Dear Dr. Wilbur,

I feel very full of witty chatter this evening and so despite the fact that I only received your letter today and it weems (a good slip wo - somewhere (almost woman) somewhere between weans and wee-wee - now here are three words which define an interesting sphere of action) anyway: and it seems too early to reply. you know, a bit childish in enthusiasm, lacking in the self dignity which would wait a week before answering in order to say "I don't really need to write to you, but as a favor...." I say this because I sat started (almost sated for some reason) anyway: I started to write to you this afternoon just after reading your letter but decided not to for this reason.

Ruddigore is coming along fine and my singing voice has responded marvelously to some coaching. And I did not get a job typing for that analyst. Your remarks concerning Freud's split between being father and mother sound interesting but somehow rather uninformative to me.

I feel like saying a good deal. This is a warning to quit here if you feel like "accomplishing something" with your time.

My Jewish roomate, a graduate of the Bronx high schol of science, Steve Feierman, and I were just discussing a dream he had in which he was making out with a girl in a car. He then said that I often had some such dream concerning sex and automobiles and that the automobile makes a marvelous symbol for the womb. The feeling of an automobile in a dream is not the feeling of machinery or motion but only a feeling of enclosure in a small space with someone else. Surely someone has written on the subject of the symbolism of automobiles in dreams?

I ran across your name in the Columbia library card catalogue last week and checked out the Roheim anniversery essays. Of course I am in no position to be critical or to claim to undersatnd these essays, but I was on the whole quite critical of their verbosity, lack of organization, and at times obscurity. In particular in an essay such as yours I had to look up such words as peregrinations (your use of this word instead of wandering would seem to me to indicate your feelings toward your treatment of the abundant and fascinating material with which you worked). Please defend yourself against my barb and justly acuse me of not having studied your essay thoroughly or of having known the writings to which you allude.

Interestingly enough of the essays which I read (I guess about a third of them.) the one which seemed to me best organized and,although not original, most interesting was the essay by Weston La Barre. I say

So Dennis Mass.

Dec.9,58

Dear David:-

Ambiguous or ambivalent, yes you certainly are one or both , if they differ. I suppose they do. Your letter must be taken in conjunction with your dream which is most interesting.

One thought is obvious " I cannot contain myself" which you then prove by screaming at your dream friend and waking .

But the associations given ,the reference back to my Alice paper and the reference not given my most recent letter justify the consideration of several ways of putting the problem..in the abstract:

1. the whole of me cannot contain the part of me.
2. the part of me cannot contain the whole of me.

i.e, I am not infinite in myself.

"whole" & "Part" are abstractions. Yes but from what concrete things? The Alice paper noticed onesuch concrete thing...relationship of Ego to persons in the egos dreams where the Ego is represented as one person and other persons in the psyche are represented as other people. Thus friend Hayden represents an unconscious or only very dimly conscious part of the self. Part and whole could be called "conscious part and self" ... We cant equate Ego= conscious part..because many of the things that show up in the conscious mind are not accepted as parts of the ego. Thus your dream has speaker and spoken to...it can be taken as externalizing, reifying and internal relationship..one speaks to oneself, one tells oneself etc.

The very word "ambiguity" hints at this: is your letter telling me or asking me?Actually it does both.

That "someone else" in the dream could be the present writer.Under the circumstances I will take it as certainly meaning that.

So in effect you tell H.and me "I cant make up my own mind.For if there is something in me that tells me to do so and so,I wont have it that way. NO only somebody outside of me shall tell me the decision." Now this I have stated as if it were wilfulness on your part, not as a cry of dispair"No,woe is me, there is not in me anything that tells me what to do."

So if you were in analysis discussing such a situation the analyst would think and eventually comment:"you deal with only two of the three things in you. Who or what says no to that part of you that would tell you what to do? Why must you replace that 3rd.part by someone outside? Why must you replace the fearful decider by an external person? They are not subject to the danger that face those in you ?"

The scream is one of fear or one of rage, or both? Addressed to whom? As you write you use a pronoun "him" but the reference of that"him" is highly ambiguous. I have taken it as Hayden(or myself) but as you write it could well be"that one inside of you who tells you what to do...Thus the dream pictures a state of internal conflict as comparable to a discussion with someone outside yourself.

I have considered at face value the dialogue(duologue) as duologue .Here again one discovers multiple meanings..thus: we substitute"intercourse with one" for "dialogue or duologue". Such a substitution quickly takes one to a possible sexual field of interest etc.

So lets drop the dream and proceed to your doubts about your career.It would not take too much thought to discover that you have come up against hidden fears.. lets say fears of getting too much knowledge inside yourself and ultimately this forbidding knowledge would trace back to the dangerous sexual knowledge as it seemed as a small boy. Curiously enough interest in science, literature or what not, is often times an adolescent defense against the increasing internal pressure attendant on the maturation of the sex glands.Later it can change its meaning into the opposite.

It seems to be a common aim among young college(only college?) people to become writers(at an age when they have nothing to write about) and tell the world....what? This too becomes a large topic which I will not pursue. I watched the whole development of the drive in that boy I wrote about in Alice.

Are there any jobs on the Cape.I would think not. However a girl who is a good office worker decided to come back and resume analysis and work here.She

such a job after 3 days..paying her the immense sum of $50 per week. I had believed she would have no such luck. And there is a limit to even that sort of thing I would believe.

Would I take you on as a full time patient ?My full time patients come at most 2xs a week.I take it you mean 4 or 5 times.Since you wouldnt be able to make it mornings(but even that is out..since several mornings are taken)..no, because late afternoons and evening are all ready taken up . No I wouldnt have the time and wont have my calander cleared for many mohhhs at least. Besides which I am not taking on any new patients, having announced that I am retired(or retiring). So we had better say no. Your previous experience with me is deceptive probably, you might have gotten the idea I had lots of time to spare. The truth is I do have time occassionally for one or two visits when I know that that is going to be the extent of the relationship.i.e, I usually have a bit of time for "emergencies".

Now there is nothing(except possibly the money) to prevent you getting analysis right there where you are. From good competent people, I would not hesitate to say,more competent than I.

My eye falls on a remark in your letter in re your ability to write and "ability is not a thing one can easily deny". It is one of the easiest things in the world to do, in several senses.And your dream can be taken as doing just that "there connot be another me inside of myself telling me what to do" .One implication is clear"I wont have it so". i.e," I deny this" & "I scream this ⊃ for it is too dangerous" etc..as above. Cf. Alice who was afraid to cry and wake herself up. At least you were not.

I discover many young people, or their parents for them, are full of perturbation because they cant seem to make a decision about what to do in life. Since it is obvious they dont yet know much about life, it seems to me they want to decide in their ignorance and that hardly seems wise. I remember one of my medical school classmates who was the only one who had decided what he was going to do in medicine when he 1st came to school. He didd shortly after graduation. Of course, this proves nothing what ever. It just can be taken to confirm a silly prejudice. And it goes along with Ausonius' "cologue " A Pythagorean reflection on the difficulty of choosing one's Lot in Life " "Quod vitae sectabor iter, si...si...si..,si...si...si.?etc. eggo ..... #2.

Having had a bit of snow today I have enjoyed writing to you instead of driving to town . I wish you a Merry Christmas etc. I hope I have not been able to not commit myself to a yes or no, thus leaving it up to that internal something you scream at.

My best to you,

George B. Wilson

1958

Dr. Wilbur / August 22, 1959

Next time Tuesday at 1:30

I begin by telling how I am disgusted with my parents. It remnds me of my feeling for porrography and for feces - a real disgust. Is this The same as repression. Dr. Wilbur remnds me that disgust really doesn't occur as an emotion until age three or so. I immediately realize that disgust and repression are not really cause and effect but just contemporary occurrences which give Therefore related. Dr. Wilbur Then notes how only recently has a distinction been made between Shame and guilt. ~~for~~ ~~Some reason~~ ~~I~~ ~~He Hungarians like~~ (sorry, can't unerstand) Shame is now seen as the infants realizing he has a "behind" and occurs as soon as he can walk (about a year). Dr. Wilbur also cites The Close proximity of the genital + faecal organs; i.e. That a man is born "between shit and piss." "But when does anxiety begin?" I ask. Anxiety, says Dr. W. y occurs as soon as The baby can recognize The mother's face: (or about 8 months) A baby becomes afraid first of all, in The presence of strangers (Now The Hungarians: they only have a word for it. The Hungarian house of Dr. Wilbur's boy called it "Strangeing") work is done on These things by René Spitz (& his book No and Yes) and Erik Erikson (Child hood & Society) (and a new book on Martin Luther).

We proceed to discuss how dogs sniff faeces, etc. Dr. W. tells me of the elaborate system of smells and pissing on all lampposts and rubby of olors nose to nose which tells a dog when in the neighborhood there is a bitch in heat. I then mention how hard it is for males to repro duce and he mentions club 'misses', which are a hobby of his.

Then, too, as we speak of sex, Dr. W. tells me how little is known of the female genitalia. Question: Does the uterus contract during orgasm in a peristaltic movement to gather sperm? In some 18th Century poem about "Fanny Hill," the poet says yes. Medicine - Science cannot say. But the head of a ~~large~~ Boston hospital and a gynecologist (and friend of Dr. W.) Dr. Roch (?) experimented with rabbits and found Dr. W. He, by the way, was the 1st man to see a human Ovum.

We speak of books: I say how

I have learned reading need not be not conceptually though a book. Writers don't even write that way, but one can read whoever he wishes. Dr. Wilbur shows me a history text he once taught from in which all the teacher really thought was good was the table of contents (He required the whole book, however, to "teach the students how to read")

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Talk with Dr. Wilbur on Tuesday

(Do not record for tuesdays)

Talking more about books. I ask who has written about--free will He shows me Hans Kelson's "Society and nature". Also he mentions Erikson and Erich fromm. I look around at his bookcases - lots of books on mathematical logic. Also. He collected Eranos from Jung's congresses, "occult stuff." We talk about Roheim (send by Marie Bonaparte to Australia) and Muensterberger who is now collecting his notes (He and Dr. Wilbur collaborated in that anniversary volume)

Also talk about the guy named whitman at woods Hole whose work with pigeons - 30 years ago foreshadowed modern investigations on Theo Ten-fixation-in monkeys - (see article in Science magazine Aug 1954) (work by Harlow, Zimmerman, and Brown(?)

--- He is so touchy about the relative meanings of words and takes great pains to point out that he must set up a new language with each patient that I must defend myself I say I realize there are unconscious motivations to my seeking for truth and interest in books (we had already spoken of Socrates and Alcibiades in the Symposium Though not specifically to ourselves) but I say I have chosen these compulsions as useful and purposely cultivated them This is what life is about.

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We talk more of books: of The Psychoanalytic Study of The Child which he recommends — containing articles by Erikson, Spitz, Hartmann, Kris, Ernst Kris, etc. The International Journal of Psychoanalysis published in London. I look at his copy of Wittgenstein's Tractatus Logico-Philosophicus, sort of a logical equivalent of Principia Mathematica and including truth tables as in Intro to Finite Math. And at a copy of Wittgenstein's Brown + Blue Books. And at a psychoanalytic study of history by a guy named Brown. (Life Against Death) And we speak of Theodore Reik, who is apparently quite good since Dr. W. has all his works. We speak of the various analytic movements in New York: N.Y. Psychoanalytic and a split that to Columbia. Then a split at Columbia. Reik's group. and a further split at Columbia. Horney's group - (One of these with Sandor Rado) and The Washington School (Clara Thompson)

We speak of Descartes and of his Discourse on method. And of The dreams which inspired it. A dream of Ausonius's Eclogue - a series of poems from the 11th century or so, including an essay on "The Difficulty of choosing one's lot in life."

And so why is it now a neurosis? Because there was no cessation to the desire for milk. There was no "stomach orgasm" as Kubie(?) et Yale says. the biological desire continued and so did the consequent wish. There was no end to the biological need, nor end to the wish. And the boy was too small to communicate his desires to his parents or even to "know what he wanted" for one only "knows what he wanted if his desire is satisfied. I say "I want a drink of water" because I know water will satisfy the undefinable need in me. But what if I have never received any water. What can I do with this wish - except in desperation deny its existence altogether and be nonetheless plagued by it.

To come back to our conversation Dr. W. could not get anywhere with the boy in analysis because the patient's defense against the wish to receive was so strong he could not accept the "truth" from Dr. Wilbur.

I equate this with the problem of sexual drives and the lack of an orgasm in infancy. How one's sex has no end, there is a fear of exciting it because one cannot see how to terminate it.

Before I get off the subject of writers and oral problems I must mention that I told Dr. W. about how I hold a pencil and purse my lips with my tongue between my teeth when I write.

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And Dr. W. tells how all children learn to write at the same time as they constantly lick their lips. Therefore, I say, if writing is an oral manifestation, then problems in writing must be oral problems - (May be Bergler isn't so crazy.)

Then we talk for a while about the penis beginning sort of in the next to last paragraph of the preceding page. How I discovered my own castration complex by discovering what a remarkable instrument the penis is. (Oh yes we got into this apropos the boy who wanted to become an artist, because apropos "I always wanted to" which in turn was apropos to my reasons for becoming a writer: "because I wanted to" — and in the other direction it all led into sexuality by the freudian symbolic link of flying = erections) Then Dr. Wilbur gets out his scrap book about all the artistic correspondence between the phallus and wings. Cocks, in particular. a few Egyptian and earlier drawings, lots of Greek vases, A magnificent phallus monument to Dionysus (erected by the "cock of the walk" of the Theatre) with a phallic cock below, and lots of Roman drawings, etc of winged phallic creatures. He also told me about meeting a person at the Metropolitan Museum of Art whose job was to paint over the phalluses on Greek vases.

Notes on visit with Dr. Wilbur August 1959 — recollected Aug 19

He begins barraging me with someone's statement that all babies which are starved at the breast must turn out to be pessimists. He is particularly stubborn about elaborating, but insists I cannot prove him wrong. Well I goof around with the question and find him impenetrable to probing. Then he says you cannot prove the world didn't begin 5 minutes ago (this was largely in response to an original conversation about beliefs - How one (so I said your beliefs go across the street for that.) He needs beliefs - and about any writing - wanting to write a novel - now reading about revelation) I insist this depends upon the definition of "a proof." A proof must take place in time and one cannot prove anything whose time is past. We also discuss Wiena's Cybernetic's idea that if time ~~goes backwards~~ we cannot know it. (But 1st note why I rather vigorously argued against the above) Well eventually the mystery of Dr. Wilbur's behavior becomes clear He "accuses" me flatly of being "starved at the breast." I am dumbfounded by his remark and cannot say any more. Finally I can talk about reading in Bergler's "writer and Psychoanalysis" about all writers have an oral problem, but how this is worthless for the analyst. As Dr. C. says the analyst does not analyze a "stage" of development but an entire person. I also bring up the dream which I brought Dr. W. a year or a half ago. Here was a dream of being at the breast and then hearing the words "temporarily poor" Dr. W. guesses "maybe" this was wish fulfillment in regard to the word "temporary." Now then I tell him of the great effect of the letter he sent me saying "Lots of people

want to write but few have anything To Say (Co
In the same letter he talks of an adolescent
shift from wanting to receive to wanting to give.
As a writer I am trying to give the milk which
I could never receive as an infant. He tells me
of a case he has just been thinking of before
I came. The boy has just written Dr. W. a letter:
He was a breast-starved baby - didn't grow
for six months until the doctor finally told his
mother there was something lacking in her milk.
Dr. W. has kept a correspondence with this boy
for 9 years and seen him for 10 yrs. before that.
He went clear back to the roots of neurosis with
the boy - back to this original breast-starvation but
although the boy could tell him this - Dr. W. could
not say the same to the boy. In fact he
tried to and received nasty, condemning letters
from the boy. The boy could not receive!
But why? Because, says Dr. W., when the
baby did not receive any milk, his id (my words)
continued to press for milk, but his superego
protected him against such frustration by saying in effect
"You are never going to get any milk from your
mother. He identified with the mother and refused
even to give himself anything or to wish for
receiving the milk.

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This I see immediately as my own great
problem. I tried to write to supply what my mother
could not, but must identify with [illegible] to give

Dr. Wilbur also mentions how Gesell missed the fact that if you take a baby Aug 19 off the breast, then it has an erection.

Then he asks me why ~~mothers do not~~ babies are not to play with their genitals. I say mothers do not play with them from fear of arousing them and so the baby, identifying with the mother cannot touch it. Dr. W. then tells me of analysing a man who could not touch his penis. Not even to masturbate (he had to rub against the sheet) nor to piss (his wife had to clean up around the toilet bowl). Once his mother found his penis red and accused him of playing with it. No, he didn't. Well anyway he had to identify with his mother and could not touch it

~~He had learned and become an English teacher, but the analysis~~
He could not use tools in making a boat, but the analysis was so successful that he quit teaching and became a boat builder!

Dr. W. and I also discuss some books. He was ready a new little book on existential analysis and I tell him of Dostoyevsky's "House of the Dead" etc. He says he really can't see anything in "existentialism". He is ready a book on "logical principles in the design of computers" by a man named "Pfister" - ~~a series of~~ (?) published by John Wiley and Sons - The guy is head of Engineering at Thompson-Ramo-Wooldridge. He is also ready a series of lectures on "brain anatomy" by a doctor and professor at McGill, who delivered the book as a famous set of lectures at Princeton (published by Princeton U.) We

discuss freud. I say I don't see how one can help being a "freudian." But Dan, I say, freud didn't have everything at his fingertips, either. His only child analysis was indirect (little Hans). "But Dan," I say "he was a father and must have known his kids." (How many did he have? about 5 or 6?) Dr. W. tells me of talking to a friend of Mrs. Freud and finding out Mrs. Freud kept her husband out of the nursery. And That Freud never really knew what children were like until he had grandchildren. I think this goes a long way towards explaining what a happily married life they had. Of course this has never been publicized, adds Dr. W.

We also talk of Russel & Whitehead's ~~Principia~~ Mathematica, and how they could have used only five instead of 12 basic symbols but ~~Rese would~~ have immeasurably complicated the work. And of the powerss of Piaget's work.

And how one must have a set of beliefs in language - Thinking we each mean the same thing — before a conversation can progress.

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Sept.5,59

Dear Dave:-

Your note gets the start of an immediate reply for reasons which will be apparent in my wish to give you some references I dug up after you spoke of the topic of "free will". In the meantime having seen Dr. Tyndale I knew of your end of the situation. As it happened I myself had to be away anyway so that was o.k. on my side.

Continue Subject of Free will

As to "Free will" I referred you to E. Erikson's Childhood and Society but then realized you would have to look for the ideas under a rubric you wouldnt recognize nor was it in my mind when we spoke about it....under the rubric of "ego autonomy" which Erikson now calls for himself "ego identity".....but Rapapport and H. Hartman et al retain the name "ego autonomy"...Here you will find the Yas discussing a problem that used to go under the name "Free will".

Good point

Now this was a spurious problem that sprang into existence I seem to discover only with the Cartesian world view : the "ghost in the machine" as Gilbert Ryle calls it in his book "concept of Mind". Apparently that it was a spurious problem has now become clear since Planck and Schrodenger with his "principle of uncertainty" and the new philosophy of physics and cosmology that developed from the Quantum Mechanics view of ~~life~~ the universe. That this uncertainty principle applied obviously to the mind was brought up and developed by Rank in Seelenglaube...now translated(mistranslated?) under the title "psychology and the Soul" .... Soul= "ego autonomy" probably.

Modern physical views and a discussion of the problem you can find p.81-85 of W. Heisenberg's "Physics and Philosophy"..harper'58... Probably also in a book by Schroedinger and by Born, Planck et all who have been of recent years talking their views of phylosophy etc...

The Talk I quote from Heisenberg applies in ways he dosnt in the least know, I think, to what Freud discovered and which is developed by the men named above. Spitz too probably.

So you will see you have chosen for your thesis a very large moot problem.

Yes there are many such representations of the winged serpent as you discovered. As I too discovered and rediscovered trying to find some relic of the fact that even in those days it had occured to someone that a phallus also belonged in the picture. I do not now recall that I ever succeeded in finding anything that shewed the artist might have worked from the base of the idea you found pictured. You will now be able to find a whole chapter in d'Alviella's The Migration of Symbols..now recently published in translation. Chap. V..the winged Globe..... which is related to the picture you found.

Yes the black-out artist did a very neat and thorough job even though his hatred of it might have induced him to slip a bit. But the pictures were all photographed prior to the destructive work and those pictures many times published as you can discover if you like.

As to the novel I can and wish to say nothing which is at it should be.

Today has finally cleared of moisture and is a trifle cooler..it seems much more like the days we used to associate with CC. The Cape is almost back to normal.

My best to you,

Sincerely,

George Devereux

[20] To Columbia Feb 1960

[60] To Colm. Sept 1960

- [30] find place to write for summer — Idaho forestry Service
- [15] Continue analysis & research
- [10] switch to new robot continue analysis
- [5] Go home

[20] No College in 1960

- [5] military service
- [5] a place to write
- [5] continue analysis
- [5] unforseen

15. 5/4 20.

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Taxable income
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240 - earn
1070 - apt
$950

Sept. 29 '59

Dear Dave:-

Instead of going to town today I decided to stay home and write letters, so I begin with yours.

Free Will...yes I found a lot more references..this time in Russell and Wittgenstein Russell off and on has several mentions of the topic. Perhaps I said this before but to me the problem as always seemed to arise from the situation I now know how to paraphrase in other's terms: the neurotic has to do what he does the normal may do it if he chooses.

Of course, any effort to deal with the problem takes one into the field of epistomology(cf. Russel, Wittgenstein..and now Karl Popper) and into the field of Ontology(cf. Quine)...As I probably quoted to you before, somebody said it was a pseudo-problem that arose from Descartes mistaken ideas....mind/ body.....

Certainly anybody who tries to do psychoanalysis must deal with these problems as brought up to them by clinical materials in some ,perhaps very crude fashion....one sees also that many problems seem at 1st glance purely linguistic.

Take your reaction to Bergler... e.g., your seeming objection to the word"guilt". B did not invent that, nor the english language. As you know or ought to nglish makes verbs out of nouns and nouns but of verbs. What would you do with the verb "to pegasize" derived by Quine from Pegasus..a mythological winged horse. If and when you become sophisticated in modern philosophical writings you will come to know the "Philosophy -without-tears" school(Oxford) where one becomes a competent philosopher(says BRussel) by studying Fowlers "modern nglish Usage" ..as they advance further that can take up"The Kings nglish" which is now a bit archaic according to the title,again says Russell. Who came from ambridg

At the post -office this morning the crowd of vulgar minded adults were laughing at a small 4 year old boy who had observed an interesting sight sight at the town dump. Sea Gulls have big feet and legs when they walk about, when they fly these disappear. The boy averred that"they draw their legs up inside when they fly". Could one find a better description. I was bothered by the thought that if I live and practice 20 years longer I may have the problem of undoing the effects of that vulgar laughter. I have such a girl now and 5 years of work havnt yet found the answer.

Yes Bergler uses the language and the manners of his patients...in an effort to describe and characterize their problems...quite possibly once his own....I am one of his few analytic friends most of whom are offended by his "pseudo-aggression" to give it Bergler's name...your word is "polemic". I print some of Bergler s papers, my analytic subscribers write me they wont read my magazine any more . But they do read and praise the papers by other crack-pots which I print who are professors of English in Columbia and other universities.

Trying to talk about the ineffable is a frustrating business sometimes the emotion is displaced into the word used(or the tone of voice)It is very difficult to be precise about things as vague as moonshine. So one must be scientific. So now, read Planck , Einstein, Schrodinger, Bohr etc. modern quantum scientists and see what they do when it comes to talking about moonshine, which is where their science landed them.

Yes Berglers 5 layered structure does sound like obscessional stuff. One of my very obscessional analytic friends wouldnt bother to read it, let along print it, just for that very reason. "too much talk, too much writing , just obscessional neurosis" .

And some day you may get to trying to deal with that "triad"..which isnt good parallelism....possibly not but it is a very definite fact and a very difficult one to deal with. One often is confronted with the problem of describing the indescribable and has to resort to "crude English" as one of my patients called it. As a consequence it took him 26 years to get analysed because he couldnt contrive anything but crude English.

You finally recognize in your letter and make an effort to state it that your individual problem which makes you so incensed at Bergler is somehow related to your own problem"neuros So I would judge also and infer that your drive to write is somehow related to this very fact..and your inability to write also.

Yes here is a human problem. It is the very same problem in Dave that it would be in Bergler, or GBW, or the little 4 year old at the post-office this morning? If not why not? And from what point of view is it to be considered? Anthropology , linguistics, mathematical logic, metaphysics, empiricism, neurology, chemistry , cracker barrel epistomology, Oxford epistomology, Cambridge , Columbia etcetcetc..only those? exclusively those ? How is it that a mystic crack-pot like Wittgenstein can so create a whole philosophical movement that turns against him in 20 years after having swept over the world? How does that differ from the same

as when a psychotic like H,tler does it and gets millions of men to murder other milli

That fire-tower job sounds wonderful to me. For many and many a time the long boresome waits when nothing seemed to be happening would or could force you to discover what is happening just to make life interesting. One needs to be in such a spot for a while. I used to have a patient , a girl, who couldnt sleep nights. She laid awake listening listenin for what? As a child she had heard "death came in the night". Did it make a noise? She finally found herself listening to the coming of morning, the wonderful sounds of birds awakening etc.

"antiz put his finger on the psychological meaning of that "medieval superstition" as it is now called , the assumption of causality. One cant prove these things, but neither can they disprove, falsify them, therefore says Popper they are no goodas science says Popper.

Well I will desist from this bit of polemics.

My best to you,

Wm. Wm

Sunday, October 4, 1959

Dear Dr. Wilbur,

I was very amused with your letter about epistemology. Amused is perhaps not the word I wanted, but I think you will s what I mean in a moment. (The French S'amuser is much closer to what I mean than the English 'amuse'. It means to have a good tim (with something)) (I have just been reading L'Etranger by Albert Camus in French; thus the reference to French)

Let me get out of this mess of parentheses and continue. (I can't help noting here that this is an interesting feeling which I often experience during psychotherapy; perhaps a type of resistance which you have noticed in patients before: that they will keep using parentheses or digressions in such rapid sucession that they never get back to the original question.)

At any rate my "self-amusement" derived from a little semantic problem of my own dealing with the relationship of semantics and epistemology. They are each rather out of the way words and I suppose I might well be excused for confusing them. At any rate as soon as you said apropos the definition of causality: "any effort to deal with the problem takes one into the field of epistemology" I was already thinking of the field of semantics or as you put it in the next paragraph: "one sees also that many problems seem at first glance purely linguistic."

Therefore I just looked up the definitions of the two words in my American College Dictionery:

epistemology: "the branch of philosophy which investigates the origin, nature, methods, and limits of human knowing.

semantics: (1) the study of meaning and changes of meaning in Linguistics. (2) that branch of modern logic which studies the relations between signs and what they denote or signify.

My confusion was at first relieved by these dictionery definitions, but then I began to wonder just how much difference there is between these two words. For example if you were to tell me you know the answer to a question I had posed, but that you were unable to put it into words, I would tell you that you couldn't possibly "know" it then. It occurs to me you might reply: "But I can see it." These two seem to be necessary conditions for knowledge: being able to "see" something and then to communicate it.

This question reminds me of the experiments on dogs by Donald Hebb (whoever he is) which were quoted by Rene Spitz on page 135 of No and Yes. If the dogs had no "opportunity to form object relations" then they "could not learn from experience."

Such as question is also posed in L'Etranger. Mr. Menrseult is condemned to death and the chaplain comes. The chaplain paces back and forth in the room and seems to go through a private agony

trying to convince the convicted man he should pray for forgiveness. "But I don't care if there is a God," Mr. Merseult replies calmly. Camus dwells for a long time on this scene. The chaplain has a great need to communicate his feeling to the prisoner, but the prisoner is only bored and uninterested in talking about God. In other words one has the feeling that the chaplain, in failing to communicate his ideas and obtain the expected response, has fallen back to internal doubts as to the nature of his own "knowledge" and is quite disturbed.

It occurs to me that I am paralleling questions which you have already written about. Last time you mentioned the little boy who was laughed at because he said gulls draw their feet up into their body. And in your paper for Psychoanalysis and Culture, this would seem to be at the center of your "some problems." Knowledge would seem to have several necessary conditions: first that a set of sensory impressions have a unique effect within us and second that by associating this with a unique means of expression we should be able to reverse the process and have an external create an external unique effect which (third) in turn can be detected within in us to substantiate the original "knowledge." This sentence turns out to be a rather complicated method of saying that there are several "feed-backs" necessary to confirm a piece of "knowledge."

I am afraid to continue since I have little knowledge of the logical forms into which such ideas should really be translated. Interestingly enough it would seem that words which were at first the very basis of knowledge, eventually become inadequate for the task of describing their own function, and a new symbol-language has to be used.

Do I know what I am talking about here? Ah, but I can't be sure until I receive an answer from you. If I do not effect your response, then I do not know what I am talking about. I don't mean to aim this remark at how you can or cannot answer my letter, but only aim to point out that these are my exact feelings in response to the above question.

It is to my advantage in more than one respect to consider these questions. I find myself in much the same respect as Camus's preacher. I want to write books. Do I know that which I am going to say? Or by writing and then awaiting a response, am I not trying to prove that the feelings inside me are "real" and that they can be "known."

Well, so much for now. Tell me what you are reading and how nice Cape Cod is in the fall.

Sincerely yours,

So. Dennis Mass. Oct. 16, 59

Dear Dave:- * One is tempting to get a response from his parents will do something wrong in order to obtain a "No?"

when first I got your letter I had several pertinant things to say. Now, well? What was it all about? yes epistomology and semantics .....Lets see you finally raise the question that only by depending on the response, (feed-back) from me can you know what you are talking about.

I believe you have put your finger on one facet of the problem . I remember a small boy(not Darwin s son who also had trouble with the word"duck") who as I recollect used to say "duck" when he heard a gun shot. It is all rather vague in my recollection now but went something like this. I thought I understood , he had saved one word out of a sentence such as"somebody is shooting ducks". But it soon became apparent he couldnt mean duck, since he had never seen one. Did he then mean "shot" ?So I began to listen and as I recolect soon decided I didnt know what he did mean. And thus became aware of what a really difficulty problem it must be to pick out one sound from a melange and give it a meaning such as the original speaker of the word may have meant.

We have probably discussed this problem as having to do with one of the primitive meanings of"NO"..and this I see ties up "no" and "know"...one knows/ing by noing ,so to say. But this gets spoiled by the parents belief that the child is being "bad" and "defiant".

* A year ago I had little 10months old Annie to play with. She would pick up something and make a noise which I took to mean"what is this?" so I would name it. She would repeat this several times. I had longsince learned to say back only 1 sound to such situations and repeat that sound. The next day and the next and the next etc...it calls for toleration and patience and can be just as enjoyable a game for the adult as any other, for that matter. Did Annie learn to make those sounds? NO..not in my hearing, Did she subsequently pick up those sounds more easily? I dont know. She did make one word a couple of weeks later, after she had gone home to her mother and returned for a goodbye visit, she called her grandmother "mama" on coming in the house. She wouldnt come near me. But that takes us into other problems.

At school the other night a teacher on the committee was voicing the idea we should spare them anxiety by raising their salary. We had but it had apparently only increased her anxiety. I said something but only later thought to put it thus as I shall on some future occaision " Oh you think coming events cast their shadows before, and that this shadow is to be called anxiety? " To which she will be supposed to say "yes"...Oh but anxiety is only the shadow of a past event". will be the reply to which she will want to say"your nuts"..only since I am a fearful mindreader to her as I have discovered she wont,.. She has on her side of course this correct argument that a more adequate wage will be more conducive to peace of mind and less anxiety ready to spring forth at the slightest excuse.

However all I have been saying is I hope merely obvious commonplace and dosnt get to the more abstract problem you were interested in.

Yes you pick it up with the word" to be amused" as not the translation of the French "s(muser"...to amuse oneself. We in nglish are usually alluding to a situation in which A amuses B...an external inter personal relationship. Whereas the rench word refers to an internal, intrapersonal situation in which A amuses A.

One gets a feed back either from within or from without. If we get the feedback it maybe confirmation of our guess and thus we can feel we know. This seems to be your idea, at least it is the way I would translate it. This is my repponse and your reaction to it will say to you if I confirmed your idea. That I wont know about but you will and act however you do to deny or confirm me etc.

Incidently I am full of the idea of "feed back" benight having just seen an article on Marx and where and why he was an advance as we can now see on Newton. Newton s 3rd Law of motion..that action and reaction are equal....does not take any account of the fact of feedback such as one gets in sociological and psychological situations...so Newton could talk of cause and effect. But where effect reacts on the cause to change and modify it we no longer have an easy cause and effect situation to try and understand. So we have to discard cause and effect as a medieval superstition...as modern physics has done, since they got things down to the finness of detail where there must be feed back which itself changes the object the subject was studying.

Now this has to do with the problem of "free will" that was s'musing you. We used the word "determination"...as more or less a substitute for caused" ...But a bit of behavior is determined. Not only by something outside the organism but also from within by things we cant know about except that we can see whether or not an internal feedback is being active.

Now this internal feedback which controlls and modifys the activity being unknown(until attention is directed to it) left people open to the belief that they controlled their actions not the outside world, so there was such a thing as "free will".

For example in tabes(syphilis of the spinal cord)..the kinesthetic sensations are destroyed or defective..the individual cant feel where his feet is, he has to see where it is. Such individuals cant walk in the dark for instance, even in daylight their feet tend to fly in all directions but at least as long as they can see they can stand up without falling over

These people have lost a feedback which tells them that their intention to move t hat foot so and so has been accomplished. They dont know then unless they look.

Why this applies to my girl who felt she was always being looked at by others it annoyed her. Then she discovered on a week without a mirror that without such she couldnt see herself and therefore couldnt feel that she was real and existent. She no longer knew herself, we can say. Here was a psychological non feedback arising from a year old jealousy reaction to the birth of her brother which took mothers attentions away ...so she instituted a way of not attending herself...giving herself no feedback...result difficulties in confirming what she thought she knew and thus an inability to correct her delusions. As you can see these psychological affairs become very complicated, much more so than a simple easily worked out things like tabes.

Identify with aggressor

Your Camus preacher seems to have had to have the condemned man believe in the God of foregiveness in order that the priest himself could also believe in it(just like my girl above incidently..if others could see it then she could..so she had to misinterpret their words to provide herself with confirmation..but achieved only delusion.)

Incidently this god of the priest was not the God of Christ as described in the Sermon on the Mount. That god would sound more like that on e of the criminels...his god didnt c are about him, so he didnt care about his god, why should he ? Now as you sense the priest had inner doubts about his God, there must have been that in him that knew he had perverted the teaching of that famous sermon. Or we could put it this way, he knew he had constructed an anthropomorphic god in his own image(as he hoped it was) but he had doubts about such a construction for would not such be a disobedience of the commandmant about creating idols?

One can thus, as you see, get themselves into all sorts of intellectual quanderies which given suffieient anxiety can drive one nuts trying to answer unanswerable questions.

You have been reading Bergler and therefore know his idea about writers, that they write in order to satisfy their forbidden wish to spy on the forbidden. But if they are going to write then they have to have the courage to imagine what they would see if they spied, tell it and run the risks attendent on that dangerous procedure. They have thus to develop a bra,enness to displays something shameful. So as Bergler points out this point was misunderstood by earlier analysts who accuse artists of being merely exhibitionists. But I have always thought bergler has not followed through with his thought to take account of the fact of feed back. Perhaps he hides this idea behind his verbiage.

We have been having it coolish here for a couple of days. This morning there was a heavy frost I am told. There was a full or nearly full moon last night which was clear. ON such a night we are apt to get the 1st heavy frost. This is a greatly disputed point. But my memories say that is what happens.

Cordially,

George E. Gardner

* Cant not for man on earth but for man in heaven

Monday, Nov. 2, 1959
Room 14J - Hotel Alexandria
250 W. 103rd, N.Y. 25

Dear Dr. Wilbur,

In your last letter one of the statments provokes my interest particularly. You say that "one knows by noing." This is in reference to the child's ability to know, and by extension the adults. Yes, I did read the Spitz book, and rather darefully, too, although pertainly with a differenet set of things to look for than you you for example had in first reading it. But it occurs to me that his book takes us only a very little way into a knowledge of man's symbolic and conceptual sense. In other words why does the ability to make one abstraction "no" lead inevitably to the other abstractions of which man is capable? And also I guess the question could even be raised why man in general and individuals even more strikingly have only certain types of conceptual fields, so to speak. Can we conceive of concepts of which we are unable to conceive? Ha! I have turned over a nice paradox. Perhaps I had better let it alone; it looks dangerous. Perhaps I would do better to say that concepts themselves could be classified and if this were done, we would find some types more frequently used than others.

These questions, it occurs to me, derive partly from the type of thinking I encountered in book which you indirectly recommended to me and which I bought this fall: Jean Nicod's Foundations of Geometry. In what other ways could we conceive the world? But of course in order to discover ******** "other" ways of conceiving we automatically exclude them from being "other" ways.

This is more or less a definitive paradox - formed by the nature of language, and yet it brings to mind a more fundamental paradox which is not one of language, at least not directly (altho in the equation of language - symbolism - self-concept, it might well be considered so). By this I am referring to a feeling which I shall attempt to describe: that in trying to understand ourselves we are in the same position as trying to see our eyes. It just so happens that we have two eyes, but that they cannot see each other due to the bridge of the nose. The only way we can "see" our eyes is by reflection which is not direct. By the same token how can we turn our ability to understand around and use it on itself? (It occurs to me that the comparison I am making is perhaps more than just a convenience; it might well be quite organically connected. Do blind people have the same conception of self? Or is the problem connected with sense organs in general. Perhaps it is this problem which Norbert Wiender is hinting at when he discusses how time can only go in one direction due to the nature of the sensory impulse. If time were to go backwards, then our sense impressions would be of the nature of effects upon our environment originating in ourselves and would no longer be sense impressions.) The problem of the eye seeing itself also reminds me of your mentioning that shame begins when the infant realizes he has a "behind." Whose idea is this? I have never seen it before?

I think that psychotherapy is doing very well for me. I have been accepted for that job in Idaho and am now tentatively planning to continue therapy until May or June next year, go to Idaho for the summer and get out ~~out~~ of New York and then return to Columbia in the fall. I wrote my parents earlier this eveing quoting Freud's paper C.P. II page 356 in which he notes that one should not form lasting attachements during analysis, especially in regard to marriage or professions. This was apropos my having been seeing a very remarkable girl - a would be fashion designer - during the past few weeks in regard to love, and apropos my thoughts on a career in writing which have been of general concern for the past year. (You know, I just noticed that I left out "girl" from the above sentence. Here is a good example of a "Freudian slip" which could yield a great deal in therapy.)

I have managed to spread my talants very, very thin this year. Among other things I have written four songs, a number of melodies, a number of poems in a new and revolutionary style, had ideas and done groundwork for a novel and a play, read a great deal in poetry, pschoanalysis, the novel, and religion and perfected my musicianship as a singer at Riverside Church. Sometimes I feel a distinct strain between science and art, curiosity and creativity, experiment and imagination but I think probably a successful balance of these is, if not too "thin", certainly conducive to the most productivity. When I fear that I shall not have time to carry out all my plans I am consoled by the example of Freud who was still doing his most important work in his 70's and 80's. My real problem is not so much one of orientation, but one of successful sublimation. I am still greatly hampered by the anxieties of "over-sexualized" thought.

You would approve of my most recent acquisition and the book which I am slowly underlining my way through (I am on page 60 at this point) and that is Fenichel's Psychoanalytic Thhory of Neurosis. I have decided that all my books are going to have very wide margins and lots of fly leaves so that the reader can have more opportunity to write notes in the book than I have in the books I own.

I will be flying home for Christmas weekend and will bee the rest of the family for the first time since this summer.

Sincerely yours,

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So. Dennis Mass. Nov.6,59

Dear David:-

. You ask "Can we conceive of concepts of which we cant conceive?" ,and believe yourself to have found a paradox. Perhaps you have. Perhaps this one turns out to be like the 5 famous ones that have perplexed the philosophers and turn out to be based on imprecise speech which it took the paradox to bring to our attention. I am not stating this as the answer, merely as an answer. It may be false.

I am interested in this particular aspect of human behavior at the moment because several instances of the consequences of imprecision in speech have come to my attention. One of them not unrelated to your question about "no". to quote you again:

"In other words why does the ability to make one abstraction "no" lead inevitably to the other abstractions of which man is capable?". The answer to that is NO. it dosnt. But it is the beginning.

My parallel cited was this: I had just pointed out to an intelligent girl that she didnt walk because she was born with feet. But that given feet she had learned to use them and walk. She dimly knew that as well as I. But yett she nad beon talking as if she didnt know it. So she promptly went to work on what had happened to her to restate it and get the point. She had had a small polio attack some years ago which took some of the muscles in her back. She recounted her painful experience in learning she had other muscles which she had had to teach how to take the place of the missing ones.

So , can we conceive only that which we can do to begin with ? in which case the answer to your paradox would be a restatement: we can only conceive that which we can do 1st and later erect a conception of.

I have another case where I seem to have been laboring without much reward to get an individual to disbelieve and acct accordingly the nstatement above. So evidently it is my feeling we can conceive even where we never could do something. Does God exist just because I have so stated? In a sentence meant to deny that fact I have to state the possibility.

You will find the philosophers puzzeling their heads about such problems.

Our reference to Jean Nicods ideas about "other" ways ,dosnt state the point at issue with him but perhaps you saw it. "Other" refers to which sensory world are you going to construct geometry in. Only in the world of vision ?Does geometry grow only out of vision? His answer was"NO, look I will build you a geometry out of an other sensory world."

I see that I am paralleling ,our own line of attack on the matter ,when I now stop to read again your letter.

Marvelous Case

What sense of themselves have the blind? I once..and only once...had a blind patient who had also lost his kinesthetic and perhaps other proprioceptive senses. If I asked him a question demanding a 1st.person singular reply he couldnt make it, Very stupid I thought until I realized he could and was answering it in the 3rd.person. He did know that Tom had done this and that. Unfortunately I didnt realize what a valuable case I had in hand until later. We had to ship him to another hospital because under our then circumstances he was too much trouble to take care of. My thought that there would be others was mistaken.

As to shame and behinds , I dont know who said it first. I first read it, I believe, in Eric Eriksons Childhood and Society.

As to Times one way arrow, you have of course, seen many a movie script run backwards. But a movie script is one of man s creations. Nature seems never to have gotten around to it. It is obviously a possible matter to picture the eye→ brain impression(what ever that is) to a movie camera recording on a film(memory). That under some conditions the brain or the psyche can reverse the film was believed by Freud apparently. See the dream of Maury ?about being guillotined..in Interpretation of dreams.

So we are able to conceive the possibility and,of course,out of that conception arose the movie stunt. And of course, in our clinical work we come on innumerable cases of individu who commit murder, suicide, get locked up etc...just because they cant distinguish between possibility(conception) and actuality(deed) . Or fear to etc...We classify these people under various names, which can be in Saxon, Latin or if one wants to be really profound and learned and knows a little Greek, then they can really go places .

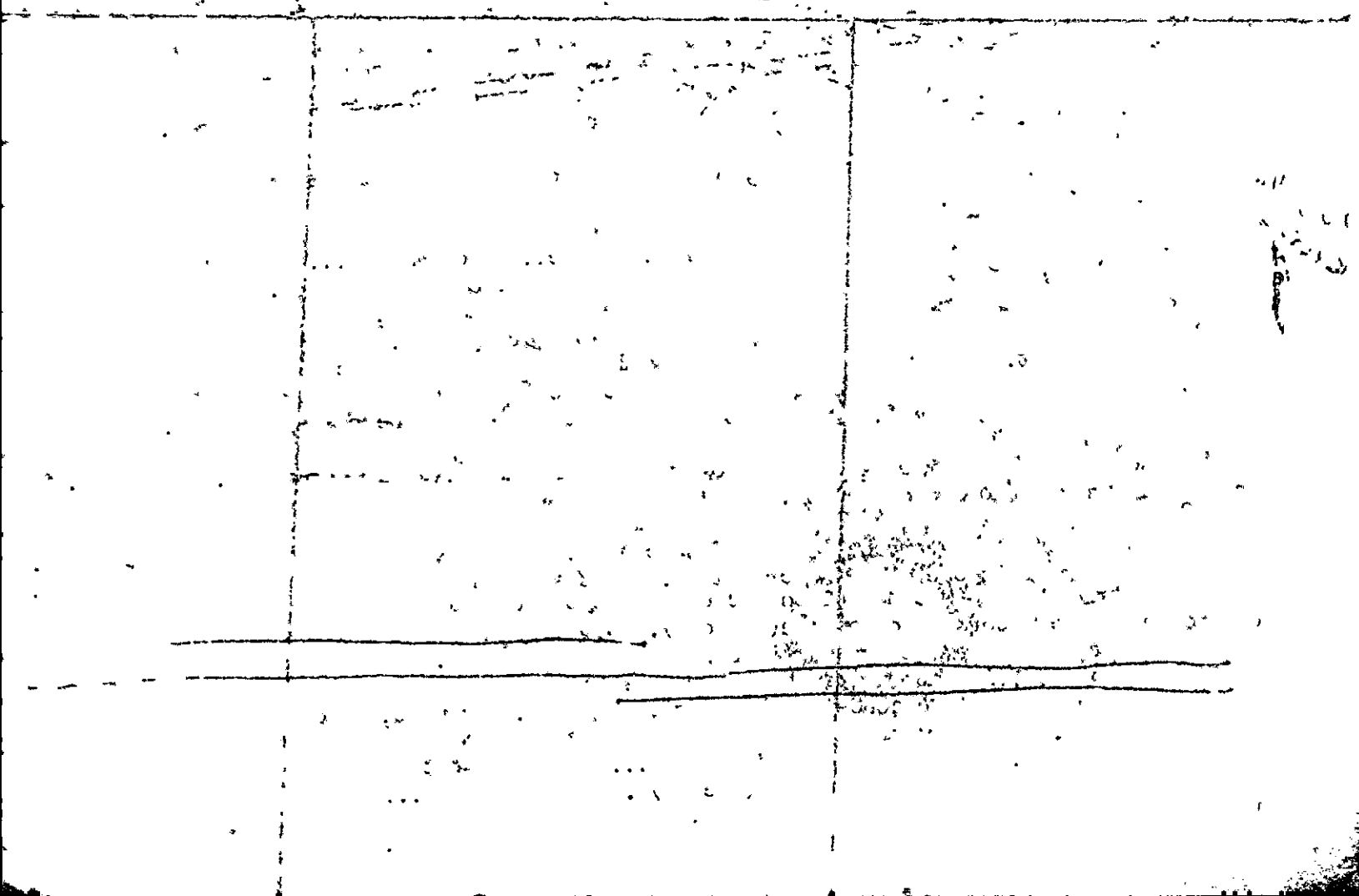
We have 3 rules we make use of in psychotherapy: I. fundamental rule... 2: the one you have just discovered. 3, the dropping of adictions. #2 is very important sometimes and of course difficult to apply in such a practice as mine. But the consequences of not following it can be disasterous or painful or both. "Can be" i.e, "may be" #"is always". It is a gamble in the dark with dice the analyst is inclined to believe are loaded.

~~Fenichel is wonderful~~ good reading. Bergler believed Fenichel misquoted and so misunderstood what he had to say. ~~It was said of Fenichel that~~ knew his Freud so well that he even knew the position of all the commas. I am all for wide margins. Just think what the world lost because Ferm at's margin was not wide enough.

Your prospects sound good to me. The next year or so ought to be fun.

It is good to hear from you.

Sincerely,



11-10-59

Room 14J- Hotel Alexandria
250 West 103rd St.
New York 25, N.Y.

Dear Dr. Wilbur,

What am I writing in the margins of my books these days? Well, one thing which I wrote in a margin came in for an unexpected confirmation the other day. I had become quite "carried away" listening to a symphony by the contemporary Russian composer Dmitri Shostakovitch and later had the thought that I had become strangely effected by the straightforward and excited rhythm of the piece, a rhythm quite like my own heart rhythm when excited. It is quite obvious that music is not music without rhythm and also quite obvious that this rhythm is quite similar to the pulse of our blood. But it is not quite so obvious whether or not the connection goes further. I suspected that it did. It occured to me that our internal nervous system is constantly (and I mean constantly) forwarding impulses recording this rhythm but generally we are unconscious of them. If one stops all other movements and concentrates, he can feel the blood pulse in most parts of the body. I wondered if this constant feeling is not a vital part of our "self-consciousness," both in general, and in the genesis of our self-concept.

So, what is the confirmation? It is a book which I saw (and looked at, but did not buy - not enough money) called The Image of the Heart by a psychoanalyst named Daniel Schneider. I noticed, however, that Schneider seemed to say nothing about music in his book. Here is an interesting idea for someone's little essay on Psychoanalysis and Music.

"Philosophers puzzle their heads about such problems." This sentence strikes my fancy from your letter. My sister Connie came down to visit me last Saturday from Wellesley where she is going to college as a Freshman. She brought along some Plato which she was reading for a course, so I had a reason to go over the Apology with her and tell here it was a book she would want to read carefully. To be sure, Plato puzzled his head (or should I say Socrates) about many problems, and yet he always managed to somehow remain aloof from the problems and be "puzzled" and not "worried."

Certainly I dontt consider myself to come under the professional category of a philosopher, and yet this distinction seems an important one for me. At what point does thinking about problems cease to be a "worry" and only become a "puzzle." If I may borrow out of context from your story of the girl with polio:"she didnet walk Because she was born with feet, but that given feet she had learned to use them." None of us are born with a specialized organ for creative thinking. Our creative thinking, our philosophizing, our self-analysis is the product of an emotional conflict and it derives its "cathexis" from the primitive emotions which spawned it. If the unsatisfied needs which this function originally was meant to satisfy still exist as unsatisfied in one's unconscious, how is he to free his thinking from the fears which lie beneath.

I have ventured out onto a limb from which I must turn back. The last paragraph is only a "clothed" version of a personal problem which I am trying to work out with my psychiatrist many miles from you. You cannot answer to me directly.

Sometimes I feel that I dare not write you unless I have something profound to say. I think such a thought is doing you an injustice and that you are probably like me in just enjoying hearing from you.

Nov.30,59

Dear David:-

I thought when I got your letter..Ah yes Schneider,I must look into that book on the Heart..and just now when I set down to answer you,and think to carry out the act of looking but also..no such book. I was sure I had it.For its title interested me from the start .My own early interest in the heart which has cockles was later reinforced by my Egyptology brousing Evidently I failed to get it.

Your own idea that we have a subliminal awareness of the heart beat and the coursing of the blood through the vessels I have long believed.Under peyote the awareness is no longer subliminal but becomes a loud not annoying racket, so I have always thought.One of my friends suspected a curious rythmic process to the flow of thought was a reflection of peristalsis. One German specialist in magic, whose name I forget, seems to have made much of such ideas.

And of course the poets are always indulging in flowery language about such possibilities, maybe it should be taken more literally. Probably the raphsodists about drum beating talk about such isomorphism.

One musician who was especially fond of Strauss ' Domestic symphony was quite sure a long section of it was given to the rhythm of coitus.

However I know of no systematic investigation such as you project as a possibility. But that is only a mark of my ignorance.

Your remarks about the distinction between worriful thinking and philosophical is a good point.Off hand I think of this possibility:one could regard the obscessive and paranoiac as one pole, philosophical thinkers as the other. You are aware probably of the idea that a delusional system of a paranoiac is a caricature of a philogophical-logical system. But what we see when we take one of these birds to bed(klinikos>clinic) is that the obscessive is sure that if he were to formulate some certain thought the whole world would blow up, and that is a danger that has to be risked to discover its falsity. This pattern of fear takes many very queer and very interesting forms. Perhaps the paranoiac dosnt fear this awful power ,he still seems to believe in it.So do some philosophers.We will never know I suppose why,if he did, Plato shoved it all off on to Socrates. Of course,Socrates was already dead?

Perhaps one of the shocking aspects of Goedel's discovery was that no philosopher need be fearful of gaining such an all powerful thought because he wouldnt be able to create any such perfect system of thought .

That limb on to which you climbed out is I believe the usual confusion of drive with emotion. To be sure emotions do have a drive .,i.e, a purposeful,function as of the other person..as a means of communication and moving them, but that is a 2ndary and derived function. As you know Freud finally came to see that anxiety had a signal function to mobilize the pleasure-pain principle..i.e, the effort to maintain the steady-state in the individual system. I dont know that he extended this also to anger. But it is obvious appearance that people try to use their anger against themselves in an effort to force themselves to do things that otherwise they cant seem to. Some of Freud's followers certainly got this idea, from whom I got it. Perhaps you know Sherrington's idea of the "final common path" in the neurological system? One can translate that to psychology I think, e.g, take a person whose emotional armamentarium consists only of fear and anger and nothing beyond. What happens to these poor devils when those path ways fail? Only more of the same if they dont become "dead" inside as a girl expressed it today. The ability to freely think seems to be one way out of that vicious circle situation.

As you can gather ,after I started this letter I had to break off to discuss a problem with a girl and it flashed over me she was contending with just such problems you had started me talking about.I even thought before I got through to have discovered at long last the secret of what she had been trying to tell me this long time.

Someday you will realize that all throughts are profound, or can be if one is attuned to hear the profoundity/And ,of course, the habit of trying to turn the most trivial of thought into a profoundity (as I seem to like to do) can be a bad habit. In any case I like to hear from you even if it is only about the weather,as it seldom is. That particular item is a matter of importance tonight,for it the daytomorrow is anything like today I shall drive to Boston.And not otherwise. Everybody but us got some snow yesterday.

My best to you,

Jack

December 6, 1959

Dear Dr. Wilbur,

On the very day that I got your letter I had already broken down and bought a copy of The Image of the Heart. I started out reading it immediately, but then got involved in other things this weekend and it will probably remain unread for some time. He makes some interesting claims right off the bat: "We thus arrive at a very greatly simplified definition of anxiety - a problem that could not be hitherto solved. Anxiety is the disturbed synergy between the image of the heart and the ego in general." (Schneider has already defined "synergy" as "a 'working together' in the human mind - and therefore psychosomatically - of all the components of survival.) This idea should really be read in conjunction with Freud's Inhibitions, Symptoms, and Anxiety, a book which I own but have yet to read. Schneider goes on in the book - apparently - to discuss case histories in terms of the heart image, to analyze Poe's Tell-tale Heart, and to set forth some sort of "sonic system" ("Even in the strictly "neurologic sphere," the so-called "echolalia" or "acoustic reflex" teaches us that thinking is sonic.")

It does sound interesting, doesn't it? I notice that the bibliography of Schneider's own works include nine works, four of which directly concern the heart and the others of which concern subjects treated in this respect in this book. I say this with the inference that the author is rathered limited in outlook... perhaps, I certainly don't know.... anyway, what right have I to say before finishing the book?

Your friend who recognized a peristalsis in thought processes reminds me of some of my recent reading: Joyce's Ulyssees, in which one chapter is writen in a style which he characterised as "peristaltic." The chapter is appropriately dedicated to the protagonist's thoughts about lunch.

Just to continue one step with the equation of musical pleasure and heart-beat: Music provides an external rhythm which "bathes us" so to speak. If the music is familiar then we trust it to continue uninterrupted to the end. In fact one can be very annoyed if someone interrupts the music or if the music itself is suddenly interrupted. The search for an external security such as this is characteristic not only of the infant for whom it is a biological necessity but also for the adult in many ways besides music - cf. the hullabaloo these days about the organization man, etc. Perhaps my comparisons are far-fetched and cry out for more substantial linkage, but then... I had a music professor in college who is pioneering in the field of electronic music. Once he mentioned being interesting in information theory. He said music must have a certain amount of "prediction" so that the listener will anticipate, and at the same time a balancing factor of indeterminacy so that the listener will remain alert.

I begin to realize how much one cannot get from psychotherapy. My answere lies not in completely "understanding" myself - an impossible idea - but in allowing myself to work in the things which absorb me and enable me to express whatever drives I have in an acceptable fashion. I am awaiting a note from the Dean at Columbia for word on the size of my shholarship should I return in February. If it is sufficient to allow me to continue seeing Dr. Caemmerer once a week, then I shall return to school. If I do it will be diffieult, but at least I recognize this and will work with it.

Dec.12,50

Dear Dave:-

Yesterday it seems I got a letter from you. It is much too soon to answer it but when I look at the date I see it is already a week. So ..anyway I was just sampling around in " Physics, Psychology and Medicine" by J.H.Woodger a small book " A Methodological Essay"...being an Englishman he can use the word essay now in such disfavor in this country I am told. Not that I want to load you down with things to read but as I was browsing around in this book I was struck by how entertainingly Woodger puts many of the topics we have touched on in conversation. So I thought I must tell you about it forthwith.

Woodger is a funny little Englishman whom I once had the pleasure of listening to in Truro Mass. when he was instructing the asembled biologists of the country how to build theories. I think he was a biologist but he seems to have discovered that one of the most interesting varieties of human behavior is theory construction .So he sat at the feet of the great in that field and learned many interesting things. And he seems to know his Freud also.

Schneider sounds interesting but dubious i.e, his ideas of anxiety, if you correctly paraphrase him..or I should say quote an excerpt from him. But maybe I dont understand his meaning of his words. Well there is no doubt I dont. Perhaps I already said it before, but it has now become convincing to me that anybody who gets a coronary becomes subjst to two diseases, one organic, the other the consequences of "having lost their heart for things" . So I surmise Sch. is develpping the offshoots of that notion or fact if you like it better. Anyway heart is an old old soulish idea.

Joyce and the peristaltic flow of thought. I should have known about that in the days when I had the only copy of Ulyssees available and everybody was trying to read it and discuss it. But I didnt and nobody else did or would not have been able to appreciate that below the play on words, if it was that, that there was something more substantial. So many interesting moments in life we fail to make more of lacking, as we inevitably do, the necessary backg round against which to contrast it.

A few years ago I had the experience after many years of not having it, of lying awake to listen to the city of Boston wake up in the morning early. I could hear from an open window high about the housetops. I was astonished at the distinct wave like rise and fall of noise but I could not make out what produced it. Nor do I know that it was not in me. It just occurs to me that possibly my nerve deafness was coming on at that point. It was a couple of years later I became aware this had happened. So introspecting now the dull roar that is always there , the so-called 'bell-ringing' that is so annoying to some, do I hear any such wave phenomenon? Certainly nothing like the Boston early morning sound.

Yes the "complete understanding" of oneself or anything else, is a concept that can soon land you in difficulties of logical contradiction, like B Russells class of all classes. My own belief about it in psychotherapy is that when at last we have come on the item in the analysand which constitutes his paradox of the liar that then we have reached the depths and can start climbing out.

It was in my mind that I had mentioned in previous letters such paradoxes. I see I have not. A good one is that which Sancho Panza had to deal with when he was made govener of the island of Baratria. They had built a bridge and at one end placed a notice that one had to swear to their reasons for crossing the bridge under the penalty of being hung at the other end, if they had lied. One man finally fixed the judges by swearing he was crossing the bridge in order to be hung at the other end. Now if they hung him they made a truth-teller of him and so had to let him go free. etc. The judges couldnt solve the problem and put it up to Sancho who found a very nice solution.

I think I am the only analyst who has been aware of the logical aspect of the root of every sort of psychopathology. But perhaps the others do not choose to talk about it.

Your plans sound interesting and good. My best to you,

Jake

Dec. 20, 1959

Dear Dr. Wilbur,

If I may quote from you: "when at last we have come on the item in the analysand which constitutes his paradox of the liar then we have reached the depths and can start climbing out." And of course I need not quote the example from Don Quixote. The ideas of attempting to understand myself - even to the extent of recalling and attempting to analyze dreams - these are things which, thank goodness, I shall always have. But the actual transference set-up of therapy, I shall not. Thus I am deeply interested in your statement. It is, of course, not a magic formula. But then again, it is more than a mere indicator of "progress;" it also points towards the consideration of the "logical aspect of the root of every sort of psychopathology." And I notice you underlined the first half of the last word - an interesting idea. Psyche = logic? No. But then again we speak of the "logic" of the unconscious. So perhaps your statement is a truism. No, again. You are not so much speaking of a general descriptive adjective "lgical," as you are speaking of an academic field of study. In other words you are saying that most analysts do not read Bertrand Russell.

But I read a passage quite suggestive of your statement in Freud's Outline of Psychoanalysis this afternoon. I suppose one can find almost anything if he knows Freud well enough. (Just like the Christian sects who base all sorts of contradictory ritual and belief on bible passages - or to be more sublime, Whitehead's calling philosophy merely footnotes to Plato.) Read the last paragraph of Chapter 8. This brings up the question: why confine ourselves to one such paradox? Is a neurosis a disorder of a certain mental content? Or is it not a functional disorder applying to many fantasies and capable of being quite elusive? (I am afraid I have jumped off into language too general and abstract to be valuable.)

But then, the question I ask above is also raised by Freud, a little earlier in the book, page 85 in my edition.

> Theoretically there is no objection to supposing that any sort of instinctual demand whatever could occasion these same repressions and their consequences but our observation shows us invariably, so far as we can judge, that the excitations that play this pathogenic part arise from the component instincts of sexual life.

I shall be flying home for Christmas on Thursday morning. I shall only be home a couple of days, but it will be nice to see the family. Which reminds me to ask if you do not come to New York now and then. If you do, we could go out to dinner or something. My phone is UN 4-1900 ext 14J.

Merry Christmas,

Dear Dave:-

I have been reading an archeological book more fascinating then any detective story, Brennan's "No Stone Unturned", until my eyes are so blurry I cant see. So I stop and looking again over your last decide I can still see good enough to type. Perhaps.

You raise questions as to my notion of a basic paradox. Why confine oneself to one ? Yes why. One answer is that that is what one finds usually. I used to wonder at the same point in clinical medicine when we were told to diagnose one disease, not many. I came to see, and here we could check by autopsy often times, that one sufficed to explain all sorts of different appearances. It does happen however that other things can happen. Yesterday I heard of a woman who has been an asthematic all her life. She is now supposed to be cracking up perhaps with a kidney disorder. It is quite possible. Many cases now show up at autopsy with several conditions.

My famous "hatchet man" case I was told by Sachs who heard some of his early history (i.e, early in his analysis) was a man suffering from 2 traumas in his life. Like a fool I didnt have the courage to be stupid and ask him to explicate the point. So I never found out what he meant. To be sure I found two occurances of the same sort of event a successor whom he hated died at 42, one he loved died at 44 (i.e, my patients age). He was guilty, he thought of killing both, so he could never after either love or hate. But I think Sachs had some thing different in mind.

What one finds at the bottom of the psychoarcheological excavation is a basic situation that seems to be describable like a stone thrown into a puddel waves spread in all directions.

Take your page 85 quote from Freud's Outline. Looking up my own I see that I underlined the very next sentence that you did not quote. Also that final paragraph chap. 8. This sentence and this paragraph say much the same, or do say exactly the same, one more expanded than the other. And both reword Freud's early idea that a symptom is always a "compromise formation" . Perhaps my idea of a logical paradox formation is merely another way of putting the same conception? Take my hatchet man, he believed himself to possess an omnipotent power, he could kill with a word. He both prized this power and yet feared it, if he told anybody he had it they would kill him. Yet unless it was known he had no power in ordinary senses of the word since he could not associate with others except as a weak impotent man in the background etc.

Now if you take Freud's "sexualinstinct" in the broad sense he meant it, you can see it in what I have said above about my hatchet man. We now tend to substitute the word "object relations" and so Freud's word would translate into "instinct for object relations". Now in a sense this is not different from Aristotels idea with which he begins his book on ethics . "Man is a social animal". Or if you like John Donne's "no man is an island unto himself". And as you know Freud substituted the word "Eros" for "sex" , "erotic impulses" for "sexual impulses" having explicitly in mind Plato's Aristophanian meaning: mate seeking its split of otherhalf...not the non-platonic Paulian idea of agape

Or take the idea that produced the fit in Shelley as he looked at his wife Mary while listening to Byron read Coleridge's Christobel , the idea of a human breast that had an eye where the tit should be. Yesterday while exploring a symptom in a girl which comes to the same condensation and I told her of the Shelley story, she said she had some years ago seen a picture of just such a breast. (It sounds like Dali to me. But I dont know the picture.) But she could explain the wherefore of the condensation ..the baby on the breast is looking at something on the level of itself.I baby looks at the breast, breast looks at baby. I trust she has now reached her basic paradox. We shall see tomorrow ?

The word "logic" is much misused. The man on the street applies it to a particular content. Only such and such a content is logical. At a deeper level of understanding it applies to any content whatever, in particular to the way one uses that content. Any psychic content whatever has a logic to it , was my meaning. Thus it is nonsense to say "that A should love B, a woman is logical, that

A should live B, a man or a dog, is illogical." One is just as logical as the other.

Given any number of variables ,n, the number of logical possibilities which may or may not be actualities, is 2^n .Thus if n = 3 there are/8 classes. One can build a"logic"on any one of them etc.

Of course, you realize that the word "instinct" used by Freud is not the English word"instinct". Sothey always caution but perhaps by so doing they miss a point also.

You ask is a neurosis a disorder of a certain mental content? No any mental content(i.e, conscious content)can be neurotic. But that you have surely experienced by now.Also the fact that an inability, let us say, to say a certain word or a predilection to use that word may both spring from exactly the same root, But looking back at your letter I see you have implied the same point.

So the question was rhetorical? Or you were arguing against a meaning you ascribed to me ? or, or, or.....

The answer to the point raised by Freud in the passage you quote is that any manifestation of any instinctual behavior can become organized into the structure of any other drive.But this is what Freud is saying in other words which may hide the point, or may not be recognized as saying it. As we used to say ,there are many ways to skin a cat.as we turned over a bar. Why should turning over a bar be called "skinning a cat" ?

I get to N.Y. about once in 10 or 15 years.If I do I shall keep you in mind .But I rather doubt that we will for some time.

The ground is still wite with snow from Tuesday before Xmas.And the news tonight says it is now snowing up Boston way so maybe we shall get some more.

Happy New Year.

Jerry B Wheelwright

January 3, 1960

Dear Dr. Wilbur,

One of the things I did after getting your letter was to check for your quote from Aristotle: "Man is a social animal." I did not find it in the introduction to my Nichomachean Ethics, but instead I noted he used such a statement in Chapter vii of Book 1. It sounds like something he might well have used on other occasions also. Well, wait a minute, as a glance through him I find this sentence in the third paragraph of the Book ix (friendship) "man is a political creature, designed by nature to live with others."

I'm glad you mentioned Aristotle. I haven't had an excuse to look at him in a long time. Looking further in the "Ethics" I find a couple of interesting remarks which tie in with my reading this afternoon; Freud's Beyond the Pleasure Principle. Aristotle opens book 10 with this remark: "Inasmuch as we choose the pleasant and avoid the painful, these feelings pervade the whole of life, exerting a powerful influence toward virtue and happiness. The whole subject then, is one that we should by no means pass over, especially as it admits of much dispute." Apparently it still admits of much dispute, 2300 years later. Freud is obviously struggling to reconcile the empirical ideas of a "repetition compulsion" and a "pleasure principle." It seems strange, sometimes, that he and many others like him should have tried so hard to connect phenomena such as these, when they had all they could do to agree on a definition of the terms involved. Is pleasure the reduction of tension? Is it the attainment of a goal? Is it the stimulation of certain nerves? Aristotle certainly turned over a perplexing stone.

But then I am more interested in a remark he makes further on. He has been struggling against the problem which Socrates raised: If men know what is good for them, will they automatically do it? Socrates put the burden on the word "know," and answered the question with "yes." I supposed he can be justified if one defines "know" suitably. But Aristotle did not agree at all. One of his remarks strikes my eye.

> Most people find it unpleasant to live temperately and hardily, especially when they are young. For this reason the education and pursuits of the young should be prescribed by law.

The idea which strikes my eye is only tangential to Aristotle's argument. And I found it only tangential to Freud's arguments in the book this afternoon. But for me it is an essential realization: that when one is young his instinctual life is at its strongest and puts the greatest burdens on his "ego instincts" as Freud would say. I have finally come to the point of realizing the source of my own anxieties and inhibitions; they are my own sexual drives. And now I can look up and see the same thing everywhere especially in people my age. And also I can begin to take advantage of it. For, to quote Freud (end of chapter V)

> ...it is the difference in amount between the pleasure of satisfaction which is demanded and that which is actually achieved that provides the driving factor which will permit of no halting at any position attained, but, in the poet's words, 'ungebandigt immer vorwarts dringt."

I have not, of course, done the reading, nor talked with the people that you have about the subjects of neurology and logic. And I shan't be spending much time with them in the near future. But, nevertheless I want you to say something comprehansive about "progress" you know of in these approaches to human behavior. I am asking a strange question, I realize. It is only fair to admit that the major factor in it is some emotional one. It is as though I were asking the old Socrates "Can you tell me, Socrates, whether virture is acquired by teaching or by practice." as did Memo. And as though I am anticipating the reply, "By the Gods, Meno, be generous and tell me what you say that virture is?"

I think I am apologizing. I am saying that right now I am much more interested in writing a novel than in studying to be a doctor. But at the same time I am saying; "Go ahead and tell me what books to read and what to watch out for, just in case I get interested later on," Perhaps I have made my request ineffective by so apologizing. I do not wish it so. One of the things I am learning is that I need not try to live up to any one else's ambitions for me, any more than I need to construct elaborate ones for myself. I'll do all right <u>without</u> too many ambitions. Or else I will be neurotic <u>with</u> too many.

I must quit here and get ready to turn on my radio. There is a broadcast of Shakespeare's "Merchant of Venice" in five minutes and it will be a fine way to read the play. (I find it difficult to read a play straight thru, but the discipline of reading and listening makes it easier.) Which reminds me that, speaking of ambitions, to have a man such as Shakespeare as one's ideal is certainly not beneath an ideal of a Freud (or even the American ideal of the Scientist.)

Sincerely yours,

Jan.5,60

Dear David:-

I will start an answer now, I may not yet finish and mail it,so dont worry. Thanks for the correction and amplification on Aristotle .I never read A. I remembered somebody ,some girl?, who years ago was studyingthe Ethics tellingme he started with that idea of man as social animal. Or did I read it and not check ?...Any way I am glad for the correction and I may get around to reading it for myself. For your other remark also that one lives for pleasure and to avoid pain, I had not known as also noticed by A. Since I have always believed it to be one of those "self-evident" truths"known" to everybody I would have thought it strange if A didnt speak of it, if I had stopped to think about that.

I take it for granted that Freud who had a good Greek education as they all did, must have read Aristotle. But that when he started out he had" forgotten" all that and started with what he thought was common mental property.

And thanks also for the remark on the effort to reconcile the"repetition compulsion and the "pleasure Principle"....I know now(i.e, I can adduce a reason for Freud's difficulty there, since after I had,thanks to my boy who needed something to grow on, discovered what exactly the difficulty had been for me) how to account for Freud's difficulty...need leads to repetition....wish leads to the P-P Principle....Freud had slid too easily over the need→wish in chapter VII of the Dream Interpretation. For he didnt ask himself what would happen if need ≠ wish.

Please expand

All this bears on the Socrates and "knowing". Socrates can be said to assume an unconscious knowledge. He demonstrates it in the instance of the ignorant boy whom he led to state the Pythagorean principle about the square of the hypothennse .I cant give you the reference. But it was probably also Socrates who stated the "larvatus paradox":

Meno

Do you know your father? Certainly.

