

VOLUME 4: FREUD AND PSYCHOANALYSIS

Abstracts of the Collected Works of C. G. Jung

Volume 4: Freud and Psychoanalysis

Freud's theory of hysteria: A reply to Aschaffenburg.

In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 3-9).

Freud's theory of hysteria is defended against Aschaffenburg's criticism of the role assigned to sexuality in the formation of the psychoneuroses. This criticism is directed specifically at Freud's psychology of sexuality, the determinants of hysterical symptoms, and the early methods of his psychoanalysis. Aschaffenburg accepts the view, now generally supported, that hysteria is a psychogenic illness; that surely an essential component of the psyche is sexuality. Aschaffenburg's claims that there are entirely traumatic hysterias prove only that not all cases of hysteria have sexual roots. His point is not valid unless it is demonstrated by the psychoanalytic method. He asserts that this method is autosuggestion on the part of both doctor and patient, but again there is no proof. The association experiments, which uphold the results of psychoanalysis, have nothing to do with autosuggestion, and can be repeated by anyone. Aschaffenburg considers exploration of the patient for sexual ideas immoral in many cases. The decision on the use of sexual enlightenment in treatment can be made only on the basis of whether it harms or helps the individual, not on the basis of "higher" considerations. It is concluded that Freud's theory of hysteria has not yet been proved erroneous; that such proof could be supplied only by psychoanalysis; that psychoanalysis has not produced results other than Freud's; and that psychoanalysis itself has not been discredited.

The Freudian theory of hysteria.

In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 10-24).

The development of Freud's theoretical formulations on hysteria is traced. They are defined as working hypotheses that agree with his experience, rather than a formal theory. By 1895 Freud and Breuer had concluded that psychogenic symptoms arise from feeling toned complexes of ideas that have a traumatic effect by conversion into abnormal somatic innervations (classical hysteria) or by displacement to a less significant complex (obsessional neurosis). The traumatic affect is not abreacted as in a normal person because it is incompatible with the consciousness and is repressed. The following year, the results of 13 analyses led Freud to announce that the etiology of hysteria is found in sexual traumas of early

childhood. After extensive research into general sexual psychology and dream psychology, and refinement of his psychoanalytic techniques, his present views have been formulated: a. Certain perverse infantile sexual activities, which do not lead at first to symptoms of hysteria, are retained. b. At puberty, the fantasies tend in the direction of the infantile sexual activity, leading to complexes of ideas that are incompatible with the consciousness and are repressed. c. With the transfer of the libido to a love object, the struggle of the libido against the repression causes the outbreak of actual illness. It is not known whether Freud's schema can be applied to all forms of hysteria, but his findings are true of a large number of cases. Further investigation is recommended. 3 references.

The analysis of dreams.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (P. 25-34).

In a discussion of Freud's work on the analysis of dreams, the dream is defined as a product of psychic activity susceptible to analysis. It is far from meaningless or a result of somatic sensation. Freud calls the confused images typical of dreams the manifest content; behind this is the essential latent content. In a dream, he asks why this particular person dreams this particular thing, since the dream is individual and in agreement with the psychological disposition of the subject. Gretchen's song in ``Faust,' 'telling of a faithful king, clearly reflects her concern with Faust's fidelity. Freud says every dream represents the fulfillment of a repressed wish. In Gretchen's song, the pain of dwelling on the real characters -- herself and Faust -- is too strong to be openly admitted. Similarly, wishes that form the dream thought are desires repressed because of their painful character. The mechanism that prevents the repressed thought from showing itself clearly is called the censor. Direct questioning is not useful in getting beyond the manifest content. A full association exercise may be used, or the subject may be questioned about associations attaching to the striking portions of the dream. It is difficult to get the subject to associate freely without arousing resistances. The method of overcoming resistance gradually, by finding small associations, one at a time, is illustrated by analyzing a young bachelor's dream of a dinner in company with the Pope and several attractive young ladies, in which the dreamer was constantly obliged to leave the party because of a need to urinate. The analyst asked about the dinner, the seating arrangements, the dream characters' features, etc. and the subject associated to each of these until analysis of more major elements could proceed. Study of the psychoanalytic method is recommended not only for psychiatrists and neurologists but also for psychologists.

