithstanding, the demand for love is growing. There exists a greater desire for intoxication and enjoyment, and yet inner forces inhibit free play of the passions. Half of all mankind is now suffering from this conflict between sexual want and sexual ability.

Among civilized people, the sexual athlete is a rarity; while the sexual weakling and the semi-impotent individual are almost the rule.

And yet, impotence is perceived as a severe blow to the feeling of self-regard. The individual who is impotent does not consider himself a man. And while a frigid woman does not

look upon her condition as humiliating, considers herself in full possession of womanhood, and under circumstances is proud of her coldness, a man suffers when he is impotent. Impotence is a target for much jest; in the theatre, in proverbs, and in obscenities it is treated as an important erotic theme. The frigid woman, however, receives only slight attention in literature; public opinion even elevates her infirmity to the rank of a virtue, and gives it a heroic varnish, whereas the virtuous, impotent man succumbs to the curse of ridicule.

The impotent man is robbed of social esteem. Havelock Ellis quite correctly remarks :

"It may be added that we may find a curiously inconsistent proof of the excessive importance attached to sexual function by society which systematically tries to depreciate sex, in the disgrace which is attributed to the lack of 'virile' potency. Although civilized life offers immense scope for activities of sexually impotent persons the impotent man is made to feel that, while he need not be greatly concerned if he suffers from nervous disturbances of digestion, if he should suffer just as innocently from nervous disturbances of the sexual impulse, it is almost a crime. A striking example of this was shown, a few years ago, when it was plausibly suggested that Carlyle's relations with his wife might best be explained by supposing that he suffered from some trouble of sexual potency. At once admirers rushed forward to 'defend' Carlyle from this 'disgraceful' charge; they were more shocked than if it had been alleged that he was a syphilitic. Yet impotence is, at the most, an infirmity, whether due to some congenital anatomical defect or to a disturbance of nervous balance in the delicate sexual mechanism such as is apt to occur in men of abnormally sensitive temperament. It is no more disgraceful to suffer from it than from dyspepsia, with which, indeed, it may be associated. Many men of genius and high moral character have been sexually deformed. This was the case with Cowper (though this significant fact is suppressed by his biographers); Ruskin was divorced for a reason of this kind; and J. S. Mill, it is said, was sexually of little more than infantile development." ⁸

To my knowledge, suicide in women was never caused by a poverty of sexual feeling, although a high percentage of male suicides occur because of a supposed impotence. A large num-

ber of pessimists, anchorites, misanthropists, and eccentric individuals are recruited from the ranks of men who suffer from a psychic loss of sexual power.

That is already evident from the anatomical and physiological facts. A woman can gratify a man in spite of her frigidity—at least partially so, and can make detumescence possible for him. And although condemned to passivity, which has been aptly compared to the energy-laden passivity of a magnet, she is in a position to physically express her inner “No” and to hinder coitus through vaginismus. Whereupon she may increase her feeling of self-regard and show her physical superiority to the man. (You cannot, if I do not wish it!) Impotence in the male, as this book will show, frequently goes back to an inner “No.” But this inner negation brings on a partly wished for and a partially bitter perceived depreciation of the feeling of self-regard. Sexual potency presupposes a strong erection. The impotent man, however, cannot hide his weakness as is often done by the frigid woman who feigns orgasm in order to give the man the satisfaction of feeling that he has gratified her.

Impotence impresses its stamp upon a man's whole personality. He loses his feeling of self-regard, his energy, his whole pleasure in productive activity. He has the bitter conviction: You are not a man!

One ought to compare this humiliating condition with the exalted feeling which accompanies the consciousness of manhood which Schiller, in the already mentioned poem, *The Dignity of Man*, describes in unrivalled fashion.

In comparison what a pitiable appearance is made by the ascetic and impotent individual:

“Shame on this race, of manly right,
Of Heaven's best gifts bereft;
It dreads a woman's cheering sight,
It has no manhood left.

The brainless wretches stagger 'bout
Like gourds which playful boys
Like human skulls have emptied out,
To serve as foolish toys.

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Like chemicals in glass retorts,
 Their blood is thick and slow ;
 The devil with their spirits sports,
 And lets their carcass go.

They flee from every woman's form,
 Stand quaking in her sight ;
 They cannot conquer her by storm,
 And swear they'll die outright.

The cowards hate an honest man,
 Feel troubled by his bliss ;
 No one can love his fellow-man
 Who does not love a kiss."*

Indeed, an incapacity for spiritual love may also be felt as a deficiency. In later analyses we will see that this incapacity is merely an apparent one, and that it usually can be traced to infantile fixations. But it actually exists and is a contemporary disorder among refined parathiacs, the decadents, and those persons who play the rôle of a decadent before themselves and the world. They subject new-born love to a severe analysis which ends in depreciation, while spiritual love is denied and pronounced a rationalization of the sexual impulse. And so every new-born feeling is made ridiculous whereby a psychic overestimation of the partner, which forms the basis of falling in love, is prevented.

Ola Hanson has described this type with striking accuracy in a criticism of Paul Bourget's novel: *Un Crime d'Amour*.

"A peculiar mixture of nature, refinement, and uprightness, of irony and enthusiasm characterize modern times. What in everyday language is called our natural, instinctual nature can no longer be reawakened ; we cannot liberate our brain from the terrible pressure of inherited tendencies and muddled knowledge ; can no longer live in frankness. The child grows up with books which train it to conscious self-observation ; when it enters into life, the soul is subtle and complicated, its way of feeling not simple and direct. We become acquainted with the images of reality earlier than with reality itself ; and the impressions of feelings and sen-

sations before they have actually been perceived. All sufferings and pleasures have already been anticipated in our imagination. If we experience them, we discover a discrepancy between what we had hoped to experience, and what we actually experience; and so we sink into despair and coldness of spirit over the inadequacy of our emotional life. Everything first passes through our brain before it reaches the heart. A momentary pleasure cannot be enjoyed because we analyze it with our thoughts instead of feeling it with our hearts, and so the finest perfume of pleasure evaporates. 'But grain reduced to flour can neither sprout nor grow.' All life fundamentally rests upon unconsciousness, which at once becomes destroyed by the spectre of self-analysis. Our thought processes have become refined and complicated in the same degree as our emotional life has become dry and sterile. We possess extraordinary implements for the dissection of thought, but live a life of 'artificial feelings.' Bourget himself considers *Un Crime d'Amour* an accurate diagnosis of a mental disorder. In Armand de Quernes a whole generation can recognize its own features. The salient trait, prevailing in these contemporary types, rests upon an inner malformation whereby emotional excitation must always first of all pass through the brain before it reaches the heart. Such persons are incapable of enjoying momentary pleasures because they have lost the power of feeling directly and wholeheartedly. The only pleasure still at their disposal is the painful enjoyment of past memories. They fall in love with persons whom they then abandon, and long for places where once they were bored; the present offers nothing but disgust, although it possesses a singularly captivating charm so soon as it has vanished, and just because it has vanished. But above all they have lost the power of feeling complete and wholehearted love."¹⁰

Love-inadequacy, which manifests itself in superficial attempts to love but never leads to great intoxication, does not free its victims from an ardent longing for love or from an everlasting state of yearning for the unattainable ideal (love-preparedness). They then blame the object for their own meagre capacity for love. In their opinion the woman is at fault; or they have not found their ideal. The "Flying Dutchman" and Ahasuerus are personifications of an eternal longing for the unattainable ideal, likewise Faust and, in a certain sense, Hamlet. Oswald, in *Problematischen Naturen* by

Spielhagen, is of the same type.¹¹ That poets suffer from a certain amount of inadequacy to love, which is overcompensated by an increased love-preparedness, has already been worked out in my book, *Die Träume der Dichter*.

It cannot be denied, however, that in most cases a poverty in the psychic adequacy-to-love can be traced back, on deeper analysis, to individual and rather difficult love requisites which have already been described in my book, *Frigidity in Woman*.¹² I have seen skeptics and Faustians guided into the right path; have observed persons afflicted with inadequacy to love who for many years had unsuccessfully sought their ideal and had despaired of its attainment, but who finally had to bend to the power of love in advanced age. The joy of attaining adequacy-to-love is so great that such men easily become slaves to it and lapse into sexual bondage.

Absolute lack of spiritual love-adequacy can only be demonstrated in severe psychopaths who merely command a violent sexual impulse, and who allow themselves to be dragged into all manner of excesses. They form a connecting link with the narcissist, the crass egoist, the eternal child, and those afflicted with "moral insanity"; these types, however, must be kept apart from the family slaves who seemingly are unable to love, but in reality are fixed upon some member of the family (father, mother, brother, sister, uncle, aunt, grandparents).

In rare cases of psychic impotence, the psychic inadequacy to love goes hand in hand with a physical one. Cases are most frequently encountered where, in spite of spiritual love, physical inadequacy to love becomes apparent in the form of impotence, which brings the patient to the physician. Relative to this, both sexes equally display disharmonies of the various erotic components. In such cases tenderness and sensuousness do not become united in a single object. Consequently there ensue various types of erotic disturbance whose cure is sought from the psychotherapist.

A woman comes to the physician when she suffers from disorders of orgasm, when orgasm is delayed or entirely absent. A man looks for help when the orgasm is premature or disturbed, when erection is entirely absent. A psychic inadequacy to love, the much severer affliction, seldom brings a per-

son to the psychotherapist. The individual is often unaware of it, and it may then manifest itself as a physical disorder of the erotic life.

All erotic disorders of civilized man can be traced back to a conflict between the brain and the spinal cord; this conflict is much stronger in the man, where it stands out in bold relief. A hardly perceptible inhibition and the erection is frustrated. A small degree of anxiety, inner dissatisfaction, a hardly conscious disgust are sufficient to disturb the delicate mechanism of erection and the pleasure associated with it.

There is no other affliction which so obviously shows the conflict between primitive and civilized man.

It has taken a long time for physicians to understand these facts, and even to this day, among the majority of physicians, misunderstanding and false conceptions reign supreme; and, what is more, this also includes noted scientists, for it is a tendency of our times to explain all disorders upon a chemical and physical basis or, if need be, biologically. This persistently allows the psychic factors to be overlooked.

At all events this book will only deal with psychic disorders and will show that practically all cases of impotence can be traced to psychic inhibitions and respond to rational psychotherapy.¹⁸

For the practicing physician and psychotherapist there is no more gratifying problem than the treatment of impotence. The result is obvious and cannot be denied. With the proper method, failure is rare.

I can state with assurance that I have cured almost all cases of impotency who have confided themselves to my care and who did not lose their patience. To cure a patient of his loss of sexual power means to give him life once more! Gyurkovchky expresses this fact very aptly.

"A man's entire energy, his courage, his pleasure for work and life, depends almost without exception upon his sexual power. Relative to this I am not referring to the various kinds of chastity vows taken by individuals who seek reward in life hereafter for agony in this, although, for all that, these persons appear to enjoy their sojourn in this life no less, inasmuch as they consider it a vale of tears. To be sure, our world is not exactly a vale of tears,

but take this bit of love from the man who must work and produce from early morning until late at night, who each day begins the struggle for existence anew, then, in truth, a vale of tears is certainly at hand."

How many individuals have allowed others to spoil their ability to love, or spoiled it themselves! A psychoanalytic study of the various forms of impotence will hold before our eyes plainly enough the whole panorama of misery which modern, civilized man falls heir to, his inner disharmony, his galling struggle between impulse and inhibition. The frigid woman and the impotent man are the products of a diseased age. Impotence is a social disorder which only allows itself to be understood by and through the nature of this generation.

II

VOCATION AND SEXUALITY

If one were to investigate the motive behind choice of occupation by various persons, to one's surprise the discovery would be made that most of them came upon it by choice. Often, it is said, one's father decided it, then again it fell to chance. But if one has opportunity to analyze people who have chosen their vocation from inclination, then one will always discover a relationship between choice of vocation and eroticism. Persons, moreover, who came upon their vocation by chance, usually have a "hobby" or "sport" which then represents the actual vocation of choice. That pleasure in one's vocation is constantly becoming more rare constitutes an evil of our times. For a vocation should always be that work which we feel ourselves called upon to do. Only such work will give us pleasure and engross our whole being.

The rôle of eroticism in the choice of vocation is only a part of its important rôle in life. Sexuality may be compared to a tree whose roots reach deep down into what is terrestrial and instinctual, but whose blossoms strive toward the heavens. Every cell of this tree is bathed by sap, which, from the roots, strives toward the top; from the terrestrial, towards the celestial. Every human being is such a tree and for eternity is united with the instinctual and the terrestrial.

It is an old fact that every art is revaluated eroticism. The artist creates his works like children. A portion of his eroticism is lost to life. That was known to Wagner, when he remarked: "Art begins exactly where life ceases; when nothing more is present, in art we then cry: 'I wish.' I cannot conceive how a really happy person should come upon the thought: 'To create art'; that is only possible in life.—In consequence, therefore, is our art not an admission of impotency?"—But, in art, the artist lives out his overwhelming sexuality. All energy, which Wagner placed in his *Tristan*, was lost to

Wesendonk. Through Tristan he could liberate himself, as Goethe, in the freedom of creativeness, saved himself through Werther from the bondage of love.

The philosophers create from the same source. Freud has made the assertion, in his stimulating study on "Leonardo da Vinci," that every love for investigation can be traced back to the sexual curiosity of the child:

"If the period of infantile sexual investigation comes to an end through an impetus of energetic sexual repression, the early association with sexual interest may result in three different possibilities for the future fate of the investigation impulse. The investigation either shares the fate of the sexuality, the curiosity henceforth remains inhibited and the free activity of intelligence may become narrowed for life; this is especially made possible by the powerful religious inhibition of thought, which is brought about shortly hereafter through education. This is the type of neurotic inhibition. We know well that the so-acquired mental weakness furnishes effective support for the outbreak of a neurotic disease. In a second type the intellectual development is sufficiently strong to withstand the sexual repression pulling at it. Sometimes after the disappearance of the infantile sexual investigation, it offers its support to the old association in order to elude the sexual repression, and the suppressed sexual investigation comes back from the unconscious as compulsive reasoning. It is naturally distorted and not free, but forceful enough to sexualize even thought itself and to accentuate the intellectual operations with the pleasure and fear of the actual sexual process. Here the investigation becomes sexual activity and often exclusively so, the feeling of settling the problem and of explaining things in the mind is put in place of sexual gratification. But the indeterminate character of the infantile investigation repeats itself also in the fact that this reasoning never ends, and that the desired intellectual feeling of the solution constantly recedes into the distance. By virtue of a special disposition the third, which is the most rare and most perfect type, escapes the inhibition of thought and the compulsive reasoning. Also here sexual repression takes place; it is unable, however, to direct a partial impulse of the sexual pleasure into the unconscious, but the libido withdraws from the fate of the repression by being sublimated from the beginning into curiosity, and by reinforcing the powerful investigation impulse. Here, too, the investigation becomes more or less compulsive and a substitute of

the sexual activity, but owing to the absolute difference of the psychic process behind it (sublimation in place of the emergence from the unconscious) the character of the neurosis does not manifest itself, the subjection to the original complexes of the infantile sexual investigation disappears, and the impulse can freely put itself in the service of the intellectual interest. It takes account of the sexual repression which made it so strong in contributing to it sublimated libido by avoiding all occupation with sexual themes.”¹

That the impulse for research in mathematics is revaluated sexuality, I can verify from a letter of Multatulus to a friend. The passage (*Multatuli Briefe an Max Roest*, published by Wilhelm Spohr, 2 Bd., S. 72) is as follows:

“I trust and hope I will discover a simplified method for trigonometry. To be sure, all students will be grateful to me. Then, too, I have numerous other things of like nature to investigate. What supreme poetry: lifting up nature’s chaste garments, searching for her form, seeking after her relationships, handling her figure, forcing one’s way into the womb of truth. Observe the voluptuousness of mathematics! And I, fool that I am! I am her friend! In truth, she does not repel me, nor yield without a struggle. There is just enough mystery to be desired, coveted, and worshipped. Not enough, however, to discourage the stormy suitor. I have seen her ankles, her knees, even her hips and loins, now and then . . . but, but then she pushes me away and flees, Daphne, Sylph, that she is. Will-o’-the-wisp, courtesan, maiden . . . for all that the great and mighty Isis, the mother of God who is, was, and shall be unalterable, unapproachable, and indestructible: Being, Truth!”

Various philosophical systems show definite relationship to sexuality. And so a philosopher explained to me his view of the cosmos; he traced everything back to rubbing. A closer study of the system plainly betrayed its sexual origin.

Newton, perhaps, might not have discovered the law of gravity if he were not influenced by maternal attraction.

Of especial interest is the relation between an inventor and his sexual life.

In all inventors whom I have been able to analyze, I was con-

stantly able to establish that I was dealing with parapatliacs who attempted to solve mental conflicts through displacement of them into the mechanical. Every invention, then, is an attempt to overcome a conflict; every invention, liberation in a false sphere. Several examples, perhaps, will make my point more obvious. The statement to be proved is as follows: *Inventions are translations of mental (mostly sexual) problems into the language of technique.*

Several examples will bring us nearer to a solution of the problem.

CASE 1. A patient consults me on account of insomnia. Each night he tosses restlessly about in his bed. As a matter of fact, he ought to be grateful to his malady, because it has helped him to solve several inventions. At first, during the sleepless nights, he constructed a "distant-ignitor" which is already patented.

"What sort of an invention is it?"

"You see. I lie in my room and all at once am able to ignite a gas flame in the third room where my cousin [female] sleeps."

Further conversation with him yielded the following facts: Without realizing it or better still "without wanting to realize it," the man was in love with his married cousin. He wanted to influence her heart and trusted that his thoughts, to which he attributed omnipotence, would accomplish this. Against this love were erected strong inhibitions. The cousin's husband was his paternal friend, who raised him in place of his father, opened his house to him, and gave him a home and a fine position. The patient's cousin was faithful, loving, and clung to her husband with great love. His own infatuation was hopeless. But is there any limitation to a loving heart? At night his wishes fluttered about the bed of his beautiful cousin.

He wished to inflame her and by all means wanted to force her through the power of his love. The invention took care of that. The "distant-ignitor" was invented. He was then able to penetrate all rooms, overcome all hindrances, and reach his love in order to unite with her. The invention had still another beneficial result. He had to leave the business of his cousin and became a wealthy man. Therefore, this invention in every respect was the solution of a severe conflict.

CASE 2. Another parapatliac came to me one day overwhelmed with joy. He had made a wonderful discovery. Terror would

now be ended for all mankind. His invention is the "egg of Columbus." He directs a current of electricity through the latch of a door. This current is switched off during the day and is only turned on when one leaves the house, or—what is more important—at night. Furthermore, the door mat is wired with fine wires and charged with electricity. When a thief or burglar steps on this mat (fastened in such a manner as to be immovable) a short circuit is established and the intruder receives a severe shock which practically stuns and overwhelms him with fear. In addition, a mechanism of bells is rung which warns the occupants of the entire household.

Solution: This man harbored ideas of intruding at night upon one of the members of his family. Contact with this female person would certainly produce a strong "electrical shock" in him. It might also become known and be spread far and wide. This apparatus serves as a form of self-security, but it also protects the beloved, because another household member casts covetous eyes on the same woman. He must watch day and night in order that no misfortune occur. Instead of the realization of his invention, a separation from the desired woman was accomplished. The idea, that he or the other man might go into her room at night, was the force which lead to "this wonderful discovery."

CASE 3. Mr. N. has discovered an apparatus whereby he can divide a line into any number of small parts. This apparatus was patented and appears to have met with success. *Cause:* In his family were seven children all of whom were waiting for a large inheritance. One sister was ill, and a brother was incapacitated to a lesser extent. The father, in consequence, had proposed to provide the invalid children with a larger income. Mr. N. agreed to this, but shortly became the victim of a parapathy which likewise incapacitated him. He also wished to secure the greater advantage. In his mind he was constantly dividing the legacy. How much will you receive? He wanted more. But he was uncertain whether his parapathy was capable of changing his father's mind. At any rate, all should receive an equal share. In this condition he made his discovery. All phases which now ensued were experienced with great emotion: the announcement of the invention, the patent, the negotiations, etc. He spent sleepless nights and was surprised when I made it clear to him that he was still dividing his father's inheritance; that he still played with the idea of dividing the legacy into larger parts if one of his brothers or sis-

ters were to die, *i.e.*, in five instead of six parts, etc. He experienced his entire erotic (he struggled for the love of his father) and monetary conflict, which was very painful and ethically degrading to him, in a technical or mathematical sphere.

CASE 4. Let us now consider a man who wished to found a first-aid station. A physician was to be placed immediately at the disposal of every sick or injured person. This patient, well equipped intellectually, was a sadist who harbored an impulse to murder his immediate superior, a man who had actually tormented and treated him unjustly. In fantasy he split open the shiny bald head of his enemy with an ax. Then came remorse . . . and the fantasies vanished. Shortly afterwards he developed an invention by means of which an electrical apparatus might be installed in every house; it would immediately summon a physician waiting in readiness at a central station.

CASE 5. Another invention is as follows: A physician discovers that the tooth brushes now in use are unhygienic. Microorganisms are harbored in the bristles. He invented a hygienic brush whose cleaning parts could be changed daily. This man was married and envied the Turkish paradise where 14 "houris" again and again reverted to maidenhood. He was a typical Don Juan who felt that married life was bondage. The invention solved the problem of an exchangeable wife by substituting an exchangeable brush.

So much for examples which could be easily multiplied. It repeatedly follows that inventions are an attempt to solve individual problems. The invention transforms them into social problems. Here we have the same thing which I have already described in my small essay: *Zur Psychologie der Alkoholfestigkeit und der Entschuldigungstendenzen*. (Zeitschr. f. Psychoanal. H.IV/V. Vol. III.) As a matter of fact every parathiac attempts to establish a projection into the social. The parathiac poet complains of world-woe, which is really nothing more than his personal woe. "From my great sufferings I make little songs," said Heine. It seems that all human progress arises from such "great sufferings." Under these conditions, the parathiac, in truth, suffers for all humanity and in that respect already resembles the redeemer. Some-

time in the future a history of human inventions could be written from this point of view. It would be a history of human suffering and redemption.

How many parathiacs have come to my attention who have wanted to realize the fantasy of a universal language! Time and time again it turned out that they could not come to an understanding with their immediate environment, and, as it were, spoke a foreign language. When several persons live in a narrow circle, the same thing befalls them as happened in building the tower of Babel: they find themselves speaking over each other's heads in foreign tongues and about to quarrel. And that, perhaps, is the allegory of that grandiose tale, the "Tower of Babel." Our plans are dashed to pieces from lack of understanding by our environment. If we all spoke the same language, we could tower above the greatest heights.

Our strength is dwindled away in a struggle against sexuality. We are forced to hide ourselves from ourselves. Non-analysts have no conception of how much of life's manifestations is revaluated sexuality. I will now select just one type: The collector.

The collector reveals himself in countless variations. There is no object which, under favorable circumstances, could not become the object of his mania for collecting. If he is attracted to art, he then collects: pictures, engravings, antiques, porcelains, first editions, bronzes; if a scientific man, he establishes a herbarium, catches butterflies, accumulates minerals, coins, bacterias, and abnormalities or passionately collects stamps, watches, canes, umbrellas, ink-stands, buttons, hats, furniture, lamps, fire-screens. On the other hand, the collecting may be associated with erotic interests; then he acquires bodices, shoes, linen, aprons, skirts, ribbons, stockings, garters, plaits of hair, locks of hair, gloves, suspenders, nail-files, belly-bands, crutches, false teeth, or irrigators. All of these instances were taken from actual life.

The mania for collecting and the emotion which clings to the acquisition of the object are jointly present. The compulsion to possess the longed-for object is often so great that, in pathological cases, it may lead to crime. Any one who has not

collected is unable to conceive of the torture and great joy of acquiring a new piece, the meditation, its consideration, its coveting, the struggle against an ever-increasing passion, the submission, the trembling and fear that the desired object might fall into the hands of some one else, the fever of possessing it, the fondling, touching, examination, self-absorption, the ecstasy of the first days, the gradual disappointment and displacement by a new favorite. Emotional overestimation of his objects is characteristic of every collector. Naturally the collector of pictures believes he has a genuine Rembrandt or a Van Dyck, a Dürer, a Schindler, a Pettenkof or any sort of canvas which is very valuable to him. Many avoid reexamination of the picture because they fear disappointment. They require illusion, which belongs to collecting as well as love. In the same manner that a lover will overestimate his love object, discover no faults but only virtues, the collector will likewise fare no better. He has the most beautiful piece; it is the only one of its kind; no one else possesses anything like it. Pride over rarity is characteristic of all collectors. In that respect they resemble the man who believes he possesses the most beautiful woman.

One will observe that I underscore the erotic relationship of collecting. I do not overlook the other factors. To be sure, the collector of stamps, for example, travels around the world with his stamps, he experiences history in the stamps, and dethrones kings and celebrates memorable historical events through a possession of the specific stamp. But after all it is only a harem which the collector establishes for himself.

Poets have written exhaustively on the peculiarities of a collector. From the abundance of descriptions available I will choose one by Kierkegaard which is very suggestive. It is very significant that this poet-philosopher, the fanatical admirer of Mozart's *Don Juan*, the philosopher of Don Juanism, the author of *The Diary of a Seducer*, in his confessions reveals himself as a collector. He goes on to describe the acquisition of an old writing table:

"It may have been nearly seven years ago that, at a second-hand dealer here in the City, I saw a writing table which im-

mediately attracted my attention. It was not a modern piece; was very worn from use, but yet it interested me. For me to explain my impression is impossible, although most individuals, I presume, have had a similar experience. My daily walk lead me past the second-hand dealer's shop and his writing table, and in passing I never omitted to view it fondly. In the course of time, my interest for this writing table grew into a passionate longing; a glance at it became a necessity, and it did not matter if, for the sake of the table, I at times had to take a roundabout course. The oftener I saw it, the stronger grew my desire to possess it. That this was an unusual desire, on my part, was quite apparent to me, because I had no particular use for the piece of furniture, and I must admit it would have been extravagant for me to acquire it. And yet every one knows that desire is very sophistical. One day I entered the second-hand dealer's shop and asked about all sorts of other things, but, in turning to leave, I incidentally made a very low bid for the table. I considered that possibly the dealer would agree, and then chance would have placed the piece in my hands. That I attacked the matter in this way certainly was not for the sake of the money, but in order to ease my conscience. My attempt, however, was unsuccessful; the second-hand dealer was unusually decided. And so once more I stopped a short while each day and threw loving glances at the writing table. 'You must decide,' thought I, 'because suppose it were about to be sold, then it would be too late. And even if you were to succeed in hunting it up once more, you would then no longer have the same impression of it.' My heart palpitated when I again entered the dealer's shop. I bought and paid for the writing table. That will be the last time you will be so extravagant, thought I; it is downright luck that you purchased it, because, as often as you see it, you will recall how extravagant you have been; a new period in your life starts with the writing table. Alas, evil pleasure is so eloquent and the way to Hell is paved with good resolutions!

"The writing table was carried up to my room, and just as during my first love for it, when I took pleasure in admiring it from the street, at home I now paced to and fro before it. By degrees, I became acquainted with its interior, its numerous drawers, niches, and compartments, and in every respect was very happy with my new acquisition."

I have nothing to add to this description; I do not underline or to explain anything. The various phases of devotion for the table could not have been described more precisely. To be sure, just why the poet fell in love with an "antique piece of furniture" still remains to be explained. One always discovers a pleasure for old things in persons who have not overcome their childhood. They cling to the past; they sink into deep meditation over the old things of their life. They always remain children; collectors are all children, just like all children are collectors. They suffer from "psychosexual infantilism." In children we can plainly observe pleasure in collecting. Who in youth has not collected stones, shells, bugs, stamps, or coins? How few persons have carried this impulse to collect into later life. Pleasure with a plurality of objects soon becomes replaced by a pleasure in monopoly. One desires a single but valuable one; one that is possessed for life. It is the ancient struggle between polygamy and monogamy. There polygamy, a harem; here monogamy, everlasting faith. The collector is a Don Juan in fantasy. In real life he may be an ascetic and a most faithful husband, but he finds compensation in his harem. He displaces his polygamous tendencies upon innocent, harmless objects. That is particularly evident among consciously erotic collectors, among fetishists. So long as the fetish is at his disposal, he is chaste; he can forego women, *e.g.*, he collects ladies shoes; experiences all the ecstasies of love with these shoes; is thrilled with warm feelings, as though it were a matter of reality and not play.

An analysis of the collector yields a remarkable fact: There is only a *single object* which he craves and cannot attain. Here an infantile fixation manifests itself as an unappeasable urge to acquire many substitutive objects none of which can gratify and hold him for very long. The craving always remains unappeased. And thus a new object becomes a symbol for the old, the variable an expression of the enduring, the changeable an expression of the unchangeable. The impulse is present for eternity.

Here we observe an obvious illustration of emotional or affective displacement of which I shall give many examples in this book. *The craving, originally purely erotic, displaces*

from an object to a symbol. Collectors, as it were, the victims of "erotic symbolism." They feed their hunger for love with air-drawn phantoms. This condition has a tendency to give a collector no peace of mind. He cannot desist from collecting. Should he sell his collection, he promptly collects another; or he devotes himself to exchange, improvement, or transformation. He collects until death overtakes him. We will understand why, especially among impotent men, so many collectors are found.

The collector plainly shows the criminal instincts characteristic of "psychosexual infantilism." The fetishist who collects aprons, gloves, little boots, becomes a thief when he is overcome by his passion. In many cases one can observe that the collector only enjoys unlawfully acquired objects, yes, they even give him the greatest pleasure. Picture collectors are happy when they have cheated a second-hand dealer and purchased a valuable picture far below its worth. At times they do not shrink from crime. Hoffman and Otto Ludwig, in the personation of the goldsmith, give us a very excellent example of collecting-mania in their *Fräulein von Scuderi*—a goldsmith who collects his own trinkets, and is in love with his own creations. Upon any opportunity he slays the purchaser so that he might acquire his "children" once more.

This brings us to the relationship between "vocation and crime." In discussing repressed impulses it is impossible to separate crime and sexuality. It would be quite wrong if, like Krafft-Ebing and Wulffen, we were to look upon every criminal impulse as an expression of sadism, *i.e.*, consider it sexual. In the psychogenesis of impotence, to be sure, crime, usually in the form of sadism, plays an important rôle. And yet there are criminal impulses—like theft—which can only be forcibly classified as sadistic. A Don Juan, under circumstances may be a sexual thief, because women only possess an emotional value when they belong to some one else. In addition to the homosexual motive, which I have comprehensively described in *Onanism and Homosexuality*, Vol. II of this series under the psychoanalysis of the Don Juan, there occurs the theft motive. All of these motives were first disclosed by psychoanalyses.

Opinions regarding the value of psychoanalysis vary. But opponents themselves must admit that the long continued, intimate preoccupation with the mental life of a person procures insight for the investigator which previously was not open to him. With amazement one becomes acquainted with the hidden inner world; abysses of the soul open which previously were anxiously and timidly hidden from every stranger, even from oneself. One would hardly believe how suspicious and reserved the patients are. After one has already spoken with them for several weeks and gained their confidence, then only will they begin to speak of their secret pains and sufferings. And yet, even then, it sometimes takes months until self-knowledge and training to be candid have made such progress that one is able to survey the entire abyss of a parathiac psyche. For that reason so many opinions, regarding the share played by sexuality in the origin of the parathias, have been prematurely announced. One must not believe everything the patients tell us. In the matter of sex practically every one lies.

Every parathiac struggles with repressed "criminal thoughts. He is a criminal without the courage to commit crime."

My views differ from those of Freud only in so far as, after many years of research in this field, I have come to know that *without participation of the psyche no parathy will actually come into existence: i.e., every parathy is a mental illness* or, if I were to use the terminology of the modern French school, every parathy in my opinion is a psychasthenia and every psychasthenia can be traced to a mental conflict.² This mental conflict takes root either from the sexual or the criminal side of the individual. Since to me the criminal side appears to be the broader concept, because it includes everything that is forbidden or sinful, I would like to decide in favor of the formula: *"The parathiac becomes ill because his psychic energy becomes exhausted in the struggle between criminal and ethical inhibitory ideas."*

For me this is not new. Already in my brochure, *Die Ursachen der Nervosität*,³ which appeared in 1907, I described a case of agoraphobia in whom I discovered the cause

of the illness to rest on a secret wish to commit a crime. It concerned a cashier who each day handled millions. The agoraphobia proved to be a psychic equivalent or, let us say, the symbolic expression of a plan to abscond to America with a large sum of money. Upon my advice the patient gave up his position as cashier and took up the work of bookkeeper. From that day on, all ideas of an anxious nature disappeared in one stroke.⁴

CASE 6. An official suffers from insomnia, inability to work, complete impotence, and severe psychic depression. He holds quite a responsible position to which he no longer seems equal. Consequently he worries about soon having to lose his position; his wife and only child would then be without food, etc. To finish a business letter or add a column of figures is an impossibility for him. At home he has not spoken a word for weeks; is ill-humored, and broods for hours at a time; he is very irritable, flies into a rage on the least provocation, allows himself to commit violence against his wife and then becomes remorseful and cries just as excessively as he does on the slightest other causes. I will not give all the circumstances of the analysis here. It did not last long. In fourteen days I came upon the cause of his illness. Long years of experience with such patients leads to a certain skill in seeing through situations which, in this case, were not even particularly difficult. The man had married a kinswoman (who several years previously had already been his mistress) because she had become pregnant. As a gentleman he felt obliged to take this step. The girl was poor and entered marriage with nothing except urgent debts for equipment and accommodations; he is ambitious and always harbored plans whereby he might become independent. Now he had to forego all these plans. Immediately after marriage he had heated scenes with his wife during which he was even violent. For the past three months he is suffering from severe depression which incapacitated him for work. A stereotyped dream, which was repeated several times during the period of his illness, led me to the basis of his depression. Again and again he dreamt that his wife and child were poisoned with illuminating gas; in the dream he had forgotten to turn off the gas. He then would wake⁵ up (in the dream) and find his wife and child unconscious and rattling in the throat. Thereupon he would scream and wake

up with palpitation of the heart and a severe feeling of depression. It was not difficult to recognize that the criminal thoughts of the man sought to free him from his wife by means of poisoning from illuminating gas. As a matter of fact he had no gas installed in his home, but, as his wife later informed me, he had for months thought of installing gas and repeatedly discussed the pros and cons of such a procedure with her. The idea, once more to regain his lost freedom in this manner, was obviously an obsessional one. (Such obsessional ideas frequently emerge into consciousness as stereotyped dreams.) In short, the patient frankly admitted that he had thought: if his wife and child were to die, he would become a free man, and could change his position with which he was dissatisfied. The illuminating gas was to help him accomplish this, and when I drew his attention to the fact that he must have harbored such criminal fantasies, he admitted, after some hesitation, that he actually busied himself consciously with such fantasies and defended himself vigorously against them. Other criminal fantasies of this man also dealt with poisoning his family. These fantasies merely flashed into his consciousness and were then entirely repressed.⁶ He was no longer conscious of them. The result of making these criminal plans conscious was very astonishing. He could work and sleep again, and the remorse over his bad thoughts also had beneficial results inasmuch as his relationship to his family became completely altered. His sexual desire and power returned. He became tender and attentive; his wife, who came to me after several weeks to extend her thanks, assured me that she had never believed it possible to produce such a change in a person.

Here the disclosure of various criminal fantasies, of which I only mentioned one, and a thorough discussion of them produced this remarkable result. I could still cite many such examples. Yes, I have already stated that in my opinion all parathiacs are criminals, in a certain sense, but lack courage to do crime.

, Another consideration will lead us much deeper into the problem of parathy. All parathiacs display a remarkable type which I will designate: *psychic infantilism*.⁷ Their thinking, feeling, and actions are childlike. They impress one as being childish. It would take us too far if I were to discuss

the causes of this psychic infantilism. Every disappointment in life and every misfortune that befalls a parathiac serves to lead him back to the happy period when he was still unaccountable for his actions and surrounded by a superabundance of love. All parathiacs crave for the paradise of childhood.

And yet how can we reconcile the above contention, regarding the secret criminality of all parathiacs, with their infantilism? Should one not assume *a priori* that these patients, inasmuch as they think like children, must likewise always think purely and innocently? Such an assumption, of course, would only be justified if one were to consider the child as pure as a lily, somewhat like the poet who said: "No angel is as pure as this child." At all events, it was just our research in relation to the child's psyche that has yielded astounding results. Freud, as a result of his experience, was able to state that the child is "polymorphous perverse" (paraphilic). I can enlarge this statement by bringing forward the contention, at first received by every one with opposition and indignation, that the child is also criminal⁸ and, to be sure, in the broadest sense of the word.

If I were to elaborate the entire material at my disposal here, it would lead us too far. I heartily agree with Lombroso's view that the child represents an archaic type of humanity. The fundamental biogenetic Law of Haeckel also holds good for the human psyche. The human psyche in an ascending direction also passes through a process of evolution. It evolves from primitive man, with his criminal impulses, up to the heights of civilized man, with all his ethical inhibitions and idealistic demands. The child represents that stage of humanity when crime was not crime, but only an expression of the instinct of self-preservation.

In all psychoanalyses, the child has revealed itself to me as absolutely egotistical and full of criminal plans. Several little examples will confirm these contentions. Jung told me that a four-year-old girl in answer to the question of her father: "Listen, what would you say if you were to get a little brother this evening?" promptly said: "I would kill it." I have repeatedly heard such remarks. Then, too, a patient told me that his three-year-old nephew had threatened his newborn

brother and categorically stated that he desired to chop off his head. Stadelmann⁹ considers such remarks as childish defects and a disposition to epilepsy. I am unable to confirm these statements. A good deal of what is ordinarily termed epilepsy is merely hysteria, a subject which I have already treated in the first volume of this series in the chapter: "The Psychic Treatment of Epilepsy."

Pseudoepileptics suffer from severe criminal impulses which then discharge themselves in attacks. The pseudoepileptic attack is a surrogate for the crime. The criminality of the epileptic, both genuine and pseudo-types, has long been known and it would lead us too far to enter further into this theme here. So far as the strong criminality of the child is concerned, which manifests itself so openly as cruelty, it surely is to be considered, in the sense of Stadelmann,¹⁰ as a forerunner of a parapathy. The stronger the criminal instincts assert themselves, the greater must be the work of repression, and the more must ramparts be erected against them. *Many and, perhaps, most paropathic symptoms are only defence reactions against criminal impulses.* The above-mentioned cashier, suffering from agoraphobia, protected himself from committing embezzlement through his attacks of anxiety. For how could a person who could not even walk across a public square abscond to America?

However, let us return to the child. In addition to the already mentioned bloody, aggressive intentions (murder with sharp implements) against brothers and sisters, the child shows numerous other fantasies. Poisoning also plays a prominent rôle in the fantasy life of the child—to a greater extent than we would believe since we are intimidated by obsolete points of view. I will only mention the following case: A 28-year-old chemist, suffering from an obsessional parapathy, confided in me that as a little child his mother warned him against putting copper coins in his mouth because they were poisonous; he might poison himself with *verdigris*. At the age of six, this chemist had four brothers and sisters whom he hated because his demand for tenderness was boundless, and because he felt *grieved* to have to *divide* various dainties and presents with his brothers and sisters. And so at the age of six he threw a copper coin into a milk can with the obvious intention of poisoning

them. Shortly after doing this act he was overtaken with terrible attacks of anxiety, because he had refused the poisoned milk and now feared that in the kitchen some one would discover the coin and thus his cruel act would become known to his mother. "Not even a second," said he, "did I have remorse or fear that my brothers and sisters might suffer injury. On the contrary, that is just what I had desired." (It is not remarkable that, after all this, the man became a chemist who always busied himself with poisons.)

Aside from ideas of poisoning, children love to preoccupy themselves with ideas of shooting. I believe that the well-known investigations of Groos, on the games of children, may be supplemented by the experiences of psychoanalysis. Criminal fantasies frequently lie at the bottom of many children's games. Children play soldiers because a uniform, a sword, and a gun, give them great pleasure, *but they also play in this manner because a soldier carries a murderous weapon and is able to shoot*¹¹ *some one*. One need only reflect that the child feels itself oppressed and held down in the world of adults. Opposed to its egotistical will are the influences of training. How is it able to defend itself against its mighty opponent? Aside from the above-mentioned fantasy of poisoning, the fantasy of shooting also serves this purpose. I am fully aware that the child loves persons who are around him, but he loves them only because of egotistical motives. Whoever opposes his egotism is an enemy. Parents or guardians must be able to disregard the child's will if they wish to make a valuable, well-trained individual out of a little barbarian. All training seems to be merely a problem of transferring hate into love. That is what we might call the maternal, civilized problem of love for children: the child must learn to alter and suppress its will for the sake of love. That is why every training by means of fear is the wrong method. The child considers all these interferences with its wishes and desires as something which is disturbing and reacts to them with criminal fantasies. These criminal fantasies may be of an active or passive nature. The passive fantasies concern the mighty external phenomena (disease, thunderclaps, being run over, etc.). All these fantasies (*e.g.*, the brother should be run over, the house of the teacher should

burn up) play a prominent rôle, and during the elaboration of parapathiac symptoms become transformed into anxiety. Playing soldier belongs to the active form of criminal fantasies. How frequently one can observe children raising a wooden gun and jokingly say: "Now I will shoot you!" or something similar. One really ought to consider these remarks more seriously and in general ought to interest ourselves still more intensively than formerly in a study of the psyche of the child. Here lies the solution of many riddles. In the psycho-genesis of impotence, latent criminality assumes great significance.

I would find even greater opposition if I raised the contention that the other games of children, even the most cherished and innocent ones, disclose a distinct criminal coloring. The child plays "train" because pleasure with any form of movement is characteristic of childhood. That is quite true. But the train is also an instrument of death; it can "run over" a person. I could produce many examples of this. A five-year-old boy shouts to his governess: "Get out of my way or I'll run over you!" Later on, he triumphantly told his father: "To-day I ran over Anna; she is cut in half and as 'dead as a mouse.'"

Games of playing fire are also associated with fantasies of arson. That children take pleasure in setting fire to things has been known from time immemorial and I say nothing new when I state with particular emphasis that, *in cases of puzzling incendiarism, one should always look to see if a child did not start the fire.* With endless frequency one can observe these fantasies in children which then may manifest themselves in parapathiac distortion, as anxiety over death by fire.¹² All these criminal fantasies engage us in this form of inversion. A parapathiac complains of anxiety concerning infections and poisoning; the analysis discloses that in his childhood he zealously preoccupied himself with ideas of poisoning. Another one has a dreadful fear of thunderstorms; as a boy he harbored the criminal wish that his over-severe father might be struck with a bolt of lightning. A third one cannot bear the sight of pointed objects; the analysis indicated that he once had various murderous ideas with knives and knitting needles. A fourth one, because of sexual envy, wished to castrate his father; he then castrates himself by becoming impotent. Many impotent

men, in childhood, desired to rob others of their potency. They atone for their criminal fantasies in accordance with *lex talionis*; the anxiety is then placed in the service of inhibitory reactions against these fantasies—it serves both as a protection and a punishment.

After all these necessary deductions I will now proceed with my more limited theme: vocation and criminality.

I will exclude all those cases of vocational choice where the person concerned did not choose his vocation *voluntarily*. Because we will always find a large number of persons who were influenced in choosing their vocations partly through circumstances and partly through their parents. My arguments only hold good for those cases where the vocation was voluntarily chosen. But even persons whose vocation was forced upon them can only with difficulty be placed in the second category when one asks them: for what vocation had you or have you the greatest preference? Then we are accustomed to learn that the person concerned would have gladly followed this or that vocation if the opportunity had presented itself. We will return to this later. I would now like to call attention to the fact that we are able to establish five forms of vocational choice:

First: An identification with the father; this is rather frequent. For example, the son of a physician also desires to be one because he loves and admires his father. "To love signifies," said Hebbel, "conquering oneself in some one else." Love is a process of identification. Yet, at times, this identification is customarily accompanied by a countercurrent: to forge ahead of the father.

More interesting is the *second* group of vocational choice: a differentiation from the father. It explains a multitude of remarkable phenomena. In children it shows itself in a tendency to follow a vocation opposed to that of the father. And hence one may observe with especial frequency that the sons of merchants, persons who follow a very materialistic vocation, turn toward a more idealistic vocation. They become poets, painters, or philosophers. Dry, pedantic fathers, as I have pointed out in my book, *Dichtung und Neurose*, very frequently have sons who become artists. The same phenomenon is manifested in the political field. Sons choose a party which

is opposed to that of the father. If the father is conservative, they become liberal; if a social democrat, they become conservative. In my opinion, the periodic fluctuation of a nation's political views (Liberals and Conservatives) rests to a large extent upon such processes of differentiation between fathers and sons. Both of these first two forms display no particular relationship to criminality, but they have intimate relations to a sexual attitude. Most sons are erotically fixed on the father and react with obedience and obstinacy, with identification or differentiation, with love or hatred.

The *third* group, which I will now disclose, brings us back to our narrower theme. It expresses an attempt to *sublimate* erotic and criminal impulses, *i.e.*, the anti-social impulses become subdued and stand in the service of culture, *e.g.*, a boisterous, destructive "roughneck" who becomes restrained and then manages big electrical works. The simplest example of a sublimation of criminal impulses is the surgeon. To start with, the surgeon certainly is often a sadist who once revelled in bloodthirsty fantasies. This sadism is then utilized to drive the wheels of humanity. Then, too, I know a nose specialist who assures me that he perceives the greatest pleasure when the blood trickles down his hand during an operation on the nose. An operating surgeon once told me that as a small boy he revelled in bloodthirsty fantasies. And many an infantile "Jack the Ripper" may then develop into a gynecologist who works day and night for the welfare of humanity. This transformation into the opposite is well known to psychoanalysts. One always observes with astonishment that persons who are known as *philanthropists* in the analysis turn out to be *arch-sadists*. In like manner, an incendiary becomes a voluntary fireman or perhaps a person who occupies himself with inventions which rapidly extinguish a fire. I refer to the chemist who in youth had well-marked fantasies of poisoning. Pharmacists also seem to me not far removed from this category. Criminal children frequently develop into policemen, gendarmes, etc.

It seems to me that most important of all is the *fourth* group, where the vocation is chosen as a defence or protection against unconscious tendencies. For this type I could furnish

the most examples. I experienced the greatest surprise when I once had the opportunity of analyzing a detective. It turned out that unconsciously he was a well-marked criminal and that his eminent understanding of the criminal developed from similar tendencies within his inner self. It was always particularly striking to me to find so many cases of obsessional parapathy among lawyers and judges. Obsessional parapathy in particular is well adapted to demonstrate the relationship between criminality and parapathy. All obsessional parapatliacs zealously busy themselves with criminal fantasies. Their compulsive acts usually contain the so-called: *death-clause*, i.e., their obsessional idea runs as follows: "If I do not perform this or that, so and so will die." The obsessional parapathy elaborates a clever system of assurances against criminal instincts.

CASE 7. For a number of years, an examining magistrate complains that he has lost all interest for anything which does not concern his specialty. He only reads law books, never attends the theatre, only reads in the paper what interests him for his vocation; he is also losing interest in his family. His sexual impulse appears to have completely vanished. He feels that he is an impotent man. By degrees compulsive acts and doubt made their appearance. After an examination of the accused, he asks himself the question: "Did you act with justice? Did you, perhaps, give the party concerned a suggestive question?" Such doubts agonize him for days. He is excessively punctilious and conscientious in his court, and with the greatest exactitude studies all decisions of the higher court. Out of fear that one might suspect him of succumbing to influence, he never speaks to a witness alone. A psychoanalysis, however, discloses further safeguarding tendencies. It is torture to him if, on a trip, he must alone share a coupé with another person. He as a judge, above all persons, has had opportunity to observe how easy it is for a person innocently to incur suspicion of having robbed, despoiled, or even murdered some one. He will abandon a coupé in which he is left alone with a second person. These are merely a few rough characteristics of the disease picture. A deeper exploration uncovers its roots. Unusually strong criminal impulses, from personal motives, have experienced a recrudescence within only the past few years. Through the unscrupulous proced-

ure of a relative, he was cheated out of a legacy upon which he had placed high hopes. For a time fantasies of revenge against this relative played a rôle in his mental life until they were repressed from consciousness, and then the severe obsessional parathiac symptoms elaborated themselves. This recent experience was only the last stone of a whole structure. Because his obsessional parathy reaches back into early childhood and betrays its deepest roots in a perpetually effective, agonizing feeling of guilt over criminal fantasies during childhood. This patient had voluntarily studied law in order to protect himself with legal knowledge against his wrongdoing.

One must not misunderstand me! I do not wish to contend that this is always the case. Pleasure in the administration of justice and the study of law can also arise from a triumphant victory, therefore, successful sublimation, over the infantile, criminal period. It may be a positive pleasure in the progress of human culture. But in many cases which I have observed I found the just-described mental mechanism of personal safeguard against criminality. I would like to add another fact. All parathiacs—as I will later demonstrate in detail—are inwardly pious individuals. They often pose as unbelievers. In the intellect they have only apparently given up their belief. Emotionally they still cling deep to the old childish convictions. Their faith betrays itself to the expert as superstition, mysticism, spiritualism, theosophy, Buddhism, etc. From this faith arises the profound feeling of guilt which represents the driving force of all parathiacs. Their fear is fear of retaliation, therefore, fear of God's punishment.

The *fifth* group comprises those persons who have followed a vocation because of a sexual motive of which they are usually unconscious. In this group also belong many individuals whom I have described in the third group, inasmuch as criminality and sadism show the closest relationships and one is often unable to establish the boundary where criminality becomes sadism and vice versa. At all events, I will exclude, in a discussion of the fifth group, cases which are to be classified with unconscious sadism.

Sexual taste adjusts itself to one's own erotogenic zones.

The so-called partial attraction, little fetishism, adheres to this law. If a person is a foot fetishist, then his own foot will be an erotogenic zone.

Foot fetishists become cobblers, practice pedicure, become bunion specialists. Hand fetishists become glove-makers, practice manicure and as painters will bestow particular attention on the hands.

CASE 8. I once treated a glove-maker who admitted that only small beautiful hands were capable of stimulating him. A kiss on the hand caused him to have an orgasm whereas he would gladly forego coitus. His marriage displayed an unusual sexual life; it was only very seldom that he was able to cohabit, only several times a year, but he practiced a form of cult with the hands of his wife. He called the right one Fritzie and the left one Mizzie. His first question on entering the house was, "How is little Fritzie? How is my sweet little Mizzie?" Then he spoke "baby-talk" with the hands, petted and kissed them for a long time until he came to detumescence and orgasm. He would not allow his wife to perform hard work and she had to do everything with gloved hands.

It is well known that masseurs and bath-house attendants are very often homosexuals. They flock to that occupation which makes it possible to see many naked men. Many are only latent homosexuals and take no account of the origin of their vocational pleasure. Among waiters also are found very many homosexuals and masochists. Pleasure in waiting on people always betrays a masochistic component which expresses itself in the "will-to-submission." Among good, devoted servants, who enjoy their work, one frequently finds masochists. (That sadism asserts itself in little peculiarities conforms with bipolarity.) Male servants who are passionately devoted to their masters are dominated by unconscious homosexual impulses. Naturally outspoken relationships also occur, and many a servant is an object of pleasure for his master, even after his marriage, as several examples in my experience have demonstrated.

In the medical profession, one can plainly recognize the relationship between sexuality and choice of vocation. An eight-

year-old boy who was under my care for stammering asserted on one occasion: "I will be nothing else but a doctor!" To my question why he especially desired to become a doctor, he said: "Then I can see everybody naked! I will request all the girls and boys to undress." In the medical profession one naturally finds many voyeurs who have transferred their original sexual curiosity into the art of diagnosis. A specialist on the nose informed me that since childhood he has enthused over beautiful noses. That among nerve specialists one finds almost nothing but parathiacs is an old story. Surgeons—as already stated—are originally sadists who have placed their sadism in the service of humanity, like pork butchers and meat dealers. Dentists exhibit an intensified oral eroticism.

CASE 9. I once had to treat a fifty-two-year-old physician because of an anxiety-paraphathy and who turned out to be a well marked "anal-erotic." He showed Freud's symptom triad: obstinacy, avarice, and orderliness. The analysis yielded a remarkable association of obstinacy and anal-eroticism which apparently eluded Freud. The patient always uttered Götz von Berlichingen's phrase to every one: "You can kiss my a—s." One should always observe a patient's language; it unwittingly betrays their complexes. A sadist will always talk about caustic wit; smart fellows; murderous tales, and bloody perpetrators. In this case, the analysis showed that he was suffering from an unconscious paraphilia, to wit, anilingus. If he felt attracted to a man, he had an urge to perform anilingus on him. He wished to tell him that he would actually perform anilingus. Apparently this caress at one time was his highest indication of love. The "will-to-submission"¹³ expresses itself most obviously in this act.

It is interesting to note that this colleague liked best of all to preoccupy himself with diseases of the anus, liked very much to operate on hemorrhoids and anal fissures. He took sick twice with periproctitis and died from a carcinoma of the rectum.¹⁴

In the choice of vocation, sexual aberrations often express themselves.

A man consulted me on account of his ungovernable passion

for children. He established a book and stationery store in the neighborhood of a school, which made it possible for him to associate constantly with children.

It is well known that interest for some form of vocation characteristic of the opposite sex may be a sign of homosexuality. In my experience, I can recall several ladies' tailors, a man who conducts a modiste shop with great success, cooks, and the owner of an embroidery shop who is himself an excellent embroiderer.

In many cases the paraphilic impulses are successfully sublimated. But often both components remain preserved as the next observations will show.

CASE 10. A manufacturer of perfume who is greatly interested in his vocation and is considered a master at it suffers from mysophilia. He prefers to seek out a public toilet immediately after another man has used it. The fecal odor creates in him strong libidinal excitation and at times erections which lead to masturbation and orgasm.

CASE 11. A thirty-five-year-old man suffering from urolagnia is a chemist who is especially interested in stool and urine analyses. He drinks the urine of a woman whom he loves, a paraphilia which he has fought for years and to which he repeatedly succumbs. It has already happened that he would taste urine sent to him for examination when he supposed that it was girl's urine. He had aversion to the urine of old women. Menstrual fluid in the urine increases his libido.

CASE 12. As is well known, the custom exists in Russian-Poland and Galicia for the circumciser who conducts the ritual of circumcision to take the bleeding penis into his mouth and suck the blood until the hemorrhage ceases. (As a general practitioner in Vienna I once saw three cases of syphilis in infants which had been transmitted by a syphilitic circumciser. Now, however, circumcision is mostly performed by a physician.) I treated a Cantor who at the same time administered the office of circumciser in a small community in North Hungary. The analysis showed that he was a man with cannibalistic impulses. He represented one of those not unusual types of parapathiac vampire which I have comprehensively de-

scribed in my volume on sadism. He admitted to me that circumcision produced the greatest pleasure for him and that on sucking the blood he often had experienced an ejaculation.

These examples may prove sufficient. Every one can discover adequate confirmation in his environment if he makes a careful investigation.

All these examples prove to me what we have learned through our analytic knowledge and from the experiences of life, to wit, *every person is influenced from head to foot by his sexuality*. He can make no movement, speak no sentence, execute no gesture, which might not reveal his soul. The sexual being expresses itself in writing, in gait, manners, bearing, glance, and entire deportment, especially the "suppressed" sexual being. If we had the gift of correctly interpreting these little signs, had fully deciphered their erotic "language without words" (Kleinpaul), human beings would stand mentally naked before us.¹⁸ It is small wonder, therefore, that the relations between vocation and sexuality are so narrow. From a wealth of such relationships, I have only been able to give a few intimations in so far as they are essential for an understanding of my later deductions.

One has been prone to infer relationships between potency and vocation that do not exist, as will be made clear to us in the next chapter. I can only observe that among the critics can be found a great many impotent men. Men with creative minds are also potent, even though they do not utilize their potency. It all depends upon the *feeling of masculinity*, the qualifications. Impotent men are the main support of various abstinence movements which are so plentiful, whereas the really great man, even in respect to his sexuality, can only think and feel with greatness. Hence one might practically state: A man is like his penis. The penis is an image of the entire man—a thing that in many cases may be demonstrated through practical experience.

III

A CHAPTER ON PHYSIOLOGY

In the male, potency depends not only on a capacity for erection, but also on its duration. Capacity for erection is not a sign of puberty, and evidently does not depend solely on the sex glands, as is demonstrated by the fact that castrated individuals and semi-eunuchs¹ are capable of erection. It is not rare to see erections in the new-born infant, often it is observed rather frequently.

Hence we might say: The capacity for erection begins on the day of birth and ends with death.

Views to the contrary, contained in all textbooks, rest upon a mistaken observation which arose from the fact that the exception was always taken for the rule, and the rule for the exception. The notion that in normal persons erections set in at puberty and cease after fifty became so strongly impressed on the minds of medical men that every deviation was looked at with astonishment, as something quite unique (the sexual "paradoxy" of Krafft-Ebing).

The capacity of erection is inborn, and does not first require a period of development. In many persons it already manifests itself in the first few days following birth, in others during the first few weeks. Then, too, one again and again hears old men declare that they still experience erections. It is incomprehensible to me how Löwenfeld can deny the sexual nature of these erections. He said: "Erections in children do not always possess the significance of a sexual process any more so than in adults. We also know that the so-called morning erections occurring in adults are determined neither by sexual excitations nor generally lead to them."² Do we really know this? Whence do we know it? How do we know it? No, we have only made a false assumption.

We repeatedly observe erections of long duration in chil-

dren; these sometimes last for many hours and often for several days. And, furthermore, even in infants! It is incorrect to describe such cases as priapism, as Löwenfeld does. He tells us of a case of infantile priapism: an eight-year-old boy who suffers from prolonged erections, and has a noticeable inclination to become affectionate with his foster-mother, to kiss her upon the mouth, and to embrace her with unmistakable passion. The prolonged erections do not cause him to have any symptoms. This is surely not a pathological case! It is not even priapism. If we inquire from midwives about this matter, we will easily learn that such prolonged erections often accompany the dawn of life, and in the first years of life are a very frequent occurrence. In my opinion, talent and genius as well as atavistic manifestations manifest themselves in a prematurely strong, well-marked instinctive life, whose visible indication is represented by fleeting or permanent erections.

We do well not to classify such cases as priapism. *Priapism*, as such, rests upon organic disease, and occurs *without libido*. In this condition there exist painful erections which do not subside after any form of sexual act, masturbation or sexual intercourse. Here we are dealing with indurations and infarcts of the erectal bodies in the penis. A pathologically increased sexual impulse, which *may* assert itself in prolonged erections, is called *satyriasis*.

Normal potency in the male presupposes the following requisites:

1. Libido.
2. Voluptas.
3. Erection.
4. Ejaculation.
5. Orgasm.

By voluptas we understand the forepleasure which precedes the orgasm. In many cases, it may be completely absent, even though a weak orgasm is finally realized.

Before puberty, which in our latitude occurs between the thirteenth and fifteenth year (in onanists earlier than in those who practice abstinence), children merely show an absence of ejaculation. Libido is present; the voluptas, under certain conditions, is greater than in adults. The orgasm can also be very

strong during the first years of life, a thing which the observations of pediatricians will confirm.

During childhood, coitus (as I have described ³ it) hardly attains the stormy orgasm which occurs in childhood masturbation. But instead, the forepleasure (*voluptas*) is more strongly emphasized. Orgasm in children, before puberty, is accompanied by an intense tickling sensation in the glans or the clitoris. The tickling sensation may become so strong that a continuation of the act of masturbation becomes impossible. Often the orgasm is ended with a discharge of a few drops of urine. This fact is very important because it happens that adults regress to this type of ejaculation. Occasionally micturition concludes the sexual act. (These cases occur rather seldom.) Pleasurable sensations during micturition are not rare and often lead to a retention of urine or a jerky discharge of urine.

Even in eunuchs and men who were deprived of their testicles, which frequently occurred during the War, there still exists a full capacity for erection, libido and voluptas. Only the orgasm becomes altered into an infantile type, and naturally will not be accompanied by ejaculation. In one of my cases there occurred discharge of a secretion which apparently contained all the constituents of semen with the exception of spermatozoa (testicular secretion).⁴ Boys also show the onset of puberty in that, during masturbation, a small drop of secretion appears at the close of the orgasm, and probably does not contain any spermatozoa.

In old men or after coitus has been repeated several times in succession, an orgasm without ejaculation may occur. When we come to consider the disorders of orgasm, we will discuss this form of relative impotency in detail. This type, however, is the exception. The capacity for orgasm is maintained until death, as is shown by numerous observations. Also the testicles of octogenarians frequently still show living spermatozoa.

But even in the absence of spermatozoa, the capacity for erection is fully preserved. We all know how many men have lost their *potentia generandi* (capacity for generating) following an epididymitis and who are unable to produce spermatozoa

which are capable of living, but who nevertheless are often able to maintain an extraordinary *potentia coeundi*.

The age limits of masculine potency are remarkably high. But those cases where potency is maintained into advanced age are always described as exceptions. In my experience, they are more frequent than one would *a priori* suspect. I am coming more and more to believe that a normal man ought to maintain his potency into advanced age, and that all assumptions which attribute potency in old age to economy in youth are false.

In the *Zeitschrift für Sexualwissenschaft* (VI. Band 9 Heft. 1919) Dr. Horch reports in his: *On the Question of Potency in the Male*:

"An interesting contribution to the question of potency in the male was given by a divorce case which came under my observation and which in my rather large practice could be looked upon as unique. A man, who in January next year will be eighty years old, sues his forty-four-year-old wife for a divorce because she stubbornly refused to perform her marital duty. The wife stated to me, in a convincing manner, that her husband, who furthermore creates the impression of being not more than sixty years old, is sexually potent and passionate to such a degree that he daily demands cohabitation with her and is actually in a position to carry out coitus in the normal way. The wife refused to perform her marital duty because the man as a rule behaved ugly and unkind to her, but most of all because she feared pregnancy inasmuch as he refused to use any form of contraceptive measures."

This case is certainly not unique. In most cases, however, women do not complain of their husband's potency. Just the opposite occurs. I can recall a 67-year-old midwife who brought her 72-year-old husband to me with a request to make him potent.⁵ She had heard that I could work wonders.

I have collected many examples of men in the latter seventies who were very potent and who assured me that from early youth they had shown great sexual appetite.

I have thoroughly discussed this matter in my article on: *Chastity and Health*,⁶ and would like to bring this small but important work to the attention of all those who are interested.

Never was a more contemptible falsehood uttered than the one which states that regular and frequent sexual intercourse undermines one's vital strength. Just recently I saw a forty-year-old athlete who was once exuberant with strength and who to-day is a poor, decrepit, hypochondriacal wretch; ten years ago he had been advised to abstain from coitus by a physician in order to save his strength and attain ripe old age. Just the contrary is the case. It is only persons who have an active sexual impulse and also exercise it who attain advanced age. Lorand describes an astonishing example. (*Über den Einfluss der sexuellen Drüsen auf die Vitalität und Langlebigkeit.* Allg. Wiener Mediz. Zeitung, 1908, 45 und 46.) Let us consider several cases: a certain Thomas Parré who reached the age of 162 years was convicted for an immoral act at the age of 102 years. And eighteen years later he again married a widow who assures us that she has not noticed his advanced age. The Dane, Drackenburgh, lived for 150 years and reached such an advanced age in spite of the fact that he was more often intoxicated than sober. At the age of 111 years he married a woman of sixty years and, after her death, fell in love at the age of 130 with a young peasant girl who refused him. Peter Albrecht, who lived for 123 years, married at the age of eighty and begot seven children. Gargon Douglas, who reached the age of 120 years and 7 months, married at the age of eighty-five years and begot eight children; one at the age of 103 years. An Italian Baron, Baravicion des Cappeles, died in Meran at the age of 104 years. He had had four wives. His last marriage took place when he was eighty years old and at the time of his death his wife was pregnant. Naturally one could doubt the legitimacy of the children. But at all events the potency of these old men was highly commended by their wives. Many post-mortem examinations, among them one of Lorand on an eighty-year-old man, confirm that spermatozoa, capable of life, are found in great numbers in the sexual glands of old men. To be sure not in abstinent old men, but in those who have kept their sex glands active through regular sexual intercourse. Other observers (Hofmann, Taylor, Duplay Dieu) also mention the presence of spermatozoa in men of advanced age. Nature has placed no limitation on man, a matter which Hofmann (*Lehrbuch der gerichtlichen Medizin*) has emphasized. Metchnikoff states, in his *Etudes sur la nature humaine*, that he has found spermatozoa in large

numbers in persons who had reached an age of from 99 to 103 years. "That persons with a pronounced sexual desire often reach advanced age," said Lorand, "is an observation that one can make every day." In this respect one can even point to notorious historical examples. The worst dissipation did not prevent Louis XV from becoming very old. The same holds true for Tiberius, who reached the age of seventy-eight years. I need only point out the best-known profligates, Marquis de Sade and Retif de la Bretonne, who reached advanced age with remarkable mental freshness in spite of their enormously dissolute life. Consider that Retif de la Bretonne boasted: "Not a single day passed but that I at least once rendered homage to Venus" Ughetti, (*Zwischen Ärzten und Klienten. Erinnerungen eines alten Arztes.* Wien und Leipzig, Wilhelm Braumüller, 1893), as a result of his life, imparts the following views: "One might be a sickly plant and yet live longer than a circus Hercules who can lift up a full barrel with his teeth; one can be temperate, a Pythagoras, and still not live a day longer than one who is dissolute like Heliogabalus. This situation of affairs offers scant comfort to those who are temperate and virtuous, but no man can prevent it from being so. I will let the moralists shed the most bitter tears and will let the hygienist solve the problem, but will confine myself to stating the facts. Be as healthy as a fish in the water, avoid intemperance of every sort, drink postum, dress sensibly, do not smoke, drink only mineral water, carefully obey the Sixth and Tenth Commandments, and you will be good, but you will not live a day longer than your neighbor, the Don Juan, drunkards and smokers, or than your friend, R, who is always delicate and observes his tongue in the mirror for a quarter of an hour three times a month, takes a cathartic and avoids the evening dampness, the morning dew, and drafts during the day." "It is not so long ago," Ughetti further tells us, "that I was in Sicily on a visit to my nephew. On this occasion I became acquainted in a beautiful village with an old priest, the medical officer of the district. He was ninety-six years old, I cannot say that he was an excessive drinker or smoker, but I know that he had a great weakness for the eternal feminine. Well, then! As we were paying him a visit where do you believe we found him? Upon a fig tree, where he was eating a number of these delicious fruits. . . ." He adds: "We all know, for example, that coquettes, with the excep-

tion of certain small inconveniences, enjoy an enviable health. In reality the situation is simply not as described in old sentimental novels where one sends them to a hospital for punishment and there lets them suffer a terrible death. To be sure, some of them undoubtedly come to a hospital, but the largest contingent produce good mothers of a family and exemplary wives in whom even the severest moralist could not discover vices which deserve such sufferings." So much for the Italian savant. The most important relationship was missed entirely, to wit, that it is just love and regular sexual intercourse that had kept these "immoral persons" hale and hardy. The *regular life* in particular—I wish to emphasize this in contradiction to Ughetti—appears to be of great significance for longevity. The celebrated Hufeland (*Die Kunst das Menschliche Leben zu verlängern*. Jena 1799) asserts quite correctly: "*Omnia mediocria ad vitam prolongandam sunt utilia*. A middle course in all things, aurea mediocritas, of which Horace sang so beautifully and which Humé calls the best thing on earth, is also most convenient for longevity." Furthermore Hufeland from his experience found the following circumstance as noteworthy: "*All old persons had been married, and, to be sure, more than once and, usually so, even at an advanced age. Not a single case is known where a celibate attained very old age (i.e., over one hundred years)*. This rule holds for the female as well as the male sex. It would seem, therefore, that a certain wealth of generative forces is very advantageous for longevity; it is a contribution to the sum-total of vital strength, and the vitality to create others seems to stand in closest relationship with the vitality to restore oneself." This vitality to create others, however, is only preserved by use. Therefore, abstinence is directly harmful and shortens life. The sex glands, through deficient use, become atrophic and the individual soon uses himself up; he gives himself up. Hufeland refers to the famous example of the Frenchman, Longville, who lived for 110 years and had ten wives. He courted the last one at the age of 99. When he reached the age of 101 years, she bore him a son. Would this man have attained such an age, if, from the age of 50, he had lived in accordance with the laws of Tolstoi? I doubt it.

On an average of about ten times each month elderly gentlemen come to me complaining that they had lived too highly in youth and now must suffer terribly for the "sins of youth"

(a horrible phrase!). And now they are being punished for it, and became impotent early, while other friends, who were respectable in youth, still enjoy the best potency. Analysis will always disclose the psychic origin of this impotency and will show that a deep sense of guilt has been displaced upon masturbation or excessive intercourse. Psychotherapy finds its greatest triumphs in cases of impotence occurring in old age. It is then interesting to see how these elderly gentlemen experience a second youth, and actually become young again.

A man only becomes old when he feels old! And only he becomes impotent who gives up his potency. I have already stated and repeat it once more: I will not believe in the existence of impotency in a man of old age until I have first actually observed it. In cachectic conditions, in marasmus, it is organically determined. It is highly probable that such cases exist, although I must frankly admit I have never seen one. The old gentlemen always assure me with hesitation that now and then—very seldom and sporadically—erections occur. Many declare with pride that they can do it as well as a young man.

In men, the capacity for erection begins on the day of birth and extinguishes with death!

A pupil of the late poet, K. E. E., told me the following story about him: He was celebrating his eightieth birthday. Dressed in a simple morning gown, he received all congratulators with his usually geniality. There then appeared a garden-er's daughter and presented him with a bouquet from Princess F. He grasped the girl by the chin. She blushed. He became bolder and finally completed coitus *lege artis* without any resistance from the girl. Both were ostensibly very much satisfied. He then imposingly dressed himself in black (dress coat and opera hat), placed himself before a mirror, and made an obeisance to himself. His friends appeared and considered him insane. However, he explained the situation to them and added: "I said to myself, you are really a very unusual fellow. You must congratulate yourself. . . ."

Fürbringer said:

"Healthy sexagenarians, who from necessity regularly exercise their marital duty, in our experience, can by no means be counted

as rarities. Here hereditary influences, and familial dispositions, without the complication of pathological factors, play a more prominent rôle than climatic conditions. With regard to the latter, early development of the sexual sense in southern lands is a well-known physiological law. In the second place comes an antithesis between city and country, which even in the boy follows a certain law, naturally with many exceptions, in favor of a later awakening of libido in the city. We know of peasant boys whose sexual passion awakens years before similarly constituted city children, and old men of the country who for a decade complain that their capacity for erection, which terminates late enough, is outlasted by their sexual impulse, while exquisite freshness of age in city residents does not prevent a much earlier loss of the latter. And yet, city as well as country, one could not very well speak of abnormal conditions, "clinical cases." In old age, a sexual impulse which, after a long period of sinking or even complete absence, awakens with sudden violence, is always pathological, as Rohleder has again just recently emphasized, and experienced psychiatrists have long known that here senile dementia is usually approaching, if it has not already attained adequate development."

My experiences show just the opposite. I have repeatedly seen severe cases of impotence in country men and in the city I am acquainted with septuagenarians who lead a dissolute life. I have already emphasized that the sexual energy of city inhabitants—when it is normal—exceeds that of the peasant. In some individuals, the potency is enhanced by increased intelligence.

