amendment. Dr. Fedem's amendment was passed by a majority. after
consideration discussion (Dr. Jones,usnicz, Reid, Etingen, Sache, Eder, Hirt, Hängen)

Dr. Etingen thanked the members for showing him and the other members of
the Association to whom he showed this in the way he wished to set up an illegitimate
practice was necessary to exclude only other physicians. The amended, however, was added to the scientific meetings as guests.

The decision of the American Society gave rise to a long debate. Dr. Shen
and Dr. Glucks held that the American rule was necessary, but most of the
other speakers pointed out the importance of non-continental psychosanalysis
in its application to education and the mental sciences and regarded the American conditions to physicians as a scientific recognition.

Dr. Fissel was of opinion that this decision was contrary to the
studies. Other speakers, including Dr. Ophuls, Dr. Alexander and
Dr. Liebenstein, while emphasizing the necessity of the separate societies and the necessity for taking care of the congress to
the decision in question as unsound. In general, the meeting was
opposed that the work of the newly created International Board would
automatically bring about an increasing similarity in the conditions of membership in the societies, but that, until this happens, the societies
should take each other's points of view into consideration.

Dr. Abraham in conclusion pointed to the example of Berlin, where the
wording of the statute has left it possible for exceptions to be made, e.g.,
"general entry of physicians will be admitted." Some spoke of the
need to give the Americans a similar chance in their own society. Dr. Eder
proposed that members who desire to train in psychoanalysis abroad
should be warned before their training begins that it does not in itself give them the right subsequently to become members of the Society in their own
land. The resolution was adopted.

Dr. von Ophuls proposed that the article with reference to "Board
should be amended from the statute of the Association and that instead a treasurer and two assisants should be appointed to the General Committee.

The President, Secretary and Treasurer should be present at the same

By election to Dr. Jones for the consideration of the new Committee

Dr. Abraham reported that the Swiss Society desired to maintain the practice of discussion at the Congress. He referred to the unfavorable reports of the new plan for the Congresses drawn up by Prof. Furze. The

After some remarks by Dr. Breck and Dr. Fein, a resolution by Dr. Jones that the present plan should be retained but that in the programme of each scientific meeting half an hour should be allowed for any

discussions which might arise.

Dr. Fedem suggested that there should be a system of circulating books amongst the different societies.

Dr. von Eder had been moved in the chair by right of seniority,

Dr. Jones's proposal Dr. Karl Abraham was unanimously re-elected

The President, Secretary and Treasurer should be present at the Congress.

Dr. Abraham thanked the members for showing him and asked Dr.

Etingen to come to him on the question of the Congress. The new
office of Secretary and Treasurer was assumed by Dr. Karl Rüdenstein and was
made known to Dr. Eder. The President Dr. J. M. W. von

Czolgosz. All these proposals were unanimously adopted.

Dr. Abraham proposed that the next Congress should be held at the
beginning of September, 1907. His proposal was adopted.

Dr. Jones invited the next Congress to meet in England, while Dr.

Fedem suggested that it should be held at some place, to be decided on
later, on the Atlantic Ocean (Albany, London, Basel, or Vienna). If this
suggestion were adopted the Vienna Society would assist the Italian
Society in organizing the Congress.

When the question was put to the vote the majority decided for Dr.

Fedem's proposal.
BOOK REVIEWS

reviewed in this JOURNAL (Vol. VI, p. 300) in one volume. It has now been revised and issued separately. The range it covers will be seen from the following list of chapter headings:

I. Death and Superegoation; II. Magic; III. Animism; IV. The Relations between Magic and Animism; V. Omens; VI. The Mind of the Wizard; VII. Totemism; VIII. Magic and Science.

To the author the great problem of the origin of man is how he became a social or political animal. The explanation he gives in the former book was that at first man was social "because they lived by hunting as a pack, and as a pack they had their careers and leaders determined by personal expediency." The question then arises: What kept a social animal after hunting ceased to be the chief means of livelihood? The present book attempts to answer this question.

The answer given is "through belief in magic and animism [here called superstition]." Cazelli sends such views that magic proceeded from animism, and considers that the two originated independently. Nor does he agree with Freud that magic developed into religion, for he thinks that this also had a separate origin, which he does not discuss.

A clinical psychologist will see in this book a useful presentation of the dynamics of the belief that are described so interestingly. There is throughout an excellent use of psycho analysis to Freud, sometimes which are especially striking in the discussions of ghosts and totemism.

The book contains a mass of useful material and is written in the author's well-known attractive style. But he would be the last to admit that it does not speak the last word on the subject.