So you show the boy a masked man, and he dosnt know him.

Since the masked man is his father,one has demonstrated that he does not know his father.

So we can ask does one know what he wishes ? And answer yes, provided the individual got the right name for the object of his primal need the 1st time or nearabouts. This would bear on your remarks about the force of instinctual drives when one is young. You quote again from Freud and bringit home to me that he there is talking of just the need→wish problem which I speak of above. The needs are unconscious, wishes are or were conscious(they get repressed sometimes)As Freud brings out the two are not necessarily coextensive,(or should I say congruent ?) and the difference supplies that continued drive energy.

This brings us to your question about"progress" which you confess is a strange question having some implication of emotional entangelment. When I first hastily read the letter I supposed and quite wrongly you meant the social concept but now on rereading I see you seem to be asking what I judge your progress to ~~have been~~ be.Progress as politicos and sociologists talk about it is a fiction.They mean"change" and without justification assume change means for the better = "progress". But to come back to the individual who wonders if he has changed in a progressive way. That could be given as the definition of "virtue".

I did not intend this consciously

The or an answer is given in your preceding paragraph,I would say. There you speak of a widening of your horizon, or point of view. Having seen something of what drives you, you can then apply that to the world around you, to the Other, and see that they too are so driven. That is perhaps as close as we can get to getting out of the egocentric predicament. You then go on to state your declaration of independence of the need to live up to the Other's ambition for you.That is fine. I have just had the pleasure of reading a Ph.D. thesis by a sociologist who points out that "Brainwashing" Psychotherapy, the the Zen method of teaching have a point in common, the use made of just that need to free oneself of that need.

?

The Merchant of Venice gave me an interesting adventure one day. A boy came in and remarked he was being obsessed by that sad old song he had learned as a child ,the Lorili "Ich weiss nicht was soll es bedauten dass ich so traurig bin, "in Merchen aus alten Zeiten etc....as we went on talking he mentioned he was going to take the part of Antonio in a reading.And Antanio starts out so and so. He had not recognized it was the

thought. Nor had I known the fact. It is to be assumed that Shakespeare and Heine were being quite independent of each other.

Here is an interesting fact about Shakespeare. He was 46 in 1610 the year of the ~~publishing~~ of the king James Authorized Version. -:substitute ' completion' So turn to the 46 Psalm and count 46 words to "shake". Begin at the back and count forward 46 words and come to "spear". Not true in the Revised Standard Version as I discover just now.

So looking back to your letter I note that you speak of a man such as Shakespeare as one's ideal. Curiously enough that Psalm is the one that speaks of the Lord as our refuge and our strength.

I got the fact out of an article in the current Scientific American on Numerology. it speaks of many curious things coincidently going on in the world. You demonstrate the same fact. I think we might stop with this marvel.

Cordially,

Jake

Ask D.W. about dream in dreston

January 10, 1960
250 W. 103rd St. Rm. 14J
New York 25, N.Y.

Dear Dr. Wilbur,

Perhaps I have not yet told you that I shall re-enter Columbia next month, having saved enough money to continue seeing Dr. Caemmerer twice a week besides. It is my plan to take among other courses this spring, a course in philosophy of language, and then next fall a course in philosophy of knowledge, the latter taught by Ernest Nagel. I mention this appropos a feeling I got a moment ago reading your last letter. You ask what if a need does not lead to an appropriate wish? And you say that Freud did not separate the two terms as he should have done. But I must confess that everytime I read over what you said, I feel more confused. For I cannot consider them as "topographical" functions - one triggering or affecting the other. But the most interesting thing is that you, too, admit to having had the same difficulty. ("I had, thanks to my boy who needed something to grow on, discovered what exactly the difficulty had been for me.")

And this problem leads directly to another. I wish to be a writer. Writing is an art and a skill which can be developed as others. One does not write his best at first. In a sense I would like the ability to take an idea (such as the one in the last para - graph) and make exactly the effect I wish on the reader, in other words awaken the same effect in him as I have in myself upon uttering or writing the words.

Such is impossible. You know it better than I. In fact we have talked about it before. Once I told you I thought one only "knows" something which he can predict the effect it's telling has upon the listener. And once you told me that psychonalysis consisted, in your experience, of establishing an entirely new language between patient and analyst. The fact that I do not "understand" what you say in your letter does not necessarily have anything to do with the art of writing. Well, actually it does, but it might well have more to do with a resistance of some sort on my part to the idea you speak of, and it might also have more to do with assumptions you unconsciously make while writing, which I may not begin with. Perhaps I overwork the point. And then, too, I underestimate writing as an art. For a creative author does not need to bank upon one word or sentence or paragraph for his ideas, he dare not. Instead he banks upon something like a statistically probable percentage of effect rendered by the many words in his book, which in the long run resonate and reinforce each other (if successfully done) into a pattern which affects the reader.

But you infer another point in your remark I quote above. You learned not from reading Sigmund Freud or Anna Freud (As I have been doing today), but from a patient you had. In a sense your patients must be your richest library. This idea brings up a very natural observation. The patient of an analyst or therapist is in part looking for a primitive physical "love." But as A. Freud puts it when speaking of promises made to the ego in exchange for its allowing a relatively "free association:" "we have to play a double game with the patient's instinctual impulses, on the one hand encouraging them to express themselves and on the other, steadily refusing them gratification."

Must we leave the matter here and consider it a dead end? No. And it is our old friend Plato, or should I say Socrates, who gives the alternative. Well, I just looked for the quote I wanted from the Symposium and couldn't find it. I had thought that Alcibiades had complained that the only reason Socrates would lie down with him, was for the opportunity of holding something of a discourse. But I see he doesn't say so. At any rate the preceding sections of the Symposium deal as plainly as has ever been done with the nature of intellectual curiosity as a sublimation of sexual impulses.

As long as I am quoting Plato on the subject of intellectual knowledge as sublimation of love, I cannot neglect the wonderful speech of "the horses" in Phaedrus. His picture of the human mind sounds a great deals like Freud's division of ego, superego and id: "we divided every soul into three parts, two of which had the form of horses, the third that of a charioteer. Let us retain this. As we said one of the horses is good, the other not." Plato then proceeds to characterize love as good or bad, depending upon which of the two horses has its way. The good horse "is a lover of honor only when that may be joined with temperance and decency; in other words a follower of true renown; it needs no whip, but is driven by word of command alone."

Is it not something of revelation to find how true Plato describes what we call the superego, for our superego "needs no whip, but is driven by word of command alone." And yet its word of command can be stronger than any whip!

Well enough for now. O yes, I did mean to give you the reference for the "proof" of unconscious knowledge ussing the slave and the square of hypotenuse. It's from the Meno. But I don't recognize the "larvatus paradox."

Sincerely yours,

WANAMAKER PLACE NEW YORK 3, N. Y.

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So. Dennis Mass. Jan. 12,60

Dear David:-

Forgive me if I reply too soon. But by a strange coincidence I too was looking into the Phaedrus a couple of days ago and came up with the re-discovery the idea of the soul as tripartite: charioteer driving 2 quite different horses. I recalled having heard the myth 40 odd years ago and then of forgetting it. Rediscovering it I realized that if one wants to chase Freud back to some ancient mythology they would do better with Socrates than by trying to reduce it to some ancient Jewish book, such as the Torah. E.g, the way Bakan does. He is quite correct as I had discovered for myself before he wrote.

But the point about the Phaedrus and the 2 horses....in my researches into the "cock"..the"winged one" years ago I came on two vase paintings that I could get no dope on..they looked to me to be a play on words. One was a girl riding on a phallic headed swan or goose. So the other day looking at it again I saw I had picked up a reference to the Phaedrus myth. especially in relation to the word ~~πτερόφοιτος~~ πτεροφοίτος the "movement of wings"...as the Germans say "vogeling"..birding....so I looked into the Phaedrus. and there 252 is Socrates commenting on such a play of words and referring back to some baudy verse in Homer. Strange that none of the Greek professors and other such birds had not known of this.

But reading on to the tripartite soul...there was the explanation of another picture..two horses on a mug..one a horse, the other a phallic headed horse, the good and bad horse Socrates speaks of, clearly.

So now I have this puzzel to think about.....which was first, the picture or Socrates talk about it ?

Black figured vase #2095 and a red figured #2320 .

Anyway behind all the 50¢ highfalluting words there is as Freud saw such "vulgar" pictures in the mind as the meaning conscious or unconscious of such. Yes as you say the ego, charioteer, driving the two forces that pull it, an ideal and a "bad" sex Id.

As Homer said, "Mortals call him fluttering love,
But the immortals call him winged one,
Because the growing of wings(ft.note reference to the above word) is a necessity to him."
If I knew my Homer I would be able to give the source.

So you will have Nagel. I know him only as a name and a writer. I have much respect for him.

As to need and wish" ..I rejected a manuscript the other day on "Art" and Freud's attitude to it and commented to the writer that Freud was well aware that a picture of a glass of water, might be beautiful art, but it would not satisfy the onlooker's thirst. I thought the writer was unable to see the distinction.

What my boy had shown me was the process of need→ wish in greater detail , in a detail not known to Freud(nor to me before). I am replying on the basis that you have a copy of your letter, not that you will have to remember what you wrote. My assumption could be wrong that you have a copy or that you will remember your exact words. But maybe the above is sufficient hint to recall it. Instead of writing out all this I could simply have copied back .

In re this boy and your quote from Anna Freud about promises made to the ego in exchange for the free play of associations ...and the steady refusing of gratification.. "primitive

Yes this boy wanted a"physical'love"" . But what was that? From his 1st session on, it was obvious that he was demanding such from me to make up the deprivation of something in the beginning which had had the effect of castrating him. So in a sense I promise to find that X, at least the proper name for it, but also I had to refuse to accept all the false names he offered me. Only thus could we, could he, find that proper name. So as was customary we had to wade through all the false ascriptions that arise on the genital level.

What he needed was an'X to g row on' . But what in the name of .....would that be? Initially it was some unknown chemical substance, now unknowable. But psycho - logically we had to deal with the sort of behavior he had erected on this lack, or if one likes it better, some sort of emotional , affect, background to every breath he took.

So in his speech to me and later in his writings to me, he was always, to put it in your words, trying to" awaken the same effect in me as he had in himself upon uttering or writing the words". Only thus would I know what X_g would be, was the justifying rationalization for such practice. Now obviously it would not so work, hence I was frustrating him, as his mother had to begin with. This was the fact.

But such a fact has then to be accepted, understood and properly dealt with. And many possible reactions can arise in the deprived one(also in the hearer would be giver) a depressive("no matter how much I try I always fail"), a paranoid"you only do this to rob me of my God-given rights etcoetc ." or "only to make me angry". or a cooperative "what are we two really trying to accomplish , and what is the failure due to?" And no doubt many other possibilities exist. But that is enough to illustrate the point.

Also since the lack of X_g was causing pain in the one who wished, for him to re-create that situation in the grantor so that the latter could understand and relieve the pain, would be a cruel sadistic perhaps fatal deed which would gain at the best merely a "go way dont bother me" and at the worst a retaliation in kind.

Thus my "hatchet man" wanted to be reassured that he had not murdered his siste with a sound uttered. But he had to utter that sound at me to achieve this (by having it fail to murder me or himself as identified with his sister) but daredhe to risk it? No pressure or assurance from me could override that inner belief. Tobe sure one day I guessed the sound and made it. But it didnt suffice for him, not quite

So you want to be a writer. One of the current beliefs(see Bergler) is that in blocked writers some such problem as the above is inhibiting them. So, I lead off once with the ? meant to stir up your self-curiosity"what do you want to write about? Have you anything towrite about ?".....

But , vaguely at least, you sense the above problem and go on to point outthat the writer is somehow trying, at best, for some sort of approximation to his own ineffable problem in the other. Quite so . The other day I learned to use a word new to me in such connections: inelluctable.* I shant bother to use it much since most of my hearers would be able to make as little of it as I formerly did.

I dont know where the "larvatus"paradox is to be found . I suspect the name was given much later. But the sort of thing was in that very reference to the Meno which you give me. Many thanks. The paradox is involved in the very "need→ wish" situation above.

Reconsidering my letter to which you were replying I realize now that knowingly or otherwise your comments about the aim and art of writing are or could be a hidden reproach to me "why dont youwrite, so I can understand what you are talking about?". Exactly.

But consideration of this shows that one is often writing for his own telling of himself. You remember the Browning story. Somebody asked him what such and such a poem was about." Well God and I knew when I wrote it. But now only God knows." was the answer.

I see that in my previous letter I failed to give a clue to how one knew they had found the right object behind the right name to satisfy the wish and the need. When the wish or need comes to a stop, then the right satisfier has been found. Thus it is the equivalent of a sexual orgasm. And what would proper"insight" be? Why not the realization that the name wished for points to a needed object that is now gone for keeps and so a bringing to an end of the wish on the basis that that wish is doomed to eternal deprivation? Hm. this notion demands further thought and expansion.

Well I will leave you with it.

Cordially,

* A word much favored by poets. Here is a research problem.

Monday, January 18, 1960

Dear Dr. Wilbur,

I am rather unhappy this evening and instead of just going to sleepin order to escape my conflict, I shall write to you. It is quite a significant fact that the anxiety is cancelled if I am writing to you. What am I speaking of? The anxiety which came over me as I tried to do some more work on my novel. I had managed to write and work over several pages yesterday, but couldn't do so this evening.

I am reminded of a story I heard today told by our new bass soloist at Riverside Church where I sing. One of the best tenors at the Metropolitan Opera, Del Monaco, has cancelled his appearances for the rest of the year. Reason? He has just been arrested in Italy for indecent exposure. It appears he appeared upon a balcony above a crowd of admiring women and sang them an aria - in the nude. I am not quite certain whether the vacation from the Met is in order to spend time in jail, see a psychiatrist, or just to do some more singing in the nude. At any rate the problems centering around exhibitionism, etc., are particularly activated by any "artistic" work. Your question "Have you anything to write about?" strikes me in the same line as asking Del Monaco,"Have you anything to show the ladies?" Perhaps I have my tongue in my cheek. But let me put the question another way. If I were to tell you I wished to be a psycho-analyst, would your reaction be "Have you anyone to analyze?" I should suppose not. Instead you would ask "Are you willing to learn the techniques involved?" This is also the appropriate question to put to one aspiring to write.

I wrote a number of comments in the margin of your last letter and shall go back to them now. When you spoke of the vase painting with one "good" horse and one "phallic-headed" horse, you reminded me of a common colloquialism which may well apply to this idea in conjunction with the winged horses. I am referring to the saying that one "flies off the handle." Actually to refer to one's penis flying up in the air, one would have to say "flies up the handle" or something similar.

You give me two numbers associated with the vases. What do these numbers refer to; what collection?

Let me quote the same passage from Homer as used by Plato, in my edition of the Phaedrus. I think it is better translated. Translator: W. Helmbold. Edition: Liberal Arts Press, 1956.(paperback)

> Some of the Homeridae, I believe recite two verses on love taken from the Homeric Apocrypha; the second of them is rather bold not quite metrical. They go as follows: him
>
> Though mortal men call Eros winged Love,
> Gods call Pteros for he fathers wings.
>
> (footnote: The word play seems to involve Eros(love), pteron(wing), and p(a)ter, (father.)

I shall never forget (appropos wings and penises) the time a few months ago when I asked Dr. Caemmerer when a child had its first erections. I was strangely shocked to learn a baby boy is capable of erections almost from birth. It is hard to believe this.

Yes, I generally do keep a copy of my letters to you. But then it is impossible for me to escape the comment of my mother when she saw all the old papers I keep around in drawers here in my room. "Humph, so you're keeping everything for your biographers!"

Perhaps you will be happy to learn that ineluctable is one of the very favorite words of James Joyce, whose Ulyssess is certainly the most important model for my own work. But I think you are wise to forbear using it, since if most people don't hear it ~~EX~~ before they are your age, then most people won't know what you are talking about. But of course this forbearance applies only to one of the two aspects of writing which you mention in your letter. It applies, of course, if you are trying to evoke a response in the reader. It applies in reverse (by~~y~~ all means use it) if one is "writing for his own telling of himself."

On the problem of need and wish, I think you hit the nail on the head with the "stopper." And then, too, your idea on "proper insight" is interesting. Let me make two references here. Concerning the first sentence, is it not this that Spitz is referring to when he quotes Zeigarnik on page 44 of No and Yes that uncompleted actions are better remembered than completed ones. And concerning the second - the "proper insight" I was very struck by a remark in Freud's Beyond the Pleasure Principle.

> It (the ego) seeks to avoid the unpleasure which would be produced by the liberation of the repressed. Our efforts on the other hand, are directed towards procuring the toleration of that unpleasure by an appeal to the reality principle. (page 41 in my copy)

Or from another viewpoint by Anna Freud; in The Ego and Mechanisms of Defense:

> In analysis the defensive processes are reversed, a passage back into consciousness is forced for the instinctual impulses of affects which have been warded off and it is then left to the ego and the spper-ego to come to terms with them on a better basis.

Take a look at my last letter, eleven lines down. I take as a criterian for understanding a relationship, its "topography." I got to thinking about this remark later. It ties in with a very, very remarkable fact I have long noticed in my own dreams, though I have never heard of it in anyone else. I can dream of four different (so different that it was only a year or so ago that I realized thay) houses for mur house in Neosho. One faces North, another sough another east, another west. This applies to any place location that I dream about. Sometimes the dream distortion of directions is so complete that it takes a day or so for me to realize it. Of course, God knows how many times I never do see through the distortion. I suppose I am going back to a very basic question which we have touched on before. I refer to the basic "knowledge" of space and time into whose molds we pour our sense impressions. Which reminds me that you quoted me the same type of dream distortion in respect to time as contained in Freud's analysis of the guillotine dream. Well I am referring to space, or if you wish, topography.

I am going to quit writing and listen to Stravinsky's opera Oedipus Rex. I shall be curious to hear your thoughts further on the above subjects.

RECORDAK CORPORATION NEW YORK ORDER A-105125

Jan.19.,60

Dear David:-

Certainly catalogue numbers without reference to the catalogue from which taken are useless... the two vases in question are or were in the Berlin Antiquarium. I took them out of HansLichts 3 vol. work on Greek sex life as pictured on vases..statues "Sittengeschichte Griechenlands ...vol.3 supplementary ...pub.1926... It will be hidden away somewheres in the back part of the C.U.Library. Of course the library of the Met. Art Museum will have a whole world of such pictures. Unknown to me. I did get acquainted with the man who used to have the job of painting out the penes etc on the vases they exhibited .How he used to hate the job of desecrating the zart of the Greeks. But, they took pictures first.

In the days when I was getting analysed in NY I used to luchh at the Met. A.M where I knew one of the curateurs and so I could occassionally get a peek into this wonderful world within a world. In some future incarnation I am going to follow it up.

Yes the male child is capable of erections from very early days. He gets them when angry at least,especially when suddenly taken off the breast. Eric Erikson put Gesell on to this notion. G. had never been curious enough to observe it. So they did (I presumeto prove it wasnt so) curiously enough it was a true idea.

Thanks to the human habit of keeping things covered up and out of sight, there is much we just dont know.

In the early Freudian days it was of course taken as obvious that an artist was just trying to be an exhibitionist. Later investigators ,however, dug much deeper and came up with the notion that that obvious ideas was so superficial that there was nothing to it. The facts were rather otherwise deeper down. One was being a voyeur , trying to be, who was saying "You show me, I will show you so you can show me". The more one looks into it the more they uncoveredf this activity→passivity & passivity → activity transformation. One half can be manifested, the other half for some strange reason must be concealed. In curious waysby plays on words, pictorial puns i.e, rebus like things, charades etc.

Thus it is so easy for me to see(or hear) the pattern as recited by my girl with the insatiable wish to be given attention ...she cant see that her fearful"crazy" fantasy of being surrounded by eyes looking at her..is the punishing gratification of this wish...andwhen it progresses to the stage of being an eyed vagina looking at her... that this is the punishmet for her desire to look at a vagina and see that penis she hypothesizes is hidden there. No No she dosnt have such, never had such a wish etc.

What always interests me is the inability to take any kind of intellectual pleasure in just such plays of transformation of ideas. This girl claimed to want to be an"intellectual" but felt she lacked something to make it possible. So I say to myself "well why dont you just consider such a recital of fantasy, or is it that you cant hear yourself at all ?"

She spoted my "Theory of Games" and got curious and wondered why it was all in algebra. She used to be good in mathematics in school she remarked. So I thought here was perhaps a chance to stir up some intellectual endeavors. Well it remains to be seen.

That is a wonderful tale about Del Monaco. It is well known that men love to sing in the bath room. How times have changed in 2000 years.

I like your discovery of a better version of the Homeric verse about Poseidon (perhaps that slip action of mine has significance..so it is lucky I made it..consciously it would not occur to me to spell things that way. English is not given to liking consonants without vowels between(except in such words as that. But having so spelled it..it occurs to me I was just previously thinking about making some comment to the effect that the idea of a detachable part of the body that can wing its way from one to another , is evidently a very ancient notion. Kipling has a nice story about "sendings" and Hindoo ocultism .

Old papers and your mother's insightful remark however ironically meant . However one's biographer is often oneself and the whole complex drive is a derivative from just such an early disappointment and trauma as occured in my girl about "Somebody must give me attention(appreciation) someday" → " Well I myself will be that someone". But even as in that girlabove when I pointed this out in connection with the well known jibe we used to hear about"beingsstuck on oneself"..she reported that hermother used to slap her face if she caught he

caught her being that way. And for all that she came to the conclusion mother was punishing in her mother's own sin, the daughter neverthe less had to obey it.

Thanks for the clue to the modern use of "ineluctable", my knowledge of J.Joyce is too fragmentary and too ancient to be any use to me. One used to be able to guess something of a person's biography from the words they used. But perhaps in this day of. the words lists in the "Readers Digest" it is no longer possible ?

Yes, but the job of the patient is to make the connections & generalize

Coming to your quotes from Freud and from Anna, I see that above I have given a more contrete exemplification of their generalities . I find I increasingly dislike the jump from "one such that" to "all are such that", For in my practical work I had to reverse such generalities as Freud's and reduce them to their concrete particulars, and that behavior had to apply to practically every word in such a generalization.

And thanks for the reference to Spitz, turning to it I see that I had made a lotof notes on that particular passage, which I had forgotten all about.

In re your reference to "Topography" and dreams. I have been looking through Beveridge's The Art of Scientific Investigation which gives excerpts from a number of accounts of discoveries . I noted that very often the discoverer thinks it important to note just the place in the universe, sidewalk, etc where he was at the moment of discovery. I had thought this sort of item pecularly my own. But it didnt take much listening to others to discover I was not unique. On the other hand I had not bothered to think much about why one should be so interested in just the place and just the time that such an event occured. Under peyote I had become aware that I could remember(or seem to at least) long conversation word for word as X and I walked on such and such a block in Boston or elsewhere. Since in my non-peyote states I could not in retrospect find any reason to believe that the remembered conversations had ever taken place at all, I did wonder why place played such a part. I see now a possible reason and recall what a patient used to say about her dreams, which always began with a specification of a place..."well things have to happen in a place"...we eventually found we could characterize her life story as that of a girl with no place in life.

Continue this →

An important question we concerned ourselves with in psychiatry 40 years ago(and maybe they still do) was orientation as to time, place and person. One who has lost these 3 is really up against it. It occurs to me at this point that the proper retort to those who think to floor you with the remark" You dont know who I am" is "No ,do you ?"

And that man I saw who looked familiar in Boston a couple of weeks back. Only when I got home and had the thought why I see him at the drugstore in West Dennis, could I then place and name him. Yes as you say this does get down to something very basic. Much more so than I had been willing to recognize and think about, I see.

Well I seem to have run out so will stop running on. This being a Tuesday with nothing on the boards and gloomy weather(Mass. got a lot of snow last night I hear) I chose to spend it thus. You didnt demand an immediate reply nor do I, if such became compulsive it could get to be nightmarish.

When next I hear from you you will have gone back to Columbia I take it. Perhaps this time you will not feel compelled to try and do too much at once.

Some book I was reading the other day had been 20 years in the process of composition. It was a fascinating book as I recall but what the hell book was it ?

Help

My best to you,

John

Sunday, January 24, 1960

Dear Dr. Wilbur,

In reference to winged horses,"peterons," and Plato's chariot: I looked up the references I know of in Freud concerning flying in dreams. When I did so, I was very surprised to find that Freud repeated a pair of sentences literally on pages 170 and 265 of his Interpretation of Dreams. See if you don't spot them right away. I was also surprised to find that Freud had never experienced such dreams himself. I daresay I have had them, and that my feeling about them quite corroborates the theory of their sexual origin. I think my dreams of flying and floating, etc., are the most pleasant ones I ever experience.

But this brings me to a strange paradox. I think of the pornographic postcard you had in your book on winged phalli, etc. In it the man and the woman (or was it only the woman) were flying around but they had no contact with each other! So it is in all the dreams I can recall. The dreams of flying are related to other sexual dreams of intercourse, caressing, etc., but they differ in this one major respect. They are dreams of masturbation only; the only love object is the self! And yet, as I say, I find them considerably more pleasant than ones with a love object. I think this is significant. One can awaken and find himself. But awakening from a dream means losing any other dream object besides himself and qualifies the enjoyment. (For is it not true that we judge and remember our dreams as much by the awakening distortion and awakening re-orientation to reality as by the actual contents of the dream. I imagine Freud states this somewhere, but I don't know the place. It is a division of the dream distortion into a sleeping distortion and an awakening distortion.)

Your reference to exhibitionism-voyeurism (a la Edmund Bergler) is stimulating. I am more and more struck by the fact that when I am with a person or a group of people I have something of a childish desire to touch and see them freely which must be supressed if one is socially considerate. This need not be such a "voluptuous" wish but can almost be a wish detached from sex itself - a sublimation into a pure curiosity. This is undoubtedly one of the reasons I have bought so many books and love to keep them and look at them. Because socially speaking I may handle and look at any book I want to at any time. Of course you can guess the problem which is connected. I am quite unable to do these things because I have carried over the inhibitions from people onto books. There are times when I am literally unable to pick up a certain book and look at it. But at least this gives me an opportunity to work out such inhibitions where the only conflicts will be internal ones.

The great determination of sexual repression in our day to day living (dreams, books, and people as I mention above) is another way of stating the problem of the "unfulfilled need." which continues to haunt the person who needed. (By the way I love to spell the word "unfillfulled") (You see, the most basic problem is one of food or filling full, not really one of sex. But society is generally willing to let us get enough food. They are not willing, on the other hand to let us love whom we please (mother, father, sister, etc. in the way we please)

RECORDAK Sunday night is my best night for listening to music. NEW YORK ORDER A-105125
I shall write for only five more minutes and then listen to some songs of Gustav Mahler. (He was analyzed by Freud, wasn't he?)

Your book which was 20 years in completion was a good chance Exposure Roll # makes a point Roland # I saw it. Your Roll # for at least two reasons Exposures I have wanted to "get my novel over with." Each is a reaction to the basic situation which is antithetical to free writing. It is not good. Therefore it is a good sign, that I am becoming less compulsive about the writing. If it takes me 20 years to write a novel, I shall still be happy. More than likely the 20 years will enable it to be a far better novel than could be dashed off in 20 days. Only those who are anxious wish to get things over with. And I assure you I have no feeling of kinship to the "popular" writer of this or any other day. If one cannot actual "create" new ideas and concepts (new, at least to the writer himself) and realize things he could realize in no other way, then writing is not what I want. Sometimes, at least, it can do this. As you said a letter or two ago, one often writes simply to himself. Language, mathematics, etc., all these actually enable us to make discoveries. For the language of the unconscious has not the logic that we know consciously. And language is the discipline which can give it the logic needed. (Perhaps not needed in most people, but certainly, as you know best of all, needed in the neurotic.)

Time for music.

Sincerely,

Jan. 29, 60

Dear David:-

If you will look on p.271 of the new Standard Edition vo.IV..interpretation of Dreams(corresponding I take it to p.170 of the edition you cite) and again p.393 vol.V. corresponding to your p. 265...you will find the sentences that are repeated..and on p. 271 a footnote giving the history and suggestions as to the why of it....or should I say the when of it.... Somebody Rank ?(he edited the Int. of D. so he told me(yes Freud notes the fact in his prefaces from 3rd Ed. on...) decided to print that section twice.

Why ? →O

I dont recall that I ever had such dreams....so Freud and I didnt have any elders that tossed us ? And you did ?.... I do not believe one can reason it out that simply. But I could never cotton to Federn's ideas about it either...I always thought he reasoned back from the Greek pictures.

I seem to recall that years ago when I started collecting the pictures I did, that I had the thought: lets see what archeology has to say about it ?...why isnt the idea merely a tradition handed down as the unconscious implicate of the word " cock" etc ? I didnt find any easy answers..and then got stuck on such Greek pictures as the one we have been speaking about. Stuck until my recent discovery that started up this line of thought between us.

So will I resume my discontinued archeological investigations ?I suppose sporadically I shall add a note now and then. But more than that .....well it is in the future.

I came on some comments the other day about the spread of the injunction"dont touch" probably in Anna Freud. I knew one girl who had to touch to establish contact with the reality of the object after a separation of a week or more. And the touch had to be more or less surreptitious. She was terribly concerned to prove that there were no ghosts.

Incidently years ago I came on a line of thought written by some German(Poet ?) who was commenting on the highpoint of love...for him it was the momentary and even surreptitious bit of contact with the loved ones finger tips or some such. According to my own recollections that would be somewheres around the age of 10-12. Would it have been a line of thought put out by Groddeck ?

Darwin who was wise to himself used to make note of things read, knowing well he would not remember who and where it had been said. I used to kid myself I would recall when needed. If I did make a note I even mislaid those. Yes you referred me to some remarks of Spitz on page 44 of yes and NO..turning to that I found I had made notes. Perhaps I have spoken of this before ? Yes I did...but I didnt tell you this interesting development: I read Spitz's account of Zeigarnik discovery to a patient of many years standing! Why there is my whole story, he exclaimed and proceeded to take many instances which we had discussed many times, and which I could never get him to see gave rise to symptoms which were efforts to complete actions not completed at the traumatic moment. He now put them together in such a way to see the point. So why could Sptiz's words succeed where mine had always failed ? I dont know yet. Was it just because it was somebody elses' word ? Could be, for for years this man used to say to me"dont feed me that horseshit" . It now occurs to me that he was merely reversing on me the attitude he thought people had to his ideas. Incidently he is a man who had eating troubles as a child and still cant condition himself to get that excess 50 lbs off that the doctor says is essential. And he still eats"lifesavers" when he comes to talk to me'

Gustave Mahler analysed by Freud ? where did you pick that up ? T. Reik knew Mahler at least is always talking about him...they had..or rather he Reik, had a very strong identification with Mahler...especially the latter's superstitious idea about dying if he came to American, as he did(the 9th Symphony and Song of Earth ? also)(the latter has the most wonderful prolonged Goodbye"in it ..as you probably know). I saw Reik when he had 1st come over, and he was full of the idea of being like Mahler then. That is nearly 20 years ago so he has long since lost it I assume. But as to Freud and Mahler that is news if true.

Stories like that get about. There used to be a girl in NY I heard about, who went around saying Eugene O'Niel had been my analysand on the Cape. To be sure we both lived on the Cape but to my knowledge we never got closer than 40 miles to each other.

There is a Dr. Marg. Mahler in NY but so far as I know she is in no way related to Gustave. She got her degree at Jena. And is an Ya.

My best, as ever,

letter to Drew ... 2-7-60

(1) Reference to Mahler & friend (pg. 652 Search within)

(2) No note in my I of D / cf. my dream of not being able to run because of no weight against earth

(3) Sayings on Hold your horses & close your barn door

(4) I will write a paper for philosophy course

(5) note my new address

(6) Still interested in space & time & their distortions (cf. Kant)
cf. Make units of art smaller or larger
medium statuary enlarged is "great"
modern painting reified ? a couple of brush strokes

Feb.13,60

Dear David:-

Having a very difficult letter to write and having just listened to some Mahler and some commentary on his songs I find it better to write to you.

Reminded by your recovery of the mislaid reference I got down my Search Within... and realized I had completely forgotten having read the remarks on p.652 some 4 years ago. Yes Freud "analysed" Mahler in one session of several hours 1 afternoon. In 1913 he says, in 1910 Reik says, if I remember what I read correctly. Freud could forget too. I will allude to paleologic here and disclaim practicing it e.g, Freud= gby they both forget..therefore they are alike , therefore they are one.

But the commentator came up with some interesting remarks on Mahler's "songs to kill children" as Mahler unconsciously(?) named them..so the commentator hints quite plainly by explicitly remarking on Mahler s superstition and his belief that these beautiful songs had killed his daughter. Just as his final symphony killed him(or the trip to American..which was somehow mixed up with the symphony .So Reik told me in 1938 or 39 when he got to American..and being strongly identified with Mahler as is clear from the book..he was contending with the belief that maybe he had act-out Mahler's fate.I didnt know whether to take Reik seriously at the time, or was he just pulling my leg.How could a psychoanalyst of his standing fall for such damned neurotic nonsense ? It was incredible even yet I am inclined to think he is a leg -puller.Anything to get in the public eye, perhaps too harsh a judgement.

So if Freud "analysed" Mahler and Mahler was left in such a state as that ascribed above, then that supplies me with the meaning I had always wondered about to that word, i.e, the analyst had been able to build a wonderful system of fantasy about X, which he then writes up as X's story .

But somehow I had never expected to catch Freud at that game. However Freud liked his little jokes.That we know. Only jokes written down in letters seldom get read as such.

As you can see I have a sour attitude to Ya sometimes and let it come to the surface.

In any case we certainly owe some very beautiful music to Mahler's neurosis. He is one of if not the favorite compposer of mine. And if he had to suffer to give us such music I say lets have more of them like that.

Incidently Freud was quite capable of taking that last attitude as he has made known, in discussing the choice of patients.

But enough of that. You have a dream of the type : frozen to the spot , which Freud spends some time on. As you know Freud interprets this as an expression of the Unc. wish to get caught. Incidently I have a Goya etching which clearly pictures the conflict.I had it framed with the idea of hanging somewhere near my door for my patients to see. But the house didnt lend itself to such purposes.

You will recall the O.Henry story about the man who thought to have some fun,so he sent a telegrame to a lot of names he culled from the phone book ,"Fly all is discovered" and sure enough many of the recipients did get out of town.

Today as of the auto we say" go easy on the throttle" ..instead of"Hold your auto" yes quite so, different contraptions different lingo...but deeper down it all means the same, or can.

I suppose that in your boyhood there were still horses around, enough to give you a clear picture of their high sexual value as a source of metaphoric speech.As you note the lingo has not died out, even though present day kids wouldnt understand well what it is all about.I find this difficult to check on .As one of my friends reminded me recently we now are further from the 1st world war then the oldsters we knew as kids were from the Civil War. It is hard to realize such things.

Your projected course "language and symbolism" sounds like wonderful fun to me. We have fancy names for queer abstractions. Thus there is a something called narcissism, which has something to do with narcissistic libido. And narcissistic libido can become object libido .and all sorts of queer things can happen. It occured to me the other day that any grammer with its paradigmatic discussion of the vebg"to love" has it all there, we learned it in the grade schools.

I love me → I love it → I love her, him, you, etc...→ he loves me,→ or she loves me.

Freud in the Schreber case shows very nicely how all forms of paranoia can be formulated as a way of transforming by denial the sentence "I (a man) love him." → "N I hate him" etc... Strange that Freud never chose to follow this line up.*

I wonder if B.F. Skinner of Harvard..who writes about "language behavior" is on to such stuff? I will have to check but wont bother now. I dont recall seeing any such remarks which seems strange.

One of the most interesting talks I ever heard at an Anthropological meeting was one by Whorf some 25 years ago. It occurs to me that is the only paper the reading of which I recall. I remember a speech by Zilborg on suicide. So Whorfs paper must have been noteworthy. He had the crowd in roars of laughter by just quoting the things that people say. He was then just starting out on his researches into linguistics.

* according to recent historical commentaries I have been reading Freud had here come vaguely on the line of thought that made him modify his whole system and revamp it for the Life and Death Instinct stuff. I hadnt realized that fact but it sounds reasonable.

Let me know how things go in school. I can still get nostalgic for such a life.

My best,

Jake

Feb. 26, 60

Dear David:-

A rainy free morning and your very good letter. And one of my favorite topics. At least once upon a time. When I mentioned to Rank during my analysis that I proposed todo something with symbolism he retorted that Jones had said the last word on it. I felt I couldnt quite accept that at the time. But in retrospect I seem to have realized that it was a topic few analysts concerned themselves with any more.

And I have wondered about this. I recall a few incidental remarks by H. Deutsch one of which I seem to recall she wrote out in her 2vol. work on women... the sad consequences of making a symbolic interpretation one day in the hall way to a new woman patient, who by the next morning was a gone goose with schizophrania. HD always seemed to me too hastily too severe to herself. The self condemnation being on the same order as the interpretation ...too hasty. But even Freud seems to have dropped symbolic interpretations except as a last resort in theraputic interpretation of dreams.

I seem to be being apparently agin it. But this is a false appearance I think. Your reference to Frazer occurs to me and with it this thought: the early enthusiasm for symbolism was like the whole Frazer attitude... will it was contemporaneous at least. Even in those days I think I personally felt it was all an indescriminate tearing of things out of context. Certainly one can find a cat in catalogue but to do so seems rather far fetched sometimes.

So I seem to feel that I got the feeling that this attitude I have just voiced was general the while something in me protested against this adverse attitude. I can still feel a great admiration and reverence for Frazers line of attack. And I believe the whole pendulum is swinging back just as it seems to be doing on the whole line of "evolution of culture" in the anthropological world.

In short I seem to believe the whole field is going to open up again to some new line of attack. For myself primately the discovery of the fact of a primal Id expectation.. an inborn thing.. to give it my name and that this discovery which I made in 58 or 59 was congruent with Jung's archetype idea seem to bolster up this notion.

read for milk?

However the person now writing who seems to have the most sense about it since he is both anthropologist and psychoanalyst is George Devereux.. one might begin with his essay on the Anthropological Roots of Ya ...in Science and Psychoanalysis.. ed. by Masserman '58.. Vol. I of Integrative Studies... and take this in conjunction with Kardiner's attack in same and Devereux's reply. That I believe gives in short compass a good look at the moot problems. Also a look at Roheim, who incidently wrote English even worse than Jung, I found both practically impossible to read.

Spitz did a paper on the "primitive cavity" in vol. x Psychoanalytic Study of the Child.... this, of course, is the roof of the mouth.... the primal dome. The 1st par. in the foreword to NO and, Yes... gives a good hint I think.

So there is a world of beginnings which only Jung follows through on.. and he went nuts according to all his Ya neighbors. Freud's remark on p. 77 of Schreber in vol XII of the SE (?).. Standard Ed. is still good I believe "Jung with extraordinery acumen had perceived ******". But that brings home to me what the whole point is: all the early stuff on symbolism is written from the standpoint of the early libido theory, subsequent to the Life/Death Instinst theory nothing has been done(one might say). I believe that perhaps Rank put his finger on the point, in the ambivalence of such things, for instance the Birth Trauma... a point which Freud angrily and misunderstandingly rejected I think. Did that scare off everybody ? If so somebody is going to take another look at it someday and begin afresh. This I suppose depends on getting a new point of attack as is frequently or always the case in science.

One could say the earlier studies of symbolism ignored context.. like tearing the word "Cat" out of "catalougue". How could anybody be so ridiculous? Well they were.

So much for my free associations this morning. Perhaps there is a point or two you can use in them. Susan Langer you will find interesting in this connection above. She wrote that book during a time when she was having much discussion with her now

ex-husband and his brother the psychoanalyst. And also a friend of mine who was in analysis and was having more of a crush on her than he knew (I suspect) and who was also trying to displace his paranoia into symbolic logic..which I believe he was using as resistence against his analyst. The friend gave up his effort to be an analyst(although he still carries on a theraputic relationship or two I believe) to concentrate on doing brain waves. S.L. departed for Columbia and has retired into the back-ground so far as I can make out. I got to know her by sight in 1939.
Her point about the meaning of furniture was later much clarified for me ,it seemed, by a patient in whom the same occured.

The whole makes for me a nice instance of how an event important in the world of abstract philosophizing was a bubble on a seething mass of libidinous triangulation. Of this latter the world will know nothing probably, but it could be looked upon as a fine bit of symbolic something or other. I lack a word to express it off hand.
The same will be true of each of the stories you read in Eng. 40 20 & Phil.16 et. But if you try to penetrate through the haze on the surface to the underlying events you will probably find it highly annoying. But dont for that reason fail to try it.

As to that idea of a set of universal symbols. The anthropologist Seligman (of London) got interested in it and dug up what evidence he could find(considerable) on the tooth evulsion dream and one or two other ideas. I havnt the reference handy. I met Mrs. Seligman , had lunch with her and Malinowsky in 1934. Seligman was then dead some years...So the paper would be back in the 1920's..,perhaps in the British Anthropological journal whatever its name was or is.

Yes I shall hope to get a letter from you when you can find the time and I shall understand it if you find the time is rare. You have reached the point,I take it, when suddenly the world again broadens out and shows that it is full (too full?) of many interesting things. And this time not as a "resistence" as it seems to be early in an analysis but as a maturation process after a point of development has been reached. Yes , it is pleasing to me.

Incidently Morris book was written in a moment of somewhat manic expansion, so I gathered in a round about way at the time. I thought he got it into the book to give a contageous effect. Wheelright's book I know not a t all, nor even if he is or was the post fellow I once had dinner with in the good old days. That was a John? Wh. if I remember back about 1930 ? .

But enough. And my best to you as ever,

Hilda

Upnn this occsaion of your birthday

March 9, 1960

Dear Dr. Wilbur,

I must begin work soon on my term paper for my philosophy course, which is due May first. Certainly I shall deal with dream symbolism. But certainly I must narrow my topic a good deal more. I think I shall take as my keynote the following from Fenichel page 49:

> However in still other cases the connection between symbol and what is symbolized is not understood. The children who dream about spiders and mean cruel mothers do not know anything about the spider's sexual characteristics. Ferenczi believed that the disgust reaction towards reptiles contains a kind of phylogenetic memory and Freud was inclined toward similar speculations in this respect. This question must remain open.

Of course I have no ambition of "closing" the subject. If nothing more I can atleast read the papers Fenichel mentions in this context and compile a further reading list of related material. When I get the time (I'm working hard for other courses at the moment) I intend to read several of the works you referred to, especially the Devereux article, the Spitz "Primal Cavity," and Jones' "Theory of Symbolism."

Now then may I ask for an elaboration of one of your remarks. You say you have discovered a "primal Id expectation...an inborn thing." What in Heaven's name are you talking about? You also mention Jung. I am familiar with Jung only in so far as he figures in the Jones biography of Freud and in so far as I see most awe-inspiring volumes of fine print which forbid one's systematized reading. What of Jung does he consider most important? And what of Jung do you consider most important? Who knows I might read it. At any rate I should know where to begin. This same problem troubles me in regard to Roheim. Where in R. am I likely to encounter material dealing with the topic for my paper?

Your reminiscences of Langer, Morris, Mrs. Seligman, Rank, etc. are fun. I have always gotten a big "kick" out of such. I recall in 1953 when Lou Koenig, the old man I worked for in California, used to tell me about the days when he flew a biplane in W.W.I and drove the first car transport truck across the Mississippi, etc. I guess when one is quite young he particularly appreciates the stories than mother reads. But at my age I much prefer to listen to father than mother. But here am I aspiring to be Papa and tell my own stories (i.e. write a novel). I wonder if I will worry whether or not people think I am "telling the truth."

I laugh to hear you speak of "abstract philosophizing" as "a bubble on a seething mass of libidinous triangulation." I think that in the sense that a philosopher realizes this, his philosophizing ability should be augmented. For my contacts with the philosophy department in two courses thus far have been very unfavorable. I feel that philosophy professors (the two I have seen) are talking about something they haven't the slightest conception about. For example in the philosophy of symbolism course I am taking, today -almost half the course already gone - for the first time we even considered that symbolism might have something to due with human communication. You

ask what can we have been doing? Well, we have been talking about Charles Peirce and Philip Wheelwright. If I quote from Langer about the former you may have some idea of the problem:

> (Peirce) began by making an inventroy of all symbol-situations, in the hope that when all possible meanings of "meaning" were herded together, they would show empirical differentiae whereby one could divide the sheep from the goats, But the obstreperous flock, instead of falling neatly into a few classes, each according to its kind, divided and subdiveded into the most terrifying order of icons, qualisigns, legisigns, semes, phemes, and delomes, and there is but cold comfort in his assurance that his original 59,049 types can really be boiled down to a mere sixty-six.

Wheelwright takes us another no less "comforting" direction: He hinges his book on the thesis that symbols in religion, poetry, and myth have an "objective reference." In other words he spends his book saying that he particularly enjoys reading poetry, relgion, and myth and thinks we should, too. (Of course his word is not "enjoy," but [illegible] would be ssomething more akin to"understand.")

Today the tide turned. Professor Buchler started talking about the theories of George Mead. From my notes: "the social act is necessary for symbolism" and "there would be no meaning to Mead in symbols pre-existent to communication." These, I'll have you know are revolutionary words in our class and were received with great scepticism. I couldn't help imparting a short example to the class of one shch symbol: the "no" of No and Yes. Professor Buchler caught himself saying, "Usually it takes longer for such ideas to filter down from the philosopher to the empirical worker." He added. "If I find myself outnumbered by psychologists in this class I shall amend the metaphor of 'filtering down.'"

More snow is on the way tonight. I suppose my letter will see it falling in Massachusetts also.

Sinderely,

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Mar.11,60

Dear David:-

Your letter in re symbolism, a free? day with no snow but cold, and a new book all arrive together. The book is pertinant to some of your querries I believe. It is a translation of some of Fritz Heider's earlier stuff ... vol.I,#3 of Psychological Issues..."pnPerception and event structure and the psychological environment"... put out just now, by International U.Press.. price 3 $.... but it will soon be if not already in theCU. Library.

"hap.4" Environmental determinants in psychological theories."... especially the table I, p. 67 puts into a nutshell much of the history of psychology as I have known it in my life time...all recapitulated many times in my effort to work out for 19 years my case of whom who have heard frequently...he can still commit all the fallacies there cited and more too/probably.

So how to attack the problem of your questions? Well why not refer to Fenichel loc.cit.?

"ven in what you quote is a reference to what I was calling "Id-Expectation" which name I coined for myself when I finally grasped the point of something I had previously rejected because of the names given "phylogenetic memory" ..vide Freud and Ferenczi....

It seems obvious*that a baby is born with an " urge" (pattern of action) given by a " need" (hunger... Pflüger's rule(date? cir. 1880 ?) every need(i.e, remoteness from the normal homeostatic state of the system(body))engenders an urge to restore it(satisfy ") .*" obvious"...self evident says Paul Weiss from whom I just now borrowed these words...cf. p. 13-15 of his translated and reprinted paper "Animal Behavior as System Reaction" in vo.iv ..General Systems Yearbook...also just out the other day.PW now a prof. ? of biology at Chi. U. has here in this early paper of his summed up the status of theory 1925.... What is surprising to me is that this way of thinking which now seems so self-evident only grew up in my life time apparently and so was far from being self evident even to me.I have been trying a little bit now and then to recapture my own memories of having become acquainted with the notions and find it difficult to realize that there was a time when it was hard work to grasp what now seems so obvious.

What finally occured to me only last year was that given a need → urge..the urge must continue until the need is done away with..surely a commonplace that we remain impelled to eat until our hunger is satisfied. Now if the need is not satisfied it continues to dig "pain" into us and we continue to do something to remove that "pain" This is what we call "being stimulated" etc. Surely any child knows all this, I say, so why is it so difficult for biologists, psychologists, philosophers to see it ?

But apparently the ability to become self-conscious of this state of affairs is a difficult one to arrive at. If this idea is correct then here is an interesting problem.... in symbolism ? And why not call it that ?

But to get back to Id-Expectation...It finally occured to me that since the organism has the urge to reduce such "pains" that it would be very simple to recognize that this could be called an inborn expectation(that the pains can be reduced) and without calling in the concept of memory. The whole structure or system of such things is created during the process of evolution...the organisms that dont work right dont survive etc....and the whole is purely mechanical as it would be in a clock or any such.

So given such a mechanical process and the fact of memory(our machines today can be provided with a tape-recording which plays back..the "feed back" which seems to underlie self-consciousness....Incidently I discover that that word" feed back" was in use back as early as 1925 or earlier..it was not invented by Wiener..nor Wilbur as J.O.Wisdom tried to claim for me...(Paul Weiss ? or Anatol Repaport..in same op. cit.(incidently a good short series of remarks worth your attention)..I told Wisdom the idea was a commonplace when I was a medical student.But he having grown up in some philosophy department wouldnt know anything about that.

Given a need→ urge..and the gradual discovery by the organism that the whole disappeared for a while if something X occured which would be made known to the organism by some sensory fact...one can easily come to the idea of what a "symbol" is. Freud states it all in a couple of sentences in Chap.VII Dream Inter. where he defines "wish" Fenichel provides an expansion of seme in that section from which you quote.

"Id" is simply the name for that class of things in us we call "need→ urge"..which are given us by our chemistry(in last analysis)..and the fact that life consists in maintaining a "steady state" (Homeostasis" was Cannons new name. apppied to a concept given in ancient Greek thought."isostasis "? ..(perhaps W.B.Cannon didnt know his Greek biological thinking ?)

There ought to be in existence some nice compact historical summary by some historian of science , even such written by somebody at Columbia U. but if there is I dont know of it. The little sketch by Anatol Rapaport was one of the best such things pointing in that direction I have come on .In retrospect I make the guess that all previous such accounts were written by a man with an axe to grind.

That is certainly the case in my experience with those who write about symbolism. (including all the early Freudian stuff).

I have a notion hereabouts in this letter that much of it will be irrelevant..but I shall continue my free associations.

You bring up the topic Jung / Freud.....Since my own discovery of Id-Expectation I think I see why Freud came a cropper.His concept of repression did the trick for him.Jung saw that there were things we are urged to get which have never been conscious hence were never repressed. To be sure we look to rediscover what we have lost, but we also look to discover consciously what we have never had but which is given by an Id-Expectation...for instance for Vit. B_2 or Vit.C.... It took a very long round about process to discover Vit. C....the need for which was known for countless numbers of years, decades, centuries, milenia ? etc.....even now we can knowingly (by sensation i.e,) recognize that need.Curt Richter's experiments on rats dont tell us the answer here....so how can we invent a symbol for such things...Apparently we do. ...and Jung coined the name " archetype"for such, but then went nuts elaborating occult rationalizations...at least he was not able to write intelligable English sentences about it. Roheim also never quite mastered good English(or German either?) after all he was a Hungarian.Ferenczi had Ernest Jones to put him into English.

Phillip Wheelwright is a name unknown to me , hence also his promulgations.

Yes you finally get around to the idea that symbolism may eventually have something to do with human communication...that is as it should be from what I have said above ...unless you wish to include self-communion ..thinking...as a process of communication . Oddly enough it becomesvery obvious that people talk but dont hear what they are saying. Somebody at McGill finally decided to play back to people tape recordings of things said, especially when they were presumably asking for relief from their symptoms. It took many replayings.It drove one woman insane when she finally heard herself.One can view the customary analytic session as such a procedure with the analyst attempting to be the feed back tape recording...that is after all what an effective interpretation is (in part at least...also it can have the meaning: that one is permitted to have said what they did say...the world didnt come to an end because an idea was expressed. Cf. Sen. Joe McCarthy and his ilk.) So one can assume that where an individual cant be self- conscious of what he has thought he fears his formulated thought will destroy him .I have had at least one such patient(the man who might have come this morning in fact...25 or 30 years he has been struggling with the problem) (Hm. so saying I now suddenly and for the 1st time realize something: to say something one has to take a breath..this man feared he could not if he had to. He once got the wind knocked out of him by a Dr. in an automobile ..the Dr. was scared " take a breath, quick take a breath and show me you are not dead" in effect thenceforth became this boy's neurotic fear..one of them. Can this hypothesis be connect? How can one know that ? Anyway I shall try it out on him when next I see him.)

But clearly such a hypothesis involved an assumption: that single events can produce such a long lasting memories .I sometimes wonder about that assumption..

You have heard no doubt, of the conception that if you know the name(the symbol) you can magically produce the thing named by naming it...and doing nothing else.I sometimes suppect your Wheelwrights as still unconsciously enmeshed in that system of belief. My 19 year patient has(and still is ?) been enmeshed in such stuff...I call it "elocutionism"(his mother was a professional / would-have been such...so she took it out on her ocnophiliac son...who is still looking for the X_g (something to grow on) that he didnt get from her breast). It has been a long and enlightening process to try and undo the system of things (symbolic haywire world) he got involved in.

Mead also I have not read, but understand was andstill is(?) very sensible thinker, who knew his onions as they say. This sheet comes to an end but not the ideas.So....

My bes

P.S.

That slip above which omitted the "not" . Significant? of what ?
I note with interest that I frequently misspell , ommitting letters , interchanging them etc when I typewrite. I was never good but I was once considerably better as a younger man. So this could well be a sign of oncoming senility and the deteriation that goes with it. I dont like the thought but I have to be a realist.

On the other side, do I still secretly believe that we should be able to be conscious somehow of things we can be conscious of, since theoretically all conscious things have to provide some sort of sensory stimulus(if that is the right word ?).

I have surely told you my notion about the ancient Egyptian god Min..(whbe prototype of the Greek Priapus..the garden god) .By the time the Egyptians got to picturingscenes Min is represented as an ithyphallic figure standing in the presence of a garden of wheat and lettuce(looking like red cedars). This figure has always been called a "fertility" god by the theorizers about symbolism...even Herodatus I think. But only after the discovery of Vit. E in recent years and its relationship to the successful carrying through of a pregnancy and the additional fact that wheat germ and lettuce are the two richest sources of Vit.E did I begin to think maybe I could understand how the concept of " fertility" got invented in this connection. I could never believe that the fact of a stiff prick necessarily lead to the idea of fertility. Nor do I yet believe the story could be that simple. Nor can I see anyway to prove my"better" idea. Prove = test, as you know.

I once expressed my wonderment about how primitives discovered so much about botany and the principles in plants to one of my friends, an idle rich boy who went on safari in Africa after he got through college and then decided to become an anthropologist on the basis of that experience. He said that if I had ever seen an old nigger cooking up his stew for supper I would understand , because I would have seen that old man throwing into the pot any and every thing around him he could reach. If they all died obviously he had thrown something poisonous into the pot. Thus they learned. I still think the explanation a bit oversimplified. But in principle it is plausible.
That man is a professor of sociology in a neighboring university. Someday I may remember to ask him if he still thinksin such over simplified fashion. I believe he does in spite of being a sociologist-anthropologist-archeologist.
I used to fence with him . Roheim up to his death was still fencing.

You are enough of a mathematician to know what a great discovery was that of Descartes of the coordinate system. Psychologically we have something comparable just beginning to be talked about by the sociologists of knowledge....the unconscious or tacit and mostly unconscious axiological system...i.e, the presuppositions system in any thinker about things. This background system is hard to know about in oneself or the other. It is a fairly commonly known fact that a life long blind person cannot understand our commonplace smutty stories, especially those which turn on puns...easy to people who can see...so easy it goes without saying....difficult or impossible to a person reduced only to hearing . The same sort of phenomenon occur between a child and an adult..e.g, take "Dennis, the menace" .

You can pick up a trilobite and show it to one of your friends. For you it has a world of meaning. For him " oh that old pice of rock, What do you see in that? Throw it away." He hasnt got your tacit axiological background....your coordinate system to work with.

Your projected term paper sounds like fun.

March 14, 1960

Dear Dr. Wilbur,

Your letter is a challenging one. After several readings I am still unsettled in reaction. It occurs to me to try writing your ideas in my own words in order to digest them, and then it further occurs to me to write these in the form of a "feedback" letter the copy of which I always keep with your letter anyway, the copy of which (as I was saying) I can save as my own ideas on your statements.

"Every need (remoteness from the normal homeostatic state) engenders an urge to satisfy it." OK, fine! I found this best summarized by Fenichel in Chapter II.

But now then the problem: How are we to know what action will satisfy the need? You seem to take it for granted that we don't. Instead we cast about by trial and error and discover that taking a drink of water satisfies thirst. And eventually via repetition we abstract the one part of the drinking sequence which is most essential - the water itself, not the motion of the hand, or the place where we first received it, or the person who gave it to us; or the type of cup in which it was contained. In this sense we could call "water" the symbole for that which allays "thirst."

Now then, so far so good. But how is the infant to know that there is any means of satisfying needs? Your question seems at first glance an important one. But the more I look at it, the more I suspect a smack of triviality in it. Let's see if I can be more explicit.

The infant awakes. His stomach is screaming for something. What does he do? He cries. Why? According to the above, he cries, because he must do something in order to ~~reopen~~ allay his thirst. According to the above he expects that by some certain action he can satisfy it.

But now then consider what would be the opposite of "an inborn id expectation" The child would receive stimuli from its interior and would perform no action effecting his environment. Perhaps he would and perhaps he would not be fed. Let's neglect this for the moment. At any rate what would we say about such a child? For all practical purposes we would call him dead. He is inactive.

Now by taking the opposite of our opposite, we arrive back at the beginning with the simple statement that the child is born active. He cries, he kicks, he sucks, he spits, etc. That fact that some of these actions become intrinsically related to the cessation of certain internal tensions gives no reason in itself to call activity an "expectation." One is active externally for the same reason as he is active internally. He is alive. *

Am I missing something? Well, let's see, it might well be argued that an infant is more active externally when his internal tension is at its peak. This seems to reinstate the original argument. But it also provides another possible answer. Perhaps one's external activity is just a method of "blowing

* Note I have always suspected some such frivolity at the root of Freud's life - death instincts.

off the steam" accruing from internal tensions. Again there is no cause to speak of "expectation."

Whether or not the word "expectation" belongs in the context of the most infantile I don't know. But the point remains that you and I do expect things. This "forward-looking tendency" is extremely important in understanding behavior and it is extremely important to discover its origins. The question remains. I am afraid I haven't helped much.

Several other of your remarks are especially intriguing. The idea of an unconscious need for vitamins fascinates me. It is too bad I know nothing of physiology and nutrition. In the same vein I have often wondered what enables the various peoples of the world to exist on such widely varied diets.

*******(coming up: a non-sequitur)

"Such a hypothesis involves an assumption: that single events can produce such long lasting memories. I sometimes wonder about that assumption."

I am quoting you out of the context of a case study, but I think the question has far reaching ramifications, especially in the therapy itself. The answer, I suspect, is buried in neurology.

"a life long blind person cannot understand our commonplace smutty stories, especially those which turn on puns... easy to people who can see... so easy it goes without saying....difficult or impossible to a person reduced only to hearing."

This is fascinating. It makes absolutely no "sense" to me. Has anyone done research on this topic?

We seem to be psychologists this week. I suppose that in some sense you are almost as far removed from psychology as I am, except in your reading. "What a patient tells you" is a far cry from "Why a patient tells you what he does." Just as "What I tell my doctor" is a far cry from "Why I tell my doctor what I do." Doesn't it seem amazing that experimental psychology has done so little? Or am I only airing my ignorance? Let's see, you mention books by Fritz Heider and Paul Weiss....

I must get back to my books; there is much to do.

Sincerely,

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Mar.16,60

Dear David:-

Your very good "feed-back" expresses beautifully my attitude for 70 years, i.e, up to the moment when I saw what "Id-Expectation" could mean. We all begin sooner or later to do our thinking on the basis of an assumption. Just as I set down to think of this reply my eye falls on a dust cover to a new book. It begins: "A scientific law is originslly based on a particular set of observations. How can it also be extended to apply far outside this original range of cases?" Thus the book "Scientific Inference" by Harold Jerrreys..Oxford...is going to take up your very questions.

See below (2 case studies) For significance

I believe Aristotle, for one, voiced it "All experience andknowing is based on some sensory impression" ...= "no prior sensation, no consciousness of anything."..

Such being the case you ask, how can there be an Id-Expectation ? To which my answer was always: there cant, it makes no sense to ask such a question. But today my answer is different. It still does not have to resort to "inherited memory". like Freud did..Jung's ideas is some sort of occult nonsense, so far as I can gather.

My answer was this: Nature by evolution created the urge to eat when hungry. It stops only with death or with eating adequately. The urge created by the need simply starts muscles moving, whatever muscles are set to move. In the new born infant that means mouth musd es....the embryonic development sees to that. Better than that we cant say. But you would be surprised if you looked into that matter that people come up with the idea that even that proceeds under the stimulus of what would later be called sensory impressions. But you will also find many scream "unproven" here. Apologize

under

But we need not resort to such matters. It is a universal belief that discomfort, pain, will make an organism move and move fast...at random if you like. Every TV writer preaches that one can make the victim confess the secret if tortured or beaten up. You yourself know that a bug dropped on a hot stove will scramble to get off. Even the "tropism" thinking that Jacques Loeb tried to substitute for psychology implies the same. A physicist knows thatheat will speed up reactions. Hence the shocking surprise that metals at absolute 0 tempreture have no electrical resistence and so el.currents speed up. No doubt this is grossly misstated but the fact correctly stated is there.

So a foetus in utero knows comfort and discomfort. And every mother knows the baby kicks. I once had the experience of trying to save a mother from cutting her babies throat. Why did she want to do that? "He kicked me" was her alibi. She has for many years since been on one of the local school boards. I believe she has no memory whatever that I knew her when.

Such has been the theory since Aristotle(and Socrates ?.)...Thorndike of C.U. back in the early 20th Cent. and Dewey...saw one answer: the answer comes by trial and error(i,em success)...just the idea you bring up. What an enlightening answer that seemed to be. Even the Bible says: ask and you shall receive, look and ye shal find.....

But as you also sense somehow that dosnt seem to really answer the questions.

So for me the problem became, why having asked and found the answer, wont people accept it. Why do they reject it and what does one do about that? Freud's "repression" was his answer. And that also was a trial and error process mis-applied.

So much for the sentence I started with. Now to your letter.

But 1st Jerfreys: "***** much that passes for theory of scientific method is either obscure, useless or actually misleading." He is Plumian Professor of Astronomy and Experimental Philosophy at U. of Cambridge. So he should know something.

You ask: how are we to know what action will satisfy the need?...As above by trial and error, no other means. Even my id-expectation implies 0 beyond that. As you say.

You ask how is the infant to know etc...Answer the infant doesnt prior to experience, but his caretaker does. And the caretaker suppliesthe answer, after which the infant will know eventually. It is this simple sociological fact that everybody but Aristotle overlooks.

I seem to recall that earlier we had some discussion of the fact Aristotle said "Man is a social animal". But what about those animals that are not social. Are there any such ? Wheeler the ant man pointed out to me that the parents lay the eggs in the fitting milieu. And only such eggs develop properly. Thus Nature provides the trial and error: unfit milieu= no life.

The infant takes in what is there to take in. Fitting = life, poison= death.

So to twist your words about a bit: if the infant cries when uncomfortable something may happen to make him comfortable. Thus he learns by experience...i.e, trial and error. But what happens to those infants where that dosnt happen ? Jones erected the concept of " aphanisis" to cover that..call it "living death". In the same mail with your letter I got two from 2 different people who had this experience. One from the boy who starved on his mothers breast for 6 months. He is still unable to undo the effect of that. The other a girl whose mother put her into the empty house next door to cry until she got over it. Even last week as the result of seeing the movie Dracula, she had a spat with her boy friend driving home which made her have the fantasy she was a "withered up dead", in a shell of emptyness such that there was no help for her. How is one going to get this girl out of this ? 2 others who had had something similar as infants both committed suicide eventually. Now all these infants had expectations which got disappointed. How could they have expectations? That was my question, that is yours.* But she also had the expectation that it should not be that way. That such feeling was abnormal.

His Key question Derived from Observation not Theory

But take your next paragraph. There you state the false assumption: "The child would receive stimuli from its interior and would perform no action effecting his environment." True in the case of the aphanisis infants, who have been put out of a social milieu(or have a too stupid mother..like the boy above.)

Incidently the mother of the girl came to me 14 years ago with a plea to save her from killing her children. This girl was then 3. What inspired the mother was the crying of the youngest child, a boy, aet. 6 months more or less, who wouldnt stop. So mother and father were quarreling about whether to kill the boy by dashing him to the floor. I knew only recently of the empty house experience for the oldest child. She feels inwardly dead at times, hence the Dracula fantasy..the female vampires. She debates suicide to do away with the feeling of being dead .a frustrated vampire= a ( ) a shrivelled up inactive soul somewhere in a shell(defense system).

Who hasnt felt that way at times ? In moments of shame for instance.

But all this said so far is only paraphrasing what you have said. And leads to the '?' where and how does "expectation " come into the picture. Yes exactly that is the point.

Perhaps, and this was my answer ,the concept of "expectation" is a known goal, aim. But this need not be. If we take itthat the primal action says:" I move because I am in discomfort, if I move then thediscomfortwill cease"* and this is merely to put words to the reflex arc concept S→R. All else beyond this is experience, gained from the object world, "water" in your paradigm.

S→R Stimulus-response

*Such a sentence strikes us all as anthropomorphism, adultomorphism(as Kubie learned to call it,) The psychological fallacy as W. James called it. Quite so. And it took me 70 years to get over that kind of doubt. That dosnt explain it, nor make it a fact. I quite agree. But nothing else made any sense when I finally got down to it. How can there be a $\sqrt{-1}$? It just dosnt make any sense. So the world of mathematics said for centuries. Where would an engineer be today withoutit. But earlier the same was true for negative numbers. And once incommensurable numbers were a justification for killing people.

" Experimental psychology" has, as you say, accomplished very little. For 40 years that I know of the above matters have been and are, moot.

And all these systems of thinking do not differ today in the slightest in their methods and accomplishments from the most primitive cosmologies, or cosmogoney's we have. Dont let that remark discourage you or take the fun out of life.

Strangely enough nobody (??) beyond the one man who made note of it, worked on the sexology of the blind. That is to my knowledge...and that probably just shows up my ignorance, I never tried to look up the topic.

Cordially,

Paul

Monday March 21, 1960

Dear Dr. Wilbur, . . .

I was a bit confused by some of the remarks in your last letter but if I understood you in general it was that you said: I can't tell you ~~MXX~~ why a new-born infant has an expectation, but I can tell you that they do. Here are two cases. First the boy who didn't get enough nourishment to grow on and second the girl who got no response to her crying. In each case the result was a life-long feeling of having been frustrated, even though there was no trial and error indication that they should have received anything at all. This bears more thinking.

I just finished a novel which I would recommend to you - at least the first part (150 pages) - as a remarkable use of sexual symbolism and family antagonisms as early as 1908. The novel is the classic English chronicle The Old Wives' Tale by Arnold Bennett. Especially remarkable is chapter II which is entitled "the tooth" - an elaborate and enbertaining symbol for the phallus, as extracted and fought over by two sisters.

I got a chance to read several articles on analysis during the past week. The Devereux - Kardiner ~~fewd~~ in Psychoanalysis and Science was entertaining, but hardly very informative (except to learn that analysts are human just like everyone else - perhaps even a little more so). Ernest Jones's article on The Theory of Symbolism was hardly more helpful to my project on arguments for phylogenetic memory through dream symbolism. I have come to realize that my problem must necessarily deal with the dreams of children. Know any references? Immediately a problem springs to mind. How are we to know what a child dreams unless he tells us what he dreamt? And if he can tell us, he presupposes ~~XXXX~~ an experiential knowledge of the symbols involved. Were the snake a phylogenetic memory, a child would dream of one, and never having seen one, would be at a loss to explain (or probably even remember it). Well, one replies, the affect, the affect, my boy, is inherited. Is it really?

As I say, if you can think of references to the dreams of children, please tell me.

In this connection I intend to re-read No and Yes and some other articles by Spitz.

I have only good news personally. I'm doing fine in school and feel that therapy has achieved its purpose. And come June I shall have a fantastic summer atop Rice Peak near Cascade, Idaho.

Sincerely yours,

Mar.23,60

Dear Dave:-

Your letter points to a situation in Ya which will someday be made good...the need for and a lack of an index of what has been written about ...not who wrote it, that we have in Grinstein's 4 vols:.his Vth may have a subject index ? And it may appear in the next several months.Not yet announced.

J.S. Lincoln:Dream in Primitive Cultures..london 1936..Balt'38

There is a book by Lincoln.....on primitives' dreams ?..L.was an anthropologist ? and the book appeared 10 or 15 years ago.

There is a book on childrens dreams...some gal in NY ?...10 or 15 years back.

E.H. Erikson probably has some comments in various of his early clinical papers ? Freud tells of some of Annie's?dreams ..and others...in Int. of Dreams.

Sporadically through/papers in the 13 vols. of The Psychoanalytic Study of the Child..N.Y. There may well be occassional examples?

I think you will just have to do some grubbing around in indexes and tables of contents and reference lists given. Robert Fliess in The Revival of Interest in the Dr. gives 4 pages devoted to Grotjahn's observations..and no others. Fenichel gives a comment and reference ....to grotjahn... And Fenichel tried to be complete.

Judging from Fenichel the topic has been of little interest..i.e, has presented nothing different from adult problems. That would be my own feeling . So I believe . The hint of topic you have given sounds to me like a difficult one to get facts on. Undoubtedly there will be plenty of speculations by crackpots. But where will you dig that up ?

I have a couple of anecdotes....as you know such stuff is scorned by others as evidence.....as of my own son.

Somewheres around the age of 2 or 3...one of his nightmares was about that"wolf over there in the corner" ...the dream continued as an hallucination after we had waked him. At least his eyes were open ,he was sitting up, and talking to his parents. But he could still see that wolf he claimed.I went to the spot and the wolf disappeared

Another time when , at about that same age according to my recollections,I was looking at a sunday supplement picture of a heavily bearded homo Neanderthalus or some such critter jakie camealong and looked and exclaimed why that is the man I dream about in my nightmares. He had not previously seen a picture of such I believe.So I afterwards exposed him to museum displays(Field Museum) ,pictures etc...that possibly had something to do with his becoming interestdin anthropology as a profession.But it would be only 1 of many possible such stimuli.

I inferred the existence of other dream contents ..such as being"kicked by the cow" from his waking behavior.And of other dreams working over his visit to a Zoo for weeks afterwards from his talk " last night" or "yesterday we saw such and such" ..It took me several weeks to realize he was probably talking about dream adventures.And not " lying" .An easy accusation to make i realized to one not versed in psychology.

I have the feeling that these anecdotes you have heard from me before.

More seemingly systematic collections of material of this nature would I believe not be any the less anecdotal.

John Whiting..now a prof. at Harvard and anthropologist who was also a child analyst of sorts while at Yale back in the 30's may had published a paper or two..where?

There is a technique for fi nding this stuff.." Gold is where you find it" .You will have perfected one of your own.

Yes as to what I was saying before, you have gotten the point admirably.Since then I have been reading Mowrer's Learning Theory and Personality Dynamics...an animal psychologist who got analysed by Sachs(for one)... did a lot of Pavolvian experimentation and now does some psychotherapy while holding down a job as Professor(U. of Ill. ?) He plays around with the same thought I had..e.g. Chap. 18..where he discusses the "neurotic paradox"...what I call the basic Epimenides..vicius circle...what Gregory Bateson calls the "double bind" ...in a paper from Calif. published about 1957-58 ?

