

Ladies and Gentlemen:

As has been announced, my subject to-night is Psychoanalysis and General Hygiene. I am well aware that America is the country of mental hygiene, that it is this country where the care for psychic patients and the prophylaxis of psychic diseases have found their expression in model extensive organizations. I know also that ^{on} the occasion of the last great Congress for Mental Hygiene in Washington representatives of psychoanalysis have even been invited to participate (~~in an intensification of mental hygiene.~~) It might, therefore, seem almost superfluous and bold for a newcomer like me, who is, besides, still struggling with the English language, to speak ^{again} on the indicated subject before a forum of American scientists, psychoanalysts, psychiatrists, and medical men, and this time to extend the topic to the relation of psychoanalysis to hygiene in general. However, it is a fact that of the influence of psychoanalysis on hygiene hardly more than a beginning has been noticeable as yet, and therefore I think: the psychoanalyst not only has a right but ~~it is~~ also ^a his duty, again and again, to place his special knowledge, his special experience ~~into~~ the service of those efforts for the common well-being that we know by the name of hygiene

I know that some skeptics not familiar with the real nature of psychoanalysis charge against the new branch of medical science created by Freud that it will never be able

to achieve anything for the community at large, that at best it is of some use for few rich people only, for those persons who, in addition to the luxury of a neurosis, can also afford the luxury of an expensive psychoanalysis. Nay, ~~misunderstanding~~ the fact discovered by Freud that neurotic disturbances of the individual are the result of a reaction on the demands of civilization from society, some circles are even inclined to consider psychoanalysis a phenomenon of moral decadence, some sort of a parlor-psychology for ladies and gentlemen of best society who need such a treatment only to get rid of the results of a satiety incidental to modern civilization. Psychoanalysis may thus be viewed as some sort of a psychocosmetic and the psychoanalytic treatment room as some sort of a psycho-beauty parlor. I take it for granted that such a misunderstanding finds no place in the circles of this audience, in circles whose aim it is to make themselves and others more and more familiar with such a comprehensive perspective of the science of man as has been created by Freud.

The law of nature discovered by Freud according to which ^{certain} processes in the unconscious psychic influence the personality of the individual, prompting or inhibiting his thoughts and actions--independent of conscious desires and resolutions--the same law determines also the way of reaction of the individual upon his environment. This means that the individual in joint cooperation with the others ^{himself} shapes his ^{own} own environment, that is, his civilization, not only consciously

but also unconsciously, and then, again, the civilization, surrounding him, retroactively affects his mode of living and ~~the~~ ~~ways~~ of his ^{own} actions. We know from psychoanalysis by what laws a human personality is thus gradually formed from the first day of life on in reaction upon the child's environment, first upon the environment into which he is born, that is, his family. While our idea of the influence of environment was ^wvague hitherto, we now know that it is the natural law of the development of the libido, of the development of the sexual impulses, which decisively influences the child for his whole future life--in reaction upon the personalities of his parents and his brothers and sisters, [as well as upon his congenital germ-mass.] And through Freud we now know also, how around this first life circle of the family, where the reciprocity begins with the reactive development of the individual family members, -how around this close life circle there extend/farther circles of life/surrounding it as a nucleus which in its unconscious dynamic decisively influences them all.

- As life circles I wish to designate five sections of development in the life of man. Next to the family there is, first, the school, which serves the development of conscious personality. Then there is the circle of one's business, profession, or trade, which serves the development of personality for the purpose of sustenance. Then there is the social circle for the purpose of productive cooperation in supporting and ^{uplifting} ~~developing~~ society. And, last but not least, there is the circle of love, of matrimony, in which, after selecting a lovmate, the personality has for its object

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to raise a new family and ^{there} by ~~that~~ to preserve the human ^{race.} ~~kind.~~

[Considering the fact that a human being entering the last-mentioned circle of matrimony is essentially a product of the preceding four circles, we realize that in the choice of a mate people only SEEM to be free, that in reality this action is more or less inescapably dependent on their life circles, indeed, dependent even on the life circles of their ancestors.]

This résumé about the reciprocity of individual and environment in the sections of the different life circles may at first sight seem a commonplace. ^{But I hope to show you that Psychoanalysis can give us a deeper and new understanding for} ~~It may seem to mean~~ only what we have already known for a long time, namely: men are the products of their conditions, and the conditions the result of their collective cooperation. ~~Based on this knowledge, you will say, are already the mental hygiene organization, whose object it is to take action regulating this reciprocity--such organizations as:~~

^{other} I am well prepared in this connection to hear an serious objection from the social worker of a long standing. "Does not the psychoanalyst know," he may ask, "that the most serious ^{factor} that often constitutes an insuperable obstacle to every mental-hygienic aid ^{is} poverty, that it is poverty which deprives many people of a regular education, which does not let them finish school, which makes it impossible for them to work in their own trade for want of working opportunities

and of means of sustenance, which causes sickness and infirmity, which makes ~~appear~~ ^{appear} founding a family and raising children/as a luxury reserved for wealthy people only? Again, is it not poverty which prevents people from a social membership in the community and even causes them to become criminals? What importance can there psychoanalysis have even in combating the psychic reactions upon want, even in making a new contribution to mental hygiene?"