In contradiction to Rohleder and Fürbringer, I would not always care to consider an awakening of capacity for erection in old men and a renaissance of the sexual impulse a pathological sign. To be sure, many brain diseases (senile dementia, general paralysis, brain tumors) begin with an abolition of inhibitions. But there are excellent men who experience a second puberty in old age without being pathological. I call attention to Goethe, Maurus Jókai, Gustav Freytag, and many others, who were overcome in old age with amorous passions. The fact that erections can suddenly appear after ten or twenty years of apparent impotence makes us think, and confirms my assumption that the capacity for erection generally does not

vanish and is only suppressed through psychic inhibitions. An increased sexual desire occurring in old age can especially be explained as a psychic phenomenon. It is the flaring up of the candle before the extinction; an increased longing before the exit from life; the vital impulse manifesting itself in desire for love. In like manner, soldiers, before a battle, are attacked by a frenzy for love when they are about to meet death. I am acquainted with cases where soldiers masturbated ten times before storming a position.

Most physicians describe a diminution of potency with old age. But potency has various degrees. It is practical to know its various stages. For a classification of impotence, let us use the serviceable "Sexual-dynamo-meter" of Mantegazza:

- No. 0. No desire, erection impossible.
 1. Erotic desires, but erection likewise impossible.
 2. Capacity for semi-erection through masturbation, whipping, or introducing hard objects into the anus.
 3. Strong erection with the same stimulants.
 4. Voluntary erection in the morning, absence of such at other times in spite of all stimuli.
 5. Erection at any time, but incomplete, adequate for an embrace, but not for defloration; it is produced by caresses, but not through direct stimulation.
 6. Erection with the same treatment, but adequate for all occasions.
 7. Voluntary erection, but slow, with any stimulus.
 8. Voluntary and rapid erection under the influence of full desire.
 9. Voluntary, strong erection which arouses desire and enhances it, and frequently repeats itself day and night.
 10. Erection as in No. 9, but which can be controlled by the will to such an extent that it can maintain several embraces successively with or without ejaculations, and without interrupting two embraces with a flaccidity of the penis.

I have at my disposal a series of observations which forms a contrast to the previous assumption that potency diminishes with the approach of old age. To be sure, changes appear, but

they are of quite a different nature than they have been previously described.

It is not correct to say, as Löwenfeld⁷ does, that masculine potency increases to the twenty-fifth or twenty-sixth year, then maintains itself at the same level for a decade, and then diminishes again. It is just as incorrect as his contention that the sexual demands of a woman reach their acme around 30, and between 40 and 50 in general become considerably reduced.

The acme of masculine potency does not depend on age, but on the sexual object placed at its disposal. In youth the sexual impulse is generally stronger and more violent. It is less differentiated. To the man it is not so much a matter of a definite woman who gives him adequate sexual gratification as it is a "wife" who suffices his taste or daily wants. In youth, many men can cohabit with prostitutes which later, in spite of good potency, is impossible when their taste becomes refined. With approaching age the desire becomes more and more refined, love becomes more and more mental, the potency under conditions becomes better.

And furthermore, Orlowsky places the time of best potency at another period. He said:

"Löwenfeld places the acme of masculine potency in the thirty-fifth year. From my line of work, I must declare that this view is decidedly inconclusive. The acme in educated men of the better class is the twenty-fifth year. If the period from twenty-five to thirty years coincides with the struggle to found one's own existence and the possibility of marriage, then the city-educated man of thirty-five, presupposing a life which has been respectable so far as sex and alcohol are concerned, possesses at most only half of his potency. If he now marries a woman ten to fifteen years younger than himself, who is at the acme of her potency, there then results a chronic, abnormal, overtaxation of a function."

This contention also disagrees with the experience of practice. Physicians frequently confuse passion with potency. A very passionate man may show medium potency, and an apparently less passionate man, a remarkably strong one. On the contrary, excessive passion often prevents proper control of the act of ejaculation. The technique of potency rests upon this factor. There exists an apparently extraordinary potency

which rests upon a weakness: *ejaculatio retardata* or a *coitus sine ejaculatione*. There are persons who under circumstances suffer either from *ejaculatio præcox* or *ejaculatio retardata*. They make the impression on women of now being very potent, then again weakly potent. We will discuss this matter thoroughly in the chapters on "Ejaculatio Præcox" and "The Disturbances of Orgasm." I only wish to emphasize the fact that in most men the capacity for prolonged erection may increase, and that it may happen *that men reach the acme of their effective power after the fifties*, which I will demonstrate with several examples.

In marriage, to be sure, with dropping off of libido and progressive blunting of the wife's attractions, potency can apparently become diminished. Such men will then be amazed by an extra-marital coitus when all inhibitions are abolished.

CASE 13. A seventy-three-year-old scholar was under my observation for quite some time on account of bladder hemorrhages whose cause could not be established. He had not cohabited with his wife for the past five years, and maintained that he very seldom noticed any sign of erections. His wife died during his seventy-fourth year. A year later he consulted me on account of agonizing erections and asked whether he ought to indulge in coitus. He was apprehensive on account of the bladder hemorrhages. I advised him to try it, for, in consequence of the permanent erections, he suffered from insomnia, and was "run down." The hemorrhages, which were traced to hemorrhoids of the bladder, disappeared entirely. I had opportunity to interview one of his mistresses. She maintained that the potency of this man, who often could perform coitus twice in one *hour*, was extraordinary, and that many a young man might well envy him for his passion and vigor . . ."

In this connection a much more important question might still be answered. Does potency have any relationship to vocation? Many physicians have compiled complete lists in which one usually finds scholars⁸ and stay-at-homes among those who are impotent, and officers and athletes among the highly potent. Then, too, Fürbringer considers a sedentary life a cause of impotency, and sports a curative agent against dreaded weakness in the male. He said:

"And so the sedentary life of scholars usually appears as a definite enemy, even the ruin of marital sexual life. If farewell is bade to the book-laden study table, and an excursion with one's wife is made into nature and the joyful activities of the world, the process of rejuvenation, even in relation to the exercise of one's marital duty, is customarily not lacking. Even the busy physician, who leads an unhygienic life, supplies a considerable contingent to this category."

From my experience the process of rejuvenation in nature is mainly effective because persons then have time for love, and, on a trip and in the freshness of summer, the sources of erotic stimulation flow much more bountifully. The scholar diverts himself from all sexuality. He sublimates too much sexual energy. He does not injure his potency, but withdraws his interest from it, *i.e.*, the emotional investment.

Fürbringer, however, is of the opinion that intense mental work directly reduces potency:

"Finally we believe that a fifth sub-group ought to be introduced here whose representative examples practically showed complete loss of libido and, upon erection, which always appeared following intensest mechanical (therefore peripheral) and hardly ever from central stimuli, gave approximately normal ejaculatory relations as well as a slightly reduced orgasm. In substance this form is characteristic of impotence following mental diversion. In consequence of an intense sequestration of mental interest, through business manipulations, mathematical problems, artistic fantasies and creation, and other vocational speculations, a partial or temporary impotence may occur here, and the reappearance of the function is dependent upon the degree of removal of such inhibition, or its overcompensation through the arts of a Circe or the ardent love of a wife. Newton, according to a common opinion among the better authors, is supposed to have presented this type in the form of prolonged impotency which has nothing to do with inhibition resulting from a feeling of aversion. Here mental energy is monopolized in such a way that nothing is left for sensual passions, pleasures of society, the table and other enjoyments and diversions (Hammond). In a series of patients, especially bookworms, an innate, slightly developed sexual

power may play a rôle (Gyurkovechky). It is self-evident that here we are only dealing with definite categories of "vocational impotency" in so far as we also classify in this group: Impotency resulting from physical over-exertion, sedentary life, and immoderate eating and drinking with subsequent obesity."

These exceptions can not be substantiated by analytic experiences. It is not vocation which reduces, diminishes, or abolishes sexuality, but sexuality which affects and transforms vocation; which manifests itself in countless disguises and sublimations. Most of these "vocational fanatics" have a secret sexual aim which is not attainable, and which, therefore, leads to a depreciation of the attainable sexual objects at hand. Whoever feels homosexually inclined and will not admit this homosexuality to himself, struggles against it, or does not allow the homosexual impulse to become conscious, will direct his attention to a vocation which will completely divert him from it, and apparently will not be available for love or woman. Many scholars appear to be asexual because their wives no longer stimulate them and hence flee into some form of work which will leave no energy for love and erotic activities. But suddenly the impulse breaks forth, for example, when the wife dies or when they fall in love with their laboratory assistant, a stenographer or a chambermaid. This is the story which the experience of my practice has to tell. It is very easy to draw false conclusions. What has not been given as the cause of impotence?

Even riding is supposed to cause impotency.

With reference to the etiological significance of riding, we believe that it ought to be recorded that some patients, who have recently been consulting us on account of abnormally frequent pollutions, have asserted with conviction that aggravation of the same occurred with riding (to a lesser extent with bicycle riding). On other occasions we wondered whether the patient did not produce the pollutions intentionally while on the horse. A man 39 years old and the owner of a brewery is very nervous; as a cavalryman he used to suffer from as many as four pollutions an hour while riding; each was associated with erection and orgasm. Another voluntary cavalryman declared that he had prematurely become a miserable sexual invalid solely through experiencing a

large number of seminal emissions while on horseback. A higher officer likewise complained of a sinking potency which he attributed to the agonizing jerks of the horse which released the pollutions. The same thing occurred in a middle-aged teacher, who doubtless had previously masturbated to excess. Here we are dealing more with the atonic type associated with very little sexual stimulation; it produced the same effect when kissing a girl.

Hammond, who has given this matter extensive study, cites a similar type which he observed among the Pueblo Indians; sufferers from this condition ("mujerados") are supposed to become pollutionists on account of constant horseback riding; in addition their testicles and other external genitalia suffer marked atrophy which finally leads to impotence and effeminacy so that they develop into eunuch-like creatures who are fostered for the purpose of religious ceremony (pederasty, etc.). Contrary to our former tendency not to give this relationship (*i.e.*, impotence and riding) the proper emphasis (among others its existence is also objected to by Lallemand), because up until recently we had heard no complaints of diminished potency in consequence of horsemanship, we can now, on account of recent observations, no longer honestly hold ourselves entirely aloof toward this association of seminal flow and sexual weakness. Donner also recognizes this causal relationship. But we cannot conceive of a lawful association, even assuming passionate indulgence in the sport. One glance at the cavalry is in itself sufficient to convince one of the falsity of that opinion (Gyurkovechky). And furthermore one must remember that a masturbation is carried out four times daily on the *Mujerado-Avantageur*. The violent jerking of riding produces its peculiar dangers in a victim of a severe masturbation parathy. With that, however, we do not intend to deny that in general riding can lead one to masturbation. But when a healthy person has seminal emissions on horseback, he surely desired them, just like a schoolboy who releases pollutions by sliding back and forth on a bench.

Among my cases of impotence are also to be found several horsemen. But among my parapathiacs who are not impotent I find many cavalry officers who are passionate horsemen and still possess excellent potency. But how easy a false conclusion can be drawn from a single observation which confounds the "*post hoc*" with the "*propter hoc*" is shown in the following case:

CASE 14. Mr. W. A., age forty-three, a circus rider, attributes his impotence to passionate riding. He knows of several colleagues who have become impotent on account of riding. He declares that he suffers from spermatorrhœa in consequence of riding. Careful interrogation yields the following noteworthy facts. Even as a boy he had a great interest for horses. The hind parts of a horse always acted as a sexual stimulant to him. Already at the age of fifteen or sixteen years, he made several attempts to introduce his penis into a mare. He always feared being surprised by some one, and was unable to carry out his intention. He then began to associate with girls and ostensibly forgot his youthful foolhardiness. He admits, however, that on horseback he easily succumbs to daydreams during which he occupies himself with mares and their hind quarters. Finally, he admits practicing a sort of mental masturbation while on a horse, and that then, in consequence of this stimulation, a pollution ensues. His impotence is the result of a regression to infantile ideals.

A similar observation by Tannenbaum will be discussed in Chapter IV. Both observations demonstrate how cautious one must be with medical conclusions.

An old observation of Hanc on alleged impotence after prolonged riding is also instructive :

CASE 15. A twenty-year-old man who has never masturbated, and was always a great lover of animals, while mounting a horse for the first time, perceives libido. After repetition of the first attempt there appears an even stronger erection. Following the first prolonged ride on horseback he experienced ejaculation with orgasm. Later on there appeared a severe struggle against this form of gratification, disgust, and aversion. He also had pollutions accompanied by dreams in which he rode and trained dogs. On seeing a horseman or a dog, spontaneous erections set in. On attempting coitus, he cannot induce an erection, but immediately has one when he sees a rider.

A recent attempt to copulate was only successful when he pictured dogs and riders before him. Through suggestive therapy and treatment with a urethral sound, complete recovery ostensibly occurred; this also manifested itself in an altered dream life. Following recovery he only dreamt about girls. (Wiener Med. Blätter, 1877.)

This case quite plainly shows how impotence may arise from riding. Let us assume that this man was unhappily married, did not receive his desired gratification, then he might easily regress to an infantile ideal (horses and dogs). He then passionately enters into equestrian sport, and if impotency towards his wife were to ensue, it would falsely be attributed to this sport.

I have not been able to concur with the view that definite vocations reduce potency, and others increase it. When certain physicians hold that mathematicians tend toward impotency, I can cite one who in the latter seventies is always accustomed to carry out daily coitus, and commands a very strong potency in spite of being a credit to his profession. In such investigations, one easily confounds cause and effect. Many persons are apparently impotent, because they do not find gratification which is adequate for them; have some paraphilia to hide, and absorb themselves in a vocation in order to divert themselves from sexuality.

I have found that in every vocation there are potent and impotent individuals, and that intense mental activity in itself should not be considered a factor which reduces potency.

To the many preconceived opinions that have entrenched themselves in medical science belongs the one that there are vocations which enhance impotency. This idea is also spread among the laity. Women, for example, believe that officers are very potent individuals. Francis Bacon even said: "I know not how, but martial men are given to love; I think it is but as they are given to wine, for perils commonly ask to be paid in pleasures."

It may be only a matter of chance, but most of my impotent men have been officers. In the chapter concerning war and impotence, we will consider the causes for this manifestation. But even my cases in civil practice include numerous soldiers who complained of failing or inadequate potency, and felt quite disconcerted about their weakness, since they were always supposed to be blessed with an unusually good sexual power.

There is no vocation which can increase or diminish sexuality. I have seen impotence in foresters who always live an active outdoor life, in tourists, athletes and stay-at-homes.

It is very easy to draw a false conclusion in cases of impotency, to consider an incidental factor as the cause. And so excessive use of nicotine and alcohol are given as poisons which diminish potency. No consideration is taken of the fact that persons often begin to use narcotics when they are not adjusted to their sexuality. Although I might quote many cases, I would only care to describe one here whom specialists on sexuo-pathology had considered a case of impotency due to excessive use of tobacco.

CASE 16. A thirty-four-year-old consular official consulted me on account of impotence. For the past two years he has had no erections. His last coitus occurred two and one-half years ago and then for a half a year his potency gradually diminished until he was entirely incapable of the act of copulation. All physicians had told him that this weakness resulted from excessive smoking. He smokes sixty to seventy cigarettes in twenty-four hours, and always inhales the smoke. He even has the habit of smoking at night, being urged by desire to get up every hour for a smoke. It has been impossible for him to give up smoking. He demands treatment by hypnosis. During a hypnosis performed at the beginning of his treatment, it was suggested to him that he would no longer be able to smoke in bed. The following day he reported that, while he was unable to smoke in bed, he had to leave the bed each hour and take a smoke. The next suggestion, that he must not smoke between 10 p.m. and 8 a.m., attained the desired result, but during the day, in spite of hypnosis, he regained the omitted number of cigarettes, so that the daily consumption remained the same. Analytic investigation of the case disclosed that the passion for smoking appeared simultaneously with his impotency. In China he had had an affair with a woman with whom he was extraordinarily potent. It was a woman who had obtained a divorce from her husband, and had followed our patient to Europe. He was capable of copulating with her several times a day, and also several times a night. She was the only woman who was able to produce such a stimulating effect upon him. He had firmly decided to marry her, and took a trip to Paris with her, where they both led a life of boisterous gaiety. However, his love soon became cold; he separated from her, ostensibly because she did not befit him socially and was too extravagant. Shortly after the separation, a condition of restlessness with insomnia appeared, and during the sleepless nights

he acquired the habit of smoking. He had deceived himself; he still loved this woman as much as ever, and on intellectual grounds had forcibly torn himself away from her, because he was extremely weak and was powerless with this woman. He could not, however, banish the memory of her kisses from his mind; the cigarette was to cover up his burning desire for these kisses. The impotency was merely an apparent one, and had no relation to his smoking. *He craved for only one woman*, and this one he had torn from his heart; this one he dared not and wanted not to hanker after. When the old love, during the analysis, emerged once more from submersion in his heart, the erections promptly returned. He then took a trip to the country where this abandoned mistress lived. She was still single, but to his discomfort learned that he had had several successors. She led the life of an assiduous coquette. His intellect had preserved him from becoming a victim of this woman whose caresses he could not banish from his mind, even after he had once more regained his potency with a very sympathetic girl whom he brought home. The nocturnal compulsion to smoke disappeared, but he still retained the habit of eating chocolate creams several times at night; this habit of eating dainties reminded him of the hours when he and his unforgotten mistress had eaten them together.

I will repeat once more: it is incorrect to say that cultured men possess a lesser degree of potency than peasants and laborers. With increasing intelligence, potency also becomes enhanced, but the psychic disturbances of potency become more numerous. In the upper strata of society there are highly potent and very many semi-potent men. The disturbance of potency is to be traced not to organic weakness, but always to the influence of inhibitory ideas. Gyurkovechky quite aptly states:

"That all goes to show that highly intelligent and educated persons often can point to rather large families. And so Nordau, with his statement: 'Common people have to take care of the business of materially preserving their species, great minds only to concern themselves with the intermittent advancement of intellectual evolution; one cannot simultaneously create ideas and children,' not only repeats an old story, but one that is not even quite true. Because the best ideas come from persons who were also capable of creating children, whereas only iso-

lated cases of impotency comfort themselves with a feeling that they are creating ideas."

And furthermore:

"The belief generally prevails that the higher the intelligence level to which a person attains, the less is his sexual capabilities, and La Fontaine's: 'Un muletier à ce jeu vaut trois rois' makes the rounds of all French and Italian books. I feel that this notion is not entirely correct, while it may, perhaps, be correct when 'trois' is taken for a short time and the 'muletier' will bear away the victory over something he has in common with the 'roi.' But after a certain time the bestial desires of the 'muletier' will be satisfied; his imagination will not act as a substitute for his real and so trifling desires, and then, quite certainly, the 'roi' will be the better and more capable man.

"In sex the intelligent man is doubtless worth more than, shall we say, the peasant. Every one who has had opportunity to observe the married life of peasant folk will soon discover that the peasant at times undoubtedly accomplishes wonders at the beginning of marriage, but later he becomes thoroughly negligent in the practice of his marital duties. Here, to be sure, heavy physical work, producing fatigue, in addition to the poverty of imagination and the rapidly diminishing attractiveness of his loyal countrywoman have not an insignificant influence."

But Orlowsky asserts:

"As a general rule one can say that interest in potency bears inverse relation to social position and marital activity. Among the educated classes, it was predominantly country and city physicians (over 40) whom I had to advise regarding impotency and sexual neurasthenia. A vocation which corresponds so much with the medical, that of the lawyer, seems to be almost immune to this disorder. In that respect I was not called to advise a single one; on the contrary, however, I had judges, teachers, and government officials. A vocation which is supposed to be especially healthful, that of forester, supplied a strikingly large contingent—not only among the lower, but also the higher forestry officials. The same situation prevails among the better situated farmers. Another healthful profession, that

of army officer, also contributes practically no representatives suffering from impotency, although syphilis and especially chronically treated and untreated gonorrhea are very prevalent in this vocation. Then, too, I must call attention to the fact that no causal relations need exist between impotence and venereal diseases, a relationship which is usually assumed. A rather startling number of impotencies can be counted in the vocation of school teacher; Kocher reports the same. A similar state of affairs prevails among the middle class of writing officials, secretaries, actuaries, chancery clerks, head clerks, etc."

These contentions as well as the one that physicians contribute a larger contingent to the impotent ones than lawyers, I am also unable to confirm. Many parathiacs become physicians in order to be in a position to cure themselves. No vocation is spared from impotency. One confounds the fact that repressed sexuality urges people to sublimate, with a hypothesis concerning this or that profession. That philosophers are incapable of love and frequently remain bachelors (see Nietzsche, Kant, Schopenhauer) is associated with a parathy which has driven them to philosophy. But, in spite of that, I am acquainted with highly potent philosophers and stay-at-homes. Havelock Ellis remarks quite correctly: "Thus it would seem probable that, contrary to a belief once widely prevalent, the sexual instinct has been increased rather than diminished with the growth of civilization. This fact was clear to the insight of Lucretius, though it has often been lost sight of since."

My experience shows that poets and all artists and creative minds exhibit a much stronger instinctive life than so-called normal people. Goethe as a poet is no exceptional person in reference to sex. Among poets we know of countless examples where the appearance of a strikingly early love impulse occurred, and whose wonderful ability to fall in love again prevailed in ripe old age.

Philosophers are often bachelors, and apparently can easily forego sexual gratification; with few exceptions, practically all bachelors are not fully adjusted in their sexual life. They hide some kind of paraphilia. Orlowsky traces the diminution of potency in bachelors to excesses:

"The diminution of sexual potency in bachelors could be

accounted for by sexual misuse, quantitative sexual abuse, unstable and irregular moral conduct, and absence of the vitality conserving influences of one's own home. In reference to this, I have now observed an adequate number of cases where all of these factors, including excessive use of alcohol, could be excluded. I maintain that the only cause for it is first a scarcity and then a relative frequency of sexual intercourse in succession.

Although Luther asserted in his well-known dictum regarding the norm for frequency of sexual intercourse: "Twice a week injures neither you nor I, and makes in a year a hundred and four," I believe that even one intercourse carried out once a day at a suitable age need not cause any injury, whereas intercourse once a week, but repeated successively under otherwise similar conditions, certainly is injurious, or, expressed mathematically, $1 \times 3 > 7 \times 1$. The bachelor who practically always lives under such conditions slowly but surely reduces his potency, whose endpoint I would like to place at the beginning of the fifties. An impotence of this sort is physiological and naturally cannot be treated."

I also cannot subscribe to that notion which maintains the existence of a "physiological impotence" in consequence of abstinence. Also the injuriousness of successively repeated copulation is exaggerated. I am acquainted with men who visited their mistresses once each week for twenty years, cohabited regularly two and three times in succession without sustaining the slightest injury to health. Bachelors merely become seemingly impotent. Here we also are dealing with the effects of inhibitions, which in consequence of habit increase more and more as years go on. Among bachelors one can find very many disguised parapathiacs, obsessional parapathiacs, and latent homosexuals; their aggressive force, in consequence of inner resistances, becomes paralyzed; they sublimate more and more; transform themselves into collectors, peculiar persons, fetishists, etc. Now and then, however, it happens that such a bachelor overcomes his inhibition, and once more becomes sexually active after a longer period of abstinence, when his particular potency requisites are fulfilled.

After our sojourn in the land of contradiction, let us return

to the physiology of the sexual life in the male. A person's love life transpires in periods, and manifests itself in a state of preparedness for love which becomes increased from time to time. These periods oscillate between periods of seven and nine years. On reaching the acme of preparedness for love, either increased adequacy for love or parathiac reaction formations occur. The acme, therefore, will manifest itself either as increased potency or impotency, depending on whether the increased craving is fulfilled or not.

That potency in the male is subject to definite oscillations depends also upon definite conditions prevailing in married life. In the average case, one observes the following state of affairs. On the wedding night, men are seldom heroes; impotence and ejaculatio præcox are present in more than half of the cases. (Under such conditions a man will maintain that he wishes to spare his wife, or excuses himself with too great passionate-ness.) There then ensues, in consequence of an overcoming of inhibitions, an improvement in the potency, and the development of an ability to hold back the phase of ejaculation. Unfortunately the attractive values of the wives become reduced. Therefore, after the thirty-fifth year, an apparent reduction of the sexual impulse appears, which—to use Löwenfeld's expression—gradually sinks after fifty.

But experience teaches us that this reduction is only apparent and can be attributed to the dullness of the marriage (wherein I do not deny that, among loving couples, craving and pleasure may increase in marriage, and may be maintained to old age. But they are exceptions.). In extra-marital intercourse, these men display—so soon as the inhibitions do not reduce potency—a much better potency than in marriage. We would like to remind the sexuo-pathologist that all cases of rupture of the vagina and rectum occurred after extra-marital and very violent copulation.

Potency and power of erection, in one and the same person, are open to the greatest fluctuations. But the "caprices of potency" can always be explained either physiologically or psychologically. Former observers were accustomed to register simple facts without attempting a deeper analysis. But psychoanalysis gives us the great advantage of being able to know the

fine inner mechanisms of the soul, and hence the psychogenesis of impotency also becomes comprehensible.

What do we understand by impotence? And what person is to be considered highly potent? Naturally we can make no general rule. Löwenfeld believes that a coitus lasting ten minutes should be considered normal, whereas Effertz demands that the potent man be able to withhold orgasm for fifteen minutes. Here we have a quarrel over five minutes which at the outset is already fruitless because the potency of a man must adjust itself to the quality of the woman. For that woman who already perceives an orgasm in three minutes, the man who can prolong it for five minutes is highly potent. Another woman, who can only be brought to orgasm with difficulty, would not be satisfied with ten or fifteen minutes.

From my experience, the standard (ten minutes) set up by Löwenfeld will be attained in the least number of cases. I have already stated that the majority of men suffer from ejaculatio præcox, and are delighted if, after a few minutes, their erection vanishes because of an orgasm. And even this manifestation is quite individual, and always adjusts itself in accordance with the partner. Every man cohabiting with every woman is quite differently potent, or differently impotent.

Many men, after a rapidly ensuing first ejaculation, are able to continue copulation for a half hour and frequently longer without being able to come to orgasm for a second time. Here we are often dealing with paraphilias which manifest themselves in such a way that, after a rapidly ensuing first ejaculation, a second does not follow, because adequate sexual gratification is not at hand. (Especially frequent among latent homosexuals!)

Not to be confused with this is an ability to prolong coitus. The Japanese are supposed to have attained a high degree of proficiency in this art, and often can prolong copulation for several hours. I have again and again heard that Europeans also show this knack, and know of cases who are able to prolong coitus for several hours.

Löwenfeld, however, doubts it:

"The assertions of Effertz regarding the normal duration of coitus, as well as its accompanying erection, sound thoroughly

unplausible to me. He considers a voluntary postponement of orgasm a criterion of normal potency, and regards the man who cannot prolong copulation for at least fifteen minutes—he may perhaps have a long period of abstinence back of him, or it is his first coitus with the woman in question—abnormal. In my experience these assumptions completely lack all foundation. The ability to voluntarily postpone ejaculation is not present in all sexually normal men, as Effertz assumes, and in isolated cases is subject to considerable variation. A man who can prolong coitus for ten minutes surely must still be considered normal. A further assertion of this author, which is supposed to be based upon the communications of normal men or their wives, to wit, that it is possible for isolated individuals to postpone coitus for several hours, totally lacks credibility. Fatigue, even in a very strong man, would prevent such a long continuation of the act of coitus.”

But to me, however, there can be no doubt that copulation can be extended for an hour and even for three hours without either the man or woman displaying unusual exhaustion. As a rule, following the last ejaculation—or after a long postponed ejaculation—an irresistible desire to sleep ensues, from which men awaken hale and hearty. Never was a falser statement uttered than: *post coitum omne animal triste . . . nisi gallus, qui cantat.*

Whosoever has found his gratification in coitus will absolutely perceive the rapture of an enhanced joy of living. Only sexual hypochondriacs and those who are fundamentally ungratified by coitus, react with depression and all manner of pathological symptoms.

In that respect I take pleasure in agreeing with Fürbringer and Gyurkovechky.

“That our neurasthenics are prone to react with unusual exhaustion and agonizing restlessness to cohabitation, we have already indicated. And yet we feel obliged to add, forthwith, that by experience this rule is perforated by too many exceptions for us not to be especially mindful of it. Even with a co-existing diminution of potency, the fulfillment of the marital duty need not necessarily be followed by startling after-effects. Sexual intercourse may, in time, even improve general nervous

disorders and enhance euphoria without the use of any form of injurious medication, like alcohol or morphine, being later on justified. A patient, in the healthiest period of life, only consulted me on account of diminishing libido since it robbed him of the urge to cohabit frequently with his wife, an act which played a great rôle in his life as a sedative and refreshing factor. In a second case, that of a young sexual neurasthenic colleague, I was informed by him that he cohabited with his wife not so much from a feeling of duty, but rather because he felt particularly well for a long time after indulging in the act of coitus. And now he complains bitterly because his tiny erection obliges him to exert himself to the point of exhaustion in order to consummate the phase of ejaculation. We will use this opportunity to protest once more, with Gyurkovechky, against the still widely prevalent notion (regarding the after-effects of copulation in general, *i.e.*, under normal conditions) that ill-humor and exhaustion follow ejaculation. As we have already stated, a comfortable feeling of relaxation without miserable after-sensations is the rule in healthy individuals. The author cited very correctly only recognizes the dictum, "Laete venire Venus, tristis abire solet," in so far as a gourmand, after a meal, regrets that he is not at the beginning of one. That in nervous persons the disadvantageous sequellæ of copulation are supposed to appear several days after the act, as Beard believes, I likewise have never been able to establish" (Fürbringer).

Many physicians hold that protracted coitus is an excess, and consider it injurious. Formerly I also believed in this false belief, and looked for parathiac symptoms after coitus interruptus and coitus prolongatus. I contritely admit my mistake and in the third edition of my book, *Conditions of Nervous Anxiety and Their Treatment*, I have corrected the error to which the authority of my former teacher, Freud, had led me. Since I have become better acquainted with and understood the power of psychic forces, I have been spared making such errors. I also can report from years of personal experience—which, after all, is the only safe teacher—that the oppression of an instinct always incurs punishment. Whatever we force ourselves to do against our instincts is injurious. Whatever oc-

curs during the passions of honest love is never injurious. The lover becomes happy and satisfied after fulfillment of his physical cravings; he will be soothed and blissful. If he feels otherwise, then something is wrong with his love . . .

It is not such an easy matter to commit so-called excesses when one allows oneself to be led by instinct. All the unhappiness of the sexual hypochondriac arises from the violence with which the intellect overcomes their instinct. There is so much written concerning the injuries of sexual excesses, and experienced authors—even the erudite Fürbringer—have incorrectly observed that impotence can be the result of sexual excesses. This is a mistaken observation in which the *post hoc* is substituted for the *propter hoc*. With a woman whom he loves and warmly desires, a man may give full vent to his passions. He may do it with several women. Later on when his conscience awakens—I mean the religious, moral and hygienic conscience—he may react to his previous life with an apparent impotence which is then mistaken for the consequences of excess. But this represents only a move on the part of the inner being to maintain a chastity which is not in the nature of man. Hence one is unable to set up any rule regarding how often or how little a man should cohabit. The well-known statement of Luther: "Twice a week injures neither you nor I," has absolutely no justification in practice. The sexual impulse will not allow itself to be recorded, placed in a barracks, and restrained in accordance with rules, or allow itself to be forced into definite channels. There are persons who merely exercise a weekly coitus for the sake of health. That is just as absurd as trying to accomplish great feats in the sexual field. Every man has periods when he displays diminished sexual desire and the instinct demands abstinence after which, at some future date, periods of increased love-preparedness and increased desire appear which then overturn all the old experiences and rules.

And how diverse are the opinions of physicians on this point. In fact, a patient would be completely confused if he wanted to seek advice from different authors.

Hammond considers adherence to Luther's rule an excess.

"It often happens that excess is committed without the indi-

vidual being at all aware that he is exceeding the normal limits. The question then arises, what is excess? There are men who think it entirely within bounds to have intercourse once every twenty-four hours; others, again, indulge regularly twice a week; others once; still others who think once a month sufficient. It is exceedingly difficult to lay down any rule which will be applicable for all men; indeed, the task would be unsuperable, for all men are not alike, and what would be excess for one would be moderation for another. But it may be said unhesitatingly that intercourse to the extent of once every twenty-four hours is excess for the strongest man who ever lived. There are many who can practice it without marked deterioration of their powers for several years, but the time inevitably comes, in advance of the normal period of diminution of power, when impotence begins to make its appearance. Twice a week is certainly excess for the majority of men, and will certainly lead to earlier than normal extinction of the sexual powers. Once a week is more generally applicable, and can as a rule in healthy men be taken as a guide from the twenty-fifth to the fortieth year. Previous to the twenty-first year sexual intercourse should not be practiced at all; and between that age and twenty-five, if indulged in, it should certainly not be more frequently than once in ten or twelve days; and it is a law to which there are no exceptions that the greater the excess the sooner will the natural power be lost. If the individual desires to retain his ability to green old age, he will not tax it too severely in his youth.

"That civilized man is in general excessive in the matter of sexual intercourse admits of no question, and we see the effects eventually in the early loss of the power. The reading of obscene books, the witnessing of sexually suggestive plays, the very impediments which society necessarily places in the way of the unrestrained indulgence of the passions, act with some men as direct excitations to sexual indulgence. In civilized communities it will always happen that such causes act with much greater force than among savages, where, in fact, they are scarcely exhibited at all, and where the promptings of nature are alone the incentives to the act of copulation. The con-

sequence is that, other things being equal, the civilized man becomes impotent at a much earlier age than his uncivilized brother.

"How many men of 60 years of age in the City of New York are capable of natural and satisfactory intercourse? Not one in twenty, and yet the power ought to be retained, and is, in the case of those who have been temperate in its use up to, and even beyond, the age of threescore and ten. Indeed, it is rare to find a man of fifty who so husbanded his powers as to admit of his having sexual intercourse once a fortnight, and then the act is neither satisfactory to him nor the recipient." 9

Here again we have the fairy tale about gentle treatment of the procreative force and the blessings of moderation, which again and again is unmasked by nature as nothing but a myth. It is quite true that sexual power shows great individual variations, because the inhibitions in various persons are different. Many persons have understood how to sublimate the sexual impulse, while others have transplanted ambition, will-to-power, and other psychic forces into their love life.

Impartial observers, among whom I class Gyurkovechky, and also Gutzzeit, have quite other experiences than Hammond. The first states:

"Sexual excesses are usually perpetrated by nobly invested natures who subordinate considerations for their health to the pleasure of dividing the greatest pleasure with a loved one; hence we usually see genial, artistic natures enjoying the delights of love and now and then also falling victims to it; whereas egotistical, paltry natures calculate it with figures, and in the intoxication of love are checked by the idea: 'That might injure me!'

"Frankly, however, it is startling that the very individuals who have scant consideration for the preservation of their potency maintain it to an advanced age, whereas those who are always economical about it very frequently lose their full sexual power prematurely. Here the influence of habit plays an enormous rôle; some sink from abundance to little, whereas others are reduced from little to nothing."

I have repeatedly observed that persons endure so-called "sexual excess" much better than abstinence. Relative to the

amount of benefit derived, the opinions of physicians vary as much as those of the laymen. Here the "sexual" constitution certainly plays a great rôle. There are sexual athletes and sexual weaklings. But the more I study the nature of impotence, the less I have come to value the constitutional factor and the higher and more important appears the psychic one. Perhaps I will soon acknowledge that the individual variations of potency are very small. The main thing is the power of the inhibitions which surround the sexual impulse. Whosoever believes that he injures his health with every sexual act, suffers from fear of infection, and must first overcome his moral and religious inhibitions will, of course, never be able to unfold his entire sexual power. The peculiar effects of inhibitions will be discussed in detail in the chapter on "Ejaculatio Præcox."

In my practice I have been able to collect examples of extraordinary sexual power. I have seen husbands who have completed a daily intercourse for over twenty years, and others who, in spite of daily copulation with their wives, found pleasure elsewhere and assiduously indulged in erotic affairs without depriving the wives of their customary amount of sexual intercourse (if for nothing else, at least to avoid suspicion). Patients have reported to me that they had practiced repeated copulations daily over several years, and yet I was unable to establish any injury to health or nerve force.

There are persons who are never able to carry out more than one intercourse at night. In these cases we are dealing with hidden paraphiliacs. Also a slight desire for the partner may manifest itself in this manner. The normal man must be in a position to complete coitus several times in one night or in another period of time. Usually the average man with good potency may attain his greatest efficiency on the wedding trip if it was preceded for a time by abstinence, and the marriage is one of love. Other observers have noticed that in spite of the increased amount of work done, which often reaches an incredible degree, young married couples look hale and hearty, and their state of health is excellent. I have repeatedly heard of cohabitations which exceeded twelve in one night.

Löwenfeld has similar experiences. He reports:

"That young men (newlyweds and others) cohabit ten to twelve times in one night is not a rarity. In isolated cases I have even heard of higher figures. These feats are ordinarily of a transitory nature, and sometimes followed by nervous exhaustion, which forces a period of renunciation. Under the influence of a greatly excited libido even individuals who generally enjoy no unusual potency are capable of such excesses. The situation is different where coitus is practiced to a degree far exceeding the usual frequency. The maximum figure in this respect, known to me, was attained by a fisherman who, during fifteen years of married life, practiced coitus on an average of eight to ten times a day in the past three years, in the succeeding years two to three times daily. With this case is linked, horrible dictu, that of a pastor, a highly intelligent man, who was invested with too much libido, and was unable to adequately control his sensuality; he exercised coitus on an average of three times daily during the course of his twelve years of marriage. In both cases the nerves of the women concerned suffered much injury through this enormous sexual indulgence. The wife of the first-mentioned man, concerning whose case we will have more to say, secured a divorce. The wife of the pastor, in despair over the behavior of her husband, took to drinking."

A 72-year-old man of Herculean build told me that in youth (between 20 and 30) he repeatedly cohabited six to ten times in one night. He accomplished his greatest feat in that respect in his eighteenth year. At that time he was employed in a certain firm. His employer, who was just married, suddenly had to take a trip; the boss's wife gave him permission to visit her at night. He made use of this invitation, and to his shame was absolutely impotent. The woman was very indignant and ridiculed his inadequacy. The next evening he came to her again and copulated twenty times.

Great feats in this field are also reported by Mantegazza:

"I was acquainted with a man from Romagna. His complexion was earthy, his face satyr-like, and his health very weak. He was now 50 years old, and in his youth had cohabited with seventeen women in one day. For many months he did it two or three times a day. A young Argentinian who

lived with a girl enjoyed intercourse twice a day for a year. A woman in Zürich was embraced eighteen times in one night by a man. Following this she was sick for eight days. A woman from the Romagna endured the caresses of the same man fourteen times in one night. I know another case of a young person who completed coitus fourteen times in one day, and another who did it ten times. I was acquainted with a young Englishman who locked himself in a room with a very beautiful girl, with fine wines, and nutritious food; he tried to kill himself through sexual excesses. After three or four days of dissipation he took sick, but did not die.¹⁰ One of the bravest generals in our army, 49 years old, could conquer his favorite five times within three hours, and in addition devoted many days in succession to Venus. A politician, known to me, after passing his sixtieth year, assumed the motto: "*semel in hebdomade*," and felt excellent with it. Several of these facts may be somewhat exaggerated; but I consider the possibility of ten to fourteen cohabitations in one day without injury to health as scientifically proven. The Queen of Aragon, by royal decree, considered a daily cohabitation of six times the correct amount, so Montaigne tells us with his usual good humor."

An interesting contrast to these sexual athletes is represented by the well-known sexual hypochondriacs of whom several cases will be presented in this book. They are people who suffer an army of symptoms, or very definite pains after each coitus. In most cases, they complain of unbearable pain in the loins and back. Telling them that it is only a matter of autosuggestion will be indignantly rejected. They will try to prove to you that, after each coitus, pains appear on the following day, and will not allow themselves to be robbed of their belief in this association. They easily develop into ascetics, which is to be interpreted as a forcing of oneself into asceticism through pain; the hypochondria is a protection against powerful impulses. There are voluntary and obligatory ascetics who mask their asceticism with all sorts of ethical, philosophical and hygienic motives, and do not wish to admit their piety. They all become sexual hypochondriacs.

Those men are in an intermediate condition who anxiously

count every coitus and through moderation strive to preserve their health and sexual power. This tendency mostly arises after frequent masturbation, and is supposed to bring about a compromise between seminal losses in the past and economy in the present.

In all these cases we are not dealing with an organic weakness, but with something that is wanted. We see nothing more than the effect of numerous inhibitions. At times such sexual hypochondriacs may transform themselves into men of pleasure when, for some reason, the inhibitions become dissolved. As a matter of fact, every civilized man, like "Iron Henry," carries the three iron bands (anxiety—disgust—shame) around his body about which the clever fairy-tale of the "Frog-King" tells us.

One of the most beautiful problems of the psychotherapist is to dissolve these bands, and to give a man his power to love and pleasure in life once more. I have never seen an impotent man who was happy. . . .

IV

THE PECULIAR REQUISITES OF MASCULINE POTENCY

There are few men whose potency is not associated with some peculiar requisite. I have described these "Individual Love Requisites" in detail in Chapter II ("Love at First Sight") and Chapter III ("Individual Love Requisites") in my book: *Frigidity in Woman*, and here I would like to call attention, in a supplementary way, to several specific requisites of sexual power in the male.

Relative to this, one may discover the most singular facts. There are men who only enjoy potency when they are dressed or when the object of desire is placed at their disposal with clothes on. Others are only capable of the act of cohabitation on a sofa, on the ground, or in the woods, whereas in bed they are absolutely impotent. A naked woman or their own nakedness will inhibit potency with absolute certainty. Therefore they usually remain bachelors. Occasionally they can seduce a woman, but then are unable to continue the relationship if the woman demands companionship in bed. In a most cunning manner they plead lack of time and other motives to attain their particular potency-requisite.

Other men allow women to undress until they stand before them in underwear. They require the underdrawers as a sexual stimulant. They are latent homosexuals whom I have described in the part of Volume II ("Onanism and Homosexuality") dealing with the masks of homosexuality. Other men have a bizarre taste which can only be explained through fixation on infantile experiences. And so I knew of a man who could only cohabit with a woman when she appeared in the following attire: she had to be naked, but wear a black feather hat, perforated black silk stockings, and elegant shoes.

Perforated silk stockings and attractive little shoes are an absolute requisite for sexual power in many foot fetishists—

with others, silk undervests or very pretty underwear which usually must not be taken off.

A man of my acquaintance could only cohabit with the woman of his choice when she wore her gloves.

And numerous are those men whose potency depends upon the aggressiveness of the woman. Prostitutes know of this fact, and grasp the penis of their dilatory customers. It is incredible how many men suffer from this form of love requisite. I know a man who was impotent in marriage because his wife steadfastly refused to carry out this act. I will not go into the origin of this singular manifestation here, but will only state the bare facts.

Then, again, there are men in whom this act (touching the penis) would induce a loss of sexual power. A patient told me that he could only copulate with a woman who would not touch his phallus. Any grasping toward the pubic region would promptly cause his whole libido to disappear.

Often men require definite stimuli, like manipulation of the penis, to bring on an erection. A certain man required fine stimulation of the scrotal skin (the woman had to stroke his scrotum gently), another, passing of a finger *in anum*, still another, whom I observed, required as his potency requisite a view of the act of micturition, another (not so very seldom), a view of the act of defecation. All of these men remain bachelors since they cannot expect a woman of the better classes to fulfill their love requisite.

There are many men for whom a stimulation of their erogenous zone is a requisite for sexual power. Very prevalent is flagellation of the nates with the palm of the hand or a whip. In many cases touching the nates with the hand immediately suffices to conjure forth an erection. I know a man who was always impotent with prostitutes, until a very skilful harlot gave him a box on the ear, whereupon he immediately reacted with a strong erection so that he was able to carry out the only complete coitus he had ever had in his life.

I will not discuss the complicated form of erotic disorder here, *e.g.*, about the fetishists who have elaborated a whole system, the sadists, the pluralists, the voyeurs, etc. I only mention briefly the man who must kill a hen in order to attain his

sexual power. These forms of sadism do not belong to our theme. But very small—mostly sadistic and masochistic—stimuli are also of importance. One person must be bitten on the ear (sucking of the ear lobes may also be a potency requisite), a second requires long, gentle stroking of his entire skin, a third a tongue-kiss ending with a bite, a fourth, sucking of his breasts. These infantilisms are often very obstinate and are only accessible to rational psychoanalysis.

What peculiar combinations we find in this sphere! Löwenfeld mentions the case of a man who experienced an erection whenever he moistened his hair in washing. If he were to continue washing, he would come to ejaculation. (Here we are undoubtedly dealing with an infantile memory-picture. In childhood he was probably tenderly washed by a much-loved governess. The memory-picture calls forth erection and ejaculation.)

My next case, to which I will return later on, even surpasses that of Löwenfeld.

CASE 17. The wife of an army officer, who expected her husband home from the field, consulted me regarding a peculiar passion of her husband which alone made it possible for him to complete the act of copulation. She had to treat him like a dog and call him "Caro." He wore a dog collar around his neck, and had to be led about the room with a leash, had to beg and perform all manner of "stunts." He then indulged in cunnilingus which was then followed by coitus. Unfortunately I did not have the opportunity of seeing the patient personally.

Not unlike the last case is that of a man, well known in Viennese houses of prostitution, who allows feathers to be inserted into his anus and cries, "cock-a-leekie!" Whereupon, as a rooster, he can then copulate with several prostitutes. Without such procedure he is impotent. Apparently we are dealing with the residual of an infantile sexual theory. . . .

Relative to this, there is absolutely no absurdity which might not be represented.

We can give thanks to Binet for first calling attention to the significance of one's first sexual impression relative to explaining these startling facts. Such impressions need not neces-

sarily originate from earliest childhood. Moll describes a man who could only cohabit with a woman when she wore a riding-habit. He was first seduced by a woman in riding habit.

Very characteristic is the following case which Hammond reported:

CASE 18. "M. X., son of a general of the First Empire, was brought up at his father's country seat, which he did not leave until he was eighteen years of age, when he went to the military school. During this long period of isolation in the country he had been initiated at the age of fourteen into an experience of the pleasures of love by a young lady, a friend of the family. This lady, then twenty-one years old, was a blonde, wore her hair in the English style, that is to say in corkscrew curls, and in order to lessen the liability of detection in her amorous intrigue, she never had intercourse with her young lover except when clothed in her day attire, that is to say, wearing gaiter boots, corsets and a silk gown.

"All these details I mention purposely, for they had greater influence, not only over the degree of excitability of the genital function, but over its very existence, in the case of M. X.

"The young lady had strong passions, and, as it appeared, exhausted the strength of the young neophyte and the severe regimen of the military school was more than sufficient to restore to the genital organs the energy which had been seriously affected by too early and too frequent indulgence.

"But when the period of his study had passed, and he was sent to a garrison, and was disposed to enjoy the rights which nature had restored, he perceived that sexual desire was only provoked by certain women, and with the concurrence of certain circumstances. Thus, a brunette did not produce in him the slightest emotion, and a woman in her nightdress was sufficient to extinguish and freeze every amorous transport.

"In order that he might experience the venereal desire, it was necessary that the woman should be a blonde, should wear gaiter boots, should be laced in a corset, wear a silk gown, and, in a word, fulfill all the requirements of the lady who had first caused M. X. to experience sexual orgasm.

"And this was not by reason of any sentimental love, the magic power of which lasts through a lifetime. In his early sexual relations, M. X. had only been actuated by animal desire. His heart had never been touched, and after twenty-five years, in con-

sulting me for his singular infirmity, he declared that he had loved with his heart but one woman, and to her he had never been able to render homage for, by a perverse coincidence, she was a brunette.

"His fortune, his name, his social position, made it a duty of M. X. to marry, but he had always resisted the solicitations of his family and his friends, for he knew that he would be incapable of availing himself of his marital rights with a wife arrayed in the costume of the nuptial bed. Yet he was in good health, was of the sanguine-choleric temperament, was above the medium height and was so strong a constitution that for fifteen years he had been an officer in a regiment of heavy cavalry.

"Evidently his impotence was relative only, for when the woman was blonde and when the other conditions specified existed, he accomplished the sexual act with all the ardor of a healthy man and one of an amorous disposition.

"Retiring to civil life, and tormented more than ever by his family on the subject of his marriage, he was anxious to make a last effort, and accordingly consulted me.

"This patient was cured by moral means . . ." (l. c. p. 78-81).

Whereas in the cases of Moll and Hammond, impressions at puberty were concerned, Krafft-Ebing reports the case of a 37-year-old clerk who had his first erection in early childhood when he saw an older bedfellow put on a nightcap. The same effect was produced by an old housemaid when she put on her nightcap. Later on only the fantasy of an ugly, old, female head wearing a nightcap secured prompt erection, whereas the sight of a naked man or a naked woman left him cold. Contact with the nightcap called forth erections which even led to ejaculation. On his wedding night, coitus was only accomplished with the aid of this fantasy.

Here there appears to have been a fixation to his old governess. But there also occur other, very singular, fixations.

The dependency of sexual power upon certain localities is a special idiosyncrasy among parapathiacs. Some men are only potent in definite houses. Thus an old gentleman told me that in Berghütterf, at a level of over 1,000 meters, he is potent, whereas in the valley he is impotent. The higher the location of his cabin, the stronger will be his sexual power. I have

repeatedly heard that, with a change of house or hotel, potency receded. Hammond describes a very original case:

CASE 19. "In another case, the patient, a gentleman who had been married several years, and had lived happily with a wife to whom he was much attached, found himself absolutely without desire in a new house he had built for himself. He had, when he consulted me, lived in his new mansion six or seven months, and in all that time had experienced no desire for intercourse. He was about thirty years of age, and his wife twenty-five.

"He consulted me, supposing that there was some nervous trouble threatening the extinction of his virile powers. I found, however, on examination, that the organs were in a perfectly normal condition, that he had strong erections at times, and had had several nocturnal emissions. I suggested that, probably, he was like the boy who had spelt well in the old schoolhouse, but who, when reproved by his teacher for retrograding in his orthography, replied that 'he could not get the hang of the new schoolhouse.' At first, he doubted the correctness of this explanation, but upon reflection became satisfied that I was right. To 'make assurance doubly sure,' he went, with his wife, to the other house, which was awaiting a tenant, and, passing a night there, was very soon convinced that the former state of affairs could be easily restored. What to do, however, was the next question. To go back to his old residence was out of the question, and to live, as it appeared to him he would have to live in the new one, was not to be thought of. I advised that he should move all the bedroom furniture from his chamber in the old house to the one he occupied in the new, and to otherwise fit up the room as nearly as possible like the one to which he had been so long accustomed. He at once saw the propriety of this suggestion, and, adopting it, had no further trouble. Piece by piece, after a few months, he displaced the old furniture, and this without any sacrifice of his normal desires."

Relative to this, one is not surprised at anything that is told us. A student desired treatment for a peculiar attitude. In order to assure an erection, one had to pull his ears. By preference, he had the habit of sucking other people's ear-lobes. Another patient allowed his chest to be laced; this was apparently a reminiscence of the time when he wore diapers; like most of

these peculiar requisites, this was also a rudiment of an infantile attitude. Casper reports a similar case :

CASE 20. "In 1888, a student of law consulted me on account of pollutions and loss of sexual power. The patient, an overgrown, lank young man, stated that he had pollutions since his fourteenth year. After much urging, he also admitted having previously masturbated for a period of several years. A number of years ago he had a stroke whose residuals can still be seen. A slight paresis of the left facial nerve may even now be observed.

"The patient at present complains of suffering greatly from pollutions, and perceives absolutely no attraction toward women. His memory has become weaker ; he has no desire for work ; is exhausted, and has a pessimistic attitude toward life. Pollutions occur regularly once each week, and now and then erections, but without any feeling of pleasure. He does not know what it is to have sexual feeling for women like other men have ; on the other hand, however, he experiences pleasurable sensations in carrying out a very unusual manipulation which consists in allowing the blood vessels of his arm and hand to become engorged through pressure. Observation of this phenomenon, *i.e.*, engorgement of the blood vessels, calls forth sensuous excitations. Erection occurs, but only very rarely an ejaculation. The man realizes the unnaturalness of his notions, but in spite of serious effort cannot rid himself of them. The patient once more came to me a short time later ; he had almost entirely succeeded in suppressing the notions which stimulated him sexually, so that he would hardly have a sexual orgasm in a month. But with all his effort he was unable to free himself entirely from his perverse notions. Whenever he had them, which occurred seldom enough, sexual excitement was sure to follow."

In my paper, *Zur Psychologie und Therapie des Fetischismus* (Zentralblatt für Psychoanalyse, IV Band), I have called attention to the relationship between the Christ-neurosis and fetishism. Most objects of fetishism symbolize a compulsion. It always concerns articles of clothes which squeeze, lace, press, or are tight : tight shoes, tightly fitting, narrow trousers, tight corsets, tightly bound aprons, tight helmet, close fitting gloves. The notion of being pressed is a libido requisite. Also treading, pushing, pinching in a tight position, symbolizes

a compulsion. In this connection, the case of Feré, otherwise so intangible, becomes somewhat more comprehensible: ¹

CASE 21. "The case in question is that of a thirty-eight-year-old chemist, M. V., who at school was called Mademoiselle V, because of his effeminate nature. Up to the age of eighteen his sexual demands were still very slight; he very seldom had pollutions, which always occurred without distinct dreams; he was timid, and took no part in the ambiguous conversations of his colleagues. He does not recall any homosexual feelings. Since puberty, the presence of young girls has caused him to experience marked *feelings of anxiety*, especially when the girls became interested in him, which often was the case on account of his demure behavior. The feelings of anxiety were always associated with blushing. At eighteen, he had his first sexual experience. He went on an excursion with a family in a char-à-banc which was overcrowded. A twelve-year-old girl stood between his legs with her back toward him. This unavoidable contact soon led to an erection. The kicking of the child, which in this situation could not be helped, caused him to become more and more sexually aroused; his libido increased to an ejaculation. This gratification was not accompanied by the disagreeable sensations which followed his pollutions. On returning he had a similar experience with a six-year-old girl who trampled on his feet. From this moment the feelings of anxiety, which he would previously experience on seeing a beautiful woman, disappeared, although women still left him quite cold. The pollutions, on the contrary, were increased; they were always accompanied by the same dream content: young girls who stepped on his feet. At twenty-seven he visited Paris and in omnibuses came to orgasm whenever women tread on his feet. At thirty-one, for the first time, he attempted coitus. The ejaculation, which was attended with effort, was followed by a disagreeable feeling of fatigue and irresistible aversion. Upon a second attempt with a very sympathetic girl he was completely impotent." (*L'instinct Sexual*, p. 262.)

It is difficult to form a clear picture of the psychogenesis of such a case from a simple description of which I have only given a brief extract. And yet I cannot desist from stating that I consider this man a sadist; this is substantiated, I believe, by subsequently occurring epileptiform attacks. (The relation-

ship between criminality and epilepsy has been presented in detail in the chapter on Epilepsy in Volume I of this series.) On his own feet he experiences what he would like to experience on others. The feelings of anxiety which occurred in puberty on seeing girls, and the disagreeable sensations after a pollution, whose dream content was never apparent to him also speak for this. Subsequent depression would also indicate it. We will read of similar cases in my other works.

I once had to pass on a very striking case—a man who was impotent with his wife because she refused to fulfill his love requisite. He demanded that she dance vigorously in laced boots upon his nates and at the same time squeeze him very tightly.

More complicated is the case of a man desiring a woman with a wart who would pull his hair and shake him vigorously. Finally she must energetically clean his nose. Women without warts do not attract him. Unfortunately an analysis could not be done. Ostensibly, he does not recall seeing a woman or a girl with a wart in his environment as a child, much less having loved or enjoyed her caresses.

Eulenburg from his rich experience communicates several remarkable potency requisites, which he calls "sexual piquantism,"² in his very stimulating "Sexual Neuropathy" (*Genitale Neurosen und Neuropsychosen der Männer und Frauen*. Leipzig. F. C. Vogel, 1895.)

What a curious circus passes before our eyes! One man is only potent when he can eat a strawberry which had been previously inserted into the vulva. Another before his very eyes allows the abdomen of his lady to be painted blue. A third has a woman lie naked on the floor while several naked women dance around them with candles *in anum*.

All of these cases, in the sense of Eulenburg, are "piquantism." I shall call them "psychosexual infantilism" because a deeper analysis always discloses infantile roots, and a fixation to the infantile. However, they are persons who pass over the bridge of infantilism to a partner with whom they finally complete coitus. The cases³ which I have described in my paper, *Zur Psychologie und Therapie des Fetischismus* (Zentralb. f. Psychoanalyse, IV. Band) are to be evaluated

quite differently; they possess in common the factor that the "erotic symbolism" finally remains fixed to a symbol, and womanhood is renounced. The deepest significance of these cases indicates a moving away from womanhood, a flight from womanhood. I will try to make my point clear with two examples. A certain man is only able to cohabit with women who wear an apron; this apron is his specific potency requisite. Another patient, whom I observed, even renounces the woman, and contents himself with the apron alone. He practices a harem cult with his symbols, collects aprons, masturbates on looking at them, but with a woman is impotent.

In all cases of impotency, one ought to search for such infantilisms. Often "erotic symbolism" lurks behind a loss of sexual power. Inasmuch as my own cases have already been described in detail in Volume VII of this series, I will introduce a list of such men as Eulenberg quotes from the well-known book of Pierre Delcourt: *Le vice à Paris*:

CASE 22. An elderly gentleman strolls through the Champs Elysées at night and picks up an acquaintanceship with a prostitute who must wear black stockings; she must then walk along in front of him, stop at every bench, place her foot on it, lift up her skirts, as though she wanted to fasten her garters, and display her stocking-covered calves. So soon as he is satisfied with the view, he gives her a louis, and sends her away.

CASE 23. A certain gentleman only goes out when the weather is dirty and rainy; he picks up a female acquaintance, leads her to a shoe store, and buys her a new pair of shoes (laced shoes). The couple then pass on. As they saunter about, she must walk in the gutter, and get the new shoes as dirty as possible. When that is finished he brings her to a room and takes off her shoes, unlacing them with his teeth in order to make his lips very mucky.

CASE 24. A sequel to the above case is a student who gives a street girl twenty francs merely to allow him to admire her dirty foot at close quarters. . . .

CASE 25. A man goes to a room with a girl; there she must blacken her hands with coal or soot, and in this condition place herself before a mirror. He then converses with her, and, in

so doing, constantly observes her blackened hands in the mirror without desiring anything further.

CASE 26. Another one is still more easily satisfied. Once every month he goes to the same girl and with scissors cuts her forelocks so that in front her hair is very even.

CASE 27. A married man accompanies his wife to a house with female "clientèle," there delivers her up, and waits in an adjoining room until she is again free.

CASE 28. Similar, but more accentuated, is the case of a man who hails a girl on the street, and engages her to entice another man to go with her to the nearest suitable house. While the girl and the man are upstairs, he calmly patrols back and forth along the Avenue and awaits their return in order to depart with satisfaction.

CASE 29. The wife of a merchant leaves her marital domicile, and refuses to obey a request to return. Both are ordered to appear for trial. Among others, the wife makes the assertion that her husband not only had not exercised his marital duty, but had also requested her to mate with a Newfoundland dog which he allowed to come into the house each evening for this purpose. The man did not deny the accusation, but gave as his excuse that the dog was still so young, only eight months old.

CASE 30. An apparently very respectable, elderly gentleman picks up an acquaintance in the Palais-Royal garden, where he is a regular guest, with some female person who seems adequate for his purpose, reseats himself on the same bench, yet always at a respectable distance from her, and during the course of the evening succeeds in getting the woman, who scents the presence of a customer, to allow herself great freedom and plainness of speech. When this is attained, he trembles and beams with rapture, hands over five francs to his partner and bids her "good evening."

CASE 31. Another man carried out his acts on the boulevard between the rue Madelaine and Opera, he engaged one of the "street walkers" there; she had to walk on ahead of him and, if possible, make enticing movements in order to be approached by men and secure a lot of proposals. She was paid in accordance with the number of proposals made to her.

CASE 32. Another man had chosen a comical specialty; three times a week he visits the same woman, disrobes himself completely, and with unshakable earnestness asks the following question: "Rooster or Peacock?" Depending on the answer, he produces from his clothing the corresponding feather costume, fastens it to his bottom, and in this attire struts back and forth for a good half hour. Then he quietly dresses himself again, pays his fee, and departs.

What these examples show so glaringly lurks, in feeble outline, behind many an impotency. There often exists a tendency to renounce the woman and to occupy oneself in fantasy with the specific infantile situation. If one hunts for the specific masturbatory fantasy, one will then hear most startling confessions. The cases which Delcourt has described correspond to the masturbatory fantasies of some of my patients.

I have introduced these cases because they show that many cases of impotence are only apparent. We are dealing with a regression to an infantile acquisition of pleasure. In a discussion of impotence, we cannot omit them, although they belong to a very definite group whose analysis is kept for a future work.⁴ In every case of impotence, one must seek for a secret love requisite. Most patients, however, lie and conceal these facts, because they are ashamed and because they often believe they have overcome their puerilities. Furthermore there is a tendency to hide and conceal such fantasies, if possible. In analysis, one often only hears of these types of attitudes after weeks or months have passed. But it does happen that patients ostensibly have completely forgotten or repressed these fantasies. And finally we must take into consideration that in unsatisfactory marriage or in old age there occurs a regression to infantile forms of attaining pleasure. Men become apparently impotent because they have relapsed and long for their specific love requisites. (The sexual gratification which is adequate for them.) They do not realize, however, that regression is the cause of their impotency, and seek other causes for a suddenly or gradually developing disorder. (Masturbation, excesses, coitus interruptus, malnutrition, etc.) In the chapter on "War-impotency," we will learn to know of an instructive

example of this type (the already mentioned dog-man case).

At this point I would like to quote a case of Tannenbaum.⁵ It deals with "*a case of temporary impotency.*"

CASE 33. "One day not long ago Mrs. B. called me to inform me that her husband, who had gone through a partial psychoanalysis some months before, was suffering from sexual impotence and was so unhappy about it that he was growing gray and haggard. I promised to look into the matter and assured Mrs. B. that her husband's malady was unquestionably temporary, that it could not be due to old age (as he and she had imagined), for he is only forty-two, and that the trouble must have a psychic basis (as almost all cases of *impotentia coeundi* have). In response to a telephone call from me, Mr. B., not overconfident, called a few days later and laid the following facts before me:

"For several months past he had been partially impotent during most attempts at coitus; either the erection was unsatisfactory and inadequate or, if he succeeded in penetrating, it would subside before the orgasm. He had noticed that during coitus he was very apt to lose interest in what he was doing. In seeking to ascertain what brought about this loss of interest and the imperfect erections, he realized that he really was not impotent during all attempts at coitus; sometimes he was quite normal and at times even experienced a more than ordinarily exquisite orgasm. This happened about one-third of the time. Another third of the time he was able to complete the act but without much satisfaction either to himself or Mrs. B., and the other third of his time he failed utterly. Why this difference?

"This question brought out the startling fact that Mr. B. experienced no difficulty and obtained the best results if his partner assumed the knee-chest position. The mere thought of that was sufficient to provoke an erection and a pleasurable fantasy. But the fondness for this unusual position was not mutual and Mr. B. therefore urged it only with reluctance and as a last resort. Mrs. B., on the contrary, preferred to lie partly sideways, holding her husband in her arms (as a mother her baby). She thought that this assured a more intimate union between phallus and clitoris. But Mr. B. could not adapt himself to this because he knew something more gratifying. Besides, the relations between him and his wife were quite strained, owing to a failure to understand each other, and he would not yield up his likes and dislikes for hers. They had only recently been married and had not

accommodated themselves to each other. To him she was extravagant, wasteful, argumentative, unsystematic, and careless about details and order. To her he was petty, too attentive to trifles, economical, financially inadequate, and a 'crank.' They were not happy. He did not like the position she liked; she did not like the position he liked. In the normal position his mind was occupied by such thoughts as these: 'I wonder shall I succeed this time; I must succeed; now she is wondering whether I'll succeed; I am like an acrobat at a circus doing his little trick; he must succeed or incur the contempt of his audience.' Busied in such thoughts, he hardly noticed that the erection was failing until it was too late. Then he would think, 'I don't care to do this anyhow,' and the erection would disappear. Then came disappointment and remorse. If Mrs. B. were kindly disposed she would offer to assume the position he liked; then 'all loves were restored and he would not change his state with kings.'

"The partial impotence is now partly accounted for. Mrs. B. is not the love-object that Mr. B.'s narcissistic libido requires. The mental preoccupation diverts the psychic energies from the task in hand and results in impotence. But this does not explain why the knee-chest position brings with it perfect potency.⁶ Asking the patient to concentrate his attention upon this theme, I point out to him that coitus in that position is not normal for human beings, but closely resembles coitus *more ferarum*. Mr. B.'s face suddenly lights up and he exclaims: 'That brings back a host of memories! Did I ever tell you that I used to attempt coitus *cum equa* when I was a boy about fourteen or fifteen and living in the country? We used to have *equam unam*, the outlines of whose posteriors I admired very much and which I loved to watch in the performances of her excrementory functions. I often indulged in fantasies about her. After I had reached the age of puberty this mare was delivered of a colt which interested me very much and whose outlines I admired as it grew older. I used to haunt the stable to watch her . . . and now it strikes me that when I indulge in coitus in what may be called *more ferarum*, I always have a vision of the posteriors of that colt.' In other words, the failure of successful normal coitus was followed by a regression of the libido to a period in the evolution of the sexual impulses in which there had occurred a dangerous fixation. It is a great pleasure to add that with this analysis the patient's difficulty in coitus disappeared and that thenceforth normal coitus

has resulted in perfect gratification and there has been no thought of or desire for what some might call a perversion."

As special potency requisites, we might still mention: the man who, before coitus, must comb the pubic hair of his concubine (Merzbach); the man who must adorn his mistress with a pearl necklace, a silk cloak, and a silk umbrella before he is capable of possessing her (Rosenbach); and finally the man who must see his lady-love wearing a bellyband.⁷

I would like to call attention to several peculiar requisites which fell within my experience.

CASE 34. A man who is only potent after he has first taken an irrigation (coitus immediately after stool is also possible) comes to me for advice, because he is about to get married. It would be impossible for him to take an irrigation in front of his wife. Inasmuch as he is a foreigner who was on a wedding trip to Vienna, an analysis is out of the question. I advised him to take a glycerine suppository, which would act as a stimulant on the critical night. The result was an excellent one.

CASE 35. A thirty-five-year-old man is only potent in hotels when he can hear the movements, conversation, and exclamations of love couples in an adjoining room (adjoining-room eroticism). He spent his wedding night in a so-called private hotel, where he was potent. In his home, however, he is absolutely impotent. His wife refuses to visit the private hotel again, and leaves him after several days.

CASE 36. A man who only has sexual power after attending a funeral. He goes to the central cemetery and attends a funeral, and then will hurry off to a brothel, where he is able to perform the act of coitus several times in succession. (Disguised Necrophilia.)

CASE 37. A man who is only potent with pregnant women.

CASE 38. A man who could only cohabit with menstruating women. (Masked sadism. The idea of a wound in which he wallows about.)

CASE 39. A forty-six-year-old man who is only potent while standing before a mirror. The dream of his heart is a room

panelled with mirrors. All attempts to copulate without a mirror are unsuccessful. (Narcissism with mirror-eroticism.)

CASE 40. A twenty-six-year-old, very wealthy, man of pleasure is only potent with virgins. After the defloration, he has aversion and contempt for the girl who gave herself to him; he runs away and leaves her flat. He never reveals his name. He has incredible skill for approaching innocent and inexperienced girls and seducing them. If she is not a virgin he leaves her untouched because otherwise he would not be potent. In the Metropolis he has already found over twenty-four victims. (A sadist, latent homosexual, and fixed to his sister.)

CASE 41. A fifty-two-year-old traveling salesman is only potent on a railroad train. While traveling he always acquires a condition which borders on priapism. Copulation up to ten times in one night is possible. Anywhere else but on a train he is absolutely impotent. He tells of a number of experiences which he had in a Pullman. He is acquainted with Pullman conductors who see to it that he gets a woman who would be satisfied with him. We apparently are dealing with a much-sought-after gratification. (A special form of sexual infantilism suggesting memories of the baby carriage.)

CASE 42. This man must carry on a smutty conversation before coitus. Without caprolalia, an erection is impossible. And with respectable women he has no sexual power. Only under situations where he is able to carry on a risqué conversation, and call his lady friend nasty names (damned wretch, beast, whore, etc.), will sexual power exist.

CASE 43. Mr. Z. R. has a very original type of potency requisite. He must shave the pubic hair of a woman before he can cohabit with her. He rationalizes this desire by saying that he has an irresistible aversion to hair in that region. All attempts to carry out conjunctio membrorum with an unshaven woman are unsuccessful. That he cannot use women who were shaved by another man does not correspond with his assertions. For, in a brothel, he once found a girl who had been shaven by a physician on account of phthiriasis. When he requested one of the girls to allow him to shave her, she said: "There, take Emma—she was shaved a few days ago." He then learned that the act of shaving was associated with pleasure.

Here, it seems, we are dealing with the rudiment of a sadistic fantasy (injuring a woman with a razor). He contented himself with only a slight suggestion of the real thing.

Every sexuo-pathologist could produce a series of such absurdities from his experience.

For the sexuo-pathologist who is interested in the treatment of impotence knowledge of "sexual piquantism" is indispensable. To be added also are the various mysophilias, coprolagnists, and urolagnists, the voyeurs, and auditeurs, the sadists and the masochists, in short, one cannot carry out a treatment of impotency without a thorough analysis of the individual's sexual taste.

I might mention further that many cases of impotency are more apparent than real. Many men feign a loss of sexual power which is absolutely not at hand. They have never attempted coitus, and consider themselves impotent, although at home they have strong erections and have no basis for this assumption.

A case of this type will close the present chapter :

CASE 44. A nobleman twenty-six years old, the only heir of a large estate, is brought to me by his parents for the treatment of impotence. He is supposed to marry, but considers himself impotent and all attempts to induce him to take such a step are unsuccessful. He is a timid, somewhat dreamy person who is hard to engage in conversation. He denies having had any unusual experiences. Ostensibly he began to masturbate at the age of fifteen, after climbing on a ladder, and practiced it very moderately. A year later he gave up this habit entirely. All attempts with prostitutes and in fashionable public places were unsuccessful. His former tutor went to a "house" with him; there he picked out a beautiful woman from a collection of photographs, but, in spite of an erection, timidity prevented a penetration. Ostensibly he feared making himself ridiculous, and said he did not know how to perform the proper movements; the woman might laugh at him. At night he has strong erections. At times he feels obliged to walk about the streets for hours and seek the ideal with whom he surely would be potent. He approaches various women, and agrees to a rendezvous, which he never keeps. It gives him pleasure to approach prostitutes; he accompanies

them to their home, pays the necessary fee, and then withdraws. He is quite decided that he will never marry. The estate should be left to his cousin; he is indifferent about it.