What I call "Id-expectation" gets messed up by others because they talk about "phylogenetic memory" like Jung does.And this gets all messed up with Haekel. De Beers

De Beer's the British embryologist has a recent('58 ..3rd Ed...) book which provides the best discussion of the outmoded " ontogeny repeats phylogeny" and shows how and why it is better to reverse it" Phylogeny repeats ontogeny" ..apparenly an idea 1st made public in 1925 by _____?.I have forgotten when I independently discovered the same thought, certainly by 1930 I had it.

...

As of Homo Neanderthalus seen by Jakie in his nightmares(and even the wolves ?) Freud's idea would have been to start with " oh he is merely dreaming of papa as disguised". But where did the hair come from? I was and am clean shaven. Beards are ascarce article. or where in those days. Jakie had not seen any one of the 6 menn Boston who wore a "beaver". There were none in Kowa City. He had not, Ibelieve, seen any of the 2or3 existing here around So. Dennis. Of course he had felt my stubble. A man's facial skin is not soft like a girls cheek or a baby's bottom. One can construct plausible hypotheses. And then ?

...

We know about what children dream because they tell us. Just like adults.* f. above. Your sentence "And if he can tells, he presupposes an experimental knowledge of the symbols involved" is to me merely a senseless collocation of words. However the sentences with which you continue do bring up a topic discussed or mentioned at least by Rank in Birth Trauma. as to why one(children and girls) are fearful of animals going down into holes..., and it is clear Rank is merely alluding to topics discussed in Vienna. Ah yes and Imre Hermann of Budaphest with his concept of "hanging on to oneself" does explore the idea of its being a recollection of the days when monkey children clung to mother as she leaped from branch to branch. Not translated but referred to in various early abstracts, back in the 20s and early 30s... Michael Balint does refer to him in some of his books of the last decade.

Roheim will surely have explored and discarded the notion of phylogenetic stuff. But how to find it ? Gates of Dream dosnt index any clue. Joseph Campbell also in Hero, and Masks of God, dosnt index any clue. He being somewhat Jungian would be sure I thought to have some referense.

But you know after the sociologists and such took up the Haekel " phylogenetic" word it became "taboo" for people who wished to remain in good scientific society. Such is my feeling, but I doubt if you can easily come on any written admission of that state of affairs. That is characteristic of taboos isnt it? That they cant even be mentioned as existing, i.e, while they are in force ?

Good!

Even if you only come on negative evidence that in itself will be a positive contribution will it not? One could do a wonderful paper on "Fads and fancies in sociolog of knowledge" or some such. I better stop before I get you too deeply snowed under.

You will just have to explore and impose your own self-limitations. When I was exploring for winged phalli I just went to Widner and looked at books and books and followed out faint clues . As the police way, "it is just a matter of leg work " Cf. any TV Police story. Even Sherlock Holmes would have said the same, if the phrase had been fashionable in his day ? No. He would have agreed with Darwin:1st one has to have a theory and then explore for evidence. Just pawing over old pebbles will tell one nothing. Mowrer says the same...see p.335 ...

Hurray for the Cascades and Mice Peak.....what a wonderful summer is in prospect.

as ever,

Jack

* And symbols and symbolism is always unconscious and hence a matter of inference. It is only a meta theory that deals with symbols, isnt it ?

? (after?) ... of-afterthought

Tuesday, March 29

Dear Dr. Wilbur,

I seem to be going around in circles for a few weeks now and have done no work at all towards a paper on symbolism. Instead I seem to be much more involved with girl friends and worries about them, etc. Sometimes one begins to think he is some sort of intellectual machine meant only to work on problems, but then comes the rude awakening that with the first warm days of spring there are more important concerns. Ah well, I shall be back at work soon as soon as I have had a little romping. There is no need to force our habits into molds; it is good to allow one's impulses some freedom.

I did look over the problem of such a paper this afternoon, however, and am rather troubled by it. In the first place most analytic literature speaks of symbols only as certain signs which point to unconscious material (especially Jones in his Theory of Symbolism, Ferenczi in his Ontogenesis of Symbols, and Freud in his Interpretations of Dreams) For their purposes such a narrow definition is to be applauded; it saves a great deal of confusion. But for the purposes of one interested in the function of symbolism per se, no emphasis being placed on unconscious meanings, such a narrow definition is not helpful.

As for "phylogenetic memory" phenomena, I am intuitively sure you are right when you say that "phylogeny repeats ontogeny" more than vice versa. And that so-called "inherited symbols" can well be explained by other means. There is still a great challange to tackle the problem and try to explain it away, but I am not sure I have the time and energy at the moment.

It is interesting that as you say: about dreams of children:

> Judging from Fenichel the topic has been
> of little interest..i.e., has presented
> nothing different from adult problems.
> That would be my own feeling

Yes, we do have to beware of projecting our own adult feelings on to those of children. For us (me at any rate) dreams are some sort of mysterious window into the unknown recesses of the mind. I can set up a distinction between two worlds: adult and childish. The dream is the way from a to b. On the other hand the child hasn't two such "worlds" within him. Dream is not thus divorced from reality. And what one can find expressed in dreams he can almost just as well find in waking life. Of course as soon as children begin to repress things, such a distinction is set up. (Ferenczi states this very nicely in the above mentioned article.) For purposes of symbolism, it is as effective to consider waking symbolism as dream symbolism in the infant.

What am I doing? Explaining away my whole paper? Why not? Better to find a topic with meat in it, than one so open to ambiguity and vagueness as "Phylogenetic Dream Symbols." The topic touches on interesting things.... however.... We'll see what a little more reading will inspire. (It occurs to me now that unconsciously I feel that such a paper would be likely to end up nothing but a polemic against Jung and the wilder moments of Freud which would hardly be worth so much trouble.)

PS—I always seem to turn to Sparta, etc.

April 1,60

Dear David:-

You find yourself puzzeled by symbols. They are certainly tricky things to deal with...yet mankind is able to build machines for dealing with symbols which can consider such problems as this, I learn:

b+c → ~a
a → ~(b+c)

If bandits don't drink beer only if the sun shines and the moon is in the 1st quarter,

b+(c2vc3) ⇒ d

and if, whenever the sun shines, shrimps cannot whistle unless the moon is either in the second or third quarters,

and if bandits ~~don't~~ drink beer at the same time when shrimps don't whistle only when gophers go skating in the moon's last quater, it being understood that when the last ~~quarter~~ mentioned does not occur it dosnt mean that bandits can't drink beer if shrimps whistle or that shrimps must whistle if bandits don't drink beer, what may or must be thephase of the moon when gophers go skating on a cloudy day while the shrimps remain silent?

It can be That

I am fearful or rather confident that the ordinary human brainwould find this problem excessively difficult, yet it is nothing to a bunch of wires properly connected up to form a computing machine. It sounds like a problem thought up by Alice's creator He used to compose such to put himself to sleep nights so he wouldnt be loving the litl girls.

Yes the two seem to be in opposition.

But I believe Jones point of distinguishing symbols from emblems, metaphors etc is important. For what? Certainly the primitive mind, if we can call that such as we see in our paleologically thinking friends such, dosnt make any such distinction. Or does it? If to fail to make such distinctions was a matter of life or death would it be made?

I shall never forget the scorn poured out on my 1st year medical class by the professor of histology after an exam. "Most of you cant tell a crocus from a crow", he said, "they both begin with the same three letters." Look you boobs, we give you a bit of ovary to name under the microscope. We expect the janitors around hereto be able to do that. And most of you tried to identify it on the basis that there was blood in the tissue. Do you know any organ in the body that has not blood in it ?" etc....

However when I cameto looking into the books on symbolism written by my predecesors among the antiquarians, archeologists, anthropologists, analysts, philosophers, etc I felt about like that histology professor :none of them knew what they were talking about, none of them were talking about the same things etc....

I voiced this disquiet of mine for an article to be published..and strangely enough it was accepted by the editor..he didnt add:"as better than nothing" which was my idea of some of the other papers to come out along side mine.

So I can understand your feeling of bewilderment at trying to meet your own demand "find me an example of philogenetic symbolism" ....yes how is one going to know the earmarks of such a contraption ?

Of course, the quasi-quote from Fenichel about childrens dreams must take account of the fact that Fenichel was not, had not been, a child analyst, Nor Freud, nor Rank, nor Sachs, nor Fenichel(who did finally after he got free enough from Freud, the"dirty dog"write a paper on the confusion of tongues between adults and children .

If I sound peevish tonight, dont mind it, I am not really. But I do sound so to myself.

You comment on the two world..dream and waking life as of adults and advance the idea that the child dosnt have such a dichotomy within ~~him~~. That is probably a safe enough assumption. but it is such, and one we make about the very early infant by extrapolation. Certainly we seem to see the absence of such a dichotomy even in infants that can talk , cay around the age of two. But it dosnt last long after that point. Judging from my son. Other children I have not observed.

However I had the pleasure of listening to a girl of 32 the other day, who had decided that if she wanted to keep out of Taunton she better come to tell me all the things she had not when I saw her a few times some

years ago. And what a mess of something...strange visual phenomena, "shocks"..visions, deja vue scenes, with voices, the day before they happen. I couldnt make much out of it. But I did call up her doc and told him to lay off a while on the Taunton business. Being Irish and RC under other circumstances she might well expect to be sainted as a great visionary. Was she telling me waking dreams ?

Now obviously any theory I might build up about such a story(not understood by me) would be just a cock and bull story such as Jones's Freud's Ferenczi's, Hanks et al. I just didnt and dont and probably never shall know what the girl was talking about. And it was unique. It occured to me she could be talking of the after effects of a hidden subdural hematoma. But since she had originally been delivered into my hands from those of the world 's expert on such things, after he had fixed up her fractured scull, that seemed an uncalled for question. He surely wouldnt leave such a condition remain. ???? Why did the ancient Egyptians and Peruvians trephine the scull ? We know they did for we have the sculls. But there is no vestige, to my knowledge, of any record to account for it. Why not in Egypt where they were very thoughtful of our needs in such matters ? Maybe I just overlooked such an account. Certainly I made no search for such. Walteri gives an account in his novel. Where did he get it? Out of his head ? My impression was that he was careful to build on known records.

dura mater = outermost tough membrane around brain & spinal cord

hematoma - swelling with blood

trephine - bore circular hole in skull.

If you look into it you will find it wonderful how much archeologists leave unexamined and unquestioned, just filling in out of their dreams...that is the oldschool. And newer ones ? I read the diatribes the other day of a zoologist on the wild assertions of archeologists about the kinds of animal bones they picked up in their diggings. One gathered that they couldnt tell an elephant from a baboon. That is a bit exaggerated, for the sake of the point, (peevish point?)

Spitz has a new book announced as out. I havent seen it...something about a genetic theory of the human mind. Like yourself I believe it will be something worthwhile and based on good observation and logical thinking.

Your surmise that you would probably produce mostly a polemic I believe is probably correct. My own peevishness about is just such.

By accident the other day, looking back through old indices I discovered that Boston City Hospital had had a case of "tiresias syndrome" several years back. It was. The doc had known his Greek mythology evidently. I did not find the word in any medical dictionary, so the doc had invented or applied the word on his own. I had not thought to use the name as of the local character(now dead) who used to live a mile down the road. But it would be a correct name to have given her, him, it.

Before I began this to you I was reading Rank's Seelenglaube and noting how positive he was about the meaning of somethings that could be taken symbolically. And I recalled how uncertain and troubled he was in his own mind about just those things when I talked to him. He said " I wish I could prove some of my ideas" . You know, probably, that the word "prove" means "test".

In the meantime your professor requires a paper. And you have an ambition to be a writer. Now that makes an interesting collocation of drives.

By best,

Jay Scudder

I see that my spelling mechanism seems to have gone haywire.

April 12, 1960

Dear Dr. Wilbur,

I see it has been two weeks since I last wrote. This is quite symptomatic of my problems these days. You see, it was about that time that I began writing a paper using some psychoanalytic viewpoints on demonology in the New Testament. As I went on with the paper it became more and more involved with psychoanalysis until I have ended up with a fifty page, concentrated, paper leading up to a psychoanalytic consideration of Christ's personality in the light of his projection of evil onto demons whom he exorcised and Satan with whom he did battle. The first draft is very messy and must be retyped before I can even re-write the paper. When I make a final draft, I shall make a couple carbon copies and let you see one of them. In the meantime I must write a paper for my philosophy course and expect to use the theories of Rene Spitz in relation to the Langer and Morris books read for the course. I doubt that many philosophers such as my professor are familiar with Spitz. What is the first Gestalt, the first true symbol, the first communication, etc.

Thus, as Dr. Caemmerer puts it, I am playing the role of Papa, associating with the big boys, etc. And comes naturally: anxiety. Last time it occured to me that the last time I became so far involved in a subject and wrote about it was in 1956 when Dr. Gordon Mackenzie of the U.S. Geological Survey read my paper on "Identification and Classification of the Productidae of the Keokuk Chert of Nebsho, Missouri," and pronounced it of professional quality. That was the last time I was ever able to do anything at all with fossils! This time let us hope I shall not "give up the ship." Nevertheless, the problem has not just disappeared. I have often appreciated your references to fossils and realized that you must have been impressed with my necessity to leave so abruptly such an interesting subject.

Speaking of Spitz, in going about working for this paper of mine I got hold of a copy of his new book "A Genetic Field Theory of Ego Formation" and read it yesterday. As usual the book is badly organized (compared with Freud's for example) but it is short, so one doesn't ever get lost. His attempt to utilize embryological terms in explaining his three very fascinating stages of infant development (smiling respons, 8-months anxiety, no-gesture) seems to me unproductive at this point. And the essay says nothing which cannot be found in No and Yes. A friend of mine in graduate physics here at Columbia (Who has tried and tried to teach me some quantum theory) took one look at the words "field theory" and "force field" and sniffed. After reading the book I tend to agree. Why confuse physics and psychoanalysis when there is no "real connection?"

You remark how wonderful it is that archeologists leave so many things unexamined and unquestioned. Psychology, too. See page 66 of Childhood and Society for Erikson's remark on Gesell. He just didn't ~~XXXX~~ ask the right questions. Suzanne Langer in her Philosophy in a New Key makes a similar remark about philosophies:

> a philosophy is characterized more by the formulation of its problems than by its solution of them. Its answers establish an edifice of facts; but its questions make the frame in which its picture of facts is plotted.

In writing my paper on New Testament demonology I felt obliged to answer the following question: "Why talk about psychoanalysis? We could have told you this anyway. The actions of demons are not simply 'bad" in the sense of psychoanalysis, but they are more fundamentally in exact opposition to the processes of divilization. And of course demons are uncivilized, at the opposite pole in fact; what do you expect?" Again, let us simply acknowledge the question and then pass over it. It is a good question; it is too bad that those who raise it don't write papers explaining why evil spirits are unclean, screaming, thrashing about, and condemned to fiery punishment! As far as I can tell no such papers are ever written. Psychoanalysis, apart from its theoretical and therapeautic constructs has contributedly immeasurably to man's knowledge just by asking questions about phenomena never before thought significant (e.g. dreams, infant life, slips of the tongue, etc.)

So much for polemics in favor of analysis. I am not quite sure why I must justify my interest in it at this point. Certainly not for your benefit. I suppose I must establish my "right" to this grown up body of knowledge. After all some people would argue that Hartmann, Spitz, et al are not to be read by non medical pepple. And to be sure I have no interest in medical school and analytic practice apart from its role in my therapeutic transference. The ideas on the other hand, interest me very greatly. And no one can stop me from reading and writing about them. (Personally, this is a good statement to make. Consciously I realize "no one can stop me." Unconsciously ?)

Your little problem about bandits & gophers started bothering me after typing the last paragraph and so I tried to workdit. My answer is, as far as I can tell, that the moon may be an any phase. Here is the construction: Woops, wrong as on attached sheet. Only the 3rd statement is relevant and indicates c_4 as the answer

a = bandits drink beer b = the sun shines
c_1, c_2 etc. = phase of moon d = shrimps whistle
e = gophers go skating.

(A particular problem is caused by the words "cannot" and "it doesn't mean" but I think I got around them.) (I shall not bother to integrate the four "if" clauses but leave them as separate statements.)

$[\text{not } a \leftrightarrow (b \wedge c_1)]$
~~$[\text{not } (c_2 \text{ or } c_3) \text{ we not } (b \rightarrow d)]$~~ $[\sim(c_2 \vee c_3) \wedge b] \rightarrow \sim d$
$[(a \wedge \text{not } d) \leftrightarrow (e \wedge c_4)]$
$[\text{not } (\text{not } [e \wedge c_4] \rightarrow \text{not } [(d \rightarrow \text{not } a) \text{ or } (\text{not } a \rightarrow d)])]$

(Too bad I had to use my brackets and parantheses twice in the last one.)

Now take $e \wedge \text{not } b \wedge \text{not } d \wedge c_1$ and see if it contradicts any of the above. And do the same with the others. As far as I can see there is no contradiction against any of the four phases of the moon being used in this last. But perhaps the problem is not so simple. Can one perform algebraic transformations upon the four statements?

Enough for now.

Sincerely,

May 2,60

Dear David:-

It is high time I got around to replying to yours of the 12 April. Now what are we up to? Ah yes, Spitz and his Genetic Field book...which came to hand after your letter and was read by me. So long ago, so much seems to have occured and not since then. Yes the word was "field" ....Yes Spitz was borrowing the embryological word "feld"..a German word which I believe antedates the physicists word "field". You seem to me to have missed the point of Spitz's book and your physicist friend is being snooty about a word which was not borrowed from physics by psychoanalysts...I do believe perhaps K.Lewin who produced a "field psychology" was perhaps thinking in terms of physics but I am not sure. In any case Ya does not use the word "field" and "force field"...as they well might. And I know of no Ya theorizer who is trying to confound Freud with physics. To be sure Bernfeld and Eitelberg did make fools of themselves years ago in Vienna and got thoroughly trounced for it by Schlick. Since then I think everybody has sense enough to stick to his own field.

K.Lewin who also came over as a Hitler refuge I believe, anyway about that time, was not a Ya although a friend to many. He thought he could work it all out from a different point of departure but I believe he didnt get very far.

I have not compared the "No and Yes" book with the "Genetic Field Theory" ...I would expect them to have much in common. Spitz has been thinking along the embyrological lines for many years I believe, as have some of the rest of us.

Incidently your remark: "what is the 1st gestalt, the first true symbol, the 1st communication etc." sounds ambiguously like somebody believed an apriori general theory. I dont make out whether you are stating your own question or poking fun at the philosophers. Actually the question will receive a different answer depending on the individual who is under investigation. His 1st symbol etc will depend on the unique features of his particular biography. It would be no different I think than the ridges that make up finger prints. There must be such I suppose, but yet no two individuals are ever congruent as you know. Consider also a maple leaf it differs from all other leaves yet no two identical leaves occur even on the same tree. Incidently this is a fact that the physics have at last come up against hence the falling into disfavor of the old idea of causation and strict determinism.

Back in the time of Christ the cause was evil demons(who incidently are merely ? the old gods now done away with by the new ones)....Hence the temptation to equate them with the Id. Since the Id is the name we give to that collection of forces, motives, needs ???? that move us and since for some individual to be moved seems the height of pain and discomfort, such individuals find it easy unconsciosly to equate force = evil= sin(Since if we are without sin we are happy, so the idea goes etc)....

But you have been making your own discoveries as of Christ and his demons. I shall be interested to see what you come up with. I suspect you have bitten off a big topic if you attempt to take in all the theological speculations. I doubt if you will run into the danger of finding most of the answers.

Yes the point is to ask the right questions. You no doubt remember that famous Sherlockismus: the peculiar behavior of the dog in the night ? What was peculiar, when the dog didnt bark asked the Chief of Police ? "That he dicnt bark"..says Sherlock.

Yes you finally put your finger on a pointwhat unconsciously stops you from trying to get the knowledge belonging to the grown ups. Well I will leave that to Gaemmerer. I judge you to be getting places.

Two things delay the composition of this letter: Spring and the minor bit of gardening I do and that puzzel I wrote you and which you solved. Off and on I have spent 2 hours on it. I thought at 1st glance it would be simple to put it into Venn diagrams. But not so. And then the "nots" bother me as they did you. This kind of algebra is just as hard for me to formulate as my 7th grade stuff was..the theory I knew well but the translation of a practical problem, well that was something else again.

Well I seem to come out to the same results you did.

Best Wishes

May 6, 1960

Dear Dr. Wilbur,

You have already made some pertinent comments on the enclosed papers. First considering the "first symbol." You make the point that man's "1st symbol etc will depend on the unique features of his particular biography." You certainly are not the first person to make such a statment, and I suspect that either it is correct, or else it is very subtly mis-leading.

Whatever the case may be, I have as you guessed begun my paper with the hypothesis that there is A first symbol. In order to do so, I have taken some advantage of Spitz who I doubt would make such a claim. I am afraid I did not make this point clear in the paper; Spitz cannot be blamed for my own interpretation of Spitz. Even if my hypothesis is wrong (and of course it is in some respects) I think that the conjectures which can be made upon its basis may well justify it. It may be that in going about to prove me wrong, someone may stumble on something new.

I pretty well passed over the idea that demons are a translation of the old gods in my paper on demonology. (somewhere I mention it in passing) Instead I asked some questions and attempted to answer them. Of course I could not "take in all the theological speculations." And of course I ran no danger of "finding all of the answers." I hope that I have passed the stage of wanting to exhaust subjects. I write on what interests me and attempt to follow through the ideas which interest me. As much as possible I will point out the places where I am <u>not</u> going and challenge the reader to go there himself.

As for embryological concepts in Spitz, I confess that I must have "missed the point." Perhaps I need some embryology. Or perhaps I need to re-read Spitz. Which reminds me to give you my schedule for next year:

Zoology 182 (pre-med zoo.)	5 points
Music 31-32 (harmony)	3 points
Oriental Literature	4 points
Modern writing (with Lionel Trilling)	3 points
Fine Arts (painting, etc.)	3 points

During the second semester I shall take all the courses except the last one which will be replaced by Ernest Nagels course in the theory of knowledge.

Oh yes, I shall be in the Boston area May 20, 21, and 22 - the weekend. Is there any change you will be there then and would like to meet for dinner or something?

Sincerely,

May 15,60

De r D-vid:-

Since I wont be able to join you in Boston over the coming week-end it behoves me to let you know that.Many thanks for the chance .

I read your 2 papers immediately.That was a week ago .I made a note or two then and so perhaps still have an idea or wo to write back.But it has been a busy week in the sense that several different topics got my attention.

I found your summary survey of the previous thought in the field of symbolism satisfying and good. And as to your own efforts then to use the base you had established ? I think perhaps I have nothing pertinant to say without reading the paper again and having it fresh in mind. I did note a querry which I will record .I failed to keep track of what conclusion I came up with if any.But it occured to me one was going to have to make more of the difference between the act of symbolizing and the symbol itself in any given case. You note the distinction but do you follow it up? That was going to be one of my questions.

Thinking about this and the fact that it is the influence of the milieu in socalizing that creates the symbol brought home to me that Psa. was not talking about this kind of symbol at all to begin with, but about an internal process of symbolizing to the self, whereby the symbol becomes the substitute for the missing object.And where the goodness of the symbol depends on the degree of satisfaction offered by the surrogate.This is what Jones was talking about I suppose in his effort to define a symbol as being based on a repression.

All this wasbrought home to me by my deprived boys stroggles to find a symbol (so he could talk and think about it) for the sensation of satisfaction he had not had to begin with...the thing we called X g. to grow on .This vacuity since it had no denotation but only connotations didnt work too well.For him.For me yes, because I knew what"satisfaction"felt like , having knowingly had it.

Naturally this line of thought colored my attitude to the concept of" 1st symbol" and made me believethat anybody appraaching the problem as you and all(?) predecessorys have (and as I too did prior to the above case) on the basis of an unstated and even unconscious assumption: Everybody knows what"satisfaction"is,from having once experienced it back in prehistory. So having had to discover the falsity of this tacit assumption I was then forced to see that all reasoning about the topic in the past is questionable. I think as I write this that this is the 1st time I have ever tried to formulate what had remained a vague not verbalized notion. I am not sure I fully believe what I am saying.

Now this boy was an especially fine example with which to work, for he tried to do in ways I didnt understand for years something which I knew verbally about but somehow didnt see the point of: he tried to substitute words for things, acts etc. At 1st glance this looked like the old idea of magic but to see that much didnt stop it the practice.This is what took 19 years to work out, if it is worked out.In words declaring it has been he now sounds very convincing to himself and to me.But I retain my doubting attitude "lets wait and see" .

So much for that which may pose a problem but really has little to say about your efforts at it.What about the 2nd paper.Here I didnt make any notes so what do I remember? I found your data (linguistic) interesting and new to me. But it is after all sociological stuff , other people s thoughts about phenomena associated with Christ.And have we anything but that about Christ ?The resurrection etc stuff was Paul s addition. However your paper did arouse some questionsin my mind about Christ: he had a father problem ?Did he know he was supposed to be a bastard? Has anybody ever done anything along that line? etc....

I want to get this in the afternoon mail for the 1st stated reason and so will say no more about the papers until I consder them again.

Your next years schedule sounds interesting.

Cordially, Jake

Friday, May 20, 1960

Dear Dr. Wilbur,

My room is a mess as I begin to pack for the summer. I am leaving most of my now very large library here in school in boxes. After seeing Connie this weekend in Wellesley, I return to New York for one exam Tuesday morning and then leave as soon as possible for home and then Idaho. It will be necessary for you to address any letters to me at home: 324 South Valley St., Neosho, Missouri. My papents,will, of course, forward my mail to Idaho.

I have finished five exams, doing excellently on one, very poorly on one and so-so on the other three. My average will probably be a B or B plus which is fine as far as I am concerned. Professor Richard Chase of the graduate English school here, to whom I handed in that paper on New Testament demonology, liked it so much that he wants a copy to use in his teaching and even hinted that the ideas would be a good nucleus for a book. My writing plans lead other directions at the moment, however. The philosophy professor, as far as I know, has not read the paper on Spitz. Do you think Dr. Spitz himself would be interested in seeing my ideas? I have a friend here in psychology who does experiments with hypnosis, a very level headed and interesting fellow, and he intends to test out my wild speculations about hypnosis and symbolism.

"One was going to have to make more of the difference between the act of symbolizing and the symbol itself in any given case." In your sentence, I would like to stress the words <u>have to</u>. You know those are bad words. They must be backed up by such a remark as..."One was going to have to in order to...." In order to what? Such a question must make us sharpen our investigation. Just what are we trying to find?

I fear that I have tired a little bit of the subject of symbolism. I do not have any contact with experimentation or factual material and cannot continue to spin ideas out of thin air. If I intend to do any more work on the subject, and I may well do so eventually, I shall have to do a great deal more reading on the subject and perhaps think up some experiments to help keep ideas on the track. (You recall how I wanted to make a critique of the philosophical problems hinging around free will. Well this is, I think, where one should begin.)

There is another idea which keeps circulating (like free will) in the back of my mind and which you cause to flare up a little once in a while: that is the need-wish paradigm which you are so interested in because of one of your patients, the boy who cannot turn his need into a wish.

Jesus apparently did not know he was supposed to be a bastard. In fact there is absolutely nothing in Jewish literature as far as I know that requires him to be one. The virgin birth story was apparently an addition may to his life between the time of Paul (died 65 A.D.) whose letters do not mention it, and the writing of the gospels (Mark does not include it.----------

Woops! I fear that I have made a grave error in not checking more carefully about this thing.

> Isaiah 7:14 - Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. Butter and honey shall he eat that he may know to refuse the evil, and choose the good.

Isaiah was the standard text for the Jewish Messianic hopes long before the time of Jesus and if Jesus was at all educated he would know this verse quite well.

Nevertheless, the birth stories of Matthew and Luke seem to be later additions to the story of Jesus and there is no reference to Jesus's speaking about his virgin birth in his teachings, etc. The problem you raise is very interesting.

Neither of us are concerned about whether Jesus returned form the dead of not, but I differ with you in attributing the idea to Paul. Paul was anti-Christian at a time when the Christians had already obtained great influence through their account of the resurrection. The idea was probably that of Jesus himself. He predicts his reincarnation in the gospel accounts, and I can think of no more important factor for the belief which sprang up later.

By the way you can detect an interesting sort of doubt in the words "neither" and "belief" in the above paragraph. I am still quite heavily influenced by Christianity. I don't mind this at all; in fact my novel is that of a preacher become martyr and I feel quite capable of sympathizing with him. Luckily, I can extricate myself from him enough so that I have no anxiety in thinking and writing the novel. This is an important gain for me. I can write a novel; not an autobiography.

Oh yes, if you think the symbolism paper would interest Rene Spitz, would you mind ---- Cancel this sentence; it is the kind of ship each of us recognizes. I am not exactly ashamed of it so I won't bother to cross it out, but you may ignore its literal content.

Have a good summer. I shall be very happy in Idaho. (As though I haven't spent a very happy spring - I have, however, had a very good year here at school)

Sincerely,

May 23,60

Dear David:-

Your letter and a paper on Mahler arrive in same mail. I had the impression, now verified, that you asked me about Mahler and Freud. At that time I had forgotten that Jones, Freud vol. ii told about it. Reik has some highfalluting insinuations to make. The paper is by a british musicologist who is also versed in M. Klein and Freud. I shall send you a reprint when I publish the paper. You will find it interesting especially along the lines of symbolism... the bone of the murdered person which later made into a flute tells the story of the hidden murder... Mahler did a zymphony (VI ?) on it. The British detective Thorndike, found such a bone made into a pipestem as I recall. I have forgotten the name of the writer... ah Austin Freeman..... In the case of Mahler the bone became his impotent penis(Wifes tale).. he consulted Freud and died a few months later. Freud took it as an Oedipean story , not seeing as yet that this was a defense against the earlier Kleinian story of child/mother... i.e, 2 person psychology.

So did Freud kill him with a misinterpretation? Probably not but there will be those who so take it. M was already dying when he consulted Freud. He died of a virulent streptacoccus infection acquired mohhhs later. But that only carried out his self-punishment wish voiced before he cOnsulted Freud.
but bone =flute= penis is an old old equation at least 2500 years old.

After I had sent on my previous letter it occured to me that I had not voiced this thought: that you were dealing with Christs reputation, not his character i.e, inner personality, in talking of demons. Christ presumably was familiar with the demonology of his day however he made no comments that I recall and what you quote is what others said about him.#

I said something about the resurrection ideas being due to Paul. I dont recall exactly what nor do I now locate that remark. But I had refereñce to was the meaning put into the reputed fact by Paul , i.e, that Christ became something to identify with by others who would thus be saved , resurected . This idea is not mine incidently but borrowed from my friend Sachs who in his last days was writing a book on the history. He did write about Paul. And told me other ideas.
Of course, the bastard idea whatever may have been the current gossip was also seized upon by later comers exactly as you did, as a confirmation and realization of the old prediction made by Isaiah. Of course also, all this stuff is what other people ascribed to Christ. Once in a while they can find words attributed to him which are vague and ambiguous enough so that they can be taken to be ~~insinuations~~ insinuations*that jesus was saying:"yes that is the case, what you are thinking about me" . Exactly like my guess about the meaning of flute =bone to Mahler , that it explained why he couldnt get an erection with his wife in later years. Although she speaks of his having left her a virgin she did mother 2 children for him. We are always able to read meanings into remarks long afterwards. But how shall we controll the correctness of such ascriptions ?
* I have been reading Gellner's post-Wittgensteinian reaction " Words and Things" .

What you develop in your paper shows the sort of ideological background that could be picked up by Jesus S-E as rationalization and justification for whatever his own privat material may have been. I take it your problem was to guess what sort of personality Jesus would have constructed out of this background and as defense against it.

There is some work already done on hypnosis and symbolism, some of it in NY I think. Very interesting but I believe there is still some doubt about its value. However your frend will know about that. And can consult it to devise further ways of experimenting perhaps. There is a long paper several years back in the Fa. Quarterly.

As to Spitz interest. I dont know but I believe he would be interested. However he is a how? busy man getting his new professorship going at Denver. Of this I know nothing. But I believe he is like anybody who is pleased by and interested in the reactions to his work. But your thought to approach it directly is the better thought as you yourself imply.

Your words interpolated into my sentence about making a distinction between symbilization(the act) and the symbol are well taken. Yes I was guilty of an insinuation here not an explicitness. But I have lost the co...ex

lost the context so dont at the moment know how I would have been more explicit. So accepting your guess and to finish out the uncompleted" in order to ....." I will expand it in some such fashion:

one needs to distinguish the act from the content, for various reasons. A therapist ,let us say, needs to be cautious(As H. Deutsch felt she had not been in the famous'making out clocks tick together') and not too hastily break down a defense. Swift has some things to say about it in Gulliver's Travels in re the Lagado episode, ie., with referense to nother purpose in symbolizing. Why does one symbolize anyway? etc. I think my previous remarkwas based on my feelings of annoyance after my efforts to look up sexual symbolism several years ago. Everybody seemed to be taking the act as something that went without saying. It didnt seem to me that it did. And I didnt have the time to plough though(the inaccessible anyway) mountains (probably) of literature that might exist. If I could find somebody elses remarks that would save me the work of thinking it out for myself ,if and when I got around to it. But that lazy act only piled up a much larger load of work which I didnt have time for.

I see my expansion is turning into a long article. So that is why I resorted to those bad words as you rightly call them. One was putting some work on the otherf ellow. So it worked for you. Very good. Just the same I/get annoyed when somebody does that to me/too.

On the other hand(and this is another reason for symbolizing too) recall what B. Russell said about what it would take to say explicitly what is contained in such a sentenc as" Thetwo oclock train will be on time".

As to the popic or rather the behavior of being interested in symbols you now declare yourself to have reached the stage of being willing to stop,look andlisten ,to expand your word "have tired a litle etc. Fine. I feel sure you wont drop it any more than I did 2-3 years ago when I had to write that paper I did so poorly on.

In the meantime you are going to have fun in Idaho. How I envy you. Such fascinati places to explore I used to see from train windows .. In the matter of New England scenery I have been able to go back years later and explore ...what fun it still is.

t is interesting that long before Freud and Melanie Klein Isaiah knew that the concepts of good and evil were oral derivatives. But I suppose even Adam knew that sometimes.

Now where to send this? You will be in NY Tuesday long enough to get it there? You will be already packed so you can jump on the train as soon as you have finished the exam?. So I better send it to Neosho. So I shall.

My best to you. Be seeing you,

as ever,

Jake.

May 29, 1960

Dear Dr. Wilbur,

You will have to pardon my typing in this letter since I am using a typewriter with which I am not familiar, my sister's portable which I am taking to Idaho instead of a standard model.

Yes, I should like to see what kind of a combination we can make with Mahler and Freud when you publish that paper. You and I seem to have a time with each other's papers. I see that you find it necessary to say that you did "so poorly" on your symbolism and epistemology paper a few years ago. I, too seem to find it necessary to apologize for the directions I did not go and the limbs I went out on in my papers this spring. In all fairness I must say that I often come back to your paper and enjoy it very much. I don't have it at home here but I can still refer to the point (oops, bad word here) to the idea shall we say that men tend to identify with their own phallus = this sort of supplies the transition between the problems of fear of castration and fear of death. Gee whiz, if I cross out "point" what am I supposed to do about "limbs" a few lines earlier? Which reminds me that I think the only value a good knowledge of Freud does for the writer is to indicate the words he should not use if he doesn't want sexual connotations. I ran across a reference to another paper of yours the other day in Weston La Barre's The Human Animal. He refers to your critique of Freud's life-death instinct theory. I found a great deal of interest in La Barre's book, especially in his remarks on animal evolution and his bibliographical notes. I was especially amazed to find that Dad's anthropology library here at home has Bloomfield, Sapir, Wissler, Boas, Keith, Hooten, etc., plenty of reading to keep me busy whenever I want to read in linguistics or anthropology.

La Barre has difficulty, I think, when he comes down to culture as such. One is reminded that "all generalizations are false including this one." I should think that if Freud, Jones, Ferenczi, and Abraham to whom he acknowledges his greates debt wwould teach one anything at all, they would teach the very individuality and exceptional nature of each man rather than their universal nature. But then what am I saying? I guess this has no meaning. Knowledge is both particular and general at the same time and the distinction is one of those dangerous ones like Descarte's mind and body distinction.

I do not feel like doing any more work on the Demonology of Jesus topic. As you say, one cannot deal with Jesus so much as a personaligy as with a reputation. The problem is one that can only be dealt with speculatively, it remains within the domain of my novel, however, where I am not at all trying to be "scientific." Perhaps this is one reason why I am writing; there are things which cannot be said is essay form. Of course, one could argue that it is best to leave this other range alone. But your teacher Rank for one did not think so. I started Seelenglaube a few weeks ago and had to put it down after the first chapter to study for exams. I should be able to read the reest this week at home.

When I get back to New York I think I shall look for the papers you mention on symbolism and hypnosis. Off hand the subject sounds like one of critical value for the understanding of thought. Just a hunch, but then....
(I should look in the Rapaport collection first I guess

I like the way you put the remark that Jesus constructed his personality out of his cultural background. It reminds me of once when we were talking about the "personal myth." - It also reminds me of a good deal of remarks made by college professors about the lives of artists: they live the way they think artists should live. The interaction of environment and personality is much too complex to formulate and much too complex to ignore also.

What does Isaiah say about good and evil as oral derivatives?

I shall leave Thursday morning for Idaho. Once there, I shall have a week or two of work of a general nature around the forestry headquarters in Cascade and then a short training period for the tower which I enter around the end of the month. From then until into September I shall only have mail once every three weeks when they bring my food via muleback. "The years of splendid isolation."
The address is Cascade Ranger District, Cascade, Idaho.

Speaking of sexual symbolism, did I ask you if it is ever remarked upon that one never seems to dream about any part of his own body, let alone sexual part, ~~in a~~ but instead must symbolize it. Such is the case in my own dreams. This is especially remarkable because our hands and feet at least are the most constant objects in our view all through life.

How are your ferns, heather, club mosses, etc. this spring. I used to be very curious about some of the plants you raised back in the woods. Hmmm.. Nevertheless, curiosity is a good thing to cultivate - even if it doesn't pun.

It looks as if I will have to send my regards to the Rogers through you this summer. I hope you will get a chance to see Dwight and wish him a good summer from me.

Sincerely,

June 5,60

Dear David:-

This Spring here has avoided the usual dry spell .And again today it is cloudy and wet so answering your letter provides me a way to keep out of it. Otherwise I would be out looking to see how my ferns etc. grow.They are doing very well this year.The hillies growing like hell,perhaps because of the gibberelic acid I put on them. You ask about the blub mosses.Some of them are still alive.I think but none of the 2 or 3 species I managed to transplant and keep going (there are 5 in all New England I tnink) seem to grow here like they do elsewnere.Arbutus grows like hell for me and that was supposed to be impossible to transplant.One has to take dirt along with the plant.And in the dirt must be that other organism, bacterium or what? that lives in symbiotic relationship with the arbutus.Councilman my professor in pathology after his retirmment from teaching went to Maine and spent the rest of his days working out that symbiotic relaion. If he ever published a paper on it I have never heard of it.Nor do I know that anybody else has ever worked out that relationship or any other of the several known to exist. If they are known to exist somebody must have worked them out? Odd that nobody works on such things, or having worked on it dosnt publish it somewheres.But that means only that I dont read that particular type of literature.After all I see only 6 ot 7 of the 7000 plus magazines that one is supposed to keep track of.

La Barre an interesting fellow whom you sense as having troubles with the concept of universality/individualism*He did as I know from personal experience . It fell to me to greatly upset him on just such a point when he was in the transition state between one analyst and his 2nd.Perhaps it was this experience that sent him on to his second analyst who was one of the Vienna gang and a real analyst as against his anthropologist-analyst.

They were and are all trying to deal with a difficult problem in ego -identity→I have been reading 2 books on that problem ,just off the presses.Franz Alexander's "Modern Mind in Transition" or some such title..Random H use both of the them..a sort of combined autobiography plus history of last 300 years ofvalue hunting.And Allen Wheelis novel: "The Seeker, A Psychonalysts search for his own life's meaning". A.W. is a California analyst. Both books are on the same topic .I dont know which method of attack on it I find most effective.Perhaps the 2 combined as I read them is the effective way.

As you sit in your tower this summer looking for smokes you will no doubt divert your attention once in a while to a book, somebody else's writing than your own. On the other hand you are probably not wishing ~~to not wishing~~ to load yourself down with heavy luggage.Neither book is yeta paper back.

* I pointed out a generalization he was making in a paper was a pure emotional fiction created to fill in a gap in his factual knowledge as to the ethnobotany of the potato plant. It threw him into an anxiety attack and his analyst who happened to show up at that moment at the convention refused to hold an analytic session for him, he had come to attend the convention. What swindlng sons of bitches all analysts were,La B told me. However he forgave me eventually.

As you say one can say in a novel what cannot be said in a"scientific" paper.There, to paraphrase Gellner "Words and Things", in the latter form one must be explicit and not insinuate.

"Philosophy is explicitness, generality, orientation, and assessment. That which one would insinuate, thereof one must speak." Says he reversing Wittgenstein's original mystical conclusion to his Tractatus with which he so bedeviled the world into "Linguistic Philosophy"(that new Oxford Movement which oddly enough seems to have been organized by Cambridge men. Something queer going on here I must look into.)

As I free associate out this topic I have gotten on to I believe I begin to see deeper into the dynamics of the quest for universality than I did before. Yes it is , among other things, an exemplification of that problem Freud got on to and called the Oedipus situation? A.W.'s book is by "insinuation" the best textbook on Ya that I know of. At this point another of Gell ner's(you will surely hear of him next year from Nagel)remarks comes to mind.G applies somebody Kraus's remark"Psychoanalysis is the disease it strives to cure" to"Linguistic Philosophy" as the disease it strives to cure.

I now come on a sentence in your letter "I like the way you put the remark that jesus constructed his personality out of his cultural background." N^o no I never said anything of the kind was my reaction. So I refer back to my copy of what I did say and see that your sentence is a reasonable construing of what I did say. I see also I was then full of Gellner "insinuation" stuff .

I still say "No" to your sentence but a qualified "no". So what is the point? Originally I spoke of the S.E. as so constructed. Your sentence substitutes the word "personality". So what I am reacting to is the tacit equation of 'personality= Super-ego' ? I see that you too are dubious about such an equation. To be sure I did tacitly imply that the ego constructs the super-ego , by selecting out from the outer-world presentations what it shall internalize I believe nobody has dared say this bluntly and explicitly. If they have I dont know where. In effect perhaps Freud hints at it in Civilization? Where he is confessedly under the influence of M.Klein. As I write I become aware that I have kept many such notions in a very fluid state (against the day when I could come to a decision based on definite experience ?) Perhaps the word "choice" is the trouble ? Perhaps it carries with it the notion "voluntary choice" and one wouldnt use the word "choice" where the choice has been forced on the ego ? I see this brings us to your old problem of "free will" .

Your question about Isaiah knowing about the oral derivation of good and evil catches me out on a limb. What the hell was I talking about? I had not read Isaiah but was quoting somebody elses allusion. As I now recall Isaiah spoke of things being good or evil to put in the mouth as the beginnings. But perhaps the concordance will give it? Isa.55:2 "eat thee that which is good" . That is the reference, the only one. And it dosnt make sense to me. The context ?well it is apparently that which is taken as the prophesy of the coming of Christ, as "the limb of God" . Well it still dosnt make sense to me. So I was talking nonsense. You did well to ask your question.

As they say "have faith and faith shall make ye whole" or some such...yes here is an instance of where faith let me down. That is my belief proven again. Dont have faith, go look and see. I didnt come from Missouri where the motto is " Show me" but I try to act as if I had. Sometimes.*

Does one dream of their own body and its parts? Yes and very queer dreams they can be. I caught one of my own as I now dimly recall; my prostate was beginning to kick up and be painful some years ago. I knew about it somewhat. But I had a dream one night which translated the discomfort into a fearful animal(?) or something of the sort ,inside me?.. I find my memory is very vague. If I noted that dream down I do not now know where to find it.

Such a dream would be a wish such as "I wish this _____ was no part of me" ? I wonder. I suppose Shilder's book on body images is full of evidence of some sort. I never read it I realize. And the original work on the topic by that Swede Scherner was much concerned and experimentally with it. See Freud Interpretation of Dreams, many references. I believe that Scherner demonstrated experimentally something about the phallus as a flying bird. Somebody tickeled somebody s penis while asleep with a feather ? 1861. And nothing since done on it?

* now that I am old and retired I can read some of the books I acquired in a life time. And become aware of all the curious things I might have but didnt follow up. But I shall dismiss the impulse to bawl here,

By now, if I read you aright, you are at or near Cascade. I think I envy you such a summer as you have in prospect. And it should bring out your inner resources as no other kind of Ivory tower ever does, but is supposed to (by those who have never resorted to one ?). As I sit here looking out the window it is really raining like hell, a good rain such as I have no recollection of seeing for many years.

I hope to hear from you once in a while. But dont have it on your conscience.

My best to you as ever,

Jake

Thursday ~~July~~ June 16, 1960

Dear Dr. Wilbur,

Speaking of plants, there is quite an interesting flora here in the Idaho Mountains. The trees are ~~quaking~~ aspen (a little) ~~and~~ 99% evergreen: Ponderosa & Lodgepole Pine, Douglas and white fir, Engelman & Blue Spruce, and Tamarack. It is good logging country. ~~and~~ My job for the last two weeks has been in a forestry service Brush camp cleaning up with chain saw and axe the leavings of logging operations. I go to fire School ~~next week and then a week or two later~~ up to my Blue Point lookout (Not until then because it is quite snowed in). Smaller plants aren't so prolific here as ~~these~~ gigantic trees, ~~probably~~ perhaps due to the excessive shade. ~~and per~~ There are ~~many~~ many beautiful wildflowers in the meadows, however, and I hope to make some watercolor illustrations while on lookout.

I am putting on weight as well as muscle due to the gigantic cookshack meals. This is a wild life out here and I shall be

glad for the peace and quiet of lookout.

I keep thinking of things I found in La Barre's book. ~~The latest one is the~~ for example The emphasis upon man as a "domesticated" animal. Also the reference to the extraordinary nocturnal habits of man - as taken from Devereux. La Bare amassed a lot of interesting ideas ~~in that~~ book. My latest reading was Freuds Contributions to the Theory of Sex. I think some of his remarks on the dangers of "spoiling" children come closest to my personal experience. It is certainly a book to be re-read. I started ~~Seelenglaube of Rank~~ and got all balled up in his historical - "insights." The first chapter with its emphasis upon relativity is a real jewel, however. The Alexander & Wheelis books are on my list, but like you I shall not "bawl" if I haven't a chance to read them soon.

My remark about anatomical dream images ~~referred~~ meant to "accurate" visual reproduction of body parts. Of course, the body comes out in all kinds of disguises. But do we ever see ourselves as "real." (I realize that this word creates an interesting problem.)

Sincerely, David

June 23,60

Dear David:-

You raise interesting questions as regards "body images" in dreams. Off hand I would suppose with you that very seldom does a photographically "accurate" image ever appear. If a patient sprung sucha thing on me and made a point of it I would suppose that that very fact was an important one to interpret the meaning of.

In general since dreams are regressions to infantile ways of thinking(seeing?) and since we must suppose infants have a very crude defective picture of themselves, I would suppose this would show up in dreams. Well B.lwwin believes that the "dream screen"..which can be compared to the curtain at the theatre I suppose, which he discover is a memory of the breast close to the face..a blank something.

When Freud thought, as he did it seems, that Rank's birth-trauma hypothesis was supposed to be based on visual image memories of mama's vulva, he was outraged at such obvious nonsense. But Rank had no such obvious nonsense in mind. How then did Freud get such an idea ? So far as evidence goes he read it into Rank's words" the baby is reminded of birth"...but Freud has used exactly the same word "reminded of" without meaning anything like that.

It is just another instance of the phenomena I am always discovering that analysts are very sloppy in their use of words. This was well known in Vienna among the analysts.

I suppose ,when I consult my prejudices and not the map which I have not, that you are located on the East side of the Cascades. And that this side gets much less rain than the West side .So I am surprised to get the impression that you are seeing big but perhaps not the BIG trees. Lodgepole pine...what a magic word that is to me. Just from reading the name in books, for to my knowledge I have never seen one close to.

I have seen big trees in Yosemite, Red woods I suppose. When I was there in 1915 I had not yet learned the names and looks of most of the trees you name. I find that most do no grow on the Cape. I do have some Engelmen Spruce. Slow growing here. and a Douglas fir or two. They also do not do very well with me. But why should they with 3 or 4 inches of rain as against 50 or better per year that you get out there.

Yes I suppose the many many beautiful small plants we think of as growing on the mountains do grow about tree line. That is the way it is here also in New England. And meadows. Some day I hope to walk in such places. Even yet.

I think we ,nowadays, must have lost the meaning for such words as "realize" and so we have to invent new ones.."thingise" for instance, to take the place of "reify" which word never seems to have gotten going. One seldom sees it. Even the word "substantialize" .I like the word "hypostatize". And then there is that interesting phenomenon called "derealization" which occurs to some people. I dont know what it is exactly nor whether I have ever experienced it. I have experienced a sort of "unreality" feeling, that an event was a dream...to be sure I was dozing when the man jumped in front of the auto and got killed. And I didnt like to believe it had occured. It took several hours to accept the fact. I was not the chauffeer.

June 24.. I broke off it being too good a day, although "warm and muggy" as they say. The rain that was predicted for yesterday gets here today. And I suppose has washed off the poison I put on the oaks yesterday. Errands and now where am I?

When I read Rank S.u. P. in German it seemed to make sense, as did most of his books, when I read the English translations of them they seemed to make awful damned nonsense, at least poor English...my translation which made for the most part good sense to me didnt make good sense to others, including Rank. Other translaters I suppose had no better luck even if(did they?)they knew more German. I took that way of learning German when in Paris I had much empty time on my hands.

Rank used to get an idea and a manic state and then he would rush to write it all down fast. He gives many references and I discovered his wife used to look them up. Perhaps just to check on them ? For Rank was a very erudite man. I have since learned that Freud used to advise this sort of procedure" Get it out side, write it down express it" ...."(but he didnt say publish it !a fact that is not commented on).

I once bauled Rank out for writing so much. He didnt defend himself by quoting Freud, directly or indirectly.

However as time goes on, and I retrospect on my own experiential gatherings I find that formulating(mapping them) along the lines Rank stated before I got to it makes good sense, a good picture. And I wonder that others dont see it. F.Alexander interested me in this respect. Rank and Ferenczi developed a faintly revolutionary attitude and put it into a book Development of Psychoanalysis". F.Alex. who was then a leading young Freudian wrote a very adverse criticism of this mass of heresy. Years later he took much or all of it back, having come to see the wisdom of what R. and F. had said. Even his last book has a slight hint in it to the same effect.

In particular, if I remember correctly, R. and F. pointed out that patients act-out more and better than they remember, that the acting-out is the memory wanted, one that cannot be put into words or perhaps visual pictures. This was heresy then. Freud took it as "resistence". It was "resistence" to his wish to hear it all in words, yes. But not "wilful" as seemed to be the implication. It was the material supplied in the only way possible... just such an expernalization as Freud had advised . Of course, today this is obvious and accepted by those who have forgotten or ignored the struggles that I a went through to get to this insight.

And so much depends on choosing the right words..i.e, the conventional words. Rank names a wish" for immortality" ..."of the soul" ....why didnt Freud? But he did, he calls it the wish"to preserve ones life" ....and later either "the Life Instinct" or "the Death Instince". For it is not clear which is which.

Comment on his own paper

A something has just walked into the room. "A cat" some would say. Others would yell "NO No it is a feline".

Well I had better break off .Before I get too deep in that regression to a problem I had early in life.

My best to you.

John

Rice Peak (Blue Point) Idaho
July 6, 1960

Dear Dr. Wilbur,

To continue with dream images, you say "we must suppose infants have a very crude defective picture of themselves." This "must be true for very young infants, but does one really regress so far in most dreams? Dreams with words "must" be from the second year of life if they are r gressions. By the eighth month, according to Spitz, one can accurately r cognize an individual human face. Wouldn't you think one could also recog= nize his own anatomy which is much more often contemplated? As for Lewin's dream screen, I thought Spitz rather debunked the idea in his article in the Psychoanalytic Study of the Child - Components of Superego Formation. The baby stares at mother's face, not breast. And the face looks like three dots not a blank screen.

Acting out. Yes. I just yesterday caught myself acting out a problem which is very important for me. I was discouraged and mad at myself for having been up here almost a week and not having done any writing at all. The thought that occurred to me was that I had told all my friends I was going to do a lot of work on a novel this summer. How could I go back empty handed? Now I realize that I am just acting out the second half of a little unconscious scheme. I shall make everyone expect something of me (by telling them I shall write) and then I shall disappoint them (by not writing). In this way I shall repeat a fantasied occurrende in my childhood when I felt that I lost the love of my parents from failing to do something expected of me. Perhaps the logic of the unconscious says that I must repeat the experience and hope that this time everyone will say "It's too bad you didn't write your novel, but we still love you anyway." "Not writing" performs a function, therefore; it is a way of testing whether of not I can be loved without doing som ething to earn it. Unfortunately, I no longer can say that my parents are the final judge of this predicament. Since the whole thing is unco nscious, the feelings that once pertained to them now get daffused onto everyone I know. Well, enough about myself. Let's talk about Rice Peak.

I am at 8696 elevation 20 miles east of Cascade, Idaho as the crow flies and 12 miles south of Warm Lake, Idaho. Each of these nearest two towns (the last consisting of two summer lodges and a winter population of zero) is arpund 5,000 in elevation so you can see I am relatively high. The nearest point which is as high as I am is 17 miles to the East. As one goes further east into the Sawtooth Mountains, etc, the peaks get up over 10,000 feet. My view extends to peaks up to 50 miles away and is completely unbroken for from 5 to 25 miles, depending on the direction. The nearest road is three miles across from me and a half mile down. Thus we had to pack up by horse and mule back. Water and fuel are the big problems. I have to carry each of them up the hill on my back. The spring is 750 feet below me and I go down once a day, before the 7:00 check call. Otherwise - interruption while I watch the chipmunk climb in and out of my garbage pail. He is getting awfully fat - otherwise I have to be in my house or environs all the time to check for fires and answer the radio. Wood must be cut by hand and hauled up a good deal of slope. So much for problems,; the rest is good. I even have a deep snow

bank in which to keep perishable foods. This snow usually lasts until sometime in August I understand, although with this unusually hot and dry summer it may melt sooner.

Wildlife is suprisingly abundant up here on top of this rockpile. I am by no means above tree line, but my slpes are so steep and rocky that there are few trees. Trees (pines and fir) are quite abundant when one gets down around first water where my spring is. Up here on top I have a permanent party of chipmunks, one of which comes into the cabin and begs for food or raids the garbage. I can feed him by hand but am still unable to pet him. Who knows, perhaps chipmunks don't like to be petted. He is awfully particular, having refused good cheese for lunch and preferring sausage rinds and carrot peelings instead. All the neighborhood insects seem to fly up to this highest point. Among the usual flies, mosquitoes, bees, potatoe beetles, etc. I have a lot of pairing butterflies. I rigged up a net today and caught a black swallowtail, a tiger swallowtail, a white butterfly similar to the cabbage butterfly, a red fritillary of some sort, and a small gray butterfly too inconspicuously colored to be in popular books. I also made an acceptable watercolor of a common and pretty yellow flower up here and plan more of the bluebells, shooting stars, etc. which flourish along the path to the spring.

Perhaps my most important activity is cooking on my wood stove and with the groceries I packed in. Some of my fixin's have included homemade baked beans (from scratch) cornbread, raisin bread, tuna casserole, and a fancy spaghetti sauce. No wonder I don't have time to sit around and write. I have done a little reading, however, in Thomas Mann's The Magic Mountain. It's not especially penetrating in its considerations of psychoanalysis but from other standpoints it is well worth its great reputation.

I return from a short check of the hills looking for fires. There is a rainbow in the east (it is evening now) underneath a thunderhead where a slight drizzle must be falling. One is very close to the clouds here. Every day begins perfectly clear. Cumulus clouds beginning towards the middle of the morning. Then towards late afternoon there inevitably develop a few thunderheads. Tonight they are all northeast from me.

You will probably be going up to Vermont (isn't that it?) later in the summer and will be up in mountains somewhat similar watching chipmunks and thunderheads somewhat similar. These things seem to be a part of our blood as though they were inherited. Perhaps Ferenczi touched on something real in his Thalossa. Who knows....

Sincerely,

So. Dennis Mass. July 17,60

Dear David:-

Your good letter has me turning the color that envy produces (green ? yellow?) (Green is jealousy ....but envy is a kind of jealousy ? ...)

As of infants and body images.....since human eyes are not on stalks like a crab one early has a very curious perception of ones own body. Certainly an early picture is derived from that image seen in mother's eye. Only yesterday my patient who discovered she existed only if she could see her reflection and who in the beginning seemed to have a paranid delusion of being constantly spied on by everybody (in the beginning " mama is everybody") brought up the fact that only when her friend was looking at her full on did she feel good. I asked about me. No her analyst at whom she seldom looks, and who dosnt often look at her, dosnt give her any such feeling. However I got a full-front smile for a brief moment at the end of the session.

You ask about how far one regresses in dreams. Well I am not prepared to have any notions of my own about it. Even the blank screen that rolls up I have never heard of 1st hand. But that reminds me I do have another patient for whom the awful event in waking feeling is that "black curtain" that drops on the scene and ends it. It occured to her one day, or to me, to recite words that she eventually recognized as lines she once recited from "As You Like It" ..the world is a stage etc....It occurs to me now that possibly that black screne is the face of a negro. Later she was familiar with negro servants, having grown up with them in the south...i.e, from age 7-8-9 to ????. Not previously. So this association of mine is probably irrelevant?

There is a certain, small?, amount of reaction to B. Lewin's idea but I find I have taken in no residue of memory beyond that fact. Evidently it didnt impress me as anything I needed to be concerned with.

Looking back at your letter ,now, the 2ond par. about the acting-out of the "disappointment" fantasy, makes me wonder. A bit of cryptomnesia on my part ? For only now does it occur to me what I chose to see yesterday that the girl in front of me was having the experience of "disappointment"...of herself and as of me, she insisted. Your remarks which had interested me greatly when I read them a day or two before had completely passed out of my mind I thought. At the time with this girl, I was aware of continuing a problem about emotions, which I had started in the morning with the other"only visual existence"girl.

As of the "disappointment" girl .#disappointed in not having made progress" I pointed out that here was a situation involving a item of regression very clearly and that this was progress, since it gave us a chance now to formulate how one formulates a pure feeling when it must be expressed in words .One has to translate a purely internal world something into an outer world something in terms of images that are perceptable to somebodies sense organs, eyes and ears. And the question of whether one then calls this paranoia depends on which set of pronouns one chooses etc. Thus "being seen" → "I am being seen" Your are being seen " etc. And from passive to active " I am seeing" "you are seeing_____" etc....

Your own working over of the fantasy is good analysis. And does as you hint imply the basic assumption we suppose to be pristine:" I am loved, just because I exist. I didnt and dont have to do anything to be that way".. But this now occurs to me to be the formulation of what Freud called "primal narcissism". I now know that Freud was mistaken in assuming that post-natalthe primal narcissism is always"good". In my 19 year case it was "bad" in the sense that it lacked the feeling of " satisfaction". It was my failure , for one, to recognize this possibility and what it derived from (I had the materials in hand but couldnt use them)that led to the failure to recognize why that analysis was interminable. That patient finally deduced the story. His story could have been formulated" Every act leads only to lack of satisfaction"= "Every wish is disappointed" was the way we had it.....But actually he wished only for what he knew"lack of satisfaction" ..since "satisfaction" was purely hypothetical for him. An unexperienced unknown. Given him by Nature in evolvoing him and his sense of hunger.

So you come up with a version of this situation as derived from some later adventure in life, as it probably was in you. But the abstract pattern is the same.

Now you have written something to me in this letter that evidently strikes me as important(see above). As you write it you are being conscious of"not writing that novel I promised to write for everybody".You write this out in the form of a statement of a "fantasy", this self-characterization of what you observe about yourself. What is a novel but a fantasy? What is a letter but a writing ? And isnt it a sort of fulfillment of a promise ? Taken this way you berate yourself for not doing just what you are doing. Very interesting.

All this has, for me, got something to do with Karl Popper's attitude to Freud, Adler et al, as of their"science" which Popper prefers to believe is a sort of "metaphysics", since none of their hypotheses can be tested and falsified, i.e, disproven. On the other hand he is very ambivalent because he believes Freud said some very interesting and enlightening things.All this is in Popper's "Logic of Scientific Discovery" ..the translation of his important " Logik der Forschung" .

So where do we go from the above ...,a patient having intervened with whom I was able to take up some of the points, having to do with the different worlds of connotation one gets into, just by choosing the words with which to name an unknown. If one hits on a right context..i.e, coordinate system then a whole picture shows up. This I believe could be made to cover Popper's point about finding the goodness of something by being able to falsify it. But enough of that.

Your detailed account of your daily life is fascinating.If one had to live it I suppose it can get pretty hot and uncomfortable that 750 foot climb up and down. I discovered the amount of suffering was a function of the amount of acclimation I had had..inverse function ...no acclimation to height great suffering from the heat* And you dont have a nice icecold brook to drop into I take it. Still you do have a snow bank.* It took me several weeks to figure out what had happened to me that 1st day..of 10 mile walk down a Half mile hill in the Yosemite.

And chipmonks dont like cheeze ! But maybe he will come to it .Rather surprising it reminds me of that little girl who didnt like cheeze.How do you know? asked her grandpa ."Because I have tasted it ", she said. A good and sufficient reason thought her aunt who got grandpa to lay off and look at something else.In the meantime the L. G. took a taste and the next thing they knew she had eaten up the whole cheeze. So we shall see if chipmonks are like littleg irls.

I dont know whether I shall make my usual summer week in NH and Verm.My friends cant get their usual cook.And cooks are hard to find nowadays.One must hang on to them

As a matter of curiosity:you wrote the 6th..mailed your letter the 11(postmarked then) got here into my hands Friday the 15 th.Of course, you couldnt drop it into the mail box from your lookout point. Contrast:I airmail a letter to Oxford and. on Monday and get an airmail reply by Thursday or Friday.

I dont find Rice Peak or Blue Point on my map. Cascade yes..1029 pop.

Well you will be reading this 2 or 3 weeks from now.In the meantime ,ou will have seen many thunder storms.Send us one, we could use the water.

My best to you,

Be seeing you,

Jake

July 30, 1960
Rice Peak, Idaho

Dear Dr. Wilbur,

Time goes so fast and I have so little to show for it. Except and most important of all, I am completely content with it. There is nothing that I must do except keep my eyes open for fires and cook my meals. Otherwise I am free and there is no end of diversions. Now that I have some field glasses I can watch the wildlife, deer, chmies, etc. Or I can put in a little work on my novel - going slowly, 25 pages now. Or I can get out my paints and illustrate one of the beautiful wildflowers here - I have 28 such illustrations already. Or just watch the weather, a little bit different everyday. Or listen to the radio, especially interesting when we have a fire going, what with plane traffic, etc. The forest service has some rather exotic methods of fighting fires including the smoke jumpers, a parachute corps of about 20 boys who are dropped on fires in the back country. (the district which I overlook on the east - Landmark District - has what is called a wilderness area of maybe a thousand square miles which has no roads at all by law of the state) We have six large planes on hire for aerial tanker work on big fires - they drop a solution of borate to douse the fires. And we've had to use them, too. One fire last week south of Idaho City (arson) amounted to at least 8,000 acres before it was finally gotten under control. They had a regular army of 600 men fighting it along with a dozen Caterpillar tractors and a like number of scout planes, borate tanker planes and helicopters.

Here it is lunch time already and the only thing I have done this morning is write some letters. Where does the time go?

After lunch - I seem to be taking a vacation from psychoanalysis as well as the other aspects of the city involving time. This morning I had a honey of a dream involving my present day activity of painting with scenes from Neosho and a clearly presented Oedipal situation. But upon waking, I said to myself, that's old stuff. Of course I have an Oedipus complex. Like I have two feet. Any other news. As long as I am up here by myself I have no fears of neurosis. Sometimes when I get to feel so anxious I will lie down for a "half hour anxiety attack." Looking at the matter in this light makes me laugh and I soon get over such "nonsense." The problems remain in how to deal with people; the worst time for me since coming up onto the mountain was last week when the mail came. But I shall continue to see Dr. Caemmerer during the school year twice a week which is the kind of insurance I need.

I have a question for you concerning sexual symbolism. The subjects for paintings can be pretty well localized into several categories: for example, portraits, nudes, still lifes (fruit and flowers) and landscapes. It would not be hard to point out the symbolism in each - and that all of them are feminine symbols. But let us consider landscapes. Mountains, breasts? Enough for the moment. But what about the one thing which the artist can never quite capture in his landscape and yet always tries: running water. In fact still water will sumtimes do just as well. This Idaho country is a country of snow fed mountain streams with numerous waterfalls, cascades, and lakes. And I don't think I have ever seen anything more fascinating in my life. I could sit all day in front of the little cascade in Rice Creek before it empties into the lake. Just what the fascination is I cannot tell you. Movement? That is part of it but not enough. There are other

movements in nature which seem to fascinate us in themselves but to a much less extent than water. For example the movements of grass and trees in the wind and the movements of clouds. They catch the eye and hold it for a minute. But people come from all over the world just to see a high waterfall. I was reminded of this topic by the fact that I have taken a number of hikes from here in the early morning before check call. And every last one of them has had as its destination: a lake. It seems that I cannot just go anywhere on a hike. I must have a destination. And so a lake. Well, lakes might be classified as womb symbols. The sea as well. In the case of my hiking destinations, such seems plausible. Of course one cannot discount the fact that lakes make good destinations according to maps where they are shown and other landmarks such as rocks, summits, trees, streams, springs, and cliffs are not. Maybe the placid water of a lake is a different matter than the noise and flash of a waterfall or cascade. At any rate when you come down to it there are many beautiful things in nature and one would find himself hard put to ascribe all beauty to sexual symbolism. And on the other hand, it is not hard to point out that most animal and plant color such as bird plumage, insect colors (butterflies especially), and flowers serve an almost exclusively sex-attraction goal. Waterfalls cannot be pinned down so easily. It occurs to me that I have never yet caught an animal staring at a waterfall as if it found the waterfall fascinating. In contrast the sexual jealousies and romps of the chipmunks all around my cabin are almost super-refined from the human race.

It seems funny, when you come down to it, that I should think of such questions as belonging to psychoanalysis. Is it only through the study of a disease that we find out what is normal? Apparently so. To like to paint wildflowers is certainly not a disease. But it took psychoanalysis to discover where the peculiar fascination lies.

Back to waterfalls: there is an artificial waterfall in the north end of Central Park. I used to go there and study in the spring. (a good mile or two from school) But one day I discovered the cement that joined the rocks together and since that bitter disappointment I haven't gone any more. Waterfalls are not the same when they are man made. The most beautiful ones are in the woods where only you have discovered them and they are either muffled by a slow melting snow-bank or else tunneling through thick moss encrusting the rocks.

So much for my private aesthetics. You, no doubt, have some of these and others as well.

Sincerely yours,

Quote JS 7:14

Aug.12,60

Dear Dave:-

Thanks for the Isiah 7:14 a ...Isaiah....It is a very ancient version of an unconscious (?) theory of psychogenesis....and also hints at a possible psychotheraputic technique. So I judge. We get in analysis, not children raised on butter and honey...,but gall and wormwood. Some of such people expect and hope we will undo the past by feeding them butter and honey.But alas for such hopes.
However I believe the ancient theory is valid .

Since I am busy getting things ready in order to leave here next week for my week in N.H. I dont know how much this letter will amount to. But also if I dnt write it and mail it soon you will have returned from these before you get it.Possibly.

According to the papers the worst fires in many years out your way.Some I gathered might be in your region or at least visible to you. Evidently less so than my guess. I saw the other day that they doused them with borate water.You confirm it and add great flying tanks. But that still leaves me wondering: why borate? Not that I have anything else or better to suggest.I am just curious as to what the properties of borate are that make it good.

Yes water falls and running brooks. I always hoped I would have a place where I had such of my own to play with. So I go live in a semi-desert region and play with the idea of an artificial brook etc. At least, the appearance of a brook bed. The hurricane fixed ...the brook idea when it tied knots in the windmill tail. The plumber said: oh yes he could easily get me another.Sent various salesmen up.And never a windmill. I have a notion that even Vanever Bush's is discontinued.
... So water falls and running brooks I have envied you.Suspecting some would be around. Wonderful places for an icy bath I discovered in the Yosemite.Also at Chicoroua N.H.

Yes painting flowers etc...Georgia O'keefe as you probably well know , is a fine illustration..not too highly disquised either...of an effort to sublimate a sexual voyeristic impulse of some sort...or would it be exhibitionistic, displaced ?...I have learned to say, ...

"Some kind of interest in sexual organs" → "Some kind of interest in doing something with flowers".....As a 3 year old I became interested in a 2 year old who put pebbles in her brook.....and have always supposed it might have something to do with my interest in rock gardening..in some remote roundabout way.

But now I have learned to state it vaguely "some kind of interest" ...for any given individual this leaves it open to discover what specific interest.
I can even cite, at least one case who cured herself by way of such a train of displacement transformations. And we never did find out(or bother to,is perhaps better) how to read a specific meaning into "some kind of interest". We did discover a traumatic event at 4...having to do with twats and another at 5 or 6 having to do with picking a neighbors flowers as hypothetical roots to a very disturbed psychopathic personality.

Yes moutains can be breasts symbolically speaking. That has always made me wonder about the seers and mahatma's ...who are always supposed to have or have had something to do with mountain tops. Of course, I had overlooked the idea Yawe was a mountain top, volcanic lightening god...Moses ran into him on a mountain top. "hat is your name?,asked Moses. "I am" , was the reply.
It always interested me(but I hever asked Sachs) that Sachs entitled one of his chapters about Freud..." A mighty protuberance"...meaning mountain peak, superficially.Deeper →?
studying
Only through/disease do we discover what is normal. I believe that to be correct.It sounds a bit strange and offensive I suppose, so we dont stop to thing about it. It is a not too well know fact or idea ,at least, that one dosnt appreciate the look of his own culture until he goes to another to live in for a while.He has to study that to get along with it.And then when he comes back to his own discovers what a queer construction that is.This comes to be well know to anthropologists.But hardly anybody else,so far as I know.
I suppose the practioneer of one religious ritual could experience the same in his own home town about a different religious creed. If he put his mind to it.

Talking of watching wild life just reminds me of something I saw some months back, a bird sitting on top of another bird pecking the daylights out of it..a kingbird on a hawk. We know well that hawks are fearful of small birds like the kingbird when the small birds fly at them. But the business of getting a free ride I never saw nor heard of before.

A patient will now cause me to discontinue.

And by her intervention I recaptured the motive that led to your including that ref. in your letter. It was of course, the prediction of Christ you mentioned so many weeks back, the reference to which you had lost at that moment.