You may rest assured that neither Freud nor any other psychoanalyst, whose object in the complicated course of a psychoanalytic treatment is solely a progressive normalization of the relation of his/ego to reality--that no psychoanalyst will overlook the tremendous, paramount importance of the factors of want, starvation, and the instinct of self-preservation.

And yet ^a it is also here precisely where psychoanalysis affords ^{si} ~~us~~ decisive help. To be sure, it is not something psychic that holds human society together or, what we are living to see just now, that threatens to break it up. It is the struggle for existence, among individuals as well as among nations. But the ^{ei} decidedly new way, we have learned from Freud, to look at it, is, that this struggle for the treasures of civilization as well as for the material products necessary for our existence, ^{is also} ~~are~~ likewise decisively influenced by unconscious, ^{irrational} unreasoned motives.

~~I am unable to dwell here on the subject so actual and so significant of how sociology and Freudian psychology supplement each other.~~ ^{I wish to say for the present this} I will say only ~~so~~ much, that the material suffering distress, in which individuals and peoples live to-day

is to a great extent due to the fact that a considerable amount of any distress from which men suffer, is unconsciously created by the men themselves, and that, in spite of all struggling, the men are unable to free themselves from the distress, just because they unconsciously stick to it.

If Freud had revealed to us nothing else but this one fact, namely, the fact that men and groups of men do not know their own motives in essential resolutions, being prompted by unconscious impulses or inhibitions and reasoning only afterwards under compulsion of their need of causality--if he had taught us nothing more than the fact that we shall not be masters of our own fate until we have learned to know the unconscious dynamic of our own personalities; and if the men concerned had comprehended the great significance of this revelation, they would have long ago recognized in Freud one of the greatest benefactors of humanity and would have rewarded him more than one Nobel prize.

If you now ask me what significance has psychoanalysis, beyond its bearing on mental hygiene, for hygiene in general, then the answer to this question coincides with the answer to that more comprehensive question: what influence has the unconscious psychic in man upon the origin and extension of diseases in general, including organic diseases? The answer is: It is precisely psychoanalysis which has for the first time made clear the hitherto puzzling leap from the psychic into the physical. From the problem of the symptoms of conversion in hysterics, the starting point of all his discoveries, Freud has

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proved that it is some "repressed" ideas that have grown unconscious, or unconscious phantasms originating from childhood, that may manifest themselves in changes of physical functions. It is the infantile impulsive ^{Remands associated with} ~~claims inherent in~~ these mental ^{images} ~~pictures~~ which, as ~~it were~~, anonymously, force their way into the functions of the personality, but upon an intrapsychic objection find no admittance to conscious intellectuality and thereby no possibility of being transmuted into real actions. It is energies properly destined for external actions, ~~which lead to innervations of corporeal regions, to innervations which, originating in the source of energy in the unconscious psychic, force some part of the body, some organ, to do more and different work from what corresponds to the physiologic task of the organ concerned. The resulting dysfunction of the organ represents an irrational action of the same organ in the frame of the joint organism, so that the patient, by irrational functions of his body, protects himself from irrational actions in his external life before his fellowmen. This is Freud's formula: The hysteric/^{person} changes a private part of himself instead of his environment, ~~from which he is inhibited.~~ Biologically this means: a transmutation of the external mobility of the joint organism into the ^{internal} private mobility of some of its individual organs.~~

This change of psychic strain into ^{somatic} corporeal strain has also ² the effect and the tendency to free the psyche from certain oppressions ¹ (which to digest) its capacity is in-

adequate. It is an act of self-protection ^{on the part of} by the psychic mechanism, which sometimes is able to keep up its coherence, only by making the body-with its functions ~~its place of refuge~~ and ~~at the same time~~ the fighting ground for an unconscious determined life conflict.

As an example I wish to mention the case of a lady patient who was suffering from a severe ischialgia. When in the course of her psychoanalytic treatment her ischial pains temporarily disappeared, she was, instead, overcome by a severe depression--and this depression, again, vanished quite for a time only again, to give way to a period of ischial pains. You see, bodily pain may be psychic pain transformed. The most impressive picture of such connections between psychic and bodily disturbances is known to every psychiatrist. I mean the fact that a person so severely insane, as a schizophrenic is, may temporarily become mentally perfectly normal when inter-currently seized with an organic illness--to be overcome by mental darkness again as soon as he becomes physically well.