In the analysis, after three weeks of violent resistance, the following experience in puberty is disclosed. At sixteen, he had an affair with a strikingly attractive pantry-maid (slender, auburn, projecting teeth). Each night for three months he crept into her bed until the jealous mother discovered it, and drove the girl out of the house with shame and opprobrium. He defended himself as well as he could and also made a childish attempt at suicide. Several weeks later he heard that the girl was pregnant. He then went to his parents and declared that he wished to marry her, and legitimize his child. In spite of his protest, the girl was sent to America and given a large sum of money to keep quiet, while he was incarcerated in an institution because a second attempt at suicide had made it necessary.

It turned out that he maintains an attitude of spite toward his parents, and simply would not marry, because he wanted to punish them for sending away the girl he had wanted to marry, and for his internment in an institution. His parents even hired a mistress for him—it was done upon the advice of a physician. She lived with his family for several months at their country home, and passed as the companion of his mother. Although he had erections, no one could induce him to cohabit with her. The companion was discharged after three months of unsuccessful trials. Finally he declared quite openly that he did not care to cohabit because his parents had ruined his life. He persisted in his love affair, and waited the death of his parents in order to bring his former sweetheart home, although he had no idea of her present whereabouts, nor did he know her address. He revelled in fantasies of a trip to America. He would find her, and then bring her home to his castle, etc.

An interesting form of sexual gratification was also traced out. He accosts women on the street, makes a rendezvous with them, accompanies them to a hotel, then excuses himself and withdraws. He is accustomed to pay prostitutes the required sum and withdraw without attempting coitus.⁸ Making the arrangement is adequate for him. He wants to convince himself that he can make a conquest, and is satisfied with the forepleasure. With this bit of reality, he elaborates his fantasies.

Soon he begins to understand what he is searching for on the streets. He really is seeking the pantry-maid, and pretends he

has found her. Every coitus would destroy his fantasy. He contents himself with finding a partner for his theatrical performance, and one who only takes part in the first act.

He now understands why he must run around and seek for hours. He is looking for the ideal of his puberty. He can only fall in love with women who have large, projecting teeth and auburn hair. In the analysis, he realized for the first time that he was seeking the pantry-maid. In addition to that, his street ideal is thin, slender and auburn. Ostensibly, however, he has forgotten how she looked. Quick recovery and abandonment of his spiteful attitude toward his parents followed the analysis.

The majority of these cases are not examined pathologically or psychoanalytically. In the subsequent volumes of this series, I will describe the peculiar requisites of potency which manifest themselves as "fetishism" and "psychosexual infantilism." A knowledge of these two paraphilias is absolutely necessary for any investigator who wishes to understand the nature of impotency. Most of the riddles of man's sexual life have been solved by the new science. In place of astonishment over nature's cabinet of sexual rarities, we now have knowledge and understanding.

V

MASTURBATION AND POTENCY

The treatment of a psychic loss of sexual power belongs among the most important problems of the psychotherapist. Unfortunately, it is almost impossible to present this subject to a conclusion, because each case challenges anew the sagacity of the physician, and because multifarious motives unite to produce impotency. If anywhere, the statement holds good here: Every case is a new one! And furthermore, how are we going to describe its therapy?

If, for all that, I undertake this bold enterprise, I do it because no other disorder better illustrates the power of psychotherapy when compared with other methods of treatment. But only a clear-sighted, rational psychotherapy! An individualized therapy! For with psychic impotence, in particular, false psychotherapy—yes, occasionally every therapy—may cause injury, by nursing a “feeling of illness,” a *conviction of the presence of a disorder*, which, in impotence, is already the disorder itself.

The nature of psychic impotence consists of an obtrusion of inhibitory ideas which through cerebral influences disturb, inhibit, weaken, or entirely abolish the reflex act in the spinal cord. These inhibitions may be varied in nature, and in less severe cases may already be cured by simple suggestion. All mechanical intervention, treatment with cold water tubes, electrical procedure, cold water cures, special diets, and all aphrodisiacs are effective through suggestion by creating the idea: “Now, everything will certainly be all right,” which overcomes the inhibitory ideas. Before I became a psychotherapist, I cured numerous cases in that manner, often had brilliant results, but must admit that cases came to me before whom I stood absolutely powerless. And for a time I also believed in the scholastic wisdom that in youth there existed an organically determined loss of sexual power. To-day I have an entirely different view of the matter. I do not believe in the

existence of an organically conditioned impotence, either in youth or manhood, if we cannot demonstrate a lesion of the spinal cord, diabetes, or any other basic disease—at least I have never observed such a case. Now and then, perhaps, a case may occur where we are dealing with malformations, absence of a testicle, hermaphroditism, etc. . . . But we may calmly take scant notice of such exceptions.

With normally developed genitalia and normal sex glands, there is no innate organically conditioned impotence, but only a psychic one; every form of local treatment is superfluous, at times dangerous, and usually injurious.

It has not been rare for me to see cystitis, yes, even a gonorrhœa, on one occasion, caused in that manner! Psychic impotence is a domain upon which medical ignorance celebrates its most absurd orgies, always in scientific attire and bona fide. But, in matters of sex, physicians still count among the greatest ignoramuses. And this through no fault of theirs. Because, in the schools, we surely learn a multitude of superfluous chemical formulæ, but chairs for sexual science have not as yet been created.

I also believe that many cases of impotency occurring in *advanced* age are only psychic, and can be traced to mental inhibitions. Evidence to support this contention will be forthcoming. We will learn to know of men who, after a period of impotency lasting ten years, again became potent in advanced age. And so I will reiterate: "Sexual potency is maintained physiologically until death."

A premature extinction of potency—if we are not dealing with a seeming extinction—would lead one to suspect the onset of a premature senium. But if one investigates the matter further, one will discover that these ostensibly impotent men still have more or less strong erections in the morning during a dream or on awakening. These erections are then considered due to an accumulation of urine in the bladder, and attributed to the reflex action of a distended bladder.

I know of no greater physiological impossibility than these so-called "bladder erections." If it were possible to produce an erection by distending the bladder, then merely a retention of urine would be sufficient, and we would have a simple means

*of curing impotency. Then one need only advise a man to wait until his bladder is distended, and use the ensuing physiological erection.*¹

I realize that urologists defend this "bladder erection" as a lioness would her cubs. But that only shows a lack of psychological and physiological understanding of the situation. In spite of stimulation of the "caput gallinaginis," no erection can be obtained in impotent men, whereas priapism, a condition of permanent erection, never arises from distention of the bladder. Then, too, prostatic cases, who often show astonishing amounts of residual urine, ought likewise to command an amazing potency, which in no way corresponds with facts, but is the exception.

The morning erection or that occurring during the last hours of sleep—upon which it depends—has a quite different origin. (I knew a baker who could only sleep during the day and ostensibly was impotent. There always appeared an erection just before awakening, *i.e.*, he awoke because the dream bringing on the erection could not be allowed to become conscious.) *All persons who suffer from psychic impotence are under the domination of inhibitions.* Their sexuality is paralyzed through the power and impression of an interdiction. They struggle all night long with this interdiction, and the dream constantly offers means by which an attempt is made to circumvent the inhibitions. But not until towards morning will the dream work have progressed so far that a situation is found where the dreamer may live out his sexuality. And here we might also consider the phenomenon which Freud has called "*regression.*" The dream is usually connected with experiences of the day,² which are then elaborated further and further back into the infantile; it carries out a regression into childhood and to those sources of sexuality whose free expression during the day is subject to a moral censor. The inhibitions are only overcome when the dreamer finds himself in an infantile situation in which there existed no inhibitions. Or he overcomes the actual hindrances the more he withdraws from daytime or reality. Finally he succeeds in overcoming reality, and then that secret sexual aim which alone is capable of stimulating his sexual desires will tangibly

arise before his mental eye. Such dreams, which are associated with the erections and which would betray a secret sexual aim, are soon forgotten. The person on awakening does not remember them, or only has a general idea of them. And thus, for example, I once knew an apparently impotent man whose sexual aim was a man, since his strongest sexual tendency was homosexual. He dared not admit this impulsive tendency to himself and women did not attract him. He frequently dreamt, had erections and pollutions, but did know the content of his dreams. Upon my request to write down his dreams immediately after awakening (without saying anything in advance to him about his homosexual tendencies), he made note of a very remarkable homosexual dream which even surprised him very much. This is merely one example of thousands of similar ones I might offer. His morning erection, therefore, occurred after conquering all the inhibitions that existed between him and homosexuality. But, inasmuch as he had had a homosexual affair in childhood with a friend (mutual fellatio!), the morning dream reproduced this experience with a strong erection.

A morning erection is the most reliable indication that the impotency is psychic, and already insures a favorable prognosis with psychotherapy.

Our first question, therefore, should ascertain the presence of a morning erection. Then we will often hear that erections occur all night or only towards morning; that for some time they appear seldom or more frequently, which gives us important conclusions as to the severity of the disorder, because many cases of impotency are such that the power of erection is always present, at full disposal during masturbation, and only refuses to appear with a woman. *Therefore, if erections exist—whether during the day or only towards morning—an organic basis for the impotency is then excluded, and every form of local treatment is to be avoided.* I know that Freud allows many of his cases to be treated simultaneously by a urologist. I consider that a great mistake, and warn against it. It makes the possibility of a cure more difficult, and confuses the disease picture. Every case of psychic impotency should only be cured psychically.

Another question is important: *Is the absence of morning erections and erections in general a reliable sign that one is not dealing with psychic impotence?* My answer to this is a decided "No." There are parapathiacs in whom the inhibitory ideas even break into the morning dreams so that the ascetic tendencies become stronger than the impulse. I know of cases where no erection appeared for several years and where sexuality was apparently extinguished. I say apparently because it manifested itself in many symptomatic acts, and its conscious and unconscious physical expression was only suppressed in the dream. After abolishing the inhibitions by analysis, the sexual impulse appeared with its old strength, so violently that the patients became frightened about it, and were prepared again and again to make an end of their satirical emotions. "I can completely suppress the erections," said such a patient to me; "it only depends on my will!"

There is no "congenital anaphrodisia" (Eulenburg). The observations which Krafft-Ebing, Hammond, Rohleder, Forel, and Löwenfeld report are not conclusive because they lack psychoanalytic investigation. In psychosexual infantilism the sexual impulse is by no means absent. And how could it even be possible? For the child is more of a sexual creature than an adult!

We observe, therefore, that absence of erection in men up to the 50th year and over, not even then justifies the diagnosis of an organically conditioned impotency. Furthermore we will have opportunity to hear several such case histories. I have been able to cure a case of impotency in a man who was close to 70. The capacity for erection was ostensibly absent for 14 years. Treatment was sought on account of tormenting obsessions. Suddenly prolonged erections appeared once more at night.

There is hardly another physiological process which can be so easily disturbed by inhibitory ideas as the act of erection. Moreover, the inhibitory idea is conscious on only the rarest occasions. Conscious inhibitions are not so injurious, and also more seldom lead to complete impotency. And so we have many men, for example, who have an aversion for prostitutes and are always impotent with them; they realize this,

but are also convinced that with other women everything will function normally.

On the other hand, however, the inhibitions may not be conscious, and may become a source of psychic impotency. The idea, "I am impotent," in itself already acts as a pernicious autosuggestion. On the next attempt, the idea already appears before the act. The man asks himself: "Will I be potent this time?" He doubts it, and fears ridicule; this doubt and fear already act automatically as still stronger inhibitions.⁸ The further course may be such that either the fear and doubt become stronger and stronger so that a classical case of psychic impotency develops, or the person concerned meets an object which stimulates his libido to such a degree that all inhibitions are overcome, and fear and doubt are unable to compete against a strong impulse; then we have a cure.

The easiest cases of psychic impotence are the fresh ones who come to the physician after one or two failures. Here even simple explanation may work wonders, and an energetic treatment, like psychological analysis, would be a direct medical error. Because—as already emphasized—every treatment enhances the "feeling of being sick," and has an inhibitory effect on the patient. The notion, "I am impotent," then becomes more and more powerful, and every attempt to cure the patient becomes a trial for the treatment and the physician. Then, too, we know to-day how extremely important the secret struggle between physician and patient is for the question of results. Patients may become sick and remain so in order to humiliate and depreciate the physician, in order not to allow the triumph of a cure; many men desire further treatment because the treatment has created a "*transference*" (an apparent love for the physician), which makes his presence more important than success with women.

In psychic impotence the following statement holds good: "The more rapidly you can arrive at your results, the more certain they are."

To be suré, we must not speak of rapid results where psychotherapists force impotent patients to visit a prostitute and consider a transitory result with one a definite cure, for a few weeks later the old misery returns. In every case an

exact examination must occur, a consideration of the factors which speak for or against an analysis. It is just in a recognition and differentiation of the light from the severe cases which proves the efficiency and astuteness of the psychotherapist.

We will now introduce several examples of transitory impotence where a parapathiac superstructure is absent—this, of course, is the decisive factor. If a so-called “fiasco” occurs to a normal person, he can readily get over it, whereas it becomes a trauma to the parapathiac. Then, too, I realize perfectly well that there is no such thing as a normal person. But, in cases of impotency, the degree of parapathiac disposition is the decisive factor.

I have already stated that the simplest cases are those where an inhibitory notion of a transitory nature creates the suggestion: “You are impotent!” The following obvious example is a case in point:

CASE 45. Mr. J. B., thirty-two years old, traveling salesman, married for four years, was fully potent until several months ago, and never had to complain of disturbed or capricious sexual power. On a long trip, abstinence hit him rather hard. And so he decided to visit a brothel. Before marriage he unceremoniously cohabited with prostitutes only. Throughout marriage he remained faithful to his wife, and even during his trip avoided all temptations, having remained complete master of his impulses. But this time they were too strong for him. He drank several glasses of wine and went to a brothel where he chose a young, very sympathetic prostitute. However, things turned out quite differently than he had anticipated. For he was absolutely impotent, and had to go away disappointed. The following evening the same ill success was repeated. He then became quite perturbed, and said to himself: “At last you have become impotent.” He thought over his past life and recalled that he had masturbated for a number of years. At that time a physician said to him: “*If you do not give up masturbation, you will at some time become impotent!*” Now his prophecy had come to pass. He was now really impotent! The patient then consulted a physician who *actually traced his disorder to masturbation*, and gave him a preparation which would surely be effective—it was yohimbin. He took the medication as prescribed, but without success. The

physician then requested electrical treatment. But inasmuch as he could not remain in any city for more than a few days, the treatment had no object. He then decided to receive treatment in Vienna, and could hardly wait for the end of his trip in order to convince himself with his wife whether he was actually impotent.

He was so perturbed that his wife said: "I don't know what is the matter with you. You seem entirely changed!" This remark excited him all the more. Trembling, he got into bed for the purpose of cohabiting with his wife; and there suffered the same misfortune. He was fully inadequate, and stammered a few clumsy excuses to his wife. His wife, however, did not take the matter seriously and said: "Oh—don't be upset about it!"⁴

But, for all that, he was convinced that he must now suffer for the consequences of masturbation. After several other attempts with his wife, which were all unsuccessful, he came to me. After he had told the foregoing story, I asked him the following questions:

"Did you think of anything when you entered the brothel?"

"I absolutely thought of nothing, and simply went in because my desire was so strong . . ."

"Didn't you reproach yourself?"

"Only for a moment the thought flashed through my mind: 'You are really a bad fellow. Your wife worries about you at home and you cheat her like this without further ado.'"

"Do you see, these thoughts already act as a powerful moral inhibition. Perhaps you also feared infection?"

"Yes . . . You remind me of it. I thought to myself: 'What will you do if you become infected?' I have a friend, by the way, who happened to have an embarrassing experience."

"Would you like to tell me about it?"

"It really does not fit in here."

"On the contrary! It is important. Please tell me about it."

"Well, then, my friend came home several days after he had cohabited with a girl in a brothel. He was also careless enough to cohabit at once with his wife, and had no idea that he was already infected. Then unfortunately his wife took ill, and a physician informed him that he must also be ill. It was a terrible affair."

"And so you did think about this incident when you went to the prostitute. These ideas, the moral reproaches and a fear of infection were constantly on your mind. You only apparently

thought they were not effective. Somewhere all these inhibitions waited in preparedness, and condensed themselves into the imperative: 'You really must not do anything with this prostitute!' And your brain was stronger than your spinal cord and your impulse. The moral inhibitions put an end to your power of erection."

"That is quite possible. I realize that, and will gladly confirm it because I now recall that after the first occasion I thought: 'As a matter of fact you ought to be glad that you were unable to do anything. Who knows but what you might have acquired a disease.' But why is it that I am now unable to cohabit with my wife?"

"That is because, through the various unsuccessful attempts, the idea became fixed in your mind: 'You are impotent!' This idea created in you fear and doubt. You always asked yourself: 'Will it go all right to-day or not?' Such ideas are very dangerous when such a delicate reflex act as coitus is concerned. This act should always proceed without the aid or influence of the intellect. In performing it, one must not think, fear, or doubt. One must be driven to it, and not artificially force oneself to it."

"Now everything is clear to me. However, don't you believe that the results of masturbation are now making their appearance?"

"No, I do not believe in the injuriousness of masturbation. How long did you masturbate?"

"From the age of twelve to sixteen."

"How frequently?"

"Once or twice a week."

"No! Your disorder does not come from that. It would also be inconceivable why for sixteen years, that is from your sixteenth year, you were able to perform satisfactory coitus, and the disorder only then broke out when you tried to cohabit with the prostitute. This disorder only arose through the power of your conscience, and will disappear as rapidly as it came."

"What shall I do, doctor?"

"Absolutely nothing. Go quietly about your business. *I can definitely assure you that your potency will return. But give up attempts of cohabiting outside of wedlock.* You quite evidently have too delicate a conscience for that. . . ."

"I will gladly confess, doctor, that we traveling salesmen are light-hearted folks. One seldom finds one who is true to his wife. I remained so for four years and was greatly ridiculed

by my colleagues. Then the thought came to me: 'You must do likewise,' against my own convictions."

"One should not act against one's inner convictions. This temporary disorder was a punishment for it—a punishment which you dictated for yourself."

On the following day the patient came to me beaming with joy. The disorder had disappeared, and the result was permanent.

From the case history one can learn not only how a "pre-conscious" idea: "You are really a very wicked fellow," and "You might become infected with syphilis" acted as an inhibition; but also how his "failure" in turn called forth the idea: "You are impotent!" The statement of the physician which blamed the masturbation reinforced this notion so that the idea, "You are impotent," as an inhibition each time prevented the occurrence of an erection. The attribution of his loss of sexual power to masturbation is interesting. One will again and again find such accusations and self-imputations among impotent men. Masturbation, as I have already stated, is the "blame-reservoir" for all manner of self-reproach.

In an article *On Larvated Onanism*,⁵ which I have introduced into my book, *Autoerotism and Homosexuality*, I called attention to this important theme, and emphasized the harmlessness of masturbation. Löwenfeld⁶ replied to it very excitedly, and especially opposed my assertion that masturbation and potency have nothing to do with each other.

He said that the cases which I had published were exceptions. "And what concerns potency in particular," said Löwenfeld, "is that cases where it is grievously injured and even completely destroyed through masturbation are so numerous that I am surprised how any one could assert that masturbation has nothing to do with potency." Furthermore: "Not only a power of erection, once at hand, can be abolished, but also the normal development of this function may be prevented through masturbation." * .

Löwenfeld only sees masturbation, but not the force which stands behind it. My contention has not been carelessly founded

upon the investigation of one case. A diligent, unceasing observation of a large amount of material has lead me to this conviction. When a person masturbates because he is a passion-murderer or a necrophiliac, then a seemingly complete impotency may also appear after masturbation as an expression of inhibitory processes against sadistic or necrophilic fantasies accompanying the act of masturbation.

I am no friend of scientific discussions. One conviction is pitted against another conviction, and the opponents assiduously speak over each other's heads. When I return to the instructive article of Löwenfeld *Über Onanie* (concerning masturbation), I do it not to more vigorously emphasize or prove what has already been said—that is not my nature. For me, Löwenfeld is the representative of all physicians who believe in the association of impotency with masturbation and pollutions. Of this type, there still exist many disciples. These false teachings can be found in every textbook on the subject. I cannot expect an experienced neurologist like Löwenfeld to give up all his convictions after he reads one of my articles which declares that masturbation is harmless. But I would like to show that everything depends upon how we see things, and for this purpose the subject, "Masturbation and Potency," to me, seems most befitting. In various places, I have stated that masturbation has absolutely no influence upon potency. Löwenfeld holds a contrary opinion and said: "The author believes, with Guttzeit, that masturbation has nothing to do with potency because he is acquainted with men who have masturbated for 50 years and are still very potent. If that is true, we are then undoubtedly dealing with interesting but exceptional cases which show within what wide limitations sexual adequacy and power of resistance vary. As regards the sanitary effects of masturbatory excesses in the average individual, occurrences of that sort prove nothing."¹ And in a note this author states: "Through masturbation, an already present power of erection may not only be crippled, but an impairment of its normal development may take place, as a case of mine shows."

Now we will become acquainted with a series of the severest

cases of impotency who ostensibly have never masturbated: On the other hand, we are acquainted with numerous masturbators who enjoy an extraordinary potency even though they masturbate daily, and some of them several times a day. I only wish to call attention to the following cases from my own practice.

CASE 46. Mr. L. N., fifty-four years old, reports that he has masturbated since earliest childhood. Masturbation was practiced almost daily and occasionally several times a day. At fourteen he cohabited for the first time with a servant girl who had seduced him. Coitus occurred six times on the night of the seduction. After he went to bed he was sleepless and only fell asleep after he had masturbated. Since his fourteenth year he has frequently cohabited with prostitutes and servant girls. After coitus he always feels restless and has an urge to masturbate. He married at twenty-eight. The marriage is a happy one, and he is the father of three healthy children. His potency is excellent. He can even prolong the ejaculation for half an hour. To the present day he always masturbates once or twice a week. The masturbation occurs during a sort of "twilight-state" so that the accompanying fantasy is not conscious. I came upon his specific fantasy through one of his dreams. At the age of seven he witnessed a situation in which two men in a barn used a milkmaid at the same moment. The act was completed in the upright position; one cohabited in front and the other in the back (obviously per anum).⁸ This scene aroused him beyond all measure. It turned out that he always thought of this scene, and, in his fantasy, during masturbation, he always experienced it.

This clinging to an infantile impression is frequently found in masturbators or impotent men. The power of erection, and the traumatic image remain permanently associated, as it were, soldered together. The more a real situation approaches a usually secret, infantile, or juvenile one, the greater becomes the libido and power of erection. I have described a similar case in my book, *Autoerotism and Homosexuality* (Case 9, p. 36). It concerns a highly potent masturbator who once perceived strong sexual excitement when a gentleman, with great gallantry, gave a lady a kiss on the hand. Since that incident he always masturbates with the picture of this kiss on the hand.

In spite of a continuation of daily masturbation into advanced age, there is no disturbance of potency.

The next observation is also interesting:

CASE 47. Lieutenant G. W. is completely impotent for the past two years. He comes from a very healthy family, and has two healthy brothers. He said: "I trace my impotency to excessive masturbation. At ten, I began to masturbate and did it once each day, occasionally two or three times a day; this practice continued until the age of twenty-one. At seventeen I began to cohabit with women. My potency was very good. I could cohabit five times in an hour, and even then was not tired out. In my twenty-first year, Platen's *Natürliche Heilmethode* (*The Natural Method of Treatment*) fell into my hands. There, with great terror, I first learned of the dangers of masturbation. Previously I knew nothing about them, and had never spoken to any one about my habit. After that I only masturbated when there was no woman at my disposal, because masturbation was only an expedient, and normal sexual intercourse aroused me much more and gave me greater pleasure than masturbation. Until my twenty-fifth year, I felt nothing of the injuries of masturbation. At that time I suddenly was unable to have an erection with my mistress. Now I realized that the evil results of masturbation, which Platen mentions, had already made their appearance; and that I must now atone for the sins of my youth. I was so dejected that I no longer had any pleasure in life. I duelled many times and sought Death, but unfortunately did not find it."

The analysis yields the following connections. For the first two years he was carrying on an affair with a married woman. On the above critical day, they were in the house together and alone. The woman spoke a great deal about remorse and that she was unable to look her good husband in the eye. Without perceiving it, this conversation aroused his own remorse. On this day he was impotent, and all the more because a comrade had told him that several months ago a cuckold husband had beaten up an Army officer and broken his sword so that the officer had to leave the locality. These inhibitions were sufficiently strong to prevent an erection. The rest was taken care of by his guilty conscience, which used masturbation as a guilt-representative. . . . A careful explanation of the whole situation was sufficient to render the man fully potent again. He regained his confidence, and on the next occasion was once more able to complete coitus

with a prostitute without any trouble. He had blamed masturbation, whereas in reality his conscience had played a trick on him. He definitely gave up the affair with the married woman.

How easily a case of this sort, in the absence of psychological understanding, might be considered the result of excessive masturbation!

In psychic impotence, we observe the same picture:

In consequence of a chance inhibition, erection is prevented. The influence of the inhibitory notion is not recognized, and the temporarily (conditioned) impotent individual considers himself permanently impotent. On account of fear and auto-suggestion, the potency then becomes permanently impaired. The cause of the impotency is then the notion: "You are impotent!" But the patient subsequently attributes the impotency to masturbation, although he cannot explain why the ill effects of masturbation should only make their appearance after ten or even twenty years of health.

At all events, the most varied factors enter into the situation. The analysis of a case of impotency unravels a fine fabric of different psychic forces whose end result is represented by impotency.

Unfortunately there are popular and scientific books which help to spread the false notion that masturbation causes premature impotency. I could mention hundreds of such books. It should be a duty of social hygiene to prohibit these various disheartening books. Practically every week I see a victim of literature on masturbation.

Just one example from many:

CASE 48. Mr. Z. R., an engineer, states that he is impotent since the age of twenty. He has masturbated since childhood. First coitus occurred at seventeen without any particular disturbance of potency. Until the age of twenty there were no disorders of any sort. Masturbation was practiced several times a week. At twenty, Mantegazza's *Hygiene of Love* fell into his hands, where he found the following description of a masturbator, which he carefully copied and carried in his pocket as a constant warning:

"Hysterical, capricious, often hypochondriacal, he (the mas-

turbator) digests his food poorly, and usually suffers from constipation. Often fatigued to the point of an aversion for life, he has not even courage to throw it away. He allows himself to be dragged through life by persons whom he does not know how to cope with and by things which he does not know how to control. Aged before he was even young, almost always irritable and sullen, he pretends to be skeptical in order to create the impression of being a thinker. Even if he attempted to approach a woman, either ridicule fell to his lot or he could only possess her with the aid of outrageous restoratives, stimulating plasters, or salves. Full of shame, he resorts to his obedient and secret hand, which is silent and costs nothing; as a son of darkness he returns to his cold, misty figures. Never again will he take up the struggle with living, scintillating flesh; he will die without knowing what a glorious creature the true woman is, a creature of heavenly delight in virginal youth. The chronic, incorrigible masturbator is almost always impotent; he is only a half or a quarter man. The gap becomes smaller the older the vice is, and the more his years descend into the fateful parabola of decay."

Following this incident, there occurred gradual diminution of potency, and finally, after a banquet, he was wholly impotent with a prostitute. Since the "failure," all attempts were without success. After a simple explanation of things and reading of my book (*Autoerotism and Homosexuality*), a rapid cure was obtained.

CASE 49. Mr. F. C., an engineer, single, age 32 years. He is relatively impotent for two years. With many women, he cannot secure an erection at all; with others, merely a weak, partial erection. He gives the following description of his sexual life:

"I believe that my disorder was acquired through excessive masturbation. I began the habit quite early, and continued the terrible vice until I was 30 years old. To be sure, I have recently practiced it with moderation whereas in early youth I masturbated daily, sometimes thrice in one night. At 21, I wanted to give up the habit and visited a brothel. Here I was absolutely impotent, and the prostitute—in spite of all manipulation—was unable to stimulate an erection. And yet, shortly afterwards, I had occasion to become intimate with a chambermaid and everything went perfectly. Later on I became acquainted with various girls and women who were to my taste. I always enjoyed excellent potency, and never suffered from premature ejaculations like other men.

Whenever the girl struck my fancy, I was able to cohabit five times in one evening. At that time I was absolutely potent even with prostitutes and visited them assiduously when no other opportunities were at hand. At the beginning of my period of military service I was often transferred, which always made it necessary for me to seek a new mistress. This was my misfortune, because two years ago, in a brothel, I acquired a severe gonorrhœa from which I made a slow recovery. Then I decided never to cohabit with prostitutes again. After I was cured, I became acquainted with a school teacher whom I liked very much, and who met me halfway. On a trip we both became very passionate. I had a strong erection. However, after I overcame her resistances and wanted to deflower her—she was a virgin—my penis collapsed and I was powerless. This impotency did not seem to leave me. A second attempt in a brothel was without any success, and to this very day I am sexually weak in a public house. On the other hand, an attempt in a questionable hotel in Hungary, where the chambermaids gladly place themselves at one's disposal for money and a good word, went off tolerably well. But I could not speak of a success. Unfortunately it also was only a second-rate affair. I then confided in physicians, and sought a cure. But all treatment proved of no avail. I received electric treatment, sounds were passed, and was even hypnotized. Only one preparation helped me, although only temporarily. With yohimbin and rhome I had strong, transitory erections. Muiracetin was ineffectual. Within the past few months I became acquainted with a woman who is very good to me, and who has great patience. She knows how to play with me, and, through her manipulations, I can manage to get a weak erection which I utilize in coitus. Curious to relate, if I wait a half hour, I can then carry out a second coitus which is quite satisfactory and displays a normal, strong erection. For all that I am in despair over my illness. Surely I will never be able to marry because I always think I am impotent. My sleep is also disturbed. As a rule I do not sleep for more than three or four hours."

"What do you think about as you lie there unable to sleep?"

"Always about my impotency and my sad plight. At times I begin to cry during the night. Since my illness I also cry rather easily at other times. In Berlin I attended a night club, and, during a song, I suddenly began to sob and had to leave the place."

"Do you also have notions about suicide?"

(After a pause.) "Frankly, yes! I have thought of killing myself if I do not improve. . . ."

A report of this kind would immediately suggest the diagnosis of psychic impotency. He also tells us that erections are present in the morning, which immediately disappear after urination. Other factors also indicate that he reacts very easily to inhibitions. Then, too, he describes the following episode. He visited a woman whom he liked very much. They both got into bed. He had a strong erection and felt delighted that he would be the right man for the occasion. Then the woman remarked that the bed creaked terribly; that some one might hear it in the next room. They got out of bed and intended to complete their venture on the floor. At that moment his erection vanished, and even the experienced skill of an eager woman was unable to stimulate her unruly companion to accomplish anything further. All this shows that even the thought of some one hearing them is sufficient to prevent an erection.

And, moreover, the circumstance, that the second erection is better than the first, only occurs when the impotency is psychic. A person who is impotent because of weakness is paralyzed after the first attempt, and the second attempt—if it occurs at all—is less successful than the first. In our case, the inhibitions are overcome, and once overcome the pathway is clear.

But where do the inhibitions come from in this case? I observe that he was first of all impotent with the school teacher, and that the disorder was further developed by autosuggestion. The depressions, crying spells, and suicidal notions show that we are dealing with a very unhappy man. And perhaps an unhappy love affair has something to do with it. Our investigation must proceed very carefully so as not to hurt the patient. . . .

"You declare you were first impotent with the school teacher. What were the circumstances associated with this situation?"

"We take a walk . . . into the woods . . . we are very affectionate. . . . I kiss her many times and she reciprocates. I become bolder. She hardly defends herself. I feel my passion increasing. The erection is almost painful. We lie down on the grass. I bend over her, embrace her, and press her towards me. All resistance vanishes. She surrenders herself to me. I feel that she belongs to me and at this moment—what hard luck!—I am not a man and I hide my impotence with some sort of excuse."

"Do you recall what you were thinking about?"

"Only that the results of my masturbation were now appearing,

and that I am now impotent. And various physicians even confirmed that I lost my manhood on account of masturbation."

"Have you ever wondered why masturbation should only now manifest its injurious results? And why you formerly commanded an excellent potency?"

"No. . . . I even had to masturbate while I had gonorrhœa because I was unable to visit a woman."

"Perhaps the school teacher was unsympathetic, and you forced yourself to be affectionate?"

(Excited.) "No . . . she was very sympathetic to me. *She was the only girl I have really loved!* At least then. I even thought of marrying her."

"And why didn't you marry her?"

"Because I was impotent and . . . And . . . because I was in doubt. My parents opposed it because she was poor. My father told me: 'See that you marry a wealthy girl. The school teacher is not for you. You will remain a poor man all your life. . . .'"

"Do you still see the girl?"

"No. I broke up the affair entirely. She soon became engaged to some one else, and will marry this month."

"Do you recall at the present moment what piece was being sung in Berlin when you were forced to cry?"

"Yes. They were folk-songs. On that occasion some old folk-song was sung. Yes, quite correct, it was: '*Oh, how is it possible now, for me to leave thee!*' Of course that has no bearing on the present situation. I cried because I was so nervous."

Now his impotency and his entire disorder were quite clear to me. He loved the girl, and at the same time was influenced by the father and his greed for money. He was the child of poor parents, and wished to come up in life. During the critical scene in the woods, the thought occurred to him: "If you deflower her, you will have to marry her. Finally she may become pregnant, and as a man of honor you will have no other choice!" His greed for money and his father's imperative proved to be victorious. His misfortune was sealed. Night after night he was unable to sleep because he was unhappily in love.⁹ The thought of impotency disguised a more important one: "Now your love is lost forever." Therefore he wished to take his life, and cried in Berlin. He could not forget her, and she had accepted another. . . .

Masturbation had absolutely no relationship to this disorder, and proved to be nothing more than a guilt-reservoir which had to take up and conceal his great guilt. He had committed a crime against himself and the girl. For greed of money he broke all oaths and sacrificed his only love. His attitude toward her was a pose, and he fled into a physical weakness; the loss of power was a weakness of his character. But this cowardice was to receive punishment. The image of the girl always stood before his mind's eye, and suppressed all other women. . . . The abandoned one avenged herself by robbing him of his manhood and enjoyment of life. Now the angel of vengeance stood before the paradise of love and denied him entrance.

The next case is quite noteworthy:

CASE 50. "I have masturbated as long as I can remember. In childhood, I was greatly tormented because I was unable to give up the habit. At night I was provided with all kinds of instruments of torture, and during the day was so strictly watched that I was even accompanied to the toilet. I had to wear chastity trousers so that I could not touch my penis. I masturbated through the trousers. Then my hands were bound so that I was unable to reach my genitals. Then I masturbated by pressing my thighs together and through all sorts of pelvic movements. I was victorious over all impediments and masturbated several times daily. Finally I began to pretend that I had given up the habit entirely. They soon stopped watching me because I looked hale and hearty, had a good appetite, and developed very satisfactorily. For all that I masturbated several times daily. I was able to prolong the act of masturbation for one hour or more. After ejaculation, the libido still was strong, the erection persisted and sometimes I had to repeat the orgasm once or twice. I am now 20 years old and would like to give up my habit. But I can neither sleep nor study if I do not masturbate at least once a day. . . ."

Upon my advice, the patient sought acquaintanceship with a girl because otherwise he might persist with masturbation and would be incapable of making the transition to women. He found a prostitute and had an experience which is typical for these persons. He fell in love with her, wanted to save and marry her. He soon overcame this experience, and developed into a Don Juan who was incapable of satiating himself with love. Two years later, at 22, he married and led an exceedingly happy marital life.

His wife admitted only one complaint to me: that her husband made too great demands upon her. His potency was faultless in every respect. . . .

The worst cases of impotency are found in men who ostensibly have never masturbated. They are persons who quite early overcame childhood masturbation and practice a larvated form which I have described in detail in *Autoerotism and Homosexuality*.

The stronger the sexual impulse manifests itself in youth, the longer it is preserved in advanced age.

That sexual force becomes exhausted if indulged in at an early age is a widely prevalent falsehood. Just the opposite is true.

Whoever shows strong sexuality at an early age, in spite of masturbation and so-called sexual excesses, will preserve it to advanced age.

Further on we will speak about the ravages of so-called sexual excesses. But I have always observed that highly potent men had begun very early with their sexual life. To be sure, a guilty conscience makes impotent men of many masturbators. False notions, still to be found in recognized text books, also produce impotency. Autosuggestion never had a more injurious effect than in relation to erection. No other reflex is quite as sensitive as that of erection and orgasm.

Experienced physicians (*e.g.*, Guttzeit)¹⁰ have again and again pointed out that the common ideas on this subject are contrary to the facts. Gyurkovechky very aptly states:

"Sexual force vanishes earliest among those individuals in whom it had never violently manifested itself, and who, for want of much desire also fell very cheaply into a reputation for virtuousness; and latest among those who now and then slacken their restraint on a violently urgent desire, but who nevertheless would not enjoy love over a certain, permissible degree, who, in a word, on every occasion only delivered as much as they could easily spare. Only a superficial observer will then be surprised when he sees an individual who, throughout his entire life, has anxiously preserved his sexual power and now, in advanced age, is absolutely impotent, while that person

known as a man of pleasure still possesses a certain degree of sexual power in spite of his advanced age."

The same holds good for pollutions. It is untrue that pollutions reduce sexual power. Pollutions are always a sign of a violent, ungratified sexuality. I will repeat what I have stated in another place: pollutions are always masturbatory acts occurring in the absence of consciousness. Therefore, what I have said in reference to masturbation holds good for pollutions.

The masturbator has withdrawn from reality. The danger of masturbation consists only in the difficulty of finding the transition from the world of ideation to that of reality. Between desire and its gratification lies only the mastery of inner inhibitions, and these are often enough of small degree.¹¹ Perhaps all consciousness of guilt, which renders masturbation difficult, is only artificially produced resistance. It is always necessary to transgress a law if the pleasure is to be regarded of high worth.

The older observers already had an inkling of these facts. And so Hammond, whom I introduce as a representative of those physicians who attribute impotency to masturbation, said:

"Relative to the question whether masturbation or sexual intercourse is more readily productive of impotence, different opinions have prevailed, but I think there can be no reasonable doubt that the first is more influential in bringing about the condition in question. This is not because it is in itself, so far as seminal loss is concerned, any more injurious, but for the reasons which I will proceed to state with as much succinctness as possible. In the first place, the facilities for the performance of masturbation are always to be obtained, and hence it allows of more frequent repetition than does sexual intercourse. The masturbator is always ready. He has only to retire to privacy for a few minutes and the act is accomplished. He can if he choose pollute himself a hundred or more times a day, and hence produces a degree of exhaustion impracticable if he restricted his acts to intercourse with women. If women were at his command, and he practiced copulation as frequently as he does masturbation, there would be no difference so far as the orgasm and emission of semen are concerned. Indeed, the

sexual act, as requiring a greater expenditure of muscular force not requisite in masturbation, would probably be the more injurious of the two so far as relates to the orgasm and the seminal loss; it is a matter of no physiological or pathological importance where the semen is deposited, whether in the vagina of a woman, or in any other receptacle. It is the frequency of the act which tells so greatly as a factor for the destructive results in masturbation in comparison with those due to sexual intercourse.

"Thus a young man who found himself impotent at the age of twenty-two informed me that he had begun to masturbate at the age of nine, and had often performed the act ten or a dozen times a day for a month at a time. Such indulgence in sexual intercourse would be impracticable in any civilized country. Perhaps in Turkey and other eastern countries, where large harems are kept, there would be no difficulty about the matter, but certainly it would be impossible in London, Paris or New York, notwithstanding the facilities which these and other large cities afford for forming sexual relations with women.

"For this reason, mainly, it is that most of the cases of impotence which medical men have to treat are the result of excessive and premature indulgence in masturbation rather than in sexual intercourse.

"The effect of masturbation in causing impotence is greater than that of sexual intercourse for the reason that in the former the mind is more strongly brought in to assist in the production of the orgasm than it is in the latter. The mere act of friction on the glans does not suffice to produce in the masturbator the necessary degree of venereal excitement. He forms various lascivious images in his imagination, and has them vividly before him while performing the act. The consequence is that after a time the normal excitation of contact with the female generative organs does not provoke the orgasm. The reality is so far below what he has frequently pictured to himself while masturbating that it is insufficient. He soon finds this out, and therefore often renounces the allurements of women, and devotes himself to his pernicious habit; from which, for a time at least, and a long time if he is temperate in the indulgence, he is cer-

tain to obtain the voluptuous sensation of which he is in search" (l. c., p. 108-110).

Hammond does not yet recognize that the fantasy obviously creates situations for the masturbator which cannot be carried into effect in reality. That is why the "vice of masturbation" is not pernicious, but rather the fantasy which shuts out the masturbator from the path to reality.

Casper also approaches the truth quite closely in the following comments:

"Among the laity there prevails a notion that sexual dissipation leads to an early loss of sexual potency; and, to be sure, it is well that most of them think so, for otherwise excesses would be still more general; but in that way many from fear of the consequences refrain from indulging in vile pleasures to which by nature they are disposed.

"Others, however, are of a more carefree nature, or their libido triumphantly overcomes any such considerations. But then, on some occasion, they are hampered in coitus, whether the erection does not appear or vanishes too rapidly at the moment when it is used, or whether these persons require an unusual period for ejaculation and an unusual exertion which exhausts their strength, in short, the patients observe that the act functions differently than on former occasions. This is not necessarily due to the results of excess, because there are sufficient other chance causes which might explain it. The individuals concerned were perhaps physically exhausted, or mentally fatigued, their thoughts diverted. Perhaps they have recently caroused, or sympathy for the woman concerned was unusually slight, having aroused in them aversion or disgust, whether from uncleanness, unpleasant odor, or vulgar behavior. Any one of these factors would be sufficient to explain why the connection did not proceed so brilliantly as on other occasions.

"But, what seems natural enough, the patients refer all this to their sexual dissipation; they say: Punishment must follow. Further on, in a consideration of the atonic form of impotence, we will see that they are often correct; often, however, it was merely one of those accidental factors which, in conjunction with transitory weakness, brought about the ill success. But,

if it has already occurred once before, then, as I have fully described previously, a fear that the same thing might happen in the future is added; and this thought, more than anything else, prevents the occurrence of adequate erection.

"Here I would like to add a case from my own [Casper's] practice which, from the anamnesis and course of the disorder, confirms the above comments.

CASE 51. "About four years ago a young student consulted me on account of impotency. He faithfully described his complaints to me in detail. As a boy of 13 years, he had already begun to masturbate, and at first practiced the habit almost every night. He could not go to bed early enough to indulge in this longed-for pleasure. After a number of years it gradually dawned upon him that he was doing something forbidden. He now struggled vigorously against it, with a certain measure of success. He was able to divert his attention from this habit for weeks, and sometimes longer, but always resorted to it again. Travelling would only have a transitory beneficial effect. He confessed to me that there was hardly a locality which he visited where he had not masturbated. Although he honestly had remorse for his failing, seriously feared its consequences, and lived in constant mental conflict, an overwhelming power, so to speak, forced him to do it. For days afterwards he would then be done up, fagged out, of a hypochondriacal mood, and filled with disdain and secret wrath toward himself. He tried to punish himself; called upon his dead parents for protection and preservation from the vice, but without avail.

"Shame prevented him from talking over the matter with any one until he finally decided to make an admission to the old family physician and asked him for advice. Here he only received the same answer which he had already so often put to himself; namely, that he must be capable of successfully fighting his vice through energy. Naturally it did not help him. The poor fellow, an intelligent young man, made his graduation examination without anything changing in his sexual life; he masturbated as formerly, though not so frequently.

"Inasmuch as nothing helped him, he decided to try intercourse with women, hoping that it would benefit him. Timid as he was, a friend had to create an opportunity of cohabiting for him, which he completed with success. For a time he ceased masturbating, but soon fell back into his old habit. He then cohabited about

every two months as a curative measure, because he observed that after it he would masturbate less frequently. Finally one evening—he had been drinking champagne—when he attempted to cohabit with a prostitute under very unfavorable circumstances, his penis suddenly became flaccid after being slightly erect. He was overcome with shame, fury, and inner rage toward himself. The unfavorable circumstance was that the place, where he and the girl were situated, was a room adjoining a large dance hall whose noise entered unchecked. The girl was an ugly, slovenly prostitute who requested him, in businesslike manner, to hurry as much as possible because she had scant time to spend with him. Further attempts with other girls proved equally unsuccessful; on another occasion he was overcome by fear lest he might again be unsuccessful; and so the patient, who was then 29 years old, came to me in distress.

“In my opinion, we were dealing with a genuine psychic impotency based upon lack of self-confidence, which naturally could be traced back to his masturbation and the above-described fiasco. No disturbance of the genital apparatus, in spite of the long-continued masturbation of ten years’ duration, could be demonstrated. Testicles and penis were normally developed; the patient had the appearance of a vigorous young man.

“In accordance with that I considered it my chief problem to bring confidence back to the patient. Above all I assured him that if he would follow out my directions, he would unquestionably become well again. He promised to do his utmost, not to masturbate again; I did not neglect, however, to inform him that if it occurred once a month it would have no bearing on his recovery.

“I gave this advice so that the patient would no longer lose his confidence in case he masturbated again, which was to be expected. He had to remain abstinent for three months, and, during this period, take a bath with a cold douche over his spinal column twice each week. The perineal region and penis were treated three times a week with a faradic current. The patient took large amounts of bromide per os. He placed great hopes on the cure, which I considered an important factor for his recovery.

“After the prescribed period I pronounced him recovered and told him that he might now cohabit as soon as he had an inclination for it, but not any sooner; he must not force himself to it. The patient did as ordered, and after a given time reported that he had cohabited with great success. An interesting thing about

this case is that the patient after three years—already in office with honors—is still unable to desist from masturbation; coitus and masturbation alternate with each other.”—(*Impotentia et Sterilitas virilis* von Dr. Leopold Casper in Berlin—München, 1890; Jos. Ant. Finsterlin).

There is no doubt that many onanists are impotent. *That, however, is not due to masturbation but because they are masked paraphiliacs, individuals whose sexual aim is not a woman, or who seek some form of gratification which is subject to veto.* (Sadists, masochists, urolagnists, passion-murderers, homosexuals, etc.) To these individuals, masturbation represents the only adequate form of sexual gratification, because there is always a “*specific pleasure-arousing fantasy*” associated with it. They then blame masturbation for their impotency, to be sure, with only a certain amount of justification because the habit repeatedly calls forth the specific fantasy and vice versa. But masturbation did not create the impotency and in itself is harmless.¹² On this also depends the riddle why one person can so easily give up masturbation, while another cannot. In one person masturbation serves as a substitute for the normal sexual act, but when this is at his disposal, masturbation can never offer him as much pleasure. Another person will not perceive the same amount of libido with the normal sexual act as he would with masturbation, and, under certain conditions, perceives absolutely no libido. He will again and again resort to masturbation because, at the same time, it protects him against his paraphilias.

The next case, which I will describe in detail, gives us a classical description of the origin of impotency through an inhibitory idea and also its spontaneous recovery.

CASE 52. Dr. N. M., physician, age 40 years, gives the following anamnesis. “My sexual feelings awakened very early, almost as far back as I can remember. I know quite definitely that at the age of three years I played with a girl who was a year older than myself. First we played harmless games, and finally, ‘being married.’ At first it was all very childlike. I came home and asked for the news. Then we cooked a large lunch which I would praise to the skies. Then we had arguments and annoy-

ances with the children. On one occasion both of us crept into a hay-loft. And I cannot explain whether it was from instinct or instructions from the girl, but I looked for her genitals and attempted coitus. I do not remember how long this sort of thing lasted, although I see it all very clearly before my eyes; the hay-loft, the laborer who passed us and on account of whom we drew further into the dark; I see myself, the girl, and recall that even then I had a strong erection. Deception is out of the question because, since childhood, it is the strongest recollection in my life. We could hear the girl's mother calling and felt ashamed, realizing that we had done something which ought not to be mentioned to adults. We also were both very much embarrassed. . . . I do not recall whether I repeated this game with the girl. I believe I only visited my grandmother, who lived in the country, for a day, and had to return home to the city the next day. This recollection is mixed up with a second one which I consider a 'screen memory.' I received a cheap shepherd's flute from my grandmother, and let it fall from the wagon while we were rapidly driving to the city. The wagon stopped; an unsuccessful search was made for it; and I cried bitterly. The lost flute! Is it not a symbol for the abandonment of the pretty girl, the first of my long series of erotic adventures? For when I returned to the city, I longed to repeat the new game with other playmates. I found several who were willing to acquiesce in it, and soon became a little Don Juan, a trait which has clung to me all my life.

"I found one little friend in particular with whom I had an affair which lasted until my sixth year. We were together a great deal and, without being disturbed, could do anything we desired. Each day I vigorously demanded to be taken to my little friend, which was granted even though she lived quite some distance away. While at first I had to be escorted to her, now I was allowed to go alone and often returned at night in the dark . . . even passed a cemetery without fear, a deed which brought me no small degree of praise and admiration. Hence one may see that only love, to be sure gratified love, makes people self-reliant and courageous.

"Concerning the nature of my intercourse with the little friend—the affair lasted several years and occurred before I went to school—I would like to make several remarks as far as I can recall them. They will give deep insight into the psyche of the child.

"My little friend always wanted to be aroused first. One must consider that at that time I was between my third and fourth

year, and my little friend only three years old. I had to tell her stories. I recall that these stories were very funny and fantastic and usually culminated in a description of an excessively long phallus. My phallus took a walk into a body orifice (vagina), emerged from the mouth, was wrapped around the body several times and returned back to my body.¹⁸ My little sweetheart would laugh, and I could then do anything with her. However, I always limited myself to legitimate intercourse. Not until I had played with small boys, was I instructed by one how to perform *immissio penis in anum*, which I did several times as the active partner, but never allowed it to be performed upon me. I suggested the same act to my little friend to which she also acquiesced, but later refused, 'because it was not so good.' . . . I also recall being watched by servant girls who ridiculed us and made us feel ashamed, although it could not prevent us from continuing our games. One fine day these pleasures, which filled all my childish thoughts, had to come to an end. My little friend solemnly declared that she had now entered school and that such play was no longer befitting to a pupil. All persuasion proved useless. She firmly clung to her decision and would not allow herself to be dissuaded. I might add that, in addition to my little friend, I still had several other playmates and comrades; we often arranged little orgies. Our garden was large and spacious, and in the country and village no one bothered about the children. We often wandered into the parks and meadows whose wilder parts offered ample opportunity to indulge in all sorts of misdeeds.

"But after our farewell scene the whole game came to an end. On a single occasion, I almost succeeded in seducing a little girl with a lot of presents. I gave her all I possessed: hunting knife, a little bank and my fortune of a few coins, but she accepted everything and began to cry when the situation took a serious turn. . . .

"And so nothing was left for me to do but to masturbate, which I practiced excessively. I recall quite distinctly that in grammar school I masturbated almost constantly. My pockets were always torn and my hand on the penis. I also remember that all the children in my class masturbated. We utilized every opportunity to go out and practice mutual masturbation. No distinction was made between the older and the younger boys. We were all in the same boat. I also recall that, in the old house where we then lived, were a goodly number of children. The eldest was already

thirteen, and the others between five and ten years old. We all sat on a staircase which led to a hay-loft and masturbated at the command of the eldest boy, for whom we had great respect, and who was our chief.

"I was a wild, unruly boy, but by 'hook or crook' always got ahead. And for all that, masturbated where and whenever I could. Not until my eleventh year—I was already in high school—was I again able to seduce a girl and cohabit with her. She was a strikingly pretty child who developed into a remarkable beauty and played a prominent rôle in life. (Many women learn from a physician or on their wedding night that they no longer possess a hymen and are not virgins. They are then very indignant and heartily refute every suspicion with a feeling of being insulted. They have forgotten these little childhood tales and step innocently into marriage because they have absolutely no recollection of their infantile sexual life.) Until my thirteenth year, I masturbated without ejaculation. A strong, intense burning the glans and anterior region of the urethra represented orgasm. We always masturbated together, and I envied the older and stronger boys because in them ejaculation of semen already occurred. At thirteen years, an orgasm appeared for the first time with a small ejaculation consisting of a single drop. My delight was very great, and the orgasm was also greater than I had ever experienced it before. I masturbated more frequently and mutually with other boys who all, without exception, indulged in this habit.

"But one day we were severely warned against it. An older boy, who was in the third gymnasial class, brought us a book, Dr. Retau's *Self-Preservation*. And there I read with horror that masturbation is a vice so injurious that it might ruin one for life. Insanity, dementia, spinal disease, and consumption threatened the exhausted victims of this habit.

"I was never so unhappy in my life, and swore never to abuse myself again. All manner of oaths, both serious and absurd, were taken to restrain myself, only to succumb a few days later to the vice. Whereas formerly I never experienced any injurious results in consequence of masturbation, now I would immediately become dejected, and a thousand times said that I had ruined myself. I became fatigued and constantly looked into the mirror for the blue rings described by Retau; was unable to pay attention to my instructors, and in danger of developing into a poor student. This business was repeated every week, and after each relapse,

I would be terribly unhappy; each time quite definitely promised myself never to do it again. I then became hypochondriacal, and began to discover that I had all sorts of diseases. And yet, this hypochondria had its beneficial side. I wanted to compensate for the weakness induced by masturbation. I began to nourish myself better, exercised, played every form of sport and hardened myself to the last degree. Finally I got along for several months without masturbation. I was immeasurably pleased with myself, but then pollutions started to occur with such frequency that I became alarmed—every night and sometimes three or four in one evening. All contrivances against it were of no avail. I slept on a hard floor, ate very little in the evening, punished myself in every form, and took all the medications prescribed by physicians, who attributed them to the results of masturbation. As Dr. Stekel later explained to me, they were only the result of giving up masturbation; I merely continued to masturbate in my sleep. A cure was not obtained until later on, when I was 23 years old, at which time I began to indulge regularly in sexual intercourse. The pollutions then disappeared, never to return. By regular intercourse I mean gratification several times a week, because formerly I indulged less frequently—I will come to this presently. I have digressed from my theme because I wanted to tell you about my experience with pollutions.

"At 14, I first visited a prostitute. Most of the boys in my class had already visited them; I was one of the last, and after several months none of us was any longer innocent. On the following day every one in the class would always know whenever a novice had lost his chastity. He was royally greeted and carried about triumphantly. The last of us, a small, timid, insignificant person, successfully withstood the ridicule of his colleagues for a whole year longer until he too gave in. He reaped a very unusual ovation. Right here I would like to call attention to the fact that in our class were collected together a number of gifted boys who have since become highly successful in life. Several are celebrities, some millionaires, and the others very clever and distinguished. In spite of our habits not one of us was ever ruined. I merely mention this for the benefit of those moralists who would turn up their noses at our conduct. Several of them are poets, one a composer of lyrics having especial delicacy of feeling. . . . In boyhood one pays no heed to such behavior. Moral hypocrisy, perhaps, works more perniciously than this healthy self-evident interpretation of the strongest of all instincts.

"At 14, therefore, I began to visit prostitutes, and about every two weeks went to a brothel. At such times I was always free from pollutions for several days. . . . And still another remarkable change took place in me. From a dreamer I suddenly developed into a brilliant student and was one of the best in my class. Without much study, I knew all my assignments, undoubtedly because the fantasies, formerly so agonizing, had now ceased. Before that I always imagined how coitus felt, how a woman was built, etc. . . . All of these ruminations found a speedy end, my energies became free, and I became quite a different person. My entire ethics rose to a higher level; I began to write verse and longed for pure love which would redeem me from all the filth. I began to make little, self-evident conquests among chambermaids and other fast women. The pollutions became less frequent the oftener I could indulge in normal sexual intercourse.

"There then occurred an event in my life which, for two solid years, was to cast gloom over my entire existence. At that time I was about 18 years old, and a strong, well-formed youth. I was one of the most clever athletes in my class, of unshakable health, and iron endurance. . . . I tutored the son of a certain family with whom I was on very friendly terms and held in great esteem. They employed a dark, strong, fiery-eyed, strikingly attractive chambermaid, a Walküre. On one occasion I went to the kitchen for a glass of water and found her there alone. She gave me a coquettish, challenging look. I asked her: 'When may I see you?' 'This evening. . . .' 'At what time?' 'Not until after ten.' 'Perhaps about half-past eleven. I will leave the door open.' 'I will be there without fail.' 'I will expect you!'

"That was our whole conversation. I was greatly perturbed, and was so happy that I could hardly believe it. All my former conquests became pale in comparison with this one. It concerned a recognized beauty and the easiness of the conquest flattered me to no small degree. I could hardly wait for evening to come, and counted every minute. At the bowling-alley, where I played with my friends, I made myself conspicuous by my excited, absent-minded behavior. I narrate all this with such detail because it represented a turning-point in my life.

"Finally it was quarter of eleven. I withdrew from my friends, and sauntered leisurely, though in feverish excitement, toward my goal. At half-past eleven I came to the front door. Imagine my terror when I found it locked!

"What was I to do? If I knocked, I might awaken the master

of the house and draw attention upon myself. I tried to open the door forcibly, but without success. In my despair, I recalled that the garden of our house bordered on that of a neighboring one. I made for the latter. The gate was open. I quietly crept through the yard into the neighbor's garden, which bordered on ours. I jumped over a high fence. A dog began to bark and came after me yapping frantically. I protected myself by throwing several stones at him and ran to the other side of the garden, the dog close at my heels. I then climbed nimbly over the top of another fence and let myself down on the other side into the desired garden. The dog continued to bark wildly, but obviously the neighbors were already used to him and paid no attention to his barking.

"My heart beat until I thought it would burst. And now I discovered that I was also unable to reach the kitchen door, because the antechamber was locked, and knocking would have awakened the whole household. I then made a hasty survey of the whole situation, and next observed that the kitchen window opened upon a small house which was occupied by the caretaker. With the aid of my gymnastic skill, I swung myself to a lower roof, crept quietly to the kitchen window, and knocked upon the pane, first gently and then a little more boldly. The window began to open and a soft, female hand drew me into the darkness of a room. . . .

"I was breathless; my heart still throbbed violently; I was speechless, and required several minutes to explain the whole situation. I learned that on this day the master of the house had come home somewhat later than usual and by way of exception had locked all the doors because no one was expected to come home that evening.

"What now followed was very shameful for me. I had always enjoyed excellent potency and never had any doubt about my sexual adequacy. But it was not until later that I realized how the impression of the dangers to which I was exposed continued to tremble within me, as well as the thought that the master of the house, with whose daughter I associated as a friend, might catch me with the servant.

"I proved to be absolutely asexual and wholly impotent. The girl tried her best for a time, was obviously very much aroused, and then said indignantly: 'Why do you come to me when you are such a boob?' I immediately endeavored to get away. If she had been patient and lovable to me, I would have composed myself and everything would have turned out all right. How-

ever, she very quietly opened the door for me, and I crept out of the house feeling like a 'drenched poodle.' There was buzzing in my ears, and I mechanically repeated the phrase: 'You are impotent.' Now I felt that the terrible effects of masturbation had set in. I did not sleep a second that night. . . . The following morning I was ashamed to face my pupil and feigned a headache. Two days later I returned, and to my pleasant surprise, the girl had been discharged. She had already started something with my 14-year-old pupil, and his mother had observed a little, but fortunately not the whole truth. At all events the girl was discharged without much ado.

"I was thoroughly convinced that I was impotent. Three days later I went to a brothel and again tried my luck. In anticipation I trembled over my whole body and tried to rouse my courage. But I could not seem to regain self-control, and so I failed completely. Now I irrevocably believed that my impotence was incurable; and that I must now suffer for the vice of masturbation. Further attempts proved equally ineffectual. This lasted for a year. There appeared at times a slight disposition toward improvement, but it rapidly passed away. I lacked courage to approach and seduce a girl, and avoided prostitutes because I was certain of ill-success. Now and then I drank several glasses of wine to drown my doubts, to carry out coitus in spite of everything. Finally an erection occurred, but an *ejaculatio præcox* made a rapid end of my attempt. And so I once more suffered from pollutions and became a hypochondriac. I was fully convinced that my days were numbered and that other terrible consequences of masturbation would soon become manifest. But a certain joy in living and an invincible optimism kept these apprehensions in check. Another voice said: 'You will overcome all these impediments and become entirely well again.'

"In this condition I came to the city. New stimulations and impressions diverted my mind from the disorder. Several attempts with prostitutes were unsuccessful or only partially so. I dared not approach a decent girl to open up a liaison as many of my colleagues have done.

"An incident then occurred in my life to which I can give thanks for my complete recovery. I was already impotent for two years, and apparently did not believe I would ever be cured. I associated with a family where an unusually attractive chambermaid was employed. She told her mistress that, of all the young folks who visited the house, she liked me best. I was aware of this

preference and felt doubly unhappy on account of my disorder, because many of my friends and older gentlemen had vainly endeavored to win her favor, for she was in good standing and considered a very chaste and innocent girl. My relations with Cilli—that was her name—consisted of a few friendly words and very warm glances which gave her to understand that I liked her very much. And so several months passed by without my getting a step further.

"One night through chance I was allowed to sleep in the house where the girl was employed. We chatted and played music until late that evening. The lady of the house, who had an only son and hoped that my association with this somewhat light-hearted student might prove beneficial to him, thought that I ought to stay with them for the night as it was already late, and I had such a long trip home. She had rented a room to a student who was just spending his vacation at home. I required no coaxing and slept in this room for the night.

"Early in the morning Cilli came to my room for my clothes. I was half asleep, but heard her enter the room. She bent slightly over me, thinking that I was sound asleep, and tenderly looked into my face. I stretched out my arms and drew her tightly towards me. She thought I did it in my sleep because I held my eyes tightly closed. I tenderly whispered 'Cilli' and drew her closer so that her face touched mine. We then kissed each other long and very tenderly. At this moment I felt a strong erection the like of which, during my great debacle, I had never enjoyed experiencing. I felt that Cilli could cure me; that she could overcome all my inhibitions. However, I did not dare go any further, and the girl would not have stood for it anyway. . . .

"Since that morning my hopes arose. I loved the pretty, sweet child and felt that my love was reciprocated. I often came to her when I thought she was alone, which was possible without arousing any suspicion, because I was so intimate in this home that even formerly I was a daily guest. However, in spite of feeling that I was in full possession of my potency I made little progress. Cilli declared that she was a decent girl and begged me to control myself, to not request the 'impossible' of her. I believe her resistance contributed in no small degree to my recovery, because my desire became stronger and stronger so that I suffered mentally from abstinence. I made no attempts elsewhere since the image of Cilli dominated me completely, and it would have been impossible for me to kiss another. And so matters stood for many weeks. On one occasion I visited the house to play the

piano, for which I had a standing invitation. I played very beautifully, and Cilli was enraptured by my music. Her love for me took the well-known indirect channel by way of art. Music is a dangerous match-maker! . . . I felt very passionate and embraced her ardently. But when I became somewhat bolder, she warded me off and withdrew from the room. I picked up my hat and decided never to visit her again while the lady of the house was away, for I was unnerved by the frustrated excitations. I went out into the street and wanted to go anywhere in the open air. I had not gone very far when I heard some one running at my heels who called my name. It was Cilli. She begged me to return and not be angry with her. I explained to her that it would be better for me to leave since I could not bear the terrible tension. Blushing slightly, she said: 'Come upstairs. . . . I don't want you to suffer. But you must not carry on any foolishness. . . .'

"But suppose I must be foolish?"

"I love you! You may do with me whatever you wish. . . ."

"We rushed upstairs. She was all mine, and I had sexual intercourse with her several times without interruption. I realized that I was never really impotent, and that Cilli had fully cured me.

"I then improvised freely upon the piano, and I played the most joyous pieces ever composed by a musician. I have never experienced such feelings; it was the happiest day in my life! Now I felt like a vigorous, healthy young man! I could look the girl squarely in the face and was not sickened by the results of masturbation. That all my sufferings were imaginary was quite clear to me; . . . my happiness was increased still more when I had the opportunity of spending a whole night with Cilli a few days later. Urged on to regain what I had lost, I repeated the act seven times without fatigue and had to restrain myself from doing it oftener. Now I realized that my whole disorder was purely mental, and my recovery dates from this night.

"And furthermore, since that incident, I have become familiar with the capricious nature of a man's potency, and how important it is to know one's inhibitions. If a similar misfortune, like that just described, befell me after that, I would always ask myself: 'What are your inner inhibitions?' And I was always able to discover the inhibition, which was usually of a moral nature. I could never possess the wives of my friends, nor girls to whom I had told a lie; and I believe the fact that I had never made any promises to Cilli with regard to our future contributed much to my potency. My desires must be in harmony with my con-

science; then I can attain my greatest potency. On one occasion I was impotent because I was with a married woman who had previously said: 'If my husband ever finds out about this!' But on the following day, however, I was again highly potent because I found out she was a divorced woman; she had made advances to me and was not responsible to any one. In youth similar inhibitions, when associated with a situation of this sort, existed in conjunction with fear and excitement. With all that I was a free-thinker, a confirmed atheist, and completely amoral, *i.e.*, I aspire to the high plane of a Nietzsche who believes every person has his own morals. But my inner (unconscious) morals are stronger than my intellect. In the course of years, I have learned to listen to this inner voice, and, since I have done it, know that I will never be impotent again.

I have described the history of my illness in such detail because I want many unfortunates to read it and to be comforted by it. If I had been able to read a similar history, I would have saved myself considerable worry and many humiliations. . . ."

Here we will break off this interesting case history which I consider an important "*document humain*." A great deal can be learned from it. In the first place, because it helps to destroy the legend concerning the injuriousness of masturbation. I am acquainted with the children of this man. They are wonderful children, in the pink of health, and better developed than their playmates of the same age. In spite of rather early indulgence in masturbation, the habit was fully overcome because it was only a surrogate for lack of a woman, and because the man showed no tendencies toward paraphilias. In the second place, although masturbation had been practiced since childhood—hence in spite of terrible "onanism"—he was able to carry out coitus seven times and subsequently ten times in a brief interval of time (confirmed by his wife). There was no ejaculatio præcox unless he had a connection against inner resistances. I have repeatedly observed this psychic origin of ejaculatio præcox. It does not speak for a weakness of the man but rather for the weakness of the sexual object and for the strength of his inner resistances, for it can often be observed that the same man, under certain conditions, will possess excellent potency with certain women.

In the third place, this case is a model one for demonstrating the origin of impotence. If the man had not such good sense, an unusual power for self-observation, such excellent heredity, and a healthy "sexual constitution"; if, at the critical moment, he had not discovered the girl who could save him and who became his best physician: the disorder would have become worse and, under certain conditions, might even have become incurable as one of the following cases will show. Here we see failure enhanced by autosuggestion, followed by a fixation of the notion: "You are impotent." There next follows a struggle against this notion whose outcome, depending on the strength of the notion and the fate of the individual, turns out differently. It is at this stage that encouragement from a sensible physician may work wonders. If our patient had gone to an experienced physician he would have said: "Do not brood and worry over your misfortune. It is only a transitory disturbance. Put your mind at peace and do not imagine that you are impotent. The situation arose so and so." The origin of the disorder must be made comprehensible to the patient, his fear destroyed, and the harmlessness of masturbation made clear to him. One must assure him that the disorder is only transient; that it can be traced to a momentary inhibition, and that inner resistances have prevented the occurrence of an erection.

Let us now summarize the experiences we have obtained from an observation of the cases cited:

(1) *Masturbation is never the cause of impotence.*

(2) *Many onanists are impotent because they are unable to find any gratification through normal coitus. Masturbation, in consequence of the fantasy associated with it, replaces a paraphilic act.*

(3) *The notion of being impotent acts as the strongest inhibition.* The psychotherapist must fight against this idea, and convince the patient that fear makes him impotent. Notions about having ruined his potency with pollutions, excessive coitus, masturbation, sins of youth, and onanism are also to be combated.

In simple cases, recovery may be induced by nothing more than suggestion without going into the deeper motives. Severe cases require a psychological investigation.

VI

UNCONSCIOUS LOVE AND UNCONSCIOUS HATRED

Readers of my book *Frigidity in Woman*¹ are already aware of the theatrical nature of the parapathiac and know that some individuals keep their love and hatred from themselves. In every case of impotency, we must ask ourselves: "Are we only dealing with a simple case of pernicious auto-suggestion or a secret sexual aim; with one of those specific requisites for sexual potency which were comprehensively described in the third chapter?" This secret sexual aim may be a love object which the person refuses to admit to himself.

We now come to a second form of disturbance of sexual power in the male which is very prevalent and yet very seldom recognized by physicians. It is a form which appears in old or young individuals when they are fixed to a definite object without knowing it. There exists a type of love which might be called unconscious. I have already given a comprehensive description of it in my brochure *Das Nervöse Herz*.² Here I will only introduce those passages which are essential for an understanding of this remarkable phenomenon.

CASE 53. Before me stands a somewhat dejected-looking youth who complains of all sorts of nervous symptoms. For several months he has been unable to study and is about to take an examination. He cannot grasp anything, and is unable to concentrate his mind upon the things he must master. Furthermore, he is so absent-minded and forgetful that it worries him; he believes he is suffering from a weak memory. In addition, his sleep is disturbed. It takes a long time for him to fall asleep, because he awakens with a jerk as though a shot had been fired, or as if he were about to fall down a precipice; his heart beats as if it would burst; it is often long past midnight before he can fall asleep. And then he is prone to sleep late into the morning with the exception of a few unpleasant interruptions (his attacks). After awakening he is not refreshed, feels done up, and shattered. He

constantly yawns and would prefer to fall asleep again. Moreover, he cannot persuade himself to get up. He tells himself to get out of bed immediately, to study, and attend his lectures. But his laziness, however, is stronger than his will and his resolutions. The whole world seems altered and strange. At times he feels as if all the lights were extinguished; that even the sun is surrounded by veils. What terrifies him most is his lack of interest for the opposite sex. But for this he would not have objected to a gallant adventure. He feels fatigued, and miserable; that something is going on within him; he fears insanity. Sometimes he perceives pressure in the head, as if something wanted to come out but an iron band kept his thoughts pent up; something is muddled and makes him anxious and afraid . . . !

Each night, during the attacks, he is tormented by a severe palpitation of the heart; and during the day succumbs to this unmotivated palpitation which goes hand in hand with a feeling that something terrible will happen, as though something very dear to him might become lost. . . . Formerly, physicians diagnosed such conditions as neurasthenia, and even to-day there are undoubtedly physicians who would say to the man: "You have overexerted yourself. You must relax. You ought to go to the country or a sanatorium." Indeed, our patient has just come from a beautiful sanatorium in the south. He was worse on his trip than at home. While away he was dominated by an agonizing restlessness, always obsessed with the idea that something terrible might happen at home which would mean his death.

I asked him whether he had suffered any special emotional shocks; whether any momentous experience was simmering in his mind. He denies this, however, and asserts that he can find no cause for dissatisfaction. But any one who is satisfied with this answer will have to turn to the old stand by: "overfatigue" or even "hereditary taint."

To be sure, it is hard to realize that persons do not know what they want, or what ails them; that they constantly act a comedy before themselves and the world, and pretend it is a tragedy. Indeed, sometimes it is a tragedy which brings ruin in its wake. What, therefore, was going on in the mind of our patient? Was he acting or was it the truth? We can believe in his tragedy, in his illness, for he told us an astonishing fact from which we can derive many conclusions. He asserted that he has lost interest in the female sex. That gives us something to think about.

