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Subconscious Power

—THE SECRET OF
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By

EUGENE VICTOR LEGAREN

BOOK I

Getting Acquainted
With Your Other Self

PUBLISHED BY
PSYCHOLOGY PUBLISHING COMPANY, Inc.
17 West 60th Street
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A Pencil, Two Note Books,— and a Little Courage.

That is all the equipment you need to make a success of your study of this Course.

Courage to face facts.

Note Book No. 1 in which to write down your "*free association*" experiments.

Note Book No. 2 in which to write down your dreams and their interpretations.*

In psycho-analysis *dreams* play a leading role, for, it is mostly in dreams that "Your Other Self" reveals himself. From the days of Pharaoh and Joseph the interpretation of dreams has been looked upon as a gift peculiar to a few wise men. It is only within the last few years that the secret of dream analysis has become known. Any dream can now be interpreted scientifically by psycho-analysis. There is no guesswork about it, and it gives definite results. It is, truly, a new and wonderful science.

When you have mastered the simple fundamentals of psycho-analysis, as explained in this brief course, you will have at your command:

The ability to analyze the *causes* of your hidden strengths and weaknesses—

The ability to *free yourself* from enslaving habits—

*If you are one of those people who "never dream"—wait! Really you have been dreaming every night of your life, but you haven't *remembered* your dreams.

The ability to *develop* your hidden strengths into powerful constructive forces—

The ability to *eliminate* worry and fear—the two most terrible pitfalls on the road to success—

The ability, in short, to *weed* out the useless or harmful influences in your life and replace them with new and powerful influences that will make for your greater success and your lasting happiness.

You will enjoy knowing “Your Other Self” (you really should know him as you have to live with him all your life). He is likely to surprise you, but at all events you will find him always interesting, and when, through psycho-analysis, you really become his friend, you will find he can help you wonderfully. One thing is sure,—he will either be working *with* you, or he will be pulling *against* you—day and night all your life.

As the only known way of introducing you to “Your Other Self” is through psycho-analysis, it seems pretty important to find out right away what psycho-analysis really is. So let’s take Note Book No. 1 and that pencil and turn to the opening chapter.

E. V. L.

BOOK I

What Is Your "Other Self"?

YOUR "other self" is your subconscious mind.

It is much more powerful and vast than your conscious mind.

Your subconscious mind determines and influences your whole life.

Your very existence as a living being depends upon it.

Your state of health, or ill-health, is very largely controlled by it.

The subconscious never sleeps, never ceases its activities.

It furnishes the psychic or nervous energy that keeps your heart beating, your lungs breathing and your stomach digesting. These and a hundred other life processes go on without conscious thought; they are instinctive, in-born, subconscious.

The subconscious mind is also the warehouse of memory. Everything you ever saw or heard, every thought you ever had, every experience you have ever lived are all stored away in the vast depths of the subconscious.

None of these consciously past experiences is psychically dead; all are very much alive in the subconscious. And they affect and influence all your thoughts, feelings, and actions.

What You Make of Life Depends on Your Subconscious

All thoughts of the conscious mind, except those directly received from the outside world through the five senses, come into the conscious mind from the subconscious mind. Hence what you consciously think is controlled by your subconscious.

All feeling and emotions are generated in the subconscious mind. Hence the way you feel toward people and things, your loves, your longings and desires, your hates, fears, jealousies and angers, are all dependent on this same wonderful and powerful "other self," the subconscious mind.

Instincts, those powerful forces that drive all living creatures to action, are generated in and are a part of the subconscious mind; and instincts are a far more powerful cause of human actions than is reason. Hence most of what you do in life, whether good or evil, is the result of the dynamic forces of your subconscious mind.

The conscious mind, the mind you are aware of and know most about, is a comparatively weak creature. But if the conscious mind be directed toward a knowledge and understanding of the subconscious, then instead of energy and happiness destroying conflicts, you will develop psychic harmony, and the two minds or

two selves will work together and double your psychic power.

To gain this end of "team work" between the conscious and the subconscious minds is the purpose of psycho-analysis.

The degree with which you master and apply this new science will determine your future health, happiness and success.

Know and Master Your Subconscious by Psycho-Analysis

The superior mental and psychic forces of brilliant, forceful men, and the charm and power of women of rare and exceptional personality are nothing more than an accidental harmony between their conscious and subconscious minds.

Science has now discovered how to study and understand the subconscious mind, so that all, who will take the pains to master the methods and learn the secrets, may secure this same harmony between the conscious and the subconscious.

Like many of the world's great inventions and scientific discoveries, psycho-analysis, once it is known, is comparatively simple.

It took rare genius to discover it and work it out, as it did the telephone or the automobile. But once these achievements in mechanical science were discovered and worked out, any one could learn to use them.