You will now understand that, with the standing of psychoanalytic iatrology of to-day, we do not see in ^{hysteria} hysterics any more a special case of a harmless illness based on a congenital inferiority or the lack of will power for recovery-- we know, instead, that there are flowing transitions from the hysteric conversion symptom over organic neuroses to real organic diseases (ending in death) ⁱⁿ and that the ~~transitions~~ purely psychic disturbances the transitions are likewise flowing, from hysteria over *obsessional* neuroses to a *manic-depressive* ^{insanity} disease and to schizophrenia.

From psychoanalysis we have an insight into the psychic determinants/^{decisively} contributing to the origin and development of these conditions of disease, and we now know that it is not ^{only} the constitutional factor of hereditary transmission which determines them, as was formerly assumed. In all of them it is the ^{dynamic} of unconscious psychic contents continuing in operation from the time when the child during the formation of his personality and its libidinous structure was ^{harnessed} to the conflict world of his first life circle, of his family.

The ^{attitude} toward the child of the individual family members as ~~representatives of manners, that is, as~~ representatives of reality, is on its part, of course, dependent on the views and claims of the surrounding common civilization. This is the ^{proper} sense of Freud's formula that a neurosis represents a reaction upon the ^{pressure} of civilization.

~~As has been said, we may assume that by these mutual relations is created the basis not only for neurotic diseases but also for the various forms of disease in general.~~

But what else is the object of hygiene than to ^{prevent} ~~prevent individuals from from injuring ward off an injury of the~~ ^{the individual from injuring others and for the community} ~~prevent individuals from from injuring ward off an injury of the~~ people, ^{to} ~~an injury to the health of the community, by the con-~~ ^{dition of some individuals.} ~~The object of hygiene is on one hand~~ ^{to restore to health to cure the} ~~to restore to health to cure the~~ ^{(environment breeding disease} ~~and on the other hand to educate the person, already fallen ill,~~ ^{and} ~~to social responsibility, to~~ ^{by giving} ~~to~~ ^{of} ~~him a thorough knowledge~~ ^{proper}

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and the danger of its dissemination

~~of the causes of the origin of his sickness and of its possibilities of spreading. Prophylactic care is the province of its essential activity.~~

Social prevention

Can't say the same

Hygiene, then, cannot do well without psycho-analysis, as the latter gives it a ^{instrument} handle of combating diseases at the root of their origin, that is, in earliest childhood, as far, as unconscious psychic factors are the cause.

~~In this connection I could dwell on the significance of psychoanalysis for education, especially with regard to prophylaxis. But that would overstep the limits of my general outline intended. Besides, that subject has already been treated by other authors; indeed, to this ^{special} task is devoted German a/journal published for years, the "Zeitschrift für psychoanalytische Pädagogik." My object to-night is only to show the unconscious psychic causes which, as a common source of so various personality disturbances, menace public health as a whole.~~

In order

To give a clear review of these circumstances it may be well, briefly to look over the ^Bpsychologic basic facts which, according to Freud's discovery, determine the development of human personality:

Every ^{man} human-being ^a comes into the world as a being whose tendencies are at first devoted only to the ^{subject} pleasure/principle; ^{originally} that is, he is by nature ~~extremely~~ antisocial and in his ^{instinctual makeup} impulses egocentrically bent on extracting pleasure from the various zones of his ^{own} organs. ~~(At first the child's need for nourishment, his instinct of self-preservation, is also connected with his striving for pleasure.)~~

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been treated by other authors; indeed, to this I have referred

in my "Lehrbuch der Psychiatrie" for years, and "Lehrbuch der Psychiatrie"

is the object of this book. It is only to show the

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many of the most important diseases, namely public health as a whole.

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to try to look over the psychopathologic basis which, according

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life.

essence

The ~~principal~~ task of education, ~~now~~, consists in compelling the child to transmute this pleasure principle into the reality principle, that is, to restrain his comprehensive physico-libidinous striving in an adjustment to the demands of his ~~educators~~, that is, the persons on whose aid and care he is dependent.

Reality makes itself felt to the suckling for the first time in the withdrawal of his mother's breast, in weaning. Reality also gets the infant into a conflict later in his training for cleanliness, when he is prevented from dealing with his excrement after his own pleasure impulse.