So if my allegation is correct, an unconscious psychotheraputic theory is voiced in the sentences. Then of course, Christ was the healer...by way of embodying the theory, incarnating it as they say, and thenhe admonishes his followers "follow me" to identify with me. This was certainly the doctrine C.M. Sheldon used to preach in the days of his glory in his sermons on"in His Steps " which I used to listen to. Along with Karl Bowman and Karl A. Menninger →I wonder. Have always noted with interest that 3 of the leading psychiatrists of the U.S.A. came from the same Sunday School...Karl B and I from the same SC class. If one of the 3 is not recognized tobe as great as the other 2 no matter. The patient who was just here thinks this one was greater than the other two, one of whom she never heard of. And how many recognitions does it take to make a big(hence valid ?) one.

The parks of Paris are full of rock formations with grottos and water falls etc.. how wonderful. Yet I experienced a feeling similar to yours when a closer look showed it all to be artificial and created of cement. Then in England I visited the gardens of a man who had spent his life at making them...a wonderful rock garden..a mineature Mattahorn...a couple of acres of a subterraneanian garden grottos, gnomes(they were dreadful*) etc..with ceilings that were a great glass plate serving as the bottom of the ponds above.

* 5 and 10 ¢ storestuff...they looked like...

a replica of every kind of garden back through the ages in england etc.... All very fancy but I prefer the gardens Nature made on Pike Peak..

~~You comment that water-falls cannot so easily be made to hint at sexual symbolism. "Eh!~~ there is the famous Belgin? fountain "manikin piss" (literally)...There is the beautiful Ingres (?) painting .."The Source"..a nude woman pouring water out of a jar...etc...I would guess that there are Rembrants(not usually shown) that would knock you eye out.

My eye falls on the term "exobiology"...the study of life beyond the earth. Things arecertainly getting beyond this old man's ken.

Be hearing (I was realizing I probably wouldnt be seeing you this fall) from you.

C. Jung

August 28, 1960

I don't think I've laughed so hard in a long time. So I am still quoting Isaiah 7:14 at you, am I. In looking over our correspondance of the past few months - having accidently run across our May letters stuck in with my typing paper - I discover a most amusing sequence of confused tail-chasing.

Yours of 5-15: "about Christ....did he know he was supposed to be a bastard?"

Mine of 5-20: I quote Isaiah 7:14 in answer.

Yours of 5-23: "Isaiah knew that the concepts of good and evil were oral derivatives."

Mine of 5-29: "What does Isaiah say about good and evil?"

Yours of 6-5: "What the hell was I talking about? I had not read Isaiah but was quoting somebody elses allusion."

Mine of 7-30: I quote Isaiah 7:14 in answer.

Yours of 8-12: "Thanks for the Isaiah 7:14."

Mine of 8-21: I quote Isaiah 7:14.

I don't know which of us wins the prize for beingthe most absent minded, but it looks like I am one up on you due to my third quotation.

Up until about a week ago, this had been one of the hottest and dryest summers ever seen in these parts. Boise got an all time high of 111 degrees one day back in July. Then the wind shifted to the north last week and things changed. We had a legitimate blizzard for three days, with my getting around six inches of snow all told. The effects are still around with snow in the shade and temperatures in the twenties every night. I have been out cutting firewood this morning which is the first warm one in a long time.

Back to Isaiah. I think we have illustrated most graphically as well as amusingly, how interpretation of the same passage can vary so much. I quoted it first to show how Christ should have been a bastard. When you saw the oral derivation of good and evil in it, I didn't even recognize it as the same quotation. Nor did you apparently. Now I have quoted it for still a third interpretation. Why do angels announce childbirth? Insinuations, Insinuations!

Sincerely,

P.S. My American College Dictionary lists a synonym for ant as "pismire." A common expression among the vulgar (?) runs as "piss-ant." Any theories on this strange etymology?

Well, I guess the Bible has played similar roles in the lives of many, many people. Some other books probably have also, but the Bible is more than any other book, the magic one.

Back to waterfalls. Yes, of course! It is a good illustration of how the human mind works that urination never occured to me as a source of the interest in waterfalls. It just never occurred to me! Amazing. Now that I look at it, however, the answer is quite obvious. Why else the fascination in the tricling, tinkling sounds of little waterfalls (in perfect complement to the embarassing sound in the toilet), Why else the fascination in the mossy banks which surround it? (the first was dealt by an auditory repression and the second by a visual one) And as for artificial ones, I suspect that maybe one reason for the disgust involved is that the creation of an artifical waterfall comes too close to breaking the repression (thus disgust of course). In other words making a waterfall is an activity and a fulfilled desire just like the voyeuristic (exhibitionistic?) activities and desires. Whereas a natural waterfall is "no fault of our own," "I didn't do that."

As for your windmill, I cannot understand why you cannot get some handyman to fix it. If I'm up your way soon I'll drop by and see if I can't. Well, why not? All it is is a bunch of sheet metal vanes, a tower, a wood frame and axle and a rope? Well, anyway, somebody should be able to fix it, even if I know longer work out of South Dennis as a general handyman for Dwight.

Borate. I suspect, though I haven't the tables to back me up, that a borate solution has as high a boiling point as any comparable liquid. Thus it would absorb more heat from the burning wood before it evaporated and went up with the smoke.

Oh yes. You mention the painting "The Source." There is an extremely fascinating and beautiful painting at the Met called "The Source" with a nude and a waterfall. Not far, however. It's not by Ingres but by a later Frenchman, I forget who. But perhaps you were listing separate items. Many a time have I entered that room, looked around to see who was watching, and given myself about thirty seconds to stare at her before moving self-consciously along. Art galleries are especially bad on the consciences of voyeurs.

I'm finally getting some exercise out here. Yesterday morning I went mountain climbing to the top of Rocky Peak (the nearest tall one) and was back in time for check call by making all possible speed. Last night I walked the trail to the car of friends of mine who picked me up and took me to Warm Lake (where I got my mail including your letter) The walk down (8 miles) wasn't so bad even though they didn't meet me at the five mile mark but were over an hour late so that I had gone four more along the road. The walk back up was steep and very dark and cold and the five miles went very slowly. Today my feet are sore but otherwise I feel fine.

Sunday, August 21, 1960
Rice Peak

Dear Dr. Wilbur,

I shall begin a letter while I have some ideas fresh on my mind after reading yours. Let's see, you begin with Isaiah. I have a comparison to make which to me exemplifies the literary fascination of the Bible:

> Judges 13:3-4 (mother of Samson) "And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art Barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.
>
> Isaiah 7:14-15 (prophecy) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good.
>
> Luke 1:13 & 15 (father of John) But the angel said unto him, Fear not , Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.... For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
>
> Luke 1:28, 31, 42 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.....And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus

So much for annunciation scenes, apparently all evolving out of each other so that by the time one gets to Jesus, it is pretty well determined what should occur in order to fulfill prophecy. In addition, however, there is an interesting reference to this eating and drinking business in Matthew 11:18

> For John came neither eating nor drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.
>
> (woops! I left out two essential lines in the middle. At any rate they say John has a devil and since Christ does eat and drink, then he is to be blamed in another way.)

Well, now where are we? One can go on gathering references endlessly (what about the "chosen people" who were fed "manna"(? a good word, n'est-ce pas?)) in the wilderness, or Elijah, fed by the ravens, etc.) If you are special, i.e. the chosen one of God then you are fed specially.

I am sorry that I quoted so extensively. There are so many ideas combined in the above passages that one hesitates to discuss them further. For example: is this a play on words - the angel "came in unto her"?.

And while I'm on the subject, note that both the children of Abraham were announced by an "angel of God."

By the way. Angels are winged. Angels bring the announcement of birth. Angels "come unto women." More material for your "winged creature" collection.

But now let me get down to the essentials. I take as a jumping off point, your remark about three psychiatrists from the same Sunday School Class. Just how important is our religious backgrounds? For me, important in some strange ways. You can tell this after one look at the novel I am writing (which, by the way, is coming along splendidly - over 60 pages now in good rough draft) Actually it is not relgion, but the Bible itself, the Bible as a book, and as a book, as more than a book that I am referring to.

I am not sure how much of this you know from talks a few years ago, but I wouldn't be surprised if such "insignificant details" had escaped our attention. (1) Papa was writing a book when I was very young. (2) Papa and Mama used to read out loud in the living room after I went to bed - out of books, of course. - books I was "too young to understand." (3) around age 10 or so Mama and I read the Bible all the way through out loud in the evenings. And as an illuminating sidelight: I recall vividly the time I ran across mention of prick (?) or some such term and asked for an explanation. I have no idea whether it was my first knowledge of the subject, but at that time my mother explained to me (alone, which is important - and at night which is important) the crude mechanism of sexual intercourse.

So. No wonder I want to be a writer. No wonder my novel is about a preacher who gets into trouble taking the Bible literally. No wonder I had "writers bloc (?)" No wonder I like to buy and read and talk about books. Etc. I don't suppose I have ever formulated it so clearly, but it is obvious that Mama and Papa reading books aloud was a fantasied type of sexual intercourse, ~~which~~ And therefore my later reading of the Bible with mother was a fantasied seduction, especially when "coupled" with an actual reference to the sex organ.

Well. Well. I guess I am now working this thing out. The above in itself affords me no clue as to the origin of neurosis itself. This latter probably stems from the earlier ambiguities surrounding the births of Connie and Jim. But the later sexual fantasies give us good clues as to how and why I have had the symptoms I have. In some ways I may be very fortunate in having such symptoms. Working with books, as you well know, is quite valuable to society and can lead to an unusually high degree of recognition and reward. Which reminds me that your room full of books had more than a little influence in making you quickly take on the role of a father.

I got off the subject, but a profitable deviation it was, for myself at least.

Sept.6,60

Dear David:-

I will start this immediately and then consider where I shall send it,for I do not believe you will still be out at Rice Peak, not yet even settled at Columbia so...

I asked our Fire chief about the borate.Well he knew nothingabout borates but he did suppose it might be to produce"wet" water.He always dumps a can of something into his truck tank to make the water "wet", especially on pine needles and paper. For a moment I was dull then I recalled Perry Mason and the Case of the drowning duck. Of course, I should have known about "wet" water.The borate acts as a detergent.

Now to Isiah.Isaiah. The pursuit of this topic ,an "Amusing sequence of confused tail-chasing" as you correctly call it(one could substitute "tale" here) , an example of what Freud called 'free associatinn '..had as its consequence, one of them, the clicking together of a pattern in your life relating to the hidden meanings of books. Very good. Incidently quite"by accident" I came to new insights as to the story behind my interest in books...in general much the same, in particulars as to the way it came about white different. At the moment I have forgotten , no matter it is not pertinant except as stated here.

You adduce some more annunciation stories.Some I had never know or had forgotten. I,too, started to read the Bible out loud to mama...we came to the awful story of Lot and his daughters.My mother had evidently not known the Bible contained such obscene stories.We quit right there.But I was curious and so read it later to myself.And wondered that mothers could be so stupid as not to know the facts of life.Little boys and girls did. Of course, she had supposed we didnt and she wouldnt be able to explain. Your mother of a later age group had gotten by that sort of taboo stuff.

Yes 'winged angels' make the annunciation.And that of course, leads 'evil minded' individuals who know it is and has been customary to think of the penis as winged to think : yes 'angels→penes'because they are winged. But does the reverse hold? Penes → angels ? Is the implicationmutual therefore an equivalence ,an " if and only if" ? By what steps or process did mankind discover this? Which came first ,the hen or the egg? As I recently saw a biologist had the simple answer: both came from an earlier form of egg.

As we know "thoughts can fly". Dont we now have "echo" to prove it?...

And "little birds told me" and it is well understood that birds bring babies etc...There is no end to the way it turns up. As you know ancient Assirians looked at birds livers to know the future.Hence the word "auspices" .

And what is the etymology of"pismire"...Skeat sayspis= piss..from the smell of ant hills . And'mire' is ME. and derived from old forms of the word for'ant' .

My old windmill cant be put together again .The hurricane took the iron of the tail and just tied it up into a knot which only a blacksmith could untie.And distributed other parts over the landscape.I doubt that I got them all back.

As to your story about the 'book' , no it was all new to me.I may or may not have had some unstated fantasies at various times, but I got no convictions to remember. I find I am loath to take much stock in such analytic guesses until there is some evidence.I surprise myself.Just recently having read Coleridges Christabel for the 1st time... to work out the horrible fantasy supposed to be hidden there,I found something neither horrible nor very hidden and saw in a flash that a picture by a Mexican (?) Jean Larres published in 1944... could well have been drawn in re the Coleridge poem.I have no notion that it was. But also I saw that a version of the same fantasy(it is a voyeristic one) is the root of Freud's "non vixit" dream which told him so much he didnt think to tell us. But we know now by pretty good guesses. Thus ideas I have mulled over with doubt for many many years suddenly came home to me as so obvious and plausible that I wondered there could ever have been any doubt. Coleridge states it all quite frankly albeit fleetingly.

Yes these things for some reason are slow to declare themselves to us. I have sat in on an analysis where we knew the story of the boy's trauma at 9 and listened and speculated on how and why it took two years for him to get the memory back. He would approach and shy away in the most annoying and amazing fashio-

Of course, we know this goes on in any case. Only we dont know what the mystery story is, as we did in that case. In that case the mother had known it and told it to the analyst. So we could see clearly the way the boy blundered about the flame of the candle like a moth. In such instances it is hard not to try and push the person in. It is not supposed to be done any more. In the case of the seminar we couldnt [illegible], seminar is right). And the ideas of the seminar group made it difficult for the analyst in that case to refrain from calling up the memory. I think sometimes he did. Butit did not good, the boy was immune to such influences.

As to Judges 13:3-4 I see they believed in prenatal influence in those days. It is of course well known(as they say) that if a child bears a "strawberry mark" that his pregnant mother had a misadventure with a strawberry. One of the books I read as a kid could prove all this by the recital of hundreds of cases. That made a big book. Naturally there was no room for the recital of the 1 000 000 of cases where it didnt happen.

I suspect sometimes that the symbolists gather data on winged penes in much the same way. I saw how easy it would be to do and saw part of the answer: the mind like nature hates a vacuuity. It just has to be filled with something. Now a vacuuity is a gap. And we bear tools with which to fill gaps and so on.

My old psychiatry professor who was a great punster, always retorted to the boys who commented on a pun as being the lowest form of wit with "Therefore it is the foundation of wit"

Mathew 11:18 ff. reminds me that Shakespeare ascribes to somebody, Julius Caesar, ideas about preferring to have fat not lean men around him. Fat men like Brutus were not dangerous. So Shakespeare knew his Bible ?..the 1st King James version was published in 1619?..1648 ?.. What was that hidden clue in the 48th Paslm ? ah yes ..Shakespeare was 48 in the year 1619... So did S. know his Latin bible ? Well I wont attempt to prove that Shakespeare wrote the Bible or vice-versa. Leave that to others.

We all know in fact that real devils are lean. Or dont we? In the "[illegible] The Maltese Falcon " it was the thin man who was good, the fat man who was the devil.

But enough of this playing around with words. Some time later this week we are maybe going to be visited by a beautiful maiden named Donna, who will try to blow our houses in with her 160 mph breaths. So you were lucky enough to get a 3 day blizzard. That put a stop to the fires I would trust. Snow would make wet water.

Sept.12...

Well here it is 10.30 Donna was announced to have hit by this time..last night and there is hardly a breeze at the moment and no rain. And the tide is still low. So now it is announced for 2 PM...I you areback at Columbia at this moment you are getting it right now it is supposed. The tree tops are beginning to shake a bit so there is a breeze, s.e. which will be a gale in a half-hour? We shall see. Even at 11.30 is no furtherer along. A light breeze and no rain. D had evidently slowed down. At 45mph it is not going to hit here by 2.P/M/

I still dont know where to address this, so shall try the old address of last year.

My best to you,

Jake

Columbia College
330 Hartley Hall
October 12, 1960

Dear Dr. Wilbur,

Returning to school has been a bigger jolt than I had anticipated. For two weeks now I have tortured myself with fantasies of running away - where? - and getting back to work on my novel. I had planned to put away MOTH (Master of the House) and read for my courses instead this fall, but I see now that it won't work. I want to do my own work. To hell with this soaking up of others' work. Thus I have dropped one reading course leaving one to cope with and have decided to devote half time (weekdays, probably) to school work and weekends to MOTH. Problems also arose with my starvation of sex during the summer which made me rabid in my chasings after New York women upon my return. Gee, I'm a terrible Romeo.

Now that things are calming down and I am satisfied that I can do my own work here, I can write something of a coherent letter. Your last one reminded me of several things.

Speaking of the attitudes of mothers reminds me of a little incident in the waiting room for the outpatient clinic at St. Luke's hospital today. A large, low intelligence, ill-dressed Italian woman was there with her year-old (?) baby. In the middle of the crowded room she began to speak quite loudly to her child who could hardly reply. No decent, self-respecting, middle-class mother would ever have put on such a scene in public. And yet in watching this and comparing the colder, more reserved attitude of the mothers of children in playpens on the east side of Central Park where everyone is moderately wealthy, I could not help but be struck with the much stronger and more emotional contact of the Italian woman. I used to sit around the playpens in Central Park observing how the model American mother behaves with her child in public. Coldly. In private she can let down her hair and speak, rough-house, love, or whatever. But in public she must maintain the adult's speaking distance.

I am intrigued by your description of the boy whom your seminar studied, knowing the memory content of his neurosis in advance. One would expect this to happen, and yet I have never heard of a similar case. It is nice to have theory corroborated so nicely.

And as for symbols, I think you were hinting at a very important point. One has to be very careful in finding significance in the actual symbolic content of art, dreams, etc. To say that angels and penes may be equated is to abstract from a couple of cases and make it a general rule. Like your strawberry mark on the newborn, "there was no room for the recital of the 1,000,000 cases where it didn't happen."

I got a chance to read through Alexander's Modern Mind in Transition. Analysts seem to like to write in free association. His books seem awfully loose in construction and perhaps too free with generality. (I detest the "sociological approach" to anything) But the point about ego identity is well taken. Perhaps I am illustrating it with my point above about doing "my own work." I have not forgotten our discussions once about my "true self."

Oct. 26,60

Dear David:-

Having been given a vacant session period I cast about for something to take it up. My eye falls on my last from you which needs answer. Have I anything to say ?

Looking back at my last to you Donna day in the morning it apparently was. At which time there was nothing stirring. It is now perhaps of no great interest but just to continue the story, Donna came ashore some 100 or 150 miles from here about 5 oclock. High Tide here was about that time. We had a terrific tide almost up to '44 ...and it staid high in the river for hours. If the eye had hit us many house would have been washed out probably. So far as I know none were. And a high wind until midnight and no rain. The wind usually dies down after the eye had passed. This time it was reversed.

In August you suspected you could accuse yourself of something resembling "writer's block" due to emergance of repressed infantile materials now that you were at work on a book " moth"..MOTH....I take it that the block is letting up a bit. If so you will perhaps come on some such phenomenon as this: the appearance of strange and horrifying fantasies in your conscious mind. You may, perhaps, be able to reconcile yourself to them with the thought that they do not now denote oncoming "crazyness" but merely the return of a version of infantile but long since forgotten fantasies.

Having done that you may then begin to wonder can it be the case that such strange fantasies occured to you as an infant or is the present formulation of the fantasy due to some kind of mechanism or mechanisms acquired since infancy . How to find the answer ? One needs here something of a procedure such as mathematicians call an algorithm an effective computational procedure (as one writer defines it) . But in psychoanalysis is it not the reverse of mathematical deduction? In the latter one is given a starting point of certain wishes(called by them postulates and a specification of what one can build with) of a very general nature, problem to deduce the particular forms these wishes can take, i.e, theorums. In Ya we are given a strange fantasy can we retroduce(what is the word I want here ? " retroduction" was used once at least about 1640) the given beginnings? As abstracted from any concurrent external intrusions ? But this is the probl geneticists have in discovering genes isnt it?

A girl yesterday was telling me of a state of angry irritation she got up with Sunda , of how she was impatient dressing the kids for Sunday School etc...of how she was frustrated in her wish not to encounter a friend whom she was likely to meet, of how she then felt rejected by that friend(who had to my way of thinking respected her wish for isolation) and went home to be suicidal. I had somewhat crossly in the course of this build-up remarked that one sometimes acts this way because of an inhibition in getting to some other project their heart is set on...which as I saw later could be phrased: one is prevented from being what they want to be ". This interruption annoyed her , she stopped but got going again. And got to the material for which she was seeking reassurance about whether she was "crazy".

She had thought of her mother's one time threat to commit suicide when papa divorce her. She thought of being like her mother, she would hang herself..but as she fantasied about what she would look like hanging there she substituted a string of hot dogs. She had seen her friend in the store while the proprieter was getting her some meat.

At this point she got interested, a hot dog is phallic...yes she would like to stab her friend with it, she would be a hot dog and stab her friend. I "where?" why in the heart. I pointed out that it was ancient symbolism to think of the penis as a knife, sword spear etc. Tacitly alluding thus to the fact that "love" and "hate" were interchangable.

She recalled that she had stuck her foot out at her friend as they said hello and her friend had looked at it.

She had earlier remarked that she must be based on jealousy. And could this be the jealousy she had of her little brother born when she was 1 ?

If one gave a yes answer to that, then would one have to suppose she had wanted to become just that which she had wanted to be a part of her? Now how does one compute such a beginning?

I didnt remind her of Oedipus's foot. She would have thought that highly irrelevant I pointed out she had saved herself by sexualizing the idea of hanging. One recalls here the traditional remark: "Give a dog a bad name and hang him". And certainly a

choice cliche response is "hot dog!" But babies know 0 about such thinks.

Naturally the above is merely the introductory material to a long long essay and one that will never be written for "reasons of discretion" as Freud would say. Of course, one could abstract and generalize the data until it was so completely Bowdlerized that noone could recognize the girl concerned, not even herself.

I published a paper on Bibliotherapy..it cited the case of a man named Ernest who had a wife or girl friend named Christiane. A slip in proof-reading occured whereby Ernest became Paul. A patient named Paul read the paper and was immediately impressed with the idea that his analyst editor had taken this way of getting over to him his own repressed story. for Ernests story was Paul's story and many years of occassional interviews had never brought it home to him. Ernest is a hero or the hero of "The Way of All Flesh" a famous book 40 years ago. Probably still worth reading.

The point of the writer of the Bibliotherapy(who is a librarian) was that one reads about themselves under another name and is thus able toreceive back from repression a story they dont have to crack up over otherwise.

Now this hot dog girl had some [illegible] months(her mother bothers her)before seen my picture of the Jean Larres ' the sketch of 2 girls combined, one with "piercing" eyes,one with "horny" eyes. Picture #5 in "Cuedernos Americanos ano 3"..which I take it is a Mexican Art Journal..of the year 1944..perhaps the article is by Jean Larres.

Anyway this girl had instantly recognized the nature of the puns drawn by the artist. And also she referred yesterday to this picture. I had some weeks ago remarked she had a creative talent which she was very fearful of letting go to work. She feels to be a "nobody" and is associated with an artistic group.She feels they ignore her. But one just cant tell about such queer "crazy" fantasies can they ? The answer is,of course, NO, not as of one self. And one could add: certainly one dosnt wish to tell by dramatizing..acting-out as Ya says. But gesture language was invented 3 years before verbal language. And so on.

She was curious to know "Do ALL women have such thoughts?". I couldnt answer that in the affirmative. And surely to be merely one of a vast crowd is to be "nobody" ? Even if it is very reassuring.

Perhaps this response to your letter is quite irrelevant. But it is at least "free association" which you comment analysts seem to be given to.

Sincerely,

Jake

So looking back ,self consciously over what I have written ,I see it could be taken to be a development of the "eye" theme, "piercing eye". And that again as a continuation of my interest in Freud's "non vixit" eye.dream.

So I can come up with the girl s question transformed into "Does everybody have such thoughts about eyes?" Yes Some weeks back we did discuss "evil eyes" but we didnt mention the "double swammy" if that is the word.

Tuesday, Nov. 8,1960

Dear Dr. Wilbur,

Let me catch up oun your "eye theme." I have Christabel by Coleridge, but I am not familiar with the Larres drawing except by your letters, of course, and I do not know where Freud discussed what you call his "non vixit" dream.

More or less on the subject of seeing-not-seeing, I looked up some things in a fascinating article by Otto Fenichel called The Scoptophilic Instinct and Identification. I began reading about the moon for a paper I am planning to write and then went on to read more though not all of the paper. If the moon is an eye and we are looking at it, then we become the moon by identification. The moon being a dead body, then we get into trouble. Etc. My paper will be on use of the moon as a symbol for insanity in the poetry of Yeats. I have gone through the ligerature listed under moon in the Index of Ya Writings by Grinstein (?) with some success, although unfortunately the big Roheim book has not been translated from the German. But the Index only goes through 1950ø. Can you think of any paper on the commonly held moon-insanity relationship which has come out since 19 50? You know, lunacy, loony, moonstruck, etc.

Despite the fact that I have been working more or less successfully with MOTH, I have not run on to spectacularly "crazy" fantasies. In a way I have always wished to come up with such obviously childhood material as a sign that I am "doing well" in psychotherapy. I am beginning to think in opposite terms, however. That therapy, if anything, guides the mind away from fantasy and into the realm of reality testing. But then,"all generalizations...."

I am not illustrating your question, but let me consider it. Given results, how can we deduce the causes. The problem lies in the grammatical plural used in "causes." In one sense, one must reiterate the entire history of everything in order to explain one result. But "formulation of fantasies" is a little more simple. Either they were formulated at infancy and have remained compartmentalized, or else they have been reformulated since. Having finally gotten around to restating your proposition so that it satisfies me, I find myself at a dead end.

Pardon my incoherence. Let me talk about something concrete for me at the moment. I am reading Civilization and Its Discontents for a course I take under Lionel Trilling. The overall theses of the book are sometimes as Freud himself says, very obvious. Some of his little notes, however, are fascinating jumping off po'nts for other studies. Take, for example, the remarks intthe third from the last paragraph of chapter two:

> Unfortunately, psychoanalysis, too, has less to say about beauty than about most things. Its derivation from the realms of sexual sensation is all that seems certain; the love of beauty is a perfect example of a feeling with an inhibited aim. "Beauty" and "attraction are first of all the attributes of a sexual object. It is remarkable that the genitals, themselves, the sight

> of which is always exciting, are hardly ever regarded as beautiful; the quality of beauty seems, on the other hand, to attach to certain secondary sexual characters.

This little idea had been bothering me for some time before I ran across it in Civiliation. Here are some of the notes I had jotted down. They tie in nicely with the Freud:

> No man walks down a street without evaluating the face of every woman he meets. Is she beautiful? - the foundation of all aesthetics? the face of mother while nursing - the womans face - symmetrical, with certain regular (?) features - framed by hair - why do all women have long hair? - and all men short hair? - compensation for no penis? - But no woman would be beautiful if her hair were cut off - what else is surrounded by hair? - the genitals

So, by a little different means I come to the same relationship as did Freud. But try as one will, he cannot then make the leap from the woman's face to the beauties of art. Beautiful music? There's just no relationship. The problem lies not in anything so much as the word "beauty." I suspect that "beauty" means quite a number of things which are unrelated[?] and somehow [?] grouped together in one word. So then, one asks, why were they grouped together. Why must we have a single word "Beautiful" with which to describe so many different things. Plato either did, or should have discussed this question. Before continuing I should find out.

Civilization has a lot of other things to talk about. But I must also read some Nietzsche tonight for an exam in a couple days. So I shall quit meandering in this letter and try organizing my energies towards tackling Nietzsche. (Nietzsche really does need to be "tackled." Though I am afraid one can never hold him down for long, before losing him again.)

Sincerely,

Nov. 10,60

Dear Dave:-

Freud's "non vixit" will be found p.421 of vol.IV. of the S.E. i.e, in Sect. F. " speeches in dreams". It is referred to again several places as cited in the 1st appearance. Chapter vi Dream-work.

Beauty is in the eye of the beholder ,I think it is said. Oras the old farmer said"It is all a matter of taste" as he kissed the cow. Someday you may have the chance to see how the face disappears when the rest of the body is unclothed, a fact even the sculptor of the Venus of Willendorf knew..hence the mere blob for a head. It is of course one of those empty verbalizations that one has to hypostatize a substance for, like unicorn, and Pegasus another such critters.

But of course, you will be on guard against the customary error of taking Freud's word sexual as meaning genital, especially in the note you cite from Das Unbehagen.....Sachs once wrote about Beauty and the Death Instinct...I will send you a reprint if I can find one.

As to Fenichel and introjection of the seen one of Whitman's early poems is about a boy who everyday became what he looked at. I would never have known of the poem if a girl hadnt brought it in one day and said this was the story of her life, since the reading of that poem in early years had persuaded her that was the way to be. It is not my recollection that this was a truth which we could make use of.

On the other hand Marion Milner under the name Joanna Field(paper back..Pelican) in "A Life of one's own" and "on not being able to Paint"...(not a paper back) ...well*perhaps what I was going to say is false..anyway I will say it:MM shows that if one lets their horrible fantasies come up and declare themselves(which she did by drawing them) one discovers that this is what one is, now that one has seen it clearly behind all the disfigurema it is 1st hidden behind. I omitted to say as I started to here* now that I get her books down and look at them.

You are aware that the moon was called Luna...hence our word "lunatic".It is still the practice I am told on the Mediterranian for sailors to go around turning sleepers on deck over on to their faces so that the full moon shall not drive them nuts. Yeats would probably be well acquainted with such suppositions. But I see on rereading your paragraph that I am merely carrying coals to Newcastle. So I know any Ya paper since 1950 on the topic? I know of none since 1900 or before by Ya.There are I suppose numerous references to the beliefs and I suppose I have seen and forgotten them.More to the point would be those writers who give the folklore about the"evil eye"..Seligman? Charles Godfrey Leland etc. Even Jane Harrison. Yes I see that Roheim did a paper on the topic Imago 1927.I never tried to read it and he merely will have collected references galore I surmise.Roheim never learned to write a sentence and a next one so that they made sense in English.I suspect they were no better in German. In fact I was told that they useddto train people to write good German by having them learn English syntax.Freud for instance, If so oheim came to it too late.

You complain of having no "crazy fantasies" .I take that to mean you dont recognize them as such and that that means you many years ago came to see and tolerate them as not "crazy".After all Einsteins revolutionary thoughts were "crazy", as were Newton's in his day. After all isnt any unconventional idea "crazy"? And what a crazy thing it was to believe that the Evening Star was the same thing as the Morning Star.Or that it is the sme Sun that comes up every day. So it would seem to oe merely a matter of what kind of coordinate system you use to order the points by.And what is a point? Merely where two lines cross.What a crazy world.

Your and Freud's concern with "Beauty".I have a letter in hand from a girl who is studying English in a mid-Western U. She once was persuaded she knew what ART was. Now she is convinced that neither she nor anybody else knows a reference point for that word. Incidently the ancient Egyptians once a year toted out their primitive phallic god..ithyphallic as the archeologists call it. and paraded him with all his glory(for which they had the word "beauty" down the street. And once at least this word in this context was given the deberminant,penis.

You will be reminded of the Cape girl who was riding up to town on the train who said to the boy who took pity on her boredom and asked if she would like to see his Cosmopolitan. Does that magazine still exist ? She said" if you unbutton one button I will scream".

Does Beauty mean anything more than ordered, put into order? And does crayyness meanyy anything more than "out of order"? Logicians have something they call a "'wff' = well formed formula. So I take it a'wff'is what they call'a beauty!

You ask why we must have a single word to name so much with. Just consider that the most wordy language that exists is the King s. nglish a matter of some 150 000 words by count. And that with those 10^5 words we are expected to name some 10^{20} things. The point at the vertex had to cover the whole pyramid.

How easy it would be if Nietzsche had numbered his sentences the way Wittgenstein did in that revolutionary book of his. According to the decimal system so beloved by librarians.

Well so much for my spasm of aneddotage. It is good to hear from you.

Cordially,

Jack

November 28, 1960

Dear Dr. Wilbur,

I have been getting into trouble today, trying to wrestle with psychoanalytic jargon, etc. Having written my paper on the influence of the moon upon madness and having made some sweeping, overstated, yet highly significant (I believe) statements, I went to the library and found identical ideas stated 12 years ago by Daniel Schneider. (A fascinating paper: Psychoanalytic Review, 1948,"Time-Space and the Growth of the Sense of Reality.") When I finish my paper, I shall send you a copy.

And what about the "trouble?" I became so "uproared" upon seeing"my"ideas stated by someone else that I was anxious all day long. These things become so much of a question of competition for me that in the long run I am inhibited from it. Having had this on my mind in one way or another for the past couple of weeks, it has been difficult to reply to your letter in which you were so kind as to answer several of my questions.

In reaction to the above, let me write a letter in which I do not have to prove my "analytic" abilities. Let me speak about other things.

I spent Thanksgiving up in Darien, Connecticut with my mother's cousin and his wife. They fixed a fine dinner for me, my sister Connie who came down from Wellesley, their son Tom from Harvard and two cousins of Tom's. Connie then came down to New York with me and saw some of the city sights with a friend of mine. She is doing average work at Wellesley; having trouble with her writing, but doing well in technical courses, especially organic chemistry and zoology. She intends at the moment to major in Zoology.

Speaking of the family, I should say that my brother Jimmy is graduating from high school this year and plans to go to Tulsa University. At the moment he wishes to be a Presbyterian minister. We all will be together at Christmas for the first time in a year.

Cape Cod is probably becoming quite foggy now. New York, unlike the usual fall, is clear and warm. I am duly grateful for the beautiful weather we have been having. And speaking of Cape Cod, I am presently dating a Brewster girl. She brings me news of the"winter colony."

Despite not liking school this year - as usual, I guess - I have made very good grades thus far. I am beginning to wonder if my "crying need" to be original in everything I do is not a little pathological. (Not that it is to be decried, however) If I were not original, I would be competing with someone. Oh well, you know what I mean, having seen it in many a patient I am sure. Especially do I remember the man who feared he would destroy the world by uttering a certain word. The implication of my fears about the paper I have written is that Mr. Schneider would be destroyed if I were to have independently discovered"his" ideas. Silly, isn't it! And yet, it is good

be able to see my "problems" as silly, instead of feeling they are the be-all and end-all of existence.

It is time for me to go sing, something I do with much gusto and enjoyment. I am back with the University Chapel this year instead of Riverside Church. The music is a little better.

Sincerely,

Dec.2,60

Dear David:-

So you run into the desire to be original. You wonder if it may not have a "little pathological" aspect to it. I used to suspect it had but I did not recall ever having come up with a chance to study it in a patient as I thought over your notes on it. Today it suddenly occured to me that it had one rather obvious motive possibly at the base. I shouldhave known it well in myself. And now that I think about it I recall a woman writer who years ago used to scold my professor friend for always being so particular to give references to where he had borrowed an idea. And now again I recall a remark of Winnicotts who having written a paper in Ya then said he was going to dø/ reread it and note from whom he had borrowed or stolen an idea.

Yes that is the possibility I thought of: we mustnt steal somebody elses stuff. I note that some patients will not use my words and ideas but that they will come up with instances of their own which illustrate what I have said. Sometimes they do this as if they didnt recognize what they were doing. One girl to whom this happens is very fearful of being "somebodie's puppet" . She did want "to be somebody" but neither a puppet nor a puppeteer.

Good!

So the problem is a very deep one , At the superficial leval we all have memories of being called "parrot" etc.

But I must admit to some of the same troubles you experience when I come on some idea in my reading that has cost me much effort to find that John Doe has long since stated something that sounds the same when put into words. But is it?

Some day take a good compendium of quotations and read who said what when. You will be surprised.

I read the other day somebodies quote from Osler whosaid something to the effect it is not the guy who invented something who gets the credit but the guy who made it known effectively to the world. I read a paper the other day on Trolius and Cresida (if that is the way you spell the names) some yarn written up by some ancient English man, yes Chaucer I guess. It was a tale already then at least 5000 years old and recorded. A commonplace tale of a frigid woman and an impotent man and "the deed of mercy"...the 5th stage of a development of knightly togetherness. The writer said it was a tale the psychological mystery of which had not been solved. The mystery of what Chaucer was saying ? or of the tale itself? The writer was an English professor.

I had never read the story before. But reading it I understood why a young student of English literature was so intrigued by that tale. I suppose she thought I was familiar with it so it was unnecessary to tell me she was Cresida. I knew that without knowing how to name it thusly.

Looking again at your letter, this Sat. when I set down to finish what I have said, I see that youryourself come on the motives hinted at above. But I had already read them Nov.29...so here is a case of cryptmnesis? After all most instances of originality turn out to be such(with a big '?' mark, of course.)

Incidently you may be familiar with the fact in Freud, who discovered his method of "Free Aassociation" or rediscovered it years after having read a note on how to be original. Who discovered that or writes about it? Wittels, surely and even Freud himself? so I seem to remember but I shant take time to look it up.) The point was to just take a paper and pencil and write and write for 3 days, whereupon one would be astonished at their originality. Meaning I suppose that one would thus get down to their own unique individuality. Everybodies finger prints are "original" i.e. different, is the current belief, not yet disproven.

But your own "silly" fantasy is as I have indicated above common to many a man. His effort to dismiss it leads to calling it "silly". Why not call it "profound mystery

and spend profitable time investigating it. I wonder if Einstein didnt have to brush aside his "silly" idea about Time and simultaneity and then overcome this resistence ? And that word "silly" is dictated by one's super-ego is it not? And that institution is certainly a crystalization of what was conventional and supposedly orthordox .A death cry to all "originality".

After all Freud owed his courage to accepting the "Death Instinct" to having read Sabina Spielrein's paper on " Destruction as the cause of Becoming"..or some such title. It has never been translated so far as I know. And has been completely ignored also by everybody but Freud, so far as I know. Odd, when one comes to think of it and surely not because few people can read German.

Yes you seem to have come on a bit of the obscessional neurosic in yourself. But take cheer, you will recall, perhaps, Freud's idea that one cannot be a modern creative man without a touch of that. He was, of course, generalizing from his own make-up.

I was reading Bergler's remarks on "intuition"(which are pertinant in this connection) the other day, in "Man's Principles of Self-Damage".. There he is attacking Reiks stuff but on the basis it seems of his own internal structure. One makes use of an unstated assumption I suspect: "I am so and so constituted. I am a man. Therefore all men are constituted like me".

IN logic they prove that all men are mortal because Socrates died? Tut, tut, how I have reversed it. No it goes: All men are mortal, Socrates was a man, Hence he was mortal.

Have yourself a good Christmas.

My best to you,

Erik

Wednesday, Dec. 14

Dear Dr. Wilbur,

New York is "blizzarded" in these days after 17 inches of snow. I presume you got some of the same storm. Here at the university there is no special need to get anywhere and the storm merely serves to cover up the usual drabness of the winter lawns.

I haven't an extra copy of my "moon" paper at the mement and will send you one when I get back the original from class after Christmas. In the meantime, without having courses to write them for, I am thinking of some very interesting "psychoanalytically-orientied"studies. For one thing, a linking between the American and English emotional attitude towards DEMOCRACY as exemplified in the TWO-PARTY (never three, mind you) election, the American and English love of two team sports (never three, mind you) and the Oedipus Complex. We are able to "take part" in our sports and government in a way which other cultures do not. Hence some of the Americans' almost irrationally strong horror of one-party governments. Perhaps you have seen such a study already done?

Speaking of "stealing" ideas and being a "copy-cat" as we used to call it instead of a"parrot"! I think it is very true, for me at any rate, and I suspect for most therapeutic patients that the patient is so intent upon using "his own words" that it is actually detrimental for the analyst to formulate things too often and too well. The patient will react negatively to the analyst's wording and not be left with as much room to formulate in. Do you see what I mean? Hasn't it been stated that the verbose analyst is usually less successful than the analyst who can get his patient to do most of the talking?

And speaking of "talking," I came up with a cute little list which I would like to further expand of ways in which our language imposes an artificial order on the world around us. (1) Our sentences divide things into subjects and verbs as if the two were separate things. Is this one reason why the equation of matter and energy by physics came as such a shock? (2) Our sentences are arranged in an absolutely linear order. (Except for my book, by the way, which breaks up linear order.) This is probably related to our feelings about a linear cause-effect pattern in nature. That every effect has a single cause. This, of course, is absurd. Every effect is caused by all the effects which have preceded it in time. "Something rotten in Denmark" must eventually effect how I write this letter. And (3) Sentences are broken into convenient parcels by the insertion of periods. This comes from the spoken language in which we must pause for breath. We need not breath in written language. And (4) related to this is the need to use short words, as if the world were made up of a certain number of distinguishable "things" which can be arranged to form the pattern of reality.

Dec. 15

I was looking over your letter again and thinking about how "there is nothing new under the sun." Freud's ideas on free association and the death instinct may well have been stated previously. I recall Jones talking about the former in his biography of Freud. The latter, patterned on the Spielrein paper, I have not heard before.

You mentioned that you might have a reprint of a translation of the Sachs paper on death and beauty. If you cannot find an extra copy, where can I find it here in the psych library. This Columbia library has a rather sparse collection of books, but a complete library of all psychoanalytic journals which is very, very convenient.

Well, I shall quit for a while and mail this letter to you. I am leaving for Missouri on Saturday where I will be until January 4. I am hoping to get a little work done on MOTH over the holidays since school work is not too pressing.

Oh, did I tell you that Kings Crown Essays, a local essay book of college papers will publish my paper "The Demonology of Jesus" in a slightly cut and re-written form during January? I shall send you a copy. Also, did I tell you that I have arranged for a rather top flight English professor here to read and criticism my novel during the spring for three points of college credit?

Have a good Christmas.

Sincerely,

Dec.19,60

Dear Dave:-

My immediate reactions to your speculations on originality. In particular to your notion of "the ways in which our language imposes an arti ficial order on the world around us".

My immediate response was: how many writers have explored facets of that idea, 3 at least, became world famous philosophers or what ever one might wish to c all them. But yetnobody has, to my satisfaction, done justice to an account of the matter.

BRussell...developed an idea I think is as old as Aristotle: the effect of the Greek sentence with its subject and predicate on thinking.

The 1st Wittgenstein with his cryptic and famous 4.01 "The proposition is a picture of reality". Did the 2nd Wittgenstein repudiate this ?

Worf?, Whorf, ?Whorph?... the man who began as an insurance fire inspector and got interested in how fires were caused by words, went to Sapir to study languages and came up with a whole new science.

Even as an illiterate teehager who didnt even know the word "psychology" I remember cooking up a theory of psychology..we have a Will because we have the word "will" etc.

The Sachs essay on Beauty nad Death is in his book "The Creative Unconscious".. which surely Columbia will have. I had thought it was an essay in the Am.I. but apparently not.

You ask if I have seen such a study (as your speculations on politics, 2 party systems, and Oedipus) already done. I can say for certain but I believe a forgotten man, Andre? Kolnoi ?who was translated into English..one of the early Freudians, did such a study..and I suspect H.Lasswell cut his teeth on such ideas and may still spout them. And there will have been others beyond a doubt , some of which I could dig up if I put my mind to it probably. Likewise as of the 1st topic.

Unfortunately (or perhaps very fortunately) we do not have as yet any kind of quasi-complete catalogue and reference book to the thought contents of the human mind. What a blighting effect it would have if we had such a catalougue already The search to make one's own is itself an interistinglong time thing.

Our blizzard kept me in for 3 days.

****

Here it is Jan.3,61...and you will be back tomorrow and I had intended to have this there. But many things came up and so here we are, mewanting to finish this ..while I wait for the car to come back from repair shop.

It was in mind possible to talk about a problem I have just been considering in a girl .And looking back at your letter to which I am replying I see it is not irrelevant. You say " the way our language imposes an artificial order on the world around us"...In this girl I had the problem of trying, as I thought, to get her to generalize conceptions e.g, one's road is blocked: what then do they do?.... now this is a particular figure of speech which one wants to use as a pardigm of a very common adventure in life. If I cite en exemplification of blockage, i.e, the digger down the road....she brushes it aside as an irrelevant intrustion when she wants to talk bout her dream item: the chimney is blocked by.....(it was a ghost of an old woman = her S-E as based on a frozen failure situation with mother).....when she unblocks the chimney then she has to kill the ghosts specticles(drawn from Boris Karloff's thriller last week.."The Cheaters"..specticles that shows on "Veritas"(evidently she hadnt even grasped the point in the TV show)) ....However she herself came up with a later dream: she is very very constipated..so she figures to take a great big dose of physic..but thinks why not just a little pill of x ?.. I: you judge the dose of physic by the size of the load to be moved out?...why yes....

Now it would have been possible for her here to have seen the generalization: "why that is the way I procede with every job in life...no wonder I have been blocked" But she lacks that ability. Now previously we had been working over this problem of inability to generalize and we had seen this:

My effortto point to an analogy or a parallel , to another inztance of the same class of things, she had been annoyed by. It was taken by her to mean a belittlement of her individuality. I made her into a nobody. Also I was demanding that she listen instead

talking .It was for her to talk and me to listen. I agreed and apologized for bumbling the job,I was not trying to belittle her but enlarge her etc.....

I thought to myself: well perhaps it is me that has to see larger generalizations, or me too. So I pointed out she her reproach which she had found difficult to give becaus of the one time implication that it would"kill"..lie, belittle me..was not odestructive as she had once been blocked by,such a thought, but constructive as she could now see.

But the whole problem and the treatment of it left me very dissatisfied at the very little change she had manifested.Hm, so it seems to be me too that wanted to give her a big dose of physic!

Now this is a problem that looks ,at first at least, to be merely a matter of words And the seeming insistence of the user of those words, that they be considered as restricted in meaning to just the one meaning the speaker has in mind at the moment of speaking. Now if the listener wishes to enlarge the meaning do they have 1st to make explicit that restriction, that limitation they are going to over step ? At this moment my answer is YES. (how big a yell that is!).....This is certainly regressive to that stage when the amount of TRUTH varies directly ~~to~~ as the size of the yell with which it is uttered.

As she told the 1st dream I saw why here is a picturing of her whole life problem with her mother and of her efforts to deal with it. Now that was a generalization on my part which I then tried to get over to her. And she had come in with parallel instances of the same general situation in relation to her mother who is now visiting her and still ordering her about the house as if it were hers.The girl had been able to speak effectively and not"kill"Her mother .So in a sense the dream was a self-picturing of what had occured in actuality.

Now to try and get back to your point. This girl is fond of talking of " maturity". She wants to be mature and show maturity. But,I point out, that is a meaningless word as it stands. One has to break it down into concrete particulars etc. But ,in her case, the habit of breaking things down into particulars i.e, analysing them, meant being hypercritical i.e, picking things to pieces="killing" .But this is to cling to one early and exaggerated meaning as if it were the exclusive meaning etc. Could she see that? She verbally agreed i.e, she said"yes". .But as I could point out in the instance of a friends doing that to her the"yes" merely meant"shut up. ..I dont hear you"... Yes yes, that is what her friend does, she can now see."And look, mama etc"....

Well it still leaves me unhappy and dissatisfied. What does? Well I dont even know that.

So have your own adventures with the game. It is a wonderful game.YOu might even write a book, a novel, about it.

Looking back:I took my patients dream to be illustrating the Wittgensteinian 4.01 how he would have puqued at that notion of mine.

Ah yes: Aurel Kolnai...a hungarian...his psychoanalysis and Sociology was transl. and published in 1922 by Harcourt Brace...in London by Allen & Unwin 1921.. one ought to be in Columbia U.Library.... See Grinstein's Index ...that is now a wonderful finder with also in vol.5..a subject index.And Columbia will certainly have that 5 vols.

I shll be pleased to see your published "demonology"....

I hope you had a good Christmas and will have a very good year coming up.

yours, as ever,

Norbert

Sunday, January 8, 1961

Dear Dr. Wilbur,

Lionel Trilling has been urging us who take his course to read the correspondance between D.H. Lawrence and Bertrand Russell. I have not done so, but Trilling's description is enough to set my thinking off. It seems that Lawrence accused Russell of being "sexless" and biologically unsound. That Russell was interested only in words, not in the "realities" of love and hate. In the long run Lawrence as much as suggested that Russell should kill himself, and according to Trilling Russell almost did on this account.

Now, what does this have to do with me? Well, this weekend I am D.H. Lawrence, and to a certain extent I am renouncing the part of me that represents Russell. I am living mostly with thoughts and musings about my relationship with a girl who knows what love and hate are really like. With her I am able to cast aside the guilt and masochism which has always accompanied love for me. I am able to be a man and a lover. This is, of course, as much to the credit of psychotherapy as anything I could say. It has enabled me to label the guilt surrounding love as something anachronistic and logically absurd in my present life.

Rereading the last paragraph I see it is unclear. Perhaps I should try again: I am proud and unafraid of love! In fact, I claim it as the best of my instincts.

Well, what does this have to do with Russell and what does it have to do with writing to you? Let me take the latter first. Superficially it means that I am boasting to you, the father figure, that I am now competing. It is a battle cry, a cock crow, etc. But all of this is logical foolishness, of course. It is just as anachronistic as the fear which should accompany it. This is just the sort of transference which I must work out with Dr. Daemmerer.

But back to words. You and I and Bertrand Russell have something in common - our intellectual curiosity, our love of playing with words. This weekend, as I sit down to write to you, however, I find that my love of words is not as important to me as I had thought. It is <u>not</u> the best of my instincts. It is but a sublimation of the animal love. And I sure as hell can't study well when I am thinking about calling up Sue.

And then, from this stage, in which one might well renounce study, (especially if he were to use it as the facade for the masochism which usually accompany love - in other words I love a girl, therefore I can no longer read or write.) I can progress to a much better position in which I continue to study, but for motives of enjoyment only! I can study what and when I please. It is no longer a question of life and death, of Oedipus struggle and retribution.

I may well get some Russel, Wittgenstein, and Whorf this spring when I take Nagel's course. That should be fun. I hope to be able to continue some of the ideas I was working with in the paper on the No-Gesture last spring.

Also, before I go any further towards papers on beauty or two-party politics, I shall check Sachs, Lasswell, and Kolnai.

Your semantic "tournaments" with patients have always interested me very much; more in principle than in specifics, however. You have spoken of therapy as being a process in which one person (the analyst) learns the language of another (the patient.) You have spoken of being able to conceptualize one's own behavior. Etc. I have been have similar insights in my own therapy. Even after two years there are some things which I cannot, dare not speak about with my psychiatrist! And when I do succeed in putting the fundamental paradoxes of my neurosis (as you once referred to the etiology of neurosis), once I do succeed in stating them I find them so absurd and ridiculous that they are only silly. Then it is hard to accept them. It is difficult on one's narcissism to have to say that all this whoop-la, all this moaning and groaning and sickness have been due to such a silly little idea! To think that I am afraid to discuss my sex life with the psychiatrist because I think he will be jealous and try to injure me! Ridiculous! And yet true!

I shall get myself a manilla folder/env/ envelope and enclose the Moon paper along with this. For the moment I am doing no writing at all, but merely studying up for final exams which come in two weeks.

As for other thoughts: "Whereof one cannot speak, thereof one must be silent."

Woops, wait a minute. This last idea of Wittgenstein's cannot be true. Or else psychotherapy would have no possible success. The therapist says "Whereof one cannot speak, thereof we will eventually get around to having him speak."

Sincerely,

Not Sent

Tuesday, Jan. 10

Dear Dr. Wilbur,

Some recent events have made me start planning a future, vocationally and otherwise. Most important I have met a girl with whom I know well I would be happy in marriage. (A funny sentence grammatically.) Let's try again. Whom I should like to marry. But things are not so simple. Not only do I have no money, but also I have no vocational plans.

I know. Everyone says, "Hold your horses." And yet do they really mean it. I recall being impressed by someone's speech a year or so ago in which it was claimed that people should marry young. "Oh, they will make a bad choice all right. That is to be expected in young marrigges. But then they won't know any better when they get older, either, so what's the difference when they make their mistake."

The above is a preamble to talking about a vocation. I think I should like to work <u>with</u> psychoanalysis. Now this is not to say I want to be an analyst. I am much more interested in theory and experimentation than in therapy. Besides, I haven't the slightest desire to spend a good portion of my life learning how to cure athlete's foot and measles. In other words, I don't want an M.D. If there were only a job doing something like setting up an index on the order of Grinstein's. Or any such work involving analysis full time, but not requiring doctor-patient contact. Of course, there cannot be very many such jobs. But I would only need one.

Well, I don't want such a job tomorrow. I have another year of school left with a GM scholarship, so I might as well take advantage of it. On the other hand, it is time I helped myself out of the blind alleys of phantasy life and into something of a realistic future by thinking of a solid, moderately well-paying <u>job</u>, concerning something I am interested in.

One might well ask why I don't go on into graduate school. Graduate school in what? You know, it is boring as hell to go to school when you have no goals! My interests are creative writing and psychoanalysis. No school has a degree for me.

I write this to you less with the desire for you to reply with "answers" to my own questions, but more with the desire just to get the thing down on paper so that I can clarify my ideas for myself. But you might keep your eyes open for jobs (a job) which resemble my desire.

I'll mail this along with my "moon" paper as soon as I can get hold of an envelope to mail it in.

Sincerely,

Jan. 16

A week has gone by - Everyday I see this letter on my desk and wonder if I should mail it - why this hesitation? I think you can guess and will thus excuse the delay.

Jan. 23, 61

Dear David:-

I pick up Allen Wheelis " The Quest for Identity " to reread and decide to write you instead. And rediscover that your letter deals with the same or a related topic: what shall I do in life. L. Bernstein on his TV t alk yesterday on Romanticism spoke of our wish to get back to the old meaning of the Moon, as against the modern realtors meaning now so much the focus of attention. Also for the 1st time he gave me a tangible meaning for that word "romanticism".

Trying now to recapture some of the things LB said, I realize that I may well have ascribed to him some of the ideas you wrote about. I enjoyed your Comp. Lit. 17 paper. Specifically LB had something to say comparable to your final point: how the full moon disturbes the day-night order of things.

Quite incidently your letter speaks of the old admonition "hold your horses" with connotations that recall Socrates speaking to Phaedrus about how the soul is divided into two horses and a charioteer who has to controll them..i.e, hold them. S. quoting the second of two verses on love taken from the Homeric Apocrypha...one horse was the winged one. As I have probably long since told you this verse or these verses gave me a clue to some Greek vase paintings. So I thought.

You remark you dont want any "answers" from me..i.e, suggestions as to the future. I have none to give anyway. But your own idea of some sort of job in the neighborhood of psychoanalysis started me to speculating: there must be such or will be such, what will be the nature of them. ? I couldnt answer that. But I do have another correspondant, a new Ph. D in sociology-anthropology who got interested in Ya and Zen etc. So he did his thesis on that and the next thing he knew the Chief of the neighboring psychiatric clinic which is mainly psycho-analytic took him on his team to be the sociologist-anthropologist he wanted or needed. A newly married man so I take it he got a living wage or gets a living wage out of it. For how long ? No doubt other things may or will develop from this start. Universities will be hiring new professors along such lines, more and more in the future one gathers from the cries of alarm at the lack of such now. So one supposes. So one can suppose that if today one does the day's work, whatever it is, tomorrow there will be a job. That idea is merely a version of the old idea: the future will take care of itself ?

At present I have a girl who has or had no very visible problem. Very much as a wife and mother a going concern out with a sense of some vague discomfort about the future. One day recently she came up with a lead that seemed significant. She remembered that her mother used to put her off and try to pacify her with the remark, someday you will be a woman and then you will know what(ↄ all this trouble) is about by experience. The 'ↄ' seemed to be that the girl responded with a covert: well then I will never want t o be a woman . Consciously this girl is bothered by fears: the world war III is going to see to it that there is no future. She lives near Otis A. Field where the constant roars of jets keeps this in mind.

For myself I sit here snow bound, more or less, ploughed out but with no car since I ventured out with it a couple of days ago(it seems a week) and got it stuck on top of a snow drift I couldnt see and apparently wrecked something in it. This morning it occured to me to wonder if and when will they be able to find replaceable parts to a mechanism that is almost obsolete. But at that I am no worse off than I would be living in a modern city, what with the break down in transportation that there occurs.

Looking back over what I have said I see it is another version of Ausonious II. Echogue.

My best to you

February 2, 1961

Dear Dr. Wilbur,

I am having been looking over the Daniel Schneider book, The Image of the Heart. Somehow it disappoints me everytime I look at it. It seems to hint at the most profound of truths and everytime it gets ready to hit them on the head, shy away again into meaningless nonsense. Let me quote you the pàaces where it begins to say something. Perhaps I can carry on from there.

p. 13 - "It as though the basic image of the heart at the root of the ego - composed of sensations of sound and rhythmic power - extends itself into every aspect of ~~ø~~/~~ø~~/~~ø~~/ language music, and design...."

p. 60 - "All anziety, every valid word that Freud has ever adduced about anxiety, is comprised of various portions of the threat of dismemberment in one form or another. Children before puberty rarely talk about their 'hearts" but they do have a direct concern with dismemberment; death appears to them as a dismemberment; castration anxiety as a separation danger; birth is a separation danger, loss of love is a separation danger; exclusion from a group (breaking of a savage taboo) is a separation danger: i.e., loss of "belongingness" with death and starvation in the jungle - to be pursued and destroyed, eaten, ultimately as a beast; and all of them are dismemberment, either in terms of individual integrity or membership socially.

Nothing therefore is more equivalent to the dyssynergic image of the heart than the threat of dismemberment in all its implications. For this strikes at the fundamental heart-limb structure of the ego."

Now then these statements are about as far as I can follow Schneider. Not very far, to be sure, but far enough to think I have a toe-hold on the meaning of death and anxiety as well as the origin of the "ego."

What is our self? Isn't it our "body?" But how do we know that our toes are a part of our body? Because we can move them? We can move a piece of paper, too. But our toes are "alive." How do we know?

Before going to sleep the last couple of nights I have tried to become aware of the throb of my heartbeat and expanding arteries in all parts of my body. After a while I was able to feel this rhythm throughout my body as if I were one sounding drum. You have told me previously how peyote has this effect. And I have heard people tell of the Bell Labs soundproof room where the same thing happens. Thus, every moment of our waking lives, we are constantly aware of this steady rhythm of life filling our entire body. Usually it is below the conscious level. But for it to quit and miss a beat or two would be a fearful experience.

There are several corollaries to this basic assumption. It is remarkable that music uses tempi which vary from 40 to 120 beats per minute. And that our unit of time, the second is very close to the heartbeat rate. (Not off by a factor of two)

Note, too, that people walk at a rate of about 40 to 120 steps per minute. These are the most basic of rhythms. Have they nothing in common. And as for the castration complex, what happens during an erection? The penis fills with blood. And throbs!

And as Schneider points out. Birth is the moment when the heart begins to pump.

A definition of anxiety should include "dismemberment," "death," and fear of the future. And repression. The first is the reverse of "memberment" in terms of hearbeat? One is dead when his heart stops beating. And time is measured in terms of the repetition of the second. What is repression? Schneider attempts to answer this in his sixth chapter. His answer remains a mystery to me after reading it several times.

It is hard to say what I am driving at and yet it seems intuitively significant.

Sincerely yours,

Feb.9,61

Dear David:-

A nice, warm(40°) day...we should lose some of the deep white around about.

My eye fell 1st on the line you quote from Schneider "Birth is the moment when the h eart begins to pump." And my thought was: well if that is all he has to say his book is nothing but horse shit. More politely "elocutionism".

for this remark I don't write for a month

I had always fantasied ..from the name, that the book might be worth reading someday if and when I got hold of it and around to it. Possibly that fantasy was worth more then I would now suppose but I doubt if I shall ever find that out. This seems to be your own reaction to it also.

As to heart beat and anxiety...I believe Freud's original idea that it was, i.e, anxiety, is connected with the breathlessness of birth is a better idea. Possibly even the anxiety connected with a skipped heart beat would reduce to that situation also. Certainly the most intense anxieties, or "pains" ,which the individual will not voluntarily submit to a 2nd time are connected with the very brief(less than 10 seconds they must be reduced to) moments before the administration of "lectric schock when the drug like curare which they give is taking effect. At that moment one wants to breath and cannot move the muscles to do so. And a friend of mine with "angina" described the experience to sound like this curare effect. He knew nothing about that from his reading. Nitroglycerine used to relieve it. I had always supposed angina was a heart sensation, not a breathing one.

angina? pain in heart as from such as a coronary

One can experience a sensory experience under drugs like mescaline which I believe is an awareness of the circulation of the blood in the vessels such as you describe achieving without the use of drugs. When I experienced it with peyote I derived the conclusion that infants must be aware of such feelings in the beginning which then get overshadowed by extroceptive sensations, as the eyes, ears etc begin to function hours? days? weeks? after birth.

I believe we have no better evidence here than our later speculations.

A patient of mine who underwent hypoglycemia coma treatments described the return to awareness in a fashion that seems to go along with your questions about the arareness of "self"....i.e, she first became aware of something, then it was herself, then she realized that some of the sensation was extraneous to self and must be things and people outside, i.e, "objective". As I now consider it I wonder if the process, sequence, can not be characterized as a reversal of (would it be a reversal ?) Avenarius' "introjection".

Another friend who introspected on his loss of awareness as he went under ether, described the reverse process, the reduction of everything to self and then loss of that.

All of which would go along with your idea that the sense of self is basically a vague sort of coenesthesia. I suppose Schilder might have a good deal to say about it. And shall take it for granted as the easiest way to make certain. As you know he wrote a whole book on the Body Image.

I once had a talk with a blind tabo-paretic and only later realized what an opportunity I had missed when we shipped him off to another hospital. He knew of a man named John, whom he could tell about but he didnt seem to have any consciousness whatever of the "I" awareness. i.e, that "I am John". He had to live on a mattress on the flood and we just couldnt be bothered with that sort of patient in our makeshift hospital, as it was at that moment. I though well there will be plenty more like him. But there never was.

Under hashish (and therefore also mescaline) one is aware of a slow rhythmic rise and fall...some sort of wave like funtion of something or other. A friend of mine decided it was a peristaltic sensation. This was in the ancient days before the A brain wave was discovered. If we had known about that then I suppose we would have been tempted to say it was that. Presumably all this sort of phenomena can be subjected to laboratory tests which will give the correct answers. Maybe it has even been done already and I know 0 about that.

Certainly the sort of evidence we get by verbalization has a poor value since we have nothing objective to check it against. But such statements as the one quoted from Schneider seem to be merely misuses of words.

So much for trying to hook up personality concepts such as "self".."ego" etc.. with anatomical or physiological phenomena. In the duality communication system which constitutes an Ya interview one gets the impression that such hook-ups are defensive efforts to avoid a strictly psychological problem arising from the fearful content of some "bad" words...implied contents. And this very word "contents" permits of strange plays:

Yes true

An essay on the word "contents"

A girl dreamed a puzzeling dream..it was concerned with a house or houses and something about being outside looking at and in or with being inside looking out..and somehow sh seemed to be both..

I thought that was eazy the puzzel, i.e, dilemma she had been dealing with for 5 years was being pictured. She has now gotten over complaining(since that is not effective) about the feeling that people look at her out of houses as she comes down the road, especially is she spied on from this house. At the same time she is a great speculator about the inner hence hidden psychological processes, motives etc in other people. I remarked she must know that children's early drawing were concerned with houses where windows were eyes etc.?. Her only comment was to go on detailing more observations she had made as to other peoples motives and should she let them know that certain things they did annoyed her ? She did comment that she felt this had something to do with her own problem of being nobody. She would like to be somebody but that would be to be superior(to mother) which might kill mother who would die of envy if her daughter were superior etc... Of course, for Freud to name such a phenomenon by a classical mythological name would be the height of nonsense according to some. This girl who has no such objections to words did not howevergive any indication of seeing this process in her could be so named. I said nothing. She didnt want any theory, she just wanted to be free of a something that bothered her.

(yes always 2 women & door between)

A day or so later another girl had a dream in which was a house down by the water laying over on its sides, not standing upright. The inside when she got in was all disarrayed and messy. She thought of it all as picturing a girl in town who has a bad heart. The inner disarray was for her symbolic of her own guilt feeling, since obviously she was the house. She was guilty she felt of misconducting herself with her boy friends, who are all homo's. Evidently she has been having trouble getting them to stand upright and not be afraid of her innards etcetc. She herself had seen it as phallic in possible meaning. This girl also came to me in doubt as to her ego-identity, even in doubt as to her gender psychologically speaking.

Or take the girl in training for a nurse, whom Kubie and Erickson cured by 3 hypnotic sessions when she nearly died when her dead mother's words came home to roost. The girl had told mother at 11 that some boys had made a pass at her. Mother had said "that is nasty." The story that was guessed later makes a wonderful and plausible theory but it was not analysed. This case was back in the early 30's ?..probably in Ya Quarterly. . . . . .

If one takes in ansty things they vomit. This girl began to vomit when her lover proposed or was about to, marriage to her. And she kept it up until it was obvious she would come to a bad end. ...so here is a play on "contents".

But going along with the heart notions is this fact: every doctor knows that his coronary cases have "lost heart" in two senses of the word. But I still dont believe with Schneider that one can reverse the ~~sentence~~/ the sentence. That would be to try and force 2 different time schemes to coinside.

Even with the temperature at 45 it seems not to be melting as fast as I had hoped for.

Sincerely,

Note: I seem to be especially interested in finding those mental characteristics which all men have in common. (This is "true knowledge" - that which is confirmed by others - that of which we can speak)

Note 2 - why has it taken me well over a month to reply to this letter.

March 15, 1961
Room 44E Arizona Residence Hotel
508 W. 114th St.
New York 25, N.Y.

Dear Dr. Wibbur,

I have been very aware of "not-writing" to you. I suspect that in telling you why I could give a pretty good account of what I have been doing. In the first place I have been getting on very well emotionally and have dropped another session from Dr. Caemmerer. I now see him only once a week at a clinic. In the second place I have been making plans for going to graduate school, which suddenly has become a very real and challenging possibility. I shall probably go either to a psychology graduate school (Illinois, Chicago, Northwestern, Michigan, U.C.L.A., and N.Y.U. apparently stress the clinical end more than the experimental, i.e., human rather than rat, so I would prefer one of them) or else I shall apply to the Harvard school of Social Relations (Kluckhohn, etc.) or Chicago's Human Development. Thus I plan to sample Columbia's courses in anthropology and experimental psychology before I graduate next year. In the third place I have been spending a good part of each day with a Barnard girl (who, by the way, hails from the Cape). She has invited me to come for Easter vacation April 6-9 and if you had a little while one of those days I should love to come and visit.

I have not had time to pursue random interests recenly as I usually do, since studies in my school courses have suddenly become much more interesting and challenging in themselves. Zoology 2 - nomparative anatomy - is now studying the nervous system and I have supplemented the assignments with books by Romer and Ransom. Theory of Knowledge with Ernest Nagel goes very slowly but discusses the most interesting aspects of modern analytic philosophy (Russel, Wittgenstein, etc.) My comparative literature course is now on James Joyce, one of my favorite authors. For English 72 I am working on my novel and getting the criticism of English Professor Andrew Chiappe. By the way, I am very pleased with the MOTH (Master of the House). If I can continue improving the book as much as I have so far, I think there is a chance I may come up with something of a literary classic.

I have re-read your letter in which you speak of the physiological basis of anxiety re my speaking of the Schneider book. In my case, yes, such "single-person" phenomena is something of a resistance to the "two-person" and "three-person" relationships which make up therapy and, more fundamentally, our relations with people in general. Anxiety is a way we have of meeting situations which arise in our relationships to people. In a sense, however, it is useful to "analyze" the concept of anxiety in two distinct ways: its logical origin and its psychological origin. (I'm afraid I haven't used the right terms.) There is both a "why" and a "how." "Why" is psychological and inter-personal, or at least between self and superego introjection of others. That is "why" one is anxious. But "how" is another story, which, I suspect, may even shed some light on the "why" as well.

I don't feel very coherent tonight. Maybe I'd better get some sleep and finish this letter tomorrow.

Tommorow. I might as well mail this so at least you hear something from me.

Sincerely yours,
David

Mar.18,61

Dear Dave:-

Your good but puzzeling letter received yesterday almost got an instant peply but I decided to wait a bit. Then today having the intent to go back and work over the story of one of the gals I spoke about in my last(the gal who was both in and outside of a house in a dream) I see that one of the puzzeling remarks in your letter relates to the topic and so instead of working over her case(between me and her)I make it a triadic situation and bring you in on it. Incidently all this also may cast light on another puzzeling remark: that you have been aware of"not-writing" to me.

Good, he says tho, but we should not pursue it.

I have long been cogniza nt of the fact in myself that if I had been situated like yourself in college and had the function of writing periodic letters to some much older man comparable to me I would have experienced much more frequently than you the feeling you voice. So I wonder how you do it and how I can contrive to let you off the hook if so be you are caught on the hook. But this is only one meaning to be read into your remark. Another deals with the topic of anxiety and what seemed to me a possible difference in understanding as to that phenomenon. But looking back at my letter you were replying too I see that if there is an misunderstanding that I had something to do with creating it, possibly. Hence this writing now.

But also you speak of possibly coming to the Cape in April, around Easter. But when is that? I see your letter gives dates. In any case I shall certainly hope to see you if you can make it, bring the girl along and have tea with us if you so desire.

Your potential plans for the future sound good. You are taking comparative Zoo. good. Your professor probably knows a lot more than mine did 40 years ago. But that was one of the best courses I had in college judging from the many times my memories later went back to it for background data. I find I can still make much use of what I learned and the picture of life it gave me. I would say it has been as valuable or more so than Freud and his ilk.

ilk = OE for "same" (Same class) (Ckrod)

Now as to the puzzel about anxiety. I would say that you had failed to grasp that my instances, which you call"physiological basis" were instances of a particular sort of a much broader, more general conception which is psychological not physiological. Now I do not know if you were agreeing or disagreeing with that conception of mine as you saw it. So I do not know whether I shall be carrying coals to Newcastle or not.

In general in Ra (especially since Rank with his BT"misconception" as it seemed to Freud forced Freud to a clear and definite statement of something he had left vague and undefined for 30 years) we hold anxiety to be a signal of an approaching state of affairs we fear as as great a danger now as it was then when 1st encountered: the danger of separation from our supporting milieu and of being left to our own devices, which once were inadequate tosave us . Rank's misconception(borrowed from Freud) was that the 1st and chief such primal occasion was that moment when the infant had to give up supplying itself with oxygen via mother and begin to use his own supplying apparatus. But Freud took Rank to be saying(as Freud would once have seemed to say) that the infant remembers this occasion by way of visual memories. Rank did not, he used the word"reminds"."the infant is reminded of....." I have never understood how two intelligent men could have gotten into a dispute of such a silly nature. If they did ? That is what they said, they did. For both to be reminded by way of a coenesthetic memory was as good a way of being reminded as by the eyes.

Now in the instances of physiological phenomena I was previously quoting to you none of the men quoted or perhaps even knew of the above dispute. Hence the superficiality of their observations. All that I was taking for granted as in some sense known to you(you had been in analysis and have read etcetc.).

i.e. effects of curare, mescaline, angina, tubo-paresis, coma, heart disease, etc.

Another historical puzzel(in case you ever get interested in the sociology of this bit of thinking) is that Rank started with an assumption of a purely theoretical nature if you like since he was only a teenage boy without the clinical experience(so it would be said since we do not know the details of his troubled early life..his loss (psychologically speaking) of his father, who was or who was therefore "no good") This assumption, postulate, was that in each organism existed as coequal with the necessary dependence on the milieu, a principle of seeking to be completely autonomous and self-sufficient. A principle which later got hidden (?) or completely(?) taken up in the topic of narcissism. I wonder at what date Freud 1st spoke of primary narciss

(I must look into this sometime...post 1914 I would suppose..possibly 1911 "two principles" Yes I remember now I did discover the principle(not the name) there several years back).I am in danger of wandering too far afield and so will close it with the remark that this basic paradox is probably the same as the basic "liar " Paradox I believe to reside as the unsolved problem behind every neurosis.