The same is true of this equally great achievement in psychic science. You can learn to use psycho-analysis just as you can learn to talk on a telephone or drive an automobile. And you would be equally foolish to refuse the opportunity to learn.

Psycho-analysis is a discovery in mental science, hence to practice it and benefit from it you need no material equipment or apparatus, except pencil and paper. You need those for the art of writing, and the art of writing or recording thoughts was also a discovery in mental science!

Think how handicapped you would be in life, if you could not read and write. Yet in the near future we may come to feel that the person who does not understand and practice psycho-analysis is even more handicapped than we now think a person is who cannot read and write.

How the Subconscious Mind Is Revealed

In the psycho-analytic revealing of your subconscious mind you use two methods or processes. These are:

The Analysis of Dreams.

Free Association of Ideas.

The use of both methods is important and necessary to the fullest study and understanding of your subconscious mind, and the securing of the greatest benefit to yourself.

Of these two methods, the analysis of dreams is perhaps the most fascinating because it enables you to explore the greater depths of the subconscious and is more likely to reveal surprising secrets about yourself.

We will take up the study of dreams in the second book of our course and their full analysis in the third book. But before doing this I want you first to learn to use *the method of free association*.

I have two very good reasons for asking you to first learn free association. One is that you can practice it immediately and at any time, because it is a waking conscious process and there is no waiting for the dreams, which originate in the subconscious during sleep.

The second reason is that free association is also used in dream analysis and you will succeed better with your dream analysis if you first become skilled in the simple art of free association.

A Preliminary Test

Read the following list of words, pausing for a moment after each word and noting the first memory picture that comes into your mind

Dolls
Sad
Apples
Music
Bible

Perhaps several thoughts came into your mind in quick succession as you read each word. These thoughts would have kept on coming if you had not broken into them by reading the next word.

Now go back and read the word "dolls" and then close your eyes and let the mind run on as it wishes for a couple of minutes. Then recall all you thought of in that time. Were all those thoughts related to the word "dolls?" And how were the thoughts related to each other? This experiment shows roughly the principle of the free association of ideas.

Repeat the experiment with the other four words.

Three Methods of "Thinking"

There are three methods of "thinking," and I use the word "thinking" in this sentence to mean mental activity, or any series of ideas or pictures following one another in the mind.

These three methods of thinking or types of mental activity are:

1. Reasoning, or thinking out a problem.
2. Free association, or revery or day dreaming or "just thinking."
3. Dreaming during sleep.

The first of these is distinctly a process of the conscious mind.

The third belongs primarily to the subconscious mind.

The second is an intermediary type of mental activity between these other two. It is conscious; that is we are aware of what we think, yet it is not controlled by the conscious mind but by the subconscious mind!

The mistake that science long made was to assume that reasoning, the "highest" type of mental activity was the all important type, and the only one worth studying and mastering.

This would be true if we could control our lives by reasoning with the conscious mind. But we cannot, because the subconscious mind is the more powerful.

Science has at last recognized this fact, hence our effort to study the subconscious mind, and to understand and interpret our dreams.

But we cannot get at our dreams so easily just because they are subconscious.

Hence the importance to us of free association, the intermediate type of mental activity, with which we bridge the two minds.

By free association we explore the subconscious mind, either directly or indirectly, by using free association to analyze our dreams.

Why Free Association Needs to Be Learned

Free association is really the most common of these three types of mental activity, and yet for our purpose in psycho-analysis it must be learned!

The reason this is true is because ordinarily we either permit this process to be disturbed by outside sensations or we intermingle the free association with consciously controlled association or reasoning.

The moment we consciously select, reject or suppress an idea, as we always do when reasoning, we inject into the thinking process a conscious control and thus destroy the freedom of the association.

What you must learn, if you would master our science, is to practice free association or thinking free from such conscious control. To do this you must just *let the ideas come*. You must not criticise or judge them. You must not be embarrassed by or antagonistic to your own thoughts.

If you will not consciously interfere, the subconscious will determine what ideas shall prevail and you will thus learn what the subconscious thinks.

So you see "free association" is not exactly a correct name since the process is not free but is controlled by the subconscious mind. But since we are not aware of the working of the subconscious mind it seems free. We will therefore retain the name "free association" because this term helps you to keep in mind the most essential condition of this mental process which is that it must be free from any conscious interference.

Free association as practiced in psychoanalysis is therefore simply a process of thinking from one thought to another, but done under conditions and observed in such a way that we will get a revelation or picture of memories or feelings of the subconscious mind.

This association of ideas is like a chain running over a pulley, each link or idea pulling the next one up. When an outside sensation disturbs this chain of thought, the old chain is thrown off and a new chain started by the outside sensation.