Experience and simple contemplation have taught us that indi-

viduals who have a definite female person in mind value all others so low that it appears as though they had lost all feeling for womanhood. But he denies the existence of this factor and asserts that for him love is an old affair which has long been vanquished and forgotten. Inasmuch as we are anxious to learn something about this "old, long-vanquished affair," the following facts were elicited. For many years he was in love with his cousin. He always pictured himself as a full-fledged physician appearing before her and asking for her hand. This summer he was a guest of her father, whereupon a remarkable transformation suddenly became manifest. He discovered that he had deluded himself about his inclination for the girl and was convinced that he did not love her. There now followed a long discourse about her faults, habits, physical defects, and bad traits of character. . . .

The patient still deceives us as well as himself; and we still have not discovered the nucleus of his mental conflict, without which, in my opinion, there can be no parapathy. I shall not here describe how I came upon the truth, but will only disclose facts, since they allow us to peer deep into the secret play of forces prevailing in the soul. Our youth came from poor parents, and until recently had struggled through life with difficulty; he existed partly on small scholarships and partly on the money he made by giving lectures. At best it was a miserable existence. But all at once good fortune came his way. A wealthy man, having become attached to him, informed his parents that he was very fond of this diligent, ambitious student, and would like to choose him as his son-in-law. He promised to bear the expenses of his education and to afford him opportunity for further development in the clinics after he had obtained his degree. The parents made this plan known to their son and pointed out that they were now confronted with great expenses: heavy taxes and his expensive course; they emphasized the impossibility of his giving lessons in his last year at college, and many other "sensible things" of like nature. But the youth asserted that he wanted to marry for love, and could not sell himself, etc. To which the parents replied that the wealthy girl in question was also pretty, talented, amiable, and well-bred. They emphasized the advantages of a union with so distinguished a family, whose members alone could support a physician and called his attention to the great influence of the girl's father. The patient, his principles thoroughly shaken, requested time to consider the matter and went to the father of

his fiancée, his uncle, who lived in the country on a sure but moderate income and could hardly give his daughter a dowry worth mentioning.

One can imagine the mental conflict of this youth. On one side love allured him, but also struggles, sacrifices, perhaps poverty, the prospects of battling his way through life as a country doctor threatened him; on the other side, beckoned splendor, wealth, a career, and peace of mind. Like all sons of poor parents, he was immeasurably ambitious and wanted to be successful. In every home that he had tutored (also in the home of his future, wealthy father-in-law who in this way came to know and appreciate him) he always had to feel the deep envy of a poor student for his wealthy employer, this consuming, gnawing, corroding, devouring, unadmitted envy which makes secret, malicious enemies of the best-treated dependents and which is the cause of all social conflicts. Fantastic pictures of the future comforted him. He wanted to show them how far a poor student could get.

And were all these hopes to be sacrificed for a love affair, for a sweet little girl whom others would not even consider worth the sacrifice? Before himself, he always played the rôle of an idealist, one who scorned money. That was his official attitude toward life, which arose from an adjustment to the poverty of his condition. And so, in order not to lose his self-respect, his conduct had to be excused by his common sense. But how was he going to get rid of his love affair? How was he going to tear a mighty passion from his heart?

He was a man of iron will, and could exercise and carry out self-control to the last degree, if necessary. And so there came a brief fifteen minutes during which he said: "You must not marry your cousin! You will be unhappy for the rest of your life!" . . . From that moment love vanished from his heart. All at once he became indifferent to her; he acted noticeably cool, and with some excuse unexpectedly ended his sojourn with the uncle. The cousin became a stranger to him. . . .

Now we understand his whole disorder and his "cardiac-parapathy." For he still loved her, indeed had never ceased to love her, and only made himself believe that the affair was off. He pretends to be a man who can no longer love, one who would never love again. . . . However, he must admit that he still dreams of his cousin; that they only concern her and no other woman. Every night, in his dreams, he frankly embraces his cousin, he who during the day never perceived any excitement

on seeing pretty girls. Being forced to use all his energies to prevent thinking about the girl he loves, he becomes forgetful and absent-minded; sleep is disturbed because his longing will not allow him to sleep; then, too, he craves for sleep because in the dream, sojourn with his sweetheart is once more at hand. Palpitation of the heart not only comes from his fear of losing the girl, but also because, for a second, the thought flashed through his mind: "Before you will let another possess her, you will shoot both her and yourself!" Therefore, the palpitation of the heart and the shot occurring in his dream. The lights of the world are extinguished because his love and the prospects of attaining his sweetheart have become submerged in the chaos of his conflicting thoughts. No other beauties interest him, because all his feelings and aspirations are meant for the unattainable, the eternally lost one.

Here we have before us an excellent example of "unconscious" love. But is it really unconscious? We will remember that he knew perfectly well, especially after my persistent questioning, that one day he had forced himself not to love. After this heroic act of a strong will, there ensued a weakness of the will. For now his entire will was bent on denying himself one person. Where was he going to get more energy when he was using it all to prevent himself from loving?

In my opinion, this case also shows that we must be more careful how we use the term, unconscious. Led astray by the contentions of Freud, we have allowed ourselves to be misled into calling a number of acts and thoughts, *unconscious*. In this case, love was really not at all unconscious; actually it was always conscious to him, but he constantly endeavored to suppress this consciousness through a volitional act—and without success, because he finally burst into tears and acknowledged his misery and conflicts. At most one might contend that his love was "*pre-conscious*." The main sphere of consciousness was taken up by the thought: "You must become wealthy; you must enhance your social position; you must not love the poor girl any more!"

Indeed, cases of pre-conscious love, which manifest themselves as "palpitation of the heart," are numerous. And must I mention them all? The businessman who is in love with his stenographer, and the clerk who is in love with her chief,

ostensibly without knowing it? An unbearable irritation in their mutual association is the only sign that the relationship is filled with emotions which appear incognito. Must I tell about the guardian, suffering from "heart trouble," who is in love with his attractive ward without knowing it, and who turns away every suitor with cheap, threadbare arguments? One suitor is an official, but nowadays officials are all poverty-stricken; the other is a traveling salesman, but nowadays traveling salesmen are all light-hearted; the third is a merchant, but nowadays business is in a precarious state; the fourth has a blemish in his past. . . . And then we have the "nervous man" who is pre-consciously in love with the wife of his best friend. He is a gentleman; and the circumstance that he does not want to see this love, makes it possible for him to continue visiting his friend's house. But like the other patient, he also admitted, while complaining of cardiac palpitation, that once he said to himself: "For Heaven's sake, you surely are not falling in love with the wife of your best friend! That must not occur under any circumstances!" And so his feeling vanished. He had pushed his love aside in the same measure in which he had banished his criminal thought of murdering his friend, of pushing him off a precipice, of poisoning him. . . . He suffered from severe attacks of anxiety; could not look through a window on to the street; constantly smelled poison, and from sheer anxiety had no rest. As a matter of fact he fears the wicked thoughts in his mind.

In conclusion, I would like to introduce several such cases of "pre-conscious" love attitudes. We will also meet them from time to time in the subsequent case material.

CASE 54. Mr. S. A., a merchant, 34 years old, consults me on account of a great misfortune which had suddenly befallen him. For the past ten years he has been extremely happily married and was always potent with his wife. At present he had just seen service in France and was allowed a furlough of several weeks, because of his distinguished conduct at the front for which he was awarded the iron cross. During all this time (four months) he was abstinent and longed very much to see his wife. On his first night at home he was able to cohabit four times, on the

second, only once, and on the third was impotent for the first time in his life.

I suspected that he was fond of some other woman and so very tactfully inquired about his erotic experiences during the War. He declared that while in a small town in France he met the daughter of his landlady; she flirted outrageously with him and was very forward. He kissed her several times, but that was all. . . . He was not like his colleagues who fornicated anywhere and everywhere, so that many had become infected and were sent home in disgrace. He, on the other hand, had bravely withstood all temptations; that is why he is doubly surprised at his misfortune. But having heard that I [Stekel] had rapidly cured a friend, he at once decided to consult me!

I asked him whether he was in love with the French girl and stubbornly clung to this subject, although he assured me that there was absolutely nothing to the affair. "You say there was nothing to this affair. Perhaps there is another one which you have not told me about?"

"To be sure, if you already inquire about another love affair, there is, perhaps, a woman to whom it might apply."

Thereupon he disclosed the following facts. Last summer he associated with a married couple who constantly plagued each other with jealousy. S. A. often had to intercede and smooth things over, to reconcile the dear friends with whom he had in the meantime associated on intimate terms. Inasmuch as they now were all boon companions, it was his duty. After one of their spats, the patient and his wife decided to convert the couple for all time. His wife took the husband in hand, while he went towards home with the wife—they were in the woods. He took her arm and while chatting began to notice, much to his anger, that he became passionately aroused and had such a strong erection that he was ashamed, since any one could see it. He at once excused himself, in order not to attract attention, and only returned after he had entirely calmed down. The whole situation irritated him very much. However, he got over it and loved his wife more than ever.

While in France he often had pollutions and observed that he was always dreaming about his lady friend and never about his spouse. His wife, furthermore, had informed him that her lady friend was now in Vienna since her husband had been pressed into service; that she receives a visit from her every day; and that she must not leave the poor woman all alone. S. A. did not

see the lady friend on the first evening. But, on the second day, all three were together, and on the third they all attended the theatre, so that for more than five hours they remained in each other's company. And after that his misfortune occurred, since during the first two days his wife was too near the end of menstruation to do anything.

Now he at once realizes that he desires the other woman, and admits that on the critical night he had another erection when he thought of the lady friend. It was towards morning when he was awakened from a dream in which he saw the lady friend naked. He then wanted to make use of the erection and at once go to his wife. He then thought that such an act would be very immoral and a deception. . . .

I ordered him to give up his friendship with this lady friend before his marriage went on the rocks. He imparted the facts to his wife who in turn told them to the lady friend, and, at the same time requested her not to call on them again. The friendship was broken. To be sure, it was a rare case of frankness and the best therapy. The impotency vanished completely.

Indeed, a love of this sort, not fully conscious to its bearer, may be the cause of the severest disturbances of potency. With the appearance of the first signs of impotency there occurs the already described manifestations. First the notion: "I am impotent," becomes fixed; then the causes for this symptom are looked for in the past. One then discovers masturbation, pollutions, and the already-discussed "excesses in venere."

CASE 55. A 46-year-old man, Mr. P. U., was always able to perform his marital duties without fault. Potency was always at his disposal, even when he had no inclination for it. A small stimulus was sufficient to arouse him. He has a polygamous tendency and an enormous sexual appetite which his wife was absolutely incapable of satisfying. In addition he always had one or more affairs on the side, so that he cohabited every day and sometimes several times a day; for all that, however, he felt excellently and never had to complain of any disorders or symptoms. At the age of 44, he was, for the first time, unable to have an erection with his wife.

I will at once explain how this disorder came about. His wife had informed him that she had some female disorder and the

physician had advised a small operation. In addition she complained of an unpleasant discharge. It was painful for him to hear of this, although it had already happened on a former occasion and had not perturbed him. This time, however, the information seemed to have influenced him more. In short he was not able to cohabit and felt ashamed before his wife. Through his brain flashed. "You are getting old and have worn yourself out. Now comes the punishment for the sins of youth and your dissolute life." "A pitcher can only be carried to a well until it breaks. . . ." In the afternoon he immediately visited a prostitute to test out his potency, but only succeeded in producing an insufficient erection. Now he was convinced that he was impotent and consulted a physician.

The physician established that the testicles were markedly atrophic and prescribed yohimbin internally; externally he ordered faradization of the sexual organs. P. U. received electric treatments for four weeks without any improvement.

Then he was tormented with the psychophore for several months without any results. . . .

Mr. P. U. began to experience a severe mental crisis. He was now in his "critical age," which in my opinion may always be traced to such mental forces.⁸ He began to observe himself in the mirror and discovered gray hairs; he doubted his ability to attract women and avoided all opportunities which he had formerly sought out. After various erratic movements he came under my observation.

I asked him if he still had morning erections, which he denied. He had not had an erection for months. He is now taking didymin tablets which a physician had warmly recommended to him. After all manner of questioning, I suspected that he was in love with another woman.

But how was I going to get at the truth? People even deceive themselves and are not aware of their own secrets. Again a dream led me upon the right track.

"What did you dream about last night? What do you dream about in general? Do you have very lively dreams? Do you have dreams which repeat themselves?"

"I have very exciting dreams, and I even fear them before I go to sleep. I always see dead persons and funerals."

"Did you dream of a funeral last night?"

"Last night? No . . . Or yes? Wait a minute . . . Now I

recall. I dreamt that my wife was dead, and I had remarried."

"Whom did you marry in the dream?"

"It is simply absurd! A person whom I do not even think about in a dream. . . ."

"Obviously you did think about her in the dream. Who could it be?"

"Our lady head clerk."

"Are you fond of her?"

"She? An ugly, lean, unsightly creature!"

"Were you ever interested in her?"

"In that case I would have looked up some one else, doctor. You are on the wrong track. . . ."

However, one must pay no heed to these words. The man is telling a lie, or he does not know himself. That he allows his wife to die in the dream already indicates that he would like to get rid of her in order to marry another. I ask him how long he has been impotent.

"For almost two years. . . ."

"How long have you known the lady head clerk?"

"Somewhat longer. She is in our business a little over two years."

"Did she not at once make a good impression upon you?"

"In confidence, doctor, I will tell you that I had an affair with her predecessor. She got married, and I was glad because I no longer cared for her. When her successor appeared, I observed that she was very lean. I am interested in lean women and have the misfortune of putting up with a lot of fat women. I become acquainted with them as lean persons, and later they get fat. My wife was formerly as thin as a rail, and now she is a regular tub. Frankly, I must always overcome a certain amount of aversion when I cohabit with my wife. . . ."

"Then the female clerk at first made a good impression upon you?"

"Frankly, yes. . . . I thought to myself: 'Will you also have an affair with her as with her predecessor?' But then I thought: 'No, that is impossible, and the thought was gone for all time. . . .'"

Now I could already draw a picture in my mind of the origin of his impotency. His wife had scant attraction for him; his dreams were directed to the lady head clerk, although he did not want to take account of this situation. That is why he was apparently impotent with other women. . . . And now, in conse-

quence of the anxiety concept: "You are impotent," a transitory disorder set in.

But how are we going to bring about a cure in such a case? How are we going to make the man potent with his wife?

During the course of our conversations I become more and more convinced that he loved the lady head clerk. His dreams and various acts showed that he was always on time at business, whereas formerly he was frequently late, was very much concerned about the health of this woman, invited her home for lunch because she had upset her stomach in a restaurant. By means of her fine feminine instinct, which only seldom is deceptive, his wife became very jealous of the lady clerk, although was too proud to show it. His whole disposition changed—so the wife reports—whenever the lady clerk would appear.

I advised him to discharge this woman. . . .

"I cannot do that. Impossible! She is absolutely necessary in my business!"

He became very excited and gave me to understand that that would be his ruin. . . . As a woman, the lady clerk was quite indifferent to him, but he required her as a "working power" in his business.

The future course of events was as follows: He continued to remain impotent until he on one occasion went hiking with the lady clerk, during which he drank several glasses of wine. Whereupon the alcohol overcame his inhibitions, and he kissed the girl and declared his love.

There now arose a genuine love frenzy. His potency was stronger than ever, and he seemed insatiable. He wanted to divorce his wife and marry the girl. But his wife defended herself and, as she had three children, came off the victor. The lady clerk was discharged, although she still remained his mistress. A few years later, during which he was faithful to her, his polygamous instincts awakened and, in addition to her, he always had several other little love affairs.

The peculiar thing about this case is a disturbance of potency in consequence of a fixation of libido upon a definite object without it being clear to him that he longed for another. . . .

Such cases are extremely frequent, and I can describe several very characteristic ones.

The psychogenesis is not always so simple and often difficult to penetrate, because the best understanders of the mind

may be blind in respect to their own soul. I have repeatedly had opportunity to treat analysts and have always been amazed by the fact that all of us are so blind with regard to our own complexes. Hatred and love, envy and jealousy, are concealed from consciousness and manifest themselves as parathic symptoms.

CASE 56. A. S., a physician, consults me at the age of 48 years on account of an impotency which appeared two years ago. At first it happened that now and then his penis would become flaccid after it had been introduced into the vagina; then he observed that the organ did not have its usual stiffness and firmness. Then, too, it had never happened before that his penis would collapse during coitus. He believed that now the time for impotency had arrived and said to himself: "Well, you have lived enough! Now you have shot your wad!" He tried all manner of internal medications; took various organotherapeutic preparations, testogen and tabloid testis; and submitted to spermin injections—all without success. He secured an artificial phallus and deceived his wife so successfully that she did not notice anything, in fact was delighted with the renewed potency of her husband. Inasmuch as they occupied separate bedrooms, this deception was possible, but all the more so because his wife was very innocent and reserved about sexual matters; she never tried to touch him down there. A. S. was a passionate musician. Among his patients was a woman with whom he had played on numerous occasions for many years. During one of their meetings, while playing a Beethoven sonata, both became very passionate. In the excitement, the beautiful young woman put her arms around his neck and kissed him passionately. He reacted at once with a strong erection. Whereupon it was immediately clear to him that he loved the woman passionately; that he had loved her for the past two years without daring to take any account of it. The image of this beautiful woman had completely depreciated the attractions of his wife.

It requires great astuteness and psychologic talent to trace out the source of the disorder in the individual cases.

CASE 57. Mr. T. Z. is now 56 years old and is married for the third time. He married eleven months ago and in marriage is absolutely impotent. He sent me an interesting, detailed ac-

count of his case and asked me if recovery were still possible. Inasmuch as he now and then has morning erections—even though very seldom and not very strong—I assure him of the possibility of a cure. He was under my care for fourteen days in Ischl, where I could only see him during my morning stroll.

In the anamnesis, I would like to call attention to the following facts. He is now the father of eleven children, and grandfather to seven grandchildren. . . . His sexual history is unusually interesting, for it shows us a pious man of a religious family who is struggling against his sexuality, which had already manifested itself with violence in early childhood. As a little child, the patient had already begun masturbating and had a long series of erotic experiences behind him. Sexual intercourse was indulged in rather early (at 13 years) with servant girls, but he would have periods of deep remorse during which he tried to be chaste and suppress his sexual impulses. He married very early, and passed through a period of impotency with his first wife which lasted three weeks. It originated from the notion: "Such a pig does not deserve a pure woman. You must not defile her. . . ." Soon, however, the disturbance vanished, and the sexual act transpired without disturbance; his potency was an excellent one. Following the death of his first wife, which occurred five years after marriage, he again resorted to masturbation and acquired the habit of associating with prostitutes. Three years later he married for the second time. But this time his period of impotency lasted six weeks, then disappeared without bad results. At 50 he once more became a widower. In the last two years, preceding his present marriage, T. Z. tried to overcome his habit of copulating with prostitutes, with whom he was at times impotent. (This impotency may be traced to the inhibitory idea: "An old man like you, already a grandfather, ought to be ashamed of committing such acts!" . . .) Finally, while on a trip, he became acquainted with a girl and fell in love with her; later on they got married with the friendly understanding of his entire family.

The fate of the young wife was typical. Many young men courted her, but she turned down one after the other because they were too sensuous; then, too, she wanted to lead a virtuous married life. That is why she accepted the courtship of this highly intelligent old man who obviously was to be a substitute for her father. Unfortunately, our patient noticed that his young wife was becoming nervous and awaited gratification of her secret desires. She said nothing about it, however, and when her hus-

band complained of his impotency, told him not to worry about it since she did not care for such things and was satisfied with things as they were. . . . But he quite plainly observed that something was wrong with her, and now and then a remark was made which led him to conclude that she wanted a child. At times, to be sure, he had a semblance of an erection, a feeling as though he could get an erection, but as soon as he approached his wife he became as insensible as a stone—all his sensuousness vanished.

The psychoanalysis, however, disclosed a great and profound attachment to his wife. He could not praise her virtues, modesty, tenderness, and attractiveness enough. One of the elements responsible for his impotency was a feeling of guilt which, from youth, had clung to him throughout his entire life. There were all sorts of things on his conscience; he was a pious churchman, but, for all that, was also a very sensuous individual so that he was dominated by a secret imperative which said: "You are not worthy of such a wife." It was a punishment from God which he had meted out for himself,⁴ a punishment for his vices. However, this explanation, in my opinion, did not appear to solve his parapathy entirely, because he had already experienced two such episodes in his life and in each instance his instinct was victorious over the inhibitions. This time the inhibitions must have been markedly strengthened by another factor. It was now a question of seeking out this factor. . . .

We found all manner of paraphilias, various distractions and deflections of libido, but not the deepest root of his disorder. On the fourteenth day of treatment, a dream brought me upon his greatest inhibition; it was as follows:

"I came home late at night and wanted to speak to my wife. The housekeeper said that my wife had gone out and was not expected to return. She displayed a malicious expression on her face and wanted to console me."

From this I concluded that the housekeeper must have some reference to the dream and asked him how he stood with her. At first he replied evasively that this woman had absolutely nothing to do with his disorder and was quite indifferent to him. I observed, however, that these statements did not correspond with the facts. The patient had made several slips of speech and said: "She is entirely innocent and I have had an affair with her. . . .

Then he frankly admitted: "I have been having an affair with

this girl for two years. She is 26 years old, a very pretty, blossoming creature for whom I have a deep inclination, which the girl reciprocated. It went so far that we lay on the bed together and did all sorts of things, whereby I had the strongest erections. But I did not want to rob this good, highly respectable girl of her innocence; besides she would not have permitted it. She was an ordinary girl and had emotional assets which are more valuable to me than the best education. Moreover, she was not uneducated. . . ."

"Didn't you want to marry the girl?"

"Of course I wanted to. But I felt ashamed of doing it with the knowledge of my children and grandchildren. What would they have said if I had led my housekeeper to the altar?"

"What did the girl say about it?"

"She said she realized that I stood socially too high for her and left the decision entirely up to me. But I decided to take a long trip to Germany in order to forget the girl whom I loved and desired more than any other person in the world."

"And on this trip you became acquainted with your present wife?"

"Quite true. I was with my daughter and son-in-law, and during our trip through Tyrol we several times met her accidentally in the same hotel. We were all very fond of her. I also met her on the summit of a mountain. Since chance brought us together several times during the trip, I looked upon it as a tip from God. I promised to visit the woman in her home city. And my daughter and I did as we had promised. I told her of my serious intentions and my daughter invited her to visit us in the country in Russia. She came with her sister and was congenial to my whole family. She liked us and soon agreed to become my wife."

"And what did the housekeeper have to say to this?"

"She is such a fine person that she agreed with my decision and merely requested permission to be allowed to continue in my service. She realized that I required a woman from another circle; this was very agreeable to me because my wife was absolutely unfamiliar with our country. Subsequently the girl became greatly attached to my wife and helped her in every way. . . ."

Now his great inhibition was clear to me. He loved his housekeeper as ardently as formerly, and had forced himself to love some one else. But his love for his wife was only an imaginary one—instinctively he loved the young housekeeper. He always longed for this girl because she had not given herself to him.

Such ungratified wishes are the cause of innumerable disorders, and never really die out. . . . Whenever he went to his wife, the girl flashed into his mind, for she was much prettier and more desirable than his spouse. However, that need not always be the case, because I have seen men who had very beautiful wives become impotent on account of a longing for another, ugly woman. Sexual taste is quite varied and changeable, in consequence of which there occurs a fluctuation of the ideal of beauty. In short, to this patient the girl seemed much prettier and more desirable. His great mistake was to allow the girl to remain in his home, because her image constantly passed before him, and the daily presence of this beautiful creature must have distracted him each day from his wife.

I made it clear to the patient that his impotency would only disappear after he had discharged the girl. Whereupon I received a reply which is very characteristic of this kind of person and proves how deceptive self-knowledge may be even in the most intelligent man when it concerns affairs of the heart.

"I am quite indifferent to this girl. I do not think of her any more. I love and desire no one else but my wife."

"You only believe that because you do not care to see the truth. But I insist that you discharge the girl if you want to get well."

"That is impossible!"

"Why impossible?" (This is the usual answer and betrays love. Then a number of rationalizations are brought forward why it is impossible. In truth, he means: It is impossible because I cannot live without her.)

"It is impossible because . . . we need her for the children. I have two children from my second wife; they are being brought up by the housekeeper. My wife cannot dispense with her because she initiates her into everything and assists her in housekeeping. Then, too, she is a little jewel, and we will never find another girl like her."

"But don't you realize that you must give up this girl if you take your marriage seriously? Moreover, in your house lives a person whom you at one time so ardently desired that you wanted to marry her; with whom for months you crept into bed every night; with whom you were so intimate . . . and for all that, you, a strongly religious man, want to indulge in sexual relations with your wife without any inhibitions. And did you never stop to think how the girl must suffer? That she is actually living a life of genuine martyrdom . . . ?"

"No, she bears everything very patiently, consoles me, and thinks that I ought to be more patient, that everything will turn out all right. . . ."

"What, you speak to this girl about your impotency?"

"Why not? We were always so confidential."

"Do you know what that means? Whenever you talk to her about it, you assure her: I am faithful to you; I love you only; I cannot love the other one. No . . . you must get the girl out of your home if you really desire to get well."

For a time the patient struggled with all sorts of false arguments. On the following day he came to me filled with remorse. He had carefully considered the matter and everything was just as I had stated. He is anxious to have the girl leave the house, but not until a few months have elapsed; he must find some excuse and make it clear to the girl that she must depart. . . .

With that the treatment ended. About three months later I received a letter from him informing me of conditions in his household. The girl had agreed to leave the house. He had given her a large sum of money so that she might choose a better vocation. Two weeks after she had left the house, the first successful coitus transpired. His wife, however, was frigid. Another letter brought tidings that his wife's frigidity had disappeared, and that she was already pregnant. . . .

In no case of impotency, occurring in a married man of mature years, should one neglect to search for a secret love affair. The servant girl is a favorite object with such men whose wives have lost all attraction and who, for all that, timidly retire from the society of women. Here the servant girl is not regarded as a woman, and they never admit the inclination to themselves. There then appear all sorts of nervous disturbances, compulsive acts, etc.

CASE 58. Dr. N. G., a practicing physician, age 53 years, for a number of months complains of impotency and the appearance of compulsive acts having a very unusual character. He has no children and for twenty-six years has been extremely happily married to his wife. But he was very polygamously inclined and, besides his wife, also required various other women. For the past four years he had been absolutely faithful to his spouse and had decided to give up his sinful life, to only fulfill his marital duties. However, for the past six months he is absolutely impotent and

attributes this to old age. Then, too, he has the most disagreeable obsessions. He suddenly became jealous of his old wife, although she gave him no cause for it. While out for a walk, it suddenly occurs to him that his wife must be indulging in something forbidden at home; he forthwith rushes home with palpitating heart, is excited, and can hardly contain himself. The same thing happens when he is at work and calling on patients, so that he has no peace as long as his wife is not around him. She must accompany him to all his patients; at night he holds her hands tightly, and whenever he releases her an unbearable feeling of anxiety torments him. As the chief cause of his impotency he offers the following rather unusual fact: I was unable to cohabit with my wife for a time because the cook sleeps in an adjoining room and would have heard every noise.

"Can't you put the servant girl in another room?"

"No! Our house is built so that we cannot arrange it in any other way. Formerly she slept in the kitchen. That is very unhygienic. I then suggested to my wife that we allow her to sleep next to our bedroom, in a small closet. Since that time I have felt inhibited whenever I cohabited with my wife. I always felt that the girl would hear all the noises and would become ruined in the end, even brought into by-ways.

Man's conscience loves such surreptitious channels. He refuses to admit to himself that he must always think of the young servant girl whenever he cohabits with his elderly wife. But he finds a roundabout way by means of which he can think of the young girl and yet without being forced to reproach himself for it. The act of having the servant girl quartered next to his own room is overdetermined. It is a compromise between two tendencies. He would like to have the desired person real close to him . . . for he is afraid to allow her to sleep in the kitchen, because he is not sure of himself. He requires some one to guard his virtue, and his wife serves that function. That is why he must always have her around him. He must protect himself! The jealousy for his wife has also several motives. It is the projection of his own shortcomings upon a second party,⁶ and at the same time the expression of a revenge fantasy. How often do we hear women say: "If I catch my husband in a breach of faith, I will at once avenge myself. In other words: behind his jealousy also lurks a gentle wish that his wife might lift his obligation to faithfulness through her own unfaithfulness.

But he tells us that his jealousy even extends to the dog and to

his friends, especially within the recent past. Behind this there also lurks a remarkable mechanism which I have called a "masking through generalization" (a resolution into the whole). A person hates some particular individual. He does not want to realize his hatred for this person, and so he begins to hate everybody or all the relatives of this person. If the hated person is a Czech, he may then become a fanatical hater of Czechs. Here we have an enlargement of a personal conflict into a social one. The jealousy of our patient for his wife and for his friends only serves to cover up his jealousy for the servant girl, because it really only refers to the servant girl and from this source arise his strongest emotions. He is unhappy when she takes every second Sunday off. Those are his worst days. . . . He has repeatedly opened the girl's letters, ostensibly by mistake, but in reality from jealousy.

Again the same situation prevails as was observed in the previous case.

"What must I do, doctor?"

"Find some excuse to get rid of the girl."

"That is impossible!" (His face changes color and he becomes very pale.)

"Why impossible? Can't you provoke some argument or tell the cook she must leave because you like her too much."

"No! That is impossible! My wife would find out about it. And furthermore it is so difficult to find a good servant girl . . . No, you must find another way out of it."

I advised my colleague to allow the servant girl to sleep once more in her compartment next to the kitchen. The result was a very prompt one. That night strong erections immediately appeared and were *accompanied by an urge to go to the girl!* . . . He came to me in a desperate state and yet delighted that his shameful condition of impotency had vanished, because he had used the erection to cohabit with his wife. Indeed, the orgasm only set in when he pictured the girl in his mind. And now he desired recovery at all costs and said:

"I know only one way out of this. I will send my wife to you, and you will have to explain to her why the girl must leave the house." For a time I objected to this, but finally had to accede to my colleague's proposal.

His wife appeared, and I tactfully informed her about the true situation.

"You have not told me anything new! Four weeks ago I gave the girl notice, because I had observed for some time that my hus-

band's expression changes whenever the girl comes into the room. Then, too, he constantly spoke about her. I realized the true situation long before my husband came to you."

The girl was discharged. The unfortunate physician went through a severe depression lasting several weeks and had suicidal ideas, etc. He was a physician who had retired from practice and now wanted to spend his remaining years in peace in a large city. I advised him to take up some intensive work again. He became an assistant physician in a public institution, attended lectures, and studied diligently at home. His marriage once more became a happy one, and his potency faultless. Whether the improvement was permanent I do not know. He disappeared from my observation.

Not only "pre-conscious love," but also "pre-conscious hatred" may be the cause of a sudden or gradually appearing impotency. All those factors which I have described in my book, *Frigidity in Woman*, under the "Struggle Between the Sexes," and which are so important in the psychogenesis of dyspareunia also come into consideration in the psychogenesis of impotency. Impotency, especially that occurring in marriage, can be the result of an attitude of hatred toward the wife. This attitude of hatred is kept hidden from consciousness and masks itself through an exaggerated amount of tenderness, which contrasts sharply with the impotency. Women who always find something to criticize in their husbands, who too obviously display their mental superiority, ridicule their husbands or do not recognize their vocational accomplishments; women who praise their relations to the skies and run down those of their husbands, often have to pay for such behavior with an impotency in their husbands. The impotency then corresponds with a desire to punish her; it represents a sort of marital "passive resistance." Often this impotency precedes marital quarrels and disharmonies, and then the collapse of the marriage or love affair is blamed upon the impotency when as a matter of fact the impotency was already the first symptom of a collapse. Unrecognized jealousy, which occurs more frequently than people suspect, may manifest itself in a diminution of potency.

The next case is a good example of such a situation :

CASE 59. Mr. T. G., a writer, 36 years old, quite healthy, has noted a disconcerting reduction in his potency for several months. Whereas formerly he was able to cohabit with his wife almost every night, now periods of absolute indifference occur, which may last for weeks. Usually he only has a semi-erection, often the penis becomes flaccid when it is about to be introduced. This is all the more puzzling to him because he now loves his wife more profoundly than ever. He could not think of living without her and fears that he must now suffer for the sins of his youth (excesses and masturbation).

When asked about his dreams he became rather confused and finally admitted : "I don't know what it means, but I often dream that my wife is dying and I am then very disconsolate. Whereupon I usually cry so severely, in the dream, that my wife awakens me."

Finally he admitted having dreamt a scene from *Othello* in which a woman was murdered who resembled his wife very much. But he is not the least bit jealous and is at a loss to explain the dream.

After several weeks of difficult analysis, the following fact was elicited. He had just written a drama and felt quite perturbed over the criticism of his wife. She was not as enthusiastic about it as she had been over his earlier works. A married friend who was present at its reading also found considerable fault with the play. It irritated T. G. to think that his wife agreed with the friend. He insisted that it was his best piece of work and submitted it to a theater which had already successfully produced several of his compositions. The play was not accepted, and, in the letter of non-acceptance, in addition to the usual words of praise, it was pointed out to him that the work possessed difficulties in casting and repertoire which made it impossible for the director to produce the valuable play. But although his wife called attention to its faults and advised him to follow the suggestion of his friend and do it over, he was at least glad that the value of his play was recognized. Unfortunately a novel written by his friend, which the patient's wife enjoyed, met with great success. From that moment T. G. felt that he was less appreciated. He elaborated an attitude of hatred toward his wife which he refused to admit to himself. On the other hand, however, he praised her beyond all reason and began to make the necessary

alterations in his drama, though his pen refused to make them with ease. He sought a quarrel with his friend, stopped visiting him, and was irritated when his name was mentioned in conversation. He moreover refused to admit being jealous and envious of his friend, but soon learned to know himself.

After an analysis, rapid recovery from his impotency set in.

A situation may arise where men are obliged to marry a woman with whom they have stood in intimate relationship for a long time. They fulfill their duty and lead this woman to the altar, but inwardly a force rebels against this subjection of the ego, so that either before marriage or during the so-called "legitimate wedding night" they become impotent, and often utilize this impotency to escape marriage and its restraint. Then, too, we must recognize in this type of impotency an expression of those negative tendencies which accompany every love. The law of bipolarity requires that a bipolar component of hatred is essential to every love. The first expression of hatred may be a temporary impotence. (In sadists this is often reversed. With hatred they become potent, and many a case of impotency has found a rapid end through a flaring up of hatred.)

The next observation will give us deep insight into an impotency due to hatred.

CASE 60. Mr. I. W., a man of 46 years, believes he has become impotent in consequence of old age and a severe parapathy. For eight months he has been unable to copulate with his wife. He has tried all manner of treatments without success. His potency has vanished, and he is already fully resigned to his condition, so that, in this respect, no improvement is anticipated from treatment. He suffers from a definite idea which makes life unbearable, namely, that he will suddenly collapse on the street and die unexpectedly. So far as he is aware the attacks occur without any provocation. He suddenly feels that his trousers are getting too tight; the feeling of tension becomes unbearable, he loses his breath, and his pulse begins to bound. He immediately says to himself: "Now you will die." At this moment his legs and hands become cold; a cold perspiration breaks out upon his face; he begins to tremble and loses consciousness. He must then vomit

or enters into a state of constant belching. The condition often lasts several hours and is most distressing.

In order to protect himself against these attacks he carries a book with him which contains the opinion of twenty-one physicians and six professors in regard to his health. He is angry with many physicians because they said: "Every one must die some time. Think it over!" But he does not care to think about death. He refuses to read a newspaper because it contains obituaries and reports of accidents. Whenever he hears that a friend has succumbed to heart failure, he is unhappy, because for several days he will then suffer from his attacks. On the electric railway and always when not occupied by his vocation he reads his book of consolation, which has long become known to him from memory.

This booklet is perhaps the most astonishing bit of reading a physician can procure. It is filled with numerous little proverbs and assurances. Let us cite several lines from this talisman which unfortunately has lost its effect, although each month new collaborators are added:

"Dr. B. said to me: 'You have a heart of iron. Such persons live to be a hundred years old.' Dr. B. is an eminent physician; surely he would not prattle nonsense. Dr. B. also considered my lungs normal, and said I had absolutely no predisposition to an early death. Dr. B. is an authority. You must by all means have faith in Dr. B. . . . Then think of your Uncle Henry. He is fat and weighs over 220 pounds, and for all that is 70 years old. He is not afraid of heart failure and each day smokes five Virginia cigars. I only smoke ten cigarettes a day, which all the physicians have allowed me to do. . . . Think of Aunt Hermine. She has diabetes and has already had acetone in her urine; she is 65 years old and still living. Think of Mr. Schrenzel, of Mr. Meier, of Mr. Wogerer. They are all over 60 and are not afraid. . . . And what did Professor Heitler tell me? "Your heart is perfectly healthy." A heart like that surely would not give out suddenly! Dr. N. examined me for an hour—to be sure—he charged twenty crowns for it—but it was worth the money. What did he say? 'I have never seen such a healthy heart. You will live over a hundred years!' Dr. F. prescribed daily hydrotherapy and each day examined my heart. 'Your heart sounds are perfectly excellent!' 'Perfectly excellent!' Think of it! Hency, silly ass, what am I afraid of? I am the most stupid person the world has ever seen. Ass! Ass! Ass! Dr. N. examined my urine. Dr.

G. examined my heart with the 'X-ray.' That cost fifty crowns. But it was worth the money! All—all—all were unable to discover anything wrong. Dr. X said that my heart was so normal that it could serve as a standard. And so, why am I afraid? . . ."

The book continues in this vein, so that he can read it for several hours. In spite of all, his condition does not improve. I. W. is a typical case of aerophagy. He eats air and constantly pumps it in and out. He puffs like a steam engine, and with each inspiration he sighs and draws in sufficient air to continue his symptoms.

Now we will come to the psychogenesis of his impotency. He only masturbated transitorily for a year; was never particularly dissolute, though very capable in intercourse. He declares that he loves, respects and cherishes his wife. To be sure, he did not marry her for love, but nevertheless developed a fondness for her. She is an attractive, fashionable woman and thoroughly to his taste. In the ten years that he is married to her, since she has borne him four children, he remained faithful.

His anamnesis reveals singular family relations. It is also very interesting that the thought of his mother always treating him like a stepson immediately occurs to him. He was the favorite of his father, whom he resembles very much. In consequence he was spoiled by his father and all his life badly treated by his mother. Then, too, he was jealous of all his other brothers and sisters and repeatedly quarreled with them. On one occasion he even went for his brother with a revolver; on another occasion a brother went for him in the same manner, while his mother cried: "Shoot him down like a dog."

His father lived unhappily with his mother and went his own way. But as his parents became older, he had to maintain both of them, and did it royally, so that once his mother even begged forgiveness for all the suffering she had caused him. He spoke a great deal about his kindness and soft-heartedness; cannot bear the sight of blood; never does harm to any one; could not even kill a fly. He had to admit, however, that in youth he was very cruel; tortured animals; and at his uncle's, who was a butcher, skinned a calf alive. His "soft-heartedness" is an over-compensation for his strong sadism. He harbored death-fantasies against all those he hated, and also against his brothers. . . .

Now I inquire about the date of his first attack. It was on the fifth of December, two years ago.

"Who died on that date?"

"No one."

"You answer too hurriedly. Think it over! Who died on that date?"

"Correct! On that day my brother was run over by a train. It was an unhappy day for me. . . ."

"The memory of that day unconsciously precipitated the attack. Were you able to cry at his grave?"

"No. I did not cry. It was the brother whom I once desired to shoot. But that is merely chance. The next attack occurred on the 17th. That is . . . oh, yes, my mother died on that date. . . ."

"Of what did she die?"

"She developed a *large, swollen abdomen*, and cold hands and feet. . . ."

"The same as you experience in your attacks?"

"Exactly as I do. I have often said that I have the same disorder as my mother. And furthermore I forgot to tell you that I often see the face of my mother as she lay in the coffin. She was the only dead person I have ever seen. Also at the death and funeral of Mother, I was unable to cry. You will again say I was glad that I would not have to support her any more. . . . That is not the case. I never was able to tolerate her, but in recent years I had sympathy for her."

Further analysis discloses that he identifies himself with his sick, dying mother and plays her death scene in punishment for having perceived a certain satisfaction over her death. His disorder is the law of atonement. The *poena talionis* was ordered by and executed upon himself.

Now I am in position to analyze his relationship to his wife, inasmuch as he talks about other things besides his attack. He admits loving his wife, but hates her family. He comes from a fine, cultured family; his wife is the daughter of a wealthy social-climber; he married her for the sake of money. And so he had many conflicts with her family.

"Finally," he continues, "I completely forbade her relatives to visit our home. None of this gang can come into my house."

"Did your wife agree to this interdiction?"

"She had nothing to say about it. We had terrible scenes until on one occasion I bodily threw one of the aunts out of the house. Since that incident none of her family has ever come to our home."

"Wasn't your wife very angry over this step?"

"Of course she avenged herself in her own way. I received

poor food; she constantly insinuated that I was a brute, and . . . *for a time refused to perform her marital duty*. I pleaded with her. Naturally I was too decent to force her. Later on we became reconciled . . . but I was already impotent. . . ."

Here I broke off the analysis. It took ten days before the cause of this marital impotency became known. It was hatred for the woman which strongly determined the whole parathy. Such unconscious attitudes of hatred, which frequently manifest themselves as hatred for the family of the wife, are often the cause of impotence occurring in marriage.

Rapid recovery after analysis.

All of those cases which I have described here show a very simple, psychic structure. They are not, as it were, built upon several dimensions. To be sure, other forces come into play besides those described here. But these hardly come into consideration when compared with the most important one.

They are cases where, under certain conditions, simple suggestive therapy attains a brilliant result—cases which, prior to analytic treatment, I at times cured with great skill through any form of treatment (psychophore).

The mechanism is a simple one: *For some reason, a psychic inhibition of potency occurs. There then arises the idea of being impotent and at the same time a fear of being incapable of performing coitus. Through a sense of guilt, arising from various sources, this impotency becomes acknowledged as a justifiable weakness brought about by the sins of the past.*

VII

ASCETICS, HYPOCHONDRIACS, AND FAMILY SLAVES

In the previous analyses of transitory impotency, we have become acquainted with the significance of an unconscious attitude of hatred; this hatred indicates a distinct: "*I will not*," in contradistinction to the statements of the patients who complain of an: "*I can not*." This unwillingness is an expression of the inner self which carries out its tendencies against the will of the conscious self. All parathiacs suffer from mental disharmony, and the torn condition of their ego manifests itself through the self-contradictory forces of their soul, of which one part expresses itself as a "*will-to-be-healthy*," and the other, in the form of a disease symptom, as a "*will-to-be-sick*." Whoever understands the "organ language" of the soul will always be able to recognize that impotence is a tendency of the inner self. Ascetic tendencies conceal their religious origin with all manner of esthetic and hygienic masks. If a marked sense of guilt becomes united to the ascetic tendency, there arises the colorful symptomatology of a sexual hypochondriac.

Almost all parathiacs suffer from a more or less severe feeling of inferiority whose object is to cover up a secret delusion of grandeur, the belief in a great historical mission. Janet was the first to describe this *sentiment d'incomplétude*¹ very accurately. He believes: "The feeling of inferiority almost always misleads the psychasthenic individual into peculiar attitudes and singular behavior."² These attitudes and peculiarities give the disorder, which physicians formerly called "sexual neurasthenia," a characteristic stamp.

In persons who are impotent this feeling of inferiority manifests itself in a very acute manner. The impotent man considers himself ugly, doubts whether he could please women; he is usually dissatisfied with the size of his penis. He would like to possess the largest penis because he takes pride in bringing

the highest orgasm to women. From fear of defeat he takes refuge in impotency. A hypochondriacal disease picture, which receives its specific earmarks through abstinence, through anxiety-parapathic features, and further through a sense of guilt manifesting itself in hidden reproaches and ascetic tendencies, becomes elaborated.

A transition to these severe cases is formed by those ostensibly clumsy and innocent men who with women behave like "boobs" and are unable to consummate intercourse on account of awkwardness. Often they are latent-homosexuals who really seek the anus and consequently are unable to find the introitus vaginæ.

Garnier delineates a very instructive case from his rather extensive experience:

CASE 61. A man of 33 years who has never cohabited with women; this was a result of his strict religious training. He gratified himself through masturbation and also amused himself with colleagues without thereby becoming homosexual (?). To be certain of escaping homosexuality, he got married. But it was impossible for him to consummate the act of copulation. He could not find the "opening" and jabbed about the vulva in an awkward manner without having an ejaculation. He was only relieved later on by a pollution. On examination, his wife was found to be deflowered, and it was easy to enter the vagina (*Anomalies Sexuelles*, Paris, p. 240).

The case is quite clear. We are dealing with a homosexual who is playing a comedy before himself and the woman in order to spare himself defeat and sexual fiasco.

I have observed the following case:

CASE 62. Mr. N., 28 years old, a man who is distinctly psychopathic; he was married for three months without being in a position to consummate the sexual act. His wife asked her grandmother for advice and was advised to tell her husband to first look at the "thing," then he would surely find the "hole." He placed his wife on a table and attempted to enter the vagina with his finger, and covered his finger with a piece of cloth because he perceived a strong aversion. After several manipulations he then asked her whether she had felt "little tatters" (the hymen) come

off. Not until a few months later could he attain coitus, which was followed by pregnancy. Soon, however, the man ceased indulging in sexual intercourse, "because he wished to be nice to her." He even boasted that other men were not so considerate with their wives as he. His failing was converted into a virtue, in order to rise in her esteem instead of falling.

After the pregnancy, they began to quarrel, and he sought other sexual objects. It seems we are dealing with a man who is fixed to his family (sister) and possesses numerous hidden paraphilias.

I have repeatedly treated men who complained of ignorance and awkwardness. Many demanded a book which would teach them how to copulate; wanted to secure information from pictures relative to the construction of the female genitalia. That we are dealing with a parapathiac blindness is proven to me by the case of a physician who was an assistant in a dermatological clinic, conducted the female department, each day introduced a speculum into the vagina many times and, for all that, was so confused on attempting the sexual act that he could not find the vaginal opening. His penis always had to be introduced for him. The analysis disclosed that, besides other motives, he sought the anus as a sexual aim. He was a well-marked anal-erotic.

Complaints about the smallness of the penis also occur. Often the stately penis shows a shrieking contrast to such complaints. There are persons, however, whose penis may retract to such a degree that it apparently disappears. Garnier describes this "spontaneous retraction of the penis." A 27-year-old bachelor one morning found a bit of skin instead of a penis. The physician who was called in found it buried in the skin, as is often seen in hydrocele. On the following day, after being washed, its condition was again normal.

Dr. Ivanoff observed a severe case of this sort in a 23-year-old peasant who was married and the father of several children. The entire penis had disappeared and prolonged manipulation was required before it appeared again. The tendency to retraction prevailed six days, although a weight had been attached to the glans. Not until five grammes of potassium

bromide were administered was a definite recovery attained. (*Lancet*, August, 1886).

One can readily appreciate how sexual hypochondriacs will react to such retractions, which obviously arise from a complete drainage of the corpora cavernosa. They will examine themselves in a mirror and then observe in terror that they are becoming femalelike and that the penis is shriveling each day.

We can be grateful to the rich experience of Fürbringer for a classification of these hypochondriacal complaints:

As a variety of psychic impotency, we might consider that produced by the "imagination." We have often learned to recognize that hypochondriacal ideas: that the genitals are shrivelled; that the spout of semen has become too weak in consequence of a stricture (which is absent); that the semen has become too thin; that the woman will notice a thinning of the pubic hair with disgust, and other "absurd notions," are an etiological factor in a temporary and even a prolonged inability to perform the sexual act. A 25-year-old official, whose early life was without fault, measured the amount of his ejaculated semen and found it to be from "two to three thimblefuls." Whereupon he concluded that he ought not to get married. Physical examination showed no deviation from the normal. Unfortunately I never found out whether I was able to alter this misguided person. In a second case, a medical man was tormented for many years by fear of the sexual act, although "in the end it always proceeded quite well." A 41-year-old foreign, unmarried engineer was afflicted with a peculiar disorder which could not entirely be called hypochondriacal; formerly he masturbated excessively each day, sometimes over a period of months. For years he has had normal libido and normal ejaculation, indulged in copulation on an average of twice a week, and recently has noticed, at most, a moderate reduction in his erection. It was not this observation which brought the candidate for marriage to us, but rather a fear that his potency, though at present still quite well preserved, might further diminish in this manner so that in "ten or more years" he would be unable to gratify his future wife adequately. Aside from a moderate degree of neurasthenia, chiefly in the form of cardioparapathy, the examination disclosed no abnormal condition. Our comforting assurance that wives in general are not inclined to exact any unusual sexual tribute from husbands who have attained their

sixth decade appeared to make scant impression. Being further tormented by his "*cura posteriores*," he departed, probably to receive local treatment from a "specialist" for his neuropsychosis. Recently, we have again and again run across similar cases.

As years go on, a number of patients finally sink into severe hypochondriacal conditions; the genitals and their function are then by preference the turning-point and center of gravity of all desires and thoughts. The mildest, most frequently observed types are probably those who complain of a shriveling of the sexual parts. "My genitals have become altered through the flow of semen [spermatorrhœa]," is an expression which, despite instruction to the contrary, is never reduced to silence. Others speak of innumerable symptoms and "objective disorders," both possible and impossible. They repeatedly whine that they might create nothing more than sick progeny. In a case that came to me for advice, the only motive for the consultation was an observation that the products of pollution smelt like grated, raw potatoes, which naturally must indicate a severe disease. A young wine salesman, who was never infected with gonorrhœa, declares that he often loses semen in the urine at the end of micturition; that he suffers from a stricture, which is indicated by a twisted stream of urine; that he is the victim of testicles which are too small. My investigation of the case showed that the cloudy urine, which a superficial doctor would consider semen, was almost exclusively produced by phosphates; no trace of a stricture and absolutely normal testicles were present. Such patients may almost drive a physician to despair; they become extremely obnoxious callers who will finally arouse but one wish: their absence from society. Suicidal intentions are just as frequently maintained as not carried out. At least I have never known a patient of this type who actually killed himself. As a rule, they simply lack energy to carry it out, as Curschman very aptly puts it." (l. c., p. 69-70).

In all these cases we are dealing with sexual hypochondriacs who, with every sexual act, are in constant fear lest they shorten their lives. I must ask my readers to look up Chapter XXIX in my book: *Conditions of Nervous Anxiety and Their Treatment*, and reread the important chapter on "Hypochondria." Here I will only reiterate the most important, basic facts which I have asserted there:

1. The hypochondriacal notion possesses the character of an obsession.

2. The notion is a substitute for a repressed sexual experience or a fantasy.

3. The hypochondriacal zone is always an erotogenic zone.

4. In accordance with the law of retribution (talion) the hypochondriacal notion always arises from a religious (or ethical) sense of guilt.

5. The mortal dread of the hypochondriac becomes transformed into anxiety concerning the sexual act; he avoids the normal sexual act because it does not represent his adequate form of gratification. His anxiety is fear of a paraphilia which has been declined by consciousness; therefore he constantly oscillates back and forth between sexual desire and sexual anxiety.

And how sensitively do sexual hypochondriacs react! On the day following a single coitus they directly become tired and languid, imagine they have been excessive, and subject themselves to severest reproach.⁸ I can only repeat what I have already stated: After a coitus which is not followed by remorse, for which one need not be ashamed, from which one fears no consequences, a person is always happier and more efficient than before. Naturally the situation is quite different when the inhibitions again flare up, after having been transitorily overcome by the impulse, and conscience utters its powerful word.

To the present moment it has always been possible for me to demonstrate a cause for symptoms following the act of copulation.

A case under my own observation will supplement our description:

CASE 63. Mr. F. M., a 24-year-old man of Herculean build, consulted me on account of a paralogical impotency which was probably produced by an inflammation. He is very much "run down," has lost twenty-two pounds in weight, and suffers from terrible pains in the region of the nose, making walking or every form of exertion almost impossible. He attributes his severe illness to excessive masturbation, which he began in his fourteenth year and practiced once a day until his eighteenth year. Since that time, however, instructed by a physician and books on the subject, he has realized the great danger that is associated with this vice, and has entirely given it up. Since that time, however,

involuntary seminal emissions have appeared, which are associated with every stool. A slight tickling sensation in the penis is the only feeling that accompanies it. But in recent years, the semen also passes off with the urine, and after each act of micturition he feels weak, fatigued, and dragged out, as if his whole spinal column had vanished. He also declares that his penis has become smaller, his testicles likewise, and that during a pollution almost no semen appears because he is quite obviously all "pumped out." *Not once in his life has he had intercourse with a woman, because he does not feel capable of accomplishing the sexual act.*

I see before me the distinctive picture of a sexual hypochondriac; a more typical case could hardly be found. He is unusually sensitive; gentle pressure on the skin of the abdomen elicits nervous movements and outcries of pain; he has a surly, gloomy attitude, is tired of living, and harbors ideas of suicide. He wants to urinate in my presence to convince me that large amounts of semen actually pass off. He tells me that several physicians have examined him and were able to establish the presence of catarrh of the bladder; in my presence he passes cloudy urine and one can actually observe that several white, crumbly, agglutinated masses are given off at the end of micturition. A few drops of hydrochloric acid, however, clarify the cloudy urine. We are here dealing with a phosphaturia which is partly of nervous origin and partly caused by a strictly vegetarian diet. With the proper diet and administration of hydrochloric acid, the cloudy urine soon becomes clear. He does not believe in the possibility of a cure and clings to his notion of constantly losing semen. I point out to him, however, that what he considers semen is only phosphates; but, with the stubbornness of a hypochondriac, he insists that he is lost and will no longer produce semen.

Another circumstance to be explained is why the man produces less semen on ejaculation. Are we dealing here with pathological manifestations? Absolutely not! It can frequently be observed that during an orgasm, when the libido is small, less semen will be ejaculated. To be sure, his impotency does not arise from masturbation, although he wrongfully blames masturbation as the cause of his disorder. We are here dealing with a homosexual person who wants to push aside his perverse desires. He was misled into masturbation by a comrade with whom he immediately had a homosexual affair which lasted for some time. The phosphaturia lent a certain amount of justification for his hypochon-

driacal complaints. Like many persons who are abstinent for some time, he had a slight spermatorrhœa at the end of defecation. These spermatorrhœas disappear as soon as the persons concerned indulge regularly in sexual intercourse. But he does not want to hear anything about this; he does not want to squander the rest of his energies; and like all hypochondriacs anxiously economizes with his semen, as if it will help him to live longer.

Further analysis discloses fixation to a sister with whom he had already had regular sexual intercourse as a child of 11 years. At 16 he repeated this relationship on several occasions. Then he became pestered with conscientious, religious scruples and tried to free himself from self-reproach through confession. His hypochondria turned out to be a "guilt parapathy." His sister immigrated to America. Ostensibly, he has already forgotten this incident, and yet it seems he is still thinking about it.

He lives with his mother, whom he annoys with his woes and to whom he obviously has confided all his sexual complaints. Unfortunately, the patient discontinued the analysis after three days.

Family slaves, as I have described them in Chapter VII ("Infantile Fixations") of my book, *Frigidity in Woman*, are found in great numbers among impotent men. Relative to this, fixation to a sister plays a prominent rôle. I say this in contradistinction to Dr. Maximilian Steiner, who claims that absence of a sister is a predisposing factor in psychic impotence.⁴ I will now introduce several cases in which infantile fixations stand out in bold relief.

CASE 64. Mr. I. B. consulted me on account of a suddenly appearing loss of potency. He is a vigorous man of 29, an officer, who had always enjoyed faultless potency. For the past four weeks he has noticed a disturbance in his sexual power. It took him somewhat longer than usual to attain an erection, and the penis would not remain erect as long as on former occasions. But soon, however, his sexual power failed completely. This symptom seemed incomprehensible to him, and he anxiously awaited his next opportunity for copulation. By that time he was already incapable of performing the sexual act. Now he realized that he was impotent, and for weeks struggled with the thought of confiding his condition to me. In the meantime, however, he again made several attempts which merely proved anew his abso-

lute powerlessness. Upon further questioning, he admitted that his impotency occurred while with his mistress, with whom he had had an affair for the past three years.

"Have you any sort of secret anxiety about something? For example, about infection or pregnancy?"

"Absolutely out of the question. My affair is with a married woman, the only woman I have ever loved, and whom I now love just as much—that is the striking feature about it—as on the day I first met her."

"You say you have been impotent for four weeks. Did something important happen in your life prior to four weeks ago which might explain this change?"

"Something important? Not that I can recall. My loss of manhood hit me like a bolt of lightning out of a clear sky. Thank God, my mistress takes it so good-naturedly. She even consoles me and says . . . Well, you know how women talk under such conditions."

"What do women say under such conditions?"

"That she loves me with her soul, and will continue to love me in spite of my inability to kiss her. She is very sweet."

"How does your lady friend explain this alteration? Doesn't she think you love her less than formerly?"

"No! She does not believe that. She has too many indications of my love, and believes I have overworked and allowed myself to become very much perturbed."

"And so, as a matter of fact, you really did experience something very disturbing?"

"It was not very great. I did not take it to heart."

"About what were you disturbed?"

"I did not become disturbed, doctor. I had a quarrel with my friend, a disagreeable quarrel, and since then we have entirely severed our friendship."

"This quarrel occurred four weeks ago?"

"Yes. Perhaps several days previously."

"How did you happen to quarrel?"

The patient hesitates for a moment. "Really . . . nothing of significance. He thought that my conduct with his wife was attracting attention, and that we should stop seeing each other."

"He literally showed you the door?"

"If one takes it seriously, yes. It is very unpleasant for me, because his wife is my mistress."

"He learnt of your affair?"

"Oh, dear, no! He received an anonymous letter, which he showed to me, and said that he knew his wife better and would not believe a word of it. But everybody gossips about me always being seen in the company of his wife . . . and though he absolutely knew that the idle gossip was false, he was by duty bound to protect the good name of his wife and home. And inasmuch as I was his best friend, he must ask me to avoid his house and give up my visits."

"Did you think of giving up the affair because your friend knew of something which might prove unpleasant for you?"

"I give up the affair? Neither I nor the woman would survive it."

It was now clear to me that since the quarrel an inhibition stood between the two lovers, a thought which would not allow any pleasure to arise in him. And so, he too converted an "*I will not!*" into an "*I cannot.*" I will not continue further with this conversation. One will observe how difficult it is to come upon the real motive in such disorders. The patient seeks all sorts of roundabout ways of escaping the real issue. Then, too, he does not want to realize that he is tired of this woman, and would like to get rid of her.

No, he will not realize this at any price. And yet he admits a willingness to open up an affair with a girl who would suit his tastes. However, he would not do it; firstly, because he is now impotent (impotency as a protector of virtue), and, secondly, because he would consider it a dirty trick to deceive his mistress.

"A decent person would not do it! [At most he will only deceive a man.] I have often had opportunity to be unfaithful, but did not make use of it. But explain one thing to me which I have been unable to grasp even after your explanations. I realize myself that some sort of inhibition is present, and no longer believe that at my age I could have become impotent on account of excesses. But one thing still remains unclear to me. Last week my mistress paid me a visit."

"She comes to your apartment? Aren't you afraid her husband will discover it?"

"No. I have a secret residence which no one knows anything about. Oh—I am at least as clever as that, but I will continue. My mistress was at my apartment and was menstruating so that intercourse was impossible. And isn't it enough to drive a person into despair? I then experienced the strongest erections. But when she visited me again, some time after menstruation, as if

by magic, everything was lost and I was as impotent as before."

This course of events shows that the inhibition only functions when danger of indulging in coitus is present. During the menstrual period, danger vanished; inhibition through impotency was superfluous; this assurance followed from the fact that during menstruation women are always taboo to men.

In my mind, I pictured the origin of his impotency somewhat as follows: After the quarrel with her husband, the affair had lost much of the attractiveness which it drew from homosexual sources, from love for his friend—hence the unpleasant situation. Formerly he could associate openly with his lady friend, took her to all the theatres and concerts, so that he furnished ample opportunity for gossip. Withal, however, there still remained a certain air of propriety. Now the situation was changed. He was afraid the husband might put some one on his trail, and catch him *in flagranti*, a thing that happened to an acquaintance of his. In that event, he would have to marry the woman. For that reason he was impotent. Anxiety and the notion that he was impotent took care of the rest. This anxiety then made him impotent with the girl, for otherwise he would easily have realized that the whole thing was merely a game intended to hide the feeling: "I don't care to have anything more to do with you."

Very interesting is the reaction of such persons when they notice that their feelings want to die out. They struggle against the death of their love, and try to whip it up; they pretend to have still greater passion. That is just what our hero did. Every day he wrote several letters; violently demanded a rendezvous; swore he would take his life; however, he did not do the one thing that a man does when he loves a woman. He did not say: Come and be my wife; leave your husband, for I cannot live without you.

"Had it ever occurred to you to marry this woman? Have you never proposed that she leave her husband, and go off with you?"

"Certainly I would have proposed it if I were not already married."

"What, you are married?"

"Yes, *with my mother!* Do you understand me, doctor? I have all the disadvantages of marriage without its advantages. My father died very early, and I was the only son. My mother concentrated all her love upon me. We were always together,

and, for many years, not a single night, not a free moment was spent away from my mother. I believe she directed all of her erotic demands toward me, and I became her sacrificial lamb."

"What was the attitude of your mother toward your affair with the woman?"

"At the onset she was enthusiastic about it, and favored it in every possible manner. Just think, she always hung around us so that there were three of us or, with the husband of my mistress, four of us. We were called the inseparables, and so we were."

"Do you know why your mother favored this affair?"

"Certainly. She was always afraid I would marry, although she constantly spoke of my marriage. But, as candidates for a wife, she always picked out the ugliest girls with the greatest domestic virtues; they were always women whom she knew would not correspond to my refined tastes. Now, inasmuch as I had an affair, she felt safe, because I was unable to marry this woman, the mother of two children. Yes—she was sure of me. Furthermore she was in our plot without ever mentioning a word about it to the woman. She left the house whenever my lady friend was expected (at that time I did not have my own home), so that we were left undisturbed; yes, she even cultivated this affair, like a good spirit, through a friendliness toward my mistress which did not make her visits to our house seem unusual, but a matter of course."

"Your mother is now opposed to this affair?"

"Yes! Now she howls furiously against this woman, so that the worst scenes occur. I firmly insisted on her not doing it any more. My mother knows that she must not speak an insulting word against a woman whom I value so highly. I was beside myself with anger. I could have done something violent to Mother. . . ."

"Do you see! Some of your mother's remarks must have influenced you. They kept boiling within you and acted as an inhibition. Tell me what hit you the hardest?"

"Everything that is said against my mistress hits me hard. But that surprised me! Mother, who at first was 'fire and flame' for the affair, changed her attitude and became its strongest opponent."

"Formerly, as it were, you had sexual intercourse with the permission of your mother. Now you must do it against her permission—and that you cannot do. The remarks of your

mother involuntarily influenced you so strongly because you are so strongly fixed to her."

In fact, this man lived with his mother as one is only accustomed to live with a mistress. The mother possessed his entire spiritual component of love; she only reared up against the affair when she noticed that her rival was gaining control of her son more and more; that her son really loved this woman; and also when he started to go out alone with his lady friend without inviting his mother to go along too. Formerly she mentally lived through all the circumstances of his love affair: the tenderness, kissing, quarreling, and reconciliation. The strange woman was merely a generality into which she could pour her own love, and for her son she was the necessary physical supplement which mother love lacked, and so everything was complete. . . . But as soon as she felt that her only love, her son, was slipping away from her, she became altered and constantly acquired greater opposition to the affair. There always had been quarreling between her and her son. Persons between whom there lies so much that is unfulfilled and not understood are always very irritated with each other. One person expects understanding and initiative from the other for a vaguely threatening incest. Each one of them is an abstainer and a renouncer, a penitent and a martyr who makes the other one responsible for it. And so it was in this case. But the scenes reached such a pitch that for days the son had to flee from the maternal domicile.

But he always returned. He could not tear himself away from his mother, although he was a wealthy, independent man, and the whole world stood open to him.

"How often I made up my mind to depart and live in some quiet corner with my mistress. Yes, we would have eloped if I were not wedded to my mother. But mother, however, held me firmly in her hands. What love was unable to do was effected by sympathy. My mother has sclerosis of the arteries and has already had a slight stroke. Her physician pointed out that great excitement might bring about her death. I know the physician said that to me upon the request of my mother, because I am acquainted with her way of influencing me through sympathy. I also do not believe in her arteriosclerosis and the genuineness of her stroke. I also do not believe in the dangers of these excitements, for otherwise the last scenes would have killed my mother long ago. And I declare to you that to-day I would go so far as to say that I now make absolutely nothing

of it. It would be a deliverance to me. Then I would at last be a free man; I could finally spend an evening away from home without giving an account of it; I could live without the ugly scenes, the brutal words: 'mother-murderer,' 'heartless criminal,' etc. And in spite of all that I cannot depart. The words of the old family physician had their effect upon me. Could I always bear calling myself a 'mother-murderer'? I could not."

"You cannot do it because you are unable to live without your mother. Now you require the excitement and terrible scenes with your mother; they now form a part of your scheme of life. You yourself stated: 'If the excitement were deadly, my mother would have died long ago.' Your mother would survive the separation with a little difficulty, but you can no longer live without her. Even during the visits with your lady friend, when you ought to prove yourself a man, you cannot act against the imperative of your mother. Your lady friend has lost her value to you, because she now lacks the sanction of your mother."

Therapeutically I used the artifice already mentioned above and which was already highly recommended by the older physicians, to wit, I strictly forbade him to indulge in sexual intercourse for at least four weeks; he must control himself. Two days later he informed me that he had strong erections with his lady friend and had controlled himself out of respect for my order. But he came very near giving in. The interdiction was ordered so that coitus represented a great enterprise, a self-reliant act, a triumph over the physician. Most impotent men fall into this trap and then triumphantly report: "I did not obey your orders, and everything went famously." If the attempt fails, then the physician holds the trump card of the interdiction in his own hand. It is a mistake to urge patients to make attempts at sexual intercourse. The more strictly one forbids such attempts, the easier for the patient. The physician then plays the rôle of a strict, interdictory father who becomes vanquished by the independently active child.

And so it was in this case. On the third day, the patient did not come; he called me up and stated that he was submerged with work. I already felt that important changes were in preparation, and that he was ashamed to appear before me. Obviously he had capitulated to his mother.

The following day he again called me on the telephone.

"This is I. B. Pardon me, if I have interrupted you. To-day

I have a rendezvous with a prostitute, the same one whom I told you about. She is coming to my house. May I?"

"No, you must not! I gave you strict orders not to do it."

"Why? Explain it to me."

"I cannot explain it to you over the phone. Pardon me, but I am very busy."

"Just a word! What will happen to me if I transgress your order?"

"It will take longer for you to get well."

"If that is all . . . But tell me."

I ended the conversation. The next day the patient came triumphantly to me and said: "You made a fine mistake. Everything went famously. An excellent girl."

There was no longer any question about his lady friend. He had made it clear to her that their affair must end, although he would continue to love her forever. Formerly his mother raised her mighty voice in favor of the girl; now every woman is welcome who can tear the much-hated and dangerous rival from her son. And how long will it last?—She will turn against the girl so soon as her son overdoes things. Her entire existence is trembling for her son, and harbors an unbroken, constantly tormenting anxiety lest she lose his love to another woman.

I emphasize "a woman," because I have known cases where the mother tolerated the male sweetheart of her son, and hated the female ones. That is why mothers are very tolerant of homosexuality in their child.

Here we have a very interesting case. As a matter of fact, this man can only be potent with the permission of his mother. He might have become permanently impotent if his healthy diathesis and certain other factors did not preserve him from it. He once experienced a disappointment which somewhat loosened his relations to his mother. As a young woman, after the death of his father, his mother also had an affair which hurt him very much, but was instrumental in moving him closer to physical love. If this had not taken place, the distance between him and a "holy mother" would have been so great that it would have led to an over-estimation of womanhood and remotely to psychic impotence. That he fell in love with a married woman, who was older than he, shows that he merely sought a substitute for his mother. So soon as his mother became opposed to his affair and urged its dissolution, she asserted: "You say there are few girls available in Vienna? Find a young girl. She would be more suitable for

you than this woman who is old enough to be your mother." As an obedient son, he broke with the woman whom he ostensibly loved, and looked for a young girl with whom he would not have to leave the house. Once more his mother found in him a complete substitute for a husband and, as formerly, he was again married to his mother.

Let us continue with our case material. The next one already gives us an entirely different view.

CASE 65. A 30-year-old, rather corpulent man complains of a loss of sexual power which had already existed for a decade, and which manifests itself in a very startling manner. He has strong erections which immediately disappear when he comes in contact with a woman. He wrote to me:

"Even as a child I displayed an unusually well-developed sexual impulse. And yet was in no way able to do justice to it. When I entered the gymnasium at 14 years, a colleague taught me to masturbate, which I practiced from three to four times a week. And when I began to indulge in normal sexual intercourse, which I did once each week, I was still unable to give up the habit, and took refuge in it all the more since weekly intercourse with a woman served to enhance my excitement and, in every way, was incapable of entirely satisfying my sexual desires. Through reading medical books my attention was drawn to the injurious and deleterious consequences of unnatural gratification of the sexual impulse. I decided to give it up completely, but was not entirely successful. One or twice a week I again resorted to the habit. Furthermore, I also cohabited in the normal manner with women. Whereupon, at the age of 19, I acquired gonorrhœa. *In consequence of this disease I suffered from a profound depression and swore never again to cohabit with women.* At the same time I once more swore off masturbation. I was not successful, however, in fulfilling both resolutions. After I was cured of my gonorrhœa, I held out for a few months, but soon fell into a new vice. I became acquainted with a better class of girl who, after a time, permitted coitus per anum. Whether this would have an injurious effect upon my sexual nervous system was unknown to me at the time. At all events, I practiced it for a whole year. Then I attempted to carry out normal sexual intercourse with a woman. As I was about to introduce the penis, I forthwith had an ejaculation of semen

and observed that my sexual power had vanished. Shortly afterwards I gave up all further attempts and became resigned to my condition; this lasted for ten years. I then became acquainted with a country girl and, from a comrade, learned that she was an obliging sort of girl. I attempted to consummate the sexual act, but my attempt failed on account of inadequate erection and a premature ejaculation of semen. Two weeks later I continued my attempts without success. The last one occurred during the month of March of the previous year; this time it was a servant girl, but again no result. Since then I have given up all attempts. Noteworthy is the fact that, in the past few years, I have not perceived an adequate erection of the penis whether at night or on any other occasions. In recent years I have improved very greatly in my physical condition, having put on about twenty-two pounds, and observe that as often as I awaken from sleep strong erections are present. I did not care to attempt coitus; firstly, on account of the possibility of an infection, and, secondly, because I feared a fiasco. But I have a feeling that I might cohabit normally with a very upright girl."

This case history is interesting in many respects. Again we meet with gonorrhœa as a precipitating cause of impotency. Already in our material on homosexuality we have had to emphasize that aversion to women and fear of infection sets in most frequently after an infection has been endured. The statement of Gyons: "Gonorrhœa is the touchstone of a weak brain," in this respect ought to be changed to: "Gonorrhœa is the touchstone of genuine heterosexuality." The real friend of womanhood is proud of his attacks of gonorrhœa and counts them like battles, carries them like a warrior his scars. A man possessing a weakly developed and strongly inhibited sexuality will use this opportunity to build new barriers between himself and womanhood.