Now none of what I have saidis taking anything you have said to be in a contrary direction. To me it could be saying exactly what you meant, but you yourself end up in being uncertain of what you have said or meant, so I just amplify my own remarks. That leaves you free to make use of them to clafify your own thoughts if you can so use them.

Can I fit what I have said into your "why" and "how"? I can try...Possibly the "why" situation refers to that of being thrown back entirely on to one's own resources. The "how" then would be this: How does one know this has happened ?" My 19 year case showed me that: one cannot find with in themselves, that which it takes to put a stop to the search for the terminator of a "drive", motive", impulse", need," wish" (apparently all of these names are unsatisfactory to some psychologist or philosopher or other thinker). Psychologically one seeks to find the stopper-offer among their memories. But in the case where the stopper-offer, "satisfier" was never consciously known how is one to find it? Jung has spent a life(wasted, according to some ? in trying to figure this out) hence his "archtype" conception. Hence also the dispute between Freud and Rank.

In the interesting experiments called the "dead man's float" in Arkinsas, where people were put back into a condition of no outside stimuli ,as near like what we conceive the interuterine state to be, as possible. An experience that starts out to be pleasant becomes dreadful and terrifying because one cannot put a stop to ideas that get started and cannot come to an end lacking an outside stimulus, sensation, of any sort. If this is true then the state of being completely shut off and alone can make sense as a terrifying state. We have always supposed the schizophrenic to be "shut in" or "isolated" or "shut out" etc. I dont now know why we supposed that. Somebody started the idea and the rest just went along I guess.

But it occured to me the girl spoken of last time who was both in and out of the dream house, was such a person, somehow shut off from "seeing" (taking in) and so unable to break up the circular story she gets going on. or did, in her sessions, she couldnt or wouldnt let me break in very often . Thanks to having created a double who finally got into the fix of having a husband fail to commit suicide, for whom she is now trying to act as psychotherapist, she has seemed to get going in a way to come out of her "dead man's float" way of being. In any case now she can frequently dream a dream which takes an obvious tages-reste and make it into a dream representation which replaces the reality items with her own previous memory stuff in a way which shows up beautifully the transference behavior. Thus when she looks out the window at night and sees a man beating and kicking his drunken wife "to death" she goes back to bed and substitutes herself beating her daughter. Thus she can see the effect of her meaningless remark" she makes me so mad I could kill her". I used to ask myself if this girl was an incurable (psychotic) paranoid....i.e, potentially psychotic for she was and is a going concern with quirks.

Now any given particular person with such a pattern as above has so many items different from any other such person that I find it difficult or impossible to make jumps to generalizations of the sort scientists love "All A is B". But that means only I have such a difficulty perhaps, and certainly not that there is no way of arriving at such generalizations. Thus there is one number of which we can say it runs xxxxx777. But is there only one? Obviously there are an infinite number of such: xxxxx777xx.... i.e, where the 6th, 7th, 8th places are occupied by 7'. But that applies to numbers and people arnt numbers or are they in some pertinant sense? They can be numbered.

But anyway as of the girl above now that she can depresent in a dream what she experiences in daily life she seems to become less and less paranoid. But she did express the fear for a bit when it began that she was about to go "insane". I said "No" but that was merely a command "dont do it", not an explanation that satisfied. So maybe we will both live to see how it works out.

In the meantime I see from my various readings that your 1st love "paleontology" is opening up new broad vistas with the discovery of new dating systems etc. C^{14} etc.

You seem to have a new address. But dont be under pressure to reply to this.

as ever,

Gregory Bateson

Mar. 21, 1961

sounds interesting.

So far I have discussed only what I preferred to call "physiological situations." I have not spoken of the girl who dreamt of being both inside and outside the house. Which might be called "psychological" in contrast. But you, too, have difficulty in thinking the same way about "dead man's float" and the dream of the house. You say: "If find it difficult or impossible to make jumps to generalizations [about the girl's dream] Needless to say, if you, her doctor, find it hard to make generalizations, how much harder is it for me!

Let me be forgiven for trying to consider my own most troublesome instance of anxiety: I sit down at the typewriter to write page B22 of my book. Five minutes later I get up and do something else. No words are written, my heart and breathing are all excited and tense and I have thoughts about being a failure and unable to write and going mad, etc.

How can I avoid such anxiety? From whence does it arise? It seems that this personal situation bears no resemblance to the "physiological situations" mentinned above. I am not "being born"again nor have I been drugged. Why then are the effects similar - the feeling of helplessness, of castration and separation, if you will?

Or to take the situation of your girl. She approaches your house and gets the feeling she is being watched. (I used to have a similar feeling) She becomes anxious, i.e. frightened. Why?

I see there is no "easy" answer. Thus I think it will be OK for me to leave the above as it stands, being nothing but a series of questions. It is, however, often valuable just to formulate your questions in words, even if you cannot provide answers.

Sincerely

508 W. 114th
N.Y. 25 , N.Y.
March 21, 1961

Dear Dr. Wilbur,

I have just returned from my class in "Theory of Knowledge." I had gotten up for the 8:30 class after only five hourse sleep and so was especially disappointed to find the class discussing nothing but what I considered "nonsense." And don't ask me to tell you what I mean by "nonsense." (After all, if I knew what it was, then it would no longer be nonsense.

At any rate (I shall contradict myself and try to give an example of such nonsense.) they (Nagel and the class) spent the whole hour discussing the following:

if A is older than B at 9:00
and A exists at 10:00
and B exists at 10:00

then A is older than B at 10:00

Now then, for an entire hour they discussed whether or not the preceding is a Humean "matter of fact" or "relations of ideas." In other words, is it ~~XXXXXX~~ a proposition which is tautologically true or empirically so.

Now, perhaps on another day I would have been inclined to take part in the discussion and consider it "meaningful." But this morning I felt annoyed by it. Here we are taking a simple proposition which everybody understands and questioning it to the point where pretty soon none of us will know what we mean by it. Why don't we talk about something "meaningful" to begin with?

Well, enough for the philosophy class. I am certainly not a philosopher. Even the philosophers tell me this fact since invariably my lowest examinations in the college have been my philosophy exams. (Never have I written a philo. exam above a "C" and never have I written finals or midterms in <u>any other</u> course below a "B")

All this, believe it or not, is appropos the letter which I received from you this morning. A remark which I immediately qualified by saying "I don't feel very coherent" in my last letter, had been cause for you to be greatly concerned about whether or not I understood something you were saying. This makes me unhappy, because the remark I made has no meaning for <u>me</u> as well as for you. It is difficult, sometimes, to make one's self clear in language.

Thus let me start with a clean slate and go back to the original topic of the nature of anxiety. Let me quote you as a beginning and see where I can go from there:

> We hold anxiety to be a signal of an approaching state of affairs we fear as as great a danger now as it was then when first encountered: the danger of separation from our supporting milieu.

Your statement that I just quoted, I see as I look it up, seems to be an accurate and comprehensive condensation of Freud's statements on pp. 22-24 of Inhibitions, Symptoms and Anxiety and Fenichel's paraphrase on pp. 42-44 of his Ya theory of Neurosis.

But am I sure I "know" what it means? I recently read the following remark in Ayer's Language, Truth and Logic: (p. 152)

> The theories of psychoanalysts are particularly full of metaphysical elements which a philosophical elucidation of their symbols would remove. It would be the philosopher's business to make clear what was the real empirical content of the propositions of psychoanalysts....

The "real empirical content." Boy, what a high-fallutin' phrase!

Let me then look for "empirical content." In your letter you mentioned quite a number of specific situations which have a effect upon people in general (as opposed to the clinical case which different for every patient). These situatinss included recovery from coma, angina, taking curare, peyote, and mescaline. In your last letter you mentioned the "dead man's float" and the situation of the schizophrenic.

None no more than of the previous go the heart of the matter, however. They are only analogous situations to clinical anxiety. The psychoanalyst does not tell his patient: "I can keep you from being anxious in the dead man's float" or under curare." Of course he cannot. Anxiety is the "natural consequence" of the activity concerned.

The job of the analyst is to dig up some "thing" in the patient's "mind" which will correspond to the "dead man's float" or the curare as a "cause" of anxiety.

It is perhaps well to distinguish (as I was attempting to do, but unsuccessfully in my "why" and "how") between two aspects of the anxiety situation. One could treat a patient with "dead man's float anxiety" in two ways. One the one hand he could say "Never enter the dead man's float." Or he could say, "Go ahead and enter the dead man's float and we will alter your reaction to it so that it is no longer anxiety-producing."

The preceding is fine when the situation is externalized; I mean when the causal agent of anxiety, the dead man's float is an external situation. But what if it is an "internal situation?"

(I hope you see some sense in my ramblings. If you don't you're in much the same boat as myself.)

Let me begin from another point. Fenichel: (after Freud): "States in which the orgainism is flooded by amounts of excitation beyond its capacity to master are called traumatic states."

The "dead man's float" man feels that he is flood by excitation from within which he is unable to handle. This verifies Freud's theoretical statement on p. 56 (of my copy - Sect. IV) of Beynnd the Pleasure Principle that our chief means of coping with surplus internal excitation is to project and deal with it as though it were external. Hmmm. This

Mar.22,61

Dear Dave:-

What a nice mouthful you give me to work over. Perhaps in doing so I can come to a "quite so" feeling as B.Russell calls it(which he says gives "truth")* with respect to your difficulties which sound also like some of mine in the past (only I thought?)

And which version of Ayer do you folks use, the 1st. "no good" or the 2nd edition in which he corrected some of his bloopers ?

---So where shall we begin to attack the problems presented by your questions?

Well the word "tautology" seems to be one fault, I get the impression none of the class saw this story as of the "A is older than B " example. One solution is very easy: A is older than B..that means at any and all times...9→10→11→1→3→4,6,7,8,9, etc... but clearly not at 10→9→8→7→ etc... or is it even then ?

I get the impression that one body failed to grasp something about the nature of the behavior of thinking, one of the products of this way of behaving is called "philosophy" .. another "scientific theory production", "logic " , "dreaming" etc.....Now certainly the "philosopher" is sometimes engaged in a line of proceedure which means " I am going to think up the nature and way of being of everything beginning with this primary postulate P". *

And what is a postulate ? It has this meaning "wish-fulfilment" i.e, I wish the world , everything, to be like this: e.g, everything is green cheeze .

* Human Knowledge p.428 1948 Simon and Schuster.

Now given such a primary postulate one proceeds to deduce if they have also rules for doing so, all the many ways one can say the same thing which yet look to be different things. Such same things are tautologies. (one dosnt use any of their senses here it is felt

At this point I hear you shouting, yes yes, I know all that old stuff". O.K, I suppect you do. Then ask yourself what it is about this that you dont know?

Now all this has a relationship to the "dead man's float" analogous you might say. I have no quarrel with that word since I agree that what sounds like a verbal identity must be shown to be such and more for the conclusion to be "scientific"..i.e, empirical finding. The victim of the dead man's float is reduced to a world of no intake of sensation, anything that gets started in him just goes round and round, like the hands of a clock?, or if you like like the class discussing the A older than B problem that day. Like the object in space which has a velocity but no accelerztion. As you know it just goes on and on in the same straight line if the world is Euclidian, if not then straight line must be redefined in terms of the proper geometry.

Now when the d.m.f. experiment was tried I believe the onset of anxiety was an unexpected consequence. Certainly one has no reason to believe the primitive state which the d.m.f. was supposed to deduplicate i.,e the interuterine state was a state of anxiety. Certainly one had no empirical reason for believing that, and clinically i.e, experimentally one can never discover that, for anxiety is not a physiological state as you have it but a psychological one.

Of course, there are various "philosophical" versions of the world state of affairs which do and do not predicate anxiety of the interuterine state. But these versions are metaphysical as one can say...i.e, beyond what can be sensed, experienced, etc.

Now to apply B.Russells idea...I have said the appearance of anxiety was unexpected, it was a surprise, it was thus not a "quite so" producing situation. This is taking expectation to be based on repetition of a formerly experienced something. The infant who first applies a finger to a hot object gets a" surprise", the 2nd time he gets a what? An expectation satisfied ? That would be the common assumption i.e, expectation. Is it therefore wrong, false ? You can find those who would say so. If so what is the trouble? For one thing the way words are used as to meaning, i.e, reference.

* Now one of the things I seem to discover when I read Nagel et al is that they dont bother with the (to me) important question: why should a "philosopher" want to think up a world all in his own head composed of words and what he says they stand for.

For one thing they being yelling why that is psychology and I am a philosopher . etc.

The quote from Ayer is a typical example of nonempirical" nonsense" his ilk are given to. He is a man whose thoughts I highly respect, make no mistake about that.

Let me see if I can back up such a remark. Ayer would say "anxiety" is a'meta-physical element'? Has he never been anxious? Isnt it just as element, l as the ground his feet stand on ?or the words he writes on paper? And certainly if he declared to anybod "I have never been anxious" one would say either that he was a d: liar or else did not understand words and their meanings. Yet he could be telling the truth. The inability to accept that possibility means then that for the hearer a world without anxiety is an impossibility. Now that is a basic postulate in the hearer's world view. So it was in Freud's so Freud did just what Ayer says he didnt do, he elucidated his symbols" .e.g., it never or seldom gets clearly stated to be sure, (Rank did) and here is an interesting question to look into if one likes. For Freud and Ya runs a postulate(unstated?): at the base of every clinical symptom lies anxiety manifest or disguised.

This is not a physiological but a psychological notion.

Now there are those for whom the world must be this way, it is a postulate: whereever there is a "spychological ("more about this slip below)something there must be a corresponding physiological state of affairs. And of course, since the beginning there have been those thinkers for whom this postulate is badly chosen. Of course, such a postulate conditions a way of behaving: to find what they call verification of the prediction

Well lets take an example: my slip "spycological" for"psychological" above.

As I write along it is in my mind to get to the 2 house girl and dream . But when I sa my unconscious , i.e, unintended, unexpected consciously, slip my t hought was; that old slip we used to discover so often back 40-45 years ago, which we assumed to be implying something about peoples expectations that psychologists were spies, being"mind-readers". Then to the girl in question who again yesterday after spending a 90 mins. talking about her girl friend and the suicidal husband neither of whom know of the girl as my patient("my zspy" she fears they will take it. So I assured her she was hearing no betrayal of confidenc from me, and that her material was about her even when it also seemed to be about them etc

When this girl presented herself 5 years ago she was given to a paranoid symptom: to spy on or be spied on, it could be put. Is that tautologous with :to look at or be looked at ? In one sense no. For the word "spy"has emotional connotations not given in"Look!"

But from my standpoint such questions were irrelevent, for they both come to: A looks at B. And the girl is in one breath A and another B. AB being excluded i.e, A=B .This equation she could only achieve(it was taken) by way of creating a double, the other girl, who was alternately both A and/or B etc....If and when she could externalize what to me is a purely internal intellectual problem, a matter of syntax and sentence construction..i.e, logi she could begin to comprehend(so ran the hypothesis). Now such a deductive -hypothetico structure presupposes more remote assumptions e.g, at some time in life this girl became unable to look at something external to herself and by identifying with that became unable to look internally at herself...i.e lost insight etc... She had undoubtedly heard this"hypothesis"(incidently a word she can now use correctly it seems, did yesterday in fact for the 1st time in my hearing.)

So when she translated what had formerly been a purely objective outer-world situation into a dream representation and in so doing experienced a feeling of bewilderment etc i.e, a feeling that this state of affairs is unexpected.....this seemed to me a great step forward in the possibility of attaining insight.

Now evidently I spoke of having difficulty in making generalizations in my former letter And it seems to me you did not get my point. What I believe I meant was that I do not feel justified in saying that the instance above of the way that girls mind worked, justified the generalization: So would the mind of any and all girls work. Or, such would always be the meaning if a person dream about a house etc. Nor would I permit myself for a moment to say: the above incident is nothing but an instance of ********** .**** being anything whatever, even "Green cheeze" to go back to my previous postulate.

Now it is interesting what followed the above 90 mins. When I attempted to dismiss her at that moment, she said. "But I havnt told you my material (meaning"my new and interesting" m) o.k. proceed → the day before having experienced a very satisfactory coitus(one of the few or only one with her husband of 8 years.) she became aware of a strange "vision" : a great huge breast came down over her face, a slight twinge of anxiety said"it could suffocate me",but the breast was crowned with a great projection sticking out ;tit= penis. Today she had recalled in day dream this vision and saw further that she felt her eyes to become piercing things =phalli that could be taken to be fending off that fearful breast etc..."now isnt this a memory of my feelings about my mother's breast ?"—but if so, she objected, how can it have seemed so huge? and so on. I agreed that one would so take the experience and that it implied she had now gotten to bed rock "Oh then I can leave soon ?" Well as to that, it remains to be see

Tuesday, Mar. 28

Dear Dr. Wilbur,

Again today I return from philosophy class with the feeling that my professor, Ernest Nagel, is talking about something which is either "over my head" or else too trivial to consider. I feel a little anxious that it is the former (in that case just think all that I am missing) and a little sad that it might be the latter (in which case I am wasting my time."

It is not that I dispute what he says all the time. No, I think he makes very few refutable statments. More frustrating, I think he fails to formulate in a way which I can deal with. It is neither true nor false; it is simply irrelevant. But irrelevant to what, you ask? That is the question. Am I not looking for something in philosophy which philosophy itself does not claim to possess? A certain surety, a certain security of "knowing what we mean." The "Quite-so" feeling which you quote me from Bertrand Russell. The "satisfactory stopper-offer" which tells us that we have succeeded in "communicating something."

This teacher-student relationship in which the teacher attempts to say something "significant" to his student, is analagous to the situation in our letters, the writer-reader relationship, to the situation I find myself in of being a novelist, and to the situation you find yourself in of being an anaylyst (doctor-patient relationship).

In each case we attempt to "do" something with our words. Words become tools with which we attempt to change others. If I can get a proper response from you by saying this sentence, for example, then I have said something "meaningful." We "know" by means of feedback from others. [Perhaps the lack of this feedback is concerned with the anxiety of the dead-man's float and the isolated mind of the schizophrenic.]

You noticed, very astutely, that I began speaking of my personnal anxiety, as soon as I had wondered whether my answer to your letter would be "satisfying."

I get the feeling from the way you speak of your doctor-patient relationships that one of the most important personal problems for you is the act of successfully communicating with your patient. So, too, for me, in respect to attempting to write a book, etc., which has meaning for people, this is one of my most important, perhaps the most important day to day goal of life. Even with my girl friend I am constantly concerned with attempting to understand what we mean when we speak to each other. It brings to mind your statement that the analytic situation is one where two people attempt to learn each other's language.

Perhaps this is close to man's Aristotelian "essence." A. said that man is the "rational" being. Above I have said that man is a being which sets about influencing his environment by opening his mouth and letting forth sounds. If for some reason our sounds should cease carrying any influence, then we would have lost our "power," been "castrated" to use the general term. Thus the anxiety about communicating successfully. Who knows, perhaps I write a book just to prove that I still have such power. And if on a certain day, I

do nothing but "pick my nose," then perhaps I have lost my power to influence the world around me. (But need this mean "forever?")

You mention (perhaps without entirely meaning it) that you find philosophers "a most interesting variety of psychopathy to study." They seem to be concerned all the time with what they can and cannot do with their words. I recall your once equating Goedel's proof to some such idea as "we cannot blow up the world by saying a secret formula." In reading of Godel's proof I cannot grasp an immediate connection between the two statements. Nevertheless I think each has its point to make.

It has always seemed to me most amazing the way in which philosophers go about picking examples to justify their categories of knowledge, etc. A compendium of examples from the great philosophical treatisies, would it seems to me, be a most ammsingly absurd and "irrelevant" (to day to day living) collection. Philosophers seem afraid to discuss such "relevant" language as that used by the newspaper, the psychoanalyst, and the scientist. This is despite their oft-repeated claim to be clarifying our language. Books such as Ayer use relatively few examples from science and a hell of a lot of "evening stars," "billiard balls," and "authors of Waverly" instead.

The Dodd paper looks like a hell of a lot of trouble to attempt agreeing with. I find it interesting to see what he can do about relating the basic symbols of relationship from logic, etc. But as for his mathematics of society.... So what? If he can predict whether or not I shall get a scholarship to graduate school, I shall be very happy. But if he is simply going to say: Fifty percent of those who apply will get in, then I am going to be made. I am not "fifty percent," but I am one! All the statistics in the world could be used and it still wouldn't be relevant to those things which I need to know.

It seems to me most sad that thousands and thousands of college professors and those trainging to be such are putting the burden of their methods in statistics. Perhaps one could paraphrase the Biblical phrase about "those who live by the sword shall die by the sword." "Those who live by statistics shall become a statistic and die a statistic."

Yes, I <u>am</u> arguing. I am even a little mad. Those who live by statistics seem to tell me I am "wrong" in neglecting them. I must defend a "non-statistical" position.

Sincerely,

David

I wanted to mail this today I would ask you about some things I will be considering in a paper for Nagel which I have tentatively called "Reading as a Time-Model." But I am still reading background literature. I'll see you later this week, anyway

I objected. Now is all this "physiological " or "psychological"?

(this letter which could go on for volumnes is shortly going to be interrupted by the advent of another patient..so I shall forego picturing in detail the gal/=/double situation where /=/ stands for isomorphism, congruence, comparison etc..correspondance etc.

As you will note..the topic of leaving me is very much in the picture...and attended with "anxiety"?..it would be a birth situation ? certainly a separation from an object situation etc.....If there was anxiety you probably would not detect it from the nature of the whole situation and the question asked etc.....if there is great anxiety one would surmise that here was a reason , motive,what you like , for not getting insight etc...)

So having made nothing to your own satisfaction of the above problems in your discussion in your letter, you think to clarify things by considering an example from your own experience.Perhaps I do you an injustice but I conclude you make no more of your own example. What can one say?

Well this is the first thing, were you already anxious when you chose the example? If so didnt you take one to illustrate that now present anxiety? If so was not that now present anxiety a reaction to your just cited feeling of having failed to write a satisfying story just above in the letter ? If not why not?...Wouldnt that experience(assuming a yes answer to my here questions) be a sort of birth-experience .For if that attempt to think had been successful and satisfying, wouldnt you have felt: Lo,see, how I can use my brains instead of Xs..why I am a new Man etcetc...

O.K. brush the above aside as irrelevent and go back to your p.22...there was a blank during which no words came to write down ? NO. There was a blank when only some kind of unwanted words came that you felt you couldnt possible write down and reveal to the world which might , for instance, say"see what silly ******* thoughts he has, dosn he think the world will acclaim that slop for the writings of a great master?" ...Or, "see how he sits picking his nose instead of thinking good thoughts" (how common that is to writers.)They spend whole mornings at it.

If such hypothetical events occur would not one be inclined to bring the word"anxiety into a description ?

As to the situation, the girl approaching the house feels watched. Why of course,it was true for the cook in the kitchen has the duty of keeping an eye on people who come to see that they get attention.When I point this out to the girl she brushes it aside as an irrelevance and also obvious.What she is concerned with is a kind of"being watched" that has 0 to do with such outer world irrelevances. Should one say with Ayer criticising Freud, she is concerned only with a metaphysical element, a philosophical symbol that needs elucidation ?

To paraphrase yourself "what high-falutin denial,/attempted denial of an unpleasant fact"/ of psychopathology.

" The job of the analyst is to dig up some "thing" in the patients "mind" etcetc" you say That is not a good way to say it. The job is to dig up something in the patients behavior , counting the verbal content of what is said, as also behavior. Also the uneasy twitches of the eyes, ears, feet, fingers etcetcetcetc. which may serve to indicate fear, anger, joy, love, hate,anxiety, courage, cowardice etcetc... Oddly enough even Ayer, Nagel et al make use of such words even when they protest that they are nonsense etc. Why?

You will,I believe have kept a copy of your letter.Then refer to the next paragraph in re the two things to be done with the "dead man's float"...1. the command henceforth "avoid it,> then there will be no such anxiety" 2. Experience it and we will cure you of the anxiety henceforth. (A promise which cannot always be kept .And one should not lie to patients.)..And is that all ? NO .3 Go ahead dare the situation and maybe we will discover that the expectation that goes with it is true, and then might learn how to understand it. And 4. NO ,dont act it, try to say it in appropriate words and from the words if they are not tautologies we will be able to discover the TRUTH. ...This is what much of the way of philosophy is.or better, has been. Nagel for one I think you like to do that way to death.

Of course the point about traumatic situations and the flooding with excess energy is that it is external...i.e, the source of supplies is always and must be external. Even in positivisj, logic, philosophy etc..they had to come to verification or confirmation or what ever the name of choice is. I.e, the answer must come from without the system of theorums etc. from without and beyond the set of words chosen to stand for everything there is. They dont ,can't

This is what Hamlet was getting at in his famous remark. And what a dreadful day it was for the philosophical logicians when Godel came along with his famous proof. Can a closed system stand for everything in an open one ? When the closed system discovers it cant then there is anxiety...i.e, excess that cant be worked off.

...Well I seem to be in an argumentative mood today..2 surprise patients got an earful,I hope it does them good .Neither had what it took to ask: from whom is this displaced .So I ask it myself.I am not aware of being engaged in any such argument with you and I think I have said everything for the moment...and this then illustrates the point above I cant find in this closed system at this end,gbw, the satisfactory stopper-offer which must come from ~~that end~~ D.A. by means of some remark such as "quite so" etc.

One of the surprise patients was the other girl, the "double girl".... so I pointed out to her the fruitless way she had tried to solve what I believed her problem was: that she had early in life gotten an idea: nobody loves me,no matter what I do.And the fruitless way was to try and get somebody else to successfully deny this, a psychological impossibility and logical tool believe. The successful denial must come from within. That this problem was behind her passive -dependence problem which everybody sees and she not so fully. Verbally yes, but not as a living active muscular reality. So why had her husband tried to commit suicide, well he blames it all on me, my refusal to give him what he demanded? An that is? Well, love. I: but that is only an empty sound,what does it mean? more words?(her idea) I pointed out that she merely denied the truth of his reproach without examining it to see what the truth was. At the base of every delusion is a truth, as Freud pointed out.The difficulty is to find it.

Now both of these patients have been up against this kind of difficulty in life and unable to see it, it results in physiological discomforts which no amount of physiological tinkering fixes up, because the trouble is a break down in communications between two bodies,is that to be called psychological or sociological ?

As a biologist said the other day: chemistry may succeed in explaining memory, but it can never explain memories.

Just so physiology may explain the biochemistry of anxiety, but it wont explain anxieties.Those depend on particular concrete events in the history of 1 unique individual.Here again is a reason why one,I at least, cannot generalize.Does one generalize about humanity from studying the life of W-R-Hearst..or N.Kruscheff, or George Washington ?...yes that men have two legs etc. but never that another man has a finger print, or a crooked nose or a .... or a .....such as any one of the named individuals. They are unique.They occur once in history. etc.

But enough of such preaching. A certain amount of it is irrelevent to what you were being bothered about.I wont attempt to measure it.

As ever,

Jack -

Rereading this I find as usual many gaps and jumps in the continuity of ideas, thought.Well even so perhaps you can make something of it.

* This may seem a contradiction to what I was saying.It is not, for this inner kind of stopper-offer is a matter of correct syntax or semantics of one's own system of thought.It may take an outsider to successfully point this out to the inner system .I use "may" not"must" here.If one word is the incorrect one that I dont know.And that information must come to me from the outside ? That too I dont know ....yet.

* As you see she had among other things, discovered her own life long problem(according to my thesis) in her husband but she didnt recognize it as her own problem.No it was only his delusion. Well I happen to know that every body intimately aroundthis girl for 30 years has felt it was vain to try and dissuade her from the same delusion .But she didnt know that. Couldnt believe it when I told her. Nor did I expect her to,I pointed out, I was giving her something to think about if and when she got interested.

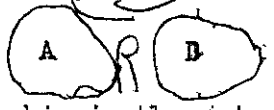
Mar.26,61

Dear Dave:-

The other day this set of reprints, duplicates, arrived. I know nobody more fitted to receive them, especially since they have some pertinance to the topic we were mulling over and since also they represent a modern engineer's crack in his kind of high-falutin lingo of the metaphysical U metapsychological stuff philosophers /psychologists argue about. I take it Dodd's "reiteration " has something to do with "tautology". 1+1 & 1+1-1 =5 =11111 =2 &3 =3&2=4&1=1&4 etc iterations, tautologies according to my way of taking the words. Are they Wittgenstein's ?

But in the course of my two letters received by you and a 3rd suppressed, I came on a clearer picture of my patientT's life long problem an abstract statement of which I take to be a concrete explication of the "metaphysical elements" Ayer accuses Freud of not reduced to "philosophical symbols" (Freud you will recall presumed to substitute " metapsychology"for"metaphysics" T&T I think).

So My patient T= A and gbw =B in my diagram below. On the day in question B had accused A who had denied wanting to "argue", no he only wanted to "discuss", of having been set to have an argument all his life known to B and B would now attempt to prove it in hopes A could see what it had always been about so he could solve it and change the behavior(really negate it, deny it, if that was what he wanted .) B thereby hoped to get A to see that A's wish was not to deny the act of arguing but to understand the aim of each process, arguing / not-arguing. I.e, the wish was not to win an argument but to refute the need to do so. etc....

So we have 

A has some R (relation) to B. A & B can be taken to be sets of things, ideas, statements , x, y, z etc. One possible relationship is the act of exchanging members of the set ...so that somex in B shall appear in A. E.g, A takes something from B, it re-appears in A, would be one such relational exchange. B tells A something who hears it and records it, and maybe modifies A's behavior in some fashion henceforth.

Some 25 years ago A came to B demanding something to assuage or do away with A's anxiety and feeling of not amounting to anything which feeling was also exhibited in A biography of his behavior in life.(Right here my memory recurs to a tale told me 25 years ago which A himself explained according to this scheme I am now trying to state more generally and thus more abstractly to fit Ayer's demands and accusation,. Some 5 to 10 years back A himself told me what had happened(according to your way of thinking")) For some 5 or so years whenever B told A something A manifestly or tacitly remarked" dont feed me that horse-shit".

On the day in question now A had told B that he, A, could see he had been born to be an actor but had failed because he had allowed himself to be deterred by that awful time at 5 when he got laughed at in the Sunday School playlet. And because futther back than that his mother with her rule" dont imitate or you will become that way" ...why just consider the time she wouldnt let him go look at the room in the top floor where the woman had killed herself with gas. What a stupid fear on his mama's part etc. For years he felt he wouldnt be able to look at a dead body, talked about it, and one day at Hannis accidently came on one of a drowned woman on the beach. He went and called the police and went back to look. So much for that, except that then nor later has he explained i.e, translated the phenomena into an abstraction such as I am now purporting to state.

So one of the x's in A is the above stuff, memory. One should say xyz ? (now oddly enough (substituing this remark in place of: for a neurotic anxiety reason of my own which I had not intended to get to if I had foreseen it i.e, it had been"pre-conscious") I have never prevviously set down to work out in detail such an A/ (B relationship as I have here...and already such floods of memory materials have swept over me that possibly this screed also will get suppressed).

But here already I have made mne of my points against Ayer: The commit the act I am attempting i.e, work out in detail one of the exchanges between A/B I must find abreviations for ver, ...

for very long strings of details.Not to abreviate could mean "total recall" which would be intolerable if possible for both me and reader.Now to abreviate would be to find a short name for a string of xyzs .....to n.....both of denotations AND connotations .Such names are often derived in science, philosophy etc by a process of metonymy, taking a part for a whole, cause for effect etc....such a name will often SEEM metaphysical..i.e, non-empirical beaause (especially in Kants days one dosnt take account of kinesthesia as asense as much as audio-visual stuff is.(Breuer incidently was one of the early investigators and discoverers in the sense of equilibrium, so I have been told).

Well that makes my point.But still too abstractly and generally for another to get it So. Well already above I hint at an argument between A & B.itconcerned the dynamics behind the word"stupid". A feels B will tell him that some idea A utters is "stupid" ⊃" horseshit" In a sense A & B have exchanged places as of 20 years ago.B's now idea is that the 20 year ago situation can be extrapolated back to A's early childhood when B was 1st mother, later father.

As Freud would abreviate it: the once"Oedipean"situation now shows up in the analyti transference situation. According to mother's prediction: A has imitated, copied another, and has become that way. But as once A's suppressed → repressed"Mama that idea is stupid". Obviously he would feel or would be told if he voiced it, that his attitude was "hostile"= "murderous"..I wont now recapitulate the various remarks on this present occasion which ⊃ such a submerged feeling as:"this situation, this dispute is murderous" ..if so made explict one could go further as ask..Who A or B, is going to murder whom etc.

Now as Freud would say" A had projected his'you are stupid' on to his mother, had then introjected it back into his S-E..where since there is no change due to time, it resides as the inner X that stands for the words "you are stupid" ...if he should , following the rule voice that"YOu are stupid"...the'you' could seem to mean 'you,B' etc...or,since he doent voice it,A projects it on to B and thinks to detect in B's behavior or words the hidden meaning"You are stupid, that idea is stupid"..'you' here = A etc....

New B's thought was the "theraputic aim" of getting A to understand this process and then to be able to rise above the need to constantly reiterate the processes and behavior which should .(.well the old Shaw remark comes to mind: thosewho cant do teach...) give up doing and teach himself, i.e, substitute words(ideas) for doing. B's purpose was not highly successful as yet.

Now this whole kind of exchange situation was in need of a short name, so Freud behnought himself"Ah Oedipus" . But from Ayer's standpoint Oedipus was a metaphysical hence non-existent thing..at best a "philosophical symbol" which Ayer accuses Freud of not translating into its empirical factual meanings. Ayer has obviously not read Freud.

To be sure Freud took for granted the metalinguistic and other such procedures as I have tried to carry out above, metalogical, metasyntactical etc.... as well as logical .....

Ayer demands as a good intelligent philosopher should; somebody should not take for granted these hidden processes but should make them explicit and manifest. Quite so. So Ayer's "high falutin" phrases make very good sense when translated into their meanings.

Dodd I take it, is now trying to do the process all over again in terms of "System Construction", "Cybernetics" and other recent forms of modern engineering, mathematico-physical science etc...So behind all the fearful horrifying lingo I take it will be good sense. Dodd is a Sociologist.

This letter will leave as much unsaid perhaps as the previous ones but it serves to explain the whys of what comes along with it.

As ever,

Jack

Of course, in the above I have been trying to talk from the stand point of a 3rd (C) persons point of view. B's aim with A was to see if he could get A to assume that(C) point of view.This aim seemed almost to fail.

Showing athat T was still frozen in the ""2 person psychology" phase ?

Mar. 23,61

Dear Dave:-

What a good letter I get back at a moment when you are full of excess*********to work off. And what a bit of the same you get back immediately from me. But having failed to mail it this morning I suppress it(perhaps) and send you this more carefully considered response. Like myself you find philosophers like Nagel et al difficult to take at times. But I find them a most interesting variety of psychopathy to study ..alas only by way of what they write. When I think to find the same sort of difficult logical problems in my patients as the logicians seem to be writing about My patients are insufficiently practiced in the verbal techniques to make it certain to me that I do have one and the same sort of problem to look at. Always there is so much left unsaid etc.

So , take your own letter or rather the example about A being older than B/at 9, at 10? etc....yes and there is that word"exists" in the question. Yes one could easily spend a long time discussing what it says, and means...i.e, refers to.

For one thing the set of words"A is older than B" does or does not say "at what or at any time" ?

It brings you to the question tautology/ empirical/.....

For some strange (to me) reason this distinction seems difficult for people to grasp. One could parody Wittgenstein and say that his idea: All is tautology...made in 1920 something was as shocking to the world as Freud's "Everything is nothing but sex" . This is perhaps an overstatement since so far as I know no sociologist of knowledge in the field has made any such statement. Me as an outsider listening in wonder what all the shouting about it is really about. I have a suspicion:

Hamlet once declared there was more in Heaven and E. than was dreampt of in anybodies philosophy. I e, there is more in the whole than can be represented in any closed set selected out of the whole, is the way I want to paraphrase Hamlet now here. And didnt Godel shock the world of philosophical-logic almost out of existence by his devastating discoveries, when he demonstrated that Hamlet could be reduced to symbolic logic? Am I being presumptious and ignorant to put it that way? I wonder.

Good

Now isnt this momentary doubt I have just now expressed pointing to an anxiety in me? Confirmed by my choice of the words"presumptious and ignorant" ? Let us attribute that idea to Nagel et al. Is it empirical? How do they know I am anxious? Well the fact that I myself raise the question would be confirmation of that accusation? But is this empirical or a ~~deduction~~ conclusion tautological) from a covert unstated, tacit, hypothetico-deductive system. If so lets get that hidden system out into the open with its set of primitive postulates, rules of syntax and semantics etc.....

Take the word presumption" : why here is a non-expert(admitted by me) having a different (?) opinion from an expert. How does one know he is? Well he is a professor in a great university, therefore he must be an expert. I accept this.

Now this letter is not going the way my 1st preliminay fantasy said it was going to go(The psychologists would o nce have called that p.f. a"psychological set " or some such technical phrase?) As I become belatedly self-conscious of what I am saying I also seem to become aware of the how and why of it. It is the continuation of an analytic situation of yesterday in which it happened that at long last ,after some 20 odd years, I got the man confronted with the fact that he had been wanting and avoiding having that argument with me, that he had felt the need for ever since somewhere in the diaper age. NO no he wouldnt presume to have an argument with an expert , why it would be like going up against the world Champ Patterson. I : whot would happen? Well I would be beaten. And then?"well I would do it again and again and again and maybe someday I would win."

At the time I was being as"stupid" as he was, for I failed to hear then soon enough to make use of it, the confession that gives his life plot, his former fear of just this sort of drive in him. One could say his story amounted to this: I wont and I fear to be compelled by an idea that may turn out to be stupid, and I dont know how to contoll that possibility→" My idea was and I was trying to get it across to him: all his life

he has thought to solve this inner difficulty by having an " argument"= "fight" with somebody he feels to be a bigger ******* than he is.

Incidently he had dreamed just this picture the night before..he tells off a man to whom he owes money and who was trying reproachfully to collect it. In telling off that man in the dream he suddenly realizes he is accusing this man of a psychological behavio with such and such meanings. And that he has now on his own discovered something that I had been telling him about for years.

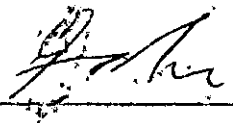
Well this seemed an occasion when perhaps we could go to town on his story. So you now get the overflow or back wash or whatever from that failure of mine? his ? .

All this above was written with your quote from Ayer in mind. Ayer has difficulty in discovering the"empirical content" one gathers. Does he? or is he merely hinting that empirical content is partly a matter of words,a system of naming things according to some sort of hypothetico-deductive system which may well be unconscious? And does not this statement of mine here imply that such a thing as a"unconscious hypothetico-deductive system" is an empirical content ? How would one prove that it is not purely "metaphysical" ?

Well here I seem to have come on a statement of just the problem I have been working at these many years. I believe my problem is not uniquely mine. If so then why has nobody else , to my reading, ever succeeded in saying it out plainly? Or cant I read with understanding?

Well enough of that. So from here what? Well it occurs to me to send along my 1st response too. I dont wish to overburden you with my garrulity. On the other hand you have notions about going on into this field of ********* so maybe you can make some use of another's struggles with these"nonsensical" questions,

Sincerely,



April 4,61

Dear David:-

Many thanks for the Kings Cross and the Demonology therein. Tonight having a bit of time I read the Section C , which I believe I did not see before and while the mood is on me I write to acknowledge etc.

You make a very good and to me plausible story of the Gospel story. Certainly it makes sense for me of what had previously been just a hash of fairy tales etc. Such a good story is it that I feel like saying that you have succeeded where Sachs failed. In his last 5 or 6 years of life when he wanted something to do to keep his brain working he decided to look at the Gospel story as a Psychoanalyst. I know he read a great deal of stuff inaccessible to the average theologian, since he could read Greek. And I know he got fed up with most of the stories he read evidently looking for some historical truths, of which there are none.

Anyway he ended up with a paper or two on Paul, not on Christ. What he might have done had he lived longer is anybodies guess. But one thing he clearly didnt do was what you have done: take a neurotic personality plot as a paradigm and apply it to the story we have to see what sense it makes. As you discover it makes a great deal of sense.

If you have read McAlpine and Hunter's critisism of Freud's attempt at the story of Haitzmann(I see you dont give a reference to them which means nothing since it wouldnt be relevant. I take it you know they published a facsimile. I think likely you have seeb my copy I dont remember.) you will know they think Freud missed out on much which they can better supply. But they never would have done it if Freud had not first attempted the task. So your paper we will hope will stir up interesting reactions from somebody.

As ever,

Jake

April 16, 1961

Dear Dr. Wilbur,

I took the subway and Staten Island ferry to visit my roommate for dinner today and took along Fenichel to read for fun. What a book! Today I was struck with the fact that I am able to read slowly and with enjoyment, a sort of detached fascination, instead of racing through pages disappointedly looking for answers to my own personal problems. Thus, I believe, I am truly interested in psychoanalysis, not simply as a way of life, but also as a fascinating study in itself. I also find it easier to discuss psychoanalytic concepts with others without getting personally offended by their disbelief. (I tend to see that "I don't believe in anxiety" is intended to mean that "I don't believe in <u>your</u> anxiety.")

I am presently involved in the not very pleasant task of writing a paper without having anything to say. To me the typical college assignment is a sort of un-education. One is given a range of topics and told to write exactly six pages on one of them. In the first place one cannot possibly write anything original since the topics themselves are given. (All my original papers have been original in subject matter rather than in writing style or presentation.) In the second place one is given an exact date on which it must be handed in. Thus writing, which should be a tool of expression, one of our most valuable tools, becomes in the hands of college courses, a chore and a "thing in itself." In other words it makes no difference <u>What</u> you write for seven pages just so long as it fills seven pages. Our libraries are full of such trash! And our world is full of people who <u>should</u> be writing since they <u>do</u> have something to say, but have learned to treat writing as a chore to be feared rather than a tool to be used. Well, so much for my harangue against college. A friend of mine tells me this is even more of a problem in graduate school than college. A thesis <u>cannot</u> almost by definition, he says, be original.

The paper, by the way, will probably be on the subject "Guilt in Kafka." I see that your American Imago sees such topics quite frequently. I am debating whether or not to read some of them before starting to write.

I can't wait to get back to my Time and Reading paper. Evidence continues to back me up. I am very excited about the topic and will keep you posted on developments and make you a copy of the paper when I hand it in towards the middle of May.

Zoology, comparative anatomy that is, continues to be a really fascinating subject. Between that and my time paper I am quite interested in school this spring.

I see that I have failed to respond to your thoughts about philosophers. At the moment I am thinking how there is probably more <u>to</u> philosophy than <u>in</u> it. In other words I would much rather be an outsider watching the philosophers, than a philosopher captured by my own systems. Wittgenstein, Russell, Nagel, et al, they have much to say to us, but they are limited in ways I would hate to accept.

Sincerely,

April 19,61

Dear David:-

Being at loose ends for the moment with a bit of time on my hands I start a response to yours received yesterday.

You speak of having reached some point of de-identification with what you read in Ka. This needs to be qualified since I do not express your thought exactly ..how would "de-identification to the point of being emotionally impersonal" do ?

But your next paragraph railing against the task of writing papers when given a topic, because thus "originality" is hindered, seems to me to be relevant to the 1st point. Like yourself I hated such papers in college. But then I had to learn to write up case reports as a routine when I got into professional work. In many respects much the same sort of task as I now see. Furthermore when one has to deliever a long interpretation by mouth to a patient, isnt it something on the same order? So it seems off hand. Hence I am taking your "railings" to be a bit too strong when you call it an "un-education". What a bore case write-ups used to be. However hospital records and the boss demanded it be done "or else....."

Yes I have published a couple of papers on guilt as seen in Kafka but feel nobody has done justice to the topic as I experienced it in the very little reading I did. "The Trial"?..did he do such a book? anyway, that was the content.

Apply the adjective "original" to Kaffka. What could it mean? Certainly the description I read of the way guilt worked in his hero was a very long drawn out and boresome case report. There could be nothing "original" in it. Or I wouldnt know how to give meaning to that word here. Certainly every case differs in some details from every other. I think of a girl I now see who presents to me an interesting case of guilt-feeling. Yet it is a very conventional commonplace guilt a type of thing well known to Shakespeare who said it "all" in his "methinks she does protest too much"..... or again in " a guilty conscience needs no accuser" Did Shakespeare say such things ? Certainly there is nothing original in such ideas. Maybe nobody else said it quite so neatly etc.

In my letter of Mar. 23 I was making comments on "tautological/ empirical" and it here and now occurs to me that the drive to be original is a drive not to be tautological. Does that make sense? I gather philosophers hate tautologies because there seems to be nothing "new"(in the way of news) in them. That is a dim recollection of what I understood Royce et al to be saying 40 -50 years ago. Did I misconstrue what they were saying ? If I remember correctly Royce was always pointing out that tautologies did say something new. At least, they brought new aspects to consciousness etc. In those days I was too unsophisticated to know what he was talking about. Do I yet?

Well I must break off here for a while.

So far as I now know, I will be here in June and will consider I have a dtae with you

April 21...looking over the above now these everal days later, I see that the topic of originality is a much broader one then I treat it above. I suspect that the word used as you use it has to do with some vague notion of getting "oneself" into the writing or other means of expression. What does such an idea mean? What is "oneself" ? If I were to ask an artist such as the one I talked to today, I am sure he would come out with some vague generalities about " feelings" meaning emotions and what else? He didnt know about kinesthesia as it turned out, yet his art is a plastic one. Once he was a sculptor of sorts, a great believer in the truth delivering quality of something he calls "intuition" and "instinct" . I wanted to ask him if he recognized he was a variety of that strange artist named Pygmalian by Ovid. But I wondered if he would know what I was talking about and desisted. However I dont want to talk about him but about some strange unknown meaning (strange and unknown to me) users of that word "originality" are trying to get at. Actually in practice they seem to be naming an inhibiting factor just as you are, some unattainable sense of ego-identity whatever that is. Does that name more than the feeling of the existence in the individual of some deficiency due to a repressed motivation? Or again does the word "originality" serve as a cryptic synonym for "feeling of omnipotence"? My own struggles with the concept are so far gone in the distant past that I no longer can remember what it was all about. I cant even remember if I ever

wanted to be original .I suppose I did.And today I suppose I just take it for granted like I do the fact I am a biped. Just as you are coming to take it for granted that you did have and still do have that strange something called an "anxiety". And 'taking for granted' here means nothing more than not being anxious about being anxious ? I wonder. Is this a correct appraisal of your account of your trip to visit your room mate ?

All this means some kind of Super-ego phenomenon I guess, thus the anxiety of an anxiet would mean an ego anxiety against some allocation of the concept anxiety" to the demonic S-E? Like the word "stupid" as bandied back and forth between me and the man I spoke of in my letter of Mar.23. It turned out he was being "stupid" because he was simply not listening to what I was saying, for fear of not understanding the ideas I was giving him. I was in turn being"stupid"because I didnt sense he was being inattentive and simply not hearing me at all. And eventually we were able to reduce it all to a transference to the a.s. of occasions that used to occur between him, a small boy, and his father and mother. But he had to be "original" and tell me that, not have me tell it to him.

Y,u speak of having to write a paper without having anything to say about the assigned topic, "ell in what goes above you find me doing that very same thing. You assign me the topic "originality" so to say. And I proceed to scratch around in my free-associative ignorance and come up with something that was interesting to me to say, and possibly interesting to you to read. That is for you to say. It may even have been irritating to you to read. And if you were here that ,made manifest by you ,would then have led to much more to say on both our parts. Soon 7 pages would not begin to cover the topic or the conversation.

Thinking about these remarks then shows me another meaning to "originality", fear of being a non-comformist in ones ideas, i.e, fear of being original. Again a S-E thing. Or amI not just being tautological here in this "another meaning"? "ell I wont read back to check.

It was pleasant to see you and your friend last week .No it is two weeks ago that you dropped in.Yet my time since has been full and it is empty time that seem short?

Be seeing you,

Dan C.

Friday, May 5, 1961

Dear Dr. Wilbur,

I trust you received a copy of my paper on the linear time concept. I gave one to Nagel Tuesday and expect to speak to him about it next week.

I have waited to write until I could get a chance to finish your essay on the Life and Death Instincts. Now that I have finished, soft of in exchange, a happy exbhange I think, for the paper I sent you, let's see what I would like to ask you about it.

There are many things you speak about which we have had occasion to discuss independently of the Death instinct. Espgcially the terminology surrounding wish-need, etc. I was at rather a disadvantage in reading your essay from the fact that I don't know Freud as well as the essay presumed, and that although I do know the Interpretation of Dreams, Beyond the Pleasure Principle and Civilization and Its Discontents, which I take it were your main sources for the death instinct and its background, although I do know these sources, I had never taken the term "death instinct" very seriously. Hence it was difficult to take it as seriously as you suggest, especially when I don't have the feeling that Freud would have subscribed completely to your re-formulation. To be sure, I think your re-formulation makes more "sense" than Freud's in so far as it is more coherent and concrete. But what does it have to do with the word "death" as we usually use it. And it also seems to have relatively little to do with "death wish" as we usually use it. You attempt to derive daggrression from your steady state within a steady state model, as "excess energy" but I am not very pleased with this derivation.

My reading was not very close and you must forgive me if I am overlooking obvious answ ers to my objections. I see what you mean that "evolution" is largely a taking in of the environment so as to become independent of external reality, and if carried toofar could result in death. But does this result in death as we know it? Perhaps one could say that schizophrenia with its total introjection of object relations is a form of "death." But are either physical disease, accident, or murderous aggression reducible to such a statement?

Well, my argument is with Freud, not with you. I think you have described a tendency, that towards automomy, very well, but I think it was a mistake in the first place with Freud, and then with whoever else takes him seriously to use the word "death" in such a connection. Purely a semantic objection, but you do point out how extensive (and important therefore?) logomachy arguments are.

One thing in your paper really shocked me and that is the idea that the "stability principle" and the "repetition compulsion" are one and the same thing. You present a strong case, but I am still dubious. I must re-read Freud with this in mind, for the problem is with "his" use of terms, not with mine which may well be subjectively different and hence not make any difference.

You go right to the root of psychoanalytic terminology and models of activity, and I think more than anything else show how incoherent and incomplete it really is.

Somewhere I recently read a critique of psychoanalysis which claimed that analysis is best as a treatment, second best as a method in the social sciences and worst as a theory of human behavior. I haven't much right to say too much about it since I don't know that much theory. What I do know, however, seems rather disjointed. Perhaps in erecting models of behavior we are for the moment barking up the wrong tree. Perhaps we are faced with the problem of making a flat map out of a globular earth. That we must either stretch Greenland and Anarctica to the size of Asia (Mercator) or else leave big gaps (I forget whose projection.)

The terms of analysis are necessary and it is best to regularly re-define and clarify them, but attempting to build them into a hypthetico-deductive system, may not be possible.

Its curious that after your last letter about originality I should read such a remark as this in your paper: "There is nothing new in the generalities I am making." In your letter you said, "I can't even remember if I ever wanted to be original." I suspect that the quote from your paper (p. 217) answers your question doesn't it? To quote Shakespeare, Methinks the lady doth protest too much. Well, judging by the people that quote you, Weston La Barre in the Human Animal and, probably as a result, Norman Brown in Life Against Death, and judging by La Barre's comment, "an extraordinarily insightful article," I can only emulate your success.

I shall be seeing you in a few weeks.

Sincerely,

May 7,61

Dear David:-

It is time I acknowledged the receipt of the origin of the Linear time Model..a week or so ago..to which I have been reacting off and on ever since.

You found a very pertinant quotetion from Broad to state it off with. I found the paper most interesting but I believe it is not yet possible to narrow down the basic model as sharply as you have done.

We have discussed the problem off and on, I seem to remember. So I probably have mentioned in the past one impression I got in college, very vaguely stated then as I see now looking back. Your quotations from the philosophers and others bring it all back more vividly to mind. Somebody then, Ned Holt? Herbert Lashfield?((if that is his name...somewheres I have a book by him so could check his name. But that book I have not seen in years..and even if it is where I suspect it to be it is too much trouble to check. And I do not turn up his name elsewhere. So much for one time authorities(of a sort..Prof. of Psychology at Harvard..then Princton then →?→?→?→?→)or who ?) s mebody said Kant knowing nothing of the existence of kinesthesis as an actual sense with end organ etc had particular about stereoscopic vision) had uttered a lot of metaphysical stuff about Time and Space.

At that time say 1910 kinesthesis being a relatively new discovery was still full of magic as an explanation of things previously taken to be metaphysical. It was the"feed-back" stuff that Norbet Weiner has recently rediscovered and put to such wide-spread use nowadays.

One here touches on phenomena in the history of science which are still obscure to me: the effect of a new word..Is it only that? Of course, with the new word goes a more explicit concept. "more denotation and less connotation"possibly says it? Oh I came on a good notion that other day : something to the effect that a mathematical formulation was more literal and less figurative ? It reminded me of my girl who couldnt tell"figurative speech from literal" ...and I came on a nice solution this week in the case of the girl ~~Ø~~ for whom Paris→ N.Y is not the same as N.Y → Paris...i.e, who lives in a non-commutative world. She had discovered to her surprise that her knowledge of English grammer was practically nonexistent. So as we explored this facet of life she recalled that once there had been a Grammere O who didnt like her. And she therefore didnt like "Grammer"O. but had to suppress this fact since she loved and was loved by Grammer O'sdaughter "Aunt B". This girl having to refurbish her knowledge of French so as to translate had come on the problem..."grandmere"= Grammer ..... This girls pronounciation of English had always been defective to my ear because of the wrong use of the letter"r", differen also from the usual Maine and other N.E. Usage.

Here is an instance that would fall into the set of things Whorf discovered and tried to make so much of.

There is, of course, in this girl a whole world of paranoic systematics(if I can use or misuse that word....systemics ?)I.e., she still believes and acts on, deep down the notion that hostile thoughts have a magic omnipotence if uttered. And if not uttered make her feel hypocritical and guilty.

I seem to have wandered far afield from your thesis. But have I? Not really I think. One can pin it down more exactly than this however. Am I not objecting to your attempt to generalize from(∃x) x= time model ⊃ the muscular act of writing , to (x) x= time sense = act of writing. To my girl and "grammer" correspon your Ohmar Khayyam and the "moving finger" ? And isnt this what poets and such like are always doing? Generalizing one instance into a universal ?

Freud said Poets discovered the Unc. and his stuff. I have always thought that manner of speaking of Freud s needed to be looked at more analytically as to detail.

In general as you see I think you are right, some kind of kinesthesis or coenesthesis gives the time sene. But evidently I remain to be convinced it can all be reduced to the moving finger.

But your paper is a fine piece of work and certainly represents a lot of work. And your argument that speech alone would not give us the model is I believe quite correct. And isnt the point given again in the verse from Omar ? Writing unlike speech leaves a visible permenant trace..a change in the objective world? Do you make this point ?Probably you do but I shall not now reread to verify that.

The more I think about it the more I feel your have put your finger on the significant point..the creation by writing of an objective "something out there" ..-an order imposed on chaos , an order which is man made but yet seems to be objective.

There will be more to be said,no doubt, when I see you in June.

My best,

Jack

Monday, May 8, 1961

Dear Dr. Wilbur,

For some reason I didn't want to mail Friday's letter to you over the weekend. Now this morning I get your reply to my paper and can speak of that also.

Your questions about kinaesthetic considerations bring up new aspects of the problem of time. Certainly one can go in many directions and much "deeper" so to speak into the topics I raise. I am always so tempted, as you know, to bring in the area of heartbeat, time, music, etc. Here are the notions of periodicity and duration and continuity (both time and space-wise) which I am convinced far antedate any linear concept of time. Periodicity, duration and continuity awareness may be influenced by writing, but surely it is recognized long before.

I get into a lot of trouble by failing to distintuish between the "act of reading" and the"act of writing." If I can find a publisher and re-write the paper, I think I shall omit any refererence to the act of writing. After all, writing per se does not give us the spatial-temporal correlation. Only in reading what we have written do we gain this.

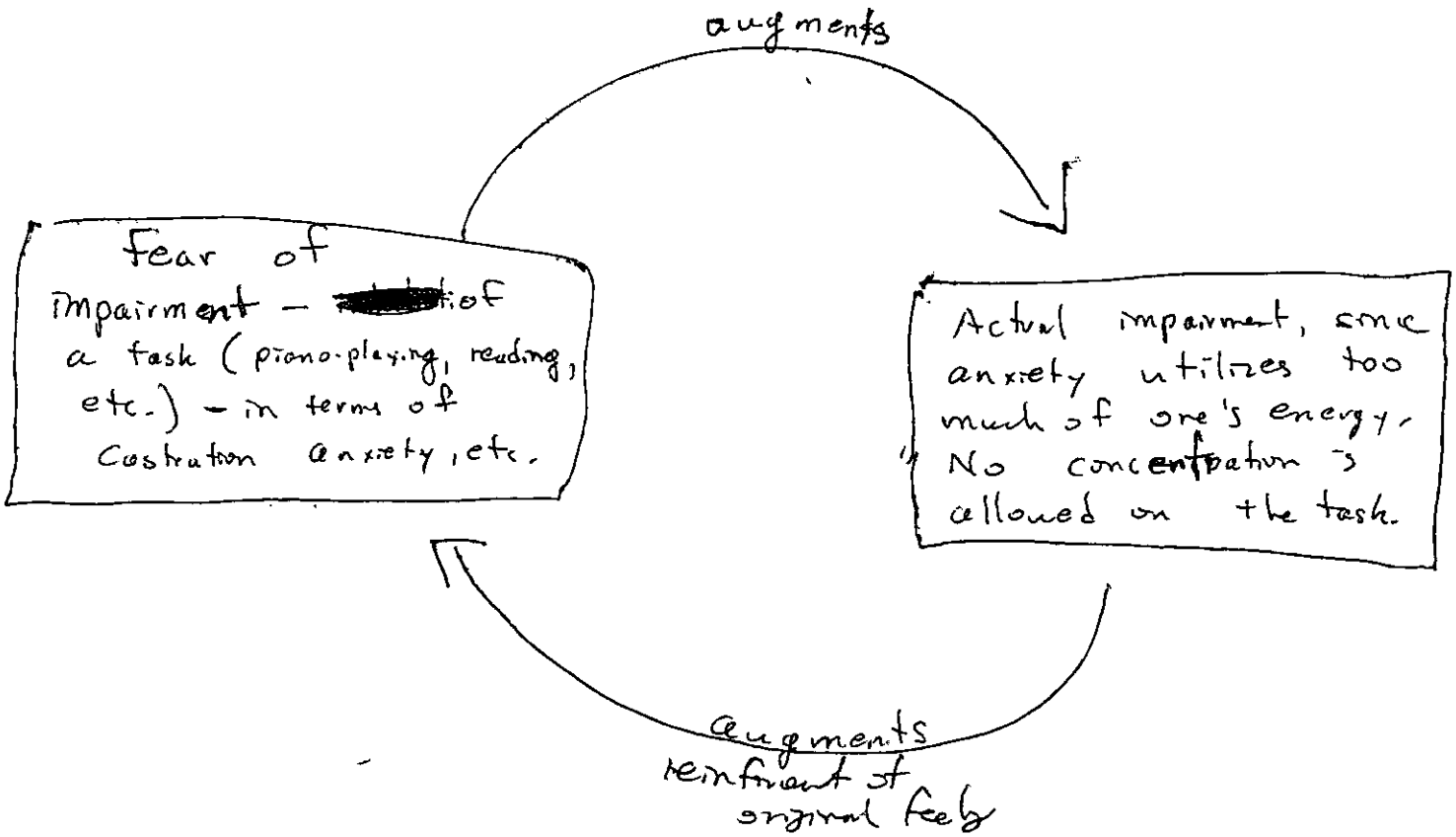
Unfortunately failing to mention something does not magically eliminate its importance. We did have to have writing before we could have reading. For purposes of the linear time model, however, we need only consider the form of the writing and not its psychological significance.

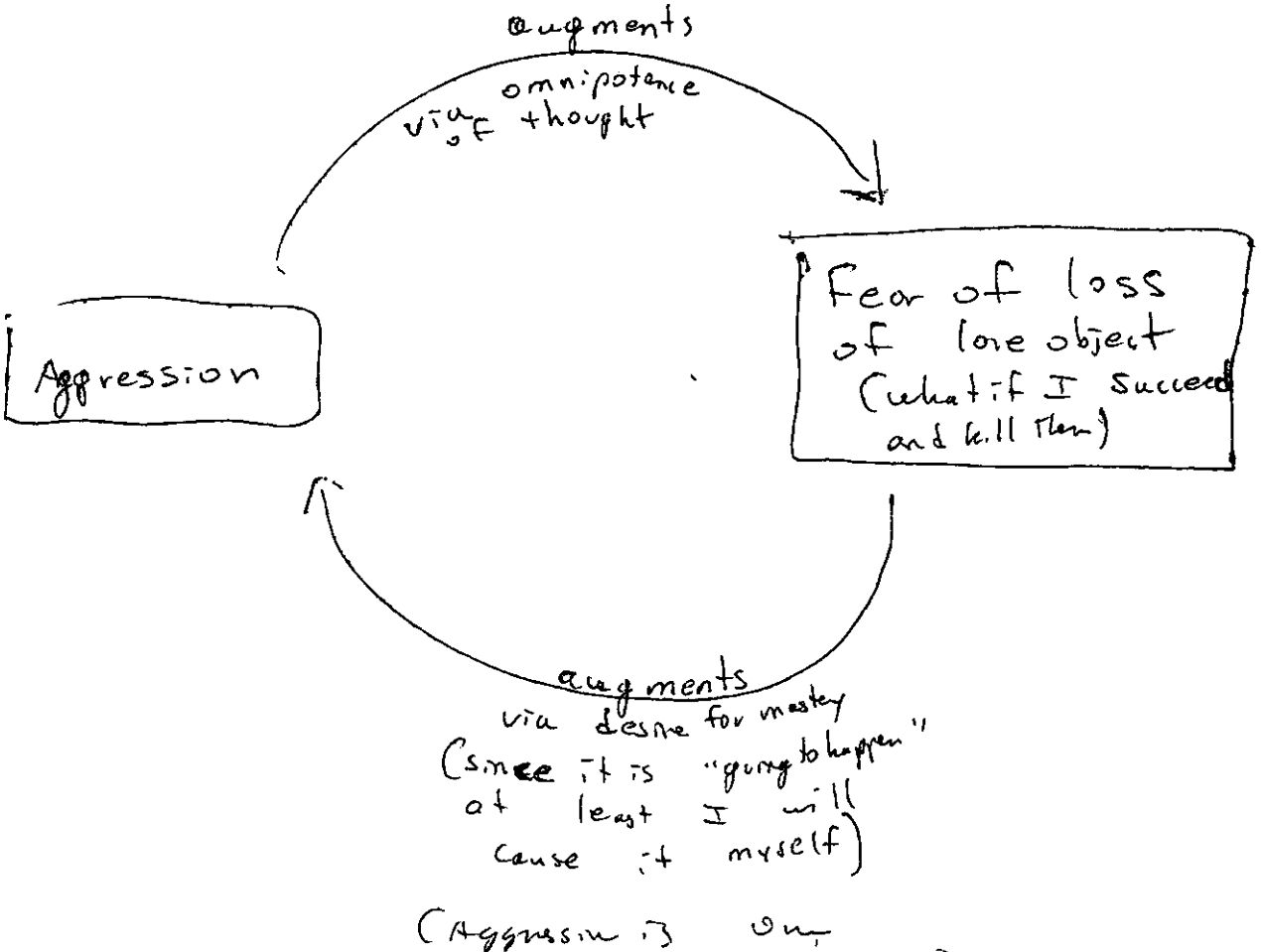
Back to kinaesthesis. There are more things hidden in these nerves than we can imagine. The linear time model, however, at least in so far as I can conceive the term, is not. I recall seeing somewhere that there is no machine which we can build, no sets of levers and arms which can draw a straight line without using one for a template. In carpentry we used to use a chalked string to make one. I suppose that the act of drawing a straight line with a pencil is quite a complicated physiological act. I can't do it and very few people, artists I suppose, can. Of course writing involves more than a straight line. It is a comples thing. But to write with one's eyes shut would not give us a linear time sense.

Your final statement is in a way a good statement of the things I wanted to say "the creation by writing of an objective 'something out there'....an order imposed on chaos, an order which is man made but yet seems to be objective."

I shall enclose a little diagram I have made of some neurotic problems which I think you will recognize in terms of Norbert Wieners"computor neurosis" in the next to last chapter of Cybernetics, a cyclical self-reinforcing and non-ending pattern which uses up all the energy of a machine and either incapacitates by exhaustion or else ends up with a totally unexpected result (a symptom in human terms.).

Sincerely,





(Aggression is our reaction to fear of loss).

May 9,61

Dear David:-

Your letter of yesterday arrived this morning in time to give me much to think about to while away the time driving to Boston. So many thanks for putting your finger so neatly on what looked like a possible inconsistency in my Life/Death peper..in re the matter of being original.

Thinking about this brought it home to me that my paper could be taken to be about the emotional problem of "originality". I had it all nicely worked out ...it even amounted to a book but it didnt then get written down. And can I now recapture enough of the story to make it interesting?

Of course, I sat and talked at lunch to an old friend a friendly analyst for whom I became by transference his deadly enemy he was going to devote his life to killing. He told me so years ago. I wonder if he has forgotten it. He was apologetic today because in his new book coming out he had relegated me to a footnote in which he proves I was wrong about a dat once...so by implication wrongsbout everything. So I could chuckle to myself with the thought what a poor way to try and kill me. But all the lines of thought this incident stirred up entertained me all the way home. So what is left of the earlier thoughts ?

It might go like this: my seeming inconsistency about originality demands the answer: Yes and NO...i.e, I was greatly concerned ,have been all my life, with one meaning to be given the variable"Oiriginality" a meaning that is linked up with the?' is there a death Trieb...if so what is it?.... Is it an inborn primal given..or is it something taken in(introjected ?)from the outside...ie, is is an original or a borrowed something?

Every analyst who has a patient who committs suicide or murder must have to deal with this problem on occasion...Did he drive that patient to that act? Or was it something in that patient he didnt create nor head-off ? Was Freud confronted with such a problem when he came on the idea? He had been somewhere about the age of 3 that we know . Did something along about 1919? I sense that I will have to do some digging into Freud's Ya history but will not here and now bother with it. Maybe I know already all the relevant facts and will merely have to resort them again?

But one can see the possibility that this whole problem of originality and the source of the death-drive is an outgrowth of or related in some fashion to the Oedipus plot.

But my interest in the Life/Death Paper was to try and show up the relationship of this line of thought to the logical/philosophical problem of trying to find a formal theory which would allow the deduction of a complete picture of the world as we find it. At the time I wrote I think I did not know of Gödel s work which finally gave the answer to this possibility..the logical..or meta-logical answer.

But maybe I can recapture better my thoughts tomorrow? So good night.

As you know a typical formal system ...assumes the existence of a set of things ,variables which stand as symbols for something...and of another set of symbols for predicates, rules for stringing these things together to make sentences, and 2 rules for making changes..a rule of substitution and a rule(modos ponens..) of detachment .Now the ideal such system is supposed to be consistent. And if it is consistent certain things ought to follow. But alas Gö"deal came along and showed conclusivly that it didnt work so. Now to all appearance there is an inconsistent set of givens in organic life. Freud was slow to perceive this and accept it as so obvious he wondered why he had been blind to it. Rank as an 18 year old boy had formulated it in a paper which was his introduction to Freud. My paper was a very crude attempt to say something about it in a vague way. It implicitly tried to deal with the question: is the 2nd postulate, man's effort to be autonimous and free of the necessity to always remain in relationship to his basic milieu ,something introjected from that milieu or is it"original" ?

Well that is a short and possibly clearly stated summary ?

In practice how does it work ?..You have heard mention of a girl whose world does not obviously and easily permit of commutativities e.g, the distance from Paris→ NY is not the same as NY → Paris. Recently she discovered more about it thanks to discovering that she

she had failed to get much comprehension of grammer of the English language in school, she had gained enough practical knowledge to be a good secretary but theoretically she didnt know a gerund from a preposition . Wondering about this ,which she had discovered by way of trying to translate nglish into French..it occured to her that grandmere = grandma= grammer in pronounciation...i.e, grandmar = grammer.....And there had been a grandma ~~O~~ who disliked her and tried in effect to do away with her as a small child..thus " grammer dont like me" → " I dont like grammer..=I will repress it",like she tried to obliterate me". Now with the act of repression goes also the fact of not knowing one has done it, even the act of forgetting something is itself forgotten.

...

Now I had known of theexistence of a rule in this girl dealing with repression & murde But it is clear that by no kind of formal system yet invented could anybody have come on such a bit of "originality".Nor is it likely that it will ever again occur in anybody.

Of course we know the rule given in infantile intellectual systems: two things that sound the same, are the same. What child hasnt played with the notion at a "deer" is a "dear" ?

And adjectives ! A man told me the other day that a psychiatrist had said he was "possibly mildly psychotic" .I asked what did he mean "middy" ..was it not like a girls being"mildly..or only just a little bit pregnant" ? He seemed intelligent so I guess he got the point.??????? An adjective tells nothing about the object to which it is applied but does say something about the applyer. f. LaBarre !

However all this has nothing to say about the topic I started to write about last night which seems to have gone from mind this morning.

...

As to the stability principle being the same as the repetition compulsion, if I said that, I had known of Cournot's..no ~~Le/C/hatelier~~/ L~~e~~C~~h~~//Le Chatelier's statement about it since 1917...See Henderson's "The Order of Nature". Trying now to look it up I discover that I had not know Lechelier was not LeChatelier ! And which of the 3 men stated the dynamic equilibrium principle ? I must have gotten that by word of mouth not by reading in that book? "ell I cant take time to search out that matter at this point. Freud had I gathered known nothing of these principles taken over from physical chemistry.

To me Freud's version of the Death instinct formula stems from a bit of nostalgia in him that drove him back to his nurses "dust to dust, ashes to ashes" stuff at the age of 3. One has to piece out Freud's tales with stuff from Jones and others.

Looking back at your letter of the 5th I see that you also suspect Freud of having done a bit of playing with words ,playing with the semantics .You fail to note that it is in an internal logomachy..an ego/super-ego fight....like the grammer/grandma fight above.

Be seeing you...

as ever,

May 15, 1961

Dear Dr. Wilbur,

I think I shall go back to work on my novel! Here I write about something factual and scientific and objective, so I suppose, and I write it out as clearly as I can. And what do I get? Nagel says he "didn't get the point" of my paper. Well, I can't blame Nagel. But I can't blame myself either since I consider the paper well and carefully constructed . Hence I must just admit that it is difficult to find good readers. I might as well expect good readers of a novel as of a factual paper.

Well, so much for sour grapes. I guess I'll just keep the paper around and hope that someday I'll have something of a "name" and can find people who will "expect" something from the paper.