You could begin to study these chains of ideas at any time, but for the purpose of getting the best insight into your subconscious, I want you to begin new chains that are not influenced by your immediate surroundings or by trivial thoughts of things happening about you.

The Best Time and Place for Free Association

Any quiet place where you will be undisturbed will do for this test. The natural time and place is alone in your room in the evening. Your mind should be as free as possible from any pressing problems and from expected interruption or affairs of any sort needing your immediate attention.

Such a time and place as you would naturally choose to ponder over your life and affairs as a whole will meet the needs of this free association practice test.

Now get yourself a pencil and a note book (or pad) and make yourself physically comfortable.

The particular free associations I want you to study are the ones that will be started in your mind from the reading *one at a time* of certain "*key words*" that I shall presently give you. But don't get curious and turn ahead and look at the list for that will interfere with the best working of our test.

When you read one of these key words some thought or idea will *immediately* spring into your mind. If you let your mind *freely associate* that first thought will lead to other thoughts that will follow each other as links in a moving chain.

The *first* thought that the key word suggests to you, may be said to be the uppermost thought of the subconscious mind that is related to the idea of the key word.

The chain of thoughts that will be pulled in succession out of the depths of the subconscious will reveal buried ideas and feelings that are at work down there.

Of this chain of thought links thus brought up out of the subconscious the *first one* is particularly significant. The later links of the chain may be more entangled, but some of them will be of *great importance* in that they will reveal important buried ideas or feeling.

When you first read the key word write down on your pad the *first thought* that comes. But do this as quickly as possible and then let your mind go on freely associating further thoughts suggested by the key word, or suggested by that thought first. After such association has continued freely for two or three minutes, then write down the thought that seems to you most important and revealing—*the thought that tells you something about yourself that is vital to your life and which affects your other thoughts and actions in a fundamental way.*

A Simple Method But Important Results

You will be astonished to find that the reading of a list of a few simple words can be made to reveal to you almost your whole past and tell you what are the fundamental forces that are behind your most serious life problems.

All that is necessary is that you make this analysis at a time and place when you are free from the disturbance of immediate surroundings and affairs and that you let your mind be receptive to these subconscious ideas that are waiting for this chance to spring into your consciousness.

Well selected key words are of course important and the list that I will give you has been carefully worked out and tested for results on many individuals. But if you are in

the receptive mood for messages from the subconscious almost any word will call up vital memories that have an important bearing on your life.

How It Works

For illustration, I stopped just now and made this simple test. I looked out of my window and my eye fell on a cold cream advertisement on a billboard above a neighboring building. The word "cold" brought immediately to my mind a scene of my youth when I was lost in a blizzard in the western mountains. Other pictures quickly followed of scenes and events, leading up to a long forgotten and briefly experienced love affair with a girl in that same locality as the scene in the blizzard. I had not thought of that particular girl for years—the affair was buried deep in my subconscious; yet when I recalled it just now in this chain of free association it seemed to stand out as a revealing incident showing me how an important force in my whole later life had been created and shaped by that forgotten incident. And all of these thoughts and this revelation came in less than a minute and from associating from the word "cold" in a cold cream advertisement.

So I looked again and noted the word "cream." The first picture was of the cream

separator on the porch of my uncle's farm. Other associations quickly followed and centered on a financial problem involving one of my relatives.

Thus these two words in an advertisement, that does not concern me in the least, brought immediately to my mind two pictures, one dating twenty years and one five years ago and these pictures with further associations revealed two significant facts of my life, one a fundamental attribute in my nature that affects my whole personal life and one a present financial problem of a relative that deeply concerns me.

In order to get such revelations by free association, it is not necessary for you to consciously try to think about anything but instead to let your mind be free from any conscious effort so that the subconscious is at liberty to express itself.

If given half a chance it will do so in most remarkable ways. There are a thousand trivial thoughts and memories in my mind relating to the word "cold," and hundreds relating to the word "cream." Yet the very first thoughts that came proved to be significant because they related to and brought up other thoughts that are of vital importance to my subconscious mind and when revealed are found to be of importance to my conscious mind.

What to Avoid in Free Association

The association must be free. To be so there must exist a mental state of receptiveness to subconscious messages. You will soon comprehend this with experience in such free associations. I cannot tell you just how to gain this state by thinking of any particular things, because I do not want to designate any particular things for you to think of, as that very effort would destroy the freeness of the associations.

But I can caution you against tendencies or habits of mental reaction that will sometimes interfere with this analysis by free association.

Do not make a verbal answer to the test word with another word or with a definition. Thus do not look at the word "cold" and say "hot," or "cream" and say "fat that rises on the top of milk." Such *word exchange* is merely the conscious mind talking superficially.