A contribution to the psychology of rumour.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 35-47).

The case of a 13-year-old girl who had been expelled from school for starting an ugly rumor about her male teacher sheds light on the psychology of rumor and shows how rumor figured in the interpretation of a dream. The youngster had simply reported a dream to her classmates. In the dream she and a sister changed into bathing suits in the presence of boys, because of lack of room; then went swimming with their teacher; rode on a steamer; took part in a wedding; went on a journey "like a honeymoon"; spent the night in a barn, again for lack of room; and the dream ended with the teacher's becoming the godfather of a woman's child. The versions of the classmates, as they identified with S in her repressed desire for sexual relations with the teacher, function as interpretations of the dream. Some are more explicit than others. Some of the versions have S riding on the teacher's back while swimming, rather than riding on a steamer; others introduce two unknown fat men (the teacher was plump) for the swim. Many other versions, reported by S's classmates who had heard her tell it, refer to "indecent" parts of the dream that the children refused to describe. S had been troublesome to the teacher, of whom she had originally been fond. After the teacher had given her a bad report, S's dream operated first as an expression of her repressed wish for sexual union with him, compensating for the hate consciously felt; and then, in the retelling as a means of getting back at him.

On the significance of number dreams.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 48-55).

Examples show that number dreams reveal the unconscious roots of number symbolism, rather than conscious speculations on the symbolic relations between numbers. One example is that of a middle-aged man engaged in an extramarital love affair, whose dream involved a large number, analyzed to represent the total of important dates and ages for his family. Severe conflicts were apparent due to the patient's attachment to his family and love for his mistress. Another dream involving a number showed the patient's repressed tendency to reckon the costs of his affair. In his waking life the patient gave free rein to number fantasies, for instance celebrating, when he was 35, their hundredth birthday with his 65-year-old mother. He played with the numbers appearing in his dreams, and by association, related them to expressions of envy and wish fulfillment. Another example is given by the dream of the patient's wife. Her entire dream was: Luke 137, alluding, in various chapter/verse combinations, to passages from that book. The number has a dual representation, expressing how many children she would have had if all (including miscarriages) were living, and a repressed fantasy desiring the death of her husband. Although

the patient herself was quite unfamiliar with the Bible, the content of the material found in Luke 1:37, in Luke 13:7, and in Luke 7:13, can be interpreted as expressing wishes for more children, rejection of her husband, resentment of his impotence, and the wish for him to be cured of his impotence.

Morton Prince' "The mechanism and interpretation of dreams": a critical review.

In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 56-73).

Morton Prince's article on an analysis of six dreams of a patient is criticized as being unscientific, although Prince is commended for his interest in the controversial subject of dream analysis. Prince agrees with Freud that dreams have a meaning, that the meaning is hidden in symbols, and that memory material is needed to find the meaning. He disagrees, however, with Freud's view that every dream represents a wish fulfillment, finding that some dreams represent fear or anxiety. These dreams clearly illustrate transference to the analyst on the part of the patient, a middle aged woman suffering from hysteria! dissociation, but Prince does not interpret them that way. Dream 1 has not been sufficiently analyzed, as Prince ignores the significance of a man in a dressing gown, bringing firewood. Dream 2, which Prince interprets as the patient's fear that she will become ill again, can be seen as the desire to fall ill again to retain the analyst's attention. Prince sees the third dream, in which the doctor pounds the patient with a stone to hammer it into her head that he cannot be bothered with her, as nonfulfillment of her wish for his attention, but it actually represents an erotic wish. The fourth dream has been censored by Prince, unscientifically deleting "intimacy." In the fifth dream, which Prince has made no attempt to analyze, offering instead a general impression, the patient is forced to walk through cats without making a sound. Although S had a cat phobia, the dream cats represent love, and the aphonia that persisted after the dream was a symptom with which to interest the analyst. Prince does not see any repressed wish or conflict in the sixth dream, but it concerns vengeful tortures that the patient probably desires for the analyst who is abandoning her. These dreams are insufficiently analyzed or misinterpreted because some elements are ignored and the meaning is too often taken literally instead of symbolically. It is concluded that Prince has no basis for a serious criticism of Freud's dream theory when his own methods are so lacking in scientific thoroughness. 1 reference.