In your last letter you spoke of Godel's proof in connection with your theories about the stability principle in biology. Let me quote you so I see what I am dealing with:

> Is the 2nd postulate, man's effort to be autonomous and free of the necessity to always remain in relationship to his basic milea, something introjected from that mileau or is it "original."

In reading your paper through I could not find very much connection between your treatment (interesting in itself, however) of logical methods and your treatment of the biological stability principle. Perhaps this quote of yours will help.

No, let me try another tack. Let me explore your suggestion that the physical introjection of enfironment (such as I suppose the amnionic fluid of the mammalian embryo which is like sea-water) is related to the psychological introjection (such as fulfilling a need by an hallucination.) In each of these two cases we are speaking of a need and a method of allaying that need. Perhaps I can diagram the above two illustrations.

1. need for sea water environment for embryo
   fulfillment A - reproduce in salt water (Amphibians)
   fulfillment B - reproduce in uterus with salt water sac (Mammals)
2. need for drink of water during sleep
   fulfillment A - wake up and get a drink
   fulfillment B - dream about getting a drink

Surely these events have some things in common. But just as surely they do not share the same relationship to life and death. In various situations each one could result in either life or death! If the Amphibian can find no water then his species dies out. But if the mammal were to get into certain circumstances, he too might die precisely <u>because</u> he has introduced an amnion. At any rate I think one can consider death as a result of <u>either</u> increased dependence <u>or</u> independence and hence logically independent of them both. Do you see what I mean? I realize I have not said exactly what I wished. Perhaps I can do better on the other side.

We can speak of the "steady state" as a very real and valuable description of the human being, or any animal for that matter. (As opposed to the machine which one might call a "rigid shape" or shmmshing like that to show thatXX its characteristics are not mutually effected by its functions. I.E. the human being becomes <u>different</u> when he defecates. He has lost part of his body and must make it up by eating. The machine, however, does <u>not</u> lose a part of itself when it, say makes a steel plate.) Well, you have said all this before and well. I need not repeat.

<u>Death</u> of the machine is removal of parts. <u>Life</u> for the human is in removal and replacement of parts. The miracle of the human is not that suddenly he makes some change which causes death, but that up until the age after reproductive ability he makes billions of changes which allow life!! After reproduction, however, as Dobzhansky points out, there is no more operation of genetic selection and there is no reason to select those patterns of changes which allow for life instead of those (infinitely more possible) changes which lead to death!

Statements such as these are very real statements about death and life and your paper is full of them. But to put the business in the <u>words</u> which Freud did, is, I think, to lead only to confusion. One cannot say that life is "building up" and death is "breaking down" in the case of the human. He can for the machine, but not for the human in whom their is one kind of building up and breaking down (that which has been genetically and evolutionarily selected to maintain life) and another kind of building up and breaking down which leads to death (that which takes place after reproduction). For example cancer is a building up - ironic that Freud had it - and under his definition would be a "life instinct." Right?

I think the same kind of thing can be said about your independence-dependence dichotomy. But before I talk about it further I should re-read and re-consider your paper, which as whenever we read, did not end the way I had expectations in the beginning. So having had the wrong expectations, I didn't catch everything.

More about death. Don't you think it is very valuable to maintain a careful distinction between the biological nature of death and the psychological fear of death? And between the "psychological""fear of death (I mean for example your little chicks who run from the hawk shadow) and "symbolic" fear of death (I mean for example the fact that human beings say "I believe in God because I fear death otherwise." Aren't these three things quite different in nature and connected XXXXX mainly by the fact that we use one word "death" for all three. Perhaps,XX like Whorf's eskimos we need three words one for fallingsnow, one for igloo ice, and one for snow on the ground.

Sincerely,

words to be clarified: death, need, wish, instinct, organism, steady state and closed system

Ego ⟷ I vs. not I → inside + outside → identification with agency → suicide in some cases

May 18,61

Dear David:

Your very good letter arrives this motning. Many thanks. Also the New Republi which has the second part of Louis Halls' "What We are Fighting" in it, I was struck by the parallels in our discussion to that between Halle and Simple. Especially Halle's " wish to return to womb" must be considered as a restatement of Freud's "Death Instinct" .

You will recall my title "Some Problems raised by " ...no where do I say "Some answers to be given"..... You note this fact but to my 1st reading you seem to note it as a reproach to be made against me. You have in fact sensed exactly the points I was trying to put forward as implications to be seen and stated by the reader. So I think at this moment. I shall not be able to state it all now, since a patient should be arriving even at this moment.

So now back to it. I number your paragraphs(?) 11. I assume you have a copy of your letter. So taking #4. you note a disconnection between my would-be logical methods and the rest of the paper. Quite correctly . I myself was appaled by the disconnection when I reread the paper. A good logician makes explicit the connections, I believe.

Perhaps I didnt fully know myself what I was trying to do at that time. How much did I at that time stand convinced that the root of every neurosis arises from a paradox arising from self-reflexiveness ? Dimly I must have seen the problem and was trying to state it in some fashion. I thought Freud himself was caught up in it. So your Par. #11 was exactly my point: Freud was entrapped by his words into a confuaion or is he ?

To take it back to the 2 Rankian postulates(Freud never made them explicit as such). Did P.2 arise from P.1 or was it independent? Or could it seem to be both? Now that is exactly the "problem" raised by Freud's Life/Death Instinct Theory. Also implicit in my problem was this: Freud was not attempting to create a hypothetice-deductive system, not consciously at least. was he not in fact doing something that would be taken that way by the epigones? Even by himself also later ?

So I tried to hint at the problem from a logical standpoint. But also (evidently) tried to hint that it was also an empirical, not logical problem("logical" in the sense of frank system construction). Also I was not writing for logicians but for non-logicians i.e, psychoanalysts.

But there is another aspect to the whole which I now understand, or can state rather, better Freud was interested in the Primary Processes. They must be talked about in 2ndary process terms. But this raises all the problems in ontology, analytic and synthetic propositions etcetc that the logicians have been (and philosophers) like Nagel) have been struggling with and have at long last perhaps learned to state clearly and explicitly since Wittgenstein 1st befuddeled that world.

So I wanted the logicians to do what I could not: put the problem in terms of logic. And the Va. to see that they were dealing with what was essentially a logical not empirical problem. "Death Instinct ", is like a "unicorn": what do these names stand for ? Something metaphysical or not. As Freud plainly said, nobody can ever hope to sense directly the Death Instinct etc. Just as one cannot sense directly a primary process. If we take a PP to be a "need" then we dont deal with "needs" but with " wishes" i.e, named needs, i.e, names. And names lead to logical paradoxes etcetc.

22. Incidently. I would take Nagels reaction to your paper to be hinting at such difficulties that you do not distinguish between the difficulties raised by names as opposed to things. I would be interested to know if this idea of mine is correct.

Perhaps what my interrupting patient had to tell me will illustrate the nature of the problems: This girl is trying to divorce(in order to be dispossessed by) her husband Harry, who attempted suicide under the alibi" he couldnt live without her". (He has discovered this not to be true...i.e, it was not the statement of a need but of a wish.) So the wife felt guilty: maybe she had murdered him by her wish(and need ?) to separate. So last night her second daughter, who is I know having trouble in the 3rd grade at school because she cant read, cant understand words etc. So last night the child who has discovered she can write things, letters to mama, sat down and expressed a somewhat similar state of feeling about papa. This of course echoed one of mother's sentiments: how can I raise my children without a father ? etc. So mama read the child's heart-broken expression of her feelings and had a good weep about it. But she also saw that the child was up against brutal reality, she couldnt have her wish satisfi (And was the wish the statement of a need ?) So what to say to the child?

The child had also remarked that she had a belly -ache. Here was the possibility of creating the problem of a future conversion symptom as the mother seemed to sense. I agree but the child had found a solution(of sorts). She felt better after mother had read the letter and didnt destroy her for expressing her feelings. The child commented this morning she had slept good and felt well . Also if she couldnt have a papa any more she could now call him Harry. Implicit here also is a solution of the verbal problem children come up against "absence"= "death". "X has gone away"="X has died!" Now this is a verbal not a factual statement of affairs and how many neurotic personalities have been created by it!

The mother was well aware of the fact that having such a man as Harry in the house, wouldnt give the child her "loving father" back. And having him live 50 ft. away in another house hasnt killed him, nor "killed" him either.

" But it was good to have the child express these feelings?" said mama. I thought to myself maybe this child's school difficulties with reading etc have been another way of expressing the same situation. Mother continued that for all her children talked of being upset, actually they are, and say so, much happier with papa out of the house and not fighting with mama any more

So obviously the expression"I cant live without x" is merely an expression of a wish, not of a need. Or if it is a need, how soon are the possessors of that need going to die and how? (Magh?)

In my paper I was evidently trying to point out that Freud had never gotten these confusing questions clarified for himself. Or had he and left it unclear for his epigones to work out? I find this is a question I cannot yet decide by reading any of Freud's words I have yet come on.

This is a restatement, a clearer one I hope, of the point I raised in my last letter and which you quote back to me...in your par. #3.

Another aspect seems possibly to be shown up by your own partial statements as an ↄ: to me a steady state" is a state of affairs between an individual organism and its milieu. Not something that occurs in the individual organism taken as a closed system. N w I feel this to be Freud's idea. One he took to be so obvious that he didnt need to state it explicitly. Always a mistake to do that but one we all of us commit including Freud. He was well aware that the hardest things to see are the obvious things. Yet we all hate to bore people by stating the obvious. Isnt one of the meanings of the wish to be "original", just a restatement of that principle?

To kick around some more a horse which is perhaps not dead: I was concerned to show that Logicians could not hope to attain a "steady state" in their construction of an autarkistic fiction" that Goedel had demonstrated that to everybodies horrified satisfaction. Thanks 2 postulates can be stated thus:

1. Every organism must remain an open system.
2. Every organism tries to become a closed system, autonomous in itself.
   (to put it another way: substitute wishes for needs)

So Freud's problem was: is the statement of the existence of a Death Instinct, the statement of a need or of a wish ?

I feel I have more clearly stated what I was trying to get at in my paper. This I could not have done, if you had not stirred me to it with your intelligent questions. My paper had in fact to await the fate you envisage for yours, the arrival of a read who will read.

I had a thought further about your thesis(I think it is further) . it must be written not spoken words that give rise to the sense of Time. Written words can be divorced from the speaker as spoken words cannot. This was a point I would guess Hegel had failed to grasp. But it is implicit in your paper. As it was in the Omar verse. Longfellow wrote a verse which failed to get the point. He took it spoken words = an arrow that cant be recalled. Nuts. Or better: neurosis. Neuroticism.

If in your 5 paragraph you had enclosed fulfillment B in quotes "fulfillment B" you might have seen the point. Obviously a dream is not a fulfillment but a "fulfillment".

Your final paragraph failes to see that I was trying to be one of Korzybski's equimoes and make it clear we need to make just such distinctions("we"including Freud) that you seem to be taking it I was failing to make clear . Well so it goes.

My understanding of modern logic still needs much perfecting ??????

Sincerely,

Monday, May 22, 1961

Dear Dr. Wilbur,

I just finished reading Allen Wheelis's The Quest for Identity tonight and agree with you that it has a great deal to say, as well as being enjoyable reading. His treatment of such seemingly meaningless sociological jargon as "identity," "conformity," "ideaNog, and so forth rings quite true and logical. For the first time, I believe, I can see validity in sociological thinking.

You hit the nail on the head with your guess about Nagel's reaction to my paper. Looking back over the Linear Time Model paper I see that the distinction between "time" and the "linear time model" should have been much more carefully developed in the introduction instead of left to the recapitulation. Of course, even this would not make the paper more amenable to Nagel who claims to be interested only in things instead of names. He, as most modern philosophers, hates to speak about Wittgenstein or Whorf. In fact, he warned me against taking Whorf very seriously.

You also hit the nail on the head with your reference to the purposes of your paper on the Life-Death instincts. The very title should have kept me from expecting as much as I did from the paper.

What to you seems to be a very clear reformulation and to me seems to hint at a broad synthesis is still not clear to me. I am referring to the following statement in your last letter. Perhaps you could elaborate on it, or [redacted] do I just have a blind spot?

> Rank's two postulates can be stated thus:
> 1. Every organism must remain an open system.
> 2. Every organism tries to become a closed system, autonomous in itself (to put it another way: substitute wishes for needs)
>
> So Freud's problem was: is the statement of the existence of a Death Instinct, the statement of a wish or a need?

In the first place I do not see the jump from the two postulates as stated in your paper to the two postulates as restated here. In the second place I tend to think that your statement "substitute wishes for needs" should be "substitute hallucination for attempts at real attainment.

It occured to me that a rather common way of viewing [redacted] suicide could be as a manifestation of the introjection of environment. One is afraid that he will be killed by an outside enemy. Therefore he takes matters into his own hand and does the killing himself. Dr. Caemmerer has always described this reasoning as "bringing the danger forward." It is perhaps the same as Anna Freud's "identification with the agressor."

For somereason in all this talk about introjection I cannot but wonder if we are not taking too much for granted the rather difficult distinction between "inside" and "outside." [redacted] Does such a distinction follow logically upon the ego concept, the sense of selfhood?

To go back to the Wheelis novel, he has some very valuable restatements of problems that Dr. Caemmerer and I and to a lesser extent, you and I have grappled with. That is to say, what is the expectatations from psychoanalysis, magic or method? It cannot give me or anpone else a system of values. Wheelis says this very well in several places, p. 50, p. 173, pp. 227-9 for instance.

I am also very greatful to Wheelis for his "occupational hazards of psychoanalysis." I realize now more than ever that analysis as a technique is not at all want I want to do in life. Ya as a theory to be tested as a psychologist or neurologist, perhaps, but as a practicing therapist, no!

Wheelis also enables me to look at my own system of values and be more confident in them. From time to time I question the ultimate value of writing and being interested in psychology. After all, what good does it do? My answer, helped along by this book, is that these are important values of my society, that the people whom I respect and love will be proud of me if I can be a good writer and psychologist. What more could I ask? Hence my own ambitions stand vindicated for myself and I can pursue them with less anxiety and more confidence.

I've got to get back to my notes for the zoology exam which is coming up soon. I'll be seeing you in a couple of weeks.

Sincerely,

May 25,61

Dear Dave:-

As usual I start a reply while ideas are fresh in mind....to be mailed if and when. You put your finger very neatly on several points, really of agreement but I gather you feel to be disagreeing. Some such spots break down to this perhaps: you state explicitly what you believe to be an implication(if that is the correct word)in my words which need only to be stated clearly to be seen for false. But isnt that exactly your proper role?

One might ask:if that is an implication why did I not state it so explicitly? One answer is : because I didnt quite...or perhaps dare see it. Perhaps on the other hand I was manouvering to get another to state something clearly, to see if they saw what I saw but kept silent. This could be conceived to be a kind of confirmation. And this possibilit is one to be investigated.

To be sure I have experienced the efforts of many a hallucinated person to thus confirm that they were not hallucinated because I saw or heard without prompting what they were tacitly experiencing. And dosnt any scientific experiment come to the same end in final analysis? An earlier experiment is repeated and produces the same results, in theory. But "same results" break down into " approximately the same". And how does one measure "approximately"?

In the same mail as your letter was a book . Looking into it I found that Dave Levy had actually tried to find the meaning of a word fashionable in modern psychiatry by experimenting. The word was "sensory deprivation"(also the name of the book, a symposium). Dave decided to take the word explicitly and literally , assuming that sensory deprivation would be like deprivation of water...i.e, thirst. Now as the critic said (p.219) this assumption was based solely on analogy. I gather that Dave showed up some fallacious thinking pointing out the need to the critic, Lawrence Kubie , of renaming the concept. So you believe yourself to be pointing this sort of situation out to me. I would agree .

To become specific: you object to my rewording of the Rankian postulates. I am taking that to mean you would give the word "open system" a different meaning, i.e, not as " constant exchange from organism to milieu" as I was making it. My bit of shorthand was deficient since it did notmake clear that Rank was not using "milieu" in the sense that I was seeming to do. A whole book could be written here now or then, my short hand was evading this task(could one use the word "need" in place of "task" ?). In brief for Rank "reality ≠ milieu", for as he conceived what people call "reality" it contains much of what he thought of as "projected" entities (is a "unicorn" real or only a projection of ..... ?

You yourself make use of such an entity in referring to thepride of the people whom you love and respect take in you if(and only if ?) you are a good writer. Is such "pride" a "real" or a "fictitious "i,em hallucinatory entity? As you say these things are important values. I agree. But that says nothing whatever about their nature, (could one use the now unfashionable word "essence" here?). Is a hallucination a "thing" Is one going to get the answer to such a question by consulting an "authority" ? But that means only to try to discover if somebody else uses words the same as yourself or otherwise. And who is to say which uses them "correctly" .What does "correct" mean here?

Tacitly, in the foregoing, I have been playing around another point you make about wishes and hallucinations. You translate correctly according to my meaning when you rephrase my "substitute wishes for needs" into "substitute hallucinations for attempts at real attainment" .Isnt that exactly what the layman who took up Freud's implication is saying when he reproaches something with being "wishful thinking"?

But a lot of verbal difficulties can arise at such points. Can one reverse: "no hallucination without a wish" → "no wish without a hallucination" ? Clearly not. But more, certainly some "organisists" would deny "no hallucination without a wish" believing they could substantiate the existence of hallucinations as the consequence of drugs or some such stimulus extraneous to the psychic system. Then one would have to qualify the sentence e.g, "the content of the hallucination presupposes a wish" and so on.

The view of suicide you get, that perhaps it is the same as Anna Freud's "identificatio with the aggressor" is exactly the view I was implicitly stating. As you state it bring

to the fore the difficult problem of the distinction between "inside" and "outside". You ask: "does such a distinction follow logically upon the ego concept, the sense of selfhood?" . I would be inclined to reverse the order and say the ego concept followed logically?) upon the attainment of the distinction inner / outer "inside/outside".

This will always remain a purely berbal question so far as I can see, since at the present moment I can conceive of no way we can ever experience the discovery of the differ ce...one should say here "reexperience".

You open with comments about" jargon".It is the base of many of the so-called philosophical logical ontic etc problems. Whorf started with instances of where jargon controlled thinkings, i.e, as shown up in behavior.He tried to build a theory on a generalization of these instances.Is Nagel hating this generalization or the initial instances from which Whorf started? Does he know which ? I wonder. Or does he think:thinking controlls jargon ? I have always believed any philosopher would be the better philosopher if he could also be interested in the behaviorism of a man with his words. Some people would call that"psychology", others would object that it was not at all what we mean by "psychology".

I will forego my usual practice of trying to illustrate all these abstractions by concret clinical instances with patients.

Looking back at my last I see that I there raised the problem : Wes Freud's thinking conditioned by his jargon ? I think he confesses to as much several times and later recanted.But dont at this moment to finger an instance. Well naming a nostalgic impulse "Death Instinct" was such I believe.

Long ago it was you,I believe, who named the boy, Meno, whom Socrates questioned in such a way as to prove that that boy had as original content of his own thinking the knowledge of the Pythagorean theorum althoughthe boy didnt know that nor that he knew that the didnt know that nor that he didnt know it etc. So was the knowledge gained ~~as the consequence of Socrates procedures original or introjected ? i., inculcated.~~ Why dosnt one simply say "learned" ? Is not one trying to act on a Whorfian thesis: if we can get a new and better jargon we can think better ? Is the anser to this question necessarily "yes" ? If so whence arises or what means the "necessity"? And so on.

One can surmise that all such questions are merely modified versions of questions that once were asked by a small child pussling over the problem of when did words refer to a concrete thing and when did they refer to a mysterious ..... Could the mysterious ... with a concrete thing
be filled in/by future and further observation i.e, listening and looking?
Are all further philosophical and phileological questions in that individuals life merely versions of primal questions arising from some concrete occasion in childhood? I have a man and two girls at present mdemitating on whether the "wish to be pitied" = the "wish to be loved". Is love = pity ? reworded: is the application of the word "pity" co-extensive with the word "love"? Andarethe meanings to be given here extensional or intensional ?And does this mean "denotation" vs."connotation"?

If you can get hold of ,long enough to read it, Communicaion #28 put out April '61 by "~~Arpoga~~/ "ARTORGA" ..i.e, the name of the society that is trying to create itself as an artifical organism..or some such jargon...you will find much of interest. It is headed "Towards a New "Psychology"" and is an attempt to a new view of life, as not one of living in a box called "space" floating down a river called "Time"(Woodgers characterixation in " Physics, Psychology and Medicine" Cam. U. Press 1956)I wonder what Nagel would do with that idea of Woodgerss ?

In my last I spoke of a girl who was taking the word "divorce"= "dispossess".She once said to her husband so he tells me "You dont possess my body" 11 years of unhappy marriage can be taken as turning on the correct material meaning of that word.She is now trying to substitute behavior based on substituting the word "divorce".She is incapable of realizing that is a legal not a psychological word."ill she learn the difference ?She isnt even interested I believe. Maybe a judge and jury can get it accross to her.

"ell this may be some what of an answer. Anyway be seeing you.
Luck with your zoology exams.Would you recognize that I have been

Saying as

June19,61

Dear David:-

If I sit down and reply immediatly to yours from K.C. while on route, you will be getting this about as you are ready to climb into the tower. I suppose there might be a day or two of briefing.

K.C. and paper backs..wonderful invention I found that dreadful summer of '58 I put in...probably a different bus station...a book store right around the corner. Kluckhohn sad to say is no longer with us..We were friends even if I only saw him once in a coon's age.

Most schizophrenics inherit parents..we might say all do...but not always have they inherited the germs plasm...not always did they get their gens from those they call parents. They did undoubtedly get their manners from these creatures. Distinguishing between the two sets of things by way of figures put down by a figgerer is not always an easy thing to do. Has anybody yet down it in fact ?

If one could make valid conclusions from one case. I remember once being introduced to the statistician of one psychological group. A red headed gal she was. I saw that when she was introduced to me that her stomach turned over. She did succeed in reducing it to a faint gesture. The boss took me aside later and explained her behavior. She had once been the student of a famous rat psychologist who made experiments on emotional reactions, especially of the oral sort. How she managed to work with a bunch of psychologists was a mystery, even though they restricted her to figures and the manipulation of them. Would she have known what a schizophrenic was? I doubt it, even though she knew how to spell the word and type it.

That is one case. Therefore merely an anecdote of no scientific value, as the bright young men would have it. I agree with them. But I also know that even bright young men (I am thinking of remarks addressed to me once at a meeting when I adduced some "anecdotal material".) form permenant impressions on the basis of single instances which they have forgotten about.

In the case of the revolted gal her teacher, who had a reputation for being sadistic, had blindfolded her and stuck a hot dog in her mouth with the remark it was a penis. He proved the fact of an oral reaction. Did he also take note of the fact it carried over for years to any middle aged person , man at least, who bore the label "psychologist".

Such are the thoughts that occur to me as a consequence of thinking over your good letter the while I mowed the grass. In particular your interesting recovery of some early oral experiental possibilities. And debating with myself how the deductive theory system runs.

This person A had an "oral trauma".

It is believed by all, that oral traumas produce such and such later effects

???? Therefore it is the case that A will have such and such later effects.
???? Therefore it is the case that A having such and such later effects had an oral trauma.

Which conclusion is one going to choose ?

For myself I think I got more interested in the origin and validity of the "belief" which gives the major premise, which is not usually stated as a belief but as a positive statement, even a postulate. Or even as an axiom, a "self-evident truth" in Aristotle's day.

But if one looks further into my little syllogism one sees the positive statement: This person A had an oral trauma. Already this is a conclusion drawn from a previous presupposition which can be put as a syllogism:

"Not to have obtained one's earliest food from a human nipple is produc-

tive of an "oral trauma" " .
One assumes"that is a true statement".

Since experimental proof would be so difficult and take such a long period of years to carry through one resorts to statistics of some sort, either anecdotal or otherwise.

Such remarks as I am making are not directed at your remarks except as those stirred up my own doubts about the matter over the last several years, reopened again for me by re-reading over the week end the (new) Freud papers that came to hand in vol .19&21 of the Standard Edition newly come to hand. One accepts Freud (or did) but experience with conditions that Freud did not encounter makes one a bit doubtful at times.

It was an observation made by Bell I think a couple of hundred years back, that the musuular activities associated with laughter and sobbing were the same. It is the case which one can sometimes observe especially clinically, that one can not always tell which a person is doing, if not both or alternately..so-called "hyst eri eal laughing and crying". One often "laughs so hard I am crying" as one hears.
Some body recently published a paper on crying. I dont seem to have read it. I suppose there are still things new to be said about such old familiar behavior. Certainly there is much to be discovered about individual criers and laughers. And likely much about the behavior in general.

Your symbolic equation ~~my~~ milk- tears is new to me. I 'll have to think about it. There will be individuals for whom it is valid. Of that I have no doubt. Come to think of it I know a girl for whom it is likely a possibility. For her tears seem to imply a satisfaction that is forbidden her; the wish to cry with someone and be consoled seems to be the one thing she cant have. It seems to be an oral traumatic affair one might say, since it dates from the year 1. And also means: "lost mother reunited with."

At this point 500 magazines to be mailed out so I shll consider I have said everything for the moment.

My best to you. Have a good summer.

as ever,

JHe

Rice Peak Lookout
C/O North Shore Lodge
Warm Lake, Idaho
July 5, 1961

Dear Dr. Wilbur,

It's a stormy day up here on the mountain so I have the stove going and something on it - a new recipe for baked beans. This time my sauce consists of one fried onion, two tablespoons of maple syrup, salt, and a can of Campbells black bean soup. Into this I have dumped two cups of soaked and boiled dry beans. Well, we shall see if this one turns out well.

The storm didn't give me any rain to speak of and so far as I know no lightning fires, but it did give me the largest hailstones I have ever seen - up to 1¼ inches!

Rice Peak is the same as ever. My golden mantle squirrels greeted me the first day wanting to be fed. The smaller chipmunks and large rockchucks are less shy than last year, but still won't come near me to eat.

Woops. Here comes some more hail. So far now it is smaller, but the wind is driving it so hard that if it gets much larger the shutters may not be able to protect my windows from being broken.

This letter is being written in installments as I keep looking through the clouds below me for possible fires. So far as I know there were no direct ground strikes, but it got very foggy for a while and I couldn't tell if the thunder was from cloud lightning of from ground strikes.

I am trying to get into the mood for working on my novel Master of the House. Last year it took until the end of July for me to be able to write at all on it. And then it wasn't until the end of August that I did what I consider good writing. Perhaps I can get started earlier this year.

I have good reading up here this summer but would rather do my own writing if I have a chance. I brought along the Norman O. Brown Life against Death, the Future of an Illusion, the Modern Library Giant of Freud, and the Fenichel book. So far the only thing I have read has been the Brown book, most of which I have finished. It seems to me that in my last letter I spoke rather highly of it. With some retrospect I am more dubious. Oh yes, I also brought along next year's Columbia psychology text, with which I am already disappointed.

If these storms lift before tomorrow I'll ask if I can't come down and pick up and deliver my mail. I don't really look forward to the trek, however, espeically if I cannot find anyone to take me back and forth the 10 miles of road and 10 miles back/from Warm Lake. By the way, please notice that I am having my mail sent to the North Shore Lodge this year instead of Cascade since that is where I go when I come down from the mountain.

Sincerely,

So. Dennis Mass...July 21 ,61

Dear David:-

Yours written the 5th,post marked the 17 in hand this morning.So I judge you didnt make that long walk the next day.But maybe it takes several days for them to get the mail out from North Shore Lodge to Cascade. I gather it adds up to a 20 mile walk for you if you find no transportation.I suppose it can be hot there. And that reminds me of my 1st 11 mile walk in the Yosemity, our 1st day before we learned better.It was 11 miles down hill but even with the swim in ice waterwhen most down I still remember it as a terrible task . At this point I see what was wrong with that word"learned".I sensed something wrong as I wrote it but it had all the letters in it so it must be right.But it seems the order is important also I belatedly discover.

Somehow my slip reminds me of further dope on my girl for whomcommutativity dosnt exist."the paris to NY is not the same as NY to Paris girl ".You have probably heard about this item before. I have always guessed that her difficulty with this way of thinking was based on some early traumatic situation.But just what was difficult to discover.Probably many things. Last week I made her angry by saying that her expression"pretty good" meant "not-good". But she didnt let fly with her angry feelin until the next day.And then forgot what it was all about.Other instances of the same sort of thing.So we deduced a split between intellectual processes,(these she could repress)and the affective reaction (these she could postpone to a later occasion). And this whole pattern she was then able to trace back to her relationshipher foster-mother who , if she broke a dish for instance, never let it rest at that but had to give a recital of how the girl would be the death of her all the way back to the beginning.Mama couldnt forgive and forget,so to say. So the girl felt inwardly she was good even when she was said to be,and had to believe it, bad. I could have but didnt bring in the word "p###ty" here . A Pretty bad girl. My fingers seem to be misbehaving. ut I dont see further here than that.

So your animals remembered you and remembered that they did.Is that or not surprising?I dont seem to know the answer.Youremember them.Is"remember" a commutative word? an one interchange subject and object ? That word,commutate, is a technical word from mathematics and logic which I have always found difficult but now that I stop to look at it etymologically I see its correctness.So now I have it.

This seems to be a year of big hailstones.Several such stormes around in the East.Big stones too.We used to get them in Paris.There they still shoot cannon at them to drive them off or did in 1927.Had one on the Eiffel Tower.It was not a successful means of heading off the storm so far as I could see.

Everytime I see the Big Bear and"only you can prevent a forest fire" on TV I wonder how many people fall for this lie.To be sure a few fires are caused by cigabets and camp fires.But to try and preach that ALL fires are so caused seems to me of very doubtful value.

I shall now go out and poison oak tree(weeds) it being sunny and cool? and not windy. So back to this,earler than I expected.I had forgotten about the horn flies. I am not a deer but they bother me just the same

I once read Brown's book.It was interesting.."pretty"...but I seem to remember not one idea from it. And I am not at the moment disposed to look again at it. Future of an Illusion I have just reread recently when it came through in its final form,SW. With Civilization and its discontents.It was as if I had never read either before,so much has my way of thinking changed since I 1st read them years ago.A recent discovery or re-discovery of a Freudian basic idea has made me wonder if I ever were a Freudian and am only now able to believe perhaps I am. "ell we need something now and then to awaken us from our Dogmatic slumbers".It is after the 1st terrible shock a wonderful experience, gives one the feeling you get from your cabin once in a while. Even on stormy cloudy days I suspect.

By now maybe you have been able to get at the Master in the House.The name suggests it might be an effort to externalize a problem in ego identity.God speed it.

Cordially, Jake

Rice Peak
August 10, 1961

Dear Dr. Wilbur,

I am in a good mood this evening, having gotten a page of writing done on the MOTH for the first time in several days. You suggest that it "might be an effort to externalize a problem in ego identity." Of course, it is, and yet I manage to do it in quite a distorted form so that the book is far from autobiography. Well, someday, in a few years that is, I hope to have a final draft which I should like to show you.

Tonight I shall sneak down off the lookout - 15 miles for a rather long "sneak" - but without permission to my nearest neighbors - a "cat" driver for the Boise Cascade lumber company. Perry will be able to mail my letters. I suspect that I might have been able to get permission had I tried, but since I came down the other night and it is a nuisance for them to have to meet me, I shall come down during the night when there is no radio traffic anyway. Nor any chance of fires.

You mention re-reading Freud and finding a "basic idea" which makes you believe you are now "Freudian" in theory and didn't use to be. I am very curious what this could be.

You wonder about the origin of fires on the forest. I would say that almost 90% are lightning. But the other ten percent, which are caused by man, are generally the worst. Last year we had a hundred or two hundred fires I guess and only about 20 or 30 man-caused. But the total acreage on the lightning fires probably came to less than 200 acres, while the total acreage on the man-caused fires was nearer to 20,000 acres. One man-caused fire was 8,000 acres alone. The reason behind this is that lightning generally strikes on the higher, wetter slopes of the mountains where trees are greener and more widely scattered. Man-caused fires, generally from cigarettes, start along the roads in valleys and along the edge of the forest where things are dryer. Besides which, lightning is usually accompanied by rain.

You mention commutation, and by inference, therefore reversibility of processes. This brings to mind my paper on the reversibility of time. Here I believe the most interesting problem is not "Why <u>are</u> some processes irreversible?" but instead it is more interesting to consider "Why do we <u>expect</u> some processes to be reversible and act surprised when they are not?" Now it occurs to me that the neurotic symptom, as you first taught me, can be considered an attempt to "undo" an earlier situation. To reverse it?

So many things can be approached at more profitably at this angle. Not "Why <u>are</u> things the way they are?" but "Why do we expect them to be different?" And yet it is difficult to assume such a point of view. Due to a scanty introduction, my Time Model paper baffled most of its readers in this respect. They expected to find out what time "is" rather than what it "isn't despite our expectations."

Rice Peak is strong and beautiful this time of year. I send you my best.

Sincerely,

Aug. 22, 61

Dear David:-

On my return today from my week in NH I find your good note. And debate whether to send a reply there or to Columbia. But you have a couple weeks more there and I need to get some of the accumulated tasks off my mind to get going again and so I start this reply.

Your dope on fires man made vs lightening is convincing. No more will I object to the fire preventing bear's remarks. According to my reading in the conserbation field there is beginning to be a view that modern man night well return to the Indian practices of ancient times and do more burning of woods..underbrush. I gather the Indians were able to burn without being destructive like modern man. Didnt we talk about that also ?

Your inquiry as to what I was meaning by rediscovering Freud's "basic idea" leads me unable to reply beyond "I dont know". That was a couple of weeks ago and things have intervened. However I set to to try and recapture what I might have meant. And came up with this possible answer: the deepest meaning of the pleasure-pain principle. It sounds like a ridiculous answer for I have always adhered to that principle. But I now seem to have a more concrete realistic idea of what that name covers. Previously it was a vague abstraction as a generalization. Of course, I knew what a tooth-ache was and if the principle applied to that its meaning was clear. But that was a trivial aspect.

I suspect this answer is woefully insufficient. The proper answer would be more complex and too long winded to write now even if I knew it.

Your remarks on time and reversibility came in appropriate to Alan Watts talk on TV tonight on his Eastern Wisdom series which I find very interesting. He was contrasting the Eastern idea of living in the NOW, the present moment as - as against the Western feeling of being always striving for some tomorrow which will be merely a reflection or echo of some remembered past time, a pie in the sky idea. Vaguely I have favored the Eastern attitude it seems without knowing it was Eastern. So to your question as to our being endowed with expectations that all processes are reversable(by implication, the All) so that we are constantly being surprised to discover that is an untrue expectation, that the truth is only some expectations of reversability are justified. Writing, for instance, is a one way act. It is something that cannot be reversed i.e, unwritten. Most people are unaware that they can write mirror image with their left hand, but that is still not an unwriting, but a different kind of reversal of an image. Incidently one of my patients discovered the startling fact that a child of her acquaintance hearing her mother say "Dont do it" proceeded to "do it". Thus was brought to her attention that the sentence fell into two, "Dont" and "Do it" and the child attention span couldnt reach over the whole length. In children who reverse speech I gathered they reported a memory in reverse, thus "candy" became "Dacan" . Other possible sentences were too complicated for my otherwise practiced ear, I was too old and set in my ways of hearing to be able to reverse sounds. All this is irrelevant to your remarks but what come to my giving way to "free association".

On Reversal
Tentatively well put!

Of course, that neurotic symptoms are an effort to "undo" , to reverse things, is given in Freud's concept of "repetition compulsion"., where one attempt to master by becoming active what was traumatic to the passive role. But this point really illustrates a different principle than that of trying to reverse things. One is reversing one's role not the activity. But one does see in some obscessional neuroses an effort to "undo" , to make something "unhappen". That I would suppose is a very different technique. Off hand it occurs to me that ancient Egyptian magic attempted this by reciting the history of a lst occasion e.g, cf. the famous Metternich Stele with its tale of how Isis (?) got bit by a scorpian, a recital of this cured scorpian bites one could judge. I suspect these bits of anecdotage are not relevant to your purpose.

It was good to hear from you. Our weather here has not been too bad this year.

My best,

Jake

September 5, 1961
Mice Peak

Dear Dr. Wilbur,

Your last letter formulated several important things for me which set me to thinking about them anew. You contrasted the ideas of living in the present with living for a future. My novel, MOTH, has progressed almost to the point where I begin trying to tear down the ediface of religion so carefully built up in the beginning. And perhaps chief and corner stone is the idea of heaven. That one should sacrifice this life in order to attain the next. You once told me a story of a boy on a mission in Japan who hanged himself and left the note that a fortuneteller had predicted he would be a king in the next world. So he couldn't wait. Add as you say, this is but the reflection of a past time when things were unattainable.

Then, too, you talk of the types of "reversal" in neurotic symptoms. This is a very real thing. And somehow the simple logic of it does not satisfy me as a scientist. I look for more of a "physical" basis. This is one of the questions I should like to explore in grad school.

Another question for grad school is concerning the recent work being done with dreams. How one "needs" to dream a certain percentage of the night. If he is waked up every time he begins to dream one night, he must make up for the lost time the next night. With this in mind, one might well attempt to reverse the dictum of Freud that the dream preserves sleep. Instead it may well be that sleep preserves dreams. That our sleep, at least in the ammunts we get, is not at all necessary for metabolism, but instead is necessary for a "settling" of unconcious debts. I have gotten onto this way of thinking by realizing that my "moods" - whether it is a "good" morning or a "bad" morning, etc. is largely determined by my dreams and sleep in some way which I cannot quite understand. I can wake physically exhausted and be in a "good" mood which would preclude the metabolism function, whereas often when I sleep too much I will be in an especially "bad" mood.

Well, it will soon be time for me to hit the trail. I am going down tonight to pick up a box of groceries and pack them back up to the lookout. The 15 pound or so load will make the trail a lot longer tonight, but the actual distance will be shorter since a logging road is now open up to within four miles of the lookout. Unfortunately there is a cold front moving across central Idaho during the night which may bring snow flurries on my way back. Last week I had snow for a couple of days, but it did not accumulate. Also steady fifty or sixty mile an hour winds for an entire morning. Just like a hurricane here on the mountaintop.

I shall be leaving here on September 25 to go back to school. If I have not heard from you by then I shall drop you a card with my New York Address which I will not know until I have been back and gone apartment hunting.

Sincerely,

Sept.11 ,61

Dear Dave:-

Just a note to be there when you leave Sept.15..Another hot sweltering day here while in Texas they are having the worst hurricane that ever hit in those parts. Ours all pass out to sea so far, beyond Nantucket.I hope that we will get at least the edge of one. And you are having snow.From this distance it sounds wonderful while there it could be hellish I suppose.

I have been reading a book"The Myth of mental illness" by Thomas Szasz who is head of a new psychopathic hospital at Syracuse. He dropped in a couple of weeks ago to say hello.And promises to return other years.I hope he gets the habit for he is another of those Hungarians who seem to have so much psychiatric sense, although he came to this country at 18.

YOu will find the book interesting for its remarks on religion, if for O else His whole approach is via game ideology.Religion is a bygone way of playing a game. The modern way is apt to fall into the psychiatric way of life.There is much to be said for his way of putting things so far.For I have always called it a game with my patients but never really took itseriously enough to work it out hs Szasz has.If I have eventually objections to some of his ideas they will come up.

S. also knows his logic and math.He got his A.B. with honors in physics 20 years ago to be sure, but he has evidently read his B.Russell and others to good purpose and so at long last does what I have hoped would happen, approached the psychiatric game from a different stand point than that of being a writer of novels, as Freud secretly was forced into.To be sure in that way Freud saw through the nonsense of thinking it could all be contained in the concept of cell biology.

To come back to your point of"simple logic"needing a "physical basis" to accou for the reversals we see in neurotic symptoms.I must have been talking about my girl who is both a seer and a seen. The two ways of being are physical acts, they are reversals of each other. Simple logic merely pertains to ways of talking about them. Is it more complex ? If so I do not see it at the moment. One of her chief materials in talking to me is a description of other people with a kind of doubtful questioning attitude which seems to say"Do you see what I see?" meaning also as it turns out do you sense the same motives at work in X that I am conditioned to suspect ? By answering this question which oridingally took the form:if mother crazy or am I ?" A '?' she was prevented from asking anybody because ,among other things she was obedient to mother's rule: dont talk to the neighbors about family affairs.So among other things she is still that little girl with this dreadful problem(it was dreadful..since the inability to get an adequate answer stultified her mental development, or better, characterological development.

This is the girl, as you surmise, who took to metaphorizing one aspect of her problem in terms of "piercing eyes that rip the Other's character to chreds by seeing through them". By substituting"self" for "Other" she ran through the phase of seeming to be s paranoid schizophrenic possibly..incipiently such,, at least. That phase seems to have been bypassed. By substituting another girl for "self" she is now having to see how dreadful this other girl is at times without being caused to hate this girl, who can be said to be "her other"...her alter ego" etc..literature has many ways of characterizing such states of affairs which can all be dismissed as "figurati sentimental nonsense" and so "unreal" hence "unscientific" .But if so isnt the "scientist" failing to be sufficiently informed in linguistic science ?

All this could sound like I might be addressing reproaches at you.But that is not my intent.They could as well be directed , if they are reproaches, at myself. Instead I amletting off a bit of steam from a mild eureka experience. One such experience I experienced the other day when I saw through what my 19 year boy was up to when he learned something new.But that is a long story comparable to the Palliache(how does one spell that name ?) only my Pagliacci didnt seem to me to be self-conscious about it so I was left with the puzzel should I try to make him so?

Let me know your new address when you have it. My best.

As ever Jack

434 West 120th St.
C/O Maurice Casey, Apt. 10B
New York 27, N.Y.
October 14

Dear Dr. Wilbur,

I am finally a little bit settled down back at school. It takes me all this first month just to get emotionally settled to people and pressures after the wonderful peace of Rice Peak. The above address is permanent for the year. I just finished moving my books in today.

Classes this year are about as boring as always. Some of my teachers are good in their fields, but none of them are good as teachers. In fact, since I have been at Columbia I think I have only had two good teachers, only two men with the enthusiasm and graphic speech necessary to put life into facts. But the readings lists are good. In psychology, Skinner and Keller - Harvard and Columbia psychology. In English, Shakespeare and also the Romantic poets. In Anthropology a pretty good sampling.

I just finished applying for a Fulbright fellowship to study at Oxford next year in psychology and philosophy. My chances are quite slim, I fear, but if I did get it I could have a wonderful time. Otherwise I am hoping for a Wilson fellowship which I would use either at the University of Chicago or the University of Michigan in psychology.

I spoke this afternoon with a friend of mine, a classics major, working on a Ph.D. here. Bill Nethercut is one of the few people I have ever met who can get excited and interested in the same sort of problems that I do. He is very interested in the changes in Greek vase painting which goes through a stage in which parts of the body are represented without connected, to a stage in which the body image is unified. Also he finds a similar literary change from the Iliad to the Odyssey. In the former mention made only of shoulder, head, arm, etc., whereas in the Odyssey mention of the warrior, god, etc. Today we were talking of the role of gods in gaining a spacial orientation. How gods were originally associated with specific mountains, groves, etc., and only later became personified virtue, etc. And my interest of course goes toward the importance of such things as my own spatial distortion in dreams - the telling of direction as a function of right and left handed orientation - the feeling of landscape in terms of one's own and the mother's body - hills, brush and trees, stream sources, waterfalls, etc. And, it now occurs to me, the fact that interests you as well as me that we remember discoveries, etc., in terms of the places made. This fact is important in writing, by the way; one must establish the feeling of "place" in a novel. Once by descriptions of rooms and furniture or of landscape, now in more subtle ways. All of this searching for "place" and orientation is opposed to the childhood feeling of being lost.

I hope that maybe I will be getting up to the Cape sometime this year and will come to visit you. In the meantime I look forward to hearing from you.

Sincerely,

Oct.24,61

Dear Dave:-

Just when I had begun to wonder about whether you had gotten down off the peak and was back in N.Y.C I get your letter about it. It catches me with nothing much to talk about. But you bring up an interesting point about Greek vases, one I was ignorant of and had never gotten to wondering about.I gather your impression is: first parts of the body then integrated into a whole.

This is such a contrast to the Egyptian wayof breaking down a whole into fragments that one wonders.It is easy to guess a phobic neurotic process as of the Egyptian, especially since it passed through a phase in which the parts had knives sticking into them. One merely extends the notion ofpictures coming alive again in the future which pertains to the original object pictured.Now where that was something badone tries to protect against immortalizing the "bad" so one kills and fragments it.A curious kind of euphemistic process we know well as of our spoken words.I wonder if Skinner has anything to say about it? I would suspect he had for I think I think well of him and his works. One can believe that this Egyptian process led to the development from ideographs to letters.It has always been my supposition that one could probably trace out something similar in the Mesopotamian and the Chinese developments.

? Hmm !

Now you come up with the suggestion that it went otherwise in Greece vase painting.Of course, it promptly occurs to me this would have something to say about the representation of the phallos as a separate thing that can fly around and do mischief etc.I had been puzzeled about this but , as I now realize, hadnt thought to see it if applys somehow to other fragments of the body. So many thanks for the information.However I shall probably leave it for you to follow up .The whole field of material is closer to hand for you to look at.

The topic in re dreams is very much in my mind at the moment, as it happens.A girl dreamed a couple of weeks ago dreamed of being a student, new one, in a class room trying to copy down instructions from a blackboard she was having difficulty in seeing 1st there are people in the way, then it seems there are no people but some kind of invisible curtain. She thinks to ask others and copy their notes and realizes she knows nobody else so cant speak.

At the time it occured to me tacitly that this could represent"dumbness". But I said O.Yesterday on her own without reference to the dream she opened up on her 2 year "dumbness" i.e, her delayed onset of speech whihc had quite bothered the family she learned later.And it comes up now in such a fashion that it seems clear that what she is and was being "dumb" (she saw also the pun between primal and derived meanings, speechlessness and stupidity) about was her jealousy of her sister..who came between her and father(=teacher, blackboard etc).As one could say"her dumbness hid the fact of an incest motive".

One could go on, I wont, to corroborate your remarks about knowing where one is and the facts of life etc..the business of"knowing one s place" as you suggest.

That all this can now possibly be paralleled by theCultural growth of Greece as surmised from vase-paintings I find a fascinting perspective.

Reconsidering I find I did know the story you sketch as of Medusa's head and face.It was presumably 1st of all the head of the lion on the lion skinAthena(?) had drapped over her shoulder. One can follow the whole scheme of development in Jane Harrison.So here was a part object that became a whole , and from being a fearful mask became the conception of a sad and/~~beautiful~~ woman. beautiful

And the prospect of travelling next year on a fellowship.That is wonderful and I hppe you can make it.

Here everybody is complaining about the weather."e finally got the fringe of a hurricane, Gerda, a week agao and she or something is still hanging around giving us clouds and rains and high tides etc.I like it but seem to be the exception.

Well it has been good to hear from you .And lets us keep in touch.If and when you get to the Cape I shall be glad to see you.

Cordially,

Jake

October 28, 1961

Dear Dr. Wilbur,

I have had several occasions to see and hear about Thomas Szasz recently. For one thing he is speaking to the Cooper Union Forum on November 8. Unfortunately that is right in the middle of midterm examination week for me and I am not sure I'll be able to go. I think without knowing anything more about his ideas than this title "the myth" and your remarks about neurosis as a game, that I agree with his approach. My ideas have revolved recently around the idea that neurois is simply a cultural name for a certain type of irrational behavior. That religion is very similar. That unlike psychosis, we may never find a chemotherapy, unless we expect to find a chemotherapy to "cure" religion, romantic love, philosophical systematizing, and various other "illusions." Well, I shouldn't read all this into Szasz before I know anything of his ideas.

This seems to be a letter of "names" in psychology. Now I turn to Skinner. (And come to think of it, don't "names" seem to play a bigger role in psychology than they ever have in any other science? It seems as if everyone including me is simply looking for big papa psychology - ah yes, here is the looking for a religion in psychoanalysis.) Sometimes it occurs to me that it is best you have never formulated a "unifed field theory" - the "Wilbur system" - or I might have to fight great battles in order to "escape" or transcend it. Perhaps it is often best to be, shall we say, "open-minded."

But to Skinner. I must get down to business this year and get money for graduate school in psychology. The Fulbright is highly unlikely. National Science Foundation and Institute of Health is even more unlikely. (Despite this, would you object if I had you make out recommendation forms on the last two?) I can, however, get an assistantship most places it seems like, and certainly at Columbia.

But "on the difficulty of choosing one's lot in life" how am I to go about choosing a school? For psychoanalysis, Cumming, my psych departmental advisor, advises Dollard and Miller at Yale or Meehl and Lindzay at Minnesota. But then I am not really interested in pure analysis either, but would rather have a chance to do more basic research in dreams, hypnosis, acquisition of language, brain mechanisms, etc. Hence, in an attempt to kill two birds with one stone I am trying to skim (though I keep getting bogged down and reading intensely) through a representative psychology reading list (1) to prepare me for the Graduate Record Exam in psychology and (2) to give me some idea of the schools of psychology and where I will do best to go. Skinner is, of course, the extreme of one school, and Columbia is pure and simply Skinnerian. The Skinner box experiments which we all reproduce in our lab course, are very nice elegant experiments. But when all is said and done, we have explained only a small part of human behavior - an appreciable part, I must confess, and I think it is a fine theory of learning - the best so far in the Hilgard comparisons which I am presently reading - but it still tells us nothing about ego, libido, repressions, etc., which so fascinate me.

Well, I just have to keep telling myself that at age 22 I still have a long, long time to go. And that my best bet is not to get mired down in a system, but to keep as broad a base as possible. Everything will have its place eventually. At this point I would sort of like to have the "feel" of Skinnerian experimental psych, but perhaps I would rather spend more time on a neuro-physiological approach.

Unfortunately I have no physiology background, but if I go on to grad school in experimental psych I can start immediately into some neuroanatomy - a subject which fascinated the hell out of me last year in Zoology.

Well, wherever I specialize, I have decided it will be within psychology. I have grown sick in the last few years of English literature and philosophy. They seem to go around in little circles and have no potential for discovery and growth. Individual psychological systems may often reach dead ends, but the field as a whole will grow by leaps and bounds.

With this in mind I come back to the problem of trying to "discover" something from the stages of human portrayal in greek vase painting. Can we really discover things here? Or are we not in grave danger of projecting what may be a valid ontogenetic thing (notions of parts of the body cut off, castrated, flying away, etc.) onto a cultural situation. It would seem, yes, that culture and art and myth are mirrors which <u>reflect</u> our ontogenetic development (compare, for instance, using my "linear time model" the mythological idea that at first the world was timeless and only later did time develop), but that the reflection may well be very beclouded with other things. That perhaps it is very, very valid to explain myth, artistic imaginings, religion, etc., in terms of Ya, but that it is <u>not</u> valid to try and reverse the the terms and explain psychology in terms of myth, ritual, and novel. So many people seem to try this latter. A good friend of mine this evening said he could not see a place for Ya in anthropology, his field. Why? Because he was thinking of Jung and Fromm as representatives of Ya. And no wonder!

By chance to re-read your last letter about the girl who didn't speak for the first two years at a time I have just ran across a very interesting point in psychology. Hilgard wants to claim that language is <u>not</u> learned in one sense, but is simply a growth problem instead, because language seems to develop about the same time in every child. (But in re-reading all this, it seems I am simply involved in semantic confusion about where are the boundaries of meaning for "learning" "growth," etc. Hilgard does make this point.)

Well, yes, I am still driving at a point here. To wit, my paper several years ago on "The Ontogenesis of Symbolism" in which everyone claims I overstressed the Spitz call for the "semantic no-gesture" as the "first symbol," and tried to speculate on a neurological model for it. Well, I think it <u>is</u> profitable to look for a universal of some sort here. It is not enough to say simply "we gain the apparatus for symbolizing at 18 months" or that "our parents teach us to speak." These are not wrong; they simply do not convey enough information. Well, I hope to be able to do more work on this someday. At this point I am woefully ignorant of what has already been done. But then, sometimes, isn't it remarkable the things that simply haven't been done?! This is the most encouraging thing to me about psychology - in some ways it is a greater challenge than anything else.

Sincerely,

Oct.31,61

Dear Dave:-

Your letter comes when I have just finished reading and been pleased by a paper from Hilde Bruch,M.D. who is on the Columbia Psychiatric staff. The paper " Transformation of Oral Impulses in Eating Disorders " in Psychiatric Quarterly 35#3 1961 July....has some interesting schizophrenic paintings in it which I believe you will find relevant to your own thinkings*, as will also the paper itself.

In so far as there is a"Wilbur system"(and how well I agree with your comments as to that) Bruch has gotten down into its near neighborhood.In general she states the point , and it has to do with the very earliest learning . What I had been diagraming as the Freudian scheme of the a.s.(I got the picture from a communications engineer) she without referring to the same source verbally pictures as the basic traumatic learning situation(no feedback from a responsive mother to the first incipient efforts by the baby to signalize it has a need....no adequate and relevant feedback,I should have said. For there is a feed back and this is as we say"introjected" to form the picture of the milieu(as a generalized extension of mother)(In the paper cited the pictures quite spontaneously show this well in the case of the schizophrenic girl.and done as per * above in a way relevant to your ideas as centering around the picturing of the human body on Greek vases) This letter is I suspect getting incoherent about now as I hasten to note down ideas before that patient who is coming gets here.I better break off.....

Lets see...Bruch has things to say about very early Space and TIME conceptualizations which she, following the current ideas, believes must start from the subjects own body.YOu,I believe like us all,take that to be self-evident.But I get the feeling that it has not always been so considered.Did not Kant have a large influence here ? I still retain the memory I think important that in college days my psychology professor pointed out that kinesthesis as a fact of neuro-anatomy hence also psychology was unknown by Kant who would have talked differently if he had known such facts.SO one could surmise from this that what is today self-evident was not. Was not in Freud's day,He was one of the innovators of a new way of looking at things.I found Kubie finding it necessary to write out in great detail only the other day.One would get the impression from Bruch that she believes she is talking about new insights and ways of looking at things. And certainly you have this impression about some of your own ideas. Which means, as I now take it, that you have waked up to a change of some as yet unspecifiable sort in your own "world picture". One does not always take these things in at the moment.

The girl who has just left commented with surprise that a friend of hers had commented that she has certain fixed ideas which she will be bound to put over on her baby now in her belly.Why yes,she agreed,she has" ?" →I dont yet know what they are for all that the comment about having certain fixed ideas was not news to me.But neither of us had been prepared to think of that as remarkable about her.

But to get back to your letter which started me off this morning.

(A) (B)

Yes I was going to point out that Bruch believes the start of schizophrenic life(I of most all life) is a situation between child and mother(care-taking person) A where there is no-feed back from A to B's efforts to signalize a need.Of Course Freud designed the a.s. to be like that(It raises hell with the analyst when the patient is silent).Once in a while one sees papers on the effect of the analyst being silent .)

Bruch has a follow up on Harlow's monkeys who have now grown up after an infancy in which mama was a block of wood covered with turkish toweling. Isnt Harlow a Columbia man.

YOu have comments on"names"in psychology .I believe all sciences start with names for empty variables.When physics discovered that "phlogistin" had no weight and therefore didnt exist they got busy and discovered"heat" and the"Conservation of engrgy" etc.When I was at your point there were two branches of medicine the armamentarioum of consisted of just big words, psychiatry and dermatology.Which was as it should be anyway since both dealt with the ectoderm(for brains are merely infolded skin in origin) Names for unseeable things that did or did not exist inside the skin or in the skin.

YOu seem to come on the idea of a fallacious way of thinking in culturology comparable to the fallacy R.Spitz named "adultomorphism" i...

the projection into early stagges of what we know from later stages. Extrapolation in either direction from a present segment of curve is a very uncertain business.

YOu have the problem of "where to be or not to be" next year. Ah yes. I dont like making out such papers but I do do it on occasion. As to where there you know more than I. Dollard and (Miller I dont know) are good..at least they have in years past sent some notable figures into the world and probably still do. Michigan and/or Minnesota are in some respects. Michigan has, in parts of it, gone in big for computors. Well I back off. I suspect they are all good places to be and Columbia is as good as the next. But I will say nomore on that. The main thing is to have an inquiring mind and then wherever one is, there will be something novel to inquire about. What you are after is not yet in the books. may be younan help put it there. After all much of contemporary interest in Shakespeares is because he was one of the early psychopathologists (did he know it ?) who wrote up case histories like nobody has been able to since.

Looking back I see I have been starting sentences I didnt finish. I was reading about that the other day, somebody had thought it made a good mental test for defective children. His listeners pointed out that he and all of them, highbrow specalists, were constantly doing it both in their writing and speakings. So it is not a good test of defective children. I will leave my sentences stand for it seems to me obvious the reader can complete the sentence as I would have.

I think I have said to you before you seem possibly to make reference to the idea that chemistry may explain "memory" but it will never explain "memories". That is where psychology and sociology etc come in. So a nursing baby takes in milk and build himself. Structurally as to muscles, bones etc.. But he also takes in mother's ways whatever they are, and those will depend on her individual history which will be unique. And out of those ways will be built structures which for want of a better word we call "psychic structures. If mother s behavior contains a "NO" in some fashion then that individual child will build in a " no"..not into his instinctual system but into his inner response system to his instinctual system i.e, his Super-ego system. Reading Bruch it occured to me that it is thus, somehow, that theself-referential item gets into things that ~~provides the nigger-in-the-wood-pile that produces the "liar paradox".~~ Bateson's double bind: an introjected false name like the word "sentence" in: "This sentence is false" . As you know the sentence ist rue if it is false and vice-versa...if the word "sentence" refers to the string of words in which it occurs. But it does not, is the solution according to B.R.....If one wrote it "this _____ is false", would it not be just a string of words and not a sentence ? You must have heard a plenty about this situation from Nagel.

However speculating about this hypothetical beginning of our psychic life always stirs up in me the kind of resistence ~~which~~ I now call committing an adultomorphism. That word "which" should be expanded into a whole clause since it is a condensation as written:.. which makes me want to call the speculative guess an " etc....

If that Egyptological linguist was correct in his guess about the Egyptian cultural neurosis that is pictured in their heiroglypic writings wnhich I spoke of last time why did it not show up in other language systems are started off as pictographic D d not those other cultures believe in life in the hereafter ? Well perhaps it is only by accident I know of it in Egyptian for I believe it was never much talked about. I remember seeing a reference once to Griffiths paper and looking that up. But so far as my knowledge went nobody much other than me was interested in the item. But that is a common occurence in science. f. Mendal.

In re the Egyptian "killing" of pictures it is of course, known that many primitiv peoples "killed" by breaking the things they buried with their dead. I have never seen any account of the hypothetical meaning to be given to this word "killing". Perhaps it was supposed to be so obvious as not to need explication ?

I believe I have a book by Hilgard, perhaps one one you are reading. If so then I must read it.

I seem to be running out of things to say and where did all I thought I had go to?

As you say, one discovers that that huge world of things which has been so extensively explored hasnt been touched really. Just parts of it named.

My best to you, Dave

Nov. 5, 1961

Dear Dr. Wilbur,

There is a fellow named Larry Casler living down the hall from me who is getting his Ph.D. here in social psychology (Otto Klineberg, et al) with a thesis on the necessity of handling for infants. It has often been stated that infants need handling by the mother, but Casler contends that no one has ever demonstrated this experimentally. (I recall he mentioned Spitz and Ribble among those who postulated such a need.) So, he has gone out and found a private hospital with 40 infants - under a year of age I think - who are foundlings, illegitimate, etc., and who - so long as their health is good - receive the same amount, a minimum, of handling from the nurses every day. He has hired XXXX two girls to fondle 20 of them for 20 minutes a day and has periodically tested the infants with some soft of child development test. The research is now finished and he is working on the thesis - with positive results apparently. The children who are fondled do develop better. But, as Larry says, this does not mean that the children need some magical thing called love. It simply says that they do better when handled at least to a certain extent.

He agrees with me that they often get bogged down in irrelevant details with this reinforcement work at Columbia. The other day I attended two grad classes here, Mueller in physiological psych and Zubin in abnormal psych. In the latter one of the "reinforcment" boys was almost heckling Zubin because he refused to "reduce" his terms to those of reinforcement theory. ...

Well, I have talked with this boy and he had a great deal to say. First let me quote Hilgard on Skinner:

> The need for psychotherapy is said to result from the by-products of excessive control by other people ((especially through punishment)....The appearance of XXXX previously punished behavior in the presence of the non-punishing therapist makes possible the extinction of some of the effects of punishment.

So I ask Lennie how to account for the truth behind Freud's statement in Civilization and its Discontents:

> /The"unduly lenient and indulgent" father fosters the development of an over-strict super-ego because, in face of the love which is showered on it, the child has no other way of disposing of its aggressiveness than to turn it inwards.

It would appear that those neuroses which are, to be sure, aided by verbalizing to a "non-punishing therapist" are not exclusively a result of too much punishment.

Well, Lennie comes back with the interesting rejoinder that it is not a problem of the quantity of punishment, but a problem of "negative reinforcement schedules." In other words, is the parent consistent in punishing, etc. And more important, is the parent unconsciously giving positive reinforcment at the same time, or to things closely similar which the child cannot discriminate?

Well, it would be nice if we could replace such nebulous terms as "superego" and "turning it inwards" with more experimental terminology. And perhaps it will eventually be done to a certain extent. But one cannot help but feel that it cannot tell the whole story.

I have traveled all around your references to the Bruch paper and the rudiments of a "Wilbur system." But I think this does have reference. Learning theory could perhaps put the Casler study into their terminology: stimulus of handling produces response of development in some way (I am curious what kind of tests he gives and how the infants develop better.) But actually this is not the usual sort of Skinnerian diagram. Skinner simply takes the "emitted response" and claims that it will be strengthened if followed by certain sorts of stimuli. He puts little of no emphasis upon "need" which is where you are interested and where this study works. Nor does it try to explain the mechanism by which handling gets translated into development, or vice versa, non-handling retards development. This is probably for the physiologists here, but is a fascinating question.

Casler is also - on his own - doing work with hypnosis and extra sensory perception. He finds that people make statistically significant predictions of the order of a deck of cards when under hypnosis - regularly higher than when awake. I would like to see before believing, but he seems to be a non-biased, scientifically interested experimenter, so... Also he told me that on the two occasions he tried a Bridey Murphey type hypnosis, i.e. trying to carry back before birth, he got details of 18th century life. Hmm... As I write this I think of some interesting problems for Larry. I would like to see him have the patients predict what the cards' order is going to be after they are reshuffled - and at the same time have them in front of the person in another order. Which order would he approximate closer? One can think of some neat ways of trying to pin this thing down.

Another idea in passing. Has anyone ever explored the significance a la Benjamin Whorf - of the pronoun? Is it not possible that all this "ego" psychology may be resting on some pretty interesting, but "taken for granted" linguistic ground? Bill Nethercut points out to me that "ego" means the same in both Latin and Greek. And now that I think of it, I realize that one rarely uses subject case pronouns in Latin. Verb endings take care of this and "ego" is used only as a sort of "I, myself!" when one wants to emphasise. One might speculate that all of this "strong ego" sort of statement - which cannot seem to be pinned down - is playing, among other things, with the fact that unlike the Romans we have separated our first person pronoun into a separate word in the sentence instead of merely a verb ending. Oh yes, there is more to "ego psychology" than this, of course. Just like there is much more to time than its description as a line.

I wish I had time to go into the Greek vase painting and compare to the Egyptian work you speak about. Perhaps in the spring. There seems so little time left after classes and assignments here.

Sincerely,

Dec. 18, 1961

Dear Dr. Wilbur,

I trust you have been very busy recently as I have been and have not found time to keep up correspondance. But I always enjoy hearing from you and hope to soon.

I have finished my applications to graduate schools, etc., and would like to impose upon you, if you will, to fill out one form for the National Science Foundation. There is a blank on the far right of the sheet to be marked when you have insufficient information and I imagine you will have to check that most of the time. Do not worry about whether or not it is a good recommendation; I do not expect one, but simply a token recommendation to complete the requirements. The real judgment will be made on the basis of my Graduate Record Examination scores in January.

I will be leaving for two weeks vacation at home in a couple of days. This year Christmas will be saddened by the absence of my sister Connie, who is presently under psychiatric treatment in the McClean hospital division of Massachusetts General. You may know some of her doctors: Clark, Thompson, and Carras (spelling?). It seems as if our family has a hard time growing up. Well, I at least am over my "period" and can look back on it with no little respect. I trust that Connie, though it will take much time, will also be able to outgrow her problems. The age of 20 is perhaps young enough to "unlearn" mental disorder.

I am being drawn into the school which sees mental disorder as a learned phenemenon. Of course, psychoanalysis has always taken this as a tacit assumption. After all, if therapy is to be successful, then the neurosis must be amenable to change, or "unlearning." I hope to be studing next year under Dollard, Miller, and company at Yale.

It doesn't seem likely that I will be around the Cape this year as I thought I might. For one thing my Cape Cod girl friend, Susan, is in Germany studying this year. And for another thing, I have a standing invitation to spend my holidays with my last year's roommate up in the Adirondacks.

I see by my watch I am late to class, so I must break off now and write again. Merry Christmas.

Sincerely yours,

Jan. 9,62

Dear Dave:-

It occured to me this morning that although I had filled in your "form" I had failed to write you back. You suspect I have been busy. That is correct. As I see when I look back over the last month or two. One reason for waking up to the fact my dorrespondance has been getting in arrears.

I retired and decided to take no new patients. The decision lasted a few weeks. And at least one of the new patients demands more than one session a week. Time is gettin short and he is impatient etc. He is not going to spend 15 or 20 years.. "like his wife has" (not with me) getting at things(she hadnt) so he states. I did point out that he had spent 15 years already. He 1st came to seem me 15 years ago when the situation had just budded , as is now apparent. I do not remember that he then took verbally the stand he now does: "It is my problem and up to me to work it out, so what the hell am I doing here telling you stuff that is none of your damn business ?" So I point out that is the question. This finally lead to this interesting development(and to unexpected finds for him. He left promising "there is going to be hell to pay" ...so who is going to get it? his wife or me as her transferred substitute ?) .He wants something he suffered the loss of 15 years ago, he cant, "msy" not, get this from his wife. It became clear this morning he is substituting me for her, since he may not tell me either.

Well so much for that bit of irrelevance and anecdotage.

As to the "form" I think I did a good, pretty good, at least, job of filling it out without revealing or seeming to hide information that was mine confidentially. It was a much less difficult job than on e would anticipate.

I got Negel s book Structure of Science. 2 months back, perhaps I told you. Well I havnt had time to do more than dip into a few pages. It seemed to promise to be just what I have been looking for. a book saying something about the behavior of men in the act of sciencing. I dont know yet if it is such a book. In Ya we have to struggle to distinguish content from dynamics in behavior and communications. These philosophers of science seem for the most part completely oblivious of the problem. They are all too busy trying to specify the content of the act or the art of sciencing.

My problem is to (to come back to a remark in your letter) to find the basic act or traumatic situation on which learning is foisted to produce disorder. Of course, tha hypothetical trauma is already a learned thing so to say. or a thing that imposes a fixed learned something on a basic process at a critical moment. (I am here thinkinf of Stockards discoveries back some 30-40 years in developmental processes in ontogeny whereby he could induce splitting, whole body, part body ,organs etc. To me it seems plausible that something analogous occurs in psychic ontogeny.)

I could use this line of thought effectively in the case of the man this morning. One could even finger a moment of loss 15 years back whereby he embodies in his wife, hateful "w-i-f-e" (he may not say the word even) just his own lost or discarded self. Now he has to live and fight with Her(so it seems to him...I left it to him to discovery as he soon will that Her= him(or it). That he split himself and has to live with his rejected former self. Shades of Dorian Grey.

Dollard I met years ago 2 or 3 times. I had much respect for him then, and have hot experienced since, any reason to lessen that respect. Miller I dont know.

As to Connie's doctors even their names were unknown to me. I do not find the 3 names listed in APA or AMA which means only that my lists are perhaps a bit out of date . Anyway McLean is a good place and getting ever better. We will trust Connie's difficulty is momentary.

The Adirondacs sould be a good change from the Cape and also Nevada. But if you should come this way and have the time I should hooe to see you. In any case I trust we will keep in touch this way. Happy New Year,

Sincerely,

Jack

February 15, 1962
140 Claremont Avenue
New York 27, N.Y.

Dear Dr. Wilbur,

I just attended a second lecture by Dr. George Devereux on Psychoanalysis and Anthropology. I had originally registered for the course here, but then changed my schedule to Linguistics instead and am just anditing the Devereux course. This spring I am very much absorbed in school courses, etc. Besides the two already mentioned, I am taking two English courses, one in Shakespeare and the other in the American novel, and two psychology courses, one with a rat for lab and the other with human psychophysics experiments.

The graduate school professor of Anthropoligical linguistics here, Professor Harold Conklin, has just been given a specially endowed chair at Yale in Ethnolinguistics. I had shown him my linear time model paper and he has interested me in coming to Yale and specializing in psycholinguistics. It looks like a lot of fields are beginning to converge on the study of language. Psychoanalysis becomew more involved with symbols and ultimately language - you, especially are aware of this. Experimental psychology is working with information theory, etc., towards a new field of psycho-linguistics. Schizophrenia and Neurosis seem to be largely due to inability to verbalize about things. In fact the unconscious is re-interpreted by Dollard and Miller as the non-verbalized. And of course, the analytic philosophers are ultimately concerned with language usage. They all seem to converge on a linguistics, which so far as I can tell from my first few weeks of exposure, is totally unprepared for their questions. They have enough trouble trying to understand what phonemes and morphemes are without even attempting to define what a question is.

But here is a tremendous challenge, and one which unifies all my interests, including my experimental writing, as I call it. And though the answers may not be ready made, there is certainly a wealth of material to get involved with!

Experimental psychology is fun, but often trivial. Our first experiment was with "disjunctive reaction times" showing that one takes more time to react to several choices than to one. Though we may not be on the trail of significant statement about man, we are at least using a more or less (often less) scientific method. Nevertheless I feel that a grounding in experimental psychology and neural physiology is the best foundation for my other interests.

Perhaps later this spring I will be in Boston to visit with Connie, who is still at McClean, though making progress apparently. Do you still keep office in Boston and if so, perhaps we could get together for dinner or something when I am there. Also, is there a chance you might visit New York this spring.

Feb.19,62

Dear David:-

I am so bleary eyed this morningthat I cant read.Too much reading yesterday? So I can sit here and watch it snow or else write to you on the importance of words.That is what I have been reading about in several newly come to my attention papers.One I would recommend to your attention"The Concept" by J.B.Collinson in General Psychiatry Archives of...vol.6 # 2 Feb. '62 ...an A.M.A.publication.Collinson brings to a synthet form Ya,Logic, computer math.and other doings, cybernetics etcetc..just the sort of paper you might find handy in orienting youself as to what is going on. C. is a Scotsman who writes as if he knew his stuff.

Like yourself, in my day I found "Brass instrument"(as we called it then) psychology interesting but irrelevant to life as one encountered it.I got one thing out of it:T.S.Eliot sat across the aisle from me and so I developed a speaking acquaintance with him.Little did I sense then that he was going to become the figure he has since. This must have been cir. 1911-1912 when I was just being to wake up to the fact that a strange man,named Freud had ideas about human motivation which"brass instrument" psychology seemed to take little account of.To be sure they did talk I believe, begin to about" determining set" ,determining tendency" etc"cortical set"? ..and other names for what Freud came to call"cathexis" .But the highly mythological something which one sensed the existence of with much doubt since it couldnt be measured,well one didnt know quite what to do about it.It seemed obvious to me people did things because they had motives.Sometimes I believe psychologists still have doubts about that when they get into their laboratories and give up listening to talk.Of course, J.B. Watson was the big leader in those days and he didnt have much use for talk then. He learned the hard way and went into advertizing later.