The subconscious mind is concerned with *experiences* and with *feelings* of importance to you. If you do not block it with a tendency to answer one word with another, but look at the word for the fundamental idea it represents, you will find that the subconscious will answer that idea by thrusting up into the conscious mind *some living picture of your past, some vital experience that has affected your life and which is full of emotional power and is of personal importance to you.*

Now Prepare for Your Test

Before you turn this page take a sheet of paper from your pad and hold it so it will hide the next page. Turn the page beneath the sheet and then slowly draw down the sheet of paper till the first key word appears. When the word appears pay no further attention to this book or anything else about you, until your mind has made its free association from that key word.

Let the association chain run until it seems to exhaust itself. The *first association* and the *most important association* which the key word brings should be recorded in your note book. Not till then will you be ready to return to this book and slip your cover sheet of paper down so the second key word is exposed.

In this manner go through the list of the thirty key words.

Now ready with your sheet to hide the next page before you turn over;

Key Words for Analysis by Free Association

- 1 Baby**
- 2 Skates**
- 3 Violets**
- 4 Gold**
- 5 Fear**
- 6 Stockings**
- 7 Horse**
- 8 River**
- 9 Marriage**
- 10 Telephone**
- 11 Medicine**
- 12 Ice Cream**
- 13 Fight**
- 14 Hotel**
- 15 Kittens**
- 16 Grass**
- 17 Lace**
- 18 Ocean**
- 19 Funeral**
- 20 Payday**
- 21 Lie**
- 22 Scarlet**
- 23 Moonlight**
- 24 Veil**
- 25 Sin**
- 26 Fireplace**
- 27 Kiss**
- 28 Telegram**
- 29 Sofa**
- 30 Dark**

Thirty Dreams About Your Life

If you have completed the free associations from the thirty key words you have really dreamed thirty day dreams about your own life. These dreams will be somewhat different in form and nature from the dreams you have when you are asleep; but both kinds of dreams come from the same mental storehouse of your subconscious mind.

These thirty day dreams do not exhaust the possibilities of that wonderful supply of psychic experience and buried memories, for there is material stored in your subconscious for many thousands of such dreams.

Practice will make the association dreams flow into the conscious mind and teach you to examine them without interfering with their production. But the first time you try this, the novelty of what you were doing may have interfered somewhat with the freeness of the associations. So I suggest that on another evening you again go over the same list of key words, and again record the *first thoughts* each word suggests and the most *significant thoughts* from each thought chain so started.

You can also, at any time, use either your list of *first thoughts* or your list of the *most significant thoughts as key thoughts* to start other thought chains.

All of this thinking by free association will

help you to get acquainted with your subconscious mind. It will tell you things about your own life. It will reveal things that you thought you had forgotten. If you get over being self-embarrassed at your own thoughts, if you don't feel afraid of what your subconscious wants to tell you and try to suppress it—

You will get a new understanding of your vital forces;

You will comprehend why you are what you are;

You will see how you can more easily become what you want to be;

You will be able to do things you want to do, but have in the past failed to do.

Psycho-analysis is really nothing more than a method of getting acquainted with yourself. By this free association you make a beginning, and the more you practice it the more rapidly you will progress. In later books in our course we will take up other ways of studying the depths and forces of your mind, but this process of free association will be used in all of them, hence the importance of learning to practice it easily and naturally.

As I have given you enough work to do for this first lesson, I will take the rest of the space of this first book to tell you a little more about your subconscious mind and how psycho-analysis was discovered and developed and why you can and should apply it to yourself.

The Age-Old Mystery of the Dual Nature of the Human Mind

For long ages men have recognized the dual nature, or doubleness of the human mind. They realized that there were forces, primitive and powerful, beneath the surface of the mind, and they have felt the struggle in themselves as of two warriors fighting. Sometimes in story form this other self has been allegorically represented as a ghost, demon, giant or dragon with which a man must battle. In more modern form it is represented as another man, who is yet the same man, as in Stevenson's great story of "Dr. Jekyll and Mr. Hyde."

But until very recently science had no explanation for this long believed in and everywhere felt reality of the dual nature of our being. Exceptional individuals in whom the two struggling creatures of the mind alternately obtained complete possession, were studied and called "cases of dual personality." But for the rest of us, who were average or normal human beings, science could offer no sufficient explanation.

And yet now that the explanation has been achieved, we realize that much of the knowledge on which this explanation rests was long available. But as in the case of many great inventions, facts already known had to be assembled and put together before a new and greater idea

could be realized. Thus, the automobile came into being from the assembling of the four wheeled carriage, the gasoline engine and the pneumatic tires of the bicycle.

The Two Minds Explained

I am a little worried for fear some of you may have difficulties in picturing the relation between the conscious and subconscious minds. For we are here dealing with a duality that is still a unity; we have two minds that work separately and yet work together.