On the criticism of psychoanalysis.

In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p.74-77).

A discussion of criticism of psychoanalysis notes that the strongest antagonism comes from physicians and psychologists. Most laymen understand the truths of psychoanalysis and realize that a psychological proof must be different from a physical one. The violent resistance of professionals usually arises from scientific prejudices based on a different way of thinking. These critics attack the psychoanalytic method as if it rested on a priori principles, whereas it is actually purely empirical. Occasionally, however, the critic's scientific attitude is warped by his personal feeling. A sarcastic review by Kurt Mendel, presented in entirety, expresses repugnance at the latest work on anal eroticism, the sexuality of children, and the exposure of the vulgar aspects of sex in general. Mendel believes that Freudian teaching has opened up many new and valuable perspectives, but finds it filled with exaggeration and fantasy and questions the concept of the universality of sexual feelings. It is felt that such criticism has scientific value and deserves reading. 2 references.

Concerning psychoanalysis.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 78-81).

A letter to an editor defends psychoanalysis against some of the charges brought against it. No reply is offered to critics who say the theory is wrong because they think the method is morally dangerous, or to those who claim that the facts unearthed by Freudians do not exist, as no one can assert a priori that certain facts do not exist. The sexual indelicacies that appear in psychoanalytic literature are not to be blamed on psychoanalysis itself. Medical work merely brings the fantasies to light; blame for their existence lies with our sexual morality. Psychoanalytic education covers not only sex, but every facet of life, and its goal is not to deliver man to his passions but to help him attain self-control. The concept of libido is taken in a general sense, like the instinct of preservation of the species; it does not mean "localized sexual excitation." No one should blame psychoanalysis itself because there are some clumsy and irresponsible people who misuse it for their own purposes. 1 reference.

The theory of psychoanalysis. Foreword.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 83-87).

A series of lectures on the theory of psychoanalysis is introduced in an attempt to outline the prevailing attitude to the guiding principles evolved by Freud from long experience. In spite of heavy and often premature criticism, psychoanalysis has continued to flourish in Europe and America. As a scientific discipline, psychoanalysis needs to take stock of

itself; this attitude has been wrongly interpreted as a "split" in the psychoanalytic movement. Although present experience does not approach Freud's extraordinary experience and insight, some more modern formulations are felt to express the observed facts better than Freud's version. This moderate criticism is intended to promote continued growth of the psychoanalytic movement. 1 reference.

The theory of psychoanalysis. 1. A review of the early hypotheses. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 88-101).

A review of the early psychoanalytic hypotheses shows how some of these concepts have changed over the years. The trauma theory developed by Breuer and Freud held that neuroses were derived from a trauma in early childhood. Normally the excitation was abreacted, but was retained in hysteria. The task of therapy was to release the accumulated excitation. This "cathartic" method was bound up closely with the symptoms, in contrast to psychoanalytic techniques in use today. The concept of repression, the mechanism by which conscious content is displaced into the unconscious, is based on observation of the neurotic capacity for forgetting significant events. The concept of repression is somewhat in contradiction to the trauma theory, as it suggests an etiological theory of environment, while the trauma concept is a theory of predisposition. Pursuit of the solution to this riddle led to the theory that the childhood trauma was sexual. Freud abandoned the idea that all childhood sexual traumas had actually occurred, and it is now assumed that many of these traumas are childhood fantasies. The sexual element in a trauma is, according to Freud, chiefly responsible for its pathological effect. Precocious manifestations of sexual fantasy and their traumatic effect now seemed to be the source of the neurosis an opinion that has met opposition and indignation. The decision as to what is the truth must be left to observation and research. 3 references.

The theory of psychoanalysis. 2. The theory of infantile sexuality. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 102-110).