The child's conflict with reality, finally, culminates in the so critical situation of what is rightly called by Freud the "first puberty period," when the child feels the impulse to inquire into the differences of sex and at the same time to look in his own parents for his first heterosexual object of love. The boy covets his mother, the girl her father. It is the phase in which the child is willing to exchange his love of himself, of his own entire person, for an erotic affection of his mother or, in the case of a girl, for the erotic affection of her father.

In this situation, the still unfinished human being acquires that ability most important for himself as well as for his relation to his fellow human beings, the ability of normal love. But the way to that ^{point} ~~requirement~~ leads over a severe disappointment. ~~For~~ for the boy, his mother ^{remains} is unattainable

for instance

2 as a sexual object; and at the same time he feels the existence of his father as the severely vexing superiority of a successful rival. Still under the influence of ^{the} his pleasure principle, he reacts with hatred and impulses of murder against this father, who seems to him to bar his way to his mother. [The attitude of the little girl toward her mother is determined by corresponding feelings in the respective direction.]

2 But also for his mother, whom he loves at the same time, feelings of hatred arise in the boy, just because she denies herself to him. On the other hand he feels love also for his father, who, after all, powerfully seems to dispose of the good things of life and conveys to the boy the enjoyment of so many of them. The psychic situation of the little girl in this so-called Oedipus conflict is respectively corresponding.

2 Conditions become even more complicated by the birth or the existence of brothers and sisters, who on the one hand are loved as playmates, on the other hand hated as further competitors for the parents' love.

2 This discord in the feelings of the child's soul, this simultaneous existence of love and hatred for the same person--his longing for him and at the same time his desire that he may not exist, that he may die, is called in psychoanalysis: the law of ambivalence. This condition is finally overcome ^{normal} by the retreat of ~~the~~ hatred before ~~the~~ love, by the permanent settling of love in consciousness, while hatred, as the tendency endangering the sociability of the family, is repressed

into unconsciousness.

On the final development of this so-called incestuous impulse in the child and of the tendency connected with it for ambivalence and, respectively, for a réchange of love into hatred--it depends whether a person later acquires the ability of becoming a sane, productive member of human society.

To make clearer what has been said, I wish to add that the process of repression itself is subject to certain laws, when fulfilling the task of ^{satisfying} rendering a dangerous impulsive tendency ~~ineffective~~ by banishing it from consciousness and thereby ~~simultaneously~~ excluding it from the connection with the external ^{motility} ~~material~~, that is, from conscious action. The child's external conflict with his environment--consisting in the implication of hatred and death-wishes in his love-coveting, coupled with a dread of corresponding reactions of the others ^{this external conflict} -is normally overcome by a transmutation of ~~the external conflict~~ into an inner conflict. ~~To the psychoanalyst this process is known as that introversion.~~ The child transmutes his displeasure of passively yielding to the demands of his parents into the pleasure of actively controlling himself, into the ability of giving to himself commands or prohibitions.

^{with our parents' cause to arise us} You know that Freud has made clear to us the process according to which the functions of ^{conscience} ~~the~~ conscience in ^{essentially} ~~may largely~~ arise by the way of an identification with one's ~~parents~~, that is, that our inner voice--our super-ego, as Freud

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calls it--the voice that tells us whether we think, or act, correctly or incorrectly, right or wrong, the voice that prompts or inhibits us, was once the ^{physical} external voice of ~~our parents~~, of our educators. What is fundamentally new in this Freudian discovery is the knowledge connected with it that our ego is dependent on our super-ego, borrowed from our educators--not only in its relations to reality, to the external world, but also in its relations to our inner world, to our inner world physical and psychic. This means that the super-ego is some sort of a frontier-guard that, as it were, regulates the intercourse between consciousness and unconsciousness; that determines which instinctual impulses the ego may allow in consciousness and which it has to banish into unconsciousness; --that also determines that irritational^{ve} quantities, unbearable for the spiritual-psychic capacity, are pushed off to the corporeal^{lsc}, that is, that for the sake of relieving ~~of~~ psychic tensions, a burdening of the bodily organs in the shape of innervations takes place, instead.

So I have described to you--^u in a rough outline-- the intrapsychic process of 'repression' or, to put it in more general terms, the process^{of self-defense} by the ego in meeting the demands of its environment on the one hand and at the same time the demands of its inner impulses on the other hand--~~without im-~~
~~pairing its inner balance.~~

After what has been said, it is clear that, beside the inherited constitutional, ^ocorporeal and psychic _{symptomatic}

Disposition of the individual
propensities of the person concerned, it very much depends on the function or dysfunction of the super-ego, how good or how bad a success its ego-defense is. On the normality of the super-ego, ^{and of his prototypes} that is, on its efficiency in dealing with reality, it depends, whether those infantile, pregnant instinctive impulses, that have been repressed into the unconscious, gradually undergo a rational digestion in the characterologic structure of the personality--or whether they remain unchanged as 'complexes' in the unconscious and from here, on the occasion of shocks from outside, especially of disappointments of the ego, force their way ^{after all} into the active functions of the person after all, disturbing ^{them} him emotionally, intellectually, or ^{somatically} corporally.