B. L.
The Sources of Neurotic Anxiety:
A Contribution to the Theory of Psycho-Analytic Therapy
By
Wilhelm Reich
Vienna

From the point of view of casuist psycho-therapy, the first task of psycho-analysis is to bring into consciousness the meaning of neurotic anxiety; both manifest and latent; only when this has been done are we in a position to influence the sources of anxiety, which, as Freud has shown, is derived, in the last resort, from instinctual energy. This therapeutic modification may imply a fresh orientation of the instincts in the sense that the latter are regulated in a way once adapted to the requirements of reality. Nevertheless various sources of neurotic anxiety can be distinguished by reference to their dynamic power. Permanent cure, which is the ultimate aim of all psycho-analysis, can only be brought about by successful modification of the most important dynamic sources of anxiety. Biologically speaking, the significance of sources of anxiety can be judged by their mutual relations; one would regard as secondary those sources of anxiety which (a) become pathogenic for the first time during the neurotic process of regression and repression, and of which (b) the dynamic forces are mainly borrowed from other sources.

Freud was the first to show that sexual abstinence or inadequate gratification are an immediate source of anxiety. This "actual anxiety" is related to a damming-up of somatic libido and disappears when this pathogenic factor is eliminated. Moreover, he found that anxiety can arise when the moral ego is not completely successful in suppressing a libidinal excitement: the repressed impulse returns in the form of anxiety. The latter is an ego-anxiety and is a reaction to the claims of instinct. Since every sexual repression brings about a blockage of somatic libido, actual anxiety is the core of all neurotic anxieties. The situation is complicated by the fact that Freud...
regards the anxiety occurring at birth as the prototype of all later anxieties. We owe it to Rank\textsuperscript{4} that more attention is now paid to birth-anxiety, but it is a matter for investigation whether birth-anxiety can be regarded as the primary source of anxiety. In contrast to this view, Adler\textsuperscript{6} considers that anxiety is due solely and simply to repression of aggressive tendencies. Experimental evidence of the accuracy of Freud's views on actual anxiety is to be found in the fact that irritation of the vas deferens sets up acute anxiety owing to increase of internal secretion.\textsuperscript{6} Nevertheless, there is much clinical evidence in favour of the existence of an 'aggression-anxiety', and on the whole experience of numerous neurotic conditions goes to show that birth-anxiety is, dynamically speaking, the most important source of anxiety. We must therefore consider the interrelations of these best-known sources of anxiety, viz. libido-congestion, the trauma of birth and suppressed aggression.

As we know, most neuroses commence with developmental inhibition during the Oedipus phase of genital organization. This may result either in a fixation at the stage of incestuous (genital) object-love or in a regression to earlier stages of development during which latent fixation-points had been established, though they had subsequently been passed through (Freed). In the former case a hysteria develops, in the latter an obsessional neurosis or some allied condition. Now the libido not only remains firmly anchored to the specific fixation-point but strives to attain a permanent position typical of other neurotic formations. Thus the adhesiveness of libido together with the strength of fixations determine typical forms of illness, whilst the additional factor of liability gives rise to mixed forms. Adhesiveness can be related to the repetitiveness-compulsion which obtains expressive expression through the phasen-prinzip.\textsuperscript{6} Nevertheless this condition of liability is not arbitrary; it appears to be governed on the basis of certain correlations between the component impulses. They are expressed by a sort of superimposed arrangement of the meanings of the anxiety and of its source, which arrangement is peculiar to each case. In the

\textsuperscript{4} Das Trauma der Geburt. Internationale Psychoanalytischer Verlag, 1914.
\textsuperscript{6} Pedersen: Lecture delivered at the Seventh Psycho-Analytical Congress, Boston, 1924.
\textsuperscript{6} Reich, "Zur Triebentwicklung", Zeitschrift für Sexualwissenschaft, 1923.
meaning and, especially amongst women, the phantasy arises of having origins with the father whilst in the mother's womb. Is not then anxiety concerning the mother's womb, upon which Rank has insisted so much, derived for the most part from the horror of incest? A similar question is suggested by Rank's assumption that the dread of castration is ulteriorly connected with anxiety concerning the mother's genital—a reminder, that is, of the image of birth. How could the child come to develop this anxiety-idea at the actual birth? If, however, the child later on perceives the maternal genital and through comparison with the male genital invests the former with anxiety, then surely this is castration-anxiety. Even although birh-anxiety is ontogenetically earlier and although anxiety possibly derives its neural content (choking, darkness, narrow space, etc.) in consequence from the process of birth, nevertheless from the dynamic point of view birth is a secondary source of anxiety, becoming operative as a result of pathogenic regression. It could only operate as a primary source of anxiety when post-natal development has come up against crude external obstacles, as, for example, serious difficulties at the oral phase.