Freud's theory of infantile sexuality is discussed, and the more modern divergence from some of these views is noted. The discovery of precocious sexual fantasies led Freud to assume the existence of a richly developed infantile sexuality. A biological conception of sexuality includes such phenomena as pregnancy, birth, natural selection, and a series of psychological and physiological functions. Sexuality may be identified with the instinct for preservation of the species, in some contrast to the instinct for self-preservation. Some of Freud's conclusions are considered untenable. Freud is inclined to see even in the infant's sucking at the

mother's breast a kind of sexual act. This assumes that sexuality -- preservation of the species -- exists apart from the nutritive function -- self-preservation -- as in adults, but it is not possible to separate the two modes of the life instinct at this stage. Both intrauterine and extrauterine periods of infancy belong to an asexual stage of nutrition and growth. Acts such as sucking the fingers, while evidently pleasurable, belong more to the sphere of nutrition. These acts can lead into distinctly sexual acts, as the child derives pleasure from his own body. Freud's belief that the child's sexuality, centered on his own body, is perverse because of analogies with subsequent perversions. He then hypothesized that sexuality is divided into a plurality of several drives, giving rise to the concept of "erogenous zones" such as mouth, skin, anus, etc. The later "monomorphic" sexuality is thus conceived as consisting of several components. Perversions exist at the expense of normal sexuality; increased application of one form of sexuality follows a decrease in the application of another form. The example of a young man who was homosexual in his teens and heterosexual in his twenties, returning to homosexuality after being jilted, illustrates the mobility of the sexual components. The theory thus far does not explain how such transformations come about. Freud's conception of components was modified, to be replaced by the libido conception of energy.

The theory of psychoanalysis 3. The concept of libido.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 111-128).

An extensive discussion of the concept of libido elucidates Freud's accepted definition (a basic sexual need -- hunger-desire) and formulates a total libido theory to include modern research and concepts. Regarded as a dynamic unity, the libido is discussed in context of the energetic theory, whereby it is compared with the laws of energy conservation. The unconscious fantasy systems are held to be objects of the libido only in neuroses. Conservation of the libido involves the nature of infantile libido and the theory that abnormalities and perversions exist in childhood in latent form. Manifestations and distinctions of the libido in three phases of life -- presexual prepubertal and mature -- are briefly contrasted. Thoughts on sexual terminology point out the difficulty of applying them to prepubertal children, in whom intensity of the libido is not any less than in adults, though the localization of it may be different. Discussion of the libido problem in dementia praecox brings out how the patient's lack of adaptation to reality is compensated by a progressive increase in the creation of fantasies. A genetic conception perceives libido as a type of psychic energy, that manifests itself in the life process and is subjectively perceived as conation and desire. The infantile perversions as a libidinal concept round out the theory on infantile sexuality which, in turn, is important to the theory of neuroses. The nutritive function of the

libido (sucking) is one of the child's transitional phases, which develops into normal sexuality at maturity. 2 references.

The theory of psychoanalysis. 4. Neurosis and aetiological factors in childhood.

In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 129-138).

To clarify those events of childhood that lay the foundation for later neuroses, the roles of sexual predisposition, the parental complex, and general parental influences are discussed. The sexual predisposition toward neurosis is conceived as a retardation in the freeing of the libido from activities of the presexual stage. Maturity points up the retardation, leading to dissociation of the personality. The inadequacy of the trauma theory is illustrated by the case of a patient who reacted hysterically to bolting horses. A peculiar early fantasy system, rather than traumatic childhood events, is responsible for uncontrolled affect in the patient's later life. This involvement of libido in fantasy activity, rather than in real life, demonstrates partial introversion. The parental complex, in which emotions still cling to the parents' effigies, contributes to this retardation of the libido. The imitativeness of primitives and children, often to the point of inner identification with parents, explains the strength of parental influences. Many neurotics, spoiled as children and expecting the same tenderness from the outside world that they received from their families, realize the difference between the past and the present, but are unable to adapt because of the lag of emotions behind intellect. I reference.

The theory of psychoanalysis. 5. The fantasies of the unconscious.

In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 139-150).

The concept of the unconscious, the functions of the dream, dream analysis, and the association experiment in reaching the unconscious are discussed. The unconscious, with its infantile fantasies, is considered the key to the etiology of neurosis. Remarkable parallels are evident between the fantasy products of the unconscious and ideas from mythology, though the patient may be uninformed on mythology. The dream is an effect of the unconscious, expressed in terms of conscious symbolism. Dream analysis seeks associations to images in the dream, showing their origin in the recent past. Dream material consists of elucidated memories of these experiences combined with meaningful associations and connections. The association experiment is a basically simple test by which the influence of the unconscious may be explored and certain complex indicators identified. These, in turn, point to potential disturbances. When such phenomena are cumulative, they constitute a neurosis, the effect of an unconscious

constellation.