In the perspective of psychoanalysis the problem of the influence of environment on education is thus broadened to the so significant problem of ^{general} prophylaxis of so manifold forms of disease. For the function of the super-ego ~~determining~~ the health of a person is essentially a reflection of the attitude of those persons to whose control he was once subjected as a child. Their health or infirmity, their love or unkindness, their understanding or lack of understanding it is which in his later life determine his attitude toward himself, toward his own ^{mind} heart, ^{own} his spirit, his body, and even toward his fellowmen.

Under the influence of psychoanalysis the meaning of 'sickness' has thus broadened more comprehensively to include all the kinds of reaction in man, emanating from unconscious ^{perceptions} impulses and disturbing the correlations within himself and his

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 all the kinds of reaction in man emanating from unconscious
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relations to other persons. ~~All these promptings are identical with unconscious craving tendencies, but, as has been said, they may simulate the manifestation of a free will, as a result of the inclination of man for conscious reasoning.~~

But, What is the powerful factor that makes the child submit to the adult, the same factor that, after becoming a part of the inner personality, compels the ego to bow down to the super-ego? It is ^{anxiety} ~~fear~~. It is ^{anxiety} ~~fear~~ of direct punishment or of the indirect penalty of losing the educator's love and protection. It is the ^{anxiety} ~~fear~~ of helplessness, of ^{destruction} ~~crush~~, that is felt as unbearable by the immature psychic system of the child and therefore compels him to reconcile the angry adult through the desired good conduct. This ^{anxiety} ~~fear~~, however, born of the need of love and protection, may, on the occasion of disappointments, be changed into hatred and fury, that is, into a ^{status of affect} ~~condition of exasperation~~ impelling ~~to~~ a physical discharge in the way of an aggressive action. Here is the source of the murder-impulses mentioned above in connection with the pleasure-principle.

And as the child feels his ^{anxiety} ~~fear~~ of punishment as a sense of guilt, which does not vanish until ^{it} he has really received his punishment or else his angry superior has manifested his unchanged love--so the ego feels its ^{anxiety} ~~fear~~ of the super-ego--likewise as a sense of guilt, ^{its} ~~as~~ 'anguish of conscience! And in accordance with ^{his} ~~the~~ experiences of childhood registered in ~~the~~ ^{his} unconscious as the result of love on the one hand and hatred, fury, and aggression on the other hand--as guilt and punishment--

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What is the powerful factor that makes the child submit to the adult, the same factor that, after becoming a part of the inner personality, compels the ego to bow down to the super-ego? It is fear. It is fear of direct punishment or of the indirect penalty of losing the educator's love and protection. It is the fear of helplessness, of crush, that is felt as un-describable by the immature psychic system of the child and therefore compels him to renounce the angry adult through the desired conduct. This fear, however, born of the need of love and protection, may, on the occasion of disappointments, be changed into hatred and fury, that is, into a condition of exasperation resulting in a physical discharge in the way of an aggressive action. Here is the source of the anger-tendencies mentioned above in connection with the pleasure-principle.

And as the child feels his fear of punishment as a sense of guilt, which does not vanish until he has really received his punishment or else his angry superior has manifested his unbridged love--so the ego feels the fear of the super-ego likewise as a sense of guilt, an anguish of conscience! And in accordance with the experiences of childhood registered in the unconscious as the result of love on the one hand and hatred, fury, and aggression on the other hand--as guilt and punishment--

the adult person, ^{partly} mature but still controlled by his unconscious, will make all sorts of arrangements in his life contributing to a reconciliation of his super-ego, to his liberation from anguish of conscience, from his sense of guilt.

To make clear to you that this struggle of the human ego for its liberation from ^{anxiety} fear and sense of guilt is at the ~~principal~~ bottom of so manifold diseases, endangering with the individual also the health of the community, ~~to a great extent~~, I wish at the ~~conclusion of my lecture~~ again to cast a glance at the implication of those life circles mentioned above, which are closely connected by the natural psychic law of ^{the so-called} transference and repetition-~~the~~/compulsion.