This illustration may help: a business firm is composed of two partners. Mr. Brown and Mr. Smith are two men, but "Brown and Smith" is one firm and a business unit. You buy goods of the firm and Mr. Brown shows you the goods and Mr. Smith collects your money. A better form of the analogy would be to say that Brown makes the goods and Smith sells them to you, or that Brown puts up the capital and Smith does all the talking and advertising.

Such illustrations or analogies help us to picture things, but they are somewhat inaccurate. Nor can we draw a diagram of the mind with its two compartments. The term subconscious mind suggests it as located in space beneath the conscious mind. But positions in space are meaningless, for the mind is *immaterial* and

has neither dimension nor location. We cannot even say that mind is in the brain, but merely that the brain is the physical thing that makes it possible for us to have minds.

The Mind as a Pool of Water

See if this space picture of the mind will clarify the two-in-one mystery for you: Try to imagine the mind as a deep pool of water. The pool is fed by rain that falls upon the surface, and this will represent the supply of sensations coming into the conscious mind. But the same pool is fed from the bottom by springs, and these will represent the instincts that supply the psychic force and power. These living streams of inflowing currents keep the pool stirred up from the bottom. Some of the water from the springs is carried to the surface, and some of the water that falls as rain is carried into the depths.

And now to continue our illustration, we will have to conceive of the water as neither too clear nor too murky. You can see best the water that is on the surface, that is the conscious mind. By peering very closely you can see a little below the surface a region which some psychologists call the "fore-conscious mind," that is unconscious material readily available to the conscious memory.

But if you will come after night and throw

a strong light into the water and then shade your eyes from the light you might see nearly to the bottom of the pool. Such a scheme we might call psycho-analysis, by means of which we see into the depths of the subconscious mind.

In this analogy of the pool, we have lost the idea of the two separate minds, for there is only one pool having a visible surface and invisible depths. There is no distinct separating partition between the two regions, and there is no absolute and definite separation between the two minds, or the two regions of the mind. Yet there is a very great difference between the visible surface of the pool and its invisible depths.

The Tale of "Con" and "Sub" and Their Great Library

I have never found a better way to quickly explain the relations of the two minds than by the analogy of two men in a great library.

I first conceived of this one day while waiting in the magnificent rotunda of the Library of Congress at Washington.

To make this analogy simpler, let us eliminate all the readers from the reading room and all the attendants from the central desk *but one*, and all the workers in the stacks below *but one*.

The man at the central desk we will name "*Con*" (for Conscious) and the chap in the

stacks below we will name "*Sub*" (for Sub-conscious).

Con is a bit of a philosopher and rather conceited about it. He also thinks he owns the library and that it is his private library which he has collected for himself. He thinks that all the books that come into the library come in over his desk, he also thinks that he knows all the books down there that are worth knowing about.

Con's ostensible business is to write new books, but he doesn't really do much at it. He isn't in fact nearly as much of an original book maker as he thinks he is. What he does most of the time is to just sit there and look at the new books as they come in or at the old books that keep coming up on the little railroad. And then he tosses both the new ones and the old ones back and turns his attention to more new ones that keep coming in, or more old ones that keep coming up. Con thinks that all these old books that are sent up from below come at his wish though he isn't very clear just how he orders them or just why particular ones come up.

Con knows very little about Sub, who dwells in those vast stacks below. Sometimes he has a vague conception that there is a fellow down there, but Con thinks this Sub is a stupid fellow and is down there merely to act as his servant and get the books for him.

Sub is very much more alive and more of a chap all around than merely Con's book-fetching servant. In fact, Sub is quite as much, if not more, the owner of the library than Con is.

Sub also reads the books quite as much as Con does, and he also writes new books just like the conceited philosopher upstairs does. Sometimes Sub sends up one of these books he has received through the basement window or one that he has written himself and neither of which Con has seen. Con is puzzled a little at these books and wonders how he came to have them in the library.

Con's and Sub's tastes in literature are rather different. There are some books they both like and both use, and others that are used by one of them and not by the other. There are books that Con likes and which Sub thinks are abstract, dull books and doesn't care much about. There are other books that Sub is very fond of and which Con thinks are "sensational," or vulgar and wicked, and which he believes ought to be suppressed. Con is sometimes a bit of a hypocrite in this and really likes to read some of these same books that Sub likes so well, but he is careful to do so at a time when there is no danger of the neighbors coming in.

There is one very important shelf in this great library that Sub has all for his own. As a matter of fact these are not Con's books at

all, for they were already in the library when Con came to the place and began stocking it up with books that came over the desk. This very important shelf full of books (instincts) are written in a language which Sub can read and which Con cannot read, and yet Sub is anxious for Con to know about them and so he keeps sending up other books that Con can read (wishes or desires based on instincts) and which Sub translates from the books on the important shelf that he prizes so highly.