The letter contains nothing about the solemn oath which the patient took in a church. He remorsefully cast himself upon the floor and swore never to masturbate or cohabit with another woman again. He could have sworn eternal chastity, although he did not do it. He only denied himself relations with women. Under other circumstances he ought now have become a homosexual. He then fled into a compromise, which his last bit of heterosexual activity made possible as a mask of homosexuality; it was the affair with the girl who gladly permitted coitus in anus. The orgasm associated with this act was very strong, be-

cause obviously it was also a substitute for a homosexual act. On former occasions he had already suffered from a fear lest the vagina of a woman be too large. To him all women were "soft"; he sought an ideal which he never found: the anus. He found it in this girl, but his moral nature rebelled against it.

One day he again hurried off to church and made another oath; he would drop this girl and never again cohabit *a posteriori*. One observes with surprise what trifles are used by persons to inconvenience their gods. But to him it was an important matter. He wanted to bring himself upon the right path and by way of ejaculatio præcox came into a loss of sexual power.

At night his erections are always very strong. There only exists a fear of infection.

I have repeatedly stated that parapathiac fear of infection is to be regarded symbolically and represents a fear of becoming poisoned by sin. In the patient's letter one sentence is very striking: "I have a feeling that I could cohabit with a very upright girl."

This feeling must contain a truth . . . but in a masked form. In the dream of the following night he saw himself inoculated with a large, ugly vaccination pustule. The pus oozed out as from a well and made him very untidy. He was unable to clean himself.

Such dreams are only found in persons who feel themselves infected with incest and homosexuality, which are closely associated. (Also with necrophilic and other criminal thoughts). We inquire about his intimate family relations and learn that he is living in the country with his sister who is eight years younger than himself and takes care of his household. However, he very reluctantly enters upon this theme, but admits having had sexual thoughts about his sister. Why is one not permitted to marry one's own sister? Being such a pious individual, however, he considers these thoughts visitations of the devil and freed himself of them in the confessional. At all events, we hear of nocturnal attacks in which he goes to his sister's room and raps on her door. Now we understand his strong nocturnal erections and his tendency toward homosexuality, which would indicate a flight from his sister to a man. He often worried about the virginity of his sister and lamented that she should die a virgin. He had often wondered whether it would not be an act of charity to deflower her. Moreover he admits having approached her bed at night, but his impotency was so complete that he would only have

made himself ridiculous. His sister probably would not be averse to this, a notion which he inferred from her remarks and opinions. But he realized that he would then lose the salvation of his soul.

The coitus in anum also showed a singular, infantile origin. When his sister was younger, he played a great deal with her, and also nursed her whenever she was sick. As a 4-year-old child she suffered from a fever, and he took her rectal temperature twice a day. He was very fond of doing this, and performed it so well that the entire household prophesied that one day he would surely become a physician.

The affair with the girl with whom he cohabited *in anum* was a new edition of this infantile experience. It is also interesting that he always wanted to start an affair with the servant girls in his house. He woke up at night with a strong erection and an impulse urged him to go to his sister. Within recent years, this impulse is no longer conscious. He displaced his craving upon the cook who, on account of an identification with his sister, was subject to the same inhibitory interdiction. The cook was also taboo and with that ended his potency.

With his sister he led a life of constant quarreling. Each day they threatened to break up their friendship and for all that continued to live together. Upon the slightest provocation, they would have terrible scenes. Servants would never stay long, because his sister immediately became jealous when she noticed that her brother was fond of a girl. These upright, noble people forged for themselves a penal servitude of hatred and suffering in which one made the other pay dearly for his abstinence.

He would not follow my advice to separate permanently from his sister. How could he leave his sister in the lurch. The plainer the incest wish began to dawn upon him, the more restless he became until after a week he suddenly disappeared from analysis.

A few weeks later his sister, a very sensible girl, visited me; she had read several of my books and hence had sent her brother to me. She was fairly conscious of being under the domination of incestuous thoughts and therefore had decided to leave her brother entirely. She was afraid that her brother might have an attack of despair or commit an act of violence; therefore she secretly left the house. Now she always locks her bedroom door because on one occasion, while intoxicated, her brother had tried to overpower her. He does not recall this episode on ac-

count of his profound state of drunkenness. But no sexual intercourse occurred, because she felt wet before he touched her below. It was a coitus *inter femora*. The following morning she wanted to flee, but observed that her brother knew nothing about the incident. Now she had been warned and henceforth locked her door. He made repeated proposals that they ought to take a trip together and had already ventured the opinion that he was not her brother; he was quite certain that he was the son of another father. She has now fled because she feels herself too weak to withstand his constant courtship.

Whoever, with A. Adler, considers incest an "arrangement" to frighten oneself and to bring one's own baseness into the open, whoever considers it a parapathic fiction, a portrait corresponding to the patient's plan of life—an "as if"—will have great difficulty in explaining to himself the meaning of the aggression which occurred during intoxication. In this patient, the loss of sexual power is a protection against incestuous desires.⁵

The sister informed me about the further course of the case. The brother looked upon his sister's flight as an insulting betrayal. He broke off relations with her. Later she married and after the birth of her first child requested him to be the godfather. He made a hasty visit to her, fulfilled his duty in a studied, frosty manner, and coldly held himself aloof, like a lover who had been faithlessly abandoned by his sweetheart.

After several years had passed the patient again came to my office. Now he had transformed himself into a full-fledged sexual hypochondriac, now lives a life of complete abstinence because he must compensate for the results of masturbation and the pernicious coitus *in anum*. Again and again he spoke about the unfortunate coitus *in annum*. If he only had not done it! That ruined him completely. He reproached⁶ himself unmercifully for having done it. He complains of pains and burning in the rectum and is quite certain he will die from cancer of the rectum. He shows all the five points which I have already mentioned in connection with hypochondria: 1. His hypochondriacal notion is an obsessional one, which cannot be corrected by the intellect. 2. Instead of reproaching himself for his coitus with his sister, he complains of his coitus *in anum*. His reproaches are substitutive formations. 3. His anus is his erotogenic zone. 4. He is punishing himself for his incest-

tuous acts. 5. His mortal anxiety is anxiety for his final settlement in heaven, hence for the punishment by God, which he wishes to forestall through self-dictated punishment and atonement.

The next case also shows an evident sister love and the picture of a beginning hypochondria:

CASE 66. Mr. J. F., a student, age 25 years, awaiting his graduation, consults me on account of a loss of sexual power which is all the more painful to him since he expects to marry after graduation, inasmuch as he is "as good as engaged." Upon my questioning what he understands by "as good as engaged," he replies:

"I love a girl who is engaged to another man. Last summer we were together a great deal. I soon acquired a great liking for her. I am unhappy because she is supposed to marry in a few months. Her fiancé lives in Sweden and was unable to come on account of the war. But at present nothing stands in the way of his early arrival. The girl promised to break her engagement since she really loves no one else but me. If you can cure me of my impotency, I will be the happiest man in the world."

The impotency has existed for three years. In recent years erections have also been almost absent, so that the patient is fully convinced of his infirmity. He masturbated very little and at 18 completed his first act of copulation. At that time he had an affair with a young seamstress who lived in the same house; he crept into her bed every night. His sexual power was excellent. Then he began to have ideas that he would completely ruin himself and was squandering his vital force. He always desired to be a strong person, and had sought to attain advanced age. That is why he indulged in athletics, and strictly followed all the laws of hygiene. With superhuman strength he tore himself away from his girl and endeavored to increase his vital force through abstinence. Wherever possible, he avoided all temptations. To his terror, he soon noticed that his potency became less and less. Fear of infection and an innate fear of shortening his life, acting as inhibitions, had effected this weakness. The notion, "You are impotent," continued to be automatically auto-suggestive and fixed the disorder.

It was easy for the analysis to unmask an, "*I will not*," behind an, "*I cannot*." He spontaneously said that the impotency had preserved him from depravity. He wanted to seduce the *sister* of

his friend, and certainly would have accomplished it if he were not handicapped by his disorder. He also had a similar experience with his fiancée. Being in the woods with her alone, he became bold, and she offered no resistance; he became more and more bold. The girl became so passionate that he could have done anything to her if his impotency had not robbed him of the fruits of this easy victory. The protective character of his impotency was evident, but it also had another determinant. He had a younger sister whose virtue he jealously guarded (his fiancée is a friend of this sister). He wanted to "beat up," even shoot a man, who had made advances to her, and with whom she corresponded. If she happened to come home fifteen minutes late from a stroll, he would make a violent scene. The experience with his fiancée gave him much to think about. The fiancée had enjoyed just as good a bringing up as his sister and came from a good family. How easily his sister might also be led astray if she were not strictly guarded! In that event he would shoot down both his sister and the culprit. Further analysis disclosed strong fixation to his sister. He treated his fiancée like a sister, hence his loss of sexual power.

Then, too, he is a well-marked skeptic and shows mild symptoms of an obsessional parathy. It was pointed out to him that the coincidence of impotence and marriage served to delay the decision. He ought to have said to himself: "I will marry the girl even if I am impotent." Faced with this decision, he admitted that he had various scruples about the girl, the most important being that his family was not agreed upon his choice. In spite of that, however, he was preventing this girl from marrying a man in good circumstances. In the analysis it came to light that he had planned to seduce the girl and then abandon her.

His sexual power returned again, although he broke off his engagement. His fiancée had acquired her greatest value from being a friend of his sister. The moment he understood his fixation to his sister, his passion for the fiancée vanished.

CASE 67. Mr. A. B., 29 years old, strong, parents healthy, has been impotent for four years. The presence of fleeting morning erections is admitted. He traces his loss of sexual power to an affair which had completely "unnerved" him. He lived with relatives, as a roomer; a cousin, a very attractive, "respectable" girl, also lived there. An affair, which was limited to frustrated ex-

citations, was started with her. Each night he came to her bed, but never uncovered her nightgown, would only lie next to her half-dressed and embrace and kiss her violently. On a single occasion, while the girl slept soundly, he tried to accomplish a penetration. As he approached her vagina with his penis, she woke up and screamed. He immediately withdrew. This affair lasted for two years. During its further course, he had violent ejaculations and never made any attempts with other girls. But shortly after breaking up his relationship with his cousin, he experienced his first misfortune with a prostitute and established his impotency. Since that time he can at most only secure a semi-erection. Unfortunately he is engaged to a sweet, attractive girl and marriage depends upon his sexual power. The analysis disclosed several very startling facts. Outwardly he was a free-thinker, but inwardly a pious Catholic who came from a very religious family. The startling fact came to light that, on one occasion, he had really been potent with a prostitute, though considered it an accident. At all events he never visited this prostitute again, although the thought did occur to him: this girl might make you well. It turned out, however, that he was strongly fixed to his two sisters, a fact which helps to explain his startling relationship to his cousin, whom he had also treated as a sister. With analysis, he soon became well and turned his potency to an extraordinary use. He went to his fiancée and, despite my warning, prevailed upon himself to deflower her. Shortly afterwards he disappeared from my sight, and so I do not know whether he married his fiancée. His impotency also turned out to be a "self-protective" measure. He is a well-marked family slave.

Since the publication of the first edition of this book my experiences have increased. Indeed, I have treated a motley crowd of impotencies, but chance willed it that I ran across many cases with a "sister complex." (In dyspareunia, I have had similar experiences with a "brother complex." In mentioning this I do not want to convey the idea that fixation to the sister is the only cause of psychic impotence. But in many cases we meet, with such fixation, which as a rule signifies more than merely a psychic union and often goes back to real incest. After my recent experiences I must say with regret that sexual intercourse between brothers and sisters is not an

exception, but occurs with relative frequency, especially in childhood. Between brothers and sisters, "playing" is almost a daily occurrence; it is often repressed and only comes to light in the analysis, but frequently is well remembered. Such brothers and sisters are usually ruined for life and can no longer get rid of each other. I have been able to establish the presence of such episodes in all strata of society and in all nations. (It would be a mistake to speak here of a *genius loci*, because my material comes from all parts of the Old and New World.) In the analysis one must not allow oneself to be deceived when the patients state that they are absolutely indifferent toward their sister, that nothing ever occurred between them, etc. After a time the truth will appear, and the patients will freely admit what formerly they had ostensibly forgotten. One need only beware of suggestive questions, of premature disclosure of a complex, lest it be thrown back at one.

The next case shows a sister complex in pure culture. I have never observed a better one.

CASE 67 (a) Jaromie L., 36 years old; a merchant; of asthenic habitus, but otherwise healthy; no signs of degeneration; comes from healthy stock; in his business is very capable and successful; he complains of a complete loss of sexual power with women. Within the past seven years he was able to exercise complete sexual power on only a single occasion with a girl in Poland. It was at a halting-place during the war. With this girl he had an affair which lasted several weeks. He then had to depart from the locality and thought that he was entirely well. But his next attempt proved to be a failure. Indeed, he usually had good luck with women and could possess the prettiest girls and women, but always had to withdraw at the last moment because every attempt ended with a fiasco.

The analysis continues under great resistance. He evades the free associations and speaks about general topics; repeatedly assured me that no one can help him and that his impotency is the result of masturbation. As a matter of fact he at times masturbates with rather good potency and later reproaches himself bitterly for having dissipated his youthful vigor. On the day after he would compensate for this loss of strength by eating ten eggs in order to replace the loss of phosphorus-containing substances.

He repeatedly misses his appointment with all manner of lame excuses; each time comes later and later, although promises to pay a larger lump sum if I guarantee a cure—which I naturally decline. Finally he tells me his life history, unglossed and with complete frankness.

In early youth (12-19) he acquired a passionate love for his sister, who was four years older than he. They often lay in the same bed (at 16) and she played with his genitals. Coitus did not occur, because she feared the consequences. After a time the boy also began to "play" with his younger sister, who was then twelve years his junior. She was four years old when he systematically started to "train" her for his own use. First he taught her to take his penis in her hand and in turn played with her genitals; this relationship was continued with both sisters until the older one became engaged, which was a terrible blow to him. He could have killed his sister and her fiancé. A day before the wedding night he came to his sister and made up his mind to overpower her if she defended herself. But she did not offer any resistance. He was 19 years old at that time and strong enough to carry out his desires. She kissed him passionately, and said: "You know I only love you! I am marrying 'him' without love. Take me! You shall be the first to possess me."—He was tremendously excited, his desire at its highest, but as he approached and touched her genital with the end of his penis, he immediately had an ejaculation, and his organ collapsed forthwith. A second attempt that same evening met with no success.

The marriage took place on the following day. He was terribly depressed, and that same night crept into the bed of his younger sister and attempted to copulate with the child (7 years old)—but with the same fiasco that he experienced with his older sister.

Since that time, his entire love life has been confined to his younger sister; it was always accompanied by the same mechanism: a painfully strong erection, which is maintained as long as they merely play with each other, and immediate ejaculation so soon as he attempts a penetration. *Despite numerous attempts*, he never was able to consummate a penetration. All this continued for years; indeed, he raised his sister to be his sweetheart, taught her all manner of paraphilias. She was madly in love and idolized him. Moreover, he could not forego his older sister. When he was between 19 and 29 years old, this lascivious woman at times came home or for a time he would live with her as a

guest. On these occasions he was prone to make renewed attempts to cohabit with her, but failure always occurred at the decisive moment.

Finally he was 29 years old and his younger sister 19. She blossomed into a young woman of striking beauty. He decided to deflower her at all costs. Since the age of 20, he cohabited with prostitutes with good potency. Prior to cohabiting with his sister, he went to a prostitute so as not to be so excited when he attempted it with her. The result was just as bad as before. She was terribly passionate, implored him to relieve her, but he could not. Once he masturbated four times in advance so as to maintain a longer erection. This procedure had just as little effect as all the aphrodisiacs which the physicians had advised him to take. The sister began to be indifferent and no longer cared to sleep with him. She was greatly admired and became engaged to a person who was naturally "very unsympathetic" to him. Since this engagement he has also been impotent with prostitutes, constantly harbored the obsession of possessing his sister and making her his mistress. The engagement was finally broken on account of his machinations. He knew how to make the entire family materially dependent upon him, so that he was absolute master at home.

During the early part of his treatment he denied living with his sister and parents. Finally he stated the truth and had to admit that, until very recently, he had still persisted in his attempts. But now, however, his sister is intractable and threatens to tell the parents everything. She has an acquaintance who wishes to marry her; the patient is terribly jealous and is doing everything in his power to forestall the marriage.

I succeeded in convincing him that he would never reach his goal (possession of his sister), because his moral inhibitions are too great. He separated from his sister and moved into his own home, while she got married a short time afterwards. Soon after her marriage, he became engaged to a girl who was very sympathetic toward him, and after his marriage was able to report a complete recovery.

In all of these cases the analyst, much to his surprise, finds that the patients do not believe in the possibility of a cure. This patient also repeated the well-known stereotyped words: "Nothing can be done for me!" In no other disorder will one meet with such stubborn adherence to an autosuggestion of

the disorder. A patient with impotency opposes his recovery. Indeed, he will assure one that in case of recovery he would be the happiest man in the world, that he would give any price to get well. A moment later, however, he will express his doubts and repeatedly emphasize the organic nature of his weakness; that he is incurable.

This belief in the incurability of the disorder arises from a secret sexual aim and really means: "Possession of the desired person is the only thing that will make me potent. And you are unable to give me this person. Not only my conscience, but the law forbids it. Therefore you will not be able to help me."

Applying this formula to the previous case, it would read: Possession of my sister is the only thing that will make me potent. But that is impossible. Therefore you cannot help me.

On the other hand, this "*will-to-be-sick*" expresses a certain amount of spitefulness: "If I cannot have my sister, I will renounce all other women, will forfeit my recovery!"

And so, belief in incurability betrays the strength of a fixed idea and shows us a sexual tendency with its secret, unattainable sexual aim.

I will close this chapter with a description of a very important case which gives us an entirely new perspective.

CASE 68. Mr. S. P., a manufacturer, 32 years old, and completely impotent for three years. He married seven years ago, and is the father of three children. At the beginning of marriage his sexual power was fairly good, although he suffered from ejaculation præcox. The defloration of his wife took place without any trouble, and he was accustomed to indulge in sexual intercourse each night before going to bed. He traces his loss of sexual power to this habit, *i.e.*, to sexual excess. He had indulged too much and was now exhausted. *He repeatedly states that he is on the downward slope, and feels old and tired.* His impotency is not referred to sex alone, for he feels himself inadequate toward things in general. He considers himself ugly and cannot understand why any woman should care for him. In his private life he is incapable of giving any orders. He requests his valet to get something from a drug store, but would rather do a thing himself than ask a servant girl to do it. He cannot un-

derstand why any person should obey him. He is a large, strong, vigorous-looking man; he feels small, sick, weak, and near the grave. Each day he feels death approaching. He has entirely given up all hope of recovering his sexual power. He has consulted all the eminent German and foreign specialists. And all of them said: "There is absolutely nothing wrong with you. You will surely recover." But all cures and medications were of no avail. Yohimbin, muriacetin, spermin, electricity, and hydrotherapy were ineffectual. Suggestive therapy was useless, since he could not be put to sleep. An observation which I have often made is that impotent men are the worst subjects for a hypnosis. A hypnosis was also attempted upon our patient, but without success. He could not go to sleep, and the suggestions, given while he was half asleep, were of no use.

His whole life is devoted entirely to work. He is a fanatic on work. There is only one exception which takes him out of the class of industrious persons—he sleeps rather late into the morning. He and his wife do not get up before 11 o'clock in the morning. He possesses that enormous demand for sleep characteristic of unhappy persons whom the dream must repay for all the injustices of the day. Then he starts to work, without pause, until late into the night. He never takes a vacation. And while his employees demand vacations, have a day off each week, now and then attend a theatre, he has no idea what pleasure means. At home or in a place of amusement he feels unhappy; he is most comfortable at business or when he has something to do. Indeed, it is not a question of money! He is thrifty, even stingy, without loving money.

An ascetic tendency, which may be observed in so many impotent men, runs through his entire personality. Formerly he was very fond of smoking. Suddenly he gave it up to see whether he could control himself. Now and then he plays a game of cards, but soon discovered that this also afforded him no pleasure and gave it up once and for all. From what has been said we would expect him to spurn alcohol in all forms, and so he did—he was a complete abstainer.

All impotent men will show this ascetic tendency. Among them one will find a striking number of vegetarians, prohibitionists, persons who do not smoke, and fanatics on work. This ascetic tendency corresponds to a self-inflicted punishment and means: "You are not worthy of it!" People like to punish themselves with what they like best. Impotent men are usually persons who

bear sexual weakness with difficulty, because they are hypersexual and indulge all day long in erotic fantasies. Their incapability for love stands in marked contrast to their desires. Here we notice that loss of sexual power serves a self-protective function. Men who have lost their sexual power have a vague feeling that they must learn to control themselves. For if they dared release the shackles from their sexuality, they would soon dissipate and become slaves to their passions. *And hence it is necessary for them to remain masters of themselves.* Their unlimited self-control is directed inwardly. *Ascetics are ambitious persons with a distinct predisposition toward sadism—persons who direct the will-to-power against their own ego.* They represent the only object that is at the mercy of themselves. Asceticism, then, is the product of a "will-to-power" which has been directed against the ego. They are superb in the matter of self-denial, but very petty about enjoyment. Mark me well, I mean behind an "*I cannot*" lurks quite a different force which really means: "*Thou shalt not!*" And more important still is an "*I will not.*"

It is up to psychoanalysis to demonstrate an "*I must not*" and an "*I will not*" in back of an "*I cannot.*"

In this case, also, the supposition forces itself upon us that the patient is punishing himself for some incident. On the other hand, we must always consider that, in these cases, love for womanhood cannot be very great. For great love would not allow such a loss of sexual power to occur.

Relative to my question regarding love for his wife, he answers: "Of course I love her and no other woman . . . Why would I have married her?", asserts that he is happily married and has no other wish than to be able to resume sexual intercourse with his wife again.

Whoever is unaccustomed to discern the real truth, which is hidden behind such subterfuge, will never cure a case of impotency. We very tactfully question him about his sexual history and obtain the following very interesting details. The patient began to masturbate very early—at 10 and perhaps earlier. (But his memory fails him regarding earlier memories.) He masturbated daily. Not until 15 did he begin his life struggle against masturbation. Even now he masturbates at times. And naturally he attributes his loss of power to masturbation. He is extremely unhappy whenever he masturbates again after several months of self-control. He becomes so ill-humored and depressed that he cannot speak a word to any one for weeks, yes, he even

makes note of the dates on which he masturbated—these are ill-starred days. He has a whole calendar of such days. The localities where he has masturbated are also recorded.

His struggle against pleasure, his ascetic tendency, is really a struggle against masturbation. And, although he has been a victor over all other pleasures, masturbation always holds his own weakness before his eyes!

The act of masturbation is associated with a strong orgasm, whereas with sexual intercourse he only perceives a moderate one. That in itself shows that masturbation is only a substitute for some other form of sexual gratification. . . . The patient is then questioned about his fantasies during masturbation. He is perplexed and believes it was always a woman, some girl, or a lady friend. Here we observe his polygamous tendencies, which become manifest during masturbation and are in sharp contrast to his ascetic life. And we furthermore recognize that he is a person who is not accustomed to take account of his own thoughts and fantasies.

Daydreams play a great rôle in the psychogenesis of impotency. *By recovery we understand making the daydreams fully conscious and superfluous.* Such patients often work very hard, but they work mechanically so that they can always give free play to their fantasies. Hence their work is never faultless; they are abstracted and make many mistakes. And so it is with our patient. He works but allows himself to be checked up, because he has no faith in his own work. If he finds himself without work on Sunday, or on his way to business, or perhaps out for a stroll with his wife, he can brood away his time for hours and have no idea what he was thinking about. He simply does not know the content of his daydreams.

He tells us that at 21 he visited a woman for the first time. To be sure, his first attempt was in a brothel and a complete failure. We find such experiences very frequently in the history of psychic impotence. He then made another attempt and succeeded in carrying out a coitus which transpired without orgasm. Not until several months later did he experience his first orgasm. He found a girl to his liking and spent a whole night with her. And while his first coitus, devoid of all pleasure, always ended in an ejaculatio præcox, the second and third were very satisfactory and were associated with an orgasm. On the following morning he would feel very happy and contented. He now realized that

he could get married and that he was in a position to satisfy a woman.

Interesting, however, is the fact that he does not know this prostitute's address, never asked her for it, and never visited her again. He met her on the street. He said to himself: "You will surely meet her on the street again." He looked for her but could never find her again. We can quietly assume that he did not want to find her, that he was afraid of her, simply because she had produced in him such a strong orgasm. His system of self-assurances would not tolerate this girl; she might easily have led him into dissipation and undermined his self-control. From this episode we can also see that unwillingness is the strongest force in his life. Here he met a girl who could overcome his, "*I can not.*" He did everything in his power to prevent recurrence of this defeat. . . . His seeking for the girl was merely one of those cheap games by which a parathiac soothes his conscience. He only pretended that he was looking for her, only made believe that he longed to cohabit with a woman with whom he would have an orgasm.

At all events, after this adventure, he was a different man and more self-assured and manly. He felt like a man. . . .

Now he began to seek for a life companion. With every girl he found an "*if*" and a "*but*"!—in each one some fault. With one, the family was objectionable; with another, too little money was at hand; the third was not pretty enough; the fourth was too elegantly dressed; the fifth not neat enough. . . . In short, he always looked half-heartedly and would have liked best to remain an old bachelor. Then his father drew attention to a girl whom he married because he was tired of hunting; because he felt that he could calmly depend upon his father. . . .

He married to please his father, for he was always an obedient son. Further on, we will return to this striking phenomenon. I am acquainted with innumerable marriages which had been consummated out of spite or obedience toward the parents. They are usually unhappy marriages. . . .

He had no fault to find with his wife. She was neither wealthy nor attractive; came from a good family, and he thought he could learn to love her. She was deflowered without difficulty and had several children before his disorder set in. A well-marked ejaculatio præcox prevailed, but it did not seem to annoy his wife. He was immediately uncertain of his potency and for that reason copulated with her every night before retiring. To a certain

extent this was a test to assure him that everything was still all right. But he never repeated coitus, not even during the first few weeks of married life. That is rare behavior for a young married man. Whenever it can be established, one may confidently assume that the desire for the woman is not great, that the man only has a small amount of libido at his disposal, which is soon used up.

I tell my patient that he married his wife without love, which is a great mistake. I also inquire whether he had ever loved.

Under very great resistance, I then hear of the following situation, which is of greatest significance for the psychogenesis of his loss of sexual power. He was still a boy of twenty years when he became acquainted with a girl who made a great impression upon him. She was the only girl he had ever been able to open his heart to. They met each other nearly every day and strolled together for several hours. Her presence never bored him. He openly displayed his inclination for her, and the girl was also not backward in showing her good will and preference for him. But unfortunately the girl's family left the town in which he lived and moved to a little town not far away. He promised to visit her during his Easter vacation. In the meantime, however, they diligently wrote letters to each other in which declarations of love and faith played a considerable rôle.

The momentous day arrived. He asked his father for permission to visit the neighboring town. The presence of a boy friend in that town served as a good excuse, for he had kept his love affair from his father, inasmuch as she was still of immature judgment, and he could not think of marrying for at least four or five years.

Then something occurred which brought a great change into his life. His older brother, about whom we will have more to say, sought him out and gave him to understand that his father did not look very kindly upon his association with the girl. The girl, to be sure, was fine enough, but her family did not belong to the fashionable and distinguished ones of that locality. Father had no objection to a flirtation, but he would be very unhappy if anything serious developed out of it.

Here the strength of our patient was confronted with its first great test! Was he going to be defiant and go there anyway, against the wishes (not against the will!) of his father? Was he going to choose between his love for the girl and his love for his father? He gave up his plan and wrote his sweetheart not

to expect him for such and such a reason. He corresponded with her for a while, but finally gave this up too. She waited several years for him, but finally lost all hope and married some one else. (Last year he passed her on the street. It gave him a stitch in the side. Then, too, he at once noticed that she was no longer suitable for him, and felt that he would surely be impotent with her.)

But there are many indications that, even to this very day, he still loves the girl. His sexual instinct had drawn him toward her. We can assume with confidence that he would not have been impotent with her. His dreams indicate that she is still on his mind. He is impotent with his wife, because he constantly longs for the other woman. The girl resembled the prostitute with whom he had felt an orgasm, with whom he had been able to cohabit three times in succession. That explains everything.

But how unusual was his attitude toward his father with whom he had never talked over the matter; whom he never tried to question or convince about the affair, and whose wishes he accepted unconditionally.

To him his father was the symbol of a genteel, beneficent, zealously dutiful and distinguished gentleman. Father was his ideal, whom he looked up to with deep veneration, as if he were a higher being. It hurt him to think that his father never concerned himself about his mental life, and never engaged him in a confidential conversation. Before leaving for Vienna to consult me, he reproached his father at the station for this negligence, told him that he was to blame for his disorder since he had never bothered with him. . . . Unfortunately his whole family (yes, nearly every one) knew about his weakness; his wife had told it to every one—her motive for this is not known to me. At all events, the situation had a very humiliating effect upon him, reduced his self-confidence, made him seclusive, and made him prefer solitude to the society of his relatives.

The reproaches against his father also referred to the choice of his wife, although he never openly spoke to him about it. Yes, even he himself did not want to take clear account of his dissatisfaction with his father's choice. His wife was childish and absolutely displayed no concern about his business, nor the bringing up of her children. She allowed the servants to do just as they pleased, so that very great disorder prevailed in his household. She slept late; then would make several calls, and only lived for her pleasures. She was extravagant and had no interest

either for her home or his business. An antagonistic attitude existed against her which he refused to admit to himself, but which plainly manifested itself in a disturbance of potency.

The image of his lady friend, whom he had abandoned so cowardly without offering any resistance, constantly stood before his eyes. He continued to love her without wanting to take account of it.

But why was it that he had submitted to the mere wish of his father and had never even thought of the possibility of resistance? I will explain this shortly, but before that I will show how he tried to get over it. His personality changed, and from a lively, jovial youth he developed into a serious, very ambitious man. He became industrious to an unnatural degree. Here we have the principle of diversion which plays such a prominent rôle in the psychogenesis of a parapathy. He studied from morning until late at night, so that his father had to beg him to stop—he might ruin his health. He continued to study and knew how to fill up his time so that not a free moment was left. And now he could not think and believed that he had entirely forgotten the girl.

Now for a few words about his relationship to his older brother. He had several brothers; they were all fast and gave their father much worry, also cost him lots of money. The older brother, in particular, was very fast. *The patient was proud to be just his opposite.* If his brother was light-hearted, he had to become over-zealous about his duties; if this brother was a source of worry to his father, he wanted to be a comfort to him. His brother was a girl-chaser and a confirmed Don Juan, a drinker and gambler. What could have been more obvious than for him to become an ascetic who would avoid cards, women, and tobacco, and who in every respect became a model man? His father frequently offered him money, which he refused to accept. He was vexed because his brothers spent so much money, but he rationalized this anger by saying: "You are only worrying about it for the sake of your father. What will the dear man live on in his old age?"

It pained him most to see his wife refuse to recognize the over-towering importance of his father. She only loved her own father in an idolatrous fashion, again and again stated that he came from a much better family than his, which grievously hurt our patient. And so a vague feeling of resentment accumulated in his soul which was never allowed to discharge itself in scenes. He

was too weak for that. But he could inflict exquisite punishment through his impotency which insulted his wife and which she interpreted quite correctly. At least she repeatedly said to him: "I don't believe you really love me or you wouldn't be impotent. With a woman suitable to your taste, you would not be impotent!" He vigorously opposed this assertion. Furthermore, evidence to the contrary could not be produced, because his strict moral principles would not permit him to touch another woman.

It was the morals of his father which the patient had instilled into himself. For he too was married to a woman far below his intellectual level, but, regardless of that, remained faithful to her. The analysis showed that he identified himself with his father. *For a number of years his father no longer indulged in sexual relations. And so he imitated his father.* That is why he felt so old and tired. He had consummated a complete identification with his beloved object, his father.

There had to be a connection somewhere between his impotency and his father. Certain manifestations would indicate it. And analysis soon brought it to light. He had sought a preventative against masturbation, and could not find one. But then it occurred to him to swear upon the life of his father never to masturbate again. *He broke this oath. That was his great sin.*

He had to atone for this sin, and so repented through abstinence, i.e., he elaborated another junctim.* *"So long as you do not copulate, just so long will your father live!"* That explains his anxiety whenever he attempts coitus.

And what is more, he admits suppressing his own erections; they are very strong. He prepares for coitus, but, before doing so, is accustomed to urinate. Under such conditions it is difficult, and so he must wait until the erection recedes in order to micturate. But then, however, everything has subsided, and no second erection occurs. In other words: *During the erection he substitutes the infantile pleasure of micturition for the orgasm of coitus, and, in so doing, perceives a burning and tickling sensation in the urethra. Therefore, he contents himself with a strong fore-pleasure and renounces real orgasm.*

He hinders his sexual power and, through skillful manipulation, brings on impotency. He is an actor of impotency.

Like many of these patients, he also believes that abstinence will prolong his life. He wishes to become very old and in each

* Junctim: a purposive connection of two thoughts and emotional-complexes that have in reality little or nothing to do with one another, in order to strengthen the emotion. The metaphor has similar origin.

loss of semen sees a loss of vital force. He treats semen as if it were money and in his daily life is also a skinflint.

To be added to this picture is also a homosexual component, which in itself guarantees the achievement of his ascetic program. He will hear nothing of homosexual ideas. But, in the course of his treatment, these ideas appear in all clearness. Finally he recalls experiences in childhood which he has never forgotten. "Why didn't you tell me about them?" He believes that they never occurred to him. . . . But we know better! He did not want to think about such things. Indeed, his youth was filled with homosexual dreams. He served as an object of pleasure for his older brother and, what is of still greater importance, also indulged in homosexual play with his younger brother. Fellatio was practiced with extraordinary frequency as both active and passive partner.

Now we know what lurks behind his masturbation; namely, the memory of his greatest source of pleasure in childhood. We also feel that he must be oppressed by a severe sense of guilt, because this very brother (the younger one) is extremely nervous and incapable of doing any work. He accuses himself of having made the boy sick. His impotency, therefore, was also a punishment for forbidden acts in childhood. Finally he recalls, or shall I say admits, that he indulged in a homosexual act at the age of 19 which was associated with intense orgasm.

Now the picture of his impotency and its psychic origin stands plainly before us. Most important of all is that recovery was complete. Already during treatment painfully strong erections appeared, probably on account of a strong transference to me (father imago). They were maintained until he went to his wife. She completely changed, after the proper instructions, and attempted a new conquest of her husband, which was successful in every way.

This analysis, on account of enormous resistances, was one of the most difficult I have ever attempted. He always spoke about inconsequential matters; always requested a life program, and skillfully evaded all important questions. To be sure he never had any dreams; they might have revealed too much about his complexes. Once he dreamt of having passed an examination with honors; it was one he had taken in youth after purchasing all the questions beforehand with a large sum of money. Without further preparation than a course of a few hours, he passed

to do in the analysis—pass the examination by cheating. And so he departed without revealing the most important things. But what material I succeeded in ascertaining is interesting enough to justify its publication.

In this case the therapeutic result did not mean very much. And yet, when one considers that he had sought relief from all the eminent specialists of his own country and many professors in Germany without avail, one may be proud of the weapons which analysis has placed in our hands.

To my mind, the most important factor which was brought to light was an oath: I do not want to cohabit! And then the fixation of this oath through a connection with the life of his father. (The death-clause which is never absent in a compulsive act. His impotency is a negative impulse, and means: You must not!)

One would hardly believe that one day this oath spontaneously occurred to him. Toward the end of a conversation I observed this negative attitude, this anxiety over coitus. He was talking about a girl who recently had struck his fancy. His next association seemed entirely out of place. He expressed concern about the health of his father since he had not received a letter from him in over a week. Immediately the obvious rule of Freud occurred to me: "Whatever is produced consecutively must belong together, must have an inner association." And so it had. Upon direct inquiry he admitted the oath very reluctantly and after much urging.

Now we can see that the man, in a certain sense, was right when he blamed his father for his impotency and for never bothering about him. His father had separated him from the only girl he had ever loved; his father stood between him and his wife. One will observe that his compulsive impotency also signifies a punishment for his father: "You wanted me to marry this girl, whom I do not love. Now you can suffer the consequences." It was not unpleasant for him when his wife first told his father about his impotency. On the contrary! The suggestion emanated from him because the punishment would have no object if his father was ignorant of the disorder. If the father whined about the older brother being

a "woman-chaser" and a spendthrift, he must now be unhappy because the patient refused to touch a woman, because he developed a pathological stinginess. Indeed, he had completely differentiated himself from his brother, and completely identified himself with the impotent, parsimonious father.

The startling death-clause which would hinder recovery, inasmuch as coitus with his wife was connected by association with the death of his beloved father, shows us the "combination-lock of the parathy," which occurs so frequently in impotency and which is designed to make the disorder incurable. The fact that many impotent men are always impotent with a prostitute, fear a respectable woman, and are afraid of marrying before they have convinced themselves of their potency is also such a "combination-lock." In the above case the incurability of the disorder was guaranteed by the death-clause. The "*will-to-be-sick*" had produced this clever association between paternal death and matrimonial intercourse.

Most impotent men suffer from such "junctions." One must always look for an oath, a curse, or a death-clause.

Our patient's death-clause also betrays his bipolar attitude toward his father, his subterranean hatred for the man who had separated him from his sweetheart with a powerful remark. But this paternal veto is merely a new edition of a much older veto occurring in childhood which he vaguely remembers and which only became conscious to him at the end of the analysis. In his childhood his father had interfered with his masturbation, had surprised him as he was playing with himself under the covers. And to this was added a serious word of warning and a threat that he would ruin his health. Here we observe the fact, frequently occurring in analysis, that the first pleasurable sexual act of childhood may become inhibited by an imperative and then become associated with displeasure.

From that period arose his strongest hatred for his creator, which also explains the divided attempt to free himself from masturbation on oath of his father's life. This oath was broken and the life of his father was forfeited. And now, for atonement, the patient had to offer up sexual gratification with his wife and bound it anew with a death-clause which psychologi-

cally resolves itself into: "If my father dies, I can then recover, because as long as he lives I am tied to him."

Above all the homosexual attitude toward his father helps us to understand his parapathy. Only for the sake of his father does he save and live in a niggardly manner. With longing he awaits the day when his father will be reduced to poverty by the extravagance of his other sons. Then, like Cordelia in *Lear*, he will prove to his father what a difference prevails between filial affection and filial affection. He saves his money for that day; he lives in these fantasies, and becomes old and feels old because he cannot wait for the old age of his father and longs for the approach of that moment, the coronation of his life.

On the other hand, we learn from this case the falsity of the opinion that in impotency we are dealing with an "*I cannot.*" Like in dyspareunia, the psychotherapist must trace out the powerful "*I will not.*"

In this case it came to light rather plainly. The prevention of erection in the morning, through micturition, a cleverly gotten-up regression to infantile sources of pleasure, shows how correct Adler is when he speaks of an "arrangement of defeats." Our patient arranges his impotency in a very clever manner, like all men who are ostensibly so awkward that they cannot find the hole or emphasize naïvety and ignorance, which are supposed to veil their "*will-to-be-impotent.*"

Freud places great importance upon the "*castration complex*," and, after the "Œdipus complex" (of which our patient shows no trace) considers it the most important force in the psychogenesis of impotency. I must admit, however, that I have very seldom had the good fortune of running across this castration complex, so strongly charged with emotion, without being led by a tendency to overlook it. We will become acquainted with several examples of this type. In the preceding case there is an indication of a "psychic castration complex." The father had castrated him, and he castrates his father. Since his father lives a life of abstinence (castrated himself), he, too, is impotent with his wife. He behaves as though he had transformed himself into a woman and reserves himself for his father.

Of great significance is his jealousy for his brothers, with whom he had practiced homosexual relations and of whom he is jealous because they are "woman chasers" and men of pleasure. He is doubly jealous of them and wants them to have neither his father's love nor his money—a thing he conceals from his father behind his material unpretentiousness. This unpretentiousness is nothing more than a constant reproach against his brothers, a silent request to his father not to give the brothers any money either. The differentiation from his brothers was practiced to the last degree. Then, too, he punished himself for his wicked thoughts in youth. In fantasy, he often allowed his brothers to die and remained sole heir to a large fortune. He had all sorts of death-clauses that referred to his brothers. Let them go around and squander their vital forces in the arms of women! The more the better! He saved both energy and money. It had a secret purpose.

Moreover, he wanted to outlive all of his brothers; that was to be his triumph. Just let them live better and squander their valuable vital force. He could wait; he saved his vitality. It is not so improbable that, in old age, he might have become a Don Juan. The patient's whole life was a preparation for his final triumph over all his brothers. They would then have to come to him, and he, a wealthy man, would have to support them.

I met him one time as he was reading the Bible. He was reading his favorite passage: the legend of Joseph, who was cast out by his brothers and then avenged himself in such a noble manner. And so years elapsed in work and atonement. Everything was a preparation, a collecting, and a pondering over the future.

His piety was not even hidden. He was really devout and held his religion in great esteem, also hoped for reward and forgiveness in the hereafter. Here on earth he must not fare so well. He always thought of the final test, the last great examination on the Day of Judgment. Once he passed an important examination by cheating. Why could it not be done with God? Then, too, he showed that same "fear of pleasure" characteristic of all parapathiacs. He did not dare to feel well. If he had a pleasant day, he anticipated an obligatory

"damper" on the following day, which, of course, he installed for himself. He did not want to enjoy himself and preferred to go about gloomy and crestfallen. He was fond of crying and knew the pleasures of suffering; dangerous knowledge because it directs an overflowing measure of love toward one's own ego. Who was unhappier than he? Who has experienced so much misfortune in life as he?'

Only gradually and with effort was he able to separate himself from these infantile attitudes and dare to live unto the day, to divert his attention from the past and to focus it upon the present. Duties of the day were fulfilled only in so far as they concerned work. But the duty which he owed himself, the duty to pleasure and enjoyment, the duty to make himself happy, he forgot entirely.

Here is where the reëducational activities of the psychotherapist come into play. Like a second father, we must give the patient newer and healthier rules for living, because without imperatives these persons are lost; and even in the caricature of the parapathy we recognize the old paternal imperatives. His entire asceticism consists of the old warnings of his father. His father is to blame for his parapathy! That is his inexorable logic. He must first destroy the old paternal idol and detach himself from it in such a way that he can love his father *sine ira et studio* in order to be free and healthy.

We also observe the frightful results of a marriage which was entered into without love and upon a father's wish. I have again and again noticed that parents tend to reserve for themselves the choice of their child's sexual partner; that they constantly choose an object which will not rob them of their child's love. Idealisms, as well as social and economic factors, are only put forward to cover up their own egotism and to add a gloss of altruism. To be sure, they are parents who are concerned over the future and welfare of the child and only wish for the best.

In reality it is only a matter of keeping the child and its love for themselves.

Had he married the girl of his choice, his parapathy would have melted away in the fire of genuine love; the old fixations

would have been dissolved and he would have been a different man. His unhappy marriage bound him still more strongly to his father, who determined his fate and remained master of his life and love, until, oppressed by the weight of his misery, he attained freedom and triumph over the infantile through analysis.

VIII

IMPOTENCE AND MARRIAGE

PART I

That there are many women who are only anesthetic with their husbands but not with a paramour; that many men who are impotent with their wives can unfold their entire sexual power with other women and prostitutes, are facts unfortunately only too frequently observed by sexuopathologists. We may often observe that men who had a liaison before marriage and gave it up for material or social reasons, to better their position, or to found a family, during the early period of married life are absolutely impotent. As a rule they still love the abandoned woman, but have dismissed this love from consciousness or have openly torn it from their hearts; they were already sexually accustomed to the mistress, potent with her, sexually enslaved to her, and now they must face a new woman. Many have never possessed a virgin, fear defloration, do not believe themselves capable of this act, or dread it on account of repressed sadistic motives; others see a mother or a sister imago in the young bride, which often impedes the development of sexual power. We then have an impotency occurring at the onset of marriage. This impotency, so frequently observed and which almost all men fear, can under certain conditions remain fixed when, through autosuggestion and the untactful behavior of the wife, faulty instruction by physicians, or through a guilty conscience, the notion: "You are impotent," becomes permanently fixed as an inhibitory idea. Love for the abandoned mistress, not entirely extinguished, often acts as an inhibition and manifests itself as impotence. I have seen cases where men, after a short marriage during which they were impotent, returned remorsefully to their mistress and finally married her.

The following case might well be regarded as unique.

CASE 69. A man who had always cohabited with prostitutes, exclusively, and who had enjoyed full sexual power with them, married a very wealthy woman possessing sufficient stimuli to arouse any man. She had a handsome figure and many other superior traits, both intellectual and emotional, which might account for his choice. Above all she was very passionate and had fallen in love with the patient because he was a confirmed man of pleasure. Then, too, she anticipated exquisite erotic skill from him. On his wedding night he was impotent, which made him feel no small degree of shame. And what did he do? He informed his wife that he could not tolerate things any longer and must go out for a breath of fresh air. *He then hurried off to a brothel where he was capable of cohabiting twice in a half hour.* When he returned home he wanted to try his luck again with his wife. But again was quite unsuccessful. Not until several weeks afterwards was he able to consummate his first coitus with his wife. For three years his potency was good, though he could never remain faithful to her. He constantly visited illicit houses and carried on affairs with various coquettes. Any woman could arouse him if she possessed torn stockings and attractive foot gear. He requested his wife to dress more refinedly. The ugliest and most depraved woman could attract him on the street, while his sweet and charming wife could not provoke an erection, although she made considerable effort. He then fell in love with a dancer, squandered immense sums of money, wanted to divorce his wife, and became very crazy, so that he had to leave Vienna and go to Switzerland where he submitted to a prolonged psychoanalytic treatment which reduced his erotic frenzy and made him somewhat more capable of work and living. His impotency with his wife, however, remained unchanged, despite treatment. Then he took up an "individual psychological treatment" in Vienna and learned that he desires to triumph over his wife, to humiliate her, to be "on top," that he "arranged" his impotency for that purpose. But still he made no further progress. His sense of guilt became more oppressive and unbearable. He carried a notebook containing all manner of imperatives which various physicians had taught him. His double life continued though. He always had a mistress with whom he was unusually potent. All she had to do was to touch his phallus, and a strong erection would ensue. Only in marriage was he a sexual cripple, so that his wife already proposed a divorce. But he shrank from this idea. He had become so accustomed to living with her that he could not bear

separation. Then, too, he was financially dependent upon her. He suffered agonizing attacks of despair. Should he accept a divorce and marry the girl with whom he had never found any mental stimulation but always excellent gratification of his sexual appetite? (Which, however, did not prevent him from starting affairs with other questionable women.) Again he became incapable of work and in that state came to me.

The analysis disclosed strong death-wishes against his wife and repressed criminal thoughts about getting her out of the way. Such death wishes occur in almost every marriage when one or the other partner feels tied. One blames the other for this bondage. Too weak to dissolve the bond, they rely upon death to relieve them. From these ideas of removal, through sickness and death, accident or chance, are then built the criminal thoughts of oneself playing fate, and getting the partner out of the way in any sort of manner.

But these thoughts impinge upon a primal sadistic complex, awaken atavistic excitations in which sexuality and the instinct to kill are united into a terrible combination. Impotency then occurs as a protection against one's own thoughts. Hatred amalgamates with impotency, while love confines itself to spiritual forces. Eroticism increases while sexuality diminishes. That is why so many impotent men show exaggerated affection and attentiveness, a superabundance of love. This occurs not alone to over-compensate for a physical inadequacy. No! It is a love freed of hatred, which can then express itself in pure tenderness.

In this case, analysis finally effected a complete dissolution of the sense of guilt. After revealing the criminal impulses and a conscious consideration and overcoming of them, the long-sought-for result appeared. The patient once more became potent, and the birth of two children ended all thought of a divorce. The polygamous tendencies gradually vanished, because he constantly found more pleasure and enjoyment in his wife.

In this case we became acquainted with an impotent man who, on his wedding night, had to visit a prostitute in order to assure himself of his sexual power. And finally the impotency in matrimony was able to be cured. But there are some men who are only potent with prostitutes. The psychological roots of love, the "downward urge" and the "upward urge" have already been described in my book, (*Frigidity in Woman*, Chapter II). Other men can only experience sexual power

when they feel superior to a woman. Here an enhanced feeling of self-importance is a fundamental requisite for potency. Such men are potent with servant girls and prostitutes, with old, ugly, socially inferior women, but are sexual failures with a "lady."¹ A disorder of this type shows relationship to the family complex and manifests itself in a separation of tenderness and sensuousness. But it also displays a homosexual motive. For to them a woman only possesses value when she has been possessed or at least desired by other men.

The next case will show us an example of this type:

CASE 70. Mr. F. O., 42 years old, married a 25-year-old girl six years ago and during the first months of his marriage was impotent. Before marriage he had an affair and was able to copulate with his sweetheart several times a night without pause. The specific potency requisite in this case was a manipulation of his penis by the female hand. Finally he succeeded in persuading his wife to perform this act, which usually produced a prompt result, but on this occasion it proved to be ineffectual. Upon the advice of a physician, he hunted up his old mistress for the purpose of "getting himself into practice again." With her, everything transpired famously, but at home it was just as bad as before, *i.e.*, not at all. After three years of marriage, he submitted to a psychoanalytic treatment, with Dr. X., in Vienna, whose result was very unpretentious. His wife, previously deflowered by a physician's finger, was able to enjoy a penetration lasting several seconds. This period of potency only prevailed for a few weeks and was followed by one of absolute impotence. Physicians advised his wife, who began to suffer from severe parathiac symptoms, to either seek a divorce or to find a paramour. She chose the latter. And now she experienced a remarkable surprise. *Her otherwise impotent husband was always potent whenever she returned from a rendezvous in which she was possessed by another man.* Moreover, he had no idea that she was deceiving him. He felt it in some unexplainable manner. Or did she show something in her behavior which reduced his feeling of inferiority and unconsciously acted as a sexual stimulus? After several unfortunate experiences, she decided to lead a life of abstinence. Coincident with that, however, her husband's potency again vanished. To be sure, he still had erections, but whenever he approached her for sexual intercourse, he promptly became flaccid.

Overvaluation of the sexual object easily leads to impotency, especially on the wedding night, when a man harbors exaggerated notions about the purity and innocence of his young wife.

Hammond described a very interesting case:

CASE 71. "A married gentleman, who before entering into the matrimonial state, had been excessively given to sexual intercourse, but who had no reason to think that his powers were exhausted, or even materially weakened, found himself on his wedding night and for some days thereafter absolutely incapable of consummating the marriage. His wife was a highly educated, intelligent, refined and beautiful woman; he was devotedly attached to her, and on marrying had once and for all given up all the evil associations of his younger days. His passions were strong, but as soon as he attempted intercourse, the desire, which he had previously entertained, vanished at the thought that it was a profanation for a man like him to subject so beautiful and pure a woman to such an animal relation as sexual intercourse. 'She is too good for me,' he would say to himself, 'I ought to have married a woman used to this sort of thing, or, better still, have remained single and gone on in the old way.' This happened several times, and then, in disgust with himself, he paid a visit to one of his former female associates, and in a short time satisfied himself that his powers were as good as ever. Again he essayed the act with his wife, and again he met with disappointment.

"He had now been married a week, and the marriage was still unconsummated. He then came under my care.

"A case like his presented very little difficulty. I reminded him of the fact that in all probability, however pure and noble his wife might be, there was no profanation in sexual intercourse, chastely undertaken; that she had sexual organs which were intended for the performance of certain functions; that these functions were all connected with the propagation of the human species; that there was but one way that I knew of by which the species could be propagated; that she had selected him as the one man who was to put her in the way of fulfilling her office in the grand scheme of nature, and that my advice to him was to lower his estimate of her angelic character, and to look upon her in the not less worthy light of a woman to be treated as other women are treated under like circumstances. He left, promising to be less exalted in his appreciation, but the next morning returned with the information that it was no use; he had tried his best, his

erections were strong and repeated, but as soon as he went further towards the object he had in view his desire became utterly extinguished. 'She was too good, too delicate, for a mere animal like him; he could not desecrate her beautiful body by any such vile act,' etc., etc.

From a few words which he let drop, I became convinced that the lady was not so platonic a creature as he thought, and, that if I could have a few words of conversation with her, I could probably end the matter to the satisfaction of both parties. I, therefore, expressed a wish to see his wife, and that afternoon, with his concurrence, called on her at the hotel at which they were stopping during their wedding tour to New York. I found her to be a very sensible woman, not at all ethereal, but anxious to do her share towards relieving her husband from his embarrassing position, of which she only half comprehended the character.

I requested her to be a little more free in her manner with her husband than she had yet been, and told her I thought that if she pursued that course there would be no further disappointment, but that she was not to act as though she had received any instruction from me, but rather as though she was disregarding what I had said to her. The details, of course, I left to her own good sense and womanly feeling. The plan was eminently successful, as her husband told me with great glee the next day. 'She told me,' he said, 'that she did not want any doctors about her; that she could settle this affair herself.' 'The rest,' he continued, 'is confidential between her and me, but, by Heaven, it reminded me of old times.' It is scarcely necessary to add that there was no further trouble."

Cases of impotency arising in marriage, especially during the first few weeks, can be cured if treated at the onset. There is hardly a marriage where the husband has not at some time experienced a period of temporary impotency. The attitude and behavior of the wife usually decides whether the impotency becomes permanently established. In marriage, when there is considerable strife, such disorders may easily occur. When the sadistic component of the sexual impulse emerges with the hatred, potency as a rule vanishes.

That a form of impotency exists which represents anxiety over one's own sexuality has been repeatedly emphasized in

this book and demonstrated with several examples. In well-marked cases of sadism, in particular, there may occur a complete paralysis of aggressive force, because the components of violent hatred cannot be suppressed in any other way. A good share of men who have strong aversion for prostitutes and run away from them are sadists who play with murderous fantasies against women. Inasmuch as the libido is associated with murder, and the idea of a "passion-murder" is subjected to the strongest censorship, libido as such cannot be released except through autoerotic acts. But now it seems that this sadistic component of the sexual impulse represents a portion of the ancient fight impulse between man and woman, which I have described in Chapter X, *Frigidity in Woman* on "The Struggle of the Sexes."

It frequently happens, however, that persons who have converted their sadism into ethics and love of humanity become so disappointed in marriage that the old repressed impulse again makes its appearance. They are cases in which a change of character occurs, which really signifies a regression to an infantile character. And many a potency arising in marriage during advanced age goes back to a reawakening of criminal (sadistic) excitations.

The next case presents a series of those psychological factors which we have just been talking about.

CASE 72. Mr. N. V., a high officer and a stately, handsome man of 52 years, suffers from a severe loss of sexual power. At the present time he has an opportunity of possessing his ideal, whom he had sought for many years. But his impotence is a relentless hindrance. He attributes this condition to masturbation, a habit which has been practiced until recently, and from which in his opinion there is no longer any salvation. He demands a reliable remedy which will once more give him sexual power. Then, too, he has an opportunity which will never present itself again. Inasmuch as a good erection occurs with masturbation and he has morning erections which are unusually strong, I give this intelligent man to understand that his condition is only a matter of psychic inhibitions and that I would advise a psychoanalysis. He is not a Viennese and cannot return again for some time. Our intercourse had to take place mostly through letters.

Even that is possible when one is dealing with intelligent persons. The result was satisfactory in every respect. After his first visit, Mr. N. V. sent me a full report which I will render here in abbreviated form.

"With your permission, I will reveal the desired information concerning myself, below.

"First of all about what concerns my body:

"I am now 52 years old. My childhood was not a very happy one, because my parents were unable to devote much attention to us children, for they were very active in business. My parents were leaseholders of a restaurant. And so we were left a great deal in the care of tutors and servants. The former, though very energetic men who later on attained high positions, did not understand their educative duties in the right sense. Our premature desires were naturally repressed and punished, but not reevaluated. And so I masturbated from my twelfth to my seventeenth or eighteenth year and only partially gave it up when I found opportunity for sexual intercourse with women. At 17 I acquired gonorrhœa, which persisted for years, with occasional remissions, until it was definitely cured in my twenty-eighth year.

"At 19 I acquired lues, which was apparently cured by a course of mercury internally, and subsequent treatment with iodides.

"At 29 I married for love, and begot two healthy children of which the first, a boy, died at the age of 2 from diphtheria, while the second, a girl, married 1½ years ago and several days ago gave birth to a strong, very healthy girl weighing 9½ pounds at birth.

"Following marriage I was quite healthy for many years until severe nervous symptoms began to assert themselves in my thirty-third and thirty-fourth year, chiefly in the form of digestive disturbances, anxiety, great emaciation, etc., and hence were treated by many physicians as a disorder of the digestive tract. At that time I felt so ill that I constantly feared I might collapse and die on the street, so that I chose routes which would be sure to lead me past a policeman from time to time. A Karlsbad cure, as well as a cold-water cure, was of no avail.

"Dr. N. was the first to associate my symptoms with lues, since he prescribed potassium iodide after a short period of observation. Being intolerant to this drug, he gave me arsenic in various forms, whereupon my condition progressively, though slowly, improved. I must not leave unmentioned that a psychological factor contributed much to my improvement.

"During my illness, I constantly focused my attention upon my body, and perhaps placed altogether too much importance upon innocuous symptoms. On one occasion I spoke to an old friend about my fear of sudden death. In early years, I knew him as a mystic. He laughed at my fear and asserted that no one should fear death, since nothing worse could follow it. First of all he advised me to read the little book of Du Prels, *The Riddle of Man*. I had never had any interest for philosophy and would not have considered allowing myself to be instructed by this science if chance had not placed the booklet prominently before my eyes in a near-by book store, which I looked upon as a sign of fate.

"I bought the little book and studied it as well as other writings of Du Prels. Then, too, I also took up other philosophies which completely diverted me from my sufferings. And, through my acceptance of the ideas on immortality, these sufferings were relieved of their alarming nature.

"In my thirty-sixth or thirty-seventh year, however, other symptoms set in which I attributed to lues. Lesions occurred upon my tongue and later upon the penis, also; they vanished with calomel. This observation led my family physician to advise a short course of treatment by inunction, which I carried out with excellent results.

"At all events, I saw my salvation in mercury, which had already kept me free from symptoms for a year. Possibly the various iodine preparations (Sajodin, Iodo-starin), which I often took until a year ago, had a favorable effect, too.

"At present I feel quite well physically if I exclude a tendency to easy fatigue (until 2 years ago I was an indefatigable walker), easy perspiration, and a tendency to take cold; and, last but not least, I am unable to keep pace with my extramarital duties.

"Until three years ago I constantly carried on a liaison and, without difficulty, regularly indulged in sexual intercourse; yes, now and then even to an excessive degree, a thing I was never able to accomplish even during the early months of marriage. After giving up my last affair, on account of having no suitable object and from fear of intercourse with a prostitute, I very seldom indulged in sexual relations. There were often intervals of compulsory abstinence, lasting weeks and months, during which I hardly thought of women. But great sexual excitement, aroused by the sight of or contact with a woman, once more awakened the desire. Then, too, there occurred discharges of mucous from

my penis, not accompanied by erection; in most instances these were followed by unbearable swelling and pain in the left testicle. The pain then radiated all over the testicles and lower region of the abdomen.² The pains would only subside *after a seminal emission*, often only after several of them. I tried to control these pains with cold applications and a suspensory, but without any relief, until *I resorted to the vice of my youth and relieved myself*. My reason for not visiting a prostitute and using a condom arose from the fact that I am incapable of maintaining an erection of the penis with a condom. So soon as I pull one over my organ, it becomes flaccid. Inasmuch as I have an aversion to paraphilias, nothing remains but self-gratification, which I always practice without pleasure and in obedience to an urge. In doing this, however, I am accustomed to complete the act as soon as possible, and, for that reason, do not wait for a complete excitation of the organ.

"When an opportunity for entering into a new affair presented itself three months ago, I talked over my sexual condition with the family physician, who established a weakness of my organ by observing that it absorbed and held blood with difficulty!

"Through suction of the penis with a vacuum-margonal apparatus of Professor Bier, through electricity, and perhaps through treatment with muriacetin, my condition improved to such an extent that I was able to cohabit once or twice a week with my *usual mistresses*, but only after a preliminary excitation of my organ by the woman, and then with no particular pleasure and with very *slight seminal emissions*.

"In order to remain close to the truth, I must state that now an opportunity *for getting together with a woman whom I have coveted for many years* offers itself. But the thought of our first meeting, which will soon take place, fills me with torture and anxiety, because I am afraid of being unable to gratify her, since she also longs for me. Then, too, I would dread the thought of still being forced to owe her the first proof of my love.

"And it was also this anxiety which drove me to you, dear doctor. I would have come to you long ago if I were not timid about exposing myself to a man, both physically and mentally, because *I believe the basic tendency of my nature is chastity*.

"Stimulated through my association with Dr. G., a physician and an apostle of abstinence, I often flirted with the notion of *renouncing women entirely*. The pains in the testicles, occurring

with prolonged abstinence, and a residual desire to live, however, prevent me from carrying out this idea.

"That is my situation at the present moment. Now, after a most accurate self-examination, I will attempt to tell you something about my mental life.

"And, in doing so, I must draw attention in advance to two unhappy traits which run through my entire life, like a red thread, and which have robbed me of much pleasure and success in life; they run parallel to each other and are a *lack of self-confidence*, driven to the point of self-underestimation, and a *weak will*. I believe I ought to mention that, as a youth, for example, I wrote considerable poetry which I always cast aside in spite of its recognition by famous people, because I thought the poems were rather poor and considered the praise of others, flattery. . . . I have started plays and novels, with unusual power of imagination, pictured them before me in all their completeness, then threw them away half finished. I absolutely lack energy and will to finish anything I have begun. Several years ago, through the inspiration of a passionate love affair, I completed several comedies; one of them was produced, but only ran for a short period; this fact made me decide never again to work upon anything very big in spite of the offers which were and still are being made to me, for I considered myself a bungler. And yet, at times, I am overwhelmed by a sort of compulsion during which I write poetry, novels, and one-act plays for good friends and—my writing desk drawer.

"Another example: As a boy and a young man, women were very much attracted to me, and, during my service as a young officer, many an opportunity presented itself to conquer the most desirable women. Even to the present day I have never violated a married woman and, in truth, as I must admit after careful examination, only because I always assumed that I was *built too weakly*. I was not cured of this error until several years ago, while taking sun baths, when I found that I did not deviate very much from the general average and even had a much larger penis than other men who were great heroes among women. As a boy, perhaps, I might have seen an unusually large, erect penis among the laborers and have taken it as my standard. Therefore, I always confined my activities to purchasable women and innocent girls, whom I looked upon as inexperienced.

"And then I might also add that I have always underestimated my services, in spite of manifest success and recognition. Al-

though I have attained very high rank, I have always, and still do, consider myself a mediocre officer. To this very day, when I hold a very influential position which is envied by thousands, the chief of a very important public office, in constant association with the highest dignitaries, praised, distinguished, and in a very good financial position, I am incapable of appearing with adequate self-assurance. I reprove and punish with reluctance, because, in many cases, I say to myself, if suddenly faced with an urgent decision, as happens daily to an executive, 'I could not have handled certain things any better myself.' Then, too, I dread that reproach of a subordinate, even though silent: Criticism, after mature deliberation, is no art.

"It is often necessary for me to address my subordinates. That is agony for me, because I am convinced that whatever I say is commonplace. But whenever I put on my glasses, which makes my environment indistinct (I am far-sighted), everything goes to perfection, and I have often been complimented for being a good speaker.

"In short, I consider every one of more importance than myself, even when deliberation or some fact vouches for the opposite. Indeed, I constantly suffer from this idea, and all my acts are partly influenced by this delusion.

"Therefore, I exercise my official duties with displeasure and constantly fear that some occurrence or accident might destroy the good reputation I have acquired through many years of service. Associated with this is also a realization that the state functions too irrationally; that public functions are conducted too bureaucratically, wherefore one is often forced to do many things against one's better judgment. I count the days when I will receive my pension.

"Associated with this is the fact that little things, information which I have not quite correctly published, a small error in one of my reports, a foreign word improperly used, perturbed me to such a degree that chills run up my back and *destroy my sleep*; whereas sudden reports of great importance to my office, like accidents, deaths, fire, etc., etc., leave me quite cold and do not cause my heart to beat any faster. Apropos my heart! It only reacts to mental excitement. Physical exertions absolutely have no effect upon it. I ride for several hours; I climb high mountains, but my heart always remains calm. The sight of a beautiful woman immediately makes it speed up. During illness (fever) it always requires a stimulant.

"At this opportunity I will insert what really should have been taken up under my physical status; namely, I do not live immoderately, nor eat very much, but am a *fast eater*; my appetite is readily satisfied. My indulgence in alcohol is limited to several glasses of beer and a little wine at night. During the day I consume no alcohol and very little water. I smoke 15 to 20 cigarettes a day. In the afternoon I drink coffee, and cocoa in the morning.

"Returning to my mental life, after this short digression, I must also report that I seek very little pleasure. For many years I have not attended a theatre or a concert, although I read a great deal, preferring instructive *belles-lettres*, travels, philosophical works, etc. *Utopian books are very gratifying. I am ill-disposed toward books of an erotic content or those which are exclusively biographical. I cannot endure pornographic photographs and am ashamed of myself whenever I look at them.* Exciting narratives, e.g., those of Hans Heinz Ewers or Poe, are pleasant reading for me when they deal with spiritual or Utopian problems.³

"And now something about my married life. I married my wife, a fiery Roumanian who was and still is very beautiful and racy, for the sake of love, although my good sense advised against it, for I saw no assurance of a future in the fast and aristocratic circles of my wife in Roumania. For well-known reasons, I feared my wedding night, but permitted myself to be driven by my passions and was almost without a will of my own.

"My first disappointment already appeared on the wedding night when it did not bring assurance that my wife had entered marriage untouched. But with great effort I avoided any comment on the matter, for reflection told me that the misfortune had already occurred, and a conflict on the wedding night might have unforeseen effect upon the future. Besides, I was glad to have cut a good figure and to have rid myself of the miseries of my bachelor life. Subsequently I persuaded myself into believing that I might have been in error and that the presence of a hymen is not the only proof of virginity. This autosuggestion was so effective that I lived happily with my wife for two years.

"After a time, however, the light-hearted nature of a southern woman again asserted itself. She began to chase after pleasures for which I absolutely had no taste. Then, too, she had no sympathy for my endeavors, which were directed toward good reading, poetic works, love of nature, etc.

"The disharmonies in our views of life became aggravated when

I was posted as a garrison officer in a "miserable Galician hole." My wife often took trips to Lemberg and Vienna, where she stopped off with relatives.

"During this period her propensity for pleasures, her craving for pretty clothes, etc., led her astray, and we had a terrible scene when I discovered that she was dressing beyond our means, and when I suspected where she obtained the money to do it. She had entered into an affair with a 72-year-old baron who ostensibly did not touch her, but only gave her financial aid. Think of my position as an officer! I would have had to resign immediately if it had been discovered what income my wife was using to gratify her propensities for luxury. I wrote a lawyer friend and requested him to open divorce proceedings. But his sensible advice, fear of a scandal, consideration for our child, and my position, and, last but not least, my weak will prevented me from persisting in my decision, and so we continued to live together without love, as strangers.

"After a number of years a sort of friendship developed between us, because my wife also had several good traits. We had a tacit understanding that each was to go his own way; my wife, however, made considerable use of it, while I made none.

"Not until much later, when I was already in the cabinet, I became acquainted with a highly intellectual girl who often associated with my wife. I then entered into an affair with this girl which lasted five or six years. Now the unusual character of my wife displayed itself in a very peculiar manner. While she curbed herself in no way and continued to live for her pleasures and passions, I was *hounded by a terrible jealousy*, which lead her into the most obnoxious scenes during which she had no consideration for my position or society. I was often near to despair and even began to doubt her sanity, yes, even thought of committing her to an institution. She would have awful attacks of frenzy and hysterical convulsions if I only talked with the girl; accused us of the most impossible things, like abortion; said we intended to get married, which would have been impossible because both of us are Catholics. She embittered my life by calling me a libertine who spared no woman; said I had innumerable affairs, whereas I really did not cohabit at this time with any woman except the already-mentioned girl.

"It often required my entire, not excessively strong, will to contain myself, and my entire imagination to discover new fireworks to defend myself from her tricks and attacks. She told every

stranger on the street what a bad fellow I was. Our conflicts became still more aggravated when I stopped her from meddling with the bringing up of our daughter, whom I sent to a boarding school in R. After she had completed her training there, I turned her over to a governess who had to paralyze the pious influence of the convent. She was only allowed to go out with me or my sister, because I was afraid my wife might draw her into her café society.

"After my affair with the girl was broken up and I wanted to prove this fact to my wife, who would not believe it, our conflicts were further increased when I attempted to approach her again for sexual purposes without any success. My wife justly concluded that every feeling of love for her had died out in me.

"But you see, dear doctor, that this was not entirely the case. I always considered the good traits which my wife undoubtedly possessed; I thought of her good-heartedness, which she has in common with all light-hearted people, her love for order; thought that, after all, the scenes arose from her love and fear of losing me.

"The acme of our conflicts was reached when my daughter became acquainted with a young man of a very wealthy but simple family and whose courtship of my daughter I encouraged. The young man pleased me very much with his simple and solid view of life. But he did not correspond to the ideal that my wife had, who would have preferred a man of the world, one who had thoroughly tasted life, and who would have taken my daughter to cabarets and variety shows.

"My wife antagonized herself with my sister, with the future parents-in-law of my daughter, and even with the latter. Since we had a terrible quarrel in which she threw mud at all those present and used the most vulgar words and after very careful deliberation in which I concluded that eventually this woman might be impressed with brute force, *I allowed myself to be carried away with the experiment of giving her an unmerciful beating.*

"That incident happened three years ago. I suppressed all my sympathy and closed my eyes so as not to see the prostrate woman. I struck her in such manner that for many weeks she still bore the marks of her beating. She became quiet, cried and groaned, but I ran away, far into the Prater meadows, and wept. I felt ashamed and almost felt like killing myself. I accidentally met an old friend, a rare, upright and honorable man. I opened

up my heart to him, and he consoled me. With his words of consolation in my heart, I returned home and begged my wife for forgiveness. She was still crying, *but from that moment, with the exception of small episodes, she gave me peace.*

"My daughter married the young man; my wife once more returned to her pleasures and found a friend who was satisfactory to me (inasmuch as it could not be otherwise, and she was very sensuous), because he had a more stable character than any man whom she could have picked from her own circles. She allowed me to go my way without showing too much jealousy and became established on good terms with my daughter and son-in-law. And when the former was pregnant, she behaved in the most exemplary manner—in fact she became a changed woman. I never again had occasion to even think of using the foregoing method of chastisement.

"But I had scant use for my regained peace and freedom, because, as I have already stated, my power for enjoying myself as much as I had liked had vanished in recent years through abstinence—perhaps also from lack of a proper object, which really determined my abstinence. And now that an opportunity, perhaps the last in my life, is offered for approaching a woman to whom I am very much attached, I resent this lack of power and doubly fear any mental inhibition which might rob me, at the critical moment, of the fruits of many months of effort and the fulfillment of my yearning."