To return to the individual development of the child, let us go back to the child's first conflict circle:- Where parents, ~~out of ignorance~~, act unreasonably with regard to the inner-psychic struggle of their child, punishing with Draconian severity the manifested instinctive ^{real} impulses of their child, or, with too much indulgence, yielding to those impulses themselves, where the matrimony of the parents is ^{shattered up} shaken and especially the child is the object of their contention, there is nothing left for the child but to sink all his desires, all his striving for love as well as for hatred into the unconscious --unsettled as they are. The boy's fear of the avenging father, the girl's fear of her mother then becomes a part of the inner personality, ~~causing~~ generating a sense of guilt that frequently leads to a point where the boy, or the girl give up all love of

^awarding off the feeling of hatred--
 the other sex and/loves the parent of his, (respectively of her)
 own sex. That is psychically at the bottom of that neurosis,
 homosexuality, which may well damage a ~~whole~~ ^{nation} people. For the
^{person} homosexual/denies to human society his part in propagation.

Frequently such a homosexual tendency remains
 latent and then results in psycho-neurotic disturbances, that
 doom the person concerned to ~~sterility~~ ^{reproduction}. these are the people
 with the so-called inferiority-complex, that is, with an
 unconscious feeling that they are unable to do what the other
 sex can.

And when such ^a neurotic character then later ^{fails}
^{ies} in his ~~miscarry in their~~ occupations, ~~fail in the~~ ^{choice} ~~selection of their~~
~~trade~~ or, as a result of an inhibition of work, becomes un-
 productive in spite of several good ^{trials} beginnings, it is/because
 in his occupation he is bent on satisfying the unconscious desire
 of the life circle of his childhood: ~~under the mask of his oc-~~
~~cupation to carry through accomplishments reserved only to the~~
~~other sex.~~ ^{unconsciously} In this connection, work/means to the man a striving
^{female occupation and} for/bearing, to the woman a striving for male begetting. The
 psycho-neurotic background hidden behind disturbances of a
 person's working-ability is ^{of course still more} ~~in many ways (altogether) too~~ compli-
~~cated for a detailed explanation here.~~ ^{than can be given here.} The significance of this
^{unconscious} factor for the productivity of the ^{society} community is of an extraor-
 dinary importance, ^{again} indicating how valuable a remedy we have in
 psychoanalysis for helping the community through the treatment
 of an individual.

Many people must necessarily fail in their occupation

because they have already failed on their way leading to it from their childhood. I mean, during their school days. We know that according to the law of transference the unconscious ^{anxiety} fears from the Oedipus-situation are transferred from the father upon the teacher as object (of the fear). Over against his teacher the boy, with regard to his school knowledge, comes into a conflict-situation that properly has to do with his father with regard to the boy's knowledge about the sexual relations between his parents. Forbidden sexual ^{peeping} curiosity, aggressive insubordination to his father can be reflected in his relation to his teacher, e. g., in the form of examination-anxiety, in which the pupil fails when he is to show, as it were, to ^{confess} admit, what he knows. The forbidding of sexual knowledge altogether may also result in more general inhibitions, may, e. g., hinder abstract conceptual ^u thinking, may lead to ^{such a} general inhibitions of thinking that ^{the appearance of} imbecility is ^{given} simulated. Just think ^{to} how much mental productivity is thus lost, and what cost in effort and money is necessary, to bring up children so inhibited nevertheless ~~and to~~ ~~develop them~~ in special schools!

But what happens where the family ^{occurs} ~~is~~ of such a sort that there ^{is} ~~was~~ nobody in it fit ^{as} for a model for the child ^{in conformity to} ~~after~~ which ^{he may} develop an ~~efficient~~ ^{adequate} super-ego ~~for the handling~~ ^{of} ~~the~~ ^{normal} inhibitions? - That has manifold results involving greatest dangers for public health.

Schizophrenic insanity is a disturbance of the psychic apparatus consisting in a condition in which large parts

of unconscious psychic contents, force their way into the conscious personality and are secondarily projected into the external world. The insane person then lets loose upon his environment all his affects, originally destined for the conflict-persons of his childhood.

The time is not very long past when insane persons used to be thrown in chains ^{as} ~~like~~ ^{there were} criminals. Indeed, the determinants that make one insane and the other a criminal are not ~~so~~ very different. With the insane person, a feeling of guilt, arising from a ~~sublimized~~ fear of his super-ego, is still operative, in so far as he hides his own destructive tendencies from himself and from others by thinking them ~~in~~ ~~a symbolic form~~ and ~~by~~ expressing them in a symbolic form.