The Discovery of Psycho-Analysis

The man who discovered psycho-analysis, and who did the most to advance our present knowledge of this subconscious mind creature that lives within us and struggles with the conscious self, was Dr. Sigmund Freud of Vienna. Freud's theory of the subconscious mind, and his method of investigating it, which he called psycho-analysis, have been developed and expanded by other students of psychology.

The origin or beginning of our subconscious mind is our inherited instincts, which exist at birth. This subconscious mind grows and becomes more powerful as the years go by. Some of this growth in power is due to the development of the instincts themselves, but another source of the growth of the powers of the subconscious mind comes about from the suppres-

sion from the conscious mind of desires, ideas and feelings.

It is this subconscious suppressed material, which accumulates with experience in life, that most interested Dr. Freud and which he taught us how to reveal by his method of dream analysis.

In the present course we shall make use of the Freudian theories and methods. But we will not limit ourselves to his narrower conception of the nature of the subconscious mind.

Freud was a specialist in nervous and mental diseases and his observations were made upon patients in whom there had been a maximum amount of such *suppression* from the conscious mind. As a result of such suppression the subconscious mind of these unfortunates became so thwarted and rebellious that it wrecked the health and activity of the conscious mind, resulting in various abnormalities or breakdowns of the mental machinery.

Freud set out to find out what caused these breaks, and he did so. By observing how the mind failed to work, he discovered how it ought to work. The same methods of investigating the workings of the mind when applied to normal or average individuals revealed tremendous wastes of psychic force.

The Development of Psycho-Analysis

Psycho-analysis can best be defined as the method or system for discovering the activities of the subconscious mind and releasing its powers for the greater use of the conscious mind.

The discovery of this fascinating new science of applied psychology was made by Dr. Freud about 1895. It was not, however, until about 1910 that psycho-analysis began to receive attention from the world at large. Since that date rapid progress has been made, and far from being weakened by the researches of other scientists, psycho-analysis has been wonderfully developed and strengthened.

But most of the publicity that has been given to psycho-analysis has related the "cures" of Freud and his immediate followers, the accounts of which read like the miracles of old.

This fact has led to a certain prejudice against being "treated" by psycho-analysis, as it would seem to indicate that one wasn't mentally right. It is somewhat like the prejudice that exists against milk as a food for healthy adults because it is so very good for babies and invalids.

Freud first got at the subconscious mind by observing abnormal people, who had holes, so to speak, in the conscious mind. It was a little like the first discovery of the workings of the human stomach by observations made on

a man who had an unhealed gunshot wound that permitted the doctor to peek into his stomach. We all have stomachs and science has now discovered methods of finding out what is going on in them without shooting holes into us. Likewise psycho-analysts have discovered how to look into the subconscious mind without the necessity of our being in the least abnormal.

So the science that started out as a cure for neurotic and hysterical people has been broadened to a science that is wonderfully useful to us all.

If you have heard something of psycho-analysis it may be that you have received the impression that "it deals with nothing but sex." The reason for this is that Freud was dealing with "suppressed desires," which form powerful "complexes" which destroy the equilibrium of the mind. These most frequently are of sexual origin, because sexual desires are very strong and are most often suppressed.

But the conception that "the subconscious is all sexual" is a great error. In this course I shall neither attempt to avoid or to over-emphasize the sexual element of the subconscious mind. It must be considered or no normal person will gain a true picture of his other self. But over-stressing sex will be just as false and lead to failure in your revelation of your subconscious mind as will suppressing and avoiding the subject.

How Psycho-Analysis Makes Its Cures

It is a fact, attested by thousands of cures of mental troubles and mentally caused physical disorders, that simply bringing into the conscious mind certain subconscious desires and emotions will effect a cure in a seemingly miraculous manner. In the work of the professional analysts the patient tells these experiences over to the doctor. The method was at one time called the "Talking Cure." To our old ways of thinking this did not look logical and people were, and had a right to be, skeptical. They suspected the doctor of "giving medicine on the sly," or of "practicing hypnotism." Such criticism was merely exchanging one mystery for another.

Shakespeare said: "Canst thou minister to a mind diseased, pluck from the memory a rooted sorrow, raise out the written tablets of the brain, and with some sweet oblivious antidote, cleanse the oppressed bosom of that perilous stuff that weighs upon the heart?"

The answer in Shakespeare's day was that the doctor couldn't do it—and the answer is still that the doctor can't do it with drugs.

Our present understanding of psycho-analysis is that not even the doctor is necessary to talk to, for it isn't the act of talking that is essential, but the act of bringing the trouble-making matter that has been subconscious into

the conscious mind. That simple process works the miracle.

But how?

The best explanation is that the conscious mind is a reasonable mind, that it has a sense of reality, of awareness of things, of the right proportion of things, of plain common sense.