Longing for return to the mother's body is therefore a manifestation of flight without defence; this is expressed as a character-type by extreme childish passivity. In contrast to this, the obsessional character expresses flight from genital incest-conflict together with aggressive action as a defence. Sadistic activity predominates in the man, aggressive sexuality in the woman. In the early stages of analysis one can observe how each advances towards genital objectives in the transference is held up by the incest-barrier and by castration-anxiety, giving rise to increase of aggressive impulses. This increase may either precede an acute development of anxiety or may occur subsequently, in which case it gives the impression of being true conscience-anxiety. The sequence of action and reaction is roughly as follows: advance towards genital love—dread of castration—defence against this danger by means of active aggression (active castration)—increase of castration-dread and conscience-anxiety—renewed defence, or again powerful repression of masked aggressions followed by depression. It depends on the strength of the anal libido, which predisposes to passivity, whether (phallic) aggression is converted into anal masochism. This is quite in keeping with Federn's view that there is a special affinity, on the one hand, between genital

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**THE SOURCES OF NEUROTIC ANXIETY**

eroticism and sadism and, on the other, between anal eroticism and masochism. Speaking dynamically, we may say that phallic erotism is a necessary condition for the manifest continuance of sadism, whilst anal eroticism demands its conversion into (anal) masochism. Should castration-anxiety be converted into the wish to be castrated, or should dread of punishment turn into need for punishment, or anal sadism change to masochism, we find that, in place of an attempt to cling to genital positions or to reassert these, a tendency becomes manifest to desert genital positions altogether and retreat to the intra-uterine position or to some closely related fixation. Genital anxiety then figures much less prominently in the psychic picture. Masochistic wishes occasionally result from anxiety; their fulfilment gratifies the need for punishment (Blas, Abraham) and releases the genital anxiety by an imaginary self-castration. When a masochistic patient gains courage through analysis to counteract a return of sadism, genital anxiety is normalized. Both conditions are signs of recovery. We shall show elsewhere that the ultimate course of the depressive instinct and the severity of the superego depend on the nature of erotic-genital fixation. One might say roughly that any further development of the Freudian theory of structure of personality must be preceded by a detailed clinical organisation of ego-psychology by way of the sexual theory. If we regard the relation of the sexual instincts to the destructive instincts as the fundamental problem of ego-psychology, then an investigation of the sources of energy of aggression-anxiety promises to contribute some preliminary fundamental elucidation.

The ultimate meaning behind aggression-anxiety is the subject's apprehension that he will himself be destroyed because of egoistic and anti-social behaviour. Later on when the destructive instinct has been mobilized by turning against the self in the form of moral inhibitions, aggression-anxiety acquires the additional significance of conscience-anxiety (Freud). Teleologically speaking, aggression-anxiety exists as a vestige of libidinal anxiety. The question is purely whether the source of the anxiety lies in the energy of the destructive instinct, in the same way that the source of sexual anxiety is demoted-up libido. This brings us to the following considerations.

When instinct-repressed character-types control their sadistic impulses, anxiety develops. Superficial consideration would then seem to confirm Adler's view that the energy of the suppressed aggression is the source of the anxiety. The anxiety, however, does not dis-
appear when the impulse is carried into action, in this way differing from actual anxiety which disappears after sexual gratification; on the contrary, it is actually intensified. In this sense the social significance of aggression-anxiety might be held as determining the qualitative difference between it and libidinal anxiety. Investigation of the individual genesis of aggression uncovers its specific relation to the vicissitudes of the libido. Types who in later life exhibit sadistic-aggressive impulses have obtained full sexual gratification in early childhood and their impulsive behavior was prompted originally by purely libidinal trends. Aggression becomes patent for the first time after forcible suppression of sexual gratification at the hands of parents or parent-substitutes. This brutal frustration of incestuous love was the more severely felt in that the latter had been greatly intensified by actual libido-gratification. Premature introjection of brutal love-objects established an ego-ideal which operates subliminally towards both ego and center world; aggression is not so much restricted by morality and the capacity for love is overgrown by hate and sadism. In other words: frustration of sexual gratification drives into the foreground aggressive impulses which take on an increasingly sexual colouring through fusion with repressed sexual impulses. Only at this point can they justifiably be designated 'sadism'.