A large percentage of criminals is undoubtedly nothing else but neurotics, ^{frustrated} ~~ruined~~ in their relation to reality, because in their childhood they had no person whatever fit for a model to guide them in matters of conscience and repression. For them, who could ^{then} ~~digest~~ ^{with the redirect or} ~~repress~~ ^{anything} ~~nothing~~, their Oedipus-conflict continued, as it were, actual. In their conflict with reality they have only exchanged the persons of their childhood for persons of the present. Their hatred of society is nothing but disappointed love, and their criminal actions and corpora delicti nothing but symbols of their former covetings of childhood. ^{Individuals of such psychic structure} ~~Criminals~~ ~~psychically so constructed~~ have, as it were, only the choice between insanity and criminality.

to feel again guiltless and loved. The neurotic criminal is a special case of this ego-disturbance, and you may realize to what futile expense and waste human society goes in satisfying these people's need for punishment by courts and prisons. As I have established, ~~the~~ prison, besides, has for criminals ^{often} the symbolic meaning of their longed-for mother, sheltering, ^onurishing, and protecting them.

Seen from the look-out of ^{mental} ~~psychic~~ public hygiene, a place between insanity and criminality is occupied by a psychoneurotic personality-disturbance, known to all of you, by ^{addiction} ~~addiction~~ ~~entirely~~ ^{entirely}

as artificial organism
 to the unconscious the enjoyment of sexual pleasure formerly forbidden to him in his childhood. And the self-paralysis that the addicted, by taking his narcotic poison, inflicts upon his own productivity, upon all his activity has the special meaning of paralyzing his tendencies of aggression and destruction, that which would otherwise force their way into consciousness.

really
 Paradox, as it may sound, it must be said that society would have the more insane and criminal persons the fewer people ~~in its midst~~ were addicted to narcotics.

The fact that an addiction to narcotics ~~has~~ *frequently begins* its ~~cause~~ in a need for allaying bodily pain, does not contradict this statement. For, with some thirty narcotic patients that I have treated or examined in my *Sanatorium* hospital in Berlin, I have always found that ~~just~~ that bodily pain was only transformed psychic pain, that is, that the disturbance of the aching organ had its source in a diversion of aggressive instinctive impulses that were intended for *certain* some people in the external world, ~~from the external motility and their transference upon the inner function of the organ.~~ *from motor aggression and redirected*

organ In this connection ~~I wish to~~ *may I* say a few words about physical ~~diseases~~ *illness* in general, about their connection with the unconscious ~~psychic~~ *and* on the one hand/with human ~~objects~~ *object relations* on the other. ~~hand~~ *Here two* Also here, according to my special experience, it is the warding off of an *active* ambivalence-conflict, which ~~is operative~~ *illness can be* that is, *It then* a disavowal of hatred and ~~murder impulses~~ *in order to preserve the love split for the same* against persons that are loved at the same time. The destructive change, of a piece of the ~~internal~~ *formation* inner world, of an organ, in place of the intended but ~~unintended~~ *external* destruction of an ~~object~~, *of the external world*

creates likewise a feeling of guilt. But this feeling of guilt is neutralized by the punishment of pain.

~~A resulting feeling of guilt is transmuted into a feeling of sickness.~~

~~and~~ At the same time the person thus fallen ill, by his physical infirmity and by his helplessness, acquires the right to be a child again and to claim the ^{are due} love of others.

Even the ^{acquisition} contraction and the continuance ^{tion} of a pronounced infectious disease may originate in the way indicated.

A crude example of it is the case of a tuberculous person treated in my ^{Sanatorium} hospital in Berlin. The paradox of it was, that the patient had been suffering for years from an extensive tuberculous

glandular abscess ~~prominently incurable~~, but at the same time also from a neurotic washing-compulsion, ^{had the obsessional} with the patient's ~~explanation~~ ^{idea,} that he must continually wash his hands to prevent a tuberculous infection by others. Psychoanalysis here discovered an ^{meaningful} ingenious connection:

mental content cannot be recognized, ~~nor find an outward~~ ^{and therefore not} ex-
 pression, and thus, an unconscious, uncontrollable activity
 develops within the organism, ^{without the possibility for an external outlet,} - When we further recollect, that,
 according to Freud, we may assume as a passive counterpart to
 the aggressive destructive instinctual activities the Death
 Instinct, an instinct which satisfies man's longing to free his
 psyche of all tensions - then we will comprehend, how important
 is the instrument, which psychoanalysis is destined to become in
 the service of hygiene in its battle against illness and death.]

T ((Coming now to other considerations which I must here most ^{briefly mention}

At this point you will ask, do not the psychoanalytic results
 just presented, condemn hygiene to uselessness? Hygiene in order

to be effective, requires an individual with a sense of responsibility
^{who wants} which obliges him to wish to be well, ^{so} that ~~thus~~ others can be well.