All these attributes are more or less absent from the subconscious mind. That mind is childlike, primitive, and has little ability to reason. If it fears something or wants something it can't get over it, and the emotions of fear or of repressed desire do not subside but continue to drain the psychic energy and injure mind and body. When the groundless fear or unreasonable desire is brought up into the conscious mind we see how foolish it is, and that ends it.

All this will be clearer if I illustrate it by an experience that you are already familiar with. You dream (the subconscious mind working) a dream of horror—that you are in a coffin being buried alive. The emotion of fear is terrific. Then you wake up and your conscious mind quickly re-lives in conscious memory the situation of the horrible dream, and decides that you are not dead, not in a coffin, and not being buried alive. It pronounces the dream unreal and absurd. The destructive fear emotion is checked. For a little while you still feel the physical effects of the emotion, but its genera-

tion is stopped, and you are soon able to turn over and go to sleep.

What happens in the above experience is a natural illustration of the method of psycho-analysis. You brought your subconscious material to the conscious mind and reason cures you of your delusion and fear.

The method of psycho-analysis merely extends, by definitely worked out means, this same process we all use in dismissing an obvious dream. By the more thorough system we get at the deeper causes of these dreams by bringing them to the conscious mind. And by the application of common sense and reason, the chronic fears and delusions, the absurd and unreasonable desires of the subconscious mind are cured.

By so doing we "*cleanse the oppressed bosom of the perilous stuff that weighs upon the heart!*" We also stop the waste of a lot of good mental energy that has been flowing into blind ditches. We get more power for the conscious purposes we have in life. Verily it is a miracle science, but like many wonders and seeming miracles it is simple and logical enough when we understand it.

A Case of Complete Psycho-Analysis by Free Association

The more remarkable results in psycho-analysis are usually obtained through the analy-

sis of dreams. But sometimes equally striking effects are secured without the use of a dream, as the following instance of a complete psycho-analysis by free association will show.

An expert mechanic, who had been working on an hourly basis, was put on piece work. He did not like the new system of payment, but there was no other job to be had and he was obliged to accept it. He did not earn as much as he had on the hourly basis, whereas he had, up to this time, believed himself to be one of the best workers in the plant. He felt sure he could do more than other men who were now earning more than he did. He also felt that he was trying to do the work as fast as possible, but somehow he didn't get it done.

While brooding over this situation he recalled that the first work he had ever done as a boy was picking strawberries with a group of other boys. The berry grower had paid them by the box and paid them very little, and had obtained a lot of cheap work out of them by offering a prize of five dollars to the boy who picked the most berries. He had worked very hard for that prize, and was broken-hearted when he failed to win it. He had also found out that the adult pickers were paid more per box than the boys.

After thinking this all out the mechanic saw how he had become prejudiced against the piece work system. From that time on he found that his subconscious inhibition of his working speed

on piece work ceased, and that he resumed his former efficiency and earned more than he had on the hourly schedule.

The Advantages of Psycho-Analyzing Yourself

The neurotic and hysterical patients, for the treatment of whom psycho-analysis was first developed, could not apply the method to themselves. Hence the development of professional psycho-analysts to treat such cases. As the science was further developed and broadened, it was found out that its application to ordinary normal people was quite as effective and important as its use for the cure of the mentally abnormal.

It was only natural that those who practiced the art as a profession should attempt to make it appear that their services were always needed for its application. As long as the layman who wished to benefit by this great advance in psychic science knew nothing of it, there was an excuse for his going to the analyst.

If a man knew nothing of taking bodily exercise and could not or would not exercise without the immediate guidance of a physical trainer, it would be wise for him to put himself in charge of such a trainer.

But the intelligent man can take his own exercise, and as soon as he comprehends the nature of his mind as he does the nature of his body, he can also psycho-analyze himself. True

the working of the mind is more complex than the working of the muscles, and a little more knowledge is needed to understand psycho-analysis than to understand "physical culture."

On the other hand, there are distinct advantages in the self-application of psycho-analysis, as compared with being analyzed by another person. These advantages are:

First. Quite obviously you save the fees of the professional analyst.

Second. It takes no more of your time, less, in fact, because you can do it at your own convenience without having to keep scheduled appointments at an analyst's office.

Third. You have a tremendous advantage in the study of dreams, because dreams are easily lost to the memory. The analysis of the dream by free association has a far better chance of success if done the day immediately following the dream. The period just before retiring, waking periods in the night, and the time when one has just awakened are exceedingly valuable times in this study, and these opportunities are lost when one must go to the professional analyst.

Fourth. Psycho-analysis is the study of the mind, and especially of the very inaccessible subconscious mind. Quite obviously no one can get into your own mind as well as you can. The professional analyst relies wholly on what you tell him, and no man can tell all he knows.