Let us proceed with the analysis of the case. We are first struck by the patient's inclination toward mysticism, behind which tendency lurks a demand for religious faith. In reality our patient is secretly just as pious as all other parapathiacs, who are ashamed to admit their piety. He goes to church, but will only attend a divine service in English, because it pleases him to hear English spoken, and because an English sermon affords him enjoyment. (He only does this out of interest for the language.) Then, too, his piety is betrayed by his inability to have intercourse with married women. That is not conscious morality, because his moral views on sexual matters of course are very free, which is proven by his attitude towards his wife. The sanctity of marriage for him is more than an empty concept. But all his conscious piety has

transformed itself into mysticism. At heart he is a chaste man. That is how he understands religious inhibitions.

It is interesting that he once more began to indulge in masturbation at such a late period. This regression to an infantile form of gratification must have some association with his impotency. Not that masturbation injured him, but that his sexual aim and the sexual gratification for which he strives could not be replaced by coitus, whereas masturbation represents a form of adequate gratification. He decides to renounce womanhood entirely. Besides the ascetic, religious tendency already mentioned, this renunciation must have still another basis. He must be afraid of women or he fears that he might allow himself to go too far with women.

The unusually marked feelings of inferiority complete the picture, for only he who is conscious of his ethical defects feels inferior. This case quite obviously shows that gratification through great service cannot dispel a feeling of inferiority, because this man had attained more than all his friends and colleagues. His versatility was astonishing. He was an officer and a scholar, poet and painter, and in music towered above mediocrity. And yet he was crushed by feelings of inferiority, because he realized that he did not deserve all this, because he perceived in himself a secret criminal against whom he constantly had to protect himself. Everything about him was observed through a diminishing glass (concave lens), even his large penis. He magnifies a slight error until it becomes a great sin, so that it keeps him awake nights.

This man paid dearly for falsely choosing his partner. The homosexuality of his wife has probably already struck my readers. Her jealousy toward her friend, her husband, as well as her restless urge toward men, shows that we are dealing with a Messalina harboring repressed homosexual impulses. Even he has a homosexual component, which permitted him to tolerate the fact that his wife is not a virgin; which allowed him to live with a woman who behaved shamelessly, and who threw herself upon old rakes for the sake of money. He puts up with all this because the aroma of men, which clings to her, affords him secret pleasure. Finally he determines who is to be his wife's paramour and is glad that she has an affair with a bet-

ter type of person. And, for all that has happened, he still loves her.

Here we have two individuals who are fighting for matrimonial supremacy. He harbors an inner grudge against his wife, because she refuses to recognize his artistic qualities. She never sits at the piano when he plays; never praises his pictures, although the whole world admires them; and never reads his books. She only has interest for him as an army officer. But the artist in him seeks revenge and he hates his wife. At the onset of marriage his wife wanted to show that she was the stronger, and she remained it, too. He tolerated the fact that she was not a virgin and did not even dare to ask her if another had already possessed her before him. Finally she went her own way and would not permit him to disturb her in the least. She at once became jealous of his sister and was never at home, or always put obstacles in the way when this sister was supposed to visit him.

One day he finally showed that he was master. Had she expected it? Was not her behavior like a silent, challenging question: "How long will you put up with this? If I were in your place I would soon show you who is master."

And what a remarkable change takes place in her character when once he proves himself to be master. This woman sought a husband who would be every inch a man; who would hold her in his power by force; whom she had to obey. Only a strong man could have held and fettered her. Everything about her cried for submission, but by some one who was stronger than she. His anger had shown her, for the first time, what terrible powers slumbered in the quiet soul of her husband.

He loved this woman, but did not want to show it because, with love, another force arose in him which had to be resisted with all his power. But what were these secret forces which would help to explain the riddle of his impotency? We have already observed that he was affected by moral and religious inhibitions. He will never be able to possess the beautiful woman whom opportunity now offers a possibility of possessing. The husband of this woman is his friend and, although his homosexual component might urge him in this direction,

his nature is too saturated with ethics to enable him to accomplish such adultery. Moreover, there is still another force which absorbs all his energies, for on our next meeting he admits, with hesitation, that dreams of beating his wife often occur and that they are associated with a strong erection, at times even with pollutions. He is at a loss to explain this mixture of love and hatred, of contempt and pleasure.

His further communications show that even as a child he had to struggle against sadistic impulses. Yes, on his wedding night, the thought entered his mind to *strangle his wife when he discovered that she was not a virgin*. This terrible thought disarmed him. He dared not be angry, for otherwise all the demons of hatred lurking in his bosom would have been released. But now—since he beat his wife—he perceives an ever-increasing tendency to strike her, to avenge himself for the many years of insult. This revenge is merely a cloak for his sadistic impulses. How many punishments and chastisements arise in that way! How many acts owe their monstrosity to the brutish, primitive man living within us! What he actually wanted to perform on his wife was a “passion-murder.” He would like to stab or strangle her.

He greedily snatched up and exaggerated his love for the beautiful wife of his friend in order to save himself once more, through normal heterosexuality, from a sadism which was thrusting itself upon him.

I asked him to send me a copy of his last novel and drama, since I had assumed that they must in some way reveal an attempt to solve this conflict artificially. The novel deals with a man who shoots his wife for a breach of faith, and then voluntarily departs from life. The drama portrays a brutal man who is a criminal, who once committed murder by poisoning in order to put a troublesome mistress out of the way, and, notwithstanding, attains great honors, but finally is discovered.

Then, too, this hatred for his wife is also a struggle against everything feminine within himself, which emasculates and at critical moments makes him powerless. It is a struggle for his own masculinity, at whose furthest point somewhere stands brute man who, by killing, shows his wife the man who is master over her life.

Not until these sadistic impulses were consciously overcome, *in toto*, was it possible for him to conclude peace with his wife, which she gladly accepted. It is significant that she then exaggerated her love and faithfulness and only lived for her husband. She was afraid of him and, as we have seen, quite justly so. Instinctively she felt that her life was in danger; that the drama, as to who was to be master of the house, had ended. He had been victorious on all fronts. The disturbance of potency vanished completely.

But he would not indulge in sexual intercourse with his wife. He could not forget her unfaithfulness and felt deeply wounded and humiliated, although he forgave her and tolerated her last affair. He also broke off his relations with the wife of his friend. His sexual power returned, but only with prostitutes and women who would not disturb his conscience.

The next observation shows obvious relationship to crime and sadism.

CASE 73. Dr. N. N., a 36-year-old physician who is impotent with his wife since the birth of their third child. Cohabitation outside of his own home is nearly always successful. He hates the new-born child, ostensibly because it was responsible for his impotency with his wife. Analysis reveals that he thought a friend was the father of the child. The homosexual relationship (unconscious) to his friend had at times been conscious to him. He admits having fantasies of putting the child out of the way⁴ and said that he had committed a similar crime as a young physician. One of his mistresses gave birth to a child; during an illness he gave it an injection of morphine. He does not know whether he killed it or whether the child died from disease. Further analysis reveals criminal fantasies against both mother and child. He repeatedly dreams of strangling or shooting her.

Most of these sadists seek refuge in religion, where they find protection against their wicked impulses. This religiousness, as the next case will demonstrate, may conceal itself behind ascetic tendencies.

CASE 74. Mr. H. O., 50 years old, a well-known literary man, suffers for two years from complete loss of sexual power. He traces his disorder to two factors: 1. To constant masturbation

from his ninth until his thirty-fifth year, when he got married. 2. To over-fatigue resulting from excessive indulgence in sports. He is a typical hypochondriac whose whole object is to remedy injuries acquired through his own carelessness. He lives an absolutely hygienic existence in accordance with definite rules. He follows a strict diet, worries about fresh air, bathes and suns himself, and, for all that, suffers from fatigue, pain in the back and legs, stomach cramps, and in addition has also become impotent. He was a passionate athlete, cyclist, skier, and mountain climber. All this has been given up, because he knows the over-fatigue will make him very sick for many weeks. Furthermore, there are severe depressions; he is always out of sorts, embittered, and harbors suicidal ideas. He only lives for the sake of his wife and two lovely boys. His marriage was one of love, and he declares never to have longed for any other woman. His wife is the only woman he has ever known intimately. Then, too, he has no desire for any other. He would be very happy if he were again potent with her whom he loves and respects.

In the anamnesis there are several factors of particular importance to be emphasized. He had a very strict father who tyrannized the entire household, kept them all under strict discipline, and trained them to piety and veneration. He began to masturbate early, was shy, and avoided all opportunities of becoming sexually enlightened through conversations with other boys. From various comments of his father, he assumed that the former would never forgive him for any deviation from the straight and narrow path. Quite early he learned to control his hot temperament and to harden his will. There was no feat which he could not force himself to do. He learned resignation and the pleasures of renunciation. Throughout his entire life he has struggled against masturbation, and was happy when he finished a single act after intervals of many weeks. He found consolation in religion until his eighteenth year. Confession was always a great relief to him. But then his views became broader. Naturally he always remained a pious man who liked to attend church when his heart was heavy, but was no longer confined to formalities; his belief had become reformed in a manner which corresponded to his intelligence.

His ambition had no limitations. In every respect he tried to outdo his colleagues. Through sexual abstinence, he hoped to increase his energies so as to perform unheard-of accomplishments. He won many prizes at bicycle and swimming races; he climbed

mountains which previously were considered unsurmountable. But he anxiously avoided all erotic temptations, although he was tormented with erections which lasted several days. He possessed a means of enforcing asceticism; he transformed his entire sexual energy into sports. Before himself he always played the part of a man who lacked time or occasion to love. But this was nothing more than a flight from sexuality. The harsh words of his father still rang in his ears. He did not want to be a scamp, a rake, or an exhausted weakling. And finally self-control became more important than gratification of an impulse.

I will give one example of many to show how he conducted himself. On one occasion, late in the afternoon, he came upon a herdman's cottage. There he met a clean, robust, attractive dairymaid, who shared her scanty meal with him. She asked him where he was bound, and, after he had pointed out his destination, said that it was too far, he would never get there. Moreover, a thunderstorm was approaching; it would be best for him to stay in the cottage with her for the night. Her boy was now in the army and had ceased to write; surely he has been unfaithful to her. And so the conversation continued along this strain. The lass plainly gave him to understand that she liked him; that he might very easily have anything he wanted. But he assured her that it was necessary for him to reach a certain cottage, where some comrades expected him that same evening. Not a word of which was true! He refused to remain, although he was burning up with desire. To be sure, he was inwardly pious, and any coitus before marriage was in his eyes a sin, although he pretended to be broadminded. Then, too, he felt he had no right to lead the innocent lass astray. This was all a rationalization of his inner fear. He was afraid to be alone with the girl.

And thus he rationalizes his ascetic tendencies in any fashion, goes through life struggling against masturbation, and uses up his energies in sports. But he could not prevent his ample imagination from acting as a substitute for reality, and so he began to dream about all the women he met and liked during the day; became engrossed in day dreams in which he could accomplish everything that was renounced in reality. He was restless, absent-minded, and the struggle became more and more acute. He felt he must give up his abstinence, of which he was so proud. At a club he became acquainted with a girl who struck his fancy. She had the same inclination toward sports as he, came from a good family, and was very sympathetic. In short, he decided to court

this girl. She accepted his courtship and gave him quite definite encouragement. But one fine day he heard that she was engaged to another man. The girl wrote him a letter requesting him not to be angry with her, but she had come to realize that the other fellow was more appropriate, etc.

For a long time he was unable to recover from this blow. He was now thirty and had previously lived a life of abstinence. Now he decided to be a different man. He was a stately, well-built, elegant young man who could have made as many conquests as he desired. He began to leap into the whirlpool of dissipation, entered into all sorts of liaisons—and, at the last moment, always fled for fear of the ultimate consequences. He never spoke to his ex-fiancée and avoided meeting her as much as possible. And so two years passed. Then one day he received a letter from the faithless one. She begged him to visit her. He hurried off to see her and found her in tears. The other fellow is a fast person, and until now she had never realized that she really loves H. O. Would he forgive her and could everything be patched up again?

He sympathized with the girl and once more asked for her hand. Shortly afterwards she became his wife. His potency was excellent, and it seemed that he was about to be very happy. But then various digestive disturbances appeared, and through self-observation he elaborated the obsession: "I ought not have climbed mountains. In doing that I acquired a tendency to over-fatigue." The obsession became more and more distressing. He began to diet, lost weight, and immediately concluded that he had cohabited too much in marriage. During the first few years he indulged in daily intercourse. And now he wanted to save energy here, too, and began to hold himself in check. But one fine day impotency set in. And then he was certain that: "Now the injuries of masturbation and over-fatigue were asserting themselves; now he was done for." The loss of sexual power existed for eight months.

It was now the problem of analysis to discover the inhibitions which lead to the disorder; this was not easy. The patient stubbornly maintained that the mountain climbing was to blame for his impotency. The first time the disorder manifested itself was after a large mountain-climbing party. He came home very tired and wanted to cohabit with his wife, but it was simply impossible. That was absolute proof, in his opinion, that the mountain climbing and the impotency were connected with each other.

The analysis revealed well-known motives which are never absent in any of these parathiacs; an unlimited ambition which had collapsed through its own weight, a constantly active fantasy which even after marriage persisted in drawing lady friends into a circle of erotic combinations. Since the development of his impotency he is free from these thoughts for the first time. He is dominated exclusively by the obsession: "I should not have masturbated and climbed mountains so much."

By degrees the image of another woman emerged. She was very intelligent and had married a friend, the only one with whom he associated intimately. It turned out that he envied his friend in every respect for possessing this woman. The obsession: "I should not have climbed mountains," quite simply resolves itself into another reproach: "I should not have married my wife." It became more and more evident that, in marriage, he felt as if he were severely neglected. His wife and he lived separate lives. She would not accompany him on his hiking parties and never concerned herself about his work. He always returned home in a taciturn mood, without speaking a word. That put his wife, who was very sensitive, in a bad humor, and she avenged herself in her own way. In a short time we have two persons each of whom wishes to master the other and, on the other hand, expect caresses from each other. Both complained of a lack of amiability and affection; each blamed the other and neither would make the start.

H. O., in his parents' home, had seen an example of a strong, severe father who recognized no other will but his own. His wife was the daughter of a mother who jealously guarded the key to household domination. The example of his father hovered in his mind; that of the mother, in hers. Finally, he had to realize that at home he could never assert his personality. A deep hatred toward his wife began to ferment; he wished her death and wanted to be free and independent again. At 35 it was hard for him to learn how to bend before another's will. He recalls dreams in which he saw her dead, and remembers playing with ideas of pushing her into an abyss, while out hiking. Now he knows why he was impotent after the "Grossglockner" party. For a long time he had remained standing at a point where a woman had once jumped off. He recalls the famous point at the "*Ortler*," where he and his wife had passed. His conscience began to itch, and the whole disorder was a punishment for his malevolent thoughts. "I should never have climbed mountains" also means:

"If I had only not experienced those wicked thoughts while climbing the mountains."

He realizes that he created the disturbance of potency himself, because he had not promptly dispersed his little differences with his wife through a frank and honest statement of his attitude. He decides to mend his ways; for the first time in his marriage he tells his wife about everything which dissatisfies him and allows her the privilege of speaking her mind about his failings. The result was both astonishing and convincing. On that night he was able to copulate without any trouble. Since the reconciliation the loss of sexual power has entirely vanished.

The notion, "You are impotent," in this case also had an enhancing effect upon the inhibition. Strong ascetic tendencies, in which a craving to punish himself, to deny himself pleasures, and to control himself are in the foreground, increased the feeling of being ill. And, in this case, the feeling of being ill is the disorder itself.⁸

CASE 75. A 36-year-old man, for one year, has been afflicted with an unusual form of impotence. For ten years he has suffered from eructations, a feeling of tension in the abdomen, palpitation, vertigo, and all manner of complicated feelings of anxiety. By degrees he elaborated an anxiety about succumbing to apoplexy; he had accidentally heard of a man who died of apoplexy during cohabitation. This idea became fixed and made him semi-potent with his wife. Often the erection vanished as he was about to accomplish a penetration. For the past year he has completely lost his sexual power, which has made him very unhappy. Erections have completely disappeared and do not even occur in the morning during the dream.

He is of the opinion that he formerly dissipated too much. The impotence, as an enforced asceticism, does not seem to be so unwelcome to him, because he hopes thereby to lengthen his life. His wife, on the other hand, feels very miserable over his condition, and believes a young, vigorous man like him surely could not already be impotent. And for that reason he decided to undergo treatment, although various cures had been unsuccessful, for his disturbance set in with still greater stubbornness, after a transitory enhancement of potency. Aside from the anxiety about apoplexy, he can give no other cause for being ill, and during marriage denies having longed for any other woman. He loves his wife passionately and would be delighted if he were again able to fully gratify her.

He agrees to an analysis, and I tell him that he is suffering from psychic impotence, that he is dominated by anxious notions about dying from a stroke, and that this idea has a paralyzing effect upon his sexual pleasures. Inasmuch as his heart is normal and his arteries elastic and soft, I can put his mind at rest regarding his hypochondriacal anxiety and assure him of rapid recovery. I conclude our first conversation with the words: "You are not impotent; you only imagine it."

Often a disclosure of the inner resistances and the assurance, "You are not impotent," is enough to cure the disorder. And so it was in this case. But his potency still remained capricious and now and then was inadequate. It was necessary to look for other factors which had determined this impotency. A clue is given us by his statement that whenever he enters a store, in which he is alone with a man, an attack of anxiety occurs. That would lead us to conclude the presence of an unconscious homosexual tendency.

Whenever he has his attack of anxiety, he requires some one to accompany him. His escort must be a woman. A man will not protect him against anxiety.

As a rule patients offer a vigorous protest when one points out that this or that tendency betrays latent homosexuality. This patient, however, immediately understood the whole situation, because his homosexual tendencies were always conscious. He narrated a great number of details which confirmed my assumption that his impotency depended, in part, upon ungratified homosexual desires. In the first place, he said that his impotency rapidly improved under Dr. N., who treated his penis with electricity. Whenever he left this doctor's office, he was so aroused that there was an immediate desire to cohabit with his wife. But unfortunately erections were produced during the electro-therapy and, to be sure, at the moment the hand of the physician touched his penis. He is very sensitive to any contact between his genital and a male hand. Then, too, he requested his wife to manipulate his penis in memory of numerous homosexual acts, which were experienced from childhood until his sixteenth year. There had been an affair with a classmate. They were accustomed to indulge in sexual games in which he took the part of a woman. Fellatio was also practiced with his friend. He and his brother often indulged in mutual masturbation.

It was remarkable how I came upon all these associations. The patient informed me that he had dreamt a fairy-tale which was

very beautiful, though devoid of all sense. I requested him to tell me about it and elicited the following:

"I dreamt of having climbed up a high mountain. From its summit I looked about and saw a man standing before me, who addressed me with these words: 'Do you wish to climb still higher?' I replied, 'Yes.' 'Then look at yonder peasant's cottage; there you will see a wagon with some keys; if you bring them to me, I will lead you further.' Without further ado, I made for the cottage so as to gain possession of the keys. But as I approached I perceived some dogs. I began to be afraid, but nevertheless looked on for a while and, when I observed that the dogs were tied to a chain, I sprung forward and took the keys. As I was about to depart, a dog jumped at me and bit my foot. Without heeding my wound, I began to run and arrived safely at the place where the man was standing.

"He addressed me with these words: 'Well, have you got the keys?' I showed them to him without saying a word, although I pointed to my wound. But he only beckoned me to come along with him.

He led me to a higher mountain and, upon reaching its summit, said: 'We are now going into a large subterranean passage.' I would see many things. I saw large vaulted chambers, and, when we came to the last, which was round and painted, the man suddenly disappeared. I then looked for an outlet, which was soon found, and walked a short distance through a passage. Finally the passage became brighter, and, in a very short time, I walked into such a beautiful meadow that my heart danced with joy. A small distance away I saw a herd of cattle who were grazing. Later on I spied a very pretty herdsman and made for her. She seemed to be extremely surprised to see me coming toward her. I sat down beside her and, after a brief conversation, we fell in love. She was so charming that I soon aroused her passions and began to kiss and embrace her. What happened further I cannot recall."

This dream signifies that he is looking for the key to his illness and discovers it. The subterranean vaults symbolize dark corners in his soul.

Behind all these secrets is a definite one which is represented

by the beautiful herdsman. Furthermore in a slip of the tongue he said *herdsman* instead of *herdswoman*. Whoever is familiar with this phenomenon will at once know that mistakes in writing and slips of speech are a form of psychic betrayal. I am the peasant who leads him to the mountain tops; his own wild thoughts, his passions (dogs) prevent him from reaching the summits. He seeks and seeks, then discovers a girl grazing cows. He describes it in detail. He was happy and overcome with pleasure, as he had never been in his life. (Remote fantasies of fellatio.)

His nurse was a cow-woman and lived in his house for many years. The following incident is recalled: At the age of 8 years, he suffered from toothache and complained a great deal about it. The nurse took him into her bed and began to play with his penis in order to quiet him. Then, too, she permitted him to lie on top of her, cautioning him as follows: "You must not put it in and do not say a word to mother about it." The next day he had some spots on his nightgown and his mother wondered where they had come from. But he remained silent, however, and the incident was repeated several times. In his sixteenth year coitus took place for the first time with a servant girl who had features resembling those of his nurse, the cow-woman. The girl in the dream was a condensation of the nurse and the servant girl, and also resembled the friend with whom he practiced mutual fellatio. The meadow in the dream represents the meadow where they first met each other.

Now we are in a position to explain a number of his parathiac symptoms. He swallows air instead of semen; he must constantly swallow and swallow and, in doing this, air enters into his stomach; he then swells up and has a fat belly, like a pregnant woman with whom he identifies himself.

He longs for the infantile and juvenile forms of his sexual activity. He is impotent because quite different sexual stimuli are desired than his wife can supply.

The association to nurse (herdswoman) who had watched over him like a herdswoman recalls the infantile period when he suckled at the breast of his wet nurse. For a long time he was a thumb-sucker, and to this day the habit recurs whenever he becomes excited or cannot sleep. Moreover, he tried to suck the breasts of his wife, but this was distasteful to her.

I suspect, however, that he has not told me everything, and so I ask him if there is not some other woman, to whom his heart

belongs, concealed behind the shepherdess. He denies this, and says he loves and desires no one else but his wife.

There now follows several hours of analysis without any particular results. He allows me to instruct him once more about the origin of an apoplectic attack; would like to talk about the nature of analysis; is requested by me not to be evasive. Although formerly he insisted that he was the happiest married man in the world, at the last sitting he admitted having slight differences with his wife.

He gives a detailed account of his disorder. Since the age of 10 he has suffered the tortures of hell. He cannot go out alone and must always have an escort; attends neither a theater nor a concert. A constant fear of succumbing to apoplexy dominates him. *He feels as if he were bewitched.* Formerly he was a happy lad and a jovial man. The attacks of anxiety are introduced by aerophagy, carried out in grand style. I once saw him in this condition. His abdomen was hard and inflated like a large drum.

Now he comes to me alone, whereas formerly he always had to be accompanied by his wife. He is instructed about the mechanism of his air swallowing. I advise him to place a menthol cigarette or a pencil between his teeth, while on the street; this, as every one knows, prevents swallowing air.

By degrees he admits being unhappily married. He was ashamed to tell the truth, and thought the disorder had nothing to do with his marriage. He tells me about his odyssey among various physicians in Berlin and Vienna. Each one had convinced him that he had a different illness. He transfers very easily to me and begins to overestimate my skill in the same proportion as he underestimates that of the other physicians.

For two days he feels better than he has ever felt in ten years. To-day, a slight relapse. A small notebook which he has filled up with writing gives evidence of his skepticism.

He dreams of shooting a deer. And, as he was disemboweling the animal, a gamekeeper arrived and told him he was not doing it in conformity with the rules of the art. He lifted the deer into a wagon and while riding wanted to disembowel the animal. Much to his terror, he noticed that the deer was a man, severely wounded, and rattling in his throat. He halted the wagon and replaced the abdominal organs, so that the man was once more alive.

The relationship of this dream to the analysis is obvious. He is being disemboweled by me (gamekeeper) and wishes to replace the old things, that is, to become sick again. The dream displays many sadistic motives and also recalls many sadistic memories. For a long time he was a passionate hunter. During the early years of marriage he had many quarrels with his wife and threatened to make a terrible end of it. The most important motive, however, is that, for a long period before marriage, he had an affair with a beautiful woman named "Deer." He discovered her in a breach of faith, and wanted to shoot her on the spot. She in turn threatened to stab him when she heard about his intention to marry another woman. She attacked him with a knife, and he was only able to defend himself with considerable effort. With this woman, who also performed fellatio on him, he was always very happy. He loved her beyond all description and wanted to marry her in spite of the breach of faith. His family restrained him and literally forced him to marry his present wife. But he still loves the other woman and always thinks about her. That is how his happy marriage and great love now appears! . . .

A general improvement and strong erections occur. Whenever he enters a barracks he always trembles. Then, too, he has a habit of rubbing his scrotum. There is itching in that region, and the rubbing is pleasant, though an ejaculation never takes place. (He is satisfied with the fore-pleasure.) He also demands this form of erotic manipulation from women. It is preferable and more important than *immissio penis in vaginam*. This often mentioned compromise, arising from latent homosexuality, this memory of mutual masturbation with other boys, is also the way in which he secures his erection and often even ejaculation. The real act is a side issue.

Yesterday a number of sadistic acts, which occurred in boyhood, came to his mind. I do not care to describe here the well-planned cruelties with which he tortured animals. But it is characteristic that to-day he cannot tolerate hearing anything about blood.

In every respect he has shown much improvement. The notion, "You will have a stroke," no longer bothers him. On the other hand, in going to sleep, a whole romance occurred to him; it unraveled itself for several hours, and was the most remarkable one he had ever experienced. He was still quite awake and dreamed with his eyes open:

"I was leaving the office of Dr. Stekel," thus begins the dream, "and when I found myself on Gonzaga Street I discovered that my head was not so dull as usual; I felt it and noticed that it was light; I then said to myself: so light, so clear, so pure, the devil take me, Dr. Stekel is a magician. Thereupon I went to Schottenring and, upon arriving, stood still, took out my pocket mirror and, as I peered into it, noticed that my eyes shone brilliantly. Beaming with joy, I take off my hat and cock it on one side of my head, take my cane in the right hand and begin to twirl it between my fingers. Now I walk off whistling and in a happy, dancing manner. I experienced a joy which defies all description.

"But all at once I see a large crowd of people, see how this host enlarges, but have no idea that it concerns me. Not until I hear the words 'A fool makes many fools!' did I give any heed to myself. But how was I to elude the mob? It occurs to me that Dr. Stekel lives around the corner, and so I went as far as his front door, remained standing and deliberated on what I was going to do! I struck my cane against the floor and said: 'No, I will not go in after all!'

"But how I came to the doctor I do not know; at all events the dream continued at the doctor's office, etc.: I stood before you, wanted to embrace you, and desired your hand. You dismissed me with the words: 'You had better be going; I know you are a homosexual person.' Furthermore, how I came to the street again I do not know, but as a matter of fact I stood on the street and assumed a serious countenance so as not to attract another crowd.

"Once more at Schottenring, I again remain standing, look back and forth, and all at once see an attractive woman. The idea occurs: wait, you will follow her; and, to be sure, I followed her for some time, but was not bold enough to address her. Finally I thought what more could happen than a rebuff. I took courage and addressed her with these words: 'Madame, forgive me if I dare to annoy you, but I beg you to have pity for a man who has been wasting away for ten years.' She looked at me with surprise, but understood my proposal. I began to talk about my illness, told her, so sure as I stand before her, I had come from the land of the dead, where I had been buried alive for ten years; and that a physician named Stekel had awakened me from a long sleep. She was horrified and in an instant I was alone. And so I went

to the quay and decided to make a conquest. It was not long before I found myself with a woman. I have no idea how she came to me, but she was just as attractive as the one who had disappeared. This time I avoided talking about my illness, and so I made a killing. At the Stephanie bridge we took leave of each other and made a date for the following day at the same place.

"Now I see myself at home, etc., with my wife; she notices a change in me and wonders what has happened. She is not accustomed to see me thus; where is my loutishness and moodiness to-day? I told her to go into the next room and see what I brought for her and the children. She came back and said: 'What is the matter with you?' I replied: 'You have Dr. Stekel to thank for that.' Whereupon I felt that she had kissed me.

"Now I am again standing at the Stephanie bridge and await my charming lady, though no one appears. Finally some one addresses me and, behold, it is my sister-in-law; I become impatient, because I still expect the lady of yesterday and want to get away from this one, whereupon she said: 'Yesterday you made an appointment to meet me here.' To which I replied that that was impossible, because I was expecting some one else, but she answered: 'Now, listen; I am the woman whom you told Dr. Stekel about and who disappeared. The lady with whom you made a date yesterday is also me.' I was struck with horror and awakened."

How important are those daydreams which we like to turn aside as absurdities! This dream was the solution of a whole group of symptoms. He actually would like to say: I have not told the doctor anything about my sister-in-law, and she is really the most important person. It was typical of him to have his sister-in-law escort him to my office. He always told her about his symptoms, and one day she said to him: "I believe you are suffering from mental disorder. You ought to see a psychiatrist."

I discover that he had already loved his sister-in-law before she married his brother. His brother met with great opposition from his family against the marriage. To this the patient thought: "If my brother does not marry her, I will take her." But, upon his advice, the brother married the girl. A short time afterwards the patient also got married, but always remained on terms of close friendship with his sister-in-law. As a brother-in-law he

had a habit of embracing and kissing her, of tenderly caressing her with his hands. His brother, an officer in the reserve, is now in the field with the Austrian artillery. He considers it his most important duty to visit his sister-in-law daily, to see if everything is all right, and to complain about his illness.

The impotency now shows another root. He desires another woman. The sister-in-law strikes his fancy more than his wife; she arouses his sensuality. An aggravation of his illness occurred on the day he heard that his brother was sick. At that time he had the fleeting thought: "If she now becomes a widow! Too bad I'm not free." The stroke which he fears refers to a case of death which would bring him nearer to his goal.

His obsession disappears for days at a time. He is better in every respect and tells me about another affair which had played an important rôle in his life, and which he had withheld from me. At the age of 20 he fell in love with his charming cousin, who at that time was 15 years old. They were extraordinarily in love with each other. As a matter of fact he had really loved only one person, his cousin. But his father said: "You will never marry her. She is a poor girl. You must bring money into the house. I will never allow you to consummate this marriage!" Not until after this interdiction of his father did he seek to console himself with his mistresses. When his cousin was informed of this she laughed and said: "Let him enjoy himself; I don't need a hypocrite for a husband." Whereupon there followed a period of "wild oats." He thought of his cousin every day. Each day he wanted to write to her. But his new mistress held him fast. After he had broken with her he returned to the sweetheart of his youth and informed her of his willingness to get married. The girl's mother replied that he had delayed the matter too long and that his proposal was just a month too late—her daughter was now engaged and would soon get married.

That was really the heaviest "blow" (stroke) in his life, because he had always thought of his cousin. To this very day no one must mention her name, on account of his jealousy; he is still grieved over the thought that she belongs to another. Now and then she comes to Vienna, whereupon he anxiously avoids seeing her. He could not bear the sight of her. But his sister-in-law resembles the cousin very much. That is why he is so fond of her. Whenever he sees a woman who resembles her, his heart begins to palpitate.

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From a dream I assume that the patient is under the influence of a curse. I question him about it, but only receive evasive answers. At all events, he states that he is bewitched; the evil eye has struck him. He also maintains that I have the gift of persuading him with a glance, so that he must improve. He is superstitious.

"I must tell you the truth. I have lied to you about many points. But I realize that only unlimited frankness will help me. You spoke about a curse, and then the whole connection occurred to me. You would hardly believe that I, an impotent man, had four mistresses for a time and they were all satisfied with me. When I returned from the army I had the girl about whom I have already told you. But soon I was to have an affair with a married woman. It was the young wife of a neighbor. One day she addressed me in a very friendly manner. I vigorously defended myself against her attempts to lead me astray, but I finally gave in and became her paramour. Never before had I loved a human being as much as this woman. I would have married her if she could have left her husband. I had no thoughts for anything else but her. At the same time, however, I loved my sweetheart and was very good to the girl. But the catastrophe soon arrived. One fine day she caught me with the married woman. She made a terrible scene, threatened to shoot the woman and sent an anonymous letter to her husband, so that an open scandal ensued and the woman could not see me again. They moved away from the locality. But my sweetheart believed that she had me firmly in her possession and absolutely wanted to shackle herself to me. I was fast and played cards. She loaned money to me because she was now very wealthy, having fallen into an inheritance.

"My cousin knew all about my escapades and always said: 'Let him give full vent to his passions. I wouldn't have a hypocrite for a husband.' Then came great troubles with my father. He drank and gambled a great deal, especially on the stock exchange, and one day his banking firm was on the verge of bankruptcy. In this exigency he wanted me to help him by a wealthy match; he said it was my duty, and I could never oppose father. I became engaged and then began martyrdom. My mistress, who turned out to be a divorced woman, for all that, would not part with me. She threatened me with a revolver and sulphuric acid, did everything within her power to prevent my marriage. At all events, I got married and gave a part of the dowry to my father. Before the wedding, my mistress requested to see

me and threatened to shoot me if I would not promise to return to her. And though she realized that I must save the banking firm, inasmuch as she did not have sufficient money to do it, I must leave my wife after a year and return to her. *I had to swear to this upon my life and that of my parents, to which I agreed.*

"After marriage I literally led a life of martyrdom. The mistress insisted that I write and visit her; and when I refused, for I wanted to be honest with my wife, a hailstorm of anonymous letters appeared, so that I had to seek recourse in the police.

"My father did the greatest wrong to me. In a short time he squandered half of my dowry of 50,000 marks and only put the smallest part in the business. In a few months he demanded more money. My circumstances improved, but I could not foster the carelessness of my father who, after the death of mother, supported a mistress, and this at the age of 64! But when I refused to give him any further financial aid, allowed his business to be liquidated, and set aside a very good allowance for him, he became more and more abusive and on one occasion struck and cursed me in the most awful manner. *And so he said that some day a 'stroke' would overtake me, or I would become paralyzed, because I did not honor my father.*

"A few months later he died, but his curse often flashed through my mind. However, I did not want to think about it, because I felt innocent. The mistress, too, gave me considerable trouble, but with the aid of a lawyer I was able to buy her off with a large sum of money. She moved away and I have no further annoyance from her. From the married woman I heard nothing; my cousin got married after I did. I do not love my wife, although I appreciate her virtues. I had many quarrels with her, but realize now that she was in the right. Now I know that I fear the fulfillment of the curse. I made an oath upon the life of my parents and broke it. Both of them are now dead and now I believe that the curse of my father will be fulfilled. I will become paralyzed. I am afraid and do not want to think about it. It was only our conversations which showed me that everything had a relationship, and that I only became impotent to punish myself, to protect myself against further carelessness.

In many respects this case history is very instructive. We learn what has always been known to us and what again and again surprises us, to wit, how unreliable the communications

which the patients give us during the first few visits are. The patient describes a happy marriage; he ostensibly wants no one else but his wife, and it turns out that just the opposite prevails. In analysis only we learn of the real family situation.

We furthermore see what happens to so-called "sensible-" and "money-marriages." This man had sacrificed himself for his father; he gave up his deepest love, and accepted an unloved wife whose money was to free his father from financial exigency. His money vanished in all directions. The father consumed half, the other half flitted away on physicians, pharmacists, and in sanatoria. But the unloved wife, with whom some other man might have lived happily, remained on his hands. The other (loved) woman disappeared from his environment. Only the sister-in-law remained in his proximity. He transferred his entire love to this woman and for that reason envied his brother.

The consequences of these unhappy circumstances were death wishes against his wife and brother. The great "stroke" (blow, calamity) which he awaited, was the death of his wife and brother. Inasmuch as his brother was in the field, the parathy had to increase about this time. His impotency protected him against incest, which under other circumstances he would have been capable of. His disorder allowed him to transform erotic misfortune into pains and feelings of anxiety, to complain constantly to his sister-in-law so as to extract her love in the form of sympathy.

But then he had also wished for the death of his father, because he feared his own material ruin. He was jealous of the erotic life of his father. If his father had quietly remained with him, he would have given him all the money he wanted. He could not bear the thought of his father supporting a mistress with his money. Through his death he hoped to rid himself of these constant agonies.

That is why the curse of his father struck him so hard. He believed in the curse, because he had deserved it. The superstitious fear that the curse might diminish his potency was sufficient to make him impotent.

Casper in one place very aptly describes the effect of fear and superstition:

"Formerly the notion prevailed that witches and magicians could rob any one of their procreative function. In France these individuals went under the name of *nouveurs d'aiguillette*. However, those persons who were to be inflicted with the magic word also had to believe firmly in it; then the impotency would surely appear. Formerly cases of this sort were so frequent that almost every man who after a time saw his potency diminishing fixed the blame upon some old man or woman who had the reputation of being versed in the magic art. Many of these poor unfortunates were burned at the stake or otherwise cruelly punished on account of their alleged crime.

"One would hardly believe that such things still come to pass even in our time; yet physicians still see cases of purely imaginary loss of sexual power which, in the patient's opinion, have been caused by an enemy, an evil eye, magic words, or through some special article of food. Under the influence of such superstitions, ill-success always appears, and hence the individual soon stops making further attempts at cohabitation.

"Recently a man consulted me on account of impotency for which, in his opinion, his wife was to blame, because during a trip which he took to New York she wanted to protect him against adultery. She had observed him with a very peculiar look, said he, just as he was about to depart. At the time he felt a queer shudder pass down his back to his testicles, and since that time an erection is impossible.

"In another case a man from Long Island sought my aid on account of impotency and handed me a lock of hair belonging to the woman who had uttered magic words against him. The person concerned, so he tells me, was anxious to marry him, but he took another woman; whereupon the first made him impotent for revenge. This occurred on the fifth night after his marriage. Until then he had always been absolutely capable of exercising his marital duties, but on that night, however, the disappointed lady friend, who suppressed her jealousy, had invited his young wife and himself to tea; on the same evening he discovered his impotency. He was told that I could cure him by means of a lock of hair belonging to the sorceress. Therefore, he procured such a lock and now brings it to me."

Mantegazza also recognizes these relationships :

"It is easy to comprehend why, in the good old times when people believed in witches and sorcery, threatening a man with

'lace-knots,' i.e., to make him impotent through sorcery, was sufficient for fear to actually bring about this effect. Then, too, one can easily understand how men who obviously had given up faith in their masculine power actually proved to be impotent, although absolutely were not. Good old Vevette, who was far in advance of his time, wrote with absolute justification in his 'Tableau de l'amour Conjugal': *'De mille hommes il n'y a peut être pas un, qui puisse sortir victorieux du congrès public. Les parties naturelles ne nous obeissent point, quand nous le voulons, bien loin d'obeir aux juges. Elles se flétrissent souvent contre notre volonté, et souvent elles sont dans la glace, quand notre cœur est le plus embrasé. Si nous sommes prêts a nous animer, le courage nous manque, la crainte nous saisit, la haine s'empare de notre cœur et la pudeur s'oppose aux libertés effrontées.'*"

The same author tells the following unusual anecdote which in itself would be ample to make these cases of transitory impotency from fear obvious:

"Pierre Buriel, by vocation a cooper and distiller, worked on one of my father's country estates. One day he told my father something prejudicial to my character. This made me threaten him on the following day with 'lace-knots' when he got married. Inasmuch as he wanted to marry a servant girl in our neighborhood shortly afterwards, he faithfully believed what I had told him and, although I laughed while I spoke to him, this facetious threat made such a strong impression upon his mind, which already believed in sorcery, that for almost a month after the wedding day he was unable to consummate the marriage. At times he desired to embrace his wife tenderly, but when he wanted to carry out his intention he proved to be impotent, because his imagination was embarrassed by the notion of sorcery."

When the person concerned knew about it, the effect of this sorcery and "lace-knots" was often a prompt one. From the case history quoted, we recognize that even in modern times the effect of a curse may produce disastrous results.

Many impotent men introduce themselves to me with the phrase: their sexuality seems bewitched; they feel as though they had been changed by magic. Many even believe in the power of an "evil eye" and in the "omnipotence of wicked thoughts."

Our patient secretly believed in the "omnipotence of

thoughts" (Freud). He believed that his wish for the death of his father was responsible for his death. He often struggled against his death wishes, and the whole situation became transformed into anxiety lest he wish some person evil.

Inasmuch as he was inwardly a pious man, the wicked thoughts greatly troubled his conscience, robbed him of all pleasure in life, and by way of *talion* led to self-punishment. He punished himself with what he liked most, to wit, a withdrawal of potency.

The first dream about the herdsman is the key to his parathy. At the last sitting he said to me: "Do you know what I withheld from you during the first sitting? It was a scene from 'Tannhäuser' which first occurred to me with the dream, the one where he hears the song of the herdsman coming from the 'Venusberg.' Now, for the first time, I understand this dream. My religious conscience wants me to save my health from the 'Venusberg' (Venus mountains). The herdsman and the herdsman represent piety and health. The high mountains which I wish to climb are my new, healthy attitude toward life, my belief in the power of conscience, and the power of mental forces. These days I have also visited my other spiritual shepherd, the pastor, and opened up my heart to him. Now I no longer believe in a curse and in the omnipotence of wicked thoughts. I want to be healthy and will try to live a happy married life with my wife. I am a man once more and never want to be a rascal again. I have also openly renounced my sister-in-law. You have taught me what Goethe had already told me without my being able to understand it, 'Happiness is one's daily duty.' (Glück ist die pflicht des Tages.)"

IX

IMPOTENCE AND MARRIAGE

PART II

A morning erection is a sure sign that we are only dealing with a case of psychic impotency. Absence of a morning erection, on the other hand, is of no great significance. Frequently I have observed cases where even the dream was attacked by the inhibitions. Then, too, a long period of impotency is also no sure sign of an organic loss of sexual power. In advanced age, particularly, one may experience astonishing surprises. Relative to this and in many other respects the next case offers noteworthy enlightenment.

CASE 76. Mr. X. V., a man of 59 years, impotent for twenty years. At first his disorder manifested itself in such a way that he would have strong erections which would disappear so soon as he approached his wife. No erections have appeared for the past ten years—not even in the morning. He suffered from nocturnal attacks of anxiety during which he screamed and even jumped out of bed. In addition to a pathological anxiety, a physician had to tell him that he had heart trouble. Whenever he consulted a physician, his heart beat so violently that his pulse increased to 140 beats and over. Before he came to me he wrote and said he would only come if I would promise not to say that he was suffering from heart trouble. He could tolerate anything but this diagnosis. At that time the man was only 52 years old and already impotent for ten years. He was a well-known painter whose pictures have found recognition far beyond the narrow limits of his own country. Before he appeared his wife came and gave me some information about him: she was a strikingly intelligent, majestic woman and decidedly younger than her husband, a marvelous beauty. She had no complaints to make about her husband's impotency, but she objected to his irascibility. It is often difficult to determine all the things which will arouse his anger. At such times he loses his senses and roars about the room like a madman, so that she feels embarrassed

before the neighbors. It was fortunate that their servant girl had been in the family for so long and that she is well acquainted with her master, who is otherwise a splendid man. During these episodes, which unfortunately occur almost every day, it is best to remain silent and to let him discharge his temper thoroughly. He is prone to destroy various objects which happen to be in his way. And so she does not venture to buy any very expensive vases or other knickknacks. She only purchases cheap china, so that the damage will not be so great. Then, too, she believes that her husband's tantrums, which have developed only in recent years, are the result of his impotency. His wife feels that she is not to blame for his affliction and patiently tolerates all his attempts, in fact has already become resigned to his sexual inadequacy. She would be happy if there was only peace in the house. The weeks during which her husband is on a trip or giving foreign lectures are her happiest.

The patient, on the other hand, allows himself to be examined, and is delighted when I assure him that it is only a nervous heart. He attributes his household scenes to his wife. She has no regard for his artistic requirements and by nature is fundamentally a philistine who has no appreciation of art. And now this damned impotency had to appear and make him still more unhappy. His potency, however, had always been rather capricious.

"Do you know, doctor, that already as a young man normal coitus was often impossible for me. Danger must always be at hand before I can cohabit successfully. You may laugh at this, but I was never really potent in bed except with my wife at the beginning of our marriage. But whenever I can push a woman into a corner, throw her on the floor or upon a sofa, then everything goes to perfection."

Here we have a violent man who is only potent when he can picture himself committing rape. A woman must be taken by brute force before he can experience great orgasm. The hate component is required for successful copulation. It was only his great love for his wife that made this fiction superfluous. But an incident or some knowledge must have changed his attitude toward his wife.

Relative to this, after a lengthy investigation, I receive the following information: Like all artists, he was very vain and required a great deal of praise. His wife had fallen in love with him because she admired his paintings so greatly. First she was

his pupil and then became his wife. After that she gave up painting and devoted her entire time to housekeeping. Suddenly she took up painting again and always requested his criticism. But he informed her that he had no appreciation for mediocre paintings; that there was no need for her to waste her time upon such dauby work. But he had to pay dearly for this frankness, because his wife began to criticize his work. On one occasion he was greatly perturbed over the adverse criticism of an art journal which reported a diminution in his plastic faculty and advised him to take a rest. Much to his anger, his wife agreed with the critic, so that he observed that her estimation of him as an artist was not as great as formerly.

"Was that before you became impotent?"

"I believe it was afterwards . . ."

"Think over the matter."

"Let me see. I distinctly recall the date of the exhibition, also the date of the first 'failure'; for it was the birthday of my wife, and we were both at Semmering. . . . Surely. The 'failure' occurred several months later."

I gave the patient to understand that, out of hatred for his wife, he was no longer able to maintain an attitude of love toward her and wanted to return to his old form of gratification. He wanted to use force against his wife.

"You bring me upon an idea. It always gave me greater pleasure to cohabit extemporaneously than in bed. On the occasion of our visit at Semmering, I wanted to copulate with my wife during the day, but she refused me. Then my first tantrum occurred. I felt like striking her. . . . At night, while in bed, I was impotent, and became so angry that I dashed an electric lamp to the floor."

From that moment it was all off with his potency. The man wanted to discharge his anger upon his wife in some form, perhaps even commit a crime; this could not be determined because he would not go into further detail. But the depreciation of his personality, through identification of his wife with the hated critic, killed his love, and now he could again become potent only with the aid of hatred. He did not understand these explanations. He firmly believed he had arteriosclerosis and manifestations of old age; he repeatedly demanded rejuvenating preparations. I saw him occasionally and succeeded in calming him. The tantrums became less frequent when his wife, upon my advice, began to take interest in his pictures again.

He was already 62 years old when his wife suddenly died from

an intermittent illness. And now something most unusual happened. They had a cook who was quite deformed and had gone through life without any love. Two weeks after the death of his wife he raped the cook in his studio; his potency returned once more after an interval of almost twenty years! He then sought me because he feared an attack of heart failure and so confirmed my stubbornly maintained contention that he was only suffering from a psychic disorder of his sexual function. He then admitted that he has always had a preference for old and ugly women. He does not recall ever casting an eye upon the servant girl before. After several months he discharged the girl, paying her off handsomely. He fell in love with a young pupil who worshiped him fanatically; he was able to love her normally in bed with excellent potency. He had two forms of potency. One was brutal and violent; it was directed against persons who angered him and whom he could treat like rabble. Against such individuals he would hurl rough, cynical words, behavior which did not correspond to his usual self. The other form was erotic and spiritual; he became gentle, affectionate and self-sacrificing. His criminal tendencies would become fettered by deep love and would reappear again during moments of hatred.

A revival of potency of this sort, after a period of impotency, is by no means rare. If one takes the trouble of talking to old men about this matter, such facts can often be established. Many authors attribute this new puberty to a hypertrophy of the prostate and other organic changes, which are often of importance in priapism. But priapism is a condition where, in consequence of organic changes (diseases of the corpora cavernosa, etc.), a permanent erection occurs. In my cases, these were out of the question, for we were only dealing with a cessation of inhibitions. That senile men may be very dangerous for children is unfortunately better known to psychiatrists than to the general public who do not suspect what lurks behind their fondness for children: a love for one's own childhood, a regression to the infantile and to sexual delinquency, an assurance against defeat with adults, and often the urge of a paraphilia against which they have struggled for a lifetime. They do not want to die without having gratified their pathological desires. But when we cast a glance in retrospect at the last case, we are struck with the fact that the patient only

became potent after the death of his wife. That is not a rare finding in the histories of psychic impotence. Often it is the father or the mother who clear the way to potency when they die. In this case the wife was a mighty interference between him and active sexuality. This fact, associated with the attacks of anger, above all gives us the deepest insight into the case. *The man had a tendency toward passion-murder.* He wanted to strangle his wife during coitus. All his frustrated attacks of violence are rudimentary passion-murders—a bit of reality and a large piece of fantasy. But, inasmuch as he wanted to protect himself against murder, he dared not be potent.

That explains an astonishing fact which occurred at the onset of his impotency. He would suffer from painful erections, almost priapism, whenever his wife was not at home. But the moment he placed himself beside her in bed, his entire libido was transformed into eroticism and potency vanished. He dared not cohabit if he did not want to become a criminal.

There are other factors which also speak for this assumption. He recommended books to me on two occasions; on the first it was novels by Andreyev, one of which dealt with rape; on the other occasion it was *L'Argent*, by Zola, where, as is well known, a passion-murder takes place. One of his sketches, which he later repainted, represented a girl who is overpowered by a gorilla and dragged away. . . .

In general, the great significance of marriage in the origin of psychic impotence can hardly be represented. It either acts as a hindrance, where we are dealing with a fear of marriage, which the next cases will show, or as a remedy, concerning which we will also have much to say.

That behind many cases of impotency lurks a fear of marriage almost belongs to the A B C of psychotherapy. And yet there are so many physicians who have no conception of this mechanism. . . . We will now analyze several cases of this type. The next one shows a certain relationship to the previous one.

CASE 77. Here we are dealing with a 56-year-old architect who, until the past few weeks, had always enjoyed faultless

potency. Moreover, he also had a liking for extemporaneous love and was afraid of beds and long-drawn-out preparations. Whenever he could cohabit standing in a dark corner or in a semi-prone position on a staircase; when he could "throw the woman down"; when he was dressed or everything happened suddenly, he attained his best potency. He belonged that group of men who are always weakly potent in bed. Then, too, he was prone to be unsuccessful whenever he had to make long preparations for a rendezvous, a weakness he gradually overcame after frequent meetings with the sexual object. This capriciousness was usually limited to the first occasion. But unfortunately he has now become impotent; this inadequacy even prevailed with old female acquaintances. Then, too, it hit him all the harder because he had fallen in love and seriously considered marriage. But his erections have completely vanished, even in the morning. He considered himself absolutely impotent.

One can safely assume—with that relative safety which comes with experience—that, in cases of this sort, a strong resistance against marriage prevails. To investigate this resistance is often very difficult, because the enormousness of the artificially stimulated love causes any doubt as to the strength of the love to be interpreted as a grievous insult. Then, too, in a situation like this, we only hear about the virtues of the adored one. In the case at hand, it concerned a 34-year-old girl who had made a certain name for herself as an authoress. Both associated with each other at a literary club. His surprise was great when he noticed that the girl was interested in him. There gradually developed a great passion in this portly, well-liked, wealthy man, which made him supremely happy—at least he said so. However, his insomnia at night did not harmonize with this happiness. Then, too, he always wondered whether he would be equal to the strong demands of a young creature who was inexperienced in and hungry for love. If one understands how to hear a "No," and an "I will not" behind this doubt, one has already cleared the path to further investigation. In this case there were good reasons for a "No." He had been twice married and in both instances had to divorce his wife. Both of them had deceived him; each time he stood on the brink of ruin and suicide. It is evident why in such cases an inner voice says: "Do not marry. You will experience another disappointment!" But he did not hear this inner voice and did not want to hear it. Meanwhile his impotency protected him against marriage. He began to talk very

carefully to the girl about the future; he emphasized the fact that he was no longer in that age where he could satisfy a girl. It would probably be a platonic marriage. His fiancée was quite delighted with this outlook. She did not care for anything else and hated the coarse forms of sexuality. They would live together like brother and sister. That was her ideal. . . .

I expressed my doubts about these words. With this "brother-and-sister" love, the girl deceives him as well as herself.

But she swore she would not allow him to touch her even if they were married; she is prudish and unapproachable, which causes him no small amount of worry. A few days afterwards he informed me that he was finally able to have an erection. After the theatre he had taken his fiancée home in a closed car. They kissed each other passionately. Suddenly he felt her hand "below"; she opened his trousers and *tenebat membrum suum valde erectum*. He was still so blind that he swore she was "pure" and attributed her conduct to "accidental and unconscious reflex acts." But I soon recognized from his descriptions of this affair that the sweetheart would never marry him, that she only wanted to know what coitus was like. She lived very intimately with a paralyzed sister, who depended upon her for care, and with two brothers. At first she proposed taking the paralyzed sister into their future home, which he refused. Then she promised to leave her house and turn the sister over to the care of an experienced attendant. From little traits I concluded that she was so strongly fixed to her family that I could easily predict that she would never marry him, though he was an excellent catch and she loved him passionately. Her love was a form of "spite-love." One of her brothers had a sweetheart whom he frequently visited and even wanted to marry. And so for spite she also found a sweetheart.¹ But the more I assured him that his fiancée would not marry him, the more his potency increased. One evening he deflowered her in his office after all the other officials had departed. He was unusually potent and quite pleased with himself and his accomplishment. Now he insisted on a public engagement and early marriage. She made an energetic dash for it and presented him to her mother as her fiancé. The mother and sister treated the wealthy suitor as a criminal intruder who wanted to rob them of their sacred object. Her brothers kept themselves in hiding and avoided his presence. The mother explained to him that she had nothing against the marriage, but her daughter was in duty bound to care for her paralyzed sister,

around or noticed that she once more approached him, he would become restless, draw himself back and look for a quarrel—naturally without taking account of the situation. It sometimes happens that in such cases the impotency vanishes when the doubters are placed before the reality of marriage, when they can no longer retreat. And so it was in this case. I advised him not to arrange for a trial marriage, but to marry the lovable creature at once. At first he had all sorts of excuses so that his fiancée drew back. But finally he made his decision and married the girl. In a few days his potency was quite normal. And now the inner protest of dissenting voices had no purpose. The calamity had now come to pass, and parapathiac symptoms also are accustomed to come to terms rapidly with facts. *The impotency was only a weapon in the struggle for freedom.* And now, since his freedom was finally lost and she was his wife, the disorder had to vanish. Spontaneous recovery of this sort after marriage is very typical and, in suitable cases, allows the experienced psychotherapist—when genuine and deep love is present—to advise marriage despite an existing impotency.

It is not unusual for a bridegroom to consult a physician before the wedding as to what to do, because he had attempted to cohabit with a prostitute and was absolutely impotent. And now he does not venture to get married. In such cases one must point out that fixation upon the fiancée, inner moral inhibitions (reproaches for being unfaithful to the beloved sweetheart), fear of infection which might prevent marriage, and last, but not least, a final struggle for freedom, all unite to produce impotency. With a few words of reassurance one can work wonders. It would have been a mistake to advise renewed attempts or treatment and a postponement of the wedding.

How singularly inner inhibitions may assert themselves was taught me by the next case, which must be presented here in abbreviated form.

CASE 79. Mr. J. H.—let us call him Delta—is a well-known philologist and a credit to his profession. As a young man he was already called upon to hold a high academic position and is very popular with his students on account of his brilliant lectures. He was 34 years old when he came under my care. The occasion

for his treatment is a complete impotency which had only developed within the past few months and is a decisive factor in a question of vital importance.

Delta belongs to that class of individuals who passionately indulge in anonymous correspondence in which they allow themselves free rein. In a large city, the number of such correspondents is tremendous. And even in the country one may discover many a quiet, chaste woman who for years has been writing anonymous letters in which her second, indecent nature may express itself to satiety. Among the chastest individuals in particular, who in everyday life are very prudish and reserved, one will find such writers; their letters are of a type that even this book, surely not reserved, cannot reproduce them. In several instances I had an opportunity to gain insight into such correspondence. I was astonished when I saw the wild, uncurbed, filthy eroticism which gave itself full vent in these pornographic writings. My astonishment was still greater when I became acquainted with their authors; there was always a striking contrast to the mysophilia, as it came to light under the mask of anonymousness. In such cases we only realize what disguise our civilization forces upon many individuals and how a desire for public and personal esteem can suppress these impulses. Rather striking was the case of a woman who could not forgive her husband if he uttered a bad word or an offensive joke and who at the same time carried on a secret correspondence which would even astonish a hardened reader of the *Anthropophyteia*.

Delta also led a double life. He was very refined, very popular in the society of women on account of his cool, aristocratic aloofness, cultivated various ideal friendships in which intellectual interests were the only bond, and simultaneously enjoyed himself through a pornographic exchange of letters which extended almost over the entire world. Each day he spent several hours composing letters and, if he had collected all the answers, they would represent a nice cabinet of all manner of paraphilias. It gave him particular pleasure to teach innocent girls about the various forms of normal and abnormal intercourse. Since the age of 10, and perhaps earlier, he has been a masturbator. He has been masturbating as far back as he can remember. Even while writing a letter he would masturbate and inform his female readers about it, often drew a picture of the erect organ, wrote profusely about orgasm and ejaculation. Later on we will return to this form of paraphilia (coprographia). Here I will only describe how he

found his fiancée. His advertisement was quite harmless, otherwise it would not have been printed in the newspapers.

Correspondence.

A lonesome, educated
bachelor seeks stimulating
correspondence with an
intelligent lady. Under
. forwarding department of
the newspaper.

A number of letters usually came in reply to such an advertisement; and from them he chose women who interested him. At first he would write very reservedly, but after several letters would venture upon the real theme. Frequently he would receive no reply. At times he received abusive letters in which he was called a depraved individual and a pig. In most instances, however, he found sympathetic coöperation with his intentions. He very rarely had opportunity to meet his female correspondent—that only happened on several occasions. Most of them remained in the dark, which permitted this exhibitionism. In all these cases we are dealing with a form of psychic exhibitionism before a stranger.²

Once he discovered a very remarkable letter among them which emitted an unusual "psychic" aroma. He observed that he was dealing with a girl having a brilliant mind and, after a mild digression into the pornographic, which was energetically declined, confined himself to intellectual interests. In this instance the correspondence was continued, whereas on other occasions he would have abandoned it as being uninteresting, *i.e.*, not pornographic enough. Finally they revealed their names and a closer mutual acquaintanceship followed. He learned to know a very interesting, beautiful woman who had a child as a result of a love affair in youth. She was open-minded enough to keep and bring up the child herself, for she was thoroughly modern and paid scant attention to what other people said. Then, too, a small income made her independent of the world and her family. She told him her life history. The father of the child was accidentally drowned a few days before the wedding date. She had previously yielded to him and became pregnant. Being faced with the choice of submitting to an abortion or becoming a mother, in memory of her sweetheart, she decided to take the scorn of the world upon her shoulders and allow the child to live.

This conduct increased Delta's esteem for her. He decided to become more closely acquainted with her with intentions of ultimate marriage. Whereupon, for the first time in his life, a disturbance of potency with other women set in. Despite his new love affair he was unable to remain abstinent, because for years he had a watchword: *Nulla dies sine coitu*. Mild symptoms appeared, and there were certain women with whom he was impotent. Now he had severe mental conflicts, an agonizing doubt. He was madly in love with the woman and would marry her gladly if he only had assurance that he would be potent with her.

It was proposed that she come to his home. If he was capable of cohabiting with her he would at once become engaged and marry her as soon as possible. He was wealthy, held a distinguished position, and was a handsome, prepossessing man. She asked for a short time to think over the matter and consulted her mother. The latter advised her to try the experiment since it was not dangerous. Either he would be impotent and nothing would happen to her or he would be potent and then as a man of honor he would surely keep his promise. As I have already stated, this course was a bad one, because the trial gave the doubter—and Delta was one—a retreat. She ought to have definitely insisted upon marriage, for then Delta would have been potent. At all events, she agreed to the proposition, and it was the beginning of a long path of suffering. Delta harbored a passive attitude which corresponds to the fiction: pleasure without blame. He required the assistance and manual stimulation of the woman and could never find the introitus vaginæ without her aid. He always looked somewhere else, always deeper. This form of impotency, just as common as the demand for manual stimulation, betrays a homosexual component and the circumstance that the sexual aim is really the anus and not the vagina. . . . She refused to carry out both requisites (manual stimulation and introduction of his penis). Upon a visit to the passionately loved woman, Delta could not secure an erection. He was very unhappy and threatened to kill himself. After several days he made her promise to stay all night with him. Toward morning he suffered from painful erections. If she stayed with him all night, so he calculated, he could utilize the morning erection. After a certain amount of hesitation, upon the advice of her mother, the woman gave in and came to his home. He was just as unsuccessful as on the first occasion and did not sleep at all. But inasmuch as the basis for the morning erection is sleep with the elimi-

nation of inhibitions, he had no erection in the morning. She departed ashamed of herself and absolutely nothing became of the engagement. Delta then came under my care and presented me with the alternative: "*Either you must cure me, so that I can marry my fiancée, or I will kill myself.*"

I could assure him of recovery from his impotency, although I realized that he would not marry the woman after his recovery. It was only his strong inner resistances which caused his impotency.

Delta, however, considered his impotency a punishment for excessive masturbation. Since his tenth year he has masturbated at least once a day; could not fall asleep unless he had masturbated. At the age of 33 he began to give up the habit; it was not easy, though. And now he has not masturbated for a year, although he has cohabited a great deal with women. Hardly a day passed on which he would not make one or two visits to a woman. Notwithstanding, however, he would never possess a woman without paying her. He confined himself to demimondes, to unenrolled prostitutes, stage girls, shop girls who depended upon incidental earnings, cashiers and fast women who sought extra change. He was dependent upon the streets and each day looked for what the monstrous sea of a large city cast upon its shores. Every night he made his rounds, experienced disappointments and surprises, would then remain for a certain length of time in contact with his so-acquired acquaintanceships. And thus he even wrote letters to a prostitute in a foreign country and supported her. He was very fond of making presents and squandered a fortune on fast girls, and thus became known as a "sucker" who allowed strange girls to approach him for support. But he would soon become tired of his old acquaintances and sought new thrills. Then, too, he became associated with a procuress who always supplied him with "fresh wares." This secret subterranean life stood in marked contrast to that of a scholar. He mingled in the highest academic circles and was very welcome on account of his extraordinary knowledge and his very brilliant conversations. Once or twice in his life he did not have to pay for love. These two occasions were underlined in red in his diary, where he carefully noted all erotic experiences . . . even with respect to their cost. His longing, which was never fulfilled, was to be loved for the sake of himself. I have already stated that he was only potent when the girl performed manual stimulation and immissio penis. Whenever this requisite was satisfied he was so potent, despite

excessive masturbation, that he was able to gratify a girl several times and could withhold ejaculation for a half hour, thus giving his partner the greatest orgasm. He always strove to attain an *arc de cercle* with her. Then he, too, went into a sexual ecstasy and allowed the orgasm free play. At all events, a coprolalia, which was later painful to him, would break out against his will. He would scold and insult his partner ("Eh? You hussy—you whore—you common thing, that is suitable to you! That is to your taste!") The greater his orgasm, the worse his jargon; he would also speak in a dialect and use words he was never conscious of knowing.

After coitus, as a rule, he slept, even if it was only for a few minutes. This always occurs in people who cohabit with a definite fantasy and who then take flight from reality into the world of dreams.

But since he met the young woman impotency gradually set in so that he was no longer sure of himself. It then occurred to him that the hour of vengeance had arrived, that he must pay for the sins of his youth. He felt miserable about his impotency and spoke of the "Goddess of retribution." Now he must atone for his masturbation and letter-writing. He had soiled so many innocent minds, wallowed in filth like a pig, led a double life. . . .

But in reality it was the emergence of an ascetic tendency upon a religious basis, which further analysis will demonstrate. He disputes being consciously pious, but admits devoting a great deal of time to religious questions. He studied the Bible and the Gospel, even went so far as to write scientific expositions and commentaries on the scriptures. His father was a free thinker and brought him up along those lines. He was only nominally a member of a Protestant parish, but it drove him into the arms of Catholicism. He was already on the point of making the transition when he saw a vision: Christ with outspread arms who threatened and reminded him. "I will not tolerate any sacrilegious fooling!" Before he was impotent, a withdrawal from his old life had already taken place. He stopped masturbation, began to limit his correspondence and finally gave it up entirely. There are many persons who, at a certain age, are subject to a moral reaction. They pass through a renaissance even without religious motives. His union with the woman was nothing more than a longing for purity and marriage. But could he find it in her? Must he not doubt whether the experience with the father of her child was the only one; must he not think: so readily as she comes

to you, she might have gone to another? His proviso for marriage to her was his potency. She did not know the correct answer. She ought to have said: "I am much too good for such a trial." Then she would have withstood the test and become his wife. In addition, he also knew that this woman had had a second experience.

He was a doubter and everything in him was dual and disrupted. He was an atheist and a bigot, a man who longed for purity and a voluptuary who liked to wallow in the slime; he had an upward urge and a downward urge; he was a scientist and a man of pleasure; a cold sceptic and a warm child. All opposites were harbored within him and affected him in such a way that he always had to have a dual attitude toward life. *He doubted everything else except his love for this woman.* But his impotency bespoke doubt more plainly than words could.⁸

A deep longing for purity and redemption demanded a complete change of life. Then impotency set in and called forth remorse and self-communion.

"If I am unable to be God, I will at least be Satan!" That was his former solution. He harbored ideas of redemption, and his great historical mission intended to redeem humanity and give it a new religion. He wanted to strive upwards into the lustrous kingdom of thought.

But he was drawn deeper into the realm of wickedness, of darkness and filth. He could be very extravagant when it was a question of helping poor prostitutes. A fear of appearing "dirty" made him do the most silly things. This example alone again shows the significance of bipolarity. He was physically as dirty as an anchorite; in fact, pretended to be one. He had not washed himself for several years; did not know the luxury of a bath. He grew a large black beard which, in conjunction with an old, flowing cloak and a broad-brimmed hat, gave him a striking appearance. He was fond of the cloak because it was impregnated with dirt and spots of urine. In urinating he had the habit of allowing a few drops to fall upon the cloak. The odor of the garment awakened pleasurable sensations. At night he always performed the act of micturition in bed like a little child; a few drops would fall on the sheets; often he fell asleep in this delightful dampness. We will describe and analyze such cases in the volume of this work on psychosexual infantilism. Almost every parapsychic has retained something from these infantile

sources of pleasure and only with a heavy heart renounces these rudiments of delicious childhood.

Defecation was also performed in a somewhat complicated manner. That cult of smeared papers, which so many parathiacs practice as a compulsive act, was not in evidence, but he liked to soil his fingers and, since he never washed himself decently and did not know the use of soap, there always clung a bit of dirt on them. To these mysophilic symptoms also belonged a tendency to seldom change his clothes. He would have preferred to wear a shirt for a whole year if he did not feel ashamed by the presence of his housekeeper.

With all these infantilisms he expressed one idea: "I am filthy. I am out and out filthy!" All his inner wickedness was felt as an infection. Such persons suffer from a notion of being syphilitic. He often dreamt of infections, that he was entirely consumed by a terrible disease. His entire suppressed criminality, the incestuous thoughts, the homosexual impulse, condensed themselves into the concept: "You are syphilitic." And hence at the age of 15 he went to his family physician and complained of being syphilitic. Even the assurance of the physician that he could not discover any symptoms of syphilis brought no relief.

His original tendency to sadism was already strongly sublimated and directed inwards. But he recalls having fantasies in childhood in which he quartered and deformed his wicked competitors, the older brother and younger sister. In altered form he also manifested the necrophilic tendencies of such parathiacs, as love for statuary and interest for death and dead persons. If he attended a funeral, his libido increased to such a degree that, in greatest excitation and with a permanent erection, he at once had to find a girl in order to cohabit several times. In exigency he resorted to masturbation. That proves how greatly he was aroused by the fantasy of burying a corpse, which was still warm, in the earth.

His psychic homosexuality was so evident that it openly came to consciousness in sublimated forms. He always depended upon male friends and liked girls and women who had a boyish face or figure. Delta was always at the disposal of his friends and actually powerless against their desires. Consequently he was imposed upon by all sorts of people and gladly permitted it. Friends and prostitutes ate up a part of his fortune. He was full of confidence and liked to believe every one when money was concerned. Although otherwise quite free from inhibitions, when

he was hunting for libido, he avoided nonsublimated homosexuality entirely. He declares having tested himself for a time and discovered no physical homosexuality. And yet he belonged to a type which I have described as "the Don Juan"; frequent change of the female object, compulsive chasing after women, and eternal insatiability. During the course of the analysis, his homosexuality became conscious. It was originally directed against his father, who was adored like a god by the whole family on account of his admirable traits. Delta felt that he was not loved enough and always had a feeling of shyness toward his father, with whom he never came to a real, hearty relationship.

His attitude toward his mother was the same, only much more cordial. Toward his older brothers—there were six children in the family—he had no particular relations. Delta was away from home a great deal and was like a stranger to them. But for a long time his younger sister meant everything to him. They took trips and picnics together, read the same books, attended concerts, and at parties usually amused each other. So great was their love and mutual understanding that they repeatedly had the same thoughts without having spoken to each other. He never thought of marriage as long as he had his sister. Then the incredible happened: she fell in love with one of his friends and got married. Delta felt as though this love and marriage was a breach of faith, as though he had been betrayed. He drew back from his sister and sought . . . a new sister. His fiancée had a certain resemblance to her. Therefore she could not be touched. She was treated like the sister and all sexual excitations were hushed up.

I have already mentioned that a renaissance in his ethics was under way. He was converted to the Catholic faith, cast off his anchorite clothes, bought modern hats, began to bathe and wash himself, ceased chasing after women on the streets, worked on a great book, and finally made an extended trip for research purposes from which he returned an altered and healthy man. In the meantime the woman whom he loved passed through various adventures. But the most important thing was: he realized that the inhibitions emanated from his moral ego, that within him many voices spoke against this woman. He pulled himself away from her . . . and did not

take his life. During the analysis his potency returned completely.

Now we can appreciate how many forces act together to produce a symptom like impotency! It is a secret: "You must not!" which corresponds to an ascetic tendency; it is the homosexuality which diverts a part of his forces; it is the fixation upon the family, guilt and punishment united into a single symptom.

Delta longs for the supreme, pure love; he wishes to find an ideal creature like his sister was; then he would be pure and happy. Whether life will bring him this creature who will create a new life for him against which the old will appear like a bad dream, I do not know. It is to be assumed, however, that he will find her, and that then he will become a model for all domestic virtues like his father. His father, from whom he so energetically tried to differentiate himself, died; now the tendency to identify himself with his father must become stronger and stronger.