The theory of psychoanalysis. 6. The Oedipus complex.

In: Jung, C., Collected Works of C. G. Jung, Vol.4. Princeton University Press, 1970. 368 p. (p. 151-156).

The most frequently occurring childhood fantasy, the Oedipus complex, is described and its development is explained. The complex, which can be viewed simply as the demand for parental love, can have a very intense affect in children though less sexual than an adult's emotion. Since the child's first love is directed toward the mother, a girl may also have an Oedipus complex. The complex may involve the child's unconscious wish to kill the father and have the mother to himself. The element of eroticism gains strength with the years, so that the complex assumes the classic form in maturity. If the child cannot free himself from his infantile milieu in the postpubertal period the complex will precipitate a conflict, with possible neurotic disturbances. The now sexually developed libido shapes into the Oedipal "mold," raising fantasies that show the existence of the complex, which until now has been unconscious. Intense resistances to these "immoral" impulses may manifest themselves either in direct violent resistance against the father and affection toward the mother, or by compensation in marked submissiveness to the father and antagonism toward the mother. Sometimes these attitudes alternate. Normally the libido moves outside the family for objects, aided by religion, which leads it away from the infantile objects toward symbolic representations of the past. According to Freud, the Oedipus complex is pushed into the unconscious by a moral repression called the "incest barrier. "

The theory of psychoanalysis. 7. The aetiology of neurosis.

In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 157-180).

A discussion of the development of neurosis investigates the etiological significance of unconscious determination, conflicts of the present moment. regression of the libido, and the relative weighting of traumatic events and innate characteristics. Unconscious determination is illustrated by the case of the young woman with a hysterical reaction to bolting horses. Freud's theory of infantile sexuality is considered an inadequate explanation of adult neuroses. It is refuted in the doctrine of the "period of sexual latency." This period is really the beginning of sexuality, and everything that precedes it is considered a preliminary stage with no real sexual character. There is little etiological significance assigned to infantile development; the cause of the pathogenic conflict is found more often in the present. Childhood experiences have a significance for neurosis only when they are made significant by a regression of libido, in which the reminiscences determine the form while the present supplies the

dynamic element. This reversion to the infantile level is illustrated in the case of two sisters who reacted differently to conflicts presented by approaching marriage. It is concluded that the sole cause of neurosis is neither a traumatic event nor a predisposition, but that both function to produce the condition. Regressive fantasies serve not only as a neurotic substitute for action, but for both normal and neurotic persons as groping attempts to find new ways of adapting to reality.

The theory of psychoanalysis. 8. Therapeutic principles of psychoanalysis. In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 181-204).

Some therapeutic techniques are discussed, with emphasis on the dangers and advantages of the use of transference as an instrument in treating neurosis. The analyst's entry into the patient's fantasies serves to bring up these fantasies from the unconscious, and to free the attached libido. This often results in the patient's attaching to the analyst fantasies formerly attached to parent images. Although this transference can be a bridge to reality, the hazard is that it can become too comfortable for the patient. A parallel is drawn between psychoanalysis and religious confession, but the guiding role is rejected for the analyst, as his goal is to educate his patients to become independent. Analysis of the transference must then take place to free the libido completely from fantasy and to overcome the patient's infantile equating of love with demands for attention. The analyst must have gone through psychoanalysis himself, so that his own infantile demands do not identify with those of the patient. The technique of analyzing the transference is the same as in the first stage of the analysis, with dreams now utilized not only to understand the involvement of libido in fantasy, but as a guide to the use of the freed libido. Dreams may be considered subliminal combinations of future events; these future tendencies are elaborated, freeing the patient from the semi-infantile transference and ending treatment. A brief discussion of future uses of psychoanalysis predicts that psychoanalysis will never be polyclinical, and refers to parallels found between the symbols of individual modern people and those found in the history of the human race.