This view of the individual origin of sadism, which is decisively confirmed by the analysis of instinct-ridden psychopaths, can also be abundantly verified by study of the 'instinctually inhibited' neurasthenic. Every frustration of sexual gratification arouses ambivalence (Kramer) and a tendency to acts of sadistic revenge. Whether these are given actual expression, as happens in the instinct-ridden character-types, or whether they result in complete instinctual inhibition, depends on the extent of the identifications, the nature and intensity of the frustrations and the point in time at which the pleasure-ego experienced these frustrations. Reactions during analytical treatment and during the process of recovery show that the intensity of aggressive trends depends on the existing state of libido-genesis. For example, neurotic women are profoundly stimulated during menstrual periods and react with aggression or depression. Psychiatrists regard this depression as a direct consequence of the somatic processes of menstruation and endeavour to alleviate it by means of organotherapy. Analysis shows,

\[ \text{\textsuperscript{1}} \text{Reich, Der \textit{wichtige Charakter}, Internationaler Psychoanalytischer Verlag, 1948.} \]

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however, that the aggression is a psychic reaction to the flow of blood from the genital, whilst the depression is due partly to the narcissistic wound and partly to repression of aggressive wishes (sense of guilt). Should the analysis of such cases bring about full capacity for orgasm, menstrual depression gives place to sexual excitability, which is in all probability conditioned by local factors and factors of inner secretion. Moreover, normally the libido is increased shortly before, during and after menstruation; this does not result in increased aggression, since the absence of the penis has been accepted, sexual desire has been approved by the super-ego, and, in distinction from the neurotic who resists all expectation, the anticipation of gratification through the main does not arouse hate, but rather increases the readiness for love.

In the phanestases of male obessexual cases with sadistic impulses, the symbols used are chiefly phallic in nature, e.g. knife, revolver, hatchet, etc. Nevertheless the impulses do not disappear when their significance has been unmasked: they disappear only when genital object-love has gained the upper hand and has been gratified or sublimated. Even when such patients are potent in the sense of erection, the orgasm is associated with a sense of guilt relating to destructive trends. The dissipation of the orgasm leads once more to an increase of aggressive tendencies, whilst the subsequent repression gives rise to rationalisations of somatic ideology, e.g. that 'coitus is a dirty (unclean) and brutal (sadistic) practice. The analysis of married couples who are given to quarrelling or actual illtreatment proves that the main source of difficulty is lack of sexual gratification. The change from happiness to unhappiness in marital relations is preceded by a (at first imperceptible) decrease in genital attraction.

The phlegmatic temperament of smokers who have been castrated before puberty shows that when no libidinal contribution is present the aggressive instinct is feeble. Castrated animals such as castrated bulls, etc., are entirely without aggressiveness. On the other hand, the less frequently bulls and stallions are sexually gratified the more aggressive they become. After coitus their aggression diminishes. If one wishes to keep watchdogs on the alert, they must be tied up without a chance of coitus with slyy hitches. The withholding and yelping of dogs on the chain has a distinct tone of anxiety. Professional athletes whose form of sport gratifies aggressive instincts (boxing, football, etc.) affirm that sexual intercourse diminishes their athletic powers.

This seems to suggest that libidino-obstruction is the visible individual source of destructive aggression and that sadism is due to this
relate. It is not yet certain whether any destructive impulse exists without associated sexual trends. Overtly non-erotic aggression proves in the long run to be the result of external or internal frustration of sexual gratification. Gentilification blinds aggression by withdrawing its source of energy. If, as in the case of those castrated in early life, sexual gratification is abolished, no sign of an externally directed aggression appears. Observation of the climacteric and of senile stages of life shows that aggression depends on the state of erotic sources of libido. In the early stages of involution the individual exhibits increased sexual activity (a wave of activity), H. Deutsch), but later on becomes disoriented, quiescent and sometimes cruel, until finally in senile involution the biological operation of the destructive instinct is entirely directed inwards. Its dependence on libidinal sources of energy is then confined to a psychic functioning towards external objects.

The biological significance attached by Freud to the destructive instinct suggests that neurotic fear of death is an immediate derivative of the biological tendency to destroy life. As a matter of fact neurotic death-anxiety together with its variants (general anxiety of destruction and anxiety concerning cosmic destruction) are especially pronounced where a sense of guilt, a sign of defined aggressive impulses, prompts to self-destruction. Conscious death-anxiety may represent an endo-psychic perception of this tendency. During analysis, however, death-anxiety, no matter how intense it had been, is invariably revealed as castration-anxiety and a longing for (or anxiety concerning) the intrauterine position. If the body or the mental self can be identified with the genital, there appears either a hypochondriacal anxiety about dying or general anxiety of impending catastrophe. That castration-anxiety and anxiety concerning the womb can be included under death-anxiety was shown by a patient in whom death represented a separation of the body from the soul. The body, which signified unconsciously the penis, disappeared in the womb. To be alive is . . . to the ego the same as being loved . . .