I cannot agree with many investigators, especially Moll, who warn sexual neurasthenics suffering from impotency against marriage. *There are many impotent men who only become potent in marriage.* They are moralists with an innate, hidden morality who consider extra-marital coitus a sin. They are persons who have made numerous attempts and were always impotent, who only became potent with a wife—at all events, after a number of failures and fluctuations. They are infinitely thankful to a wife. The best husbands may be found among men who were impotent; and the happiest marriages are probably those where one party feels so indebted to the other that he willingly submits. That my observation, marriage is under certain conditions a remedy for impotency (and may also be an enemy of potency), is correct has been proven by my experience. Fürbringer also mentions these facts in his article, "*Impotenz*" (Eulenburgs Real-Enzyklopädie), in the following words: "*Often enough a diminished potency, in sexual neurasthenics of a moderate degree, flourishes once more in a happy marriage, a fact which we adhere to despite the pessimistic attitude of Moll.*"

Whoever has once learned to understand a parapathiac

knows how strongly a hidden religious demand dominates his whole activity. To the most important demands of civilization—again and again exalted and never adhered to—belongs monogamy in the male. Extra-marital coitus, silently tolerated by society, is nevertheless considered a sin and by many men is only practiced with severe inner resistances. It is very interesting how the old religious demands repeatedly appear under a new flag, as ethical, hygienic, and social demands. Behind these social movements lurks unutilized, masked, religious force, which again is to be looked upon as a definite trend in human evolution. *This human evolution seems to go from polygamy to monogamy, from bisexuality to monosexuality, from the polymorphous perverse to the so-called normal. In no other way can we understand the colossal mental struggle against the paraphilias.*

Among impotent men who are single, one will find a rather definite type: bachelors who are apparently free from all inhibitions and have in vain sought gratification from prostitutes, who were always either impotent or semi-impotent, who have also had liaisons with girls and failed completely. Such men are full of fantasies and fairly languish for erotic experiences of the boldest kind, but can never attain success in reality. Their dreams frequently deal with examinations in religion, and the experienced dream interpreter will recognize in this that he is dealing with religious persons having a secret inner religion and who struggle unsuccessfully against these inner inhibitions. Often they are individuals who were formerly potent, and in whom this religious transformation appears under the influence of a wonderful rescue from great danger (impotence after operations, after falling in the mountains, after battles, etc.). In all such cases one will never attain a result by recommending extra-marital coitus.

It shows great ignorance of the real facts and complete misunderstanding of the psychogenesis of impotency when physicians and psychoanalysts, of whom one presupposes greater experience, drive patients to prostitutes. . . . Yes, a colleague of mine even accompanied patients to the brothel and gloried in results which really arose from homosexual stimulation. Such results are deceptive and short-lived. After several suc-

cessful attempts a relapse is sure to follow. Again and again these poor victims of medical ignorance try to cohabit, and each fiasco only thrusts them deeper into the disorder. Now they come and say: "I would gladly get married, but I cannot, since I do not know whether or not I am potent. A trial with prostitutes is always unsuccessful." But without a trial they do not want to enter wedlock.

This is a manifestation which I have already designated as a "parapathiac combination-lock." Every parapathiac tends to make his disorder incurable and to exclude the possibilities of a cure. The skill of the psychotherapist consists in finding the right key to every such "combination-lock." For these types of impotency, marriage, either to a loved or, if possible, to a sympathetic person, is the key, because union with a person for money or other advantages, against whom inner resistances eventually prevail, also will not lead to the goal. Previous examples have already demonstrated this to us.

One must convince these patients that they will be potent in marriage. Then, as a rule, everything will turn out well. I have observed a large number of such cases, but will only introduce a few of them here. Once more I would like to take an energetic stand against those colleagues who treat patients of this type with yohimbin, electricity, and the psychrophore and then send them to prostitutes, possibly after they have discovered an Œdipus complex (love for the mother); they now wonder why the case does not get well and eventually decide upon the presence of constitutional weakness of the sexual apparatus.⁴

CASE 80. Dr. U. V., a 32-year-old physician who served in a gynecological clinic for a long time. He finally became an assistant and associated with women all day long. I lay stress upon this because Dr. U. V. was psychically impotent. He usually failed to have an erection and whenever it was at his disposal he could not find the *introitus vaginae*. The prostitute always had to accomplish the penetration herself. He would become so perturbed that all his knowledge of gynecology vanished. A relapse of this sort into an infantile phase during an emotional condition is extremely common. But I know of no better example than the one just mentioned. His life history is especially interesting be-

cause it shows us a prematurely ripe youth who already masturbated in his eighth year, who at 14 already had erotic experiences with servant girls with whom he proved to be potent, and in whom a disturbance of potency occurred relatively late and set in with a progressive tendency toward aggravation. He had an affair with a servant girl when he was 14 years old. It was an elderly cook having a large, wide vagina. At that time he felt that he was manipulating in an immense vagina with a tiny penis, a sensation which has persisted and become aggravated. And now, although he succeeds in having an erection and carrying out coitus, he has a feeling as if he were messing around in infinite space with a "rubber tube." This sensation is independent of the conformation of the woman, because he had already possessed girls for whom the smallest speculum was used and who for all that seemed to be just as "roomy" as the others. For the past six months he is fully impotent and has given up all attempts with prostitutes. But on one occasion he made an attempt which is too amusing for me to omit it. He founded a society for the prevention of venereal diseases and delivered a fiery speech against prostitution. After the lecture he was carried about the hall by enthusiastic youths and was given a great ovation. U. V. was so elated that he thought: to-day it might run off all right! . . . and, pretending to make a call, he quickly drove to a brothel in his car, where he experienced a complete fiasco—an interesting contribution to the genesis of social movements!

I will not reiterate here all those details which are already familiar to us from the foregoing case histories, but merely wish to refer to the severe trauma from which his impotence arose. He was 15 years old when a somewhat older, demented girl lived in the same house as he. One evening the patient enticed her into his room and had sexual intercourse with her. Since that time he reproached himself severely, although the reproaches only came into his pre-conscious thoughts. He did not want to recognize them and endeavored to repress the incident. . . .

Love for his sister-in-law came to light as a further determinant of his impotency. At the first session I already suspected that he was in love with his sister-in-law. Whereupon he laughed and said: "Do you know what she looks like? A fat, flat-footed, red-haired, stinking Jewess who always smells of perspiration! I feel like vomiting whenever I think of her. . . ." And then he laughed violently and ridiculed my assumption.

I have already described several cases where such love affairs

were hidden from consciousness. Depreciation of the love object through scorn and derision is also a definite form of masking. One finds the loved person absurd and discovers faults; yes, one even states that it is inconceivable how any one can give such a woman a kiss . . . but it is all a sham and serves to conceal love.

In this case love served as a mask for homosexuality. The man loved his brother, although he quarreled and could not get along with him. But analysis disclosed a strong inclination toward the sister-in-law. For a time he took his meals at her home and did everything in his power to be in her presence as much as possible, yes, even lived with them for several months. He reported all sorts of treacherous dreams, even before the analysis (coitus with his sister-in-law) and finally gained insight into his love for her as well as for his entire family. He loves his father, mother and sister, though not like a son and a brother but with a well-marked incestuous tendency. He was already conscious of all his incestuous fantasies before the analysis. Moreover, he had frequently masturbated with obvious incestuous fantasies (sister and mother).

Finally I discovered that he had loved a person in whose presence he always had strong erections: his female cousin. One could hardly tell his sister and cousin apart. But she came from a poor collateral line. His mother had given him to understand that he must marry a wealthy girl, and she was very poor. After a short time he discovered that his cousin had a "disagreeable odor," an unfailing method by which he depreciated all women who were dangerous to him. The erections ceased and he became fully impotent. His cousin was not shy, but a passionate girl. He was often alone with her, and to his astonishment she did not defend herself when he became somewhat bolder. As a matter of fact, he could have done anything to her . . . but he was impotent. The inhibitions were stronger than his desire.

After the analysis, during which he had to give up all attempts with prostitutes, he married his cousin, lived very happily with her, and became the father of three healthy children. During his wedding trip he was in Vienna, and the day following his wedding night came to me. He was impotent the first night and came to reproach me for having advised marriage upon the theory that his moral conscience would always prevent extra-marital coitus. I realized that it was only a small bit of revenge and a last attempt to free himself from the fetters of marriage. I laughed at him and promised complete success, which already

appeared the next night. In addition, he also sought homosexual stimulation from his physician and did not want to forego the opportunity of a triumph over his master. Since the wedding he has had no further trouble with his potency, and a prolonged, strong erection always stands at his disposal.

CASE 81. This case is very interesting from various aspects. It concerns a strong, thirty-year-old man who complains of a special form of disturbance in his sexual power. He never feels that his erection is faultless and maintains that his organ is always only half erect. Sometimes he has a strong erection, but feels that it diminishes during coitus, and the penis loses its rigidity. He has a mistress to whom he is fairly well adjusted so that everything goes tolerably well. But if he tries cohabitation with another woman, complete failure ensues. The analysis reveals the well-known fixations and deflexions which I do not want to keep on repeating. I very soon recognized a well-marked religious tendency which goes back to an identification with his pious father. My conviction that the man would only be potent in wedlock was soon confirmed. A month later he leaves Vienna and takes up treatment with an analyst, Dr. F. After a fairly long analysis with long intervals, he becomes acquainted with a girl with whom he falls in love and whom he wishes to marry. He requests Dr. F. to have a consultation with Prof. Freud. During this consultation no agreement could be reached because Freud and Dr. F. do not care to advise the patient to get married. I suggest marriage and announce a minority vote. And so Mr. X is informed of the decision. Freud and Dr. F. gave assurance that marriage *might* be advantageous to him, but they did not want to give direct advice. He must take the step upon his *own* responsibility. To be sure this was cautious—but psychologically incorrect, because the man looked for an imperative and wanted assurance that he would be potent. I, on the other hand, expressed my conviction that he would be potent if he really loved the woman. Finally he came to me because in his opinion I understood him best. I could only reiterate my advice, because I was convinced that his relative impotency would only be lifted by marriage.

And so he married shortly afterwards. Grateful reports during the wedding trip; the announcement of the birth of a child confirmed the correctness of my assumption.

CASE 82. Mr. G. F. also suffers from a relative, psychic impotency. With definite women who are acquaintances he is quite

potent. For that reason he always goes to a certain prostitute who is already acquainted with his peculiarities, and with her everything runs off smoothly. But in other cases he is an absolute failure.

He is an over-moral individual and has a severe conflict. A girl, living in the same house where he lives, has smitten him with her great beauty. He courted her, and she finally came to his room one day. He attempted coitus but was absolutely impotent. On the following night the little one remained out all night and did not return home until morning. She had been to a hotel with another man. He inquired of her why she had done this, and received a semi-jocular reply: "You are to blame for it!"

Now he harbored a delusion that he had led the girl astray. He struggled with the temptation of marrying her; then went to a lawyer and had a large sum of money assigned to her which would be paid in the event of her marriage. He was unable to sleep for many nights and finally wanted to take his life. . . .

In the analysis a similar experience in youth came to light. At 17 he had cohabited with a girl, whereupon he was tormented for many years by his conscience, believing that he had ruined her.

An imperative uttered by his mother to the ten-year-old boy on her death-bed played an important rôle in his life. Her last words were: "*Beware of women!*" Then she breathed her last.

It is to be understood that this imperative must have been the cause of his disturbance of potency. The identification of all love objects with his sister then, on account of incest fantasies, lead to self-reproaches which were referred to the act, *i.e.*, were displaced upon it. It is characteristic that he only found peace when he visited his sister and confessed everything to her. She would then talk him out of the matter. The remorse following coitus finally led to a fear of coitus on account of the remorse which was sure to follow. In relation to the maternal imperative, this remorse proved to be an assurance. An affair with a divorced woman was also broken up on account of his changeable potency.

He then fell in love with a girl who showed marked resemblance to his sister and had the same first name. He marries her and there is no further question about a disturbance of potency. All of his obsessions of self-reproach disappear and he feels entirely well. His potency is faultless.

I could still produce many such examples. The few that I have already described may be sufficient. It proves the truth

of an old Latin proverb: *Amor omnia vincit!* Then, too, the beautiful words of the American philosopher, Prentice Mulford, come to our memory: "Love is life's greatest reality. Without love, there is death!"

Now I would like to close this series with a case which may leave pleasant hopes to many impotent individuals.

CASE 83. Mr. D. B. was already 37 years old and had never touched a woman. Not that there was an absence of attempts or good-will, but until his thirty-seventh year he was never capable of cohabitation. Apart from the rest, his potency was very good until his thirty-fourth year. At home he was annoyed by erections; but in a brothel or with any girl his erect penis would collapse forthwith, and he was unable to do anything more than admit his lack of power with shame. All internal remedies were useless and had no effect. He had been in sanatoria on many occasions, was treated with all possible and impossible instruments, with sounds and with styptics, but results always remained absent.

And now he has become acquainted with a divorced woman, is consumed with love for her, and would gladly get married if his disorder did not prevent him. In this condition he came to me. I will pass over the routine life history which resembles all the others. One factor is to be emphasized: *He had never masturbated!* At least not consciously. But analysis reveals that he performs various manipulations on his anus which even lead to orgasm and ejaculation. He suffered from spermatorrhœa with slightly pleasurable sensations on defecation; in addition, from pollutions which I consider unconscious masturbation.

As inhibitions to coitus I found two factors: a warning from his father. He was 16 years old when his father took him into a room and showed him terrible pictures of syphilitics and finally said: "A pig visits prostitutes—a real man only associates with women whom he loves. . . ." These words rang in his ears whenever he visited a prostitute. The horrible pictures loomed up in his mind and threatened decay and corruption of the living flesh.

Another inhibition arose from his criminality. As a child he perceived pleasure on seeing chickens butchered and also wished to twist off their necks. Repeatedly the thought of strangling had occurred to him as a pleasurable act. A person with such criminal tendencies could not allow himself to be at the

mercy of his sexuality. He had to hold himself in check so as not to commit a crime.

I might emphasize that these parapathiacs never commit the crime when once they have gotten so far as to fear it. It only occurs in the paralogies (alcohol-paralogiacs, paranoia, dementia præcox, and many types of epilepsy) that the crime is carried out. The parapathiac is a criminal without the courage to commit crime. It is phantoms which terrify him. And so it was an easy matter to convince my patient that he would not commit a crime, especially not against the woman he loved so ardently. Then, too, I was able to convince him that he would be absolutely potent in wedlock.

He got married, and every year I have an opportunity of seeing him several times. He and his wife are infinitely grateful to me. His potency is faultless (length of observation is 10 years), and the various criminal impulses are under control. He frankly talked about them to his wife, who said: "I am not afraid of you! You love me too much to be able to hurt me in any way. And if you do it out of love, I will bear it like everything that comes from your hands."

But only love and blessing came to this woman who knew so well how to handle her husband that she was mother, sister and wife in one person to him. But when he became a father, he who had considered himself impotent for life, his joy knew no limit. He began to spoil his children beyond all moderation. I pointed out the danger of such excessive fondness to him and he held it within bounds. Moreover, a large part of parapathiacs come from fathers who were impotent and then out of joy wished to prepare a golden childhood for their offspring. But that is a great danger because then these children as adults will always look backwards, will always yearn for the period of eternal pleasure and the so-richly bestowed affection. They never can rid themselves of infantile sexuality. Among impotent men can be found a large number of such eternal children. We will discuss them in detail in my book, *Psychosexual Infantilism*. I would only briefly like to call attention to it here. Many an impotence is a persistence of the infantile state. The impotent individual feels as though he were a child. He does not want to be a man. And all psycho-

therapy of impotency goes back to a transformation of an "*I cannot*" into an "*I must not*," and to a still more important "*I will not*." One must not be deceived when these individuals run to the physician and implore for recovery, declaring they would be the happiest of mortals if they recovered from their impotency. Somewhere within the mind sits another, and observes this hypocritical game and smiles. I know that all these patients lack the will to recovery. *Because man can do everything he really wants to.* But when he clings to childish pleasure, when he fixes himself to objects which for him are unattainable, he simply becomes impotent. "It is beyond his power," as the false expression of the German language states. In the analysis one must show him that he is playing a game with and before himself, that the unattainable aims have depreciated the attainable ones. That is why these impotent individuals so seldom love, why they hardly ever fall in love with full passion and without skepticism, in full confidence of having found their female complement. But if they have been fortunate enough to find love, then they have found the best and most reliable physician; then only a small degree of coaching is sufficient to make the patient well. But, on the other hand, these patients are punished just as severely if they marry without love. For then the evil becomes enhanced and the gods of childhood again come into honor, and the disorder triumphs over all efforts of the wife and the physician. That is why in Russia and Galicia impotence is almost a social disorder among the Jews. The marriages are early decided upon by intermediaries and the sexual instinct is not allowed to express its decision. The relatives choose and decide and love usually comes later. But where it does not appear, both the man and the woman become afflicted with severe parathies. At least I have always been able to observe a striking number of impotent men from the East, and other physicians have confirmed this observation.

X

IMPOTENCE AND RELIGION

I have repeatedly emphasized that all parathiacs are pious and are ashamed of this piety. Their attitude toward God is also "bipolar." Spitefulness against every authority allows an antagonistic attitude toward the triad: "teacher, father, God," to prevail, but nevertheless they all enjoy a secret divine service which is extraordinarily well concealed and appears pervaded with all sorts of penitential procedures. This religious compromise resembles all the parathiac's other compromises; he strives to unite several divergent emotional trends into a single one and to take into account all antagonistic tendencies. In the obsessional parathiacs, in particular, these religious compromise-formations can be observed in classical form: spitefulness and submission to God are welded into one symptom.

It is astonishing how many atheists and freethinkers can be found among impotent and other parathiacs. But this atheism is not genuine and cannot stand up against any thorough investigation. In all parathiacs one may observe an emotional attitude toward the problem of religion. Many are members of free-thinker societies; are monists; have written brochures which question the existence of God. Many hurl insults against God and religion; make fun of the priests or are fanatical enemies of the clergy. This emotional attitude already makes us suspicious of their atheism, because a real atheist will never make fun of God or hurl insults. One cannot fight against something which does not exist. Let us recall those pertinent words of Gottfried Keller: "A passionate lover and a passionate denier of God, in the last analysis, are hitched to the same wagon, from which one as little as the other can release himself." ¹

In the life history of the parathiac one can always establish a more or less strong period of religiousness. Exact

knowledge of the period, above all, brings about an understanding of his parathy as well as his entire personality. The patients, however, are prone to be very reluctant about communicating these things, and must be compelled to do so. And while, for example, they very gladly impart information about sexual matters, their failures and experiences, religious experiences are very carefully concealed, as though a discussion of these feelings and experiences might rob them of a part of their value. They are all ashamed of their secret religiousness because, as analysis shows, all these infantile attitudes are still existent and strongly constellate their parathy symptoms. Certain fragments of this pious period as a rule are still preserved and attest to the "vanished splendor." One patient will tell us that he always hangs a crucifix, given to him by his grandmother, over his bed, that he even takes it along on trips. Another has kept his childhood prayerbook preserved and would not part with it under any circumstances. A third always has a holy picture, which was once given to him, in his notebook, etc. Parathy all show a secret religious "cult of relics"; it is only a question of discovering which objects possess the value of religious relics to them. Here, at the same time, the belief in a great historical mission betrays itself and manifests itself in men as a Christ-, Satan-, or Judas-parathy; in women by an identification with the Virgin Mary.

As a substitute for the whole prayer, this relic formation may also be of a mental nature and preserve only a word or a sentence from an old, child's prayer: *Pars pro toto!* I will at once describe several examples of this; they will vividly bring these masks of religiousness before our eyes.

A female parathy said, before going to sleep, "*Gibmi!*" or only, "*Gmi.*" . . . On another occasion she said, "Softly." That is the only way she could get to sleep. What do these apparently absurd words mean? The first is a rudiment of a child's prayer which was spoken before bedtime at the age of six and runs: "Beloved God, forgive me. I am not guilty; mama is not guilty; no one is guilty. Beloved God, forgive me!" From this prayer was preserved: "Forgive me," which, in adherence to the characteristic language of a child,

appears as the puzzling: "Gibmi." "Softly, softly, pious thought, soar up to the stars aloft. Song ring, solemnly bring my prayer to Heaven's wing . . ." This song also represented a prayer to her. Singing or whistling the melody of "*Softly, softly*" may appear instead of the words, which of course again represents a masked prayer or, better still, a religious feeling.

Particularly frequent are bits of the Lord's Prayer, which act as a substitute for the whole prayer. We may also recognize in the word "Gibmi," alluded to above, a rudiment of: "Lord, forgive us our sins, as we forgive those who trespass against us." A softly breathed, "*Amen*," before going to sleep, also serves as a substitute for the whole prayer. These words are spoken in a sort of drowsy state as if the intellect were ashamed to pray; as if only the beginning narcosis of sleep could bring about an unexpected attack on the intellect. "Redeem us," said another parathiac in a hypnagogic state. In consequence of a soothing effect upon an anxious soul, worried about its safety, remnants of old, childhood prayers or sometimes the entire prayer act as good sleep producers. On several occasions highly intelligent men, among them a professor of philosophy who had published a large atheistic work and was under my care for impotency, have admitted, repeating the childhood prayer: "Tired am I, and go to rest, close my little eyes, Father, o'er my bed, thine eyes do heed—All who are to me akin, take, O God, within Thy wing; all the great and small so dear to me, under Thy command will be!" His rationalisation was that the prayer created the mood of a child in which he would cease thinking; that he could sleep tranquilly. In reality we are dealing with a compromise-formation. He becomes infantile. Through reconciliation with God, the infantile piety procures and awakens a good conscience which enables him to sleep.

Many parathiacs possess self-composed prayers which usually refer to the welfare of their surroundings and are the reaction formation of an excited conscience to death wishes which are still at hand. And thus a little girl prayed: "Almighty God, protect my parents, my brothers and sisters, my friends." Then there followed a long list of persons who were also to be protected. She harbored hostile ideas of putting a

number of them out of the way. Through the conscience these ideas become prayers. As a woman she only preserved a single relic of this prayer, a faltering, softly breathed, "protectmi" or only a "tectmi." But she dare not give up this prayer for fear something happen to those who are dear to her. Here we see the well-known belief in the omnipotence of thought appear in a negative form. Various types of compulsive ceremonials are also to be interpreted as evening prayers in accordance with the religious significance which I have at all times attributed to obsessional acts. Various ablutions before going to bed, puzzling obeisances, rubbing the palms of the hands, prostration on the floor, bowing ten times: turn out to be rudiments of an infantile religious cult. Many parapathiacs may be surprised in the act of folding their hands in prayer, kneeling without motivation, or throwing themselves flat upon the floor. I have already emphasized that these acts take place in a sort of day-dream. The splitting of consciousness has already gone so far that many of these patients have no realization of these religious ceremonies or, more appropriately expressed, do not want to have any realization. During such "twilight states" whole prayers may be repeated, especially at times when the individual feels that his personality is threatened.

There are other masks of piety which express a demand for religion as well as a tendency to conceal pious strivings from consciousness. In this way we can explain visits to churches and other places of worship. Parapathiacs are very fond of seeking out churches. If they are on a trip, churches will surely be most carefully studied. One goes to admire the old paintings, another to hear the choir, a third because they are cool, a fourth because "it gives him pleasure to look at the dull faces of the devout," a fifth because it is so quiet in church and he finds peace and a wonderful sense of freedom, a sixth because he happened to pass by and wanted to see the whole business once more, etc. . . . The rationalisations are countless; the realities of visiting a church, the same.

I have also been able to determine that many lovers of nature are masked pietists. Many only climb mountains to be nearer to God. At the summit they fall on their knees and cry out in ecstasy: "Oh, how great is nature! How sublime!" They

really mean God. These words are supposed to take the place of a prayer. Many even pray with a sort of pious awe.

That behind a fear of thunderstorms lurks fear of a resentful God has been demonstrated in the second edition of my *Conditions of Anxiety*. And a similar origin can be proven in most of the other phobias.

These facts which I have stated here are of the greatest significance for treatment. One of the most difficult problems of the psychotherapist is to dissolve this conflict between emotion and intellect. The methods are quite at variance. I know patients who then openly acknowledged their piety; others overcame the infantile residuals of emotion and actually became free individuals, although these cases are exceptional. In most cases a transformation of religious tendencies into general ethics takes place. These secret pietists develop into zealous advocates of movements to better humanity. Ethics then become their religion. Others take flight into new religions, becoming Monists, Tolstoians, Theosophists, Buddhists or Spiritualists and thus do justice to their metaphysical cravings. Among such enthusiasts I have found very many impotent men who have sacrificed their sexuality for their belief.

Even art is called upon to take and mask these religious forces. Many a parathiac suddenly procures a harmonium and plays anthems, "only because they sound so solemn," and vigorously denies any insinuation that it is only a question of a variety of prayer. The physician, as educator, can utilize these tendencies and thus attain that requisite compromise between the infantile and adult belief without which recovery is impossible. In doing this he must set aside his personal convictions. Personally I have no religious feelings, for which I can thank the very sensible, free up-bringing of my parents. I was never threatened with the punishment of God; never heard those terrible stories about punishment and Hell, of sins which are punished on earth, etc. I was brought up along purely ethical lines and only the good example of my highly ethical parents influenced me. But I do not force my convictions upon my patients. I do not train them to a free religion; I do not rob them of their belief if they are in need of it. If I were to do so, I would probably produce new conflicts. I strive

to elevate their conception of God, which is paltry, infantile, and ridiculous. The notion of a God who controls man behind the clouds and keeps exact account of his conduct, registers every coitus as a sin; this belief in a divine bookkeeping of sexuality, in my opinion, is incompatible with genuine piety. I only strive to give the patients a broader conception of God when I see that they cannot live without religion. I guide them into a sort of pantheism whereby I strive to replace their old-fashioned conceptions of sin by a newer and freer interpretation of life. I take a bit of personal responsibility and give it back to natural forces, although it does not work in all cases. Many persons are already cured when one leads them back to their old forms of belief. These questions are of the greatest significance and often decide the success of the treatment.

That one must thoroughly destroy the belief in the omnipotence of thoughts, the belief in a great historical mission, a notion of their resemblance to God, I would like to emphasize in particular. All these prophets, founders of a religion, saints and redeemers must realize that they are ordinary mortals; must realize their powerlessness; they must renounce the fantasy of this mission and adjust themselves to reality. Among fetishists, in particular, one meets with individuals who stubbornly cling to such a belief. The more they construct such abstruse, sexually dominant ideas, the more they divorce themselves from womanhood. Fetishism is a flight from women on account of ascetic reasons. Woman becomes a representative of sin. The fetish, *e.g.*, hair, the hand or a handkerchief serves to fix the libido which is thus withdrawn from the entire woman. The chief aim of these fetishistic constructions is to avoid coitus. . . .

Behind all ascetic strivings are concealed religious motives. Most cases of psychic impotence are stubbornly maintained strivings to assure heavenly reward through privations. Women appear as the incarnation of wickedness and coitus a symbol of sin, yes, as sin itself. And thus those remarkable forms of paraphilia arise in which every pleasure is permitted except *immissio penis in vaginam*. All attempts to cure this impotency through extra-marital ways fail miserably, whereas "the sacrament of marriage" liberates the most wonderful

forces and makes ostensibly impotent men, after several easily understood fluctuations, absolutely healthy, potent husbands.

But often, among these secret pietists, disposed to asceticism, the ascetic tendencies in the form of impotence even appear during marriage. The impotence is then a punishment for "bad thoughts," and, as an atonement, is supposed to achieve the forgiveness of the higher powers.

CASE 84. Mr. O. R., 38 years old, a vigorous man, married for ten years, suffers for two years from impotency. This extremely active sportsman, famous swimmer, mountain-climber, and cave-investigator, who was the first man to scale several dangerous Dolomite peaks, traces his affliction to overexertion in the mountains. Once he lived there for six weeks to investigate a definite area and did not take a single day of rest. To his terror, when he came home, after these six weeks, he was impotent the first night. He at once attributed this to the practice of masturbation between his twelfth and seventeenth year and to the immoderate physical hardships.

The analysis revealed several causes for his disorder. In the first place, there were differences with his wife, who was unsympathetic with his passion for mountain climbing. And then it turned out that he had been very fond of a servant girl in his neighborhood and that he fled into the mountains to escape this temptation. Ostensibly a free thinker, inwardly he turned out to be a pietist, and his mountain parties in this light proved to be a punishment and an atonement. At the summit he fulfilled his religious devotion. His secret, ruling ideas concerned virgins. Hence he always climbed unscaled mountains, whose conquest to him symbolically indicated a defloration. It also turned out that he only married his wife for the sake of decency. He was in love with another girl, but while the first threads were being spun with her, his present wife, at that time his office colleague and mistress, informed him that she was pregnant. And though he married her, he could not forget his true love. On the mountain-parties she lived in his thoughts, which was all the more possible since she formerly accompanied him on his venturesome tours. He displays a whole series of "masks of religiousness": the child's prayer at night, enthusiasm for the Bible, which he "reads for poetical interest," frequent visits to churches for the sake of a peaceful, solemn mood. His impotency is a punishment for his death wishes against his wife.

There are a large number of young men who would gladly play the part of a hero among women, and yet are unable to do so. An inner shyness prevents them from consummating the transition from masturbation to the women, for, in most instances, they are masturbators who are always ready to look upon their weakness as the result of masturbation. In practically all cases of this sort, one will discover that one is dealing with free thinkers who have seemingly overcome their religion, as well as religious inhibitions, and are longing for a free, unrestrained life. The analysis almost always shows that behind this "inability" lurks an "unwillingness" of the inner religious man. They are ascetics with the manners of a sceptic. The analysis then discloses the reasons for this attitude. They are persons with a powerful sexuality, absolutely filled with incest pictures, with all sorts of paraphilic excitations. They are sadists and voluptuaries in fantasy. They protect themselves against their impulses through a self-imposed loss of sexual power, which then makes them unhappy and brings them to the physician for relief. The analysis of these cases is very instructive and gives deep insight into the torn soul of civilized man.

CASE 85. Dr. F. K., 29 years old, consults me on account of the "terrible consequences of masturbation." He has exhausted all his strength, is incapable of thought and "a tired old man." He has lost all pleasure in life. His struggle against masturbation always ends in defeat.

He is seclusive and avoids larger groups of people. He is expecting his doctor's degree, but cannot complete his studies. He can only see one alternative, suicide. Through masturbation he has "frittered away his entire life."

He is informed that masturbation is harmless and is requested to replace masturbation with normal sexual intercourse. He promises to venture an attempt, to accomplish the impossible. Formerly he had never been able to make advances to a woman. There were several opportunities, but he took to his heels. A servant girl showed that she liked him. But he refused to notice it. He was in the country and shared the same house with a very attractive young woman who candidly gave him to understand that he might come to her room every night. He struggled with

himself, but did not have courage enough to accept her invitation. She laughed at him and maintained that he was not a man.

Two months later he came again. After the consultation he was again able to study and received his doctor's degree. But he cannot bring about a transition from masturbation to women and submits to analysis.

We learn that he suffered a great deal from conditions prevailing at home. His mother is a hysterical woman who constantly quarrels with his father, continually casts reproaches and has the house in an uproar. He suffers from an agonizing feeling of inferiority. In company he often blushes when required to say a few words. As a serious experience he narrates a remark made by a religious teacher which he had to tolerate when he was 14 years old: "You are a hypocrite! You are a sly fox." At twenty he consulted a physician on account of various complaints; the latter made a diagnosis of "sexual neurasthenia" and attributed his disorder to masturbation.

During the first few sittings he imparted a lengthy dream which will throw some light upon the psychogenesis of his parapathy. The dream runs as follows:

I. The guests betook themselves from the salon to an adjoining room to play music. I hear singing while I still tarry in my living-room. I had just finished a song alone and betake myself to the salon with the intention of going into the room where the guests were located. An elderly woman comes toward me, and I suddenly feel as if my clothes were disarranged; my vest is open; the suspenders unbuttoned so that my trousers do not hang smartly. I turn to the left to hide myself, open the middle portion of a sort of folding-screen which closes off one corner of the room, and recall thinking that this was not the right place to avoid the woman's glances, or an inner striving wants me to conceal myself as if wedged into a box, and finally, through a side door on the left, I reach a small room with a window which is located opposite the door through which I entered.

II. No sooner had I entered than my sister, whose face I did not immediately recognize, came from the right and led a girl on her arm through the room. The girl, I observe, has a certain resemblance, in that part of the face-region formed by the nose and eyes, to the wife of my brother-in-law's brother. I quickly button up my coat and, hiding my embar-

rassment, request my sister to introduce me to the girl, which she does. But the girl will not permit herself to be interrupted and continues to talk to my sister. They stop before a door on the opposite side. I keep pace with them. We approach each other, and the girl answers my probably astonished or inquiring look by saying, "But we already know each other."²

III. I leave through a door and find myself in an ante-room which I rapidly pass through, because in two recesses, resembling open bath-cabins, stand two women with their backs toward me who are naked to the waist. Behind them are some chambermaids who are looking at me. I leave this room.

IV. I reach a columnar vestibule or, better still, a colonnade, which opens into a garden. Under the colonnade stands an elderly, married couple with friendly faces. I say to the man: "Do you wish anything special? Tea made from rain-water?" For it is raining. I immediately receive a cup of tea prepared from rain-water; it was obtained by holding the cup in the rain. I take a drink. Spitting it out, I suddenly say: "It's a damned shame." There was chalk in my mouth which must have fallen from the ceiling into the cup beforehand. I would like to empty the rest of the tea, in which chalk can be seen instead of grounds, but wish to hide this act from the sight of the others, and, after going out into the garden, I pour the rest of the tea on the grass behind a tree.

V. I return. With reference to the chalk, which had fallen down, some one talks about cosmic dust. I enlighten him by saying: "If you sift the lime, you will then have cosmic (finely divided) dust; if you run your finger over a piece of furniture, you will have terrestrial dust."

Let us begin the analysis with the first fragment of the dream.

(1) Since he cannot recall what song he sang in the dream, he is requested to mention any song which comes to his mind. He is not a singer. No song occurs to him.

"Mention any song to me."

"I don't know any."

"You surely know one song?"

"No! I don't know any song."

"Did you sing in school?"

"Yes."

"Did you sing when you were a student?"

"Now and then."

"Doesn't any song occur to you?"

"No."

We notice an extraordinary degree of resistance which can only be explained by the material in the dream. Finally he condescends to explain that his only sister (two years older than he) had learned to sing, and that she sang a great deal. Requested to mention a song which his sister liked to sing, he is silent, but finally admits that a song about a shepherd and a shepherdess occurs to him. (To await her shepherd, Phyllis crept into the garden; in a dense myrtle grove, the fickle girl fell asleep.) The ending of the song is well known. To the reproaches of her mother, the girl asserts that she had lost her innocence; to her threats: "My taste for the convent is none; nor did you yourself enter one, and if every one were treated thus, then show the convents to us."

Not until the following day would he admit that the "Merry Widow" at once occurred to him; that he would have been ashamed to impart this thought.

We learn that his sister is married. Concerning his relations to her, he at first has nothing to report. Finally he unwillingly recalls having had erections on two occasions when he saw her in a nightgown, that on several occasions he accidentally saw her stark naked while she was changing clothes. To be sure, he immediately looked in the opposite direction, but "to his shame" was immediately surprised by the appearance of erections.

While masturbating, he ostensibly never thought about his sister. The thought about the "Merry Widow" can be explained by his jealous attitude towards his brother-in-law, for when the latter dies, the sister will become a "merry widow."

Here, "singing" means "masturbating" and is a sexual symbol. He sang alone means: he masturbated alone while others enjoyed themselves together. He contrasts the asocial act of masturbation with the social act of coitus.

Let us proceed with the analysis:

"An elderly woman comes toward me and I suddenly feel as if my clothes were disarranged."

The subsequent description of hiding and being disrobed is very characteristic. He conceals himself behind a folding screen; he forces himself into a box. He wants to hide himself from the world and especially from the elderly woman (Mother imago).

To the elderly woman he tells a story. He was at Davos on account of pulmonary trouble. Here there were many pretty girls, whom he anxiously avoided. On the other hand, a sympathetic elderly lady, whom he liked very much, was also here. She was in the company of two other elderly women. He devoted his entire time to these women, although they urged him to entertain the younger girls. But he explained this by saying that he was bashful around young women. On bidding farewell the elderly woman, so he recalls, said: "May God preserve you as pure and innocent as you are!"

But in this dream he talks about a striking toilette: his vest open, suspenders unbuttoned, trousers falling down. One observes that he is coming from a toilet. That must have special significance. It also betrays an obvious exhibitionistic tendency. At first he denies any tendency toward exhibitions, but soon recalls a number of instances. His first masturbation began by undressing himself stark naked. With an erect penis, he would then be lost in his fantasies until an ejaculation set in. Later on he undressed in his room, walked about naked, then masturbated in front of a mirror with the aid of his hands. A further understanding of the dream is given by his gerontophilic attitude. He always felt drawn to old women and little children. He sought to protect himself against the sexual attractiveness of older women by picturing to himself their wrinkles and rough skin. The toilet was a sexual stimulant for him, because he thought of the various persons in his environment who used it.

Exhibitionism and gerontophilia, perhaps mysophilia also, these are the results of an analysis of the first dream fragment.

The second dream fragment concerns an episode with his sister and a lady whom we will call Olga. The latter is the wife of his brother-in-law's brother and, according to him, is thin, ugly, and in no way corresponds to his ideal, which takes his sister as a pattern (small, amiable, very pretty, luxuriant hair, soft voice). But he had an unpleasant experience with Olga. He was at her home and during the visit could hardly utter a word. It happened to be at tea. The perplexing: "We already know each other," stands in contrast to his tendency to conceal. He is afraid that the clever woman will see through him, like his religious teacher. For the present, the water episode is quite ambiguous, but we will soon be able to return to it. At all events he is thinking about a toilette, which would correspond to a "preparation for coitus."

The third dream fragment introduces two naked women.

Mother and sister at once occur to him. He reproduces a scene which unforgettably clings to his memory. He is playing on the beach. His parents are near by in a cabin and quarrelling. The father leaves the cabin. Whereupon, he wants to go to his mother. He opens the door and sees his mother stark naked. Without being inconvenienced, she begins to talk excitedly to him. She tells him about the "incredible" behavior of his father, until the latter appears and calls attention to her improper appearance. This scene often passes through his mind.

All his fantasies pertain to undressing. Without disrobement every sexual scene is unattractive.

The fourth dream fragment is a great riddle. The elderly married couple is readily understood. He very frequently takes a walk in the park and sees this couple strolling about. They are always loving and trying to surpass each other with attention; they seem to live like turtle-doves. A contrast to the married life of his parents. As a little boy he already said: "I will never get married!" This married couple always occur to him when he thinks of getting married. Moreover, he likes the elderly woman; she stimulates his gerontophilic inclinations. Now follows the rain-water scene which could not be explained if the tea were not made from rain-water. Rain-water comes from the heavens. It is a heavenly drink that he wants to imbibe, the drink of genuine, honest belief. But the Devil prevents him from being pure. The tea contains lime. He states that in his sister's kitchen lime falls from the walls into the food. The wicked incestuous thoughts mingle with his ideas of marriage and pure love. His belief is degraded. Ostensibly, he is now an atheist, but until the age of sixteen was so pious that he wanted to become a friar. Again the tendency to conceal shows itself very plainly. He wants to pour out the tea without being observed.

In the fifth dream fragment he mentions cosmic and terrestrial dust. That has the following meaning. Dust is dirt. He has two kinds of dirty thoughts. Sins against God (cosmic dust) and sins through incestuous thoughts (terrestrial dust). The garment symbolizes his view of the cosmos; the furniture stands for humanity. Touching his sister, often done as a joke, is referred to as earthy dirt. His view of the cosmos is full of cosmic dust (Atheism).

We learn several other details about his masturbation. He always pictured women in his mind who were *headless*. That is one of the characteristics of incestuous fantasies which onanists wish to conceal from themselves. Then, too, the dream discloses

a strong narcissistic component. Masturbation in front of the mirror reveals a love for one's own body, which is characteristic of the narcissist.

The eating and drinking in the dream indicates that his mouth is an erotogenic zone. For the time being, he is unable to offer any information about this theme.

The second dream fragment is also ambiguous because Miss Olga does not appear as a sexual object. He says she is old and lean. Perhaps she alludes to his gerontophilia. Whenever he meets young girls who flirt with him, he drops his eyes, although he can look elderly women in the eye. An experience plays an important rôle in his masturbatory fantasies. He was in a park and saw two girls in the bushes. They were around thirteen years old. They disrobed and appeared before him stark naked. He blushed and withdrew.

He always pictures these girls to himself when he thinks of two persons at the same moment.

The next dream brings us important disclosures and likewise occurs in several fragments.

I. I am walking on the street and look through an open window into a room where four persons are sitting around a square table and eating; no doubt a young man whom I cannot see; two vague, plain-looking women whom I conjecture are my aunts Fannie and Gussie, and a more brightly dressed upright-sitting elderly woman who addresses the young man and in laughing displays her shining teeth. This woman resembles my second piano teacher.

II. All at once I find myself in the young man's place and am also eating soup. We talk about it. Some one said: "The soup is very good" (whereupon I look at the soup and discover that it is burnt grey and thick and contains bits of bread) . . . "but" . . . I anticipated this "but" as something restrictive and disparagingly, laughingly, ask: "But?"

III. I eat up the soup by holding the plate askew and taking up the remnants with a spoon; only a few bits of vegetables remain. I think it is improper to eat the soup in this manner. My plate is placed on top of those used by the three ladies, who meanwhile had placed theirs on top of each other.

IV. I go to a room to await further action. It takes a

long time. I investigate and observe how white fish-meat, lying upon a large platter with a roast and some other fish-meat, is placed upon a smaller platter. I recall having once before eaten fat, baked carp here (but with Uncle Joseph's family).

V. I tell this to my brother-in-law, Erich, with whom I now find myself in the salon. Still a third person, my sister probably, is also present. My brother-in-law asserts: "I was not present on that occasion."

VI. On the wall, just before one leaves the salon for an intervening room, is a Chinese panel which displays several figures at the lower right-hand corner. Beneath it is my cousin, Minnie, in a gymnasium suit. I have never seen her in it before. I notice a certain resemblance between her and a son of Helen, though I reject this thought, because in youth their mothers (*i.e.*, Helen and the wife of Uncle Joseph) were only acquainted and are not related. We pass through the intervening room into a back room (as at Aunt Fannie's). I look back at the intervening room and observe that it is larger and higher than our room at home.

VII. A scene with mother which has slipped from my memory. Erich and I are at the stove.

VIII. Erich and I, undressed to our undershirts, are sitting on beds when some one calls for dinner. I put on my dressing-gown, whereas my brother-in-law starts to enter with his undershirt on. However, he notices that I am dressing and returns to do the same.

IX. The following scene belongs somewhere in the dream: I am sitting at a table; my father is on my right; my sister, on the left. I hold the cover of a marmalade jar in my hand. The cover contains a thick layer of dark-red marmalade. My sister helps herself to some of it. My father scrapes off a little bit with the point of a knife. We talk about the quality of the marmalade. I explain that it is firm, sticky, and full of sugar to prevent it from spoiling with prolonged storage. The marmalades made heretofore contained water and were of inferior quality. The rubber-sealing devices, moreover, are no longer in use. Therefore, the entrance of air must be prevented by a firm, upper layer.—I finally bite into the layer on the cover, and the mass stretches, on biting off a bit.

The first dream fragment (I) shows him a young man in the company of three older men. Among them is a former piano

teacher, an old maid with large, white teeth. She had aroused his sexual passion. II shows that he himself is the young man. The soup approximately means: "You must eat your own broth! You are now afflicted with the results of masturbation." On the other hand, it shows relationship to enhanced oral eroticism. His mouth is a well-marked erogenous zone; he must produce various paraphilic inclinations.

Considerable preoccupation with the fantasy of cunnilingus is admitted. In this connection he at first thought of the two little girls who committed the exhibitionistic act. But then his "licking" fantasies become transmitted to older persons too.

Orgies (especially "licking" orgies) also seem to have preoccupied his mind. This is betrayed by the pile of plates in III.

The fourth dream fragment brings on a new dish from the table of life. With the exquisitely phallic significance of the fish symbol, we may now be prepared for the homosexual complement of his impulsive tendencies. In VI there emerges from a back room and, after the mysterious, forgotten scene VII, he is sitting naked on the bed with his brother-in-law, obviously after a love scene.⁸ They act as though they wanted to conceal this love scene.

The cousin in XI is a compromise between homosexual and hetero-sexual excitations: The woman in trousers. But now we come to the meaning of Olga in the foregoing dream (Part II). She represents her son, whom the patient is very fond of.

In X fellatio and cunnilingus fantasies break through more strongly. He assures us that he is a lover of old and firm marmalade. "The mass stretches, on biting off a bit." In dreams, stretching substances of this sort betray a relationship to semen or scum.

One must not overlook the religious significance of the dream, although I cannot enter into these complicated over-determinations here (fish is a symbol of Christ; referring to the Lord's supper, and eating of the Corpus Christi—Uncle Joseph as the representative of Saint Joseph with the Holy Family—water as a heavenly gift). I would only like to emphasize that in many dreams religious and sexual allusions become mixed so as to give us a reflection of the fusion of religion and sexuality, which we will meet again and again in life.

His relationship to his father is curious. In him he vainly seeks a friend in whom he can place absolute confidence. An unexplained reserve prevails between them. His father carried out sexual enlightenment as follows: F. K. was 12 years old when

his father came excitedly into his room and, blushing, said: "I wanted to tell you that children are not brought by the stork, but are borne by the mother." Then, without looking at his son, left the room. A year later he said to him one morning: "It seems that you have lost your purity and practice things which defile you," referring to masturbation. That he would aggravate his son's disorder was the self-evident result of such absurd conduct.

In this family there prevails the greatest reserve about discussing sexual matters. But, in consequence of that, the sexual excitations break through as unusual acts. We have already mentioned that he saw his mother naked in the bath. This was not the only occasion. His sister also did not lock the door of her room when she was undressing. Yes, she was not the least bit embarrassed when he entered, and acted as though he had no sexual desires, as if he was not a man. On the other hand, there prevailed a tenderness and a family affection which completely monopolized the spiritual love of its members.

He dreams:

I am in a garden with a girl, and with passionate frenzy kiss her neck and shoulders. She is silent and only smiles in an unusual manner. I say: "Surely you cannot forget the other fellow— You are eternally lost for me." I kissed the girl's hand and added: "Good-bye! Farewell forever!"

The first association to this dream was: "This girl was my sister. I have lost her forever to my brother-in-law!"

He admits his incestuous feeling and jealousy for his brother-in-law, Erich. He saved himself from hatred for his brother-in-law through love for him. He is always preoccupied with fantasies as to how his brother-in-law "carries on with his sister." As an "interloper," he takes interest in their married life and gladly permits Erich to make various comments about it. Erich is not so reserved as the members of his own family.

During the further course of the analysis, death wishes against his mother also appear. His mother quarrels from morning until night, so that his father repeatedly threatened to leave home or kill himself. Whereupon he wished for the death of his mother and fancied a marriage to his father in which he wanted to reward him with unlimited love for the tortures experienced at the hand of his mother.

Toward the end of his treatment he brought the following dream:

I. Mamma, sister, and I are going up a steep hill in an electric street car. At the top, mamma and sister get off. I follow leisurely after them; recall having forgotten something; return, and take a top coat and a pair of drawers from under the seat. One of us had a glass cover which is cracked in the form of a cluster.

We walk down a street. The street is now bordered by a slope on the right and an open field on the left. I look for the cover. My sister shows it to me. I say: "That is not it. A piece of glass has fallen out." Then I look for the underdrawers. My sister produces them. I take the drawers, and, in doing so, am afraid the people who are around us will make fun of them.

II. All three of us are standing next to the motorman. I call my sister's attention to various men on the avenue who, in accordance with recent fashion, are wearing knee pants. I notice that she and the motorman, whose curiosity is aroused, are looking in the wrong direction. The motorman has a pair of white, ladies' oxfords. Behind him stands a woman who tries them on. She said: "They are much too hard. Moreover, I notice they are too large."

We are with my brother-in-law in a coupé. Referring to the fashionably dressed gentlemen, I say to him: "It's all right as long as one has decent-looking calves."

III. Four of us are now in a variety show. It is built like a circus, with a podium instead of an arena. There is a standing-pit and around the whole thing are wooden walls with large intervening spaces in which galleries can be seen in the background. We go into one of these and in passing see a man on the podium who has the front part of his body exposed. Penis and testicles are absolutely retracted. He exposes his body from navel to mouth and, in doing so, says something.

On the gallery, I absent myself from my relatives and climb to another place. There I find something written on a bulletin. I believe it meant my card did not entitle me to climb ^{up} here. Notwithstanding, I look down at the podium.

The man has a long tube in his hand; it is closed in front with red glass, and he looks through it. He directs this variety of telescope upon a young stranger. In doing so he

moves his shoulders as though he wanted to espy something above the large mass of people.

The young man has a similar but much shorter instrument in his hand and looks through it at the man on the podium.

Both approach one another until the colored pieces of glass almost collide.

Hitherto he had concealed all fantasies from himself. Now the cover, which covers his sexuality, has become damaged. He is composed of an outer man (overcoat) and an inner man (underdrawers). He does not want to disclose the other, the inner man. His inner man is still pious, and he lacks courage to show it (underdrawers), because he fears ridicule. However, he knows that the pious course is the only correct one for him. Most people (also his father, the motorman, who is half a free thinker) are looking in the wrong direction. The man in the arena also has his penis and testicles completely retracted, *i.e.*, has renounced his sexuality. He looks in the distance with a telescope, at the stars, at the heavens and thus indicates the course he ought to follow.

The meaning of the dream can be summarized as follows:

I. He wanted to conceal his attitude toward sister and mother. That is expressed by the cover which has a hole and displays cracks. The underdrawers betray sexual thoughts about his sister, which he is ashamed of.

II. The motorman is the real man. He envies his brother-in-law's figure and the size of his penis. Once they were in a museum and saw the plaster figure of a gladiator who had a large penis. His brother-in-law remarked to him: "Mine is still larger." Moreover, his brother-in-law repeatedly boasted about his potency. Our patient suffers from a feeling of inferiority and believes that his penis is too small for him to gratify women. His erogenous zones are the calves, which is plainly expressed in the dream. The hard, ladies' shoes refer to his gerontophilia. The notion that he could not fill up a vagina that is too large and wide is mitigated by his infantile idea that in old women the vagina becomes smaller. . . .

The third part discloses homosexual tendencies toward me, his father, and his brother-in-law. A homosexual act, in which the organs collide, is quite plainly described.

A second meaning is more important. I teach him to look ahead and to overcome his short-sighted attitude toward

his family. To be sure, he does not possess my far-sightedness, but will endeavor to overcome the incestuous attitudes and not seek his love objects in his immediate surroundings.

What incredible disharmony is displayed to us in the soul of this person! Involuntarily we think of the old lady's remark: "May God preserve your chastity!" That is how much people know themselves, how much they know each other. Yes, whoever judges from appearances could not recognize the abysses which yawn between reality and fantasy in the soul of this fine, amiable, highly strung, chaste man.

Disharmony is characteristic of this man, who outwardly makes a very harmonious and adjusted impression; since he has overcome his urge to masturbate, he leads the life of an ascetic. And yet he is unable to accomplish the transition from autoerotism to heteroerotism. His self-reproaches, for having destroyed his life through masturbation, only become comprehensible when we consider the richness of his "polymorphous-paraphilic" sexuality and his world of fantasy. In his psyche, I could find the same impulses which fill our text-books on psychopathia sexualis. Only the incestuous fantasies concerning his sister were able to be repressed, so that he was unconscious of them and could be surprised at an erection in her presence "since he absolutely had no sexual feeling toward her!" His strong homosexuality also belongs to those impulses which he did not want to recognize and which were only understood in the analysis. But he was conscious of his "licking fantasies," his liking for dirt, his exhibitionism, the gerontophilia, and his pluralism. Fantasies of orgies were not a rarity.

Against these impulses he sought protection in religion. He wanted to become a friar so as to kill his infantile sexuality with fasting and prayer. Not until he realized the impossibility of eluding his impetuous sexuality did he flee into atheism, which only served to dissolve his feeling of guilt and to liberate him from God, the punisher and avenger, the All-seeing. But this atheism—as the dream analysis has shown—was something superficial, nothing that originated organically from the depths of his soul, but something picked up, a thin paper wrapper.

Inwardly he remained pious, and this piety urges him upon

the path of asceticism. His impotence is the inner will of the religious man to sacrifice earthly pleasure for salvation. His fixation to the family also helped him to accomplish this. His most important sexual object was really his sister. With all the spitefulness of an infantile parapathiac he clung firmly to his former sexual demands: *she or no one!*

Conditions at home were unbearable. His mother scolded all day long, and his father threatened to kill himself. It was impossible for him to study or find peace. He had several opportunities of holding an advantageous position and to leave home. But with all manner of rationalizations he would neglect to seize these opportunities. He felt that he could not leave his poor father in the lurch, who would then be entirely at the mercy of his mother. That, however, was nothing more than subterfuge. Indeed, he was unable to break away from his family. He was a slave to them. The quarreling of his mother had become an absolute necessity to him, and without the complaints of his father, without the daily visits to his sister, aunts, and cousins, life was impossible.

He pretended to be a man who was only waiting to plunge into life and conquer women and girls, but his innate religiousness always opportunely reminded him of her inhibitory, "*No.*"

These family slaves only find recovery in marriage, which takes them away from the family and helps them to overcome their infantile sexuality. Many remain bachelors who seemingly are abstinent, but are addicted to masturbation, their only possible form of sexual gratification.

If they give up masturbation, sexuality then affects their entire existence and again breaks through as a parapathy. Often these masked pietists, later on, again become pious. Then they speak of an inner transformation which is really nothing more than a regression to the old, never-abandoned faith of childhood. Then the repressed sexuality avenges itself and influences their belief. Then religious ecstasies are so powerfully charged with dammed-up libido that prayer may even become an erotic act.

In most cases of impotence, I succeeded in unmasking this type of pietist who conceals his piety from himself, but continues to practice it behind some religious mask. *Hence im-*

potence turns out to be something that is wanted by the inner man. It is an asceticism that is stubbornly striven for and enforced by the inner pietist.

Therapeutically two courses are offered for recovery. Either the patient overcomes his infantile religiousness, which also is often concealed behind æsthetic and ethical "movements" or he surrenders and accommodates himself to the dogma of his religion. That is why impotency, as described in the chapter on "Impotence and Marriage," can vanish completely after marriage, especially when the choice of partner was dictated by the sexual instinct, and not by social-economic points of view.

The case becomes more difficult when asceticism itself has become a pleasure, which is very often observed in pious individuals. A masochistic component, moreover, can assert itself as impotency and imbibe pleasure from humiliation by women as well as from an attitude of femininity and weakness. In that respect, a sense of guilt, which is always associated with impotence, may also be of assistance.

An analysis which Dr. A. Missriegler carried out with excellent results upon a patient which I referred to him shows a model example of these relationships. Unfortunately, for lack of space, I am unable to present this highly interesting record in full. I will now permit my colleague to speak.

CASE 86. Mr. K. N., born in 1887, a grain merchant in Serbia; he is the eldest child of an orthodox Jewish family, though himself a free thinker, and imparts the following anamnestic data. Sexually he has never prospered in his life. Erections have been absent for many years, though formerly he at least had weak ones. At all events, after two or three movements, the best he can do is to have an ejaculation without orgasm and often only burning pains. Then, too, the morning erections, which formerly appeared at times, though of short duration, are now absent. Pollutions occur very rarely, but without any feeling. His first intercourse took place between sixteen and eighteen. During these three years, he also masturbated with good potency and orgasm, but then gave it up for the sake of his health.

He had three brothers, one of whom was killed in an accident, and four sisters. He had several children's diseases and ten years

ago had pleuritis exsudativa, as well as gonorrhœa. His mother is a very nervous woman; the grandmother, for several years, had attacks of "imaginary mental disorder of a nervous variety," each of which lasted a year, repeated themselves two or three times and now have entirely vanished. The second brother also suffers from mental disorder, that is, he cannot bear the sight of dirt. The third brother, who persuaded the patient to give up masturbation, also suffers from ejaculatio præcox. All three brothers are single, although had ample opportunity to make a good match.

Regarding the physical status, I will only mention: pleural adhesions at the base of the left lung. The other organs display no symptoms. His membrum is somewhat smaller than average; the testicles, well developed. The neurological findings are negative.

Diagnosis: Psychic Impotence with Ejaculatio Præcox.

I. At the first sitting he reports: He was not well brought up; his parents constantly "persecuted" him; he devoted all of his time to learning, visited three schools at the same time: the Serbian, the Jewish, and the French. Inasmuch as he had little to eat, wore old patched clothes and hence looked shabby, he was often ridiculed by his comrades, though was always at the head of his class. For that reason he was also rather retiring and bashful with every one. This same trait is still present.

Before prostitutes, whom he visited, he was even ashamed, no doubt on account of the smallness of his penis. And since they ridiculed him, he had no erections, or immediately had an emission if he was at all able to introduce his penis. Upon the advice of his brothers, he tried to overcome this with all sorts of procedures, *e.g.*, stood while the woman sat on the edge of the bed; at another time made long pauses, then repeatedly carried out coitus rapidly in succession; used medications, therapeutic baths, and electric belts; secured a machine which was intended to keep the penis erect, etc., but all without success. Hence he was often on the verge of killing himself.

Among strangers he also has a feeling of inferiority. Any mistake will release severe self-reproaches, *e.g.*, a mistake in etiquette or when he gives a waiter a very small tip. Therefore, he always gives a tip of 10 crowns more than any one else. At home he feels ashamed because at 35 he is still a bachelor and such a person could not be considered a real man.

The dangers of masturbation were learned from a book and he asserts that, after all, his impotence was probably caused by this habit. He masturbated in an unusual manner. *He bent the penis downwards in the middle, so that the glans could be seen between the testicles and stimulated it at the bending point.*

II. He spontaneously gives reasons for his inner resistance against intercourse, but without suspecting the relationship. From lack of money he carried out his first coitus in a brothel with a very dirty, stinking girl. It did not go very well and she laughed at him. Fear of infection was constantly present. He was always afraid of his parents, particularly of his father who, through urging and threats, continually warned him against girls. His father constantly rammed the teachings of religion, which forbade unchastity, down his throat.

Upon a hint from me, he at once accepted the first two associations as being decisive for his impotency. In his fantasies and from pictures, he had always imagined that the genitals and body of a woman were of very unusual beauty; the contrast with reality was much too great. Fear of venereal disease is still quite active. But fear of his parents is now absolutely ineffective. In the strongest language, he once more grumbles about how badly his parents had brought him up. Now he would not in the least bother about their opinion. At all events, he spontaneously admits that he was very homesick when he was away from home. Religion, too, no longer has any influence upon him. Formerly he was very pious, but faith is not worth a cent.

He believes that a steady affair might improve matters, but fears the woman might gossip about his weakness. And finally concludes that the two causes of his impotency: infection and uncleanliness and parental and religious interdiction, would vanish with a wife. Only he would be unable to reveal his weakness in advance to his future wife. Then, too, he is afraid she will not be patient enough with him, and, after several attempts, might perhaps laugh at him.

Around the age of 12, he was smitten with beautiful, neatly dressed girls possessing elegant, high shoes. And there even occurred pollutions when he dreamt or had fantasies *of such girls treading upon his body with shoes; the orgasm set in when he felt their shoes upon his face.*

Women were always considered sublime creatures. At times he had a desire to cohabit in the reversed position, but lacked

courage to express it.—His exceedingly nervous and irascible father often whipped him as a child. With this, he again emits a deluge of reproaches against his father, which betray his unconscious love for him. However, we will wait until it expresses itself spontaneously. Then he will also recognize his innate religiousness, his repressed love for Jehovah: the “punishing and wrathful God.”

III. He again complains about his up-bringing. On one occasion, at the age of 8, his father would not permit him to attend a theatre. His mother was very stingy and only lived for money. Also his teachers were always strict. Company was always avoided, because he was ashamed to make a mistake; moreover, he cannot carry on a brilliant conversation, because as a child he was never allowed to speak. He always kept everything to himself, even complaints that were justified; he became reserved and slow in coming to a decision.

It also cost him considerable effort to do something for his loss of sexual power. However, he tried a series of treatments by various physicians, but they gave no relief. Now he came to Vienna to make a last attempt and, if it should prove unsuccessful, to renounce sex entirely or take his life. He was referred to an eminent physician in Vienna who prescribed quinine (yohimbin?) tablets, carbon-dioxide baths and an hour's sleep before coitus. After a week he was supposed to make an attempt with a prostitute. The first attempt after this treatment was unsuccessful, however, and he was now afraid of getting kidney disorder from the tablets, for he had previously had nephritis and now felt pains in his back (over-stimulated sexuality which, of course, cannot be gratified on account of prevailing psychic inhibitions).

At first he masturbated with an erect penis but later with a bent one, *because he considered this less dangerous*; it causes less ejaculation of his valuable semen. After reading a book on the dangers of masturbation, from fear he stopped it entirely. Furthermore, he had a notion that the penis need not be erect to cohabit; it could simply hang into the vagina (we observe the infantile notions about coitus).

His masochistic masturbatory fantasies are elaborated: the woman beats him, shakes him up, overpowers him, sits on him, and urinates into his mouth. All at once he recognizes an association between these masochistic ideas and his feeling of inferiority.

IV. He wants to be assured that, at 35, he is not too old for recovery; that masturbation and gonorrhœa had not harmed him. He complains a great deal about the disorder; he thinks mainly about his brothers whom he will refer to me as soon as he gets well. (His resistance awakens, and he wants to take flight; would prefer to send his brothers for treatment.)

He has scant desire for intercourse and realizes that the same factors which prevent orgasm also operate here: the overestimation of womanhood in fantasy, the disappointment through reality, the fear of being a failure with women with subsequent ridicule by his friends, the impossibility of realizing his masochism and the interdiction of parents and religion.

Around the age of 12 he left home and returned again at 24. He was perhaps 19 when he realized all his father had withheld from him. At that time he also realized "the absurdity of religion." His attention is drawn to the relationship between these two alterations.

As a child he loved his mother very much, especially when she cried a great deal about something, though he could never show or say it to her; he kept all his feelings to himself. (In his masochism, identification with his mother seems to play a part; this is, perhaps, also indicated by his wish for the succubus.) Now he cannot bear his father and will not permit him to visit his home, where he lives with his brothers. The third brother, whom he is very fond of, is his companion; the second (with the obsessional parathy) is more incompatible.

He always warned his third brother against masturbation, especially during the period when he vigorously struggled against it himself and, for example, tied his hands around his neck so as not to masturbate involuntarily during the night. The two brothers confide all their sexual experiences and failures to each other, because his brother now has quite the same manifestations as he (the patient had them first), although the former never masturbated. He explains this advising and questioning by saying that he wants his brother to fare better than he and not have to suffer so much. Then, too, his brother's penis is also not so small as his; on the contrary, it is very "beautiful." When asked how he knows about this, he asserts that he once observed it while bathing. •.

V. For the first time he brings a short dream:

I was in a little town and saw a friend taking a stroll with his wife and some one else. They were very sick.

Associations: He is expecting news from home; one of his sisters is supposed to become engaged. Also his second brother is taking hydrotherapeutic treatment, because he would like to get married. (His home and his present abode.)

His friend died in youth from tuberculosis of the bone, and had many altercations with the patient because he treated the latter with irony. He has a daughter who is engaged (a young man = himself).

In the dream he saw a tall, thin, very ladylike woman. Here every one respects the property of another. (His wife = my wife.)

His second brother.

He would like to get married here and immediately return home without writing a word (to be sick = to be healthy).

In the dream he sees himself already recovered and taking a stroll with his wife. The first sign of a transference appears, because his love object is my wife.

VI. He again had a short dream:

Some one else and I have been looking at Persian rugs. He said: "Let us buy rugs."

The rugs are the beautiful, expensive women in Vienna; he would like to take one home. "She need not be wealthy." To-day he read a book in which there were some masochistic scenes which excited and made a great impression upon him. In real life, however, he does not want to be a humble servant and slave, nor has he ever had any sexual fantasies of this sort; on the contrary, he always seeks company where he is the richer, cleverer, and more distinguished one.

As a child he had two friends; the mother of one of them often took the place of his own when he was beaten by his parents.

On riding he experienced sexual excitement, though was always afraid of horses.

By degrees we observe that, in him, fear, beating, and pleasure are associated, although he never said a word about it.

VII. He brings a longer dream:

I have just weighed something (1). Whatever was on the scales, I picked up (2) and carried it near a fence (3), when I threw it away (4). In doing this, a small weight of 10 gms. fell out (5). Some dogs ran to and fro; I thought our dogs were chasing the others (6). I became frightened

and now lacked courage to take the weight (7) until the following day (8). Whereupon I noticed that the dogs were white with black spots, strange dogs. Several of them rushed at me. I thought they would now tear me to pieces and awoke with anxiety.

During my noon nap, I had another dream: I was in a physician's office in a small town. There was but a single bed on which several people were sitting or lying. The doctor came to me. I complained about my disorder. He went into a room and returned with the physician-in-chief. Suddenly a little child was alongside of me on the bed. The second physician said: "Is that your child?" and smiled ironically. I replied: "No."

Associations: 1. Last night he had a better erection than he had experienced in a long time. At the same time he was conscious of fantasies which were present in boyhood (12 years); namely, to be the slave of a beautiful, fashionable woman who beats him with a ruler, who gives him all sorts of orders, steps on him and urinates into his mouth. He then talks at great length about his wonderful recovery from a tuberculous pleuritis and considers the possibilities of overcoming his impotency. But he who could accomplish that is an unusual person.

2. In succession he recalls a series of unmarried people: the bookkeeper, the bookkeeper's sister, his brother, and friends at home.

3. The free outlook that one enjoys there. The joys of a little town. That there he completely isolates himself from his parents.

4. Playing ball with his brothers. The children play so nicely and freely here. People know how to live here, not just carry a yoke.

5. Exercise to increase his muscular strength. Sitting in his office excites and unnerves him. The weight is his penis, which is 10 cm. long, as he measured it.

6. A dog belonging to his parents; now he is old, and his parents no longer give him anything to eat. The dogs—my parents are like that—they are dogs.

7. No longer afraid of marriage.

8. When it is clear; when one sees and knows everything, after the analysis.

Now he spontaneously looks for the latent dream thoughts which are on the surface and formulates them thus: I consider the

possibilities of my recovery. What keeps me down and holds me back, the thought of my small penis, I throw away. I want to break away from my parents and get married. I still feel that I am influenced by the authority of my parents, but I will now overcome it. There must be something else about my penis (probably from childhood—*author*). Yes, where my parents forbade me to play. I also gave it up and threw it away, would be allowed to take it later when I am big. The dogs are my parents. The strange white dogs with spots are other women, probably prostitutes.

VIII. The next dream, first of all, confirms the previous one; it furthermore contains insults in very veiled form against the physician and betrays his intention to keep two things to himself and return with them to his old home; and, finally, it once more contains knowledge that he must get married in order to recover, to be sure, without knowing the reason. In his associations, the subject of religion—in a rejective sense—also has its word.

IX. Yesterday he met a girl who made an impression on him, because she talked amiably and intelligently. Whereupon he had an interesting pollution dream which gives us further orientation about his religious attitude. Regarding it, he reports:

"The pollution was accompanied by a much greater orgasm than formerly. On one occasion a gypsy girl made advances to me, but I was afraid of becoming infected. On another occasion I wanted to possess a gypsy girl, but she would not yield. These gypsy girls are the lowest persons in the world. The Jews were once oppressed by the gypsies (Egyptians)." And now he takes up nearly the entire hour, talking about the Bible: Joseph and his brothers, his abduction by the wife of Potiphar, his morals which were agreeable to God. The seven fat and the seven lean years (he always says it inversely: the seven lean and the seven fat years!) Joseph suffered greatly, but he accomplished much; he became second to the king. The same thing happened to Moses, who became a great man and a representative of God. Moreover, there is some truth in the Bible; for example, it attaches very great significance to dreams.

He identifies himself with Joseph and Moses; already sees himself second to his father and looks hopefully into the future. To-day he thought a great deal about marriage. The girl, T., made a great impression on him.

The religious complex already becomes more evident, although

the course of the analysis is left entirely to the patient. I only helped him a bit in clearing up what follows: We wait until he realizes his latent piety, then his attitude toward his father with a probable emergence of homosexual impulses.

X. He produces another important association with "insect" in yesterday's dream: As a youth, far away from the protection of his parents ("When one is with them, such a thing would not happen"), he allowed a bankrupt man to inveigle him into swearing falsely. Whereupon he ran great danger of imprisonment. The insect symbolizes the great dangers which beset him away from home: sin, false oaths, the girls, diseases (disbelief?).

In the afternoon he dreamt:

Dressed as a clergyman, I went to a cemetery with my priest to bury a child. The child was behind us in a wagon. I thought to myself that it would be better to go with a Rabbi; but anyway no one will see me here. I will persuade him to take a short cut so that the people will not see us. The priest asked me where the cemetery is. I said, we will ask a policeman. While he was asking me, I thought that I should prefer to bury the child in a Jewish cemetery and turned around. Whereupon I discovered that the child is not dead at all and told the maid to take it home. Then I thought to myself that everything would be all right if I were not to leave the Jewish religion.

The priest is his present Christian physician whom he fears will perhaps oppose his newly emerging religiousness. A physician of his own faith would be preferable. But here, in a strange locality, no one will find out about it and he constantly wants the analysis to be ended as quickly as possible. The physician inquires about the cemetery where his memories are buried, but he does not know. The policeman is his father, his mother, and womanhood. He considers whether he could not leave the physician and get well by himself, because he now realizes that his potency is not absolutely gone.

The priest also represents one of his seducers who persuaded him into atheism and association with (Christian) prostitutes. No one, to be sure, sees him there, but he must accomplish it rapidly in the shortest way (*ejaculatio præcox*). He would rather bury the child (his penis) in a Jewess. He gives it to a maid (a woman) to take it home.

At the conclusion of this dream analysis, for the first time, a somewhat more friendly attitude toward his parents appears. He begins to tell about two teachers who were very good to him, although complains that his parents confined him too closely to study, but then asserts: "No doubt I am angry with my parents, but what is the sense of that? I will not longer be resentful; will forget and simply remedy what ill they have done."

XI. To-day's dream:

The Kaiser beat me with a whip.

He again comes back to the Bible: David, the first king (his father), who waged many wars (struggled with necessity), composed Psalms (was bigoted), and maintained a harem (is married). Under the rulership of his son, Solomon (he himself), the country flourished; he acquired wealth and was a very wise man. His proverbs made a great impression on him. One proverb says: One ought to avoid mercenary prostitutes because they are only superficially pretty and inwardly are full of falsehood. That always kept him from visiting the girls.

His father had often whipped him, sometimes when he was innocent. From a teacher, also, he once received a violent kick without any justification. Then again he received a box on the ear from a friend on account of another's error. He gladly would have received a beating from a lady schoolteacher of whom he was very fond. At that time he also had fantasies of being the slave of a fashionable lady. Also a Rabbi struck him, though he was quite innocent. And so, without reason, God, too, has punished him with impotence.

The whip (slap = box on the ear) had a remarkable form; it reminds him of a penis. He makes a sketch of it—a long handle, bent above, with a knob at the end.

XII. To-day he had a very strong erection and a long dream which, on interpretation, yielded the following: He realizes that the inhibitions upon his life and his potency are of an external nature; he is still anxious about the rapid tempo with which the enlightenment progresses, and would like to flee, but the transference, in which he expects sexual gratification from the physician, holds him back.