The theory of psychoanalysis. 9. A case of neurosis in a child. In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 204-226).

An analysis of an 11-year-old girl is presented as an example of the actual process of psychoanalytic treatment, and a demonstration of regressed libido. The child had a clinical history of nausea and headache that kept her from school, and had also been blackmailed by a little boy who had heard her call her teacher a name. In 10 interviews, the pleasures

of staying home from school, the girl's liking for the teacher, and her unhappiness at losing the teacher's esteem were brought out. Also discovered were her concerns with the mysteries of pregnancy and childbirth, fear of her father, experiences with masturbation, and the desire to have a baby herself. An account is given of how the material was drawn from the child, how her dreams were used both in eliciting material and in aiding her self-understanding, and of how the analyst explained the material and its interpretation to the child. In addition, there are extensive comments on the symbolism found in the child's dreams and on philosophical aspects of the analysis that were never mentioned to the patient. Parallels are drawn between mythology and the fantasies of the modern individual. It is suggested that much of this child's difficulty could have been prevented by receiving clear sexual information at home.

General aspects of psychoanalysis.

In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 229-242).

A discussion of the principles of psychoanalysis suggests that it is now a science, which could be called analytical psychology, that has grown from psychoanalytic techniques. Working through the unconscious rather than the conscious, psychoanalysis attempts to overcome neurotic disorders by relying on clues furnished by the patient. The analysis starts with an examination of the conscious content supplied by the anamnesis. The association experiment is applied in studying the patient's current conscious activity. Examples from the interview of such an experiment are included. The analysis of dreams is considered a valuable instrument of psychoanalysis, but in the early stages of treatment most patients cannot recall enough detail for complete, successful analysis. Patients who do not dream, or who cannot recall their dreams? are usually holding back conscious material. Dream images are interpreted both sexually and as symbols of other areas, and an overtly sexual dream may have other connotations. Freud's concept of the dream as a disguise for repressed wishes is discarded in favor of the idea that the dream is a subliminal picture of the actual psychological situation of the individual in his waking state. The volitional content of the dream, which Freud calls the repressed wish is considered essentially a means of expression. Practical limits to the analyst on his attitude toward the patient and general philosophical aspects of psychoanalysis are included.

Psychoanalysis and neurosis.

In: Jung, C., Collected Works of C. G. Jung Vol. 4. Princeton University Press, 1970. 368 p. (p. 243-251).

Freud's theory of neurosis is reviewed, some aspects of it are questioned, and an energetic concept is substituted for the purely sexual point of view.

Freud's etiological progress from the early childhood sexual trauma to infantile sexual activity has led to his latest view that the neurotic is fixated to a certain early period and that the main task of treatment is to resolve this infantile fixation. This point of view seems doubtful, however, since in many cases there is no sign of neurosis until the moment of breakdown. It appears, rather, that the neurotic has a congenital sensitiveness causing early resistance to adaptation and that the outbreak of neurosis occurs when a new psychological adjustment is required. When the libido meets an obstacle that seems insurmountable and the individual abandons the task of overcoming it, the stored up libido regresses to an abnormal adaptation. It is still considered important to investigate the infantile sexual fantasies, but they are regarded as symptoms, not causes. The treatment goal is to free the libido from them and to bring it under control of the will.

Some crucial points in psychoanalysis: A correspondence between Dr. Jung and Dr. Loy.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 252-289).

Questions arising during the analysis of Dr. Loy, undertaken to assist Loy in his practice of psychoanalysis, are discussed in correspondence. The topics include the reasons for giving up the cathartic method and suggestion therapy through hypnosis, the relation of these methods to the phenomenon of transference, and ethical questions comparing the conflicts of researcher and physician when one man is both. Psychoanalysis is regarded as a more scientific treatment, but in practice, the method the physician feels will work best with the patient, whether it be hypnosis or full analysis, is the preferred modality. Questions from Loy concerning the role of the psychoanalyst in society, suggesting that he is an educator, are postponed until "a later stage in the analysis," and more study of the literature is recommended. Dr. Loy brings up possible differences in aim for the patient, the patient's need to understand the psychoanalytic method, and the limit of responsibility of the analyst for the patient's future. In commenting on these points, the nature and function of transference are explained' criticizing any interference on the analyst's part with the patient'' progress. The positive value of transference is reasserted, relating it to his conception of "biological duties," and the moral question of helping patients to adapt to both their own internal demands and the external requirements of society is discussed.