In real danger, too, the ego reacts with mechanisms which are available for the production of death-anxiety. The ego "soon itself deserted by all the powers of protection and lets itself die. It is, 30 Freud, Das Ich und das Es. H. Deutsch pointed out during a discussion of this point, that the anxiety of dying does not mean anxiety of non-existence but is anxiety concerning loss of life which for the unconscious represents nothing but possibilities of pleasure-gain. Moreover, precisely the same situation which arose at the first great anxiety-experience of birth and of infantile longing for one who is absent, namely, separation from the protecting mother. A true unconscious representation of death-anxiety cannot be found during analysis. According to a private communication from Forencai it cannot be present as an archaic constituent of the unconscious, since the death-anxiety experienced on dissolution cannot be inherited. Moreover, the idea of death is a purely negative concept and, according to Freud, cannot exist as such in the unconscious. If, however, we cling to the concept of an irresistible, biologically-based death-anxiety, it is clear that this can only be expressed psychically as castration-anxiety or fear of the mother's womb. As Freud has shown, a sense of guilt is a special form of anxiety, dread of the father who is loved yet punished; the latter is introjected and continues to function in the ego as the rigour of conscience. Important clinical observations do not, however, permit us to equate the need for punishment with an unconscious sense of guilt. Not all guilt-feeling impulse to self-punishment: fundamentally the latter is an attempt to free oneself from the pangs of conscience. It originates in the pleasure-ego, which under cover of morality renders masochistic submission to the super-ego (i.e., father). In many cases the punishment is directed solely against an introjected object.

To come back to the starting-point of our investigation: what part do the various sources of anxiety play in the process of analytic cure? Although not prejudiced in favour of the new, we have found in theory that the intensity of birth-anxiety and aggression-anxiety depend on the existing state of libido-congestion. This is confirmed by the fact that there is a variation in temporary as well as permanent reactions to liberation from different varieties of anxiety. Successful analytic solution of any neurosis leads to the abandonment both of longing for the mother's womb and of aggression, or else these are sublimated to other impulses or again they are sublimated. Genital sexuality, on the other hand, preserves its sexual aim, abandoning only the incessant love-object. The question arises why liberation from anxiety automatically produces in one case a stronger forward drive of instinct and in the other a renunciation? We are inclined to pre-suppose that this result is a therapeutic success without considering why the same therapeutic process, viz., liberation from anxiety, should produce such
opposite results. It is by no means obvious why it should. Further experience, however, shows us: (1) that licking for the mother’s womb and aggression persist in spite of analytical understanding so long as castration-anxiety is not analyzed (reductive cases), or that the purely oral libido after a feeble movement towards the genital position attains to earlier fixations-points (palpate); (2) cases which remain permanently free from symptoms, in spite of the fact that they have not been completely analyzed. In such instances analysis has dealt with genital fixation from the outset and has succeeded in resolving them before the transfixed-situation could be complicated by deeper fixations. The fact that genital libido was freed from anxiety brought about an automatic abrogation of other wishes. For all practical purposes, relief of libido-congestion by organs abolishes the tendency to regress. (3) If genital privacy has never been fully attained in childhood, the “attraction of the womb” or the tendency to pre-genital gratification persists in spite of analysis of all sources of anxiety.

Hence genital object-love is the most powerful counter to the destructive instinct, to pre-genital masochism, to the desire to return to the womb and to punishment by the super-ego. Genital gratification relieves libido-congestion, which is the core of every neurotic anxiety and blocks the destructive instinct, which now finds partial discharge in the male by phallic sadism and in the female by vaginal masochism. The ascendency of the “life-preserving” Eros over the destructive instinct is the objective justification of our therapeutic labours. The individual source of the life-instinct is the somatic sexual apparatus: an analog is individual source of the death-instinct cannot at the present time be indicated. ‘Primary masochism’ (Freud) is a purely hypothetical source of the death-instinct; it can only be observed clinically as ‘secondary masochism’ which, being a turning of sadism against the self (Freud) has an erotic source of energy. We may assume the existence of a bisexual death-instinct.

16 Permanent cure by means of rational psychotherapy, which is sometimes reported, probably depends on overcoming genital inhibition by suggestion. Spontaneous cures of hysteria, e.g., after marriage, can be explained in this way. The real problem is here the means by which the cause of guilt is overcome.