XIII. He again had a pollution; it was accompanied by a dream in which he stuck his penis into a glass tube.

This dream leads us to his homosexual complex (glass tube = anus). Between his thirteenth and fourteenth year, he had a habit of sticking his finger into the anus to produce sexual excitement. At that time, in a toilet, he saw the penis of a man which seemed tremendously large to him. He once saw a peasant masturbating and therefore learned to do it also. As a schoolboy he often slept with a classmate and had an impulse to put his big toe into the latter's mouth.

He recognizes the homosexual origin of this and declares that women in underdrawers are unsympathetic to him. At all events, he has no particular aversion to homosexuals. His repressed homosexuality is still within physiological limits.

He then tells about conversations with friends about paraphiliacs, like fellatio and coitus inter mammas; that he perceives no immoderate urge for such things. His friend's story about requiring three days of effort to deflower a girl (she probably defended herself) made a great impression on him, and at that time supposed it was so difficult that he was afraid he would never be able to accomplish it.

A book which he read at that time also influenced him strongly. The author of it warned against sexual activity, because strength was lost through the semen. Only through moderation could one reach advanced age. At that time he endeavored to suppress all sexual excitement, bathed his penis in cold water before going to bed and practiced masturbation at most with his penis bent, believing that this was not masturbation. Moreover, he does not absolutely deny any assumption that the habit of bending back his penis toward the anus is associated with homosexual impulses.

His brother, whom he usually mentions at every session, was not brought into the conversation to-day, although I continually try to guide him upon this track. On the other hand, he spontaneously reports being very much in love with one of his sisters. Sometimes she sleeps at his house. On these occasions he constantly tries to watch her undress and see her asleep; it excites him greatly if she is somewhat naked; for example, when the naked foot peeps out.

XIV. We progress further in the clarification of his relations to his father. His grandfather, also very religious, kept him strictly in hand; he made his first trip to him. His mother—although she only lived for money—was often good to him. The thought occurs that she had deserved a better husband. Formerly

she was engaged to another man; he came in later years again and begged his mother for forgiveness. His father was very jealous, probably of the ex-fiancé. At the time his mother was carrying him, his father was arrested; this excitement, perhaps, injured both him and his mother. The patient realizes his desire to be different in every respect from his father; hence in his potency too. Now, by way of an experience with his aunt, he comes from an attitude of hatred for his mother to one of love. He identifies himself with his mother. Since giving birth to her children, she can no longer retain her urine; he cannot retain his semen. He still remembers, quite well, how he always tried to look from below whenever his mother climbed up to the attic on a ladder. The Œdipus complex becomes distinctly conscious to him; also that his fear of water, as a child, might be associated with death wishes against his father. He also finds that as a child he wanted to allow his penis to hang into the vagina of his mother.

XV. While yesterday the resistance manifested itself more in the form of a negative transference (hatred for the father), to-day the positive (the homosexual inclination for his father) becomes still stronger. I point out to him that his disorder also contains punitive tendencies against his parents: You are to blame; now you can suffer the consequences. Moreover, he asserts that he has no intention of wronging his parents and now realizes that, from their standpoint, they were absolutely right. His father, to be sure, did not indulge in sexual relations before marriage and would have given him a sound whipping if he had discovered that his son had not preserved his chastity. This paternal imperative has surely always influenced him. Also the fear of infection, in part, arises from fear of his father, because, through a venereal disease, it would become known that he was with a prostitute. Then, too, he was afraid of becoming infected while bathing and always bathed in a private compartment, never in a public bath for men. I call his attention to the inadequacy of this explanation. In his opinion, shame also had something to do with it; he never wanted to appear without clothes on, and men who bathe there are always absolutely naked. Reluctantly, he then admits that homosexuality is a factor here ⁴ and also explains his fear of infection by prostitutes. "I am afraid of catching something from another man, because so many men patronize these girls. I do not want to have anything in common with other men. In general, anything savoring of a man is very unsympathetic to me." Now we

hear that as a child he always felt like a girl. A number of day-dreams confirm this. My assumption, that in bending back his penis a transformation into a woman, a castration, as it were, takes place, is declined, however. And yet in another way he continues with the stream of thought that, as a girl, he could replace his father in relation with his mother. As a child he once received very large shoes. He was very much ashamed of these shoes, which would have fitted his mother better than him. It was painful for him to step into such large shoes. The large shoes make him think of his mother. That is why he now likes such high, elegant, and small ladies'-shoes. They, as well as the creaking of their leather, the rustling of silk petticoats, and the creaking of a saddle on riding excite him. He recognizes the sexual meaning of these noises; that the shoe really represents the female genital, especially his mother's; and also that treading upon his mouth with shoes symbolizes a fantasy of cunnilingus.

XVI. Yesterday he read a chapter in Stekel's *Impotence in the Male* and declares that it convinced him of the curability of his disorder. If he had read it before, he might never have fallen ill. But he realizes that he only now understands the correctness of Stekel's assertions since he has gained knowledge of himself through analysis, whereas formerly only literature of the opposite variety, ascetic books, made an impression on him.

XVII-XXVI. From now on the analysis proceeds famously. He repeatedly affirms that religious dogma had the greatest influence upon his acts, although he did not want to realize it; that this inhibition alone was sufficient to make extra-marital coitus simply impossible. In marriage, however, he would surely be potent. But he also knows that obedience to the Law of God, in the last analysis, goes back to an obedience to his father, whom he loves in spite of, or just because of, his strictness. Then, too, he unconsciously always obeyed his father and had to preserve his chastity before marriage. The persecutions, being whipped and tread upon by his father, have created a feeling of inferiority and hence fixed his masochism. The infantile pleasure of being a helpless, whipped and inferior child demanded constant repetition. From this feeling of inferiority and the wish to remain a child of his father runs a third, direct line to the impotency.

The masochism, however, in consequence of an aggravation through later infantile notions of pleasure (teachers, etc.), leads to a fetishistic idea of being trodden upon by a woman, to a para-

philic fantasy; and, with the impossibility of its realization, again to asceticism or impotency.

But love for his father also reinforced his latent homosexual component, which on the one hand manifests itself in the idea of being a woman (here again association pathways to the feeling of inferiority, to submission, to being trodden upon, to masochism, to concealing his penis), on the other hand in a fixation to his brother. His brother replaces womanhood; hence they live together unmarried. His specific form of masturbation is determined by these notions. Also the homosexuality, in spite of being rejected, through fear of infection, leads him away from womanhood and partly to fetishism (being trodden upon, shoes), partly to impotency.

Love for his father, in association with the religious content of the father complex, further pilots him via a sixth branch to ideas of punishment and atonement, which again lead to fetishism (the former) and to impotency and self-denial (the latter).

But, in being whipped by his father, love for him was not only fixed, but also created an attitude of hatred toward him. Here also he was able to follow various leads and produce confirmatory material from his memory. Firstly, the death wishes against his father, which find their compensation by association with the already-mentioned ideas of atonement and experience their punishment through the ideas of suicide and the death of the penis in accordance with the law of retribution (*lex talionis*). Secondly, the differentiation from the father, which manifests itself in ethical, religious, and sexual form. (His father is orthodox, in company not exactly austere, and has children. In everything he is just the opposite.) Thirdly, the love for his mother or sister. He transfers his love for his mother to his father. He wishes to replace his mother by his father (association with the homosexual ideas), but also identifies himself with the woman oppressed by the *pater familias*. Here would have been the point where he could have found the path from manhood to womanhood; but inasmuch as he repressed the incest wish he also had to fall into fetishism and impotency again.

Here I have to omit a series of very interesting childhood memories, which form a contribution to the understanding of his paraphilia or his incipient fetishism, for example, how as a child he adored the daughter of a landlord who wore very handsome boots, etc. I only wish to point out briefly that such a paraphilic tendency is in no way so simply determined, psychically, as one would

suspect from purely descriptive accounts of such cases in the literature—even if presented so plastically as the wonderful case of Havelock Ellis.⁶

Havelock Ellis' patient had the paraphilia of lying on the floor and allowing himself to be trodden upon by an attractive, well-dressed woman with elegant low shoes and high heels—on the chest, abdomen, and penis. In addition he also received pleasure when a woman's foot shut off his windpipe. "Whereupon I like to imagine," he continues, "that the woman who treads on me is my mistress and I her slave; that she does it to punish me for some mistake or to create pleasure for herself (not me)."

The selfsame details are contained in the daydreams of our patient with regard to his lady schoolteacher, who taught him as a little boy in the French school; who treated him very kindly, and from whom he wished to receive punishment with a ruler. Later there appeared the notion of a mistress and a slave, of fine clothes, the elegant low shoes with high heels, the prostration on the floor, and being trodden upon.

The patient of Havelock Ellis traces his paraphilia to a highly persistent "first experience;" in the sense of Binet, to his first love for a girl. Also this analogy can be found in our patient, to wit, his undeclared love for the landlord's daughter. But how much more richly determined is this symptom on analysis than by a mere descriptive account. It is just merely a "repetition of a first experience"; it is also, in general, an expression of his feeling of inferiority; it is also a wish to be trodden upon by his father, also an expression of his identification with the mother. And the woman's shoe is much more than just a shoe. At first he only told me about the idea of being trodden upon; then he mentioned being trodden on upon the penis; then followed the admission that the woman is supposed to step on his face, ultimately sit on his face; and finally came the notion of urinating into his mouth. Noteworthy is also the displacement of the person who appears as his mistress: at first it was women in general, then the lady French teacher, then the pretty little girl, and finally his mother.

His paraphilia obviously represents an attempt to relinquish love for his father for a love of womanhood. But the flight, by means of the paraphilia, also had to be unsuccessful, because it was subject to the same taboo as normal sexuality. He was about to become a fetishist, thereby absolutely fixing his impotency and asceticism. One seldom has opportunity, as in this case, to observe fetishism in statu nascendi as it were.

Nevertheless we want to know his future course, not as it might have been, but as it actually occurred. We obtained the result, briefly sketched, in twenty-six hours. Now he informed me that yesterday he had become engaged. The path by which he found his way to womanhood was clearly indicated by his experiences. He went by way of a regression over foot-fetishism (he liked her pretty shoes), over the religious complex (she comes from a religious family), via mother love (he told her everything and admitted his disorder), to the father complex (he was greatly attached to his father-in-law). I called his attention to the possibility of a transference love, but he is able to convince me to the contrary.

He thanked me profusely, made promises to me, and after several days rode off to his fiancée without bidding farewell.

Beaming with delight, he called upon me some time later with her and informed me of his marriage, which had occurred shortly afterwards. The groom was successful and on several occasions I received favorable news from his home town, where he became reconciled to his parents.

Here we conclude the report of Dr. Missriegler, which shows an excellent example of concealed religiousness. But there are quite different types of impotent men in whom religion represents the most important inhibitions.

Also those cases are to be considered where religiousness openly exists, is proudly admitted, but, notwithstanding, impotence is present. Then one will usually find that the sexual act is looked upon as something sinful and impure—even in wedlock. I once treated a man who contended that only coitus for the procreation of children was justifiable. After his wife was operated upon for an ovarian cyst and became sterile, he gave up sexual intercourse, which previously was practiced assiduously. In pious individuals an impotency arising in marriage may often be traced to religious scruples. How this combination of guilt and sexuality may have come into existence, I have attempted to prove in the chapter "Religion and Autoerotism" (*Autoerotism and Homosexuality*). In the subsequent analyses, we will repeatedly run across the motive of inner piety. In most cases, a man's "sexual conscience" is a "religious conscience." Many a case of impotency is only a

sacrifice to the adoration of Godliness, to which is offered the highest and most prized possessions, because only that man is impotent who wants to be. A fact known to the smallest number of investigators is that *there exists a will to be impotent*. Who with his whole heart wants to be a man can absolutely not be impotent. Nietzsche was aware of this fact: "*Whoever has a will of his own to apply to things will not succumb to their domination. In the last analysis, events arrange themselves in accordance with our own demands.*"

The psychotherapist has the important duty of disclosing that impotence is the result of an inner will. Then, in the sense of Nietzsche, he will often be able to determine how man's failures were often "arranged" by himself in order to assure ultimate triumph in the everlasting. In this manner, impotence, just like the sexual act, becomes a symptom of man's untiring struggle for immortality. Then, too, the law of bipolarity finds brilliant confirmation in the psychogenesis of impotency. The evanescent and the everlasting merge together into unity, which comprises all transitions from the instinctual-ego to the ideal-ego. The parathiac symptom represents a synthesis of animal and God. In analysis the antithesis must be disclosed.

XI

AN ANALYSIS OF A CASE OF IMPOTENCE

(The Religious Complex and its Relations to Incest)

By EMIL GUTHEIL, M.D.¹

Among the many, individually variable components of psychic inhibition, the *religious complex*, by far, takes a most important position. The ideal of chastity—especially emphasized by the Catholic Church—is only attained, in many cases, where the sexual impulse manifests itself more intensely, by way of a parathy; psychoanalytic therapy must bring about a solution of this religious conflict, otherwise it is impossible to remove the parathy.

Nothing, however, fixes a religious complex more strongly in the soul of a patient than its *entanglement with an incest complex*. The following case will bring this out very clearly.

CASE 87. Mr. Johann V., a 26-year-old schoolteacher, has only attempted coitus a few times in his life and was either fully impotent or had an *ejaculatio præcox*. His mental condition, therefore, is permanently dejected, his desire to work also scant. The physical examination is negative. The patient submits to psychoanalytic therapy. The analysis comprises fifty-one sessions, although potency was reestablished after the thirty-fifth session, *i.e.*, before a complete resolution of the parathy had taken place. Until then the patient exercised strict abstinence, with the exception of several episodes of masturbation.

There were originally five children in the patient's family, three brothers and two sisters, of whom two brothers were killed in the War. After graduating from grammar school in his home town he attended a theological seminary to gratify the wish of his pious mother, who *wanted him to be a clergyman*. However, the struggle which he waged against his sexuality and the mental disorder which arose from it brought on a situation wherein he came to a standstill in his studies, became incapable of comprehension, and had to leave the seminary. At that time he was 12 or 13 years

old. The patient reported that, on returning to his home town from the city, his mother not only did not meet him, as was her usual custom, but also avoided his presence the whole day; she acted as though he had committed a great sin against her. Our patient later dedicated himself to the vocation of teacher (mathematics, physics, natural history), whose requirements he fills in every respect.

His *vita sexualis* is tolerably rich. Relative to strong impressions in childhood might be mentioned that in his fourth or fifth year he saw two dogs in the act of copulation who were unable to come apart and had to be separated by force. The patient then turned this impression to account in his parapathy. Then he (six or seven years old) played "horse" with several playmates; this was a game in which the boys made riding movements with exposed genitals; his father surprised him in this act and punished him severely. The patient is not in a position to give exact information relative to the period when he received instruction about sex, since from earliest childhood he ostensibly had overheard conversation about sexual matters; but he can definitely state that at the time of both sexual traumata (the dogs and "playing horse"), he was already in possession of complete sexual enlightenment, which is common among country children. In his eighth and tenth year he accidentally witnessed sexual intercourse between his parents, which incident he later on also put to account parapatheically, at times, with especial diligence. Shortly afterwards we find him in a sadistic period, which manifested itself in tearing apart cohabiting bugs and flies and in destroying toys, etc.; and following this, a diminution of the sexual and an enhancement of the religious curve, a process in which his mother, through her influence, played a decisive rôle.

A parapatheic symptom also became manifest during this period: a *compulsion to count*, which during the course of a year was elaborated into a system whose psychology became clear to us in the analysis. The first compulsion to count was noticed by the patient ostensibly during a sermon which bored him; he reckoned *how long it would take the priest to finish his sermon*.

He began to masturbate between 14 and 15 years, and, with prolonged intervals, has continued the habit until recently. At the same time he wages a desperate struggle against this vice, because in his opinion it is supposed to cause impotence and spasm of the limbs. The patient belongs to that large group of onanists who keep a careful record of all those "days of sin" on which they

succumbed to the urge. The statistics of masturbatory acts and pollutions which the patient handed to me is quite curious. It comprises a registration of sins for a period of nearly four years. Even in childhood masturbation caused great shyness (feeling of guilt) which kept him from the girls. Between his fifteenth and sixteenth year he fell platonically in love with a girl whom he lacked the courage to approach. At 20, while under anxiety, he attempted a coitus whose consummation was prevented by a spasm of the thigh muscles and absolute impotency. Further attempts proved equally unsuccessful. In 1916 and 1917 both of his older brothers were killed in the War; in 1921 he lost his father. The following year he submitted to treatment. The treatment progressed under minor resistances and with complete desire for recovery on the part of the patient; one must, however, keep in mind that he had spared himself the roundabout course over diverse, fruitless physical and pharmaceutical methods of treatment, which most of his fellow sufferers pass through before they come to psychoanalytic treatment. And, in consequence, he was less skeptical regarding the outlook for recovery.

The patient's father was a landowner and was considered the strongest man in his locality; therefore he was a *persona grata* in the town. He enjoyed no particular affection from his son, Johann; yet, in the analysis, the patient showed a distinct striving to identify himself with his father; yes, even displayed fantasies in which he envied him for his strength (also his sexual strength) and strove to overcome him. In the town every one talked about the unusual capabilities of his father, relative to sex. He was considered to be a rather good-hearted man and a good business man, though at times a bit small. The attitude of the patient toward his father is characterized by the following dream:

1. Franz (an acquaintance) was proud of being the strongest fellow. He supported me in the air with one hand. I asserted that *no one need be afraid of him*. My father is capable of lifting even more (440 lbs.?).

The dream contains hypocrisy. Franz and the patient's father (also called Franz) are identical. Not pride, but envy, is contained in the sentence: "My father is capable of lifting even more." A less important interpretation of the dream is: As a child father also carried me in his arms; *I would like to be a child again, so that he might carry me*. In this wish we see the polar expression of the foregoing fantasy of power: the fantasy of a helpless child.

The mother of the patient is a simple, bigoted woman. Her relationship with the boy was always very profound. He slept with his mother until the age of four, and only had to give up this position of vantage after the birth of his next youngest brother. He recalls an unpleasant episode. One evening his mother had labor pains, thrashed about in bed and cried out with pain, said that she was about to die. The patient lay close to her, but did not dare to look up. On the evening of the following day he learned that his mother had given birth (abortion) to two dead twins. Subsequently he slept with his mother on only a single occasion; it was the night before he went to the theological seminary at the request of his mother. He considered this a very special indication of her love.

The analysis brought to light a very strong, *incestuous attachment* to his mother. Quite early the boy manifested lively interest in her breasts; even now he produces well-marked *infantile fantasies*, such as suckling at the breast of his sweetheart, etc.

After the experience between his eighth and ninth year, in which the boy witnessed a coitus between his parents, a transitory parapathic disorder set in, during which he began to stammer. This symptom proves what strong impression the nocturnal scene had made upon the boy. The stammering indicated that the boy was laboring under the domination of a secret,² which he had to repress with proportionate depth. Moreover, the boy was controlled by anxiety lest he betray himself through a careless word. But soon, however, he succeeded in banishing this childhood impression; there remained, on the other hand, a tendency to marked inattentiveness, which finally made him incapable of studying at the theological seminary.

The sexual act of his parents, which the patient had witnessed, served as a foundation for a "womb fantasy" which we very frequently run across in analysis. Whenever he was on a train he would have pleasurable sensations and twilight states; in school erections would occur while the subject of fertilizing plants by humming birds who creep into the calyx of the flowers was being discussed; and finally, ideas relative to this, as well as dreams, produced material which would justify the assumption of a "womb-fantasy." A dream will serve as an example:

2. A violent storm was gathering. As I sat in our *little bedroom and looked out of the window I saw large drops and then sulphur falling from the heavens*. Shortly afterwards I stood at the front door with my mother, opened it, and perceived the

characteristic odor of sulphur dioxide, which reminded me of the end of the world.

In the interpretation, "end of the world" means: "birth."—The dream also gives a peep into his religious complex; it describes a shower of sulphur like befell sinful Sodom and Gomorrah. It represents a *warning against sin*.

The coitus between the parents, to which the patient was a witness, also produced other significant psychic reactions in him.

One of the numerous external causes which release masturbatory activity in the patient is created by the rhythmical creaking of ladies' shoes, while walking. At first he was at a loss to explain this, and tried to explain it as "something supernatural"; then he mentioned a pleasant feeling which called forth the idea of tension and vibration in the female calf muscles. By degrees he began to talk about his *paraphilia*: the thighs of a woman effect him erotically in such a manner that the slightest contact of his membrum with her thigh at once releases an ejaculatio seminis. This paraphilia was also explained analytically, and further on we will discuss it in more detail. During the course of the analysis he succeeded in discovering that, in the unconscious, the creaking of the shoes called forth an association with the creaking of his parents' bed during coitus; and also found that the erections, which he was accustomed to have with such noises, obviously originated from this source. (Hence the possessor of the creaking shoes is a substitute for the primary incestuous object.) From this, the patient began to realize that he still drained pleasure from his infantile experience without knowing it. Then, too, it explains the erections which he usually experienced on hearing the rattling of a train.

The patient tells us that, on the critical night, he only perceived the creaking of the bed and became so aroused that he had to masturbate. For a long time afterwards the tempo rang in his ears, so that later the same rhythm was used in masturbation, whereupon, with each episode, an unpleasant feeling crept over him; the tempo in some way seemed disturbing (probably on account of the incestuous nature of the masturbatory act), and he *tried to complete the act as rapidly as possible*. From this, there gradually developed an urge to *count* during the masturbatory manipulation. Here lies the origin of his compulsive counting which was only cured by analysis. Hence his previous statement, relative to this, proved to be false.

Why and wherefore does the patient count compulsively? It is up to analysis to answer this question. The patient did not know why he counted. He could only state that he used to count the windows of houses and his footsteps. When he is about to catch a train he also counts the time until it leaves; he same thing happens during masturbation, here usually 2, 4, 6, 8; the series is not continued any further. We learn that certain numbers are considered *lucky* and others *unlucky*. To the first belong 17 and 27, while 33 is an unlucky number; he also gives a reason for this. He was born on the seventeenth and the twenty-seventh is his name-day. (Parapathiacs—perhaps many healthy individuals also—obviously consider their birth a particularly lucky event.)

All good things occurred to him on the seventeenth and the twenty-seventh days; he also submitted to treatment on a seventeenth day. A fortune-teller had prophesied that he would get married when he was 27 years old.⁸ On masturbating he often counted whether he would ejaculate with 17 or 27. And so the act became an oracle: "If I attain an ejaculation with 17 (or 27), I will then reach my secret sexual aim."

"At the theological seminary," said the patient, "my room and laundry number was 33; the most unpleasant period in my life is associated with this number. Moreover, I have a feeling that I will not live to see my thirty-third year." Inwardly the patient is pious and superstitious; his entire activity and thought is only focused upon search after luck. In this striving inanimate objects acquire a symbolic value, and figures, which in themselves are already symbols, seem best suited to represent other symbols. The patient considers himself the *lucky person* of his family; but, on the other hand, he is also a *bird of ill omen* to his family. He was the last relative to see his two brothers before they were killed shortly afterwards; an uncle, moreover, died of heart failure shortly after being visited by the patient.

The childishness and superstition which analysis pulls out of the unconscious in so-called intellectual persons, and the high degree to which piety and irrationality are entangled into purely incomprehensible vows and junctims, astonishes us again and again. But with this armor the parapathiac protects his childhood treasures from the demands of reality, but also from the requirements of love.

I will pass over the numerous oaths by means of which the patient tried to control masturbation and which did nothing more

than to increase his feeling of guilt. I will also pass over the fact that, for brief intervals, the patient would usually sell his soul to the devil when confronted with examinations (a manifestation of which was the fixation of a cross over his nates). The following proviso also awakens our interest:

"If I masturbate, I will not be killed in battle," the patient said.

"My brothers cohabited and were killed; I have only masturbated, hence nothing will happen to me." According to that, coitus causes death and masturbation prevents it. For the present this formula is unclear. "A short time before the death of my father," the patient continues, "I decided not to masturbate any more. And when he died I suffered severe remorse, as though I were to blame for his death. To fall asleep before 10 o'clock, the hour when he died, was an impossibility; I was afraid he would come as a ghost and call me to *account for giving up masturbation at that particular time.*"

"Perhaps you meant to say, why you did not give it up altogether?"

"No! What I said was quite correct. For, on one occasion, I thought: *if I abstained from the habit for three weeks my father would die.*" The abstinence was actually carried out for about three weeks before his death [a glance at his records confirms this]." I might also mention that, on two occasions before his death, the patient's father had a stroke. I then turn to him and ask:

"In your opinion does masturbation cause impotence; did you take this into consideration in your proviso?"

"Yes, I have always felt that *the family was afflicted with a curse, that it was to die out.* My youngest brother is supposed to marry a girl whose family is epileptic and who will probably have no children. I am the last of our family, its bird of ill omen, and through my impotency I will avert the curse."

We observe that he goes from one proviso to another. The patient's manifestly absurd productions might lead one to suspect the presence of a paralogy (psychosis). But this is by no means the case; our patient displays no intellectual defect and is quite conscious of the absurdity of these daydreams. They arise from those depths of the soul where there exists no external logic, but an inner one.

"To what curse do you refer?"

"You see, it is not even quite clear to me. It must refer to a sin committed by my parents. My father once had a quarrel

with a man because he demanded six per cent. interest of him in a money transaction. Finally the man accused my father of usury and placed a curse on him. Now then, 'every offense is punished upon this earth.'"

An analysis of the above "junctim" uncovered a death clause based upon the *Œdipus attitude*. The trifling matter to which the patient attributes the curse afflicting his family is a screen-assertion, in accordance with a principle by which significant results are displaced upon trifling causes, so as to better hide the really great ones. In our case we are dealing with *hatred and a death wish against his father; with a curse which the patient himself had placed upon his family*. With the aid of fantasy, the patient placed himself in a position whereby, through mere abstinence, he could get his troublesome rival (with his mother) out of the way. (The choice of just this method of riddance is determined by his religious complex.) The "junctim" must be read thus:

"If I do not masturbate, I will become potent. But I will and must not cohabit, because I can only do it after Father dies (with mother). Therefore I must always masturbate, *i.e.*, always be impotent." Then, too, the impotence also becomes a punishment, since he makes his (incestuous) sexual activity depend upon the death of his father, and, to be sure, in the same degree as masturbation brings about a fulfillment of these secret wishes. *That is the first "combination-lock" by which he protects his parathy.* We also understand why he considers himself a bird of ill-omen. He not only directs his attitude of envious rivalry and hatred toward his father but also against the entire family. Further evidence for this is given, for example, by the presence of "*Noah fantasies*," in which every one else dies while he remains with a loved person (sometimes it is his youngest sister). "Occasionally I see myself at the graves of all my relatives," the patient tells us, "but I never cry. On another occasion I thought: there are eight of us in the family; two of the men are dead. Now two women must die—perhaps my two sisters—and then two men again, *e.g.*, Father and my youngest brother."

Here we have the 2-4-6-8 system of figures. From the patient's associations one may deduce, without difficulty, that the pair who remain behind is he and his mother. This daydream was explained to the patient.

A death-clause is also contained in his counting. I am further successful in determining that the figure 33, in addition to its

previous interpretation, gives the age of his father when the patient saw him during a cohabitation. The patient, moreover, asserts that at that time coitus seemed cruel to him, because his mother repeatedly cried: "Don't! Don't! You are hurting me!" (He had the misfortune of hearing these same words from his own partner on his first attempt at cohabitation; naturally, it was unsuccessful.) He desired his father's death.⁵ *Lex talionis* forces him to consider the figure 33 an ill-omen, and also produces a notion that he will not overlive this age. Here, moreover, lurks an impotence-clause which runs: "I must not be as potent as father; I allowed him to die (in fantasy) in his thirty-third year *on account of his potency; for that reason I also will have to die in my thirty-third year.*"

We observe that in the depths of his soul the formula holds good: coitus = to die. *And mortal fear, no less, prevents our patient from developing his potency.*

His father, as was stated previously, was very strong and potent. And so the patient, in contrast to his father, felt his weakness all the more. Here lies the source of his striving for power, which we may deduce from his pathological ambition and his extensive fantasies of power. In them he tried to vanquish his father; here we discover, in contrast to his external chastity,⁶ a rich *harem* fantasy in which he is extraordinarily potent. He realized that, behind this "plurality" in the harem fantasy, lurks a single woman, namely, his secret sexual object (mother).

In this connection I would like to mention an interesting episode:

The pathological ambition of our patient, despite his lack of the necessary systematic knowledge, caused him to reflect upon difficult physical and mathematical problems; he wanted to become famous by solving a problem which was considered unsolvable. Such a problem is represented by the trisection of an angle, on which he worked unsuccessfully for many months and years. The thing in itself would be of no significance if we had not discovered that these experiments bore the *appearance* of a scientific enterprise and, de facto, represented a game which was carried out in a twilight state, so that we had to assume that, behind the mathematical exercise, behind the question of the solvability of the angle problem, there lurks a *daydream* which also seeks to solve a problem in another territory. We are acquainted with this secret artifice of the parathiac who gives

vent to impulses, painful to consciousness, by means of indifferent objects capable of entering consciousness. With the aid of analysis, I succeeded in finding the specific daydream which lurked behind the problem of trisecting an angle.

An incident proved to be profitable to me: On October 15—it was during the treatment—the patient came to me beaming with joy and declared that he had an idea which would surely solve the problem. It is striking that such an important result should be attained on just the *birthday of his mother*. From now on he would consider the fifteenth a lucky day. . . . The following morning, however, brought disappointment, for the solution was not entirely without error.—Several weeks elapsed when the patient reported to me that in school, during class, he perceived a strong erection. There was no direct cause for sexual excitement, because it occurred during mathematics. I inquired about what was being calculated at the time? After a short deliberation, the patient said: "Several problems were to be solved; I only recall a division, $15 \div 3$. . . Correct! 15 is a lucky number, the birthday of my mother; and 3 means the trisection of the angle, which is my problem!" "But why the erection? Surely from an unconscious erotic idea at whose basis is your mother. Now then, the problem of trisecting an angle symbolizes your parapathy. On account of ambitious and other unhealthy motives you are driven to solve the unsolvable; but for your ambition, mere seeking for a solution is not sufficient, or at most only momentarily so; then comes depression and disillusionment. The parapathy, on the contrary, requires no solution; it nourishes itself from the unsolvable. We will not solve the problem of trisecting an angle, but the parapathy instead."

In accordance with the patient's associations, the angle expresses his forbidden sexual aim (the vagina of his mother); and the process of division, the attainment of his sexual aim as well as potency in general. The figure 3, moreover, symbolizes the male genital. (*How many times will 3 go into the angle?*) This parapathic takes advantage of a problem to serve as an oracle which, in his search for luck and blissfulness, is supposed to give him information.

The harem fantasy, discussed above, in addition to its already mentioned significance, has another much more important one.

Deeds accomplished in the field of heterosexuality, which the patient performs in this fantasy, are supposed to divert him from

the feeling that he is a *latent homosexual*. The homosexual component of his erotic life is rather strongly developed. He was erotically fixed to his two brothers who died in battle, and then he also described numerous episodes of mutual homosexual experiences, among others, *immissio penis erecti inter fratris femora*. Then, too, the game, "playing horse," has a homosexual character. For a long time he wanted to be a hermaphrodite so that he could dispense entirely with womanhood, which made him perceive fear. The thought that one of his brothers would cohabit with his sweetheart was very sympathetic to him; and then he also played with fantasies in which his sweetheart was first deflowered by some one else, so as to shield himself from ultimate disgrace. (Still another thought lurks behind this; see further on.) Relative to this he submits the following dream:

3. "I am lying next to Paula (an acquaintance). In a little while a colleague named M. K. lay down between us."

Paula, as the sister of the patient's friend, is a sister imago! As is often the case, analysis, in addition to a mother fixation, also disclosed a strong *sister fixation*. Here the older sister is meant, although, from the material at hand, we discover that the younger sister, too, is a second object for the patient. He simply made a harem of his family. His latent homosexuality obtrudes itself between him and a female object. His attachment to the sister enhances this process. Similar material is produced in the next dream:

4. "I took a walk with the fiancé of my older sister, who had quarreled with her."

I am not familiar with the details of the dream content.

From this dream we may infer that he has a transference upon the fiancé of his sister! He wants this man to have a "falling out" with her, so that he "might go out" with him.

As a child the patient considered the female genital a wound; the vulva, a castrated penis. In this connection his hermaphroditic fantasy is of unusual importance. It forms the nucleus of his "thigh" paraphilia. The patient asserts that he was often pushed away by his mother when he tried to peep under her skirts. The patient's dreams and associations lead us to infer that the female thigh represents a hermaphroditic *condensation of the male and female genital, i.e., a sort of lingam*.⁷ We are here dealing with a displacement of a forbidden part of the body upon an indifferent one. On the one hand, the condensation comprises the maternal

and sororal, on the other the paternal and fraternal genitals. And furthermore, on account of his experiences in childhood, the thigh is directly fixed as an erogenous zone. The association of the incestuous and homosexual complex causes an ejaculatio præcox on touching the female thigh with his membrum. This is made clear to the patient. His dreams give further information about this point:

5. "The Mayor of the town 'X' has a field at P., where he thrashes grain. I assisted him and also Miss P. M., who lay down. *She was in a bathing suit. On the inner side of the thigh, just above the knee, she had hair which resembled pubic hair.*"

6. "*I had sexual intercourse with my little sister, but each time had a premature emission. Whereupon I was quite incensed that this should occur in spite of treatment. I covered up the spot which I had made on the sheet with a large piece of cloth. I recalled that my sister had infected my thigh with scabies and at once decided to smear myself with ointment. (The dream is incomplete; in reality I infected the entire family with scabies during the War.)*"

Dream 5 gives an unusually clear representation of his paraphilia. The Mayor stands for his father; the field "where he thrashed grain" symbolizes his mother. The patient assists him at this and also Miss P. M., who is a sister imago. The bathing suit is a bathing stocking, whereby the girl appears in trousers (as a bisexual symbol). The conclusion is quite clear: thigh with pubic hair = genital.

Dream 6 reveals the patient's incestuous attitude toward his little sister. It is self-evident that, in the sexual act, he would be unsuccessful with this object. But at the same time it discloses what sort of ideal hovers in his unconsciousness when ejaculatio præcox occurs with other women. Scabies symbolizes remorse over forbidden desires.

After this lengthy digression, we will return to the question asked above:

Why and wherefore did the patient count compulsively?

Let us first listen to the language of his dream before we decide upon our answer.

7. "I had a dream in which my mother played a part. I am not familiar with all its details. But a sentence which I uttered at the end of it still clings to my memory. It runs: *'In order not to make a mistake while sending wireless telegrams, I must always*

divide the number of letters contained in foreign words.' On awakening I thought that the dream might be of importance. Whereupon I made a sliding motion with the hand over my body in the region of the penis and noticed that I had a *pollution*. I immediately brought this into relationship with the dream. And then caught myself in the following game. I calculated the number of letters in the (foreign) word, 'coitus': 6. Then involuntarily thought of the word 'mother'; here I also counted out 6 letters. Next I did the same with the word 'pater.' On adding all three figures I was delighted to find that it made the lucky number 17. Being satisfied, I said: 'Quite correct'! Then fell asleep again.

From this and similar dreams it could be established that the patient experiences an incest fantasy which pertains to his mother. Its content will doubtless sound absurd and strange to many. The house, whose windows he must count in his fantasy, represents a sexual object; the window, a symbol for the vagina. Every glance which, in counting, strikes the dark spots made by the windows upon the light background of the wall represents a push associated with the sexual act. Thus the patient counts the pushes of the male sexual partner in his fantasy. The unconsciously elaborated daydream is built upon infantile impressions between his eighth and ninth year.

The fantasy also contains a talionic thought which runs: "After you have sinfully used the sexual act of your parents for autoerotic activity; after you have calculated when Father would be finished and even had ambitions to get finished sooner than he, *i.e.*, to get the start on him with Mother; you will have to count *compulsively* for the rest of your life and so be robbed of your peace of mind." In the counting which occurred during the sermon, we already see a repetition of the primary situation; the priest here stands for his father. It would, however, be a mistake to think that the compulsion to count is completely explained by this. Further communications of the patient allow us to see the complex nature of this compulsive act. The patient immediately assumed an attitude of hatred toward the new rival who was created on the fatal night. He did not want it to be born and wished for its death (in such situations the child knows no other reaction), he anxiously counted the time until the child would be born, because he thought birth immediately followed upon the sexual act. He was upset for several days. Some time later, when he heard about the abortion, he was inwardly happy;

and yet had a feeling of guilt (this reaction is also typical). The analysis revealed that in accordance with *lex talionis* his counting parapathy became fixed through the still birth. He considered it sinful for children to die without being baptized and thus be barred from heaven. Long after this event, whenever he had to give the number of children in his family, in his mind, he used to count the two dead twins with the others. And thus annulled the "crime" committed in fantasy. (Stekel: "Sins never committed are tolerated with the greatest difficulty.") It is astonishing to what extent the sexual development of this man was determined by a single infantile experience: namely, witnessing the sexual act of his parents.

The patient's original conception of sexual intercourse was that it was only possible with the use of violence. The behavior of his mother and observations among animals fixed this point of view. Consciously he did not want to exercise violence. For that reason he wanted to be a hermaphrodite or entirely asexual. His fear of coitus was prematurely strengthened, to a marked degree, by the abortion of his mother. And yet analysis discloses that the childhood experiences also awakened a positive impulse in the patient; for here we meet with a well-marked *rape fantasy*, especially during his depression over being impotent. During solitary strolls in the woods this thought often came to him. The creaking of a girl's shoe also arouses them.

From his dreams we find that this notion originated *from a wish to rape his little sister* (comp. with dream 6). For a long time she slept with him, and by her presence often aroused him in such a way that he pressed his penis against her body.

Dream 8. My friend S. and his companion (whom I only know by sight) *met a girl in the woods and wanted to beat her*. Another man defended the girl. An old woman was also present.

9. I spoke to some one about paraphilias. Among others I talked about *my teacher in E., who repeatedly laid hands on school girls*. In this dream I also see our flour chest and the floor.

10. My little sister and her friend were playing on the lawn in a yard. At the entrance to this yard lay a pretty, poor girl on a piece of wood. With a walking-stick I tried to beckon her, if possible without attracting attention, to come to me (apparently I was still in the lawn-covered yard). She did not notice this. Finally *I picked up courage, grabbed her with my right hand and*

forcibly drew her towards me so as to cohabit with her. Here the dream broke off without leaving any trace of pleasure.

All these dreams, in addition to the rape motive, betray a strong *pedophilic tendency* and have an obvious relationship to the incest complex. It is fortunate that the patient does not teach any girls, for then the conflict would probably have been still stronger. From outward appearances the patient is a well-marked moral hero. He anxiously avoids all love affairs and voluntarily goes to war on account of reproaches for masturbation (whereby he discloses a masochistic tendency). Twice in his life he withdrew from a liaison as soon as the question of marriage came up.⁸ He said:

"I have always felt that one ought to be worthy of marriage, and I considered myself unworthy. Only he who himself was 'chaste' could lay claim to a virgin." Here too we see a defence mechanism aimed at preventing an outbreak of sadism (rape) (comp. p. 314. It concerns a fear of bloody defloration).

After the death of his father, an uncle said to the patient's mother: "When all your children are married, you will also get married." The patient answered hastily: "Mother would not think of it." He considered it a breach of faith for her to get married again. Inasmuch as his mother did not seem adverse to the uncle's idea, the patient had still another reason not to hurry his own marriage. Here we have another important "junctim" which shows that *the patient had united his fate with that of his mother.*

It was his mother who had urged him to become a priest. "Dr. Stekel pointed out to me that one can observe this among many mothers who are obviously fixed to their sons (I am personally acquainted with another case of a similar nature)." With the exception of the Blessed Virgin, such mothers will grant their favorite child to no other woman and are certain that the son, who has sacrificed his sexuality, will not spiritually estrange himself from them. They instinctively feel that, in the adoration of the Mother of God, the heart of the son also pulsates for his own mother. That, in this manner, the happiness of the child is destroyed, in many cases is not conscious to these mothers.

We are not far wrong when we call our patient a disguised priest. The analysis clearly showed that this was our patient's ruling thought. It is an example of so-called "belated obedience": an atonement by means of a secret decision to renounce sexuality for the vexation he caused his mother through his

choice of vocation. But, like every parathiac, he only renounces sexuality outwardly: because we have found that in his fantasy he also tried to chain his sexual fate to that of his mother. For that reason he also allows all his brothers and sisters to die in fantasy; puts his father out of the way through three weeks of abstinence; and becomes indignant when his uncle suggests that his mother ought to marry. His mother had once said that if he became a priest she would act as his housekeeper. In the parathy his mother's wish seems to desire fulfillment. *The patient is still a priest. A dream:*

11. "I went to Church with mother, *where a priest was to measure me for a suit*. Several ladies and a priest of my acquaintance were also present.

12. "In the next dream I found myself in a brothel in Marburg. Whereupon it occurred to me how lucky I was to have never cohabited here, because I surely would have failed and that would have injured my potency.⁹ *I offered a short prayer of thanks to God and left the house with a resolution never to visit a brothel again.*

In dream 11, the patient receives a (priest's) garb from the hand of a clergyman, *i.e.*, he becomes a clergyman. His relationship to the "ladies," who were also present, is shown in the next dream, where just the opposite situation prevails. He considers womanhood, sin (woman = prostitute), and purchases purity from God at the cost of his potency. Then, too, he does penance for his unchaste wishes and castrates himself. "The curse" which is placed upon his family is the curse of original sin committed by his parents. Now he wishes to avert this curse. Several other fantasies of the patient would indicate that he also sought to annul this original sin: he, a second Christ, was conceived "immaculate." And so on one occasion he told me that, for a time, he had regretted being born on the 17th instead of the 25th of December, like Christ (2, 4, 6, 8 days amount to the difference!); he would gladly have remained eight days longer in the womb,¹⁰ he adds laughingly, so that the entire world could celebrate his birthday. . . .

I must admit that, in face of such material, I had no hopes that the patient could ever be potent *except in a marriage sanctioned by the Church*. We have already seen the multiplicity of "combination-locks" by means of which he shuts off the path to woman-kind. Therefore it was a pleasant surprise to me when I received

news from him, during my vacation, that the critical step turned out successfully. However, I was skeptical and did not consider this result permanent. Naturally it was hard to believe that such a pious individual, like our patient, could ever be wholly free from inhibitions during illegitimate sexual relations with a better type of girl. Fear of infection kept him away from prostitutes. The following dream shows this conclusively:

13. I am having sexual intercourse with Resy (an acquaintance with whom I once proved to be impotent). At first she would not accede to it; *coitus did not ensue until I promised to marry her.*

The relationship between marriage and potency was explained to the patient, and I advised him to marry the girl he loved *as soon as possible*. He already has proof that his impotence is of small importance. The analysis, which I conducted with the assistance of Dr. Stekel, came to a close after clearing up the separate complexes. Both parathiac manifestations: the thigh-parapathy and the compulsive counting disappeared, according to the statements of our patient.

SUMMARY

The patient into whose mental life we have just had insight presents a so-called "severe" case of impotency. The refractory nature of his disorder was first of all determined by an extremely complex entanglement of psychic conflicts; and further, by the *chastity-clause* which is anchored not only in the religious but also in the incest complex. The parathiac inhibition which produces the psychic impotence is constructed as follows:

1. Within the confines of the Œdipus complex lies the *specific death-clause*: "My potency depends upon the life of Father; as long as he lives, I must masturbate and remain impotent."

2. Through his three weeks of abstinence, the patient killed his father in fantasy ("If I am abstinent for three weeks, my father will die."). In accordance with *lex talionis* the impotency takes on the character of an atonement.

3. The analysis of the impotency reveals that, in the depths of this patient's soul, the formula: to cohabit = to die, holds good. *The fear of coitus is a mortal fear.*

4. The impotence turned out to be a *moral defence reaction against the patient's sadism* (rape-fantasy), which was originally directed against his youngest sister, *i.e.*, was *incestuous* and *pedophilic*.

5. The impotence is further determined by a *homosexual link*, as well as through the paraphilia of *thigh partialism*. Both paraphilias stand for a sign of incest; the first contains an infantile attitude toward his brothers, the second represents a condensation of the heterosexual and the homosexual incest-idea and acts as a powerful shunt in the sexual tension between our patient and his female ideal capable of entering consciousness.

6. After the patient was compelled to abandon the vocation of priest through his sexual impulse, thereby disappointing

the hopes of his mother, he then attempted, through a round-about way over parathy, to preserve chastity and with it the priest-idea ("belated obedience"). The analysis revealed that the prevailing motive of the parathy in question and the nucleus of the parathiac inhibitory system of this impotency are the *patient's wish to preserve chastity for life and to share the fate of his mother.*

7. The impotency protects the patient against committing the *original sin* which his parents had loaded upon their conscience; it stands in the service of his *longing for blissfulness which he awaits in the hereafter.*

Like the inhibition on potency, the *compulsive counting* is also of a complex nature and arises from a primary incest-attitude; it means:

1. A striving of the patient, after a coitus act by his father, to carry out an incestuous act in fantasy, and, if possible, surpass his father. The counting of windows, the counting until the priest was finished with his sermon, until the train leaves, as well as the compulsive counting during masturbation, contain *the unconscious idea of an incestuous coitus.*

2. The death wishes against the unborn twins revealed that the patient, after the infants were born dead, felt guilty of their death. In the same manner that *he originally counted the time when they would be born, he later counts the two infants in his mind (2, 4, 6, 8) in order to annul his "crime" and the death of the two twins.*

3. He counts the days which separate his birthday from that of Christ. In the case before us, analysis disclosed an *identification with Christ (Stekel's Christ Parathy).*

4. All sorts of play with lucky and unlucky numbers served to solve his vital question: the question of blissfulness. He considers his birth a lucky incident. This notion once more gives the patient that consciousness of self which the feelings of guilt had taken from him in the tender age of childhood. At the same time, it affords him the feeling of being a *minion of fate*, and one selected to achieve a "historical mission" (Stekel) and no doubt ward off the curse from his family.

The fulfillment of this mission is now granted by his parathy.

As a rule there is only a single course which analytic therapy can pursue in such cases: namely, advice to consummate marriage as soon as possible. Before such a "priest in civilian clothes" gets married, it is not always possible for the psychoanalyst to show proof of a successful treatment; our patient perhaps was an exception. Then, too, from the spring of religious faith, the patient obtains inexhaustible energies for his parathyiac inhibition. *His relationship to a woman must therefore take on a form sanctioned by the Church.* But can that not be attained without psychoanalysis? No! The sexuality of the patient must first become emancipated from its anchorages and especially from the "junctions," otherwise he will carry his severe conflicts into married life, his aversion toward womanhood will only be still more increased through the restraint of being tied, and a therapeutic result fails to occur. *The work of emancipation in question is to be effected by psychoanalysis.* I hope it did so in this case.

NOTES

CHAPTER I

¹ Comp. Freud: *Totem and Taboo* (Various analogies in the mental life of neurotics and primitives). Moffat, Yard & Co., N. Y., 1918; and also Georg Buschan: *Die geschlechtlichen Äusserungen der Naturvölker im Handbuch der Sexualwissenschaften*, published by Dr. Albert Moll. Leipzig, 1912. F. C. W. Vogel.

² Schiller, in his poem, *Die Geschlechter*, very appropriately depicts this struggle and the overcoming of antagonisms.

³ "And were you to inquire of both sexes: For freedom strives the man, the woman for propriety." (Goethe.)

⁴ Havelock Ellis, *Man and Woman*, p. 337, The Walter Scott Publishing Co., Ltd., London, 1914, asserts: "While a man may be said, at all events relatively, to live on a plane, a woman always lives on the upward or downward slope of a curve." He ascribes a more distinct periodicity to women, which does not agree with the experiences of Möbius, Fliess, and Swoboda. Women only display a periodic character in menstruation. As a rule, they fail to show the great annual periods which men show so plainly. Then, too, they lack the typical tendency of falling in love frequently, which characterizes men.

⁵ A splendid example of this is the behavior of Abelard after his emasculation. His whole love is transformed into guilt and remorse; his letters are pious treatises and dissertations, whereas Heloise is more ardent and more erotic than before.

⁶ Schiller: *The Dignity of Man*. Translated by Charles J. Hempel, M.D. Published by Ig. Kohler, Philadelphia, 1871.

⁷ Grillparzer: *Sappho*. Translated by Ellen Frothingham, p. 59. Published by Roberts Brothers, Boston, 1876.

⁸ Havelock Ellis: *Studies in the Physiology of Sex*, Vol. VI, p. 174. F. A. Davis & Co., Philadelphia, 1911.

⁹ Schiller: *The Dignity of Man*.

¹⁰ Ola Hanson: *Liebestäuschung*.

¹¹ Bruno Frank in his drama, *Die Schwestern und der Fremde*, has recently treated spiritual love-inadequacy as a tragic conflict.

¹² Stekel: *Frigidity in Woman*. Boni & Liveright, New York, 1926.

¹³ An excellent presentation of the physiology of the sexual instinct and the physical causes of impotence can be found in Fürbringer's well-known work, *Die Impotenz des Mannes*. Verlag Alfred Hölder, Vienna.

CHAPTER II

¹ Freud: *Leonardo Da Vinci*. Translated by A. A. Brill, M.D., p. 29. Moffat, Yard & Co., New York, 1916.

² With this, the separation of actual parathies (actual-neuroses) from psycho-parathies (psychoneuroses) becomes obsolete for me. Hence, I only recognize a psychoparathy.

³ Published by Paul Knepler, Vienna.

⁴ Also in the poets, criminality plays a great rôle, as I have shown in my books: *Poetry and Neurosis*, Psychoanal. Rev. 1923, 10:73-96, and *Die*

Träume der Dichter, a comparative investigation of the unconscious instinctual forces in poets, neurotics and criminals. (The latter work is published by J. F. Bergmann, Wiesbaden.)

⁵ An explanation of the interesting psychic phenomenon in which one dreams of being awakened, as well as a discussion of the so-called "dream within a dream," can be found in my book, *Die Sprache des Traumes*. (J. F. Bergmann, Wiesbaden, 1922).

⁶ The original criminal wish becomes repressed and replaced by a harmless obsession or a doubt. Here the substitution was an apparently insignificant question: Shall I install gas or not? (For detailed information on this point see my essay: *Zwangszustände, ihre psychischen Wurzeln und ihre Heilung*. Med. Klinik, 1910, No. 5-7.

⁷ Described in full in Vol. V: *Psychosexuelle Infantilismus*.

⁸ To be sure, the child is only paraphilic and criminal from the perspective of civilized man. It is neither one nor the other, because by paraphilia and criminality we understand an aberration from the normal canon. The child feels and thinks like an adult when he is paraphilic and criminal.

⁹ Transgressions in children at school and at home as an early sign of constitutional epilepsy. (Med. Klinik, 1910, No. 52.)

¹⁰ Stadelmann describes a five-year-old boy who trampled on ducks with pleasure. This little sadist put out the eyes of dogs, cats, and horses, and crushed gold fish in an aquarium. A ten-year-old boy strangled a goat and feasted upon its agonies. Pleasure in obscenities is also used in the early diagnosis of "constitutional" epilepsy by this author. To be sure, fantasies of cruelty are attributed to the hysterical child, but not aggression. From my experience, we only see the difference here between the man of action and the dreamer. The criminal is a man of action. The parathiac is a criminal with inhibitions, hence a dreamer.

¹¹ I once observed a child who ran about the house shouting to every one: "I will shoot you dead!" He made the same threat to his father. (In Italy, a six-year-old boy recently shot his three-year-old brother out of jealousy. When asked whether it was accidental, the boy stubbornly maintained that he wanted to kill his brother out of hatred.)

¹² A child under my observation during attacks of "pavor nocturnus" cried: "I am burning up!" During the day he constantly had fantasies about fire and liked to ignite papers when he was alone.

¹³ In the well-known novel of Claude Tillier, *Mein Onkel Benjamin*, a quarrel between the physician and the landlord culminates in two anilingus scenes.

¹⁴ More remarkable still is the fact that his name showed relationship to anal-erotism; his name was similar to Hinderberger (Hinterberger) or Hinderpusher (Hinterstosser). . . . That brings us to the relationship between names and vocations. I have called this phenomenon "the obligation of a name" *Zeitschrift für Psychotherapie und med. Psychologie*, Bd. III, Heft 2, 1911. Names show the most remarkable relationship to sexual life. For the sake of discretion, unfortunately, I am unable to reveal my best material. But I have found sadists who were called *Schneider* (cutter), *Stecher* (stabber), *Bohrer* (borer), *Fleischer* (butcher), *Metzger* (butcher), *Hacker* (chopper), *Klopfer* (beater), *Schlager* (beater), and masochists named, *Diener* (servant), *Unterberger* (Under-berger), *Freundlich* (Friendly), *Dufter* (martyr), *Träger* (carrier), and *Träger* (bearer). Abraham, who confirmed my investigations, has called this phenomenon the "determinative force of a name." Herbert Silberer, too, published excellent examples of the relationship between name and vocation.

¹⁵ After a certain amount of practice, I have learned to read it between the lines in the writing of the individual love-requisites, as well as the paraphilic tendencies.

CHAPTER III

¹ Comp. B. Möbius: *Die Kastration*, Leipzig, 1916, Further, Tandler and Grosz: *Untersuchungen an Skopsen*. Neur. Zentralbl. No. 17, 1909. Steinach: *Untersuchungen zur vergleichenden Physiologie der männlichen Geschlechtsorgane*. Arch. f. d. ges. Physiologie 1894: Bd. 56.

² Löwenfeld: *Ueber die sexuelle Konstitution und andere Sexualprobleme*. J. F. Bergmann, Wiesbaden, 1911.

³ *Conditions of Nervous Anxiety and Their Treatment*. English translation, London. K. Paul, Trench, Trubner & Co., Ltd., 1923.

⁴ According to Fürbringer human semen is composed of the following elements: "The secretions of three main glands, above all, share in the ejaculate: 1. The testicles; 2. The seminal vesicles; 3. The prostate. To this is added the products of excretion from the glands of the spermatic duct, the ampulla, and finally that of Cowper's gland, which is to be counted with the larger accessory genital glands."

⁵ "In other cases, quite predominately, it was only the desire of the wife that awakened in the husband an embarrassing realization that he was incapable of performing his marital duty and drove him to us. Here, at times, we have gained the impression that it was less a matter of impotentia virilis than impudentia muliebris. Trustworthy complaints about colossal lasciviousness, much too severe demands, eternal insatiability of the wife, formed in not a few cases the refrain of the anamnesis imparted to us. In a recently advised case, the sensuous wife flooded me with a deluge of letters in which she requested me to impress upon her elderly husband, whom she had sent to me and who had already turned away, somewhat, from love of sexual embraces, that regular, marital intercourse was the best remedy against premature old age." (Fürbringer.)

⁶ Hygienische Zeitfragen, M. 4 Verlag Paul Knepler, Wien, 1919.

⁷ "Inasmuch as sexual intercourse, in the man, is associated with the presence of an erection, the number of cohabitations practiced within a certain interval, give us information about the capabilities of the center of erection, here in question. In the first place, the influence of age must be considered. Men between the age of twenty and thirty are in general capable of a sexual activity which far exceeds that of men who are over fifty." (Löwenfeld.)

⁸ Havelock Ellis asserts: "We do well to remember that while the autoerotic manifestations through the brain are of infinite variety and importance, the brain and the sexual organs are yet the great rivals in using bodily energy, and that there is an antagonism between extreme brain vigour and extreme sexual vigour, even although they may sometimes both appear at different periods in the same individual. In this sense there is no paradox in the saying of Romon Correa that potency is impotence and impotency potency, for a high degree of energy, whether in athletics or in intellect or in sexual activity, is unfavorable to the display of energy in other directions. Every high degree of potency has its related impotencies." *Studies in the Psychology of Sex. Sex in Relation to Society*, F. A. Davis, Philadelphia, 1911.

⁹ Hammond: *Impotence in the Male*, pp. 128-130. J. R. Bermingham, N. Y., 1885.

¹⁰ It might concern the same case which Winternitz reported before the Wiener Gesellschaft der Ärzte. The Englishman is supposed to have left the hotel with an acute Basedow's disease.

CHAPTER IV

¹ A detailed description of this case is given in my book: *Der Fetischismus*.

² Merzbach calls it, *Sexuelle Gourmandasie* (sexual gormandising). In his *Die Krankhaften Erscheinungen des Geschlechtssinnes*. Wien and Leipzig. Alfred Hölder, 1909.

³ See my book: *Der Fetischismus*.

⁴ Discussed in detail in my book: *Der Psychosexuelle Infantilismus*.

⁵ Tannenbaum: *Three Brief Psycho-analyses*. The American Journal of Urology and Sexology, Vol. XV, No. 4, April, 1919, pp. 147-149.

⁶ Among physicians one also finds representatives of this position. Thus, Gyurkovechky asserts: "Coitus from behind is decidedly the most natural, most suitable for reproduction, and most expedient for corpulent individuals. In Australia, coitus from behind is supposed to be constantly practiced, since the genitals of the women are located somewhat more posteriorly. The Jews maintained that coitus, executed in the usual manner, as a rule does not create such good, smart, talented, and promising children as when it is consummated *a parte postica*. To Mohammed, this doctrine was an abomination, therefore, according to tradition, he asserted that the following verse of the Koran fell from heaven: "Women are your field; enter your field in whatever manner you desire."

⁷ Havelock Ellis also cites the letter of a homosexual, Italian marquis, in which the latter describes the impressions which the odor of a *belly-band*, belonging to a young man, made upon him. "I covered my face with it," asserts the marquis, "and was half intoxicated by the extraordinary odor of young manhood and fresh hay." The girdle had been worn for two years by the young man, and its odor would probably have been more apt to arouse a feeling of aversion rather than a pleasant one in a normal man.

⁸ There are many men who are satisfied with the fore-pleasure of talking, with the psychic pleasure of a conquest, and forego all action. Fürbringer describes such a case: "A 30-year-old merchant with nervous dyspepsia, marked constipation, and "spinal irritation," complains of greatly reduced potency in consequence of sudden constriction of his penis at the moment of making an attempt. In the same degree that his erection loses in strength and duration, his sexual urge is increased pathologically, so that he had to follow every pretty woman and girl on the street. If he is unsuccessful in making a date with them, he suffers terribly; but if he is able to make one, he is "absolutely satisfied." The thought of keeping the date never occurs to him, and, under such conditions, it would never come to sexual intercourse. At all times, it is sufficient for him to have discussed the arrangements for sexual pleasures with the woman. He is unable to give a reason for his behavior, which had nothing to do with fear and cowardice.

CHAPTER V

¹ Orłowsky even warns against utilizing the morning erection and says: "The influence of age on impotency is absolutely variable. A case with hypertrophy of the prostate, 78 years old, who all his life had abundantly and affectionately served Veneri et Bacchio; who was married for the second time; who twice daily catheterized himself for years, inquired, as he was discharged from treatment, how often he might indulge in coitus. To the remark that abstinence was not necessary, that only a utilization of the morning erection was to be advised against, he asserted that even at night contact with his wife was sufficient to release an erection. He was accustomed to cohabit two or three times a week. The oldest patient, who

felt he ought to consult me on account of impotence, was 64 years old; he was a highly educated merchant whom the fact that his father as an 81-year-old man had been sexually very active had induced to take this step. Notwithstanding, he was not in need of treatment, since no essential facts could be elicited. On the other hand, the number of youthful sexual invalids seems to be immense. I have reasons to assume that only a small number attempt anything at all, much less come under medical care." In *Die Impotenz des Mannes*, Kurt Kabitzsch (A. Stubers Verlag), 1908, p. 19.

² Not always—as my investigations have proven.

³ Comp. with the stimulating work of Dr. René Cornelius: *Die Autosuggestion in ihren Beziehungen zu den depressiven Neurosen (Die post-paroxystische Autosuggestion)*, Zentralblatt f. Psychoanalyse, IV, Band, Heft III, IV, p. 131.

⁴ I recall an excellent remark of my unforgettable teacher, Albert: "In psychic impotence, the diplomacy of a beautiful woman celebrates its greatest triumph."

⁵ *Sexualprobleme*, 9, Jahrgang, 1913.

⁶ Ibidem, and in the book: *Sexualleben und Nervenleiden*, V, Aufl. J. F. Bergmann, 1914.

⁷ Concerning the relationship between masturbation and potency, I found the following significant passage in the work of Fürbringer: "That even greater degrees of the vice, in onanists, transpire without leaving absolutely any trace is an exception, although has been observed beyond a doubt. We recall a young writer, cited by Curschmann, who, despite indulging intensively in masturbation for the past 11 years, remained physically and mentally healthy, and was active, in a literary way, with great success. A university instructor, a middle-aged man, who admitted approximately the same and whom even marriage did not protect against numerous relapses, preserved his robust physical constitution unscathed and, in teaching and scientific investigations, displayed rare activity. A 30-year-old merchant, who admitted to us that for years he had masturbated almost daily and not seldom three to four times a day (the greatest accomplishment in this respect known to me), had carried away, to be sure, indications of a defecation-spermatorrhoea and a certain degree of cerebral neurasthenia, nevertheless from his entire appearance displayed anything but a ruined constitution. The most remarkable thing was that his potency remained preserved." Now, this does not surprise me in the least. It surprises me much more that one forcibly constructs all the dangers of masturbation and attributes all diseases of the nervous system to it, when it is merely the expression of a mental disorder. I am glad that the great English authority on sexuality, Havelock Ellis, avoids all these exaggerations and has recognized the necessity and beneficial effect of masturbation during periods of abstinence. Forel (*Die sexuelle Frage*), München, Ernst Reinhardt, says: "Excessive masturbators, who often provoke a seminal emission several times a day, belong to the category of the sexually hyperesthetic and tend in no way to correspond with the popular notion of the masturbator as a miserable figure. Subsequently they not seldom become barefaced Don Juans, may even be courageous and physically adroit individuals, like others, and be prepared for all sorts of follies. Hence it is simply untrue that 'every person' who masturbates can be recognized by his behavior and countenance, as is often asserted."

⁸ This variety of paraphilia is greatly prized by men of pleasure. It is a transparent mask of homosexuality. The woman is only a common medium and vanishes in the accompanying fantasy. In brothels, it is known as making a "sandwich."

⁹ Relative to this "unconscious" love, see my brochure: *Das nervöse Hers.* (Verlag Wallishausser, Wien, 1913.)

¹⁰ Thirty years of practice.

¹¹ Paul Frank described this effect of masturbation in a play, *Der Mandarin*, which was absolutely misunderstood by the critics. A young man receives a magic mandarin which will immediately gratify every sexual wish. The mandarin, as the author personally confessed to me, symbolizes masturbation.

¹² Gyurkovechky, as a representative of the opposite, false, and so pernicious point of view, might also be quoted: "A purely psychic impotency, in which the sexual organs and their connections with the central organs and with the central nervous system of the individual were intact, only very rarely comes under observation. There *probably are very impressionable individuals*, in every respect apparently healthy, who nevertheless, at times, may become impotent through the single thought that they are impotent or from fear of committing a fiasco on this or that occasion. Individuals of this type are certainly only apparently healthy, for just like every hypochondriac only suffers from an exaggeration of an actually existing disorder, so in every so-called case of psychic impotency some sort of cause for his illness, which can only be discovered by a very careful examination, is surely present. And then one will find, without exception, that they are neurasthenics who suffer from so-called psychic impotency; mostly persons who, through masturbation or other mismanagement of the sexual power bestowed upon them, have on the one hand weakened their sexual organs; on the other hand have burdened their conscience. They are individuals who require intense stimuli for erection, which is adequate for cohabitation, and whose erection centers must be highly feeble and their inhibitory centers highly sensitive, since a thought is often sufficient to stimulate the latter and paralyze the former."

¹³ This fantasy is not so very rare. It is astonishing that a little child already utilizes it. It is present in one of Baudelaire's dreams which I have analyzed in my book: *Die Träume der Dichter*.

CHAPTER VI

¹ Published by Boni & Liveright, N. Y., 1926.

² *Hygienische Zeitfragen*, No. 9, Verlag Paul Knepler, 1913.

³ See my article: *Das Kritische Alter des Mannes*, in my book, *Nervöse Leute*, Verlag Paul Knepler, Wien.

⁴ Comp. Chapter on "Talion" in *The Beloved Ego*. K. Paul, Trench, Trubner & Co., Ltd., London, 1921.

⁵ See Chapter on "Jealousy" in my book: *The Depths of the Soul*. K. Paul, Trench, Trubner & Co., Ltd., London, 1921.

CHAPTER VII

¹ *Obsessions et psychasthénie*. Paris, 1903, p. 264.

² *Les Névroses*. Paris, 1910.

³ From my practice I also recall a man around thirty years old who, having returned from a long trip, cohabited with his wife ten times and on the following day showed a discharge; an immediate examination of this showed no gonococci. He felt quite well and asserted that after prolonged abstinence, this night was very beneficial to him; he felt like a new-born man.

⁴ *Die psychischen Störungen der männlichen Potenz*. Franz Deuticke. Wien und Leipzig, 1919.

⁵ One-sidedness is a characteristic of the orthodox Freudians. But Adler is just as one-sided when he wants to consider all sexuality and incest a

portrait—"The whole picture of the sexual neurosis is nothing more than a portrait depicting the distance which the patient is removed from the imaginary masculine goal and the manner in which he seeks to bridge it. It is strange that Freud, a skillful connoisseur of the symbolic in life, was not able to discover the symbolic in "sexual apperception," to recognize the sexual as a jargon, a *modus dicendi*. But we can understand this when we take into consideration the more extensive basic error, i.e., the assumption that the neurotic is under the influence of infantile wishes, especially the incest wish, which come to life nightly (dream theory) as well as in connection with certain occasions in life."—*The Neurotic Constitution*, p. X. Trans. by B. Glueck, M.D., Moffat, Yard & Co., N. Y., 1917. The present work will give adequate proof that infantile wishes are actually revived, that incest occasionally has its definite function in the psychogenesis of impotency, and that sexuality means much more than a mere *modus dicendi*.

⁶ Comp. with my article: *Depressionen, ihre Ursache und ihre Behandlung*. Therapie der Gegenwart, 1920.

⁷ Comp. the two chapters: "Anxiety over Pleasure" and "The Unlucky Fellow." In *The Beloved Ego*. K. Paul Trench, Trubner & Co., Ltd., 1923.

CHAPTER VIII

¹ The margrave in Gerhart Hauptmann's *Griseldis* belongs to this type. Impotent with ladies and highly potent with a stable-woman. The relationship to a family complex is very easily discovered.

² *Epydidimitis erotica*!

³ It concerns a gratification of his sadistic fantasies.

⁴ This motive is treated by d'Annunzio in his psychological, matrimonial novel: *Innocente*.

⁵ Kant said very aptly: "Even in real disorders we must undoubtedly differentiate: The *disorder* and the *perception of the disorder*.—The latter often exceeds the former by far; yes, it might be said that one would absolutely take no heed of the actual disorder, which consists of a locally disturbed function of an often unimportant member, if the general discomfort and uneasiness excited thereby or the unpleasant feelings and pains did not make our condition highly distressing. But these feelings, these effects of the disorder upon the whole, in large measure, lie within our control. A weak, coddled soul, hence increased sensitiveness, becomes completely overpowered by them; a strong, hardened mind declines and suppresses them.

CHAPTER IX

¹ I know of a similar case where a sister said to her brother: "If you get a sweetheart, I will immediately find one too." In this way, she compelled him to consort only with prostitutes. Beyond that the sister would not tolerate any other affair.

² At this opportunity I would like to call attention to how unwillingly fast women submit to men of their acquaintance. They demand the respect and the good opinion of others. "What will you think of me now?" is probably the most frequent phrase which a seducer hears from a fallen woman, after the first cohabitation. For that reason, men have better luck in a strange city than at home. For that reason conquests are so easily made at health resorts as well as on trips; herein also lies the great stimulus of masquerade balls. I have often been able to observe that very decent women, that is, women who are very reserved in private life, behind the mask give vent to their prostitute nature, and to the last degree behave

like a prostitute when they know that they are not recognized, that they can return to respectable life after the adventure.

³ Genuine love knows no doubt; it is already faith.

⁴ Dr. M. Steiner asserts: "If a result is not at hand, even after psychic treatment, or if it appears only incompletely, we will not go wrong in placing the patient in the first category in which we are preponderately dealing with a congenital constitutional factor." The possibility, that the psychotherapy might not have been the correct one, the author does not take into consideration. But I have already treated a substantial number of men who, after the first stereotyped psychotherapy, remained ill, and then, only after disclosure of the complicated mechanisms, became absolutely potent. I would much prefer to assert: If a result is not at hand, after a psychic treatment, then the psychotherapist should strike his breast and say: *Mea culpa! Mea maxima culpa!* There are severe cases with whom most psychotherapists are unsuccessful, because the impotence, as a protective measure, is more important to the patient than the success of the physician, because the libido has become fixed upon renunciation. A patient once said to me directly: "I do not want to get well. I derive more pleasure from asceticism than any number of women could offer me."

CHAPTER X

¹ Perhaps this sentence could not be proven more beautifully on any other example than in the pastor's son, Nietzsche, who for a lifetime remained a secret pietist, and whose *Thus Spake Zarathustra*, in the fulfillment of a great historical mission, is supposed to depreciate the Bible and replace it by a new one. In the case of Nietzsche, too, one is at once struck by his affective (emotional) attitude toward the problem of religious faith. In the last analysis, any one who writes an anti-Christ is a believer in Christianity.

² Now, my sister says: "You may have something (to eat), but do not drink too much water." I reply: "Yes, water is in the tea, in the coffee; water is everywhere." We all laugh.

³ Fragments of a dream which have slipped from memory often contain the most important part.

⁴ Comp. O. H. Boltz: *Some Factors Which Determine a Schizophrenic (Dementia Præcox) Reaction in Males*. Journal of Nervous and Mental Disorders. November and December, 1926. See Case No. II, R. W., a latent homosexual sailor who is afraid to be in the shower with a homosexual sailor who tried to seduce him.

⁵ Havelock Ellis: *Studies in the Psychology of Sex* (Erotic Symbolism, The Mechanism of Detumescence, The Psychic State in Pregnancy), p. 33 in the chapter on Erotic Symbolism, case of C. P. F. H. Davis & Co., Philadelphia, 1919.

CHAPTER XI

¹ The following analysis was carried out under the supervision and assistance of Dr. Stekel.

² Comp. with the discussion on stammering in my: *Conditions of Nervous Anxiety and Their Treatment*. K. Paul, Trench, Trubner & Co., Ltd., 1923.

³ The patient is 26 years old; the man may have been quite correct.

⁴ Here we observe a rare proviso. The opposite junctim: "If I do not stop masturbating, father will die," is heard more frequently by the analyst.

⁵ This was the second occasion; on the first, after being reproved for "playing horse," he wished for his father's death.

⁶ By chastity, we naturally understand the parathiac variety, *i.e.*, that which is enforced by his impotency.

⁷ In fantasy the patient sees the primoidal image of the woman with a penis.

⁸ The transformation of masturbation into a life-preserving act only followed later.

⁹ Meanwhile, the patient had regained his potency.

¹⁰ An interesting contribution to the "womb-fantasy."