So Dollard and Miller have read Freud's"The Unconscious" (non-verbal doings) and taken it seriously.Good.Even Wittgenstein who had little use for Freud for some reason had to come to it finally in his famous 6.54 & 7 (only the other day I was looking at a profound discussion of this proposition).His famous regression to "mysticism". Freud got quite a kick out of his re-discovery of a point he had started with, one can judge.

And if I were not so bleary eyed now I would be reading a newly arrive(Ya.Q.xxxi,1 article by Martin Hoffman,"on the relationship between Ya and the Phil. of Mind"). Hoffman is a guy in Texas.

Yes linguistics is an increasingly important topic.And Yale since Sapir's day one of the centers of such interest I would suppose.To bad also that Kris is no longer there.But I imagine his spirit lingers.

How it snows.And we wernt supposed to get any until along about nightfall.It is now noon. But so far this winter we have avoided such deptns as you have had to contend with in N.Y. So my correspondants tell me.

Devereux would be an interesting fellow to listen to,I would believe.With an interesting history I judge from my fragmentary correspondance with him and from his papers.Conklin I do not know,I used to know the name as belonging to a man(father uncle ? perhaps even the same ?) of some importance.I seem to remember in biology.It must be many years since I encountered the name.My guess is Harold is a son.And I shall leave it at the guess rather thanhunt through my books for one by Conklin.I believe I have one.

My trips to Boston seem to be few and far between nowadays but one could happen to coinside with yours if you make one.So let me know and we willsee. My day,if any,is Tuesday and I would suppose you would try to make a week end.I would be pleased to see you if we can make it.I doubt I will see N.Y.

Sincerely,

March 15

Dear Dr. Wilbur,

I often think of writing you and then don't get around to it, but today I received news which makes a letter especially appropriate. Recall the recommendation you sent for me to the National Science Foundation? Well, I just got notified that I will receive one next year at Yale for tuition exemption plus $1800.00 for 12 months study. I have spent the afternoon with the Yale catalogue realizing that this is an even more happy state of affairs than I had anticipated. Not only does Yale have a wide range in psychology including psychoanalytic and child psychology sections as well as more classical learning theory, etc., but I will also be able to judge from such linguistics courses as language typology, semantics, syntax, and mathematical linguistics and be free to take neuroanatomy and neurology courses. So the opportunities look unlimited. (By the way the linguistics department is perhaps the best there is, with Bernard Bloch, Rulon Wells, Floyd Lounsbury, and beginning next year, my friend from Columbia Harold Conklin). Through psycholinguistics I hope to be able to unite my interests in writing and in psychology.

An idea I have long been meaning to write to you about is the possibility of speeding up psychotherapy with a "lie detector" sort of rig with breathing, heartbeat, sweat, and muscle potential indicators. It has long seemed to me that a lot of what is called "working through" is the coming to conscious awareness of the relationship between verbal and interpersonal matter and physiological response - anxiety. In terms of Skinnerian models, one is given some reinforcement or in engineering terms - feedback - after identifying autonomic flight responses in terms of the thought provoking them. But this is, or has been a painfully slow process. The actual meters would give immediate and inescapable (?) feedback and one could literally "see" his own reactions where he could not even "feel" them before. It sounds far-fetched, but I would make the guess that it could have important advantages over simply verbal therapy. Has it ever been tried for an extended period to your knowledge?

I will be in Boston over the weekend of March 24-25. Is there any chance you might be there also? And do you have an office telephone in Boston?

All goes very well for me. School is challenging and the future looks bright. As far as neurosis is concerned I feel like it was just a way I had of growing up. Work and love are now my daily fare, rather than something to be feared.

Psychology sure has its highs and lows. Some of the things I am doing this spring - especially in traditional psycho physics or brass instrument psychology as you called it appropriately - are absolutely irrelevant and inconclusive. But other work, especially with the Skinnerian theory of reinforcement of operant behavior, promises to be the real basis for the science of human behavior.

Mar.17,62

Dear David:-

Yesterday I discovered a letter from you sometime back in Nov. which apparently I had not answered .So full of contrition I felt I should now write and tell you about it ..make some sort of answer.In the meantime you give me a new one to respond to.So here is the start.

Your news about Yale sounds wonderful.And how far behind the times it makes me feelwhat with all the new names you name.

TO answer after a fashion one of your questions: Back in the thirties there was a young Rankian named ------Zinn Zinn whocould dip his hands into the funds of some foundation.He had the idea (being also a brass instrument guy) the thing to do was to set up the analytic situation with tape recorders (and one way mirrors ?)(and other such instruments such as you envisage...about that I have forgotten) so that the a.s. could be subjected to "scientific scruteny" etc..He went to Yale to bring this about. It all sounded very interesting to me but also a bit doubtful.Nevertheless we were all set to awaitr.esults , with interest.

I dont know what happened because he disappeared from my ken, his name did.Gesell did put in one way mirrors(or had them)..somebody did make tape recordings, vaguely I associate that with Yale. The tape recordings of Ya sessions were so boresom that the"objective scientists" used them to take naps by. If other instruments were used I never heard anything about that in the literature. And I had no gossip sources, the only good sources in such matters, to check by. So when you get to Yale a few descrete inquiries may elicit something of interest. As to Zinn I know nothing since, not even if he is still alive.But I do seem to recall hearing somebody say some 4 -5-6 years later that he was carrying on under Doll.

As to whether anybody has tried out such an experiment as you contemplate I do not know.The literature may be full of accounts of such but if so I have failed to see such accounts. But I have no doubt somebody has had such ideas and tried them out. Yes, I recall some asides by Moe Kaufmann in Boston. They had tried out xyz on" agitated depressions" which are the picture of anxiety , at the Boston Psychopathis. This would be in the mid-30s. Lo and behold, the term "agitated depression" was a fake for these people had no anxiety, judging by the pulse recorders, plethismagraphs etc. It was a great puzzel and they didnt know what to do about it.What further adventures there were I never heard. But I do recall that when Moe K. took over at Mt. Sinai at N.Y. and they got Helen to work on in the 40-50s and put a bunch of all sorts of chemists, physiologists, Ya etc to work on her scientifically they found startling results and at one moment had come to the conclusion that all physiology would have to be redone since the basic science was psychology as obtained by the Ya.

Of course, you understand that at any given moment while such an adventure is in progress, the participants have all sorts of notions, hunches, beliefs, feelings which they give utterance to and regret the next day or a week later. What happened with Helen ultimately I dont know beyond the fact that under Ya she got over the guilt-feeling that had made her offer herself up as an object to science and told them all to go to hell. and that was that. Perhaps this was a basic psychological fact they hadnt counted on. I believe one or two preliminary "glad tidings" were published .

As you may intuit from my remarks above there is some prejudice in me agin your experiment. Yes it is still "brass instrument" stuff. If people would do this kind of work and publish their failures with a good analysis of why they failed there might be some profit in such experiments. But this is seldom done.Here is where one has to rely on"gossip".

In the 1st place the Ya situations are person to person affairs. To be sure all patients"lie" and one needs onlytheir ears and good judgement to know that.Lying in the sense that only part of the total mass of information is being imparted even with the best(perhaps that slip is significant after all) of will.Peoole are under the "belief"that they have all sorts of other people's interests to protect.The superficial correctness of this belief hides a psychological problem or may.But try and get that over to people and then you will know what psychological work can be. And will meet up with the current attitude"stop 'brainwashing ' me".

Some of all of what I have been exposing of my "prejudices" you will no doubt be familiar with.

In your opening sentence about this project you speak of" speeding up" psychotherapy. Early days of Ya were full of such projects(Ya still is no doubt). You will hear (by hearsay) Freud's conclusion after many such attempts:"the only proper way to speed it up is to conduct it properly".

After years of therapytic experience you may come to recognize th at these wise words of wisdom tell you 0 whatever.

You may have heard the story of the impatient surgeon who at 5 pm. was driving under great urgency to an operation when his car went bla on him. He stood around expressing and demonstrating his anxiety to the garage mechanic who finally said to him ,"Doc, when you have a patient they can say "ouch" and tell you where the truble is but this car cant do that" meaning"just hold your horses".

Skinnerian models are quite the fashion now I see from my reading. That is about all I know about them. Skinner , a few of whose words I have read, seemed to have a lot to say that made good sense(to the bystander and only to him ?). Is he also a psychotherapist of wisdom and good artistic ability ? Psychotherapy is after all an art not yet(if ever) a science. Hippocrates' words are still good"Art is long, life fleeting etcetc."

You speak of the importance of"feed back". At this point I realize that we have been testing that point out a bit, what with my feed back of a bit of "cold water". My purpose was not to say"lay off" but "consider a bit". Which is after all what you were up to in writing me about it. Tell you elicit one old man's prejudices. I give them to you for what they are worth. That is for you to evaluate. Would such feed back have been more valuable coming from a plethismagraph ?

I shll probably not be in Boston of the 24th week end. Nor will you have occasion to be down this way. I have no office in Boston.

Your idea of neurosis as just an episode in growing up is right. Only those who getstuck in it perhaps, have to try and make something else out of it. That is an oversimplified way, perhaps, of characterizing an event compounded of many variables and so far no brass instruments have been devised to detect the unknown variables, much less measure them. Freud could only lump them together under the heading"resistence". Analysts used to be caricatured as yelling at the patient"your resisting me"

(my slip in trying to spell" characterized" could have been brought about by my preliminary running over in mind the word" caricatured" which was coming up. In part. But my fingers have also lost some of their"know-how" with time.)

So I end up with the reminder that a human being is the only adequate "brass instrument" with which to carry on a psychotherapeutic transaction.

Just imagine trying to do chemical tests and experiments by being concerned with the shapes and sizes of glass ware one did it with. So much for traditional psychology.

Sincerely,

Jake

April 11

Dear Dr. Wilbur,

Much has happend since I last wrote. I have been up to Yale and decided to go there next year and begin work specializing in child psychology. Yale has a very broad department with a lot of important work done in physiological psychology and psychotherapy as well as child. Also I am interesting in the tie0in they have with the anthropologists and linguists. There is plenty of challenge for a good many years!

You should take pride, I think, in the fact that almost all of my major interests now, the ones in which I find the most challenge and excitement, are fields into which you introduced me. Psychoanalysis, linguistic psychology, and child psychology, especially.

I hope I did not give the impressi n that I though the analyst or therapist could be replaced by proper instrumentation. Rather, I meant to say that his work could be facilitated through their use. Giving immediate indicators of anxiety (probably through the mse of muscle potential indicators and GSR more than anything else) might well speed up the discriminations which a patient needs to make - part of his "re-education" in living, a taking cognisance of his own reactions to life situations.

I have had another idea since I last wrote which may prove very fruitful. Using Skinnerian reinforcement I would like to try to "Shape-up" sleeptalking and then compare sleep talking records with dream accounts. Then by varying reinforcment procedure one might well try to "program" dreams by reinforcing sleep talking only on certain subjects, and possibly by punishing sleep talking on other subjects. I warrant one might get very interesting results and have a new "window" into the unconscious. A friend of mine has a small grant to do dream research this summer down at one of two such "dream" labs in the country - at Downstate Med School in Brooklyn. (The other is at the U. of Chicago.) He says he may try my idea.

I am just catching up on the recent research on dreaming and sleep. So far the best article I have seen is from the Journal of Experimental Psychology, volume 55, 1958 by Dement and Wolpert. "The relation of Eye Movements, Body motility and External Stimuli to Dream Content." You might be interested. There is more recent literature, however, which I am so far unable to track down. A lot is yet unpub ished, I am told.

Only a couple of months and I will graduate here at Columbia. I will be one of the top students in my class (20? out of 700) and have had quite an interesting college experience. Not bad for a guy who had to drop out for a while, huh! I am beginning to get a little nostalgic already. But then I think of final exams coming up and the nostalgia disappears like magic!

april 22,62..

Dear Dave:-

"aster Sunday and time I got about answering your letter lest another week goes by with no time to do so.

Next year you get to Yale and to workingwith the substance and the symbols of sam. no longer just the symbols. Very good.I wonder how many years it took you once to learn to recognize when you were looking at a trilobite.At my age I have just found it has taken me 20 years to look at, see and understand a "split in a personality".But I dont know yet how to tell the other guy how to stick it in the sewing machine and repair it.

This immediatly above has a relevance to your letter, since the problems presented by this split showed up in the linguistic and symbolic field."ventually we discovered it was not clear whose language or both was at fault. Finally the boy revealed (with or without insight? no indication being given to settle that dilema) tnat the situation reminded him of a story An artist bothered by a mouse set a trap and decided to put in for bait a painted picture of cheeze.Sure enough in the morning the trap was sprung and in place of the cheeze was a picture of the mouse.

Well that story tells a lot about the difficulties of 20 years. Does it signify they are now over? I suppose that depends in part on the way the artist handles the situation . But, of course, while it reveals a pretty clever mouse, the mouse still remains a mouse.

→? which was to be Q.E.D ?

As to your experiment on sleep and talking during it. I believe I can saftely enough predict you will learn a lot. Of what ? Perhaps most surprising and unpleasant but fruitful things. Who can say? But that potential should not scare one off.

I have always thought somebody should follow up on [illegible]s work Scherner 1861.And Mourly Vold 1896...Fisher has done some recent work.The 1st 2 names you can find in Freud TD. Probably you know about them already. Many a lover has tried experiments on his bed-mate but of course, the results never get published and for obvious reasons. And so science loses an incalculable loss ?

Y ur sponsor(potential) is named Lesser.30 years ago I used to know by sight a Lesser (his 1st name is gone from me , who was an anthropologist. If it is the same man he ..ould be now close to 70 .Could be ? and so what ? I doubt very much that he knew I existed,sinnce I was only a bench warmer at meetings.And I knew him only by sight..that is I could name him when I saw him. A faculty I am fast losing I think sometimes.

I think we really have no quarrel over the place of machines as indicators.But I believe ,perhaps more than you,that it will be long before machines replace human judgement as decision makers, for all that they are so much faster.Speed is per..aps a dis..dv..ntage sometimes ?At this point I am just skimming ideas off the top.Perhaps they are puredross scum.But even scum has value.Isnt that where the precious metal is in some mining proceedures, metalurgical is a better word.I am thinking of the flotation process of which I have a very elementary notion from seeing it at work once at "uluth.or somewheres in that neighborhood.

****

Nowbackfrom my customary cocktail hour with friends."ave I anything left to say-My friend is being bedeviled by a racoon that moved in and had kittens under his bed (under the floor).He got rid of 4 of them and thinks a 5th is per..aps still lurking about because mama insists on comeing back. What troubles. An old house which it is feared she would pull to pieces in time.My wife objects.Why not make a pet of mama and the kids? Nothing doing. To be sure raccoons do raise hell in some houses playing ball with bricka brack and leaving the pieces where they fell. But talking about it is an interesting way to while away a couple of hours."specially when it brings in nostalgic remnisc enes of Joe,"ill and "om with whom one went to school with 40 or 50 years ago. One has long since gotten by the dreadful exams and can play around with the pure nostalgia.

I wien you will find Yale soon preoccupying your interest over Columbia.,ard to believe now no doubt,But you will see.,t is good news that you shall get such good markes.

"ut I seem to have said it all.So good luck and be seeing you,

Jack

May 22, 1962

Dear Dr. Wilbur,

I miss the prolific correspondence which we used to keep up, but I suppose you will understand how that I am now so involved in academic work on the things we used to discuss that I find other people as well to air my views with - which is good I guess. Once upon a time it seemed you were the only other person in the world interested in such things as we talked about. Now I find that I am taking courses where the assignments and tests cover Whorf and Freud, etc., etc.

My other excuse is a regular correspondance I keep up with Susan, the girl whom you met last year. She is in Germany this year and I won't see her until late summer.

But all this, I hope, can be circumvented if you will be home during the month of June. I will be working for Dwight across the river as I used to and would like to come talk with you as often as you have time and inclination. I have been fooling with many ideas and plans during this year which I would like to discuss with you and will also be looking forward to a lot of interesting work next year at Yale.

This is exam week for me, my last exams of college. Among my reading is several items in psychoanalysis for a psych course. Freud's Group Psychology, Ego and Id, Beyond the Pleasure Principle, Hall's Primer of Freudian Psychology, and articles by Heinz Hartmann and Ernest Nagel in a symposium on Ma.

I find as I read Freud, and more especially Hall that I am falling out of sympathy with psychoanalytic theory. It seems to me that one is really making tautological statements in referring to the "ego." Psychoanalytic material is still yet to be touched by psychology - I hope to have a hand in it, however, - but the approach will have to be stimulus-response rather than with a "working mythology" such as Freud's.

I have run across what may be a profitable project in linguistics, child development, and cross cultural method. It seems that the noun - verb dichotomy is pretty much universal. Why? I think I'll investigate. This distinction plays a most fundamental role in the assumptions of physics in several allied dichotomies (time-space, position-momentum, and matter-energy) and I think goes back to the child's first discrimination between moving and unmoving objects - moving objects being alive and potentially useful while unmoving objects being not useful, etc. Hence: movment - time - animation momentum - energy are opposed to stillness - space - inanimation - position - matter.

Well, I'll talk of such things with you soon.

Sincerely,

May 24,62

Dear Dave:-

Yes I shall be here in June, according to presently foreseeable circumstances, and will look forward to some talks with you. In the meantime I note you will be reading 2 important books of Freud's. It so happens I too have been reading..rereading them with admiration and profit-points which I discover after years of clinical work and which are new to me I find Freud already struggling with. He saw the important dilemmas even if he could not find a decision for them. But what I wanted to get to now was the fact that you think of stimulus-response psychology as superseding Freud's mythology. Your idea struck me as ironic, since the stimulus-response psychology was mostly invented and founded by a psychologist who largely started with Freud. E. B. Holt, one of the original behaviorists and who hated Watson because of his sadistic make-up. To be sure Hold also was one of the first Americans to take up Pavlov's conditioned reflex stuff.

Holt's name has seemed to me to completely disappear from the books written by men who were students of men who were students of Holts so I suppose the name Holt is unknown to you. This is one of the points I shall hope to get information on when I see you. Holt used to have the fantasy so common to pioneers that he was "50 years ahead of his time, someday he would be recognized". I find it interesting since I heard such remarks from him 1917-1919 and later, that makes it 30 years ago..no 40..so he has still 10 years to go. But so far as I can discover Holt is as dead as a dodo. I gather stimulus-response psychology is also nearly as dead from some of my readings. But when I read Hull and Hebb and their critics it doesnt seem so. So again I shall be concerned to hear of the sport of ideas you were exposed to. Just for a check I take down Peters on "The Concept of Motivation" and note that he does not use the word "drive" (although I got that book because of stimulation from the "drive" boys pro and con) nor does he refer to Holt. But I see that Peters is a Britisher so, of course, he wouldnt refer to Holt. Ah yes the word "drive" was Tolman's it seems. And he was, I feel certain, one of Holts students.

I know Kubie was and can still trace Holts lectures in what Kubie talks today. I know K. was because I remember questions he asked in section meetings.

Just now reading over Peter's remarks on Tolman I see how much P. has missed in a correct appreciation by eliding Holt* I wonder was P. following Tolman's own account of his stuff? If so then Tolman was forgetting to mention Holt. But P's account of Tolman's theory is clearly only a paraphrase of Freud's instinct and cathexis theory such as I got from Holt.

I believe you are a bit too scornful of mythology. But that too we will no doubt get to.

Overnight I get down my various books and look into the bibliographies, indices etc and come up with considerable doubts about the correctness of the picture I drew above about Holt et al.

* rereading this sentence I wonder what I wastrying to say. Eventually it came to me: Peters missed out in what he quotes and paraphrases from Tolman of the Freud implicated, i.e, the Freudian concepts and system implicit in Tolman's ideas.

I too have valued our conversations by letter. It has been somewhat of a surprise to me that you could find the time and interest to keep up a correnspondance at a time when your time was limited. And it is good that you have found others, especially those who will be more up to date, with whom to talk. I am increasingly impressed with the fact when I try to read my various scientific journals of how out of date even my vocabulary is, let alone my grasp of newer concepts.

I think possibly I agree with you as to the tautological nature of many Ya statements. However I suspect that that is the way it should be after all. Thus I would seem to be finding your scorn of such uncalled for. I get that way too, I believe, on occasions. Evidently it is an unsettled, undecided problem in my mind. But that too we may find a topic for talk.

Looking forward to seeing you and with best (but I believe unnecessary) wishes for the exams.

My best to you,

Jake

26 High St.
New Haven, Conn.
Sept., 19, 1962

Dear Dr. Wilbur,

I am just getting settled in my new apartment here at Yale and arranging a schedule of courses and research for the year over at the psychology department.

My two months in Europe were a perfectly wonderful experience. I came back wishing I had studied more history, language and art during college as well as literature and science. At least I have more respect for these other fields now. I spent the most time in Germany, Austria, Italy and France. In Germany I studied some German in Hamburg and also had a week's experience in West and East Berlin. In Austria a week in Wien which I think must be the world's most gracious city. Then in Italy I went to Venice, Florence and Rome where I fell in love with the Renaissance. And last, Paris, an appropriately beautiful farewell to Europe.

Now it is time to study again and I look forward to the first round of courses here. I will be spending the most time with statistics (probability theory) and a course in learning theory taught by the famous Neal Miller. Also a course in clinical methods and a seminar in which all the local staff members outline their research for the first year students. There are more staff members than students here and abundant opportunity for doing research. I must do what is called a "pre-dissertation research" during this first year and will try to do it using polygraph recordings, either of human emotional reactions or else of animals under specific brain stimulation. Yale is a leading center for physiological psychology now and many professors and students are probing the brain and recording somatic response from certain areas - cats and monkeys being the subjects.

I think you will probably be interested in the type of research going on here at Yale, which has, it seems, one of the broadest departments in the country. Among other things there are a number of psychoanalytically oriented people here in child, personality, and clinical psychology. I will drop you a line from time to time telling you what's up.

Sincerely,

Sept. 27, 62

Dear David:-

I break off from puzzeling over Anscombe's effort to explain Wittgenstein (a double puzzel that is to say) to acknowledge my pleasure in getting your news that you are back .

You rightly stress the fact that having a background of sights seen in various cities seen this summer will add much to enhance your attentiveness when you later encounter what you will later learn to consider meaningless cliches without that background. Academic cliches one finds in learned books on history, philosophy etc.

I say all this as I make a tacit comparison with my own present experience trying to read Anscombe who for all her obscurity(not hers the subject matters) does throw a clearr(clearer) light on things by showing what problems Russell, Wittgenstein etc were trying to solve. One amusing thing is that all these men who believe Freud to have been foolish dont see that they are trying to solve the same problems many times that he was up against, the problem of being effable about the ineffable.

You plan to get acquainted with probablility(theory) makes me envious. I had a certain amount of exposure to what I considered at the time(to my present regret) a great bore. I did get some ways of thinking I believe are valuable, particularly a story of Socrates and the missing negative evidence. But there is a whole new vocabulary, a new jargon, nowadays to be mastered. Your week in Hamburg with the strange jargon spoken there will give you some experiential background to bring to bear on courses in"learning theory".

You speak of a"famous" Neal Miller. It is true I read the name of "Miller" frequently in references. I surmise there may be a dozen of them in the modern academic world. But none of them have first names and they may all be one man for all I know. So the word"famous" strikes me as odd. So tell me more about him.

YOu are well aware that there are those who would reduce all Ya to learning theory. But it seems to be hard work never sufficiently carried through. One such man Mower who was" analysed" by Sachs came out of it even more determined to reduce it to learning theory. That is my guess from skimming through his several books since. N. Miller's attitudes I know nothing of and will be interested to hear.

It is perhaps only an accident that I didnt elect to go to Yale fifty years ago. I searched through catalouge then and Sheffilied School sounded most promising. At that time I believe they had nothing much in psychology, nor was I interested anyway.

Your investigative work as outlined sounds interesting. Whatever the outcome it will not have been a waste of time. So let me hear from time to time.

My best

Saturday, Oct. 13

Dear Dr. Wilbur,

I have spent much of today dissecting a sheep's brain and learning and relearning surface neuroanatomy. As of next week I will be using stereotaxic instruments to put electrical stimulators deep into the cat's brain - the hypothalamus - and I am trying to get some idea of where I am putting the electrodes. I am working under two very fine researchers, a professor John Flynn, and a post-doctoral student, David Egger. They are both top flight physiologists and wonderful people to work with. So, right off the bat I have an opportunity to work with my hands as well as with my mind here. If things work out right I may have my own experiments going by next spring, and, who knows, even a journal article, that goal of all scientists, it seems.

But at the same time I have my reservations about what can be accomplished with physiology. We will be working with a particular piece of behavior - "attack behavior" which can be reliably elicited by .4 milliamps of current in a tiny spot in the hypothalamus. How far this kind of thing is limited to understanding cats and how far it can go towards understanding humans is questionable. And I want to try and keep myself oriented always towards research oriented towards understanding people.

You ask about Neal Miller. He collaborated with John Dollard to write the book Personality and Psychotherapy, which is perhaps the most famous attempt to place psychoanalysis on a learning theory base. He is also past president of the APA and one of the big wheels of the field. Has a regular army of laboratories and researchers working under him.

I am trying to keep a foot in child and clinical psychology here as well as in physiology, so I'm having a very busy time.

I am thinking about taking up your old field of internal sensory receptors. We have already discussed my interest in emotional feedback. I discover that historically I fall into the James-Lange theory of emotion as opposed to the presently more fashionable Cannon-Bard theory. But the question really requires measuring instruments to try and find out just what we are sensing from our innards.

Did you take your vacation up in New Hampshire this year? I am missing Rice Peak now and am tempted to write for a position there again next summer.

Sincerely,

Oct.21,62

Dear David:-

Hence an address that may no longer fit.

Yesterday I had your letter. Today I decided to reply to it. But having carefully tucked it away yesterday where it would be when I wanted it, there it isnt. So that makes me mad and I shall answer you any way.

I recall you spoke a bit about your projected experimental work which as I recall among other things contemplated planting electrodes in cat or ____ brains, you were dissecting sheep brains to learn about brains. I remember thinking that was fine and that I would have no comment to make other than that. I seem to have the impression that the boys who are doing such experiments that I think they are disproving Freud. They arnt and perhaps this is a badly mistaken impression of mine.

I have been struggling with such impressions aent reading critically a book sent me, perhaps not yet out. E. Becker "The Birth and Death of Meaning" Freepress. B. isa young sociologyst-anthropologist-peyshiatrist(by attachment to a psychiatric clinic) who has just written summing up 50 years of Freud towards whom he is very ambivalent and on whom he improves by changing names of hypothetical entities. Well we all go through that phase until we decide that a "Pegasus" is still Pegasus no matter what we name him. But very good reading B.is. I suspect he will arouse a storm of protest and name calling for his ambivalence. Also he will learn something from his contact with the clinic.

In spite of your additional information about Neal Miller I am too far in back field for it to mean anything to me. He is just not a name familiar to me. If he professes for Yale I take it he is good. But that dosnt always follow, look what we have had at Harvard in bygone days. What a prize they had in McDougal they thought. But it didnt last long and how glad to sell him to Duke the on-coming world beater. This is old old stuff which will mean nothing to you. The current similar situations I no longer know about.

I envy you the chance to be in touch with modern developments .And you will be dealing with concrete particulars. That should teach you the proper nose-thumbing attitude to glittering generalities about hypothetical entities. And to appreciate Ferenczi's remark made of Ra but not restricted to that field: " we have to become ever more interested in the concrete and particular" or words to that effect. No detail is too fine to bother with.

But why should I be preaching at you ? One answer is that it is a displacement from what I might say to Becker whom I dont know well enough. B. is very snooty about young psychiatrists. I suppose I was too at his age and as full of glittering generalities. Even yet I sometimes find it annoying that such things dont get through to some human sufferer in front of me. What good is it to tell a girl concerned about the "right" color for an eye-brow pencil that it is only a move inthe game of gaining esteem for a damaged system of such things. If she should say " and so what?" what can one say to that? There has to be an answer to that but try and find one. That will take the place of the "right" eye pencil. "Right" for what? "Oh to be glamorous" she will say. Which is correct but then what ? Ah then one has to have intuition to fall back on. And all the Angels et al have ever been able to reduce that to a rule. I am sure this does Nagel an injustice but not when I read him.

Ella is going to miss us, they say. A summer withutta hurricane , how disappointing. Well we did get some good rains from Dolly(was that hername?)

I better sign off sinece I seem to have nothing much to say.

Mybest to you,

As ever,

j

Saturday, Nov. 3

Dear Dr. Wilbur,

Your quotation from Ferenczi: "we have to become ever more interested in the concrete and particular" is a fine motto for me these days. I get more and more tired of my courses here in grad school, and more and more interested in my actual research. For years my hands have been clean and my mind cluttered. Now, I can step back from theories and linguistic red-tape and simply work and watch for a change. Last week I performed my first unassisted operation, placing electrodes in the hypothalamus and dura mater of a cat. Then I tested it on our main stimular and elicited attack behavior from one electrode and escape from the others. The last two days I have been busy with a soldering iron, etc. building my own stimulator apparatus. It is almost complete now including relays, complex circuitry and a number of fancy instruments including oscilloscope, etc. Soon I can begin funning my cat through its first experiment.

I took down my copies of Wittgenstein books and read some in them last night. At length I fell asleep. I must confess that a little experimental psychology leaves one with no patience for linguistic argumentation anymore. I realize that as a psychoanalyst you are continually stressing the "ineffable" but what good is it simply to translate an "ineffable" symptom into "ineffable" language. Let's at least try to get something we can pin down and measure.

I don't know that I have told you about one of my research plans for the near future which is operant reinforcement of sleep talking. A fellow here named Chandler has all the necessary EEG and eye movement indicators and has said he would like me to work with him on this. Here is a chance to get at the "ineffable," to get the patient to tell us his dreams as he dreams them, and then to wake up being unaware that we also know his dreams. Then to have him recall his dreams and compare the two accounts. Chandler is a good hypnotist, so I hope to get into some work on that also.

There are a number of good physiologists here; I am working under one of them now. I hope to take the medical school neuroanatomy - neurophysiology sequence in the spring.

Sincerely,

Nov.12,62

Dear David:-

Having just now dispaired of taking some of my old efforts to convert the"ineffable" into "effable" I remember you were writing about that so turn to answering your letter.

Your projected experiment with Chandler of comparing a version of a dream obtained at the moment of dreaming under hypnosis with a later waking version will provide some interesting facts in the ways of changes in what can be called euphemization of symbols. Somebody some years ago tried out the effect of having cases of Korsakoffs psychotics repeat back stories they had just heard. One could have construc ed a whole Rorschach system out of the results. One can sometimes see it in a case of delusional confusions, in the changes from day to day as the individual becomes less confused e.g, where the confusion is due to tozemiawhich is decreasing.

Wittgenstein went through something of the sort when years later he came back to his Tractatus and wondered how he could have written such nonsense. One of the problems which interests me is how and why he had such a revolutionary effect on world philosophy as he did have and which seems still to continue (only in the back-waters?). I dont blame you for going to sleep over his stuff. It must be taken in small doses I find.

I think the Ferenczi remark must be amended by adding to it."We must become ever more interested in the Others concrete and particular". I can remember once being asked by a new patient:"Do you see the same thing I do if we look at a pine cone?". I made the mistake of saying"of course not" instead of asking her what she saw. Consequently I never knew what she thought she saw. Gombrich has written a whole history of Art out of an attempt to figure out what and why Art has a history out of the effort to answer that simple question.

So you are going to try the physiological attack on the problem. Very good. As you surmise you will find it much more interesting and probably more profitable, in some ways. And according to my guess will again come back to the problem of translating the ineffable into the effable. Specially when you try to tell some gathering of colleagues what you have been up to. For reporting any kind of experience involves one in that problem.

Take your very sentence I recalled which stirred up this reply:"I realize that as a psychoanalyst you are continually stressing the 'ineffable' but what good is it simeply to translate an' ineffable' symptom into'ineffable' language." So you want to pin something down and measure it. O.K. I have no quarrel with that purpose but would say this is the purpose of the translation. For one thing it draws to your attention to try and measure the very nature of measurment in this particular instance. Like yourself I am aware of the existence of a whole science of measurement but also like yourself, I surmise, I dont know what it is all about.

I surmise from the sentence above and our several conversations that the concept: 'Measurment' is comparable to the'pine cone' the girl asked me about. Thus you have a background of connotation to the word that differs presumably from mine. To each the others is ineffable, so when we get together to discuss it we try to make that territory less and to increase the territory of the effable ,presumably common to the two of us. You will discover unforeseen aspects of this problem in your dream expiraments. You will ask the subject" why did you change ____ into ****?And be told well it"sounds better" . But then try to find out what the word"better" means here.

To go back to you question as to the good of translating something into words. An answer is that words may be easier to work with sometimes. They may be, perhaps they always seem to be. What illusions are often involved here.
However in all this I am not saying anything new to you. So I will desist.

I shall be interested to hear of your further experiences and envy you.

Sincerely,

January 12, 1963

Dear Dr. Wilbur,

I am back at work studying for finals now and trying to do a little research after spending a three weeks Christmas vacation at home. Connie was home from Wellesley College and Jimmy from Tulsa University, so we had a very nice homecoming. You will be happy to learn that Connie seems very fully recovered from the acute schizophrenia which sent her to Boston's Maclean Hospital for most of a year. Jimmy is doing fine as a sophomore in his university.

I take time out now from work for a statistics course. This is not, to me, very gratifying work, as more often than not I see people masking results with statistics rather than clarifying them. I would like to see a return to more fundamental logical assumptions in probability theory when one is analyzing his results, rather than a mechanical application of statistical tests as is usually done in the psychology literature. So, I am not too happy studying for my courses now. Next semester I look forward to the Yale Med Schools physiology and neuroanatomy sequence which will be my major course.

I am just now beginning to understand my cats' behavior during stimulation of the hypothalamus. At some points they will viciously attack a rat. At other points they may hiss and meow loudly, but will ignore the rat and try to escape from the box. I had been trying to teach the attack cats to make a response which would terminate their stimulus, but without success. Today I read a article by a Japanese fellow who saw the same thing. I tested one of my "escape" cats today and sure enough, he would learn to turn off his stimulus. I ran him through a Y maze and turned off the stimulus as soon as he went into the right side. He learned this quickly and went to the right in 9 out of 10 trials. Then I switched on him and would not terminate the stimulus until he went to the left. After about 8 trials of persisting to the right side he switched and ran consistently to the left. This experiment had failed to produce anything after 50 trials with my "attack" cat. I may do this formally and get it published as a "pre-dissertation research project" this spring.

I am rather disappointed with the relevance of cat physiology for humans. I suspect that inter-species differences in aggression outweigh similarities, and that even if you learn all about cat-aggression, you would have to start over again on the human hypothalamus. Nevertheless the work is fascinating in its own right and teaches me many skills. I do aseptic implant operations and after finishing with a cat, perfuse him and run an histology, making and staining slides of the brain.

The sleep talking work comes slowly. We have only run one session so far with only partial results. Another one in the near future, so I'll tell you more soon.

Sign test

$$\frac{|n_1 - n_2| - 1}{\sqrt{n_1 + n_2}}$$

$4/9 + 5/9 + 7/9$

$(x+y)^9$

2^9

$2^2 = 4$
$2^4 = 16$
$2^8 = 256$
$2^9 = 512$

$1x^9 + 9x^8y + \frac{9!}{7!2!}x^7y^2$

$\frac{9-8}{2} = 36$
9
1
$46/512 = .090$

$512 \overline{)46}$ 9
4608

$\frac{7-2-1}{\sqrt{7+2}} \quad \frac{X}{D} \quad \frac{4}{\sqrt{9}} = 1.33$

Jan.16,63

Dear Dave:-

This seems to be my day for clearing up correspondance. So I get to you. After that ?..Well then I can return to working out details of Freud's theory history. A new book or so having stirred that up.

It is good to hear family difficulties have cleared up. That may leave you freer to grapple with the mysterious hypothalmus. It seems to be a real concrete object with your generation. With mine it was merely a mysterious name for a _____

I see you cant get away from a mind having a choice with your cats. For even if you have gotten beneath and beyond psychology you still find it most handy to speak psychological language. Perhaps after all it is only a matter of language ? Out in Nebraska they hold seminars on motivation. Is there such a thing as a "motive After reading several volumnes about it I cant figure what they think they are talking about. Certainly living organisms make movements which seem to have an end in view.

I take it you are not being concerned about such logomachies.

Your scorn of statistical methods suggests my own in my day. However I do wish I had paid more attention to learning the lingo at least. For much of what I read (try to) today demands it. You prefer logical approaches. Correctly. For much in modern statistical work is just an outgrowth of ideas one gets acquainted with in studying Venn diagrams. These I gather are coming back into fashion again after long years in the doldrums.

and processes
However a change to work over and study things/when you get to neuroanatomy is coming up. Life will be more fun then. But even there the needs to deal with conflicts of point of view will pursue you. Even as with your cats.

You wonder what all this cat experimentation has to do with human .. I was gping to say "psychology" but I see you have used the word "physiology." I am impressed of late with the fact that I heard the word "ecology" being used by people who used to think as if they believed humans (animals) lived in a world without relation to anything else. Can this larger view of things by humanists and others be traced to a poet who wrote about "for whom the bell tolls" ? One could make a case for that perhaps, maybe it is merely coincidence ?

I was interested the other day to come on a long account in Breuer of the effects of sensory deprivation. Written back about 1895, hence "arm-chair" stuff long before the decisive experiments of a few years ago. The two accounts read about the same. Of course, Breuer lived closer to the day when people were incarcerated in dungeons. But those wernt sciehfitic experiments.

Synecdoche..synecdoche...I write it here were it is handy to write, having been in search of the word for some hours. Since I had occasion to write to a guy who might find it interesting to consider the history of freudian theory as a vast instance of synecdoche .I give you this account so you wont consider I hve jst gone nuts.

However maybe it is not unrelated to your investigations of neurophysiology ? I note with interest that I can start searching in my mind for something, a name that goes with a face for instance, and come up some time later with relevant memories, details that at the moment were all lumped together as a vague mass of feeling of familiarity. Part of aging, no doubt. Just how it fits into a cats hypothalmus, if it does, I wouldnt venture to guess. I better ring off.

It was a pleasure to hear from you and I look forward to your stuggles with sleep talking.

My best to you,

Cordially,

Pete Martin

Monday, Feb. 25

Dear Dr. Wilbur,

Medical school physiology is turning out to be a great success to me. I really think that the physiological approach to behavior is the most rewarding one, and the one with the greatest ultimate usefulness. Right now we are working on the circulatory system, but beginning in April will begin neuroanatomy as well.

My own research is bogged down these days. No work at all on the dream experiments. And not very clearcut results with my cats who attack rats. There is no doubt, however, that there is is an "attack center" in the hypothalamus, which when stimulated prompts the cat to kill a rat. I am a little dubious about the applicability of this to human aggression. The cat hisses, growls, bats at the rat, and then bites the back of the rat's neck, breaking it if you leave the stimulus on. How much is this like human aggression. When I get really mad the tendency is to start punching. This, I suspect is largely innate. For example, just to punch a punching bag, (or if you have nothing else, a bed/pillow) will do well in cooling one's anger. But how about biting? Well, I have been watching people and notice that when they get mad, they narrow their eyes and tense their jaw. They may not bite their opponent, but they may likely use "biting words" or "jaw" with each other. I suspect that the neural circuitry for these things are related, and that the stimulus trigger for the response is something amenable to investigation. Yale psychology is favous for a "learning theory" approach to psychology, but I am becoming more and more convinced that more is decided by innate stimulus - response sequences in the neural organization.

How does this apply to the patient under analysis? Well, for example, a friend of mine recently lost her father. The night before he died she was with me and got angry at me and walked out and took a taxi home. I left town for the weekend and she couldn't reach me. She got very very worried that I was angry at her. This of course, was only a minor thing compared to the mourning for her father, which made her a very sick girl. One thing that may have been going on thru all this, however, I suspect, is that among the emotions over her father's death, one was probably anger. She loved her father. Someone had taken him away from her. She was angry, but had no object. Had she believed in God, perhaps she could have cursed God, or something. But having no object, she could only <u>be</u> angry but not angry <u>at</u> someone. She didn't want to get angry at me, either, but was able to project her anger onto me and fantasy how angry I was at her for walking out on me. At any rate, it would be interesting to investigate the physiology of anger and the factors which enable us to "project" it. And the importance of an "object" of aggression.

So. Dennismass. Feb. 27, 63

Dear David:-

Having nothing much to do this morning I set about acknowleaging your letter the more especially since my reading of late : D. Rapaport and M. Gill and others ..yes even the "learning man" Mowrer have been vaguely suggestive of experimental work along your lines.

One of the concommitants of bereavement is as you suspect an anger at the lost object. I believe this is an age old finding corroborated by much work in Ya. Your letter came in the same mail with one from an old and long continued girl pat. of mine announcing that her present analyst had come on a new line of query with her which looks promising and why had she and I failed to come on it? Repressed anger with her father, who finally burned up in an airplane after she had dreamed of such things(not ostensibly about him): This was years ago. I have been well aware for years that I had fellen heir to the cloak but she wouldnt hear of it, so Ididnt push the matter waiting for her to get to it. An error on my part ? It has never seemed to me proper to bulldoze a patient into accepting an idea. There is that mysterious "pollysyllabic nebulosity" as one patient fittingly names it, "working through". Only recently did I come on a paper trying to work out a definite not to say finite meaning for that nebulosity. I have had to remind this pat. who believes it is all chemical of the remark of some chemist whose name I have forgotten: Chemistry may explain memory but it will never explain memories.

Incidently you comment that Yale goes for the "learning theory" approach. I have long been aware of but never could understand why there is such a fight on in the psychological world nor what they think it has to do with Ya. There is both learning and instinctual in behavior. That is obvious to anybody who isnt fighting to oth and nail for some exclusive ideology. So if you have any light to throw on the ideological conflict I would be pleased to hear it. Since it is light I suppose one can only see it?

You come up with the discovery of biting" as a hostile-aggressive component. If you ever have any experience on a psychiatric ward you will probably become acquainted with the quaint custom mentioned in the Bible"back biting". When you remember your Ya reading, you will recall that Abraham was the 1st to work out the 2nd oral phase and early "the oral-cannibalistic-anal"...which comes on wth the eruption of the milk teeth. Undoubtedly it is all mediated through a particular center which matures some time after birth. I wonder whatever happened to Bassamajors great work done in the 20s at Columbia on the differential ppening in the cats nervous system, as shown by the myelenization. It was very promising and I suppose difficult to carry out too much so for later comers. Anyway I havnt heard or seen it mentioned for many years. But took that to mean only what one sees so much of in the world of science, somebody makes an interesting investigation and publishes it, like Mendel, then it is ignored while people chase after the latest fashion. Then somebody rediscovers it and builds a new science on that interesting old trifle. Justoso Bassamajor was merely following up on a much earlier idea dating back to the discovery of the myelin sheath. Of course, one has to allow for the discovery of new tools of investigation, not accessible to the pioneers. Much history is dependent on such things

* in "pollysyllabic nebulosities" should be inserted here. How obvious this is becoming as regards the latest fad in ethology. But for Freud this was a deliberate principle of work: deliberately take a vague name and then go to work to find a definite denotation for it.

I see that you have understood that "anger" like the basic affect "anxiety" can also be free floating as they say. It seems to help sometimes to provide it with a definite, however much displaced, object.

Off and on today a snow flake falls. Except for clar skys and cold weather that constitutes our winter here. It has been wonderful.

My girl who had the repressed anger at her father must have wanted to kick(not bit or punch) him. For she fears to lose the use of her legs.

Well this draws to an end. My very best to

March 13 1963

Dear Dr. Wilbur,

Your last letter has been strangely apropos various things of the past few weeks. The business about death and anger became quite a problem for this girl I date after her father died. I have been spending a great deal of time with my attack cats concerning myself with the nature of attack and aggression. Also, shortly after reading your mention of the Cassamajor work on development of myelinization, I had a talk with the boy with whom I work in Dr. Flynn's lab, David Egger. David recently got his Ph.D. here and is working now with decorticate kittens. He has - for the first time so far as we know - decorticated kittens rather than adult cats, - and discovered that they recover many of the faculties lost my the adult cats. It occurs to me as I write this now to ask whether these cats exhibit 6-8 cps EEG activity in the Thalamus and Reticular formation during sleep. I recently presented a talk to the local physiological psychology group on the EEG correlates of sleep in cats and men. Most of the work on humans has been done in this country by Dement and that on cats by Jouvet in France. Both cats and humans go through dreaming and non-dreaming cycles relatively fixed in length, exhibiting quite different EEG correlates. However, Jouvet found that decorticate cats lost the non-dreaming phase as characterized by slow 6-8 cps activity in the Thalamus and reticular formation as I mention above.

This business about cat dreaming is quite intriguing. I have already discussed with you the finding that a low voltage fast EEG is associated at periodic intervals in human sleepers with co-ordinated eye movements - called REM's (rapid eye movments). If you wake up subjects during these, you get 80% report of dreaming. At other times only about 15% report of dreaming. In cats the cortical EEG and REM's are quite similar, but of course we cannot ask if they have been dreaming. However, there are things we can do with the cat that we can't with the human. One is to go about making lesions and sections to localize structures responsible for the EEG sleep stages as Jouvet and others have done. But there is another problem. No one knows the nature of these EEG waves. They are voltage changes across vast areas of cortex or subcortical brain tissue, involving the sum of millions of individual neurons. In the cat, a man named Evarts at NIH (National Institute of Health)has been making single unit recordings from individual neurons of the visual cortex of the cat during sleep. And amazingly enough, whereas in sleep with slow, high voltage waves, there is little activity, during sleep with low voltage fast EEG and REM's, there is as much activity as when the cat is awake. Ergo, the cat is <u>seeing</u> what he is dreaming about.

I will keep you posted on some of these things which are fascinating me these days. At the moment I am working in physiology for my medical school course. Working with acid-base balance of the blood as a function of CO_2 respiration - an important subject new to medical schools of the last generation.

Mar.22,63

Dear David:-

It is over a week ago since I got your letter with its dope on EEGs REMs , neuro-physiology.How interesting it all is even though it is all over my head, words to which I cannot react with appropriate words .I can give you an adequate feed back.I have another friend who is or was an EEG expert at the MGH and who has now retired to the private practice of psychiatry.Which according to some of my recent reading is a dreadful state to get into. He is too new at it to let me in on that aspect. But I can guess what the critic means,one gets out of touch with a gang working with one and talking the same ideas.

As long as I was actively seeing cases I felt I wasnt missing out on that group aspect of life although I did have to ask myself about it sometimes But now that my contacts are reduced to reading I realise how much referential value the vocabulary has lost.It brings home to me the poignant question a girl once asked me,do we see the same thing if we look at a pine cone? But after all itis presumably the same sort of problem Warts at NIH came up against: does the cat see what it is dreaming about?

The experiment as reported by you suggests to me a notion Freud had which I never understood how to take, let along how to understand, that in dreaming the nerve currents take a regressive direction..from center to periphery on the sensory side(if I am correctly stating it.I dont remember the source.Probably Interpretation of Dreams). I would hazard the guess that Warts thinks he is anti-Freudian, if he ever heard of Freud.

When I was in the medical school I was of the belief that I would spend my life doing the sort of things you are up to, that there lay important things to be done but alas the galvenometers were very gross things, the vacuum tube as yet uninvented and no way to measure currents in a single nerve fiber.So I passed it up for a more obviously fairy tale world.

I read this week that one James McConnell at Michigan who is a nematode conditioner has discovered ,so he thinks and some 17 year old girl in Virginia has seemed to confirm it, that one can condition one generation of namatodes feed that generation chopped up to a later generation which then is more quickly conditioned.Where normally it takes 260 shocks to condition,the cannibalistic generation takes about 160. If this discovery is such and not a product of self f-delusion I can foresee all kinds of new fads in exploration..biochemistry etc springing up.Man has long been given to saying"I am what I eat", this will take on new meanings etc... which will still leave room for my kind of fairy tale explorations.

My mood may seem to be sour,perhaps it is .And I can blame it on the fact that my days seem reduced to trying to keep awake long enough to take in a meaning from my reading of "pollysyllabic nebulosities" as one of my patients calls Ya jargon.But any field deals in abstractions and generalities that are pollysullabic nebulosities to those woeking in any other field or even in the same if out of touch with field(laboratory) workers.One such abstract name"ego boundaries" I have at long last been able to pin down to a meaning by discovering the example used by the 1st man to coin the words, Victor Tausk .One of the next users Paul Federn wrote a whole book around the words."ever had I been able to make any sense of it. It is now clear he was a Freudian who didnt talk Freud.Who does I wonder but in vain.

If I remember correctly you had your interest in linguistics once.I surmise it will return again in some fashion.

You are working in chemistry with the acid-base CO_2 functions.How you remind me of the days when I used to sit at the feet of my boss L.J.Henderson who was so happy/unhappy at how much he was discovering and not yet discovering about that field in which he was a pioneer.I was assisting him in History of Science about which I knew nothing as I now know.Nor did any of us then since the field was just getting opened up. Then the war came and the need to know the chemistry of the acid-base situation.I asked Henderson what he was doing:Studying nomography " I didnt know what a nomogram was. Let me hear from you and your fascinating work.

April 15, 1963

Dear Dr. Wilbur,

You mention that when you were in med school, you as yet had no means of measuring single nerve currents, and also that you used to work under L.J. Henderson. Yes, we now study nerve conduction using vacuum tube amplifiers and oscilloscope displays. Each group of four medical students has its own set-up and animal and can measure not only nerve conduction in the sciatic nerve, separating out mono-synaptic and polysynaptic pathways in terms of latency but can also pick up indrements raised by the reticular activating system in the brain stem - something not even discovered until 1949 - and direct cortical representation of a stimulus by means of electroencephalograms. And as for Professor Henderson, he is immortalized in the "Henderson-Hasselbach Equation" which I will be using on an exam Friday in order to solve problems in acid-base relationships. So, although, you may not have done the experiments in 1915 which I am doing now, it is true that you were looking forward to them.

As you can probably tell, I am really enjoying this study of the nervous system. I am convinced that Yale has been the perfect place for me. Although at the moment I am totally uninterested in trying to go to Medical School, I am doing all of my work over there, studying and doing my research on direct brain stimulation.

The brain stimulation work is beginning to produce some experimental results. I have - rather surprisingly - discovered that directly stimulated attack behavior in cats can be divided into two types depending on whether or on the animal will transfer a habit learned to avoid pain. Here, let me explain. The cat has electrodes in her hyptothalamus, which when stimulated, provoke a violent attack on a nearby rat whihh she does not attack otherwise. I train the cat to avoid an external shock to the tail (pain?) by jumping onto a little stool. Then I stimulate her in the hypothalamus. Does she jump onto the stool, or does she attack the rat. Sofar if she has hissed or growled when attacking the rat, she jumps onto the stool. But if she has attacked the rat without vocalizing, she attacks the rat rather than jumping onto the stool. One can - perhaps - conclude - that one type of attack is related to incoming pain stimuli and that the other is not. It has been known for a long time that external pain alone can often provoke one animal to attack another. But this shows that pain is not the whole story.

Sincerely,

April 27 1963

Dear Dr. Wilbur,

I am in the midst of planning for summer, which will be spent as I told you atop my old mountain in Idaho working on my old novel, well, one year old already.

In the meantime I have completed a first draft on what I will eventually work into a thesis. It is now titled "Aggression in Primates." My survey of all the behavioral literature proved very very useful and has led to a first hypothesis on the aggression response. As I see it now, there are three cases of aggression, if aggression is defined in terms of overt threat or attack responses. The first is fighting back when attacked. The second is joining a fight already in progress. The third is fighting when access to a goal has been blocked by another animal (i.e. frustration). Frustration, as I see it in terms of the primates, may occur in at least five kinds of behavior: 1) food seeking - if another animal picks up the only piece of food around (2) nursing behavior, if another animal [illegible] gets in the way of a mother looking for her infant. (3) sexual behavior, if another animal gets in the way of an animal trying to mount, (4) rescue behavior, if another animal, especially a predator, refuses to relinquish an infant he has captured, and (5) escape behavior, if another animal blocks an animal's escape route from a feared stimulus. With these basic responses it is possible to account for every instance of attack in the wild primate literature.

In this formulation there lies a paradox, however. Those five other drives listed here which when frustrated yield aggression, are, if <u>not</u> frustrated, the most potent <u>inhibitors</u> of aggression. Let me be specific. A nursing mother with access to her child will <u>not</u> usually join a fight. A dominant male attacking a subordinate will mount (dominance mounting) rather than attack [illegible] the subordinate if the subordinate presents instead of fleeing. And most important, a subordinate, with his escape route open, will escape rather than fight back against a dominant whom he fears.

Several types of attack are learned modifications of these innate stimulus response patterns. Hence a troop of monkeys learns to display against predators, who in the past have captured infants. A troop of monkeys will also learn to "defend its territory" against other troops who have started fights by competing for food.

My next job is to get into the brain and see what can be said about the circuitry of the above three basic S-R patterns. I imagine I will not be able to get to that before fall. I have written up a rough draft of my progress so far for people here in the department, but I fear it is not ready so send to you. I will have something more complete next fall to send you.

Let me be specific that all the above is geared only for wild primate behavior. But for that it is complete. I have 60 pages of close description with 250 footnotes from about 60 sources which represent all the available literature on wild primate behavior and abundant notes on aggression. For that data the model holds. For man I have not even tried to make any applications. I suspect it will hold to the greater extent with exceptions due to classical conditioning onto new objects, but I have no data to use in such an analysis. Most of the data on aggression in humans is "I feel angry" data rather than overt description of striking, biting, chasing, etc., as in the primates. And I am not willing to classify "I feel angry" into the same category as striking, biting, chasing, threat gestures etc., in primates, unless there is some overt and easily observable response. Perhaps raising the voice or enough. I am not sure how to analyze it at this point. But actually the biggest problem is that nobody that I know of has ever described overt human behavior in the same all inclusive blunt terms as are used for primates. For all of our science of human behavior, we have a hell of a small amount of exhaustive description.

Well, eventually next year I'll get around to applying this analysis to man. In the meantime I am more concerned with going back and linking up my primate data to cat data so I can utilize the abundant data on brain structure and neurophysiology in cats. From this I will draw my actual thesis experiment, attempting to demonstrate a behaviorally functional brain mechanism for this frustration aggression business.

I appreciated your remarks on the turkey. Also remarks by Konrad Lorenze on turkey cock fights. I have yet to finish an analysis of the exact form of the aggressive response and to what extent it is modified by learning. My guess is, that it is quite largely modified by learning, from children's play fighting sequences, and from fear conditioning. (Threats rather than overt attack can be understood as incipient attack with the final stages inhibited by fear. I.E. One begins to approach to attack, but approach last time led to pain (fear now) and so the approach is held in check by escape and one continues to threaten only.)

I see I might as well have sent you a draft of the paper since I have gone ahead and said this much. But, then, I might as well wait till it is in more substantial form.

So. Dennis Mass.

May 12, 63

Dear David:-

This seems to be my day for answering letters and so that long overdue letter to you, even though I have nothing to say, comes before me.

A note in Science last week which I couldnt make much sense out of promises great new discoveries about the neuron and its functions. It made me realize again that you feel yourself to be in the midst of some exciting goings on. Yes you too are dealing with the "rituclar " nervous system. I believe that is a new word to me, perhaps naming something well known to me once under a different name. I seem to remember reading something the other day that gave me that impression. But I see you put a date on it, 1949, so it must be something new. And Hasselback is a name new to me also. I think Henderson did some of his blood work abroad(where did I get that idea? "as his book published by Oxford? That would prove nothing. Certainly two of his chemists were friends of mine living in Boston. But maybe that was later, much later, not prior to or during the war. Bill Morgan I became acquainted with after 1928. Mike Murray I never knew, Jake John I knew from pre-war days. And most of the war days I was out of Boston anyway. What a problem that acid-base equilibrium was to work out. Not too dissimilar to your own problems of working out cortical representations from electroenchelalograms I would suppose However all I know about it is to be able to guess a context when I see or hear certain words. One of my friends who was a professional encephalographer had as a remote ancester one of American early presidents. I think he thought it a dull job and has, I believe retired to psychiatry. I wonder if he dosnt find that dull.

When I was picking out a school to go to I recall that Yale had a scientific School, Sheffield (?) that I debated long over. I suppose that name has sunken into disuse for I have not seen nor heard it for years. Yale used to have a president, who had a place in Maine with a log cabin on it where I used to camp sometimes. Angel I never knew nor saw. His friend Yerkes invented a monkey-puzzel box that a monkey could solve in a few moves. Angel coulant, so it was said. But that was meaningless.

Your remarks on anger in the hypothalamically electroced cat remind me of some speculations of my own in re a patient. She came to me some years ago apparently completely inhibited from having anger, jealousy and other such unpleasant "sins". She knew the words as meaningless abstractions, not as names for any affects she consciously experienced. She always complained that people did things to her just to make her mad" . In 1958 it occured to me, that perhaps this was a disguised demand ~~for~~/ from the Id. and so I told her so. One day she recognized that a belly ache she was having was anger , at me, and said so. Last week it occured to me that the great amount of outwardly directed activity she was describing herself as having and which was new "these last 2 or 3 years" was the ability to use as useful that one-time lost ability to be angry. (She had feared it would kill mother who used to act as if it would.) We shall see what effect such an interpretation will have, maybe. Anyway she has the fact, whatever the explanation. But your account of your experiments with your cat seem to present an analogous line of possibility. You use the concept "vocalizing" as of the cat. It would be comparable to a phenomenon in my patient who found she could say "you make me mad" to me and could then proceed with her analysis.

But in all this sort of behavior that is avast possibility of confusing affect with drive, according to popular psychology which even Ya is guilty of doing. You do not betray any sign of such confusioon but I wonder what goes on in discussions. I am taking your electrodes as equivalent to "drives". I understand that this would be ananthema to many psychologists fro whom there is no such thing as drive.

Let me hear of your continued work. I enjoy your letters even if I have 0 to return in exchange.

Cordially,

26 High St.
New Haven, Conn.
June 9 (1963)

Dear Dr. Wilbur,

I enjoyed very much seeing and talking with you a week ago. I look forward to my next trip to the Cape which probably won't come until early September, but I shall certainly call you then.

I haven't gotten my grades officially for this first term of medical physiology and neuroanatomy, but unofficially I may have gotten "honors" which is the highest mark and has been given only once in recent years! If so, then this is the fruits of my labors, since I worked long and hard for these courses this spring. I learned a lot in them.

As of tomorrow I am back onto schedule running my pussycats through their brain stimulation capers. Also I am beginning work on a new novel, this one speculating on the success of a pacifist drive for unilateral disarmament. What would happen if...

My sister has been down here visiting me all week. She is a little frightened I think by the prospects of a recurrence of psychosis, and still just a little withdrawn, but all in all a good example of recovery from mental illness. She is really a lovely girl able now to work and love, which as I have understood it, is the criterion for normality.

Yes, the reticular system. The importance of this must be new to you. Anatomically it consists of all the brain stem from the hypothalamus back to the spinal cord which cannot be identified as nuclei or tracts. In other words it is the "filler" of the brain stem. For many years, in fact most of the history of neurophysiology it was considered to have only a "filler" function, but gradually evidence accumulated to show that interruption of the classical sensory and motor tracts did <u>not</u> abolish sensation or movements due to cortical stimulation. Then additional evidence in the 1940's showed that stimulation of great areas of this "filler" either enhanced or blocked peripheral reflexes. It also altered the EEG patterns as though the animal were aroused and so has been implicated in sleep-waking cycles.

Your patient who could not express her anger, but instead kept it bottled up inside of her. I wonder if there would be any way of getting at this oft-quoted problem wither with experimental animals, or else humans in a controlled experimental procedure? And if so, could we come up with a quick and effective therapy for it?

Sincerely yours,

June 15,63..

Dear ave;-

hanks for the dope on the reticular system. I was familiar with the word, now I am vaguely familiar with its application. I have to try and fit it in to what I remember of neuroanatomy of 50years ago. So I can say much except to repeat the good old New England saying" I want to know" taught me by my grandfather. I used to suspect him of doing a little leg pull ing because the remark didnt sound alotgetner sincere but more like sarcasm. I h ve since thought about it at times and come to the conflustion I was being unjust in my attitude However I dont often dare use the words. I do try to act them out..

rom my reading I get the impression interesting things are showing up in EE EEG during sleep and dreaming. At long last. As a kid I knew that if one placed a handkershief over a dreaming dog's head and the put it under one's own pillor that night one would have the same dream that the dog had. The beauty of this belief was that nobody could disprove it. I gather it has taken Karl Popper to focus attention on this fact of late years. However I became skeptical of the notion as I did of many notions. If I have any success as as analyst. I like to attribute it to such ~~skepticism~~ skepticism .

The girl of the repressed anger. Today she went into it in great detail, having gotten the go ahead from me. Now she blows up and off at her husband who shams out of the room and nouse the way mot.er used to. But she had learned it produces a cnage in him the nxt dsy after he had had a cance to think it over. (of course, she had to learn to speak effectively which she couldnt do to begi with 17years ago. So in spite of herself she acted as copy-cat and took over some of my words. I said O and let her. Among other things she was a rjs. Malaprop, hating the ridicule it earned her). (cf. the Berglerean , M.Kleinian and other systems where by good words= good milk". She had feared her bitter words would kill the hearer). So I put her to work acting as a psychotnerapist for a friend, who had quite me. So angry one undertood for her and my sake to be a surrogate analyst of sorts. Now she has taken on another girl on her own, a befuddeled teenager in the midst of thst conflict.

So today she was reviewing it all not quite with insight. Whatever that means. Among other things she hadnt grasped the scale of psychogenesis beginnin with O andand proceeding 1→2→3→4 etc. So I wait for her to discover it. She is still a bit on the defensive against my"words= poisonous milk" . An interpretative formula she had never heard from me. Nor resurected from Bergler et al.

he was very paranoid. de attitude to other people was" they just do that t make me angry". years ago it occured to me this was a distorted psychological truth, the way of therapy lay in getting acquainted with her anger and learning to use it, instadd of(as ehs spointed out today) keeping it silent and just sulking for days after wards. Incidently she is now using that technique on her husband, it would seem, but quite unconsciously. I keep silent and let her find it out for herself.

con No w from your experimental point of view you want to sheck with a troll. I have no objection to that . Merely want to know how you would contrive a controll. Y u also believe such a proceedure might shorten therapy. o my knowledge nobody has yet succeeded in either notion. which proves , perhap only that it is hard to come by with effective action.

If you are inretested in reading about such things and have the time I would recommend Money -Kryle's ; "Man's Picture of his world" new some few week back. Internal. U. Press.. M.K, unlike most Yas had a grounding in logic, philosophy etc at U. of Vienna when It was something. Schlick et al . So he has some sophistication. But I suppose Nagel's stuff still lies sour on your stomach.

uxh stuff takes up human behavior that one never dreams of as important in the medical school working over dead bodies.

Yet one of the basic ideas in "systems theory" was derived from a phys ologist, and a neuroanatomist, Cannon and Freud, homeostasis.

ejemi will top off this possibly antagonistic letter with a raminder of the hemis who said, "Chemistry will perperhaps explain mamory, but never memories.

Cordially,

Chris Sidon

227 Crown St.(note new address)
October 1, 1963

Dear Dr. Wilbur,

I am busy as hell these days so please pardon the delay in correspondance. I enjoyed very much our talks on the Cape last month and will come to see you as soon as I get back onto the Cape, probably next year some time.

I am sort of straddling to either side of psychoanalysis in my field of psychology these days. On the one hand I am trying to finish up my research project in neurophysiology for Dr. Flynn and get that set for publication in one of the Neurology journals or some such thing - it being too long for Science and such. And I am also beginning to think about my dissertation project which may well be concerned with the role of the autonomic nervous system in emotion - sort of a revised James-Lange theory of emotion.

With the other foot I straddle to the other side of psychology, beginning work into the economic and political effects of disarmament, officially sponsored here at Yale as a social psychology study on group decision making. You, like I, are very concerned - andlike our friend Bertrand Russell, to make things complete - about the probabilities of World War III, but I hope now through my novel and through this research work to do something about it. By myself I can do little, but by getting together some people around here from political science and economics to work on this thing - and by trying to write a best selling novel on the subject - I feel there is a chance that I may spur others into action. Our time grows short!

I am very pleased with these things. I am able to keep up work on that most fascinating of all things, the brain - and at the same time to keep my fingers in the most important single question of our time - the question of war and peace.

Speaking of Bertrand Russell, I see by yesterday's New York Times that he is setting up a trust fund for work on disarmament. B.R. is a very unpopular man among political people these days. They really feel he is scatterbrained. But I? I feel that of all the contributions he has ever made, man may stand more to gain from his stand for peace than any other, or if his efforts are in vain, then more to lose.

Sincerely,

Oct.3,63..

Dear Dave:-

Your note finding me in an empty moment gets the start of an immdediate reply. Especially since on reading your note my hand fell on a book beside me which I picked up and found relevvant to your proposed novel.

The book is Festinger's "A Theory of Cognitive Dissonance" Stanford U. 62 and is or contains some sociological investigations on a topic which is perhaps related to your efforts. What struck my eye was the report (chap.x) noted in the preface on Prasad's work investigating what occured in the way of rumors post severe earthquake in India. Terrible tales that got going around "Not to provoke anxiety" but to "justify anxiety". Nothing produces such terrific fears-terror as a severe earthauake. I have never experienced one 1st hand but my family was in the Santa Barbara (?) one in the 20s. Not knowing of Prasad's work then I couldnt check on it, nor would I attempt to conjure up something now.

It struck me this is like a nightmare, psychologically speaking. Such are anxiety justifying...i.e, they serve to displace the affect. And permit of its being worked off under some conditions.

You hope by your novel to produce an effect _____. I will say no more because I could seem to be adverse and that is not the effect I wish to produce. What I wished to bring to your attention and which came to mine quite accidently as it seemed, was a sociological problem written up as a psychological theory which gained some currency and notice last year. Possibly I am bringing coals to Newcastle. But looking back at your letter I see you are going to embark on such studies anyway.

My own sociological work is now pretty confined to certain events on TV and the comic strips, where I have a chance to speculate(without much chance of gathering data) on the efforts of certain psychiatrists to affect the public mind, the "collective preconscious" as Jung might have called it. If that hadnt been too freudian.

After all it is old Ya dope that fairy tales etc were told as means of teaching the young the ways of life. Your dissertation on the relationship of the autonomic system to emotions, will get you buried in tons of literature if you try to stick to the literary side of it. Perhaps you will have some new experimental intuitions to bring to it. There is room for plenty of that. It was a topic dear to W. Cannon's heart, in the days when he lacked the technological means to get at it. There should be a lot of dope(if it was ever published ?) put out on the case of Helen from Mt. Sinai hospital NY back in the 50S? U 40s ? under the supervicion of Mor Kaufman. I have probably talked in past years about Helen, a negress with a gastric fistula from an attempted suicide. A whole gang of various kinds of physiologists, chemists, analysts etc worked on her for a couple of years. If teams work on a willing victim can produce results this was the case that should have done so. So I wonder what happened to it. That in itself would be a story wobbh working up I surmise. But how would one get the dope?

I was a bit conscience stricken after our conversations, fearing I had been too pessimistic. But I judge from your letter that it didnt work so.

I knew of Russells effort to set up a trust fund. I havnt contributed to it, since theyevidently havnt got my name on their mailing list. (As you know such things nave a market value but I know little about the merchantiling mechanisms involved. I used to get kids on my Am.I. mailing list which I threw in the waste basket.

The world political doings present many fascinating problems ..peace or war. They all look fatal in their outcome mankind is so stupid. And the weather also takes a hand in it in ways nobody counts on . I see today is the 2nd ,not 3rd. No wonder the checks I passed out this morning were looked at twice.

I seem to be running out of things to talk about. And have covered a sheet so perhaps this will get mailed today and not next week. I look forward to futher talks by mail of face to face, if and when you are up to it.

cordially,

227 Crown St.
New Haven
Nov. 11, 1963

Dear Dr. Wilbur,

I have saved up much to tell you in reply to your last letter. And I have been quite busy, perhaps budier than ever in my life, and all of it going into the building of things.

The novel, which I still hope to have an effect on the country, is still put away since I must work on schoolwork etc for the moment. But thanks to the readings and criticisms of friends I have come up with a long list of ideas for revision, changes, new goals, etc. for it. It is a a very organic thing, constantly cnagging and, I hope, coming closerand closer to its final goals. Yes, mankind is stupid as you say in your last letter, and I fear the odds are against him. I have often thought of betaking myself to Australia and setting up shop there. No doubt I would be safer - and my family - which I hope to have in the next few years. And yet, now that I am actively involved in the great battle - for there are many great people in this battle - against ignorance, violence and stupidity, I find it the greatest challenge one can find. It is worth it to stay here and fight. So I continue towards work on the book - which if you recall is to be an apocalyptic vision of a world under disarmament and how it got that way - and I work towards it with my latest research project here at Yale. I have a half dozen graduate students in political science and economics working under me on writing a set of position papers on foreign aid under disarmament. All this is under the guise of psychological research in "group decision making." One good byproduct is tape recordings of all sessions which is bood grist for the kind of planning that will go into my novel.

But right now this evening, my mind is more on remarks made with a girl friend of mine - a psychology student here - on the development of children. Trying to put together some ideas we have tossed back and forth for years and make them more coherent and try to devise ways of testing them.

First the problem of the genesis of symbolization. Can I still trace this to the Spitz no-gesture? Perhaps so. Mama approaches child, says "mama." Mama approaches child, child says "mama." Mama points to water. Mama says "water." Mama points to water. Child says "water." In these cases the child repeats the word he has heard before in that situation. But then, Mama says to child: Eat your spinach. Child says "NO!" The child has never heard the word no in that situation before! It is an abstraction.

If this is the first abstraction then the fact it is so affect laden (with vigorous head shaking, red face, stamping feet, etc.) suggests that abstraction is a process first accompanied by vigorous arousal. As a neurophysiologist I would rather suspect that any new neural process would come into being in a highly activated brain!

Then, when the child has learned to say things in situations where he has never heard it said before, i.e., to abstract from one situation to another, he is ready for the second big step: pronoun reversal. I do not say "I" in the same situation when you say "I." This is the orignin, to my mind, of what the analysts call the "ego."

So it is, I believe, that the most human of qualities, abstraction and ego identification arise as a result of one's handling of language, especially "no" and "I and you"

Then, there is another distinction compounded largely by society, but also based on some fundamental childhood distinctions. There are things which move and things which do not, and things which are alive and things which are not. This gets embodied, I believe, in the fundamental language distinction between nouns and verbs, on the one hand, time and space on the other. And I have tried to show how in physics, this distinction led to not only time and space, but also position and momentum and matter and energy, distinctions which were taken so seriously that physics had to wait years for the Einstein and Heisenbergs to prove that there is no such sharp distinction in the world, but rather each is a "function" of its "opposite."