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Further

more we must recognize that illness may unconsciously also mean:
 the individual wishes to be ill in order to protect others from
 himself; the individual even wishes to die in order not to kill
 others. Bodily illness also can afford protection against be-
 coming ill mentally. And again, painful suffering of the indivi-
 dual can also mean atonement in the service of an unconscious need
 for punishment ~~which seeks loving reconciliation with his en-~~
~~vironment!~~ - Has not the human being perhaps a right to be ill,
 and, paradoxical as it may seem, be permitted to be ill for a
 time in order to ^{remain} be well, that is, in order to ^{remain} be able to remain
^{an active} ~~living~~, productive member of society. ~~It seems to me that is~~

In what ~~(wherein)~~, then, are the uses of psychoanalysis for hygiene? It
 consists ^{just} in the possibility of broadening the sense of responsibility
 of the individual ^{real} beyond the limits of his consciousness. Psycho-
 analysis, thereby, gives him the possibility ~~to~~ ^{of} resolving conflicts
 otherwise than through illness.

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genically determined illnesses, the psychoneuroses? Does ^{really} falling ill denote the existence of an inferiority; does the ^{in this connection?} the fall ill because he, individual can not live up to the high requirements of civilization? - I believe the causal relationship is, that particularly our civilization ^{is not very exacting in its requirements from itself} (in many instances (places) puts up, if one may ~~say~~ express it, ~~minimally high requirements upon itself and therefore exaggerates them at other instances (places).~~ For ^{is} within the very social group itself there still lives and is at work, because unrecognized ^{For} for what it is, the freely roving atavistic, cannibalistic aggressive impulse of the child, ^{is still alive within the very social group itself.} Men ~~attach themselves~~ ^{get together} to organized groups, ^{partly} in part, because in that way they can project upon society their individual antisocial tendencies which they themselves can no longer repress and cannot admit having. ^{also} This is, what they call the "passion of the people", "nationalism" or something equally high sounding. It permits the individual to sin without punishment or sense of guilt, in as much as he doesn't harm his neighbor, who is also up to the same thing. One kills the enemy ^{the nation} on the outside and robs him of the treasures of his motherland - and when there is no ^{external} outward enemy, then one seeks out a possible enemy in one's own land, for instance, the Jew, ^{whom} one kills ^{him} as a scapegoat (substitute) and thus protects oneself and the majority of one's own group from one's own aggressive instincts. The same laws are at work in both, the individual organism and in the collective organism, the State: the destructive tendency, which is too dangerous for inner motility of the organism, for the harmonious relationship of the several organs (or individuals) to one another, is directed ~~outwards~~ ^{outwards} through motor discharge outwards, ((and when that is impossible, towards part of the very own organism)). And when the collective organism is to serve under

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present conditions, as the model for the Super-ego of the individual, in conformity to which he is to limit his egocentric impulses in consideration of society as a whole, so also the collective organism serves at the same time as model, respectively as seducer (enticer) in conformity to which he is to permit free rein to the repressed egocentric instincts. In this way man creates not only his civilization from which he suffers but also his (Unkultur) barbarism from which he also (likewise) suffers as much. - And, when for instance as a consequence of such seduction the world war was for many a (Stahlbad) bath of steel in which he felt himself well, that is, ^{means} free from the threats of his Super-ego, so it was inevitable that the collective organism should ^{suffer} suffer in its very being immediately after the close of the war. For the collective Super-ego became a sort of an inconsistent, reckless father, who ^{all} of a sudden forbids the child an action ^{to} which he has himself first seduced it. - The individual is required, suddenly ^{to} ~~again~~ be able to repress, ^{again} that is, absorb in his own self, every aggressivity and desire to murder. As a consequence we have that army of addicts, that army of neurotic and organic illnesses, and you can now see that it is not a matter of chance that in our time there are so many cases, that end in death. (~~do not recover~~).

And with this I come to ^{discourse} ~~my summary~~. I must admit that I have somewhat onesidedly put forward in the middle of my considerations (observations) the unconsciously originating destructive ~~tendencies~~ passions. I did it intentionally. - Because ^{the} very conditions of ^{appetition} activity of hygiene are founded upon the thesis of the mutual ~~due~~ responsibility between the individual and society. ^{Therefore} (It is important for hygiene as a science and as a practical ~~activity~~.)

e.

activity to come to know those instinctual powers which inevitably stand directly in the way of its function (activity). Still, pessimism would not be in place. Selfknowledge is always the first step, if one wants to improve others. With it ^{better} we can go forward. ^{are on our way thither.}

Psychoanalysis especially conveys to us that knowledge of the natural processes (natural laws) after which the libido, born out of the ^{primary} ~~principal~~ instincts, ^{also} develops ^{powerful}, positive, creative, death-(destruction) ^{powerful} inhibiting forces.

It is a long hard way for science ~~to the service~~ in the service of practical knowledge of man.