Prefaces to "Collected papers on analytical psychology."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 290-297).

Prefaces to the first and second editions of "Collected Papers on

Analytical Psychology" concentrate on the attitudinal differences between the Viennese and the Zurich schools of psychoanalytic thought. The Viennese school takes an exclusively sexualistic stand and interprets the psychological symbol semiotically as a sign of primitive psychosexual processes. Its method is analytical and causal. The Zurich point of view is symbolistic, adding a positive, prospective value to the symbol. Its methods are synthetic and prospective. Freud's principle of hedonism and Adler's theory of the power principle are not necessarily unfounded, as both principles operate in everyone, but they are considered incomplete. Finality, in addition to causality, is presented as a psychological principle, and it is pointed out that life will not allow uncontrolled expression of either childish pleasure seeking or childish power seeking. Freud's (Vienna) causality is mechanistic; Jung's (Zurich) finality is teleological and functional. Both views are necessary to understanding psychological functioning, and they are not antagonistic if regarded as regulative principles of thought rather than constituent principles of the process of nature itself. 2 references.

The significance of the father in the destiny of the individual.
In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 301-323).

Four case histories illustrate the influence of the "imago" of the father on the lives of the children. As the father's personality is overwhelming in each of these cases, it is postulated that the power derives not from the individual human being, but from the representation in him of a preexistent instinctual model or pattern of behavior, an archetype. This is the imago charged with dynamism that cannot be attributed to an individual human being. The first case, a woman who married a man much like her father and on being widowed remained so for years, provides an example of living out a copy of one's youth. The second case is a man whose life repeats his masochistic homosexual relationship with his father. The third presents a woman who sacrifices all present happiness on the altar of being dutiful to a now dead father. The last case concerns an 8-year-old boy who used bed wetting to separate mother from father. These cases show that the parental influence, even though repressed into the unconscious, directs the maturing mind. The role of the father imago is an ambiguous one, characteristic of the archetype, whose potentialities exceed human capacity in the unconscious. 4 references.

Introduction to Kranefeldt's "secret ways of the mind."
In: Jung, C., Collected Works of C. G. Jung, Vol. 4. Princeton University Press, 1970. 368 p. (p. 324-332).

The historical, social, and philosophical ramifications of psychoanalysis are discussed in an introduction to Kranefeldt's work on psychology.

Positive aspects of the development of psychoanalysis include a worldwide interest in psychology, seen in medicine and criminal law, and one negative effect is the decline in religion. Adler's "individual psychology," which has developed into a system of social education, has grown away from Freud's psychoanalysis. Jung's point of view is pluralistic, in contrast to their monistic psychologies. A more positive value assigned to the unconscious leads to a different interpretation of dreams and fantasies, which are seen as creative seeds of the future. The unconscious is the basis of vitality and must be united with the conscious, but Freud's approach, which does not emphasize the unconscious, is not mistaken in cases where consciousness is not firmly established, as in young people. Different stages of psychological development, the concept of extraversion and introversion, and differentiated functions demonstrate the complexity of the psyche.

Freud and Jung: Contrasts.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 4. Princeton University Press, 1970. 368 p. (p. 333-340).

The differences between Jung's views and those of Freud are attributed to differences in their basic assumptions. Jung believes that Freud erred in turning his back on philosophy, whereas Jung takes a positive view of religion, as well as biology and natural science, and is able to incorporate other views within his own. Jung subsumes all forces and drives under the concept of energy, in contrast to Freud's reluctance to admit to any other psychic drive besides sexuality. Freud's preoccupation with biological events is contrasted to Jung's consideration of the life of the spirit, for which he has been accused of mysticism. Freud's superego can be seen, as a matter of fact, as Jehovah dressed in psychological terms. Since the history of man includes the developing of religious functions, the study of religion belongs in the study of man's psyche; for thousands of years of rites of initiation have been teaching a rebirth from the spirit.