But time itself as the quality of change, then becomes equated with the straight line of reading. This is when the child grows up and when the primitive, non-reading culture becomes the advanced reading culture with a Western concept of time, causality and linear sequence to history, etc. Not to mention "progress."

But the great question remains to devise tests for these theories. Are they tautological statements and untestable? Are they tentative statements and I afraid to test them? Barbara was searching for a thesis project in psychology so I talked to her of all these things - and others (for example my theory of painting composition and the searching of faces - also the relevance of piloerection during urination or defecation with Freud's statements on libidinization during the anal period.) We did not come up with any real tests, though I have thought to use a modification of Osgood's "semantic differential" on adults trying to get at the time-space, matter-energy, alive-dead, etc. split.

As to "no" and "I and you" perhaps the best approach is to study the abnormal people who <u>don't</u> achieve them, autistic children especially. And some such case as your blind man with tabes who couldn't say "I," a case which has always fascinated me.

I see I am not going to get around to discussing the peripheral effects of sympathetic arousal, on which I will probably do my doctoral dissertation , a la Cannon, etc. I am looking for reference to your case of "Helen" at Mt. Sinai, so far without success. There was a famous case similar to her done at Harvard a number of years ago by Wolff and Wolff. But Helen I cannot yet find. If it is handy, do send me the reference.

sincerely,

Nov.13,63

Dear Dave:-

You ask for reference to the case of Helen" at Mount Sinai . I heard about her, a talk by her analyst Margolin? or somesuch name Sydney M. now lives and practices in Colorado, Denver ...became an APaA member in '51,so I believe he is the guy....Did he ever publish anything on it ? I know of nothing published..wouldnt know how to find it if it was..a search through journals would be helped if I recalled the date of the talk I heard.It would be about 1950-51 perhaps.So I find myself doubting that anything was published.And meditating on that idea tell myself that that must be the case for I recall being very interested in the case and hoped to see more about it. Pretty flimsey.

I surmise that it all came to 0 as is custumary in such cases, they look so good to start with and one has nopes which get disappointed .

As to your thoughts about the beginnings of language I was reminded of St. Augustine? who wrote about it. Of course it is a matter of obxervation which many have made i.e, the positive aspects. When and how "no" comes in ??? Well mmama says "No" and produces a state of exasperation. But the step to the abstraction I have no ideas about at present. Many years ago I spent much time observing such things , keeping notes etc . But now I find little residue left in my memory. You no doubt want some generalizations.I find I more and more distrust such things in psychology. It was always a habit of mine I believe. And gets ample practice listening to patients.And should I say reading Freud ? In this connection I seem to recall concluding that they are a characteristic of infantile thinking. Burnt child concludes 1st off:"All that I touch burns". Did I ever verify that generalization ? And what mean my present doubts about it? Clearly it is not a simple situation. And you must have 100s of observations on cat etc. if you stop to think about it.

The case of 'Helen' seemed at 1st to promise a complete revision of the relationship of psychology and physiology, But I am not aware of any such view having been successfully promulgated. Anyother reason for believing that nothing was finally publisne

Vast areas of Australia are desert with very few people to the sq.m. but are they any less foolish and nutty than the people of the U.S.A. ? I have just been listing to CBS -TV. the case history of a rumor, episode "Water Mocassin" ! If by chance you saw it you will know what I am talking about but I expect you will not have seen it. Some of your friends may have. However this sort of foolishness is nothing new here. Cf. the message under the stamp from Germany and the German spy who signaled submarines from the top of Monadnock, N.H. Thousands of such events. Why right here in Dennis.

It was an entertaining TV meant to do good and educate , no doubt. But I suspect a complete waste of time, unless it gives Congressman Ott the bug to run for President. God help us.

I saw and interesting release on what happened in Nagasaki in 45 in Science last week Plenty of bombproof refuges there in which a very few peple lived throughthe AB. at leas 17 000 could have. They had warning and did nothing about it. So much for atom bomb shelters. And why so late the appearance of this factual report ?with photographs!

I seem to remember moments in my childhood when I thought the oldsters had gone nuts with their ideas the world was coming to an end.I seem to be now one of those oldsters! I had better dry up. Or talk more relevantly to the many interesting things you bring up. But I found myself having 0 to say as I read your letter, except to note with interest the many things you were up to. However I find myself dubious about your concept of abstraction.I suspect it is much more complex than you seem to imply.

So knowing nothing I better sign off.

My best to you

John

Nov. 29, 63

Dear David:-

By the time you get this you will be up and out I hope. One wouldnt wish the experience on anybody but I recall thinking in '58 that to be operated on and spend some time in a hospital was a bit of experience that every doctor, at least, should have had before he understakes to practice. And perhaps it would be good for others also. And you are near enough to medicine so that you belong in this category.

I was thinking of you and your N. the other day, rereading Freud: Civ. and its Discontents and a effort by K. R. Eissler: Freud and the Psychoanalysis of History A.J.Ya A.Oct. '63, 11#4 in which he explores the possible nature of the next culture and the possibilities of guiding its advent. All very timely in view of K's death. Incidently it took that to bring home to us how much more then we had known he meant to us.

One thing the events of the last week end showed. An event without precident, the world's greatest funeral, was organized and carried out in a most marvelous way by somebody and without a visible hitch so far as viewing it by TV was concerned. However running the world is perhaps another matter.

Probwbility is beyond doubt you say. But if you read further into it you will discover that it is not beyond curious enigmatic matters of dispute among the experts. I have never been able to make out what exactly they were arguing about, some sort of private narcissistic urge I surmise but could never get clearly in mind. Possibly some such trick as a girl I used to know, who felt she knew exactly what would heppen if she saw 3 white horses in a row, I never discovered what it stemmed from and of course, such a sight nowadays is a very rare event. It is only by luck I understand that Washington had 7 left over from old days.

Kemeny Snell and Thompson I discovered was not sufficiently a,b,c, for me so I listened toa TV course last year. It was more a,b,c; but still not quite down to my level.

Even Eissler's paper took a couple of readings to make out something of what he was trying to get at, behind his vague generalities.

Yes as you say, the old generality: Man dosnt destroy himself, is a highly improbable proposition. It represents a wish and the wish stands in place of a "need" and the need keeps us going provided the umvelt(milieu) is what it should be on the average, again a matter of probability. Incidently for my 19 year patient, the boy who had semi-starved for 5-6 months because he was born into a highly improbable world I seemed neverable to get over the idea of probability to him as an abstract principle. He now does lip-service to probabilities. Having survived the o.99999999?chance he wouldnt gave him the appearance of a sort of megalomania, which wasnt a good name for it. But to get back to the false proposition, even in the time of the Greeks, judging from Ovid narcissism was supposed to be fatal for the most part, if not invariably. So that makes it true? no, only highly unanalysed/ and insufficiently understood. A pot ent force that in some cases can be handled. A matter of chance. Kennedy know it was a matter of chance and acted as if the chance was small enough to be neglected. What hell life would have been if he hadnt taken that chance.

One of the points made after WW2 was that there is no longer any spot on earth which is "safe". Up to1890 ot thereabouts one could always "go west" when things got too crowded. A great historian "Turner ? wrote a book about it and whet the passing of that frontier meant. His stock didnt last long but is coming up again I believe. Since '45 ? Anyway he was right. In the late '70s my father went buffalo hunting for several days. He didnt find any.

May dosnt destroy himself, so they say ignoring Zinzer's point that of all creatures man and rat are notable for destroying the world they live in. As if they didnt need that world? thereby trying to nullify one of the 4 postulates needed to understand human if not all life: the individual and the world he lives in and by.

Did Freud ever, deep down, take in the necessary relationship of the individual and the world he lived in? Even to ask the question seems silly yet it lingers in my mind as an unanswerable question. Well this is perhaps not a cheering letter but you have got to the point you dont need that I trust.

My best to you

Nate

227 Crown St.
New Haven, Conn.
January 8, 1964

Dear Dr. Wilbur,

My correspondance has been held up a month by developments on my novel. During the first part of past month I was working round the clock to organize the first meeting of my disarmament group. That came off beautifully and we are preparing for full time operation next month. This should help with my political and economic sophistication for the book.

Then over Christmas vacation I wrote a new one hundred page beginning for the book. This time it reads fast like a best-seller - the first time I have made such an approach to my goals - what with espionage and a love story from the beginning.

But now, alas, I must put the book away again and go back to school work. Exams at the end of the month. Research to finish up. A so-called "Major area" research paper to write, etc.

For my research paper I have decided to go to the zoology and animal behavior literature and search out what I can on the aggression of animals, under what circumstances various species will attack and the nature of their attack (piloerection, clawing, biting, etc.) You might think back over your recollection on the topic and see if you can think of any references for me. I suspect that it is a timeless topic and that review from 1900ø may well be as good as those of 1950.

A recent article by Hudson Hoagland suggests to me that attack should be understand in monkeys and man more on the basis of territoriality than anything else. That has very imperesting implications for war and peace, I think, as a function of national identity, defending onés country against communism, etc.

One of the best things about the work I do is that it makes hope and hopelessness irrelevant. For if there is hope, then one works to preserve peace in order to fulfill that hope. And if there is no hope, one works to preserve peace simply because it is the only valiant and courageous thing to do, and in that sense is the fulfillment of our own ideals.

Give me about a year and I hope to be able to send you a finished novel, telling not only how peace might be brought about (arms control and international inspection and enforcement), but also what the world would be like afterwards.

Sincerely,

Jan.11,64

Dear avid:*

I turn away from K.Poppers "The poverty of historicism" a great book I am rereading to your letter and your ambition to write a world revolutionizing book.

You have some questions about animal aggression.That reminds me I was reading something about it a month or two back in which it was pointed out by this naturalist that animals attack to defend territories and stop short at killing each other, possibly because one admits defeat and withdraws. I used to observe killing fights in my turkeys, not that one ever quite killed another if left alone, these fights took place in the rutting season.The preparations that sometimes led to fighting sometimes to sex were the same erection as shown in the head apparatus, gobbling etc. as if to show who"was the biggest cock of the walk" as we humans say. The stuff "esterns are always playing up about gun men in the mythological west.

As to writers on the topic I recall having seen very little on it, would suggest looking into Morgan (?)..Lloyd Morgan(the name almost slips me but that seems to be right).He was a great name 50 years ago. Then that whole line of nature study lapsed into disfavor until Timbergen and his friend come along recently with tney study of ethology.

I am not sure they have studied"aggression".I think not. But surely they will have made some observations and may have written them up. You surely are in the very midst of interest in such stuff. I think you will find surprising little stuff that is easily accessible and will want to dismiss that as anecdotal, as LLoyd Morgan was dismissed for being. But it is the only kind of dope there is.One could even consult Seton-Thompson and his wolf stories, tuff you probably grew up on, if you were lucky. But as to stuff being anecdotal are most "scientific experimental" studies any different really? Take your cat experiments. At best you can report only a limited section of the total possible material, that which is accessible to you.K popper is interesting reading in such connections.You probably know his name in connection with an epoch making later book" the Logic of cience/ific Discovery".

New Years day a racoon was discovered by a guest sleeping in the snow on my roof. Later he took to sitting on my chimney all days. ver since until today.What he did nights ? At least he was heard moving about on the roof.But all day he sat on the chimney."arm air ?The cook believe he or somebody came down to eat food put out.I dont know.

I see you are taking what I would regard as a proper attitude towards hope.One works in anycase whatever the primary affect is, favorable or unfavorable. Today I had again to wrestle with a girl whose primary 1st reaponse is pessimism and anger. Because of her pessimism she tends to prejudge an issue , this could produce the "oedipus effect" as Popper calls it. I point out to her that one need not believe in their primary attitude.She above all since hers is probably a conditioned reaction to any early trauma which she came to me to be cured of.It is difficult to get the point over to her,.Possibly because I dont myself clearly understand it ?

You will pursue yourpurpose with the book.I am all for it and shall be interested to read the final results. You will learn something and maybe we will too.

Hudson Hogland has an interesting paper in this weeks Science on the"New Humanism".I gatner he is not above believing man is about to commit suidide .As Freud believed.Ultimatly.I believe he set no time limit on it and ends by being as non-comital as Hoagland does.It is getting to be something treated like a cliche.

Well it was good to hear from you.Luck with the exams theses etc. Do I envy you? Sometimes.

My best,

Jack

March 5, 1964

Dear Dr. Wilbur,

Time passes so quickly and so little seems to get done. Yet I am back and forth all day long talking to people, reading, preparing for classes, doing research, etc. I do now feel quite at home in Yale, talking to people in such varied areas as zoology, neuroanatomy, psychiatry, economics, and political science, as well as psychology. The major area paper I am doing now (on animal aggression) should be the prelude to a study utilizing physiology, neuroanatomy, and ethology. So I am managing to get an education here as well as a degree. It will be another two years for my Ph.D. since I am taking it easy and doing a lot of things peripheral to my main work.

The novel, which is my chief aim these days, is kind of set aside as far as actual writing is concerned. But I try to keep up on the peace movement, international affairs (N.Y. Times, that is) and stuff on economic development (my group). And I keep a notebook, so that when (and if- since I haven't heard from them yet) I go up onto Rice Peak I will be ready to get a lot of the actual writing done.

On the animal aggression stuff, so far I have read a book on the gorilla (Schaller, 1963, a fine book!) and articles on the chimpanzee, red spider monkey, Japanese macaque, and the Gibbon, with lots of other primates to go. Also some stuff on general animal aggression with emphasis on pecking orders, territoriality, etc. I am trying to organize it as rigorously as possible on a stimulus response bases. For example: stimulus - dominant male of another group;- response by dominant male only:- charging and bluffing. Etc. etc. Out of it all I hope to speculate on the parts of the brain involved in each response in terms of the stimulus necessary - and to set up a thesis experiment testing one of these speculations. There is one piece of data in the literature that supports this. Male cats, as you probably know will only mate in their own territory (sprayed with the anal gland, familiar, etc.) But following destruction of the amygdala, male cats will mate regardless of territory with a female! And the amygdala may be regarded either as a connection of the olfactory system with the hypothalamic attack center - or else as the funnel for inhibition of attack from cortical centers. With this in mind I hope to be able to separate out some of the higher centers involved in the various intracies of attack.

I also hope to extend the literature covered into anthropoloical data on a few primitive tribes, and by this means to try and point out some of the evolutionary backlog of aggressive responses which we carry around with us as humans, and what are probably the mechanisms mediating them. I have already studied the neuroanatomy of attack fairly thoroughly in the cat - there is an extensive literature on it - but it is confined to pain stimuli and fails to cover the complex behavioral stimuli which elicit natural attack.

Well, back to the monkeys - howling monkeys are next.

Mar.11.64

Dear David:-

I received your letter and the VIII General Systems yearbook in the same mail. If I had written immediately I would have said : ******* .I.e, this was Monday? As it is I remember somethoughts(perhaps too vaguely) : DA is concerned with aggression (perhaps too narrowly) as an instinctual thing. Whereas the Yearbook shows it up as a sociological thing. As I now write this boiled down excerpt it dosnt seem to amount to much and I am sure conveys no news to DA.

So I reread your letter and your 3rd paragraph where you try to particularize your aims. It reminds me of observations I used to make on turkeys which seemed to show me that the display of sexual excitement was, spuerficially at least, the same as the display of wish to fight, anger : the rush of blood to the male headworks, which also became the point that was attacked by the other gobbler. They used to grab at each others tongues and try to pull them out. "Castration" ? . Talking to an anthropologist, Handy, who knew a lot about the South Seas he told me that some of the canue people's God of War(, placed at the bow) always was represented as ithyphallic, in a state of erection. So ??? two different instinctual impulses are involved ???? as surmized by Krafft-Ebbing in his word "sadism", an eponym. It took me a half hour to find that word. I am not sure it is the word I want but I refuse to look further. It is irrelevant anyway.

The Systematics yearbook I thought you might find the source of references, if you need such. I for one find its gobbledook a bit beyond me.

Freud died hoping that the Logos would overtake and conquer the DI. but I suspect doubting that it would. If hewere alive today he would be very pessimistic about it. But perhaps it takes a situation like the present to wake people up. One might argue that it did the Jews. Or would that be an over-simplification? If some people get their way, it begins to seem, Hitler will turn out to have been a piker with his genocides.

Rice Peak again. Sounds like good news. I suppose because of my envy.

I believe there is a saying: all things come to him who can wait ?????

I believe I have in years gone by spoken of a girl who was "a nobody" . A problem to which I had found no answer. Anyway this afternoon an answer came in part(great part). She had a repressed ~~anal~~ ~~in~~ fecal inspection impulse, looking to try and verify the idea children= turds. A dream which supplied and answer to a '?' I had asked her last time. So she was mama's O. To be sure we had for a week or so been working over her repressed voyerism so the material today was the consequence of a process of some duration. Nevertheless the answer came to me as somwhat of a surprise. That is as it should be according to Reik who wrote a book on the matter. It may be familiar to you? Surprise and the Analyst. Perhaps it should be that way in all science? Anyway we dont think so, and of course today I found myself thinking how stupid I had been. As a 2nd thought I can say I cultivate it now and it took a long time to develop. The girl made the discovery on her own. She immediately began to talk of her reproaches(and death wishes) towards a man whom she likes who is trying to teach her music. She didt say so explicitly, but he was like me I thought. I didnt point out the transference problem.

Would it have saved time for me to have guessed and interpreted long since ? I argue it would not have ,since working it out herself she had to cite all the vast expanse of other things she had displaced the material into. However she didnt impress me as seeing allthe interconnections of her material.

One could write a volumne about such an event but I shant try to do so here. And this particular incident would not interest you except as you have heard bit os the problem before and could have a lingering curiosity. Can you keep a question in mind for years ? As of her teacher the girl proceeded to figure out why(some of the whys) she couldnt learn from this teacher. I predicted she would now find herself able to . We shall see.

You teach me something I hadnt known about male cats and their propensity for spraying certain spots. One of my patients once walked alone down an alley in a lion farm. He felt rain and looking down the alley saw the employees all laughing. So he looked further and saw where the rain was coming from. He took it to be pure aggression. Monkeys will be interesting.

my best to you,

May 2, 64

Dear David:-

I delayed to answer your good long letter the while I tried to read "Some Aspects of the Embryology of Behavior" and "Foundations of Animal Patterns" in the current Quarterly Review of Biology. I had hoped to find something pertinant to your own researches but alas if such was there I was unable to find it by reading.

Out of a sense of duty I continue to try and read such stuff but to be honest I must admit it makes as much sense to me now as it would to a 3rd grader. Did it ever make more sense? I used to believe it did when I was more in contact with the things being talked about. But now they are just words naming vacuities to me and often I realize to those who use the words.

Trying to read Nagel, Carnap, Wittgenstein, et al I realize they are in no better stead so far as I can criticism them. I come to realize this seems to be true of everybody of my age who was brought up on Newton and his epigones. When is a rock? Apparently not when it is a "monolith", one of the fashionable cliches today.

When a patient pulls such stuff on me then I have a chance to dig into what is going on(sometimes). Sometimes I sense it constitutes a danger situation too touchy to get close to. I believe I have anecdoted about one such situation which puzzeled me and a boy for years: In the annoying questioning age he used to get answers from his "omniscient" mother ; "Lay-over-for-medlers" which under Fa finally got reduced to "LOFM" after the boy had one day made the surprising to him, discovery that he had been flumoxed by 4 perfectly ordinary well known English words, and not by some mysterious Sanscrit his mother had picked up. I became sensitized to such a phenomenon and began to find it all around me. Another patient a girl goes to a teacher to learn guitar playing and "folksinging". She has discovered her teacher who is a green horn expects her to learn by just sitting there hearing him or seeing but she has a repressed voyerism and is perhaps paranoid in the auditory field. Finally she decided to get sadistic and tell him that for her he needed to alter his teaching technique. He was willing enough but didnt know what she wanted. Well neither did she. Somehow this" pattern" was related to the famous Freudian "oedipus situation". As we are now beginning to see .

In the Science that arrived today is a paper "pharmacology of individual Neurons"...fascinating. But again difficult reading. But again one is trying to talk about something for which we have no language with names better than LOFMS. This particular boy for all that he hated mother sLOFM behavior identified with it and became that way himself. After 20 years of analysis he is beginning to be able to deal with it ?

All this is somehow related to the phenomenon called "aggression" Here I could be able to say something relevent to your researches, perhaps both pro and con. But I shall flunk the job beyond remarking that from being inside looking out and outside trying to look in things look very different and apparently have no common language. Freud clearly made great efforts to creat such but just as clearly didnt suceed.

LOFM and I got a theoretical basic situation to theorize from, dating from his 1st 6 months of starvation. But we lacked a common basis from which to theorize . So he developed his theory and I mine each reciprocally frustrating(the LOFM situation again in transference).

Of course, I suspect you are going to come up against your version of such a story but what purpose is served by saying that? You probably already know it even if you choose to keep that fact silent. I have no quarrel with that procedure for I believe it to be correct. However I have some to see such a situation between A&B as basic.

Is there such a thing as a separate distinct entity that can be called "aggression" ?Is it to be taken as synonomyous with "death "instinct" what ever that is,? Freud never found the answer, nor gave a clear picture of what the problem

was. To my way of thinking . But actually the same problem arises as of "libido" "ros Love" , or whatever name one calls it by. One "loves" icecream so they say. Is that the same as needing to eat it ? But enough.

In my way I see I have been touching on what you came on as a "paradox". I doubt if you would recognize that in my remarks. LoM discovered that since he didnt get from his mother's milke that which would have put a stop to the impulses to continue action (sucking) that he had to suffer these impulses (Freud-Fechner Principle) that this "suffering" → aggression (or what seemed even to him such). Where one then went from this point in their theory construction then became the problem I have been talking about. Possibly you can use these remarks, perhaps you have already thought them until they have seemed to become commonplaces ? It took me a long time to get over my slumbers as to this.

I seem to threaten to become preachy. So will stop.
I emphathize with your hopes for the summer on Ice Peak.

My best,

Dick

P.S. May 3, 64 Since writing the above I have come on a thought reading a footnote on a criticism of K. Popper which seems to illuminate my disquiets about your search. You are looking in an entity and organism for a something "aggression" which exists only in relation to an abstraction, a person (personality) ? I believe this notion is worthy of consideration. To put it another way: individuals can be aggressive, organisms not.

July 19

Dear Dr. Wilbur,

I write from the top of Rice Peak, my favorite spot on earth and my home for this summer. A lightning storm is moving in from the west - about 40 miles from here now, so I am beginning to look for fires. I got one fire at 26 miles a few weeks ago - from lightning. It is evening and sunset time, and around the storm cloud are bright red and orange fringes - but then it is always so beautiful up here that one gets used to it.

"Splendid isolation" that is what Freud called it, and I am sure you kwave known it too. This was where I came four years ago stepping tentatively out from psychotherapy to try my wings alone. And I see now, again, why this mountain was my greatest healer. Here one need not worry about what others think of you, except what you say on the radio and that is precious little, but you can stand back and take stock of yourself - or if you are like me - work long and pleasant uninterrupted hours. I have written a hundred pages already - good writing, too - in less than three weeks since I came up. And by the end of the summer I hope to have most of a draft of he book - perhaps 500 pages in length. It is going to be a good book when I finish it - and I believe that it is shaping up to be a potential best seller - which is, of course, my purpose this time. The book, you may recall, tells how disarmament might come about. If I could get this story into the hands of a million readers.... That is what I dream about! I feel that I am doing my proper work now. I stand a chance of doing much more good with this than with any scientific investigation, and I find this work - though more frustrating - also more thrilling when I do succeed.

I recall many times writing to you from this mountain three and four years ago, so you must recall something of my life here. One is in the midst of nature, in the midst of storms and clouds and sunsets and sunrises. I look to mountain ranges capped with snow in every direction, up to 140 miles away. I look down on lakes and rivers and great pine forests, down great cliffs and rockslides and meadows yellow or blue with mountain flowers. Woope! There want the first strike on West Mountain. I think I will have to pospone this letter now and watch full time with the field glasses. Your best bet is to catch a fire on the strike when it puts up a good cloud of smoke. Otherwise, as was the case a couple of weeks ago, it may die down smoulder two or th ee days and then come up in some hot afternoon, having gotten a good start on you.

Morning: I was up until midnight with that lightning, but the last storm pooped out before it got to us. More lightning forcast for today.

Yesterday, my first mail in three weeks, brought welcome letters from my family in Missouri. Connie has not only graduated from Wellesley, but is now engaged to be married to a graduate of this year's Harvard Med school class. So she must be on top of the world. She will be working as a lab assistant this fall in Boston's VA hospital, using her degree in zoology. Her engagement came after what was a apparently a most delightful month spent with my parents and with Matt, her fiance, at - well, yog guess where, - Camp Bonnie Dune.

Well, its a nice warm morning, and time to go to work on the book.

Sollennis ,Mass July 30,64

Dear David:-

Having just gotten my typewriter out of the shop I hasten to use it replying o your good letter of 3 days ago. How homesick for the mountains is made me even though I have never served in your capacityand it is many years since I have looked down from the top of a peak. And some years since I have looked up from the bottom. Again this year we will miss it which I regret especially since the big pine which used to comeb e-tween is now down and aawed up into lumber these 2-3 years. One of the penalties of gett-ing old.

From where I used to sit on the terrace looking at the mountain, some years back, I could watch a couple of big hawks training their young to catch food dropped in th e air. This went on for a couple of weeks. Never again for apparently the big hawks never nested there since. This was as good as the lightening you have to wztch even though it takes in a much smaller field of view. It was thrilling to watch with you the 1st strike on West mountain. I take it it came to no fire.

My typewriter writes very good. It cost 19$ to put it in shape so I am tempted to resume work on a topic I wrote up 24 years ago, and which on now rereading for the 1st time (?) since, found pretty good(I was surprised at how much I have forgotten of what I knew then). I ended then by posing myself a problem to find the answer to and which I seem ptomptly to have forgotten in my cli nical work. So my patients having come up with some(at least) of the answer I now have the insolvable proelm of how much I forced it on them. Evidently some problems are insolvable, as Goedel discovered, proved rather. I dn nt yet know how to read and understand his stuff, nor does anybody else impress me as being in any better stead. Not even your revered Mr. flop ears. (the "revered" is ironicI h sten to add, to avoide upsetting you).

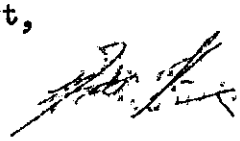
As you may know I have relinquished management of the magazine I used to publish. A new gan are trying with difficulty to run it. I think I still enjoy being free of it even though I have nothing much to do to take up my time. I try to read and am chiefly impressed with how poorly people write. Sometimes I wonder if I havnt just become stupid Probably it is a mixture of both or perhaps I have just become more critical with increasing deafness(why should that affect one's visual capacities ?)If it does? Of course I was well aware that most of the papers I published were pretty light, not to say poor and trifling. But Freud I was to think was pretty good. Sometimes I still do.

I look forward to reading your novel. I surmise it is not the same one you were awork-ing one last year and before even though it is the same message about how to live in these troubles times. And how troubled they promise to be shortly.

We were promised some thundershowers yesterday. hey didnt get here, nor much rain so perhaps it is still a dry year. But certainly not as bad as some I have seenh ere.

Well I will break off this bit of inconsequence. It is mail time and you will be comeing down off the Peak to get some mail. Once or twice a week I suppose. I seem to recall it used to be a major adventure 4 years ago. And I suppose it not much changed today.

My best,



10-24-64
227 Crown St.
New Haven, Conn.

Dear Dr. Wilbur,

I hoped to be able to send you good news about the book by now, but my first readers were unenthusiastic and the book goes in to Doubleday without a decent recommendation. I still, however, hope that someone in Doubleday may see what I am doing, and give me a contract to finish up the work. The friend whom I respect the most in critical judgment just wrote me a letter today on his recommendations for re-writing, recommendations which are quite good. He says that he has faith that the book will be a best seller yet! And I have such outlandish confidence myself! If so, then millions of "mericans will have access to a complete vision of how the world might come to arms control and world peace. Well, cross your fingers for me. I should hear from Doubleday within a month or two. As you can tell, I had a perfectly marvelleus and productive summer, having finished the novel and totally re-written it before submission.

This year I am free to work full time in the laboratory towards my dissertation (a brain model and theory of aggression). And I am spending one day a week at the local VA hospital seeing psychiatric patients, a rich and rewarding experience, I find.

Tonight, I will be going back to some Freud for a report I must make Friday to a class. I was asked to report on an outline of "psychodynamics" in a new book by the psychiatrist Norman Cameron, and I found his outline rather fuzzy and trivial. So in order to talk about conscious and unconscious and preconcious, ego and id and superego, instinct (trieb) and such stuff, I am going back to Freud's initial use of the terms and the <u>situation</u> from which they came - i.e., dream analysis, symptom formation and such. In other words I want to go back to operational definitions of these things - useful definitions.

I must say that in recent years I grow more and more skeptical of psychoanalytic theory, and more and more impressed with neurophysiology. But I will say this, however, that I do enjoy reading Freud, and I feel much more informed when I read him than when I read his numerless interpreters and re-writers.

Sometime within the year I hope to get to Cape Cod and if I do I should like to visit with you. But when this will be I cannot tell. In the meantime, let us keep in touch.

The seeds of psychology, which I felt you planted, are growing well these days from me, and I am beginning to see a place for myself in the growth of psychology, in its new theories, and its raw data for verification of hypotheses. I have a paper to be published shortly. When it comes out I will send you a reprint. And I am beginning to think about writing a book on a new theory of aggression, though the book will be years in the making yet.

Oct. 29, 64

Dear David:-

I see you have an optomistic faith in the intelligence of the American people. Maybe it will get tested out next week. We will hope Doubleday will be favorably impressed of their chance to make a million. And that you are protected against the birth panges. Its a good experience to have behind one and like all experience painful to go through if it amounts to anything.

I felt your letter was about due if I got one and I had no reason to expect I would not→I took it you were having a good and busy summer. How I envied you, but my mountaineering days are over, even to the looking at one from a distance. The other day I went to see what the crows had been cawing at all day. It was not the big doon up in a tree top but a great horned owl which I hoped would stick around until after dark and then give us one of his shrieks. No luck. I take it you are quite familiar with the sound. It must be 50 years since I heard it, the summer when like Tiresias I caught the snakes copulating.

Norman Cameron's book I do not know, nor do I remember any review of it. Perhaps for your review you will have had the luck to get hold of one of the more recent surveys working out the distinctions between Freud's old typographical system and his newer structural system (Unc. presonciouc, conscious/ Id, S-E, Ego after 1923) Anna Freud's 1936 go and its defenses does a good survey such as you were after. I too have been rereading this sort of stuff and becoming aware of what a really back. number I was and am. I thought I kept up pretty well with my reading. But I find even Freud new when I reread him. Evidently my reading was very sketchy at the time. I am amazed at myself that I still have whet it takes to be interested in rereading.

I have been impressed with how like Godwater's stuff Va and neurophysiology is, full of pollysyllabic vacuities, names for mythological entities. Useful no doubt, if one remembers what they are: blanks to be filled with meaning if and when one can. But you had your days of collecting specimins, so I wont carry coals to Newcastle.

I shll hope to see you if and when you revisit these parts, even though my increasing deafness plus your low voice makes for difficult communication.

Aggression is a big topic Dollard and Miller ventured a theory on the basis of their clinical findings. They felt to be revolutionaries for some reason, although their idea can be found in Freud(along with others) Years before Freud came to his mythology of the D.I. So take your time about it, its a big field. I shll like to see your reprint and I may even find something I dare comment on when I read it. That I find is dangerous business. But so is all life.

You will not get this in time to do you any good, if possible, for Friday nights session with the critics of the critic. But I would like to hear about if and when you feel up to it.

My best,

H.C

Friday, October 30

Dear Dr. Wilbur,

Your letter comes at a very opportune time. I did read a deal of Freud this week, trying to understand what he meant by ego, id, superego, conscious and unconscious, and I did try to talk to a class on abnormal psychology about it this afternoon. But - very rudely, I felt - they made it known that they were totally unconcerned with what Freud had meant, and only wanted me to say where he was "wrong" which I did not wish to attempt at all. Since I never got a chance to tell them what I had found at all, perhaps I will write down a bit of it here - stuff that you know already, I fear - but perhaps it will spark you to reply.

~~XXX~~ Conscious and Unconscious are part of a very neat little system of what happens to memory, as laid out in a letter to Fliess in 1896 (June 12,1896). The memory trace gets rearranged under five different signs (perceptual, perceptual-sensory, unconscious, preconscious, and conscious). This series he attributes to impressions he gained while working with aphasia, among other things (p. 173 of the volume of his letters). Looking back on the origin of these terms in the beginning of Das Ich und Das Es, he attributes them to data from hypnosis, dreams, and pathology (presumably symptom-formation). So, in order to understand what Freud means by consicous-unconscious, I suggest, one should keep in mind the phenomena of aphasia, hypnosis, dreaming, and symptom formation. These are the basis of our notions about the unconscious.

"The view is often defended that sciences should be built up on clear and sharply defined basal concepts. In actual fact no science, not even the most exact, begins with such definitions. The true beginning of scientific activity consists rather in describing phenomena and then in proceeding to group, classify and correlate them." (from Instincts and Their Vicissitudes)

Ego appears early. In the letter to Fliess, Freud suggests that the ego corresponds to the preconscious. In the Project for a Scientific Psychology, written about that time, he speaks of ego as an "organization"- the totality of psychic cathexes at a given time. At this point, the ego is a tautological notion, it is the "self," the "I" which it really should be called in English I feel, rather than "ego." It is not until 1923 that Freud contrasts the Ego to something called the Id, taken from a book by Groddeck, called Das Buch vom Es. What phenomena lead to this new distinction? About this, Freud,is, I feel, quite vague. He speaks about the apparent paradox of "unconscious repression" and hence "unconscious ego." He seems to infer that once upon a time he had believed the notion of ego to

fit neatly within the notion of consciousness and preconscious, in some tautological manner, so that it needed no particular place of its own in theory. But now, he seems to say, that we recognize how the ego can overlap the conscious into the unconscious, it is necessary to make a new differentiation of ego from "non-ego" or what Groddeck calls "id."

I find difficulty in finding justification for these new terms, which is why I belabor his work so much. Later in the book, Das Ich und Das Es, Freud does point to specific phenomena in which we can see the ego at work: maintaining the loved one in mind after he or she is gone (in melancolia especially), the establishment of complex sexual idenfication in children - i.e. how they learn to act male or female, or, if pathological, how they fail to learn, and the "fact" of repression. And though he uses the term ego to explain these phenomena, it is difficult to see how the term ego could possible arise from thesimple "describing, grouping, classifying, and correlating" procedure.

In the long run, of course, Freud has returned to Plato's notion of the mind as composed of three horses. As if this notion was in his mind all this time, and finally he could not resist making use of it in describing phenomena. And yet it is difficult for me to justify these terms, much more difficult than to justify conscious-unconscious which I do feel procedes directly from phenomena. Before going on to talk about ego and id, Freud does say "The division of mental life into what is conscious and what is unconscious is the fundamental premise on which psycho-analysis is based." I agree, and as a neurophysiologist, I envisage a day in which this term and the phenomena which is represents: post-hypnotic suggestibility, latent versus manifest dream content, and symptom formation, are amenable to more objective analysis. Here I hope we can simply expand what Freud has already investigated. As for ego, superego, and id, however, I feel that in my own work, I must look upon these words as historical debate, and an archaic language which is too far from phenomena to merit our serious physiological research..

Well, I didn't get a chance to say very much of this to my class. As it turned out, for all my skepticism about what Freud - and more so, his interpreters - said, I am still much more caught up in his work, much more fascinated by the very real phenomena which he calls to our attention, and much more rewarded by a careful reading of his careful sentences, than any of the other students here. With you, at least, I can discuss these things.

Sincerely,

Nov.1,64

not answered yet

Dear Dave:-

Your letter and a good criticism of Koestler's Act of Creation (in the curren Scientific American) arrive together. So you may get some bisociation in response.

Consider yourself fortunate: the crowd was disposed to be critical. As you know it is old old tradition, that we learn from our failures, not otherwise.

The crowd wanted to start with clear and sharply defined basal concepts, as usual. What it takes many years to learn is that such things are mythology. Take the famous old analogy: science should be like geometry. Yes Euclid started with clear defined basic concepts, points and lines, every ody know what such things were. I believe thinkers are still trying to clarify the definitions.

Freud started with clear and defined basic items: neuroanatomy. He wrote a Project (in 1895 ?) and saw that psychology couldnt be based on such. Guntrip's recent Personality Structure and Human Interaction, has a good discussion that will tell you why especially his chapter called "Process Theory and Person al Theory"

Nobody has yet shown Freud to be wrong, He himself and others have shown where he had overlooked things and had to change and enlarge his initial theory:

Thus his 1st. topographical theory, the "metapsychology" was based on the idea that the word" unconscious" spe fied only the repressed. hence the names Unc. Consciou and preconscious... In 1920 and 1923 he finally stated that "resistence" also is unconscious, but this unc. differed from his initial one, so he had to errect the structural theory, Id, Ego, S-E. You will find a vague adumbration of all this in Anna Freud, '36 Ego and its Defenses..., Also it is rather difusely presented in Guntrip. But the analytic world in general seems not to have clearly taken in what happened until of late years. I know I didnt until a deep clinical case brought me up against the realization that Freud's generalities didnt seem of much use and then I came up against the question which Freud, 1st, 2nd or 3rd ? And what were the 3 even

Typography and Systems in Ya Theory by Merton Gill..1960?... under the influence of D. Rapaport (who unfortunately died before he personally could work it all out..but he left some trained followers)..Rapapotrt: Structure and of Ya Theory...#6 monograph, Gill is #10, monograph of "Psychological issues". Since then a book by Arlow and Brenner...on same topic. But the best all around and broader book is Guntrip.

All these people believe Freud overlooked something without knowing it. I believe this idea is refuted by a remark in Project and again by his 1911 "2 ways of thinking" i.e., pleasure Principle vs. reality Principle.

Freud changed and developed a theory of a complex field. Hence some will wish to argue he was "wrong" in earlier days. This is a harse name (and a false one ?) to put on the fact that he grew in his expression of his insights. It has come to my mind that perhaps he got a bad start from Breuer with the pleasure-principle which I am not sure is entirely Freud's. Perhaps he hooked it up with the Fechner notion?

But the main idea is as old as human thinking: everything avoids pain and seeks pleasure. I have no doubt one can find it in Plaro, Socratess, Aristotle et al. That is an assumption. I know I knew it as a small boy.

One of the difficulties arose from seeming to equqte Pleasure =satisfaction. And Freud never to my mind distinghished 2 kids of satisfaction: filling a hollow Vesicle, emptying one, so he is sometimes confusing reading, one wonders is he just taking something for granted and so remains silent, or is it that he just dosnt know? Eventually one finds that he did know but neglected to state clearly what he knew.

What would make much more clear would be more clinicsl material, but this he couldnt present for obvious reasons(obvious to him at least) so he had to cover particulars with generalities, a dangerous technique for clear thinking/and exposition.

One chemist has put itcorrectly: biochemistry mayexplain memory, but it will never explain memories. The neuroanatomists are beginning to discover this notion.

Some part of the ego(the self ..the person)) is based on that individual's unique biography, some part can be specified by generalizations from genetics, structure etc. but how to draw the lines? Clinical work does, perhaps easily, but such cant be put intoa systematic theory of the limited sort called science.

Your last paragraph on th e 1st page betrays the fact that you had not taken in that Unconscious and preconscious belong to 2 different worlds. Freud to begin with equated ego with the conscious side of things, including the preconscious. When he discovered that the repressing forces (= ego) were also unconscious, he had to make the change from topography to structure. Now nobody has done as yet the work it will take to show how far reacing this change was or would have been had Freud lived to work it out for himself, or if he did and so stated. Rapaport might have done so if he had lived. H.Hartmann is trying to do so but to my mind he has difficulty in espressing himself clearly in English. Is he afraid to be flatfooted ?

If you have accessible the Standard Edition with its historic footnotes by Strachey you will find it a great help(taking a lot of time also). The fact is nobody is or seems to be about to do the historical survey that one wants. Who is there fitted to do it? It would take a life time. A Revised edition

Do your clinical visiting. You willfind much, if furtunate, that in years to come you will find ways to talk about. Then theory will become more clear and meaningful. I remember once standing bezide the bed of a new patient with a group of students. The old man was busy talking about the devil in a crooked finger and going through a curious behavior with his body. After many moments Itumbled to the fact he was in partuition., giving birth to his new personality (acting it out) .Where he had been a sinful human he now became God, I learned he had been shipped over to us from the general hospital where he had been in bed reading the Bible, He had suddenly shouted to the parallized man beside him: "take up bhy bed and walk" whereupon the parallytic had fled screaming down the corrider. So they shipped Christ over to us . None of this did I learn dir ectly from the patient. One dosnt talk to God. And it is anecdotal , not scientific theory system.

Freud had discovered that symtpoms were the acting out of commands, but unknown to the individual. This he learned from his hyphotic work. Which he dropped for reasons stated. Many years later he learned that these commands somehow came from an internalized something which could be thought of as an inner object, .hence the idea S-E which was somehow derived from the life experience of the containing individual=ego. As distinguished from what one was born with = ID.

Well I fear to be merely repititious so will break off. My old psychology professor Ned Holt(The Freudian Wish" man) used to be troubled by Freud as a "thinker" "He is a poor thinker" or words to that effect. Holt prided himself on being a thinker. One day he discovered a satisfying answer "Why he was a clinician." I have discovered that Holt was himself somewhat in error as to his thinkings.

I see that you yourself regard the failure as a success. Good. There remains much to be said.

My best,

Lawrence

New Haven
914 Howard Ave.
February 10

Dear Dr. Wilbur,

I am eagerly awaiting news from Knopf about my novel which I re-wrote Christmas and sent in to them a month ago. Wish me luck.

Fantastic news! I have met and seiged and (almost) captured me the finest damned wife you ever saw. Nina is an old friend of mine, a classmate in neurophysiology, and a girl with whom I have always been able to talk with closely and without fear. She and I both love politics, science, writing, and such, and are both well-read, and not afraid to throw ideas around between us. I would rather talk with her than anyone else in the world. And now, suddenly our relationship has blossomed into a wild, wonderful, completely fulfilling love affair. She knews I want to marry her, and she is holding back a while until we have worked out things between us. She is the only girl I know in psychology or neurophysiology whose opinions I respect as those of an expert. We will each be getting our Ph.D's next year.

Never a dull moment! Unfortunately I have not been working very well on my dissertation research these days. It is not goigg too well for technical reasons. Right now I sit here [illegible] soaking an infected thumb from a bad cat bite, which drove me out of the lab for a few days.

Oh yes. Also. I am a member of the Yale Russian Chorus which is giving concerts every weekend around the East, will go to California this March, and hopefully to Russia and Europe this summer. Russian folk song and martial music, which is terrificly exciting. You know, like the Don Cossacks.

The family is doing very well. I had a chance to see Connie a few weeks ago, and she is pleased with her work in Boston, and her relationship with her Fiance who is interning in Chicago this year. She looks forward to marriage this summer. Jim, meanwhile, is going throgh his adolescence still, writing poetry from the soul and such things. He has found himself a psychotherapist and apparently feels that is helping him along now.

I took a course last fall called abnormal psychology, in which I spent a day a week on the psychhiatric wards at the local VA hospital. It was a most illuminating experience, and changed my whole concept of psychosis. The people I met there may have had brain damage, but they were using it as symptoms in the same way as a neurotic uses symptoms. And outside of the fact that they can sometimes hold themselves completely inaccesseible to you, and that they are very afraid of having to leave the protected environment of the hospital, it seemed to me that there was little qualitative difference between the naurotic and psychotic person, and that their problems were as often proplems of job insecurity and failure of love as anything else. Right now I take two courses, learning theory,

and a course in computer simulation. This latter course would fascinate you, I am sure. We are learning to program the IPL-V digital list processing language, and will be using this to see in what ways computers can duplicate or at least simulate human thought processes. So I am reading people like Turing, and Newell, Simon and Shaw, and all the leaders of the computers literature. Good stuff. I'll keep you posted on what I learn from it.

I must confess that I find laboratory experiments tedious and difficult. "Labor-atory" is certainly an appropriate term. Perhaps I can find myself a position as a psychologist in which I do not have to be too dependent on laboratory routines. In terms of day to day work it would be much nicer and easier. But on the other hand, intellectually I fear getting away from the laboratory. For it is ultimately the only place to test out our ideas. It is the only legitimate feedback to keep us from being consistently wrong. So. A slightly quandary, which is probably best solved by continuing to do laboratory work and discipline myself to test out my ideas.

Sorry to have taken so long to write you. Letters pile up around me and my active life. But eventually I get to them. It will be good to hear from you.

Sincerely,

Feb.11,65

Dear David:-

Some items in your just received letter did stir an instant response so I set about it.

I once served as a resident under a chief(who had been a leading neuropathologist) who seemed to hold to the strange notion that an organism with a brain damage didnt have any psychology therefore Freud a no good because he seemed to hold that paretics(who had syphilis of the brain) did have a mind that could be psychoanalysed. He took me onas resident with the explicit purpose of trying sadistically to knock such nonsense out of my mind. I agreed and had the satisfaction of seeing come finally to some vague appreciation that even with a damaged brin there could still be a psychology i.e, a mind of sorts. Since the chiefs teacher had been my teacher who did recognize a mind even in a damaged apparatus , I used to wonder how the other student could have arrived at his strange views. And now David comes along and sees the point that even a damaged apparatus still has something that can be regarded as a mind with a psychology worth investigating. Wonderful.

Oddly enough on the same mail I get another letter from a different type of boy who has suddenly emerged from what I feared was a fixed lifelong"sophomoric" attitude to the world (my fingers dont have eyes in them and sometimes seem to lose position sensibility !) who has been reading existensialism" which had enabled him to discover for himself the hated Freudian attitude(that sentence fot lost in the telling I guess). The point is I dare not say to this correspondant"Fine I could have and did try to tell you all this some time back"...for if I did say such he would begin yelling"quit castrating me" and I would have to agree that I was. But David now that he has see the point that even a damaged apparatus has a psychology can go back to studying that psychology in his laboratory. Some knowledge of computor circuits will help to prevent overgrowth of fanciful speculation such as you have feared. And that knowledge you find yourself in a way of acquiring. You will also be amused to discover that such thinkers can be just as nutty as any others. Even though they try to dismiss this nuttyness as " joking" but without getting the point.. Even machines have a mind of their own. Didnt Descartes discover that?

I still remember vividly a day with Outhard. We were looking at a set of brains removed at autopsy trying to spot gross differences from the "normal", S. came along and picking up some of the brains commented as he felt of them"here is a vacuol" and "here another" and went on to comment that since no one knew what a normal brain looked like one didnt know whether such vacuoleswere normal or not. He who had strange ideas about the function of the "silent areas" ,the frontal lobes, left his "normal brain" to future pathologists. I discovered that my chief in Iowa had that brain to study and hadnt yet(he never did). It had atrophied frontal lobes !

But enough of that point. You are about to enter on a new phase of exploration of life and psychology as you hint and look forward to it with pleased anticipation. Very good . And you may go on a trip to Russia. It has always seemed to me a bit odd that since Russia was one of the first countries I knew about as a child and was one of the countries with a strange language I studied in college I never had any wish to travel in it and see it first hand. Of course, as a child I learned it had wolves that eat children and had saltmines in Siberia where they put adults. Could I have feared Russia ? But didnt I grow up in wolf(coyote) country ?(coyote. I finally found it in the dictionary !)

And the novel. ??? well it at least is off your mind(for the moment). Comes the time of publication maybe then the partuition"blues " ? Life is one of those things the French have reference to: the more it changes the more it is the same ?

But enough of what can be taken as my negative attitudes. Are they really?

It is good to hear from you. But I can tolerate taking my place at the bottem of the pile of letters to be answered.

Sincerely,

April 14, 1965
914 Howard Avenue
New Haven, Connl

Dear Dr. Wilbur,

It has come time for me to work on my dissertation research for a Ph.D. and although I haven't spent enough time in the lab, I have certainly spent enough time worrying about it. I have been trying to find some recording method to determine which parts of the brain are active during natural defensive behavior in the cat.

No abnormal psychology (trips to mental hospitals, etc.) this semester, but rather courses in learning theory and computer simulation of the brain. You would be interested in what I have been reading in computers, mathematical logic, and so forth. I am trying to make a program to generate some of the visual cortex cells recently discovered which respond differentially to line stimuli projected into the eye. But I don't see much future in it. The more I read in the literature on computer and brain, the more I see that one needs to go back and get data from neuroanatomy and physiology. We just don't know enough yet to make computer models! And if one looks through the computer model literature one finds a great scarcity of data from them (anatomy and physiology that is). People generate programs and hypotheses, but there is no data to confirm or reject them. So it's all armchair stuff. Hopefully, however, it will stimulate more empirical research, and maybe someday we will have enough knowledge to make meaningful models.

The novel is not ready for publication, Knopf has written me, but one of their editors is interested in it and wants to talk with me, so I hope to meet with him soon.

I have been very concerned about our position in Vietnam - very much opposed to American militarism. This weekend there is a "March on Washington" to oppose the war, and I hope to go.

April 24

I don't get to my typewriter very often these days, as you can see. Still no word from Knopf. The March on Washington was highly successful: over 20,000 were there. I

I did get some good experimental data last week, and am designing some experiments which could well lead to a dissertation now, recording "multiple-unit" activity from the same cites where I can stimulate affective defense in cats.

No little part of my time is taken with a girl named Nina who is also a neurophysiology student here getting her Ph.D. I am seriously considering asking her to marry me - and I think we would have a find life together.

I'll get this in the mail finally so we can keep up our correspondance. I look forward to hearing from you. Hopefully I'll get up to the Cape this summer to see you.

April 27,65

Dear David:-

It is pleasing to respond to your note of progress.

I have been trying to read the computor psycho stuff that comes out of the Univ. of Michigan like yourself I came to the idea it was abstractions of an armchair variety and I found it as empty of meaning as I have long found much Ya stuff.

Reading your letter I was reminded I first came in contact with punchcard and would be computor stuff in 1915-16 by way of my professor of psychiatry and neuroanatomy E. Southard who already in those precumputor days had seen the idea and was in his feeble individual way trying to divise a system which he showed me. So I got the idea but was never able to develop it although I kept a subrosa interest. But the literatur is now beyond my comprehension and is written by people who dont know how to write & conclude. So I am stupid and they are.

But you put your finger on one of the main difficulties, lack of knowleuge of the individual nerve tracts. But there one needs new ways of investigating. I have possibly told you of a scheme I divised to make use of chemical staining methods in the living organism, pharmacological means. Then I discovered what it would take in the way of chemical synthetic work and realized it was not for me. The professor agreed that my naieve idea was fine but had I any idea of what it took? He told me of the many years work he had put in discovering acetylcholine and did I know a good synthetic chemist, preferably a woman, he could hire? I didnt. "en get too ambitious to become independent he stated, whereas he thought a woman would devote her life to following his suggestions. He didnt find any such worker I think.

Anyway it is good you are reading up on the stuff, thus you can be ready if and when somebody makes a break through, as they will. If the Chinese and other fools dont decide to push the button. The human race seems to me unutterably stupid. And I dont mean only foreigners either.

I have had 3 or 4 patients who in the days of their adolescent revellion took pat in benner carrying parades by the mob. Without any urging by me they decided they had had enough of that foolishness. That was now the way things got done. But I can recall being a leader in such stuff in my highschooldays. I once had a trotyskite patient of some importance in the movement, who said to me Now dont pull the easy answer on me it is just adolescent revolt against the father." so I didnt. But he finally proved that that was the most of it. By which time he had gouten to be 30. and more conservative.

Resuming next morning and looking back over what I was talking about in terms of my waking dreams I see that I was talking about a phase of life to which one could apply the concept of "aggression". The trotskyite had been in his days before very aggressive i.e., active and up and doing. Not so after. But this change of behavior also occured at the time of the W.P.A after which economic changes occured and he had to make a living. This would require a degree of conformity to the ways of others. All of which assumptions color one's picture. In short the situation becomes incalculable. Certainly so without information beyond one's mere impressions with a bit of gossip added. I see I have ended up with the conclusions you came to that one lacks an effective decision procedure...procedure. And as Martin Davis shows in his book on such things in computors/ there will always be such lacks even in machines.

It is good you found a stimulus to continue your dissertation. What nightmares such things can get to be.

Even though I am too deaf to get much out of a conversation face to face I shll like to see you this summer if you get into these parts.

My best,

Jim

August 1, 1965

Dear Dr. Wilbur,

Nina and I enjoyed very much our visit with you and Mrs. Wilbur last month. Our whole honeymoon on the Cape was most enjoyable. In fact our last evening we ate a picnic supper in "Wilbur Park" across from the Bass River bridge.

I was just reading to Nina from your last letter (in April - which I am slow in answering) about your interest once in vital stains for Pacinian corpuscles and such things. There is still a good place for such work, we agreed. Some of the best work in electrical recording from individual receptor cells is being done by a guy named Loewenstein from individual Pacinian corpuscles of the peritoneum of the cat. Who was that Russian you once mentioned to me who had devised such a stain?

I haven't much of a chance for reading these days. I just sent off some more manuscript to Knopf, hoping to get a contract from them for my peace novel. And at the same time both Nina and I are hard at work at our dissertation research recording from individual cells. I have achieved something of a breakthough in my own work since I am recording from single cells in a freely moving and active cat (fighting in fact). I am looking through the brain to try and determine which areas are especially active during fighting behavior. Which all goes into the big picture of what the brain does during aggressive behavior.

I have been remembering a number of dreams lately which make me seriously question Freud's belief that they are "wish fulfillment." Surely if one takes the attitude that they are wish fulfillment, one can find many repressed wishes in dreams; that is a matter for the statistician. I.e. if there are repressed wishes and they can cause dreams, one out of every x dreams must contain a repressed wish, and by treating every dream as wish fulfillment, we will not fail to find them. So much for the unraveling of one's unconscious. But that still is quite irrelevent to the question, "Is <u>every</u> dream based on wish fulfillment? Aren't there a certain number which completely resist such an analysis?

I share more and more your distaste for banner-carrying parades in the peace movement, but I also share your statement that the human race these days is unbelievably stupid in their move towards nuclear warfare. Hence the novel is still being written, and my friends and I constantly ask "what can be done?"

Nina sends her regards to you both.

Sincerely,

Aug. 3, 05.

Dear David:-

You send me in search of a name that I have seldom had occasion to think about in 50 years...the Russian histologist Krebiel ...is what I come up with. I seem to find no books many that mention it. I believe he published only in some German periodical. So you are going to have to do some library research taking as a cue "Pacinian" or perhaps even Loewenstein, who if he is the proper kind of writer will have dug up the early history and recorded it in his bibliography. Such things I gather are going out of fashion.

When you get to a matter which confirms your remark you dont have much time to read, the classification of and frequency of "wishes" . Looking at behavior from a point of view that would be called "phenomonological" today (I suppose) behavior falls into 2 groups, Adient and abient (as Adler named it) i.e, to get more and more of a stimulus and less and less...what is sometimes called "aggressive" can belong to either class sometimes.

Of course, those who like Freud try to go below the surface have to think out a hypothetical system. Freud came up with wishes (see Chap. 7 of Interpretation of dreams). It conformed to the thinking that was customary in those days. Thanks to Mrs. Freud's he had to change his system. he did and wrote it up in "beyond the Pleasure Principle": dreams express 2 sets of wishs: Id and Super-ego. Sperber and _____ finally wrote it up many years later so every dream always expresses 2 sets of wishs, the positive and the "negative" ("need for punishment" Reik).

There was implicit (I believe in Freud) a way of thinking which never got clearly formulated (certainly not by him...but as I read him he took it for granted as so obvious that it didnt need formalization and statement). Frank saw and once expressed it...and he had not read "Project" in which I believe Freud did express the idea and then evidently dropped it. The infant has to be passive-dependent on an object world, the infant is always striving for autonomy i.e, self-sufficiency and independence. Conceivably 2 sets of wishes could be named and hypothesized. I believe Freud did but not very clearly. As he said, following his here brother: Some thing you can't tell to the boobs. Anyway when Frank tried to develop the story in his floundering Freud did not understand him or it me and not make it completely clear (?). My way of putting it can be verbalized " I seek to be my own father (the Oedipean impulse if could be called).

One of the difficulties encountered in such games and ploys is that one has to name the hypothetical entities one is dealing with and the names carry unwanted connotations, thanks to the wish to communicate , which is a form of the wish: "Give me, give me" ie. Adience. The opposite wish: " leave me alone, let me work it out for myself" "Abience" gets lost under the name" omnipotence of wishes, ego etc."

Rapaport was one of the few, apparently, who could read Freud with some understanding. And he unfortunately died with much not yet accomplished. (perhaps a new ribbeon ? yes) Most writers in Va and other fields seem to me to be "banner-carrying paraders" as you call them . As we all are even unbeknownst to ourselves , when you come down to it.

SO! Every dream is based on wish fulfillment" is the primary postulate. It historically underwent a qualification". depending on how you define wishes" when new clinical material (war dreams of "shell shocked" soldiers) came along some 20 years after Freud made the primary universal premise. As Freud said one does not always succeed in an "analysis". In my experience it takes 20 or 30 years work to even understand a quite transparent seeming dream. Work on the part of the interpreter I may say. Freud and nobody else has ever analysed one of Freud's best dream" nonvixit". Of if they have they kept it to themselves so far as I know, just as I have. Freud supplied all the necessary data. One only needs to put it together differently and that too out of Freud (elsewhere) .

I dont know how much of my free associations you can use, Perhaps they will start you to putting together your own stuff. If that occurs and you encounter a strange fear, that will be good if you then go to work on that, for that is where the secret is.

It is good to hear from you and it was good to see you and Nina.

My best

Ruth Mack Brunswick

December 19, 1965
912 Howard Ave.
New Haven

Dear Dr. Wilbur,

I am sorry to have neglected our correspondance for so long. It has been a busy autumn. Nina and I are each working hard to meet Ph.D. deadlines. Our first deadlines were November 1, at which time the historical part of the dissertation and the research prospectus were due. We made those deadlines and received approval of the work, so now we are each doing the actual research.

Nina is recording the responses of single cells in the superior colliculus of the cat while she projects variously oriented lines and edges into the visual field. As you may recall that structure is the main visual receiving center in lower vertebrates, though it is superceded by the visual cortex in mammals. It still has visual functions in man, however, but they are little known.

I am recording the responses of single cells in the hypothalamus and midbrain during natural fighting behavior in the cat. Technically it is something of a feat, but I seem to have mastered it now and am beginning to collect data. So far there are no conclusive results. I seem assured of a Ph.D., however, even if results are not clearly positive.

We are preparing to drive out to Missouri along with Connie (just back from six months traveling in Europe) and Nina's parents, for the holidays.

At the moment we are writing letters in preparation for next year. I just wrote to the forest service trying to get my old mountain back for next summer so I can re-write my novel. Then we are applying for post-doctoral fellowships to live and work in Europe for a year. I have written to researchers in my area in Zurich, Strasbourg and Siena, Italy, hoping to find a position open. One problem is finding a lab position for Nina as well.

I feel that my research has become about as "molecular" as I wish it to become. At some point in the next few years I would like to return to human research. Hopefully there will be some technical "fallout" from the space programs in the way of miniature physiological monitoring systems which can be used on ambient patients. I want to know what those autonomics are doing during behavior! Yes, we still haven't gone beyond the James-Lange hypotheses and Sherrington's refutation. And I feel that the questions are still open.

In the last few months there have been a large number of major contributions in neurophysiology, some of which might be of interest to you. Most of the papers are poorly written, I fear, but they might give you some idea of the best work going on today. I have just been looking at the newest article on the physiology of sleep in animals:

Paradoxical Sleep - a Study of its Nature and Mechanisms
by Michel Jouvet, in Progress in Brain Research Vol. 18,
Sleep Mechanisms, Elsevier, 1965

Unfortunately Jouvet has little to say about the important work going on with respect to Human sleep. This work has been done largely by William Dement of Stanford. I sponsored Dement for a talk at Yale last year and his talk was better than anything I have ever seen published. I am told that he wrote a series for the New Yorker this year, and I suspect that those articles would be very good.

There is a recent article in Science on a new theory of pain, which promises to be very significant. (Melzack and Wall, Pain Mechanisms, A New Theory in Science, November 19, 1965. Their theory suggests that large fiber (touch) stimulation inhibits the effects of small fiber (pain) stimulation, thus explaining why scratching stops itch and why massage helps pain.

There is a body of work done by Sir John Eccles which was reported recently by him here at Yale, and is to be published in the near future in the first issue of a new journal called Brain Research or something like that, work done on the physiology of the cerebellum. You may recall that the histology of the cerebellum is extraordinarily regular. Well, Eccles has recorded from the various types of cells in this regular structure, and claims (this is the first time such a claim has ever been made for the brain) that he can predict what every single type of cell is doing, given what the other types of cells are doing. In other words, for the first time we are given a computer-type functional wiring diagram for a major part of the brain.

Another new book of some importance, though it is not in neurophysiology is Primate Behavior: Field Studies of Monkeys and Apes, edited by Irven DeVore, (Holt, Rinehart and Winston, New York, 1965. I also sponsored DeVore for a talk here at Yale last year and he was excellent. He is at Harvard now.

As you can see I am hard pressed to keep up not only with my own work, but with the burgenning fields of physiology and psychology. Though I must confess that the quantity of material far outweighs most of its quality. The above references are exceptional rather than the rule.

By the way a paper that I have written with my sponsor John Flynn, stemming from research that I did a couple of years ago, has been accepted for publication, though we must re-write certain sections, so I should soon have my first publication out. I feel (with a little trepidation sometimes) that I am beginning to become a part of the "establishment?)

I look forward to hearing from you.

Sincerely yours,

Jan.2,66

Dear David and Nini:-

You will shortly, if not already, be getting back so I had better get busy with this. I trust you didnt run into impossible snows. Here it has remained in the 40s and 50s and still no rain.

Ph. D. deadlines to face. Well that is progress, at least.

Once upon a time, the word 'colliculus' me snt something to me. At least, it was a word I w s familiar with the sound of. I believe it means "little hill" and I would know what kind of a book to look it up in. And that is about all→50 years from now that will e about all Nini knows of it, I would guess. So it goes.

I read a book review on aggression in animals by ------a fe w eeeks ago, thought to twll Dave of it, decided not to and now have lost track of the whole. I seem to remember the man was against the idea, aggression was secondary if it existed at all.

I saw an article on RFM in the New Yorker some months ago I believe. By ****** I have forgotten. Dement of Stanford? Possibly.

I cant and wont try to keep up with Dave's bibliography. Like him I am surpris at the amount of work being done. I try to read such as comes my way but the vocabulary is way beyond me. Sometimes I suspect the writing is not English even in its sentence structure/ Naturally such eople have nothing to say about the nature of, emotions, (about the nature of notions I want to add after a brief ament reading over some back mail).

As editor of the Am. I . I used occaisionally to get interesting letters from all over the world. Do I miss it? I dont know. Which means I dont, I suppose.

Day before yesterday I met Clarance Payles coming out of the P.O. for the last time, "The new man, Mr. X has taken over".. Cb went on to say he thought he was a bit fearful of life ahead. But he long since built himself a wrok shop again st the day. aybe it will work?

It is now snowing or sleeting, perhapd we will get a bit of winter yet after our "early Spring" . eople forget down this way that winter usually comes after Xmas. The coon goes and comes from my shimney. Where he is when not there I have not yet discovered, nor how he gets there.

Just saw a TV of fighting a forest fire in Oregon. with damp coats, shovels etc just like Cape Cod in the old days. Of course flying tanks were called for but not shown. You on your mountain would be way above such scenes ? In 1915 our train went through a top fire. here were men on the ground under and between the trees which were quite far apart. ery different from the fires seen on e Cape. I seem to remember discussing it with you once years ago. I recall about hearing of "wet" water fro you and learned fro Payles it probably contained detergent.

It is good to feel t o be part of the 'establishment' And it does also cause and rightly a bit of trepidation at times . One wants to retain his independence and autonomy. Just the right mixture of indepencence in inter-dependence(as it has been put to me by a boy who took 25 years to see and achieve it) is hard to see and gain. The world seems to be blind to itnowadays and seems bound to fall over the precipice. Even LBJ, Rusk et al . But this I find hard to judge. nd nobody has voiced publically the idea that the Chinese are getting th U.S. to pull the chessnuts out of th fire for them , y killing all the north viet Namese who would fight against China in few years. Stallin was aware Churchill could be playi g that game years ago. It is an easy accusation to make but difficult to prove or disprove .

The name ohn Eccles is un nown to me. If he is doing what he claims it sounds to be a great ste p forward. And somebody may, pply ithe technique from the cerebellum to the crebrum.

March 20, 1966

Dear Dr. Wilbur,

Since both Nina and I have failed to finish our theses in time for a Ph.D. this year, and ~~XXXX~~ have until next fall for the next set of deadlines, I can relax a little and catch up on correspondance. I am sorry that I did not write to you earlier,

The work on the thesis goes slowly, but well. This weekend I am starting to put together a paper on the techniques which I use, which I will try to get published in the EEG journal. In the meantime I get a little more data every week and it is beginning to mount up towards a thesis. By the way I just had my first paper accepted for publication, by the Journal of Experimental Analysis of Behavior, a rather odd-ball journal for Skinnerian ("reinforcement") psychologists. Their editor has claimed that aggressive behavior can be explained as an unconditioned response to pain, and I set about several years ago to prove him wrong. Hence the paper which has finally been accepted for publication, after a couple years writing, re-writing, rejection, etc.

I also spent the day reviewing what is known of the neuro-anatomy of the regions I work with, the hypothalamus and the central gray of the midbrain. The more one studies these areas, the more one realizes that the brain is not haphazard, and that everything does not connect to everything. Instead it has an amazingly intricate, well-ordered structure, which constantly teases our understanding.

My other involvement recently, and a somewhat reluctant one, has been to take charge of the platform committee for a local Yale professor in Sociology who is running for Congress on a "let's get out of Vietnam" platform. Nina is involved even more than I in the workings of his campaign. He hasn't a chance of winning, since he will run as an independent. But hopefully, we can get our views aired, and make people question this stupid war.

So much for my busy little world. Tell me how you have been. Is spring beginning to arrive on the Cape? I know your little "archipelago" into Bass River will be delightful as soon as the weather gets warm.

What have you been reading? And thinking about.

Sincerely yours,

David Adams

Sept.5,66

Dear David-

Pleased to herfeom you. I had summised you were pretty budy In New Haven this past summer,that you hadnt made the firetower,since II didnt hear from there.

Svral times I thouthtgof writing you to get hold of Lorenze's book. I had judged from the reviews he night have ideas(and findings? of interest to you ,pro or kon) my fingers seem particularly ba d this morning) But then I didnt thinking you would discover the book for yourself as you have So it occured to me you would make your own discovery and I didnt write.

I have been rereading Freud on the matter.All I have gained in the matter is the discovery of very very ignorante I had been as to what Freud had said.But then I hd 1st read him when I had no clinical experience to hook up his conceptions with.It makes a difference.

Hou speak of a possible visit in Oc t. that would be fine but it will be disappointing also. hanks to my deafness which seems to get worse or I get more stupid in understanding. I find I csn fill in the gaps on TV much of the time from the picture if any.B t I can tune up the volumne of sound also.If it is an American not an nglish voice.

I find myself unable to read most of such articles as you speak of...jargon.I still try to read Science.I find book reviews readible and very little else.I shall keep my eye peeled for your name,as I have been for some time.But I have a suspicion that I will find your prospective resume too abstruce for me.You will undoubtedly take for granted too many things with which I have only a shallow verbal acquaintance with.

Today it was really a relief to drive down to West Dennis.Streets almost deserted. Main S t. so.Dennis has a considerable traffic on it thanks to all the newcomers up towards Mayfair

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Mar.27,66

Dear David:-

my pile of back correspondance is stacking up demanding attention.So I begin with the bottom of the pile and reply to you although I have nothing much to say.

Spring is here although it may be long before we accept that and realise that as usual it has gone by.However no pinkwinks are singing here as yet.It was about this time in April last year before we heard them. ight now it is 40° outside.It had been much warmer. he otherday the maple trees blossomed Buddof all sorts seem to be swelling.

Your comment anent your review of the CNS made me realize how out of date I must be. 50 plus years .I can remember thinking it a daring new idea the thought that any neuron could join up with any other.Now you state that this idea is definitely out that there are systems of structures.I surmise we used to fancy that was the case.So some sort of proof has come into the picture? Of course we tried to build on the conception that everything was part of a reflex arc, started and stimulated into being by some external stimulus.I still recall with a shock when My side kick in the hosital along in 22 or 23reminded me of the new seeming findings that cells could start things from within, as it well, that they had an autonomy(if that is the right word?)of their own in some cases...a flabbergasting idea, regression back to the medieval days?

So from your hints I judge one still finds it a problem.I would like to hear more about it and it would not show up in print anywhere I imagine.Or if it did I would not know what they were talking about,wouldnt recognize the problem. I discover that in my reading of Freud nowadays.Now that I have a life time of puzzeled experience behind me I can see that Freud is trying to talk about the same puzzels and making pretty good guesses, some of which I now know how to reject as not beginning early enough in psychogenesis.I still think the biochemist had it right when he said:chemistry may explain memory but it will never explain memories.

here was a channel 2 TV last night, put out from MIT on pain.I would say it makes baseless your Skinnerian editors guess about the unconditioned reaction.However so much was left unsaid that perhaps my remark has 0 to build on, is just the expression of a prejudice like I assume the view you object to is. I assume you will recognize this as referring to your remarks anent your 1st paper which you spent 2 years working over.Even so it would not be surprising if some years hence you regretted some of the ways you said somethings. et us hope so.At least.

I agree that the war is stupid as you say, and also agree with your hinted at feeling that one stupidity is not to be countered with another in an opposite direction. Madison and other founding fathers tried to protect against mob action.They did pretty well but it seems as if"the wave of the future# were now running against them in these romantic days of considering that the"feelings" of any half wit were valid evidence.40 years ago I used to have a chief, a neuroanatomist who objexted to the Freudian idea that any GPI had a psychology.No they had a spitochete infeation. He used to attend meeting where such a s P.Bailey spoke and would deme back and gleefully announce that Freudianism was now definately dead and buried. Being a neuroanatomist made chief of a psychotheraputic hospital he had built a wonderful autopsy room but not one single room where a doctor could take to a patient in private.in 2 years we had 1 autopsy.I used to have toresort to an empty coal hole to carry on Ya.And I did.

I seem to be in a sour mood.Yesterday after 30 years of work on a man who had a fear as a youth when helooked at the electric chair in states prison. old me of having been to Danamorra recently, where they put all the worst in NY.He had almost dared to go inside and try to sell what he was peddling.Instead he went into the store across the sbeet. When 1 ater I gave him a new word" synthesis" pointing out it was ab opposite concept to "analysis" he shook himself with joy and said "just wait until I spring that on my friends" and" kill them ".I let it pass with out comment. e once told me he used to wait until he had passed the ctate policeoffice before he would let himself ract to something I had said.So perhaps he has mde progress at that .??????? Earlier in the session he had remarked that even though he had mdade much progress and felt pretty successful at last ,he still couldnt redude that big belly that came from eating between meals. e used to nidble "life savors" in front of me openly.If he does it now I dont know.

Let me hear from you when you feel up to it. egards to Nina.

Regards to — Jake