Fifth. In psycho-analysis one must, to secure results, reveal the very innermost and private mental secrets. It will be exceedingly difficult for you to reveal yourself fully to another person. Try as you will, you will find it difficult to relate fully and honestly to another man your true feelings and wishes about matters of sex, domestic unhappiness, business failure and longings and wishes that you fear you cannot achieve. Yet these matters are the vital elements of the psychic life with which this science deals.

This last point alone is an all sufficient reason why you should master the science and apply it to yourself. You will find that here, too, rests the differences between this course and other books on psycho-analysis which you might read. The other treatises that have been published have been written by professional analysts whose viewpoint is that of the analysis of others. I do not accuse the authors of intentionally misrepresenting psychic laws, and I confess the debt I owe Freud and his followers for the discovery of entirely revolutionary knowledge of the mind and its workings. But investigating the subject, as I have, from the viewpoint of its self-application, I fail to find it difficult.

The reason for this is obvious. They are trying to get at the secret contents of the minds of others, and much of their experience is in

dealing with abnormal or subnormal patients. Naturally, difficulties present themselves in such work that do not appear in the self-application by intelligent normal people.

How I Developed Self-Applied Psycho-Analysis

I am not a practicing psycho-analyst; that is, I do not psycho-analyze patients for the fee. But I have been a student of psychology for more than twenty years, and I have always been greatly interested in the application of mental science to my own life and in helping others to find similar applications in their lives.

When I first heard of the work of Freud and his associates I was greatly interested. I saw the difficulties that the professional psycho-analyst would have in getting at the actual contents and uncovering the real truth of the minds, conscious and subconscious, of his patients. So I began the development of the science of self-analysis.

Naturally I could only make full applications of self-analysis to myself. The question therefore arose as to how well my experience would be applicable to others. There was plenty of evidence in the published literature of the experience of the professional analysts working on the minds of patients. But what I wanted to know was how others fared who applied psycho-analysis to themselves.

It was not easy to accumulate this evidence because no work had been published on the self-applications of this science. But fortunately I had a large acquaintance, many of whom were interested in psychology, and who were already, or could with my encouragement become, interested in psycho-analysis. Some of these acquaintances were, in fact, professional analysts, and at first resented my inferences that psycho-analysis was capable of self-application. Yet all of them confessed that they did make self-applications. That is, they did not go to other psycho-analysts to be analyzed; in fact, they laughed at the idea that they should. Yet they resented my inference that *any* intelligent person could apply psycho-analysis to himself and that the essential knowledge could be readily taught.

But from those not professionally biased I received more encouragement. Once I had persuaded them to learn the essential principles, I found my friends easily proceeded to make self-applications of this new and practical psychology and secured most gratifying results.

These investigations proved beyond a shadow of a doubt that I was right in my contention that psycho-analysis was pre-eminently a science for self-application. Others found, as I had found, that many of the difficulties in the second-hand professional analysis were eliminated. Once the method is known, the subcon-

scious mind is far more available to the conscious mind of the individual than it can ever be to another individual, no matter how experienced and expert the latter may be.

I have given you this explanation of my own interest in the subject, and the methods of developing the teaching set forth in this course, because I believe it will enable you to tackle the problem of self-applied psycho-analysis with confidence and courage. The subject is fascinating; it is not hard to comprehend and the *results*, in the achievement of psychic harmony and mental power, leading to love and happiness, will repay you for the necessary effort by sixty and a hundred-fold.

The Psychic Complex

Before you take up the study of dreams I want to explain briefly the "psychic complex."

In practicing free association you will find that all ideas stored in the mind are tied to other ideas by various mental bonds. The ways in which ideas are tied to each other and one idea tends to pull another up into the conscious mind, are known as the "laws of association." Some of the laws are:

Similarity, as when you think of oranges and then think of grape fruit.

Contiguity (ideas previously existing together in the mind), as when you think of a cer-

tain person and then of rain, because you last saw him on a rainy day.

Object and place, as when you think of a fish, you think of a river or sea.

Whole and part, as when you think of an automobile, you think of a tire.

There are many more types of these mental bonds, and you can readily work them out for yourself by observing the relation between the links in your association chains. I am not going to dwell on these, however, because I do not particularly want you to be observing the reasons why one idea suggests the next, as such attention is likely to interfere with the freeness of your free associations.

But there is one type of mental bond that holds ideas together that is of particular importance in psycho-analysis—and that is, the *emotional bond*.

Every sensation when experienced, and every memory when recalled, has a certain emotional value, and this will vary as to kind of emotion and as to intensity of emotion. It makes us sad to think of the death of a stranger, but much sadder to think of the death of a relative, while the death of a lover or of a child fills us with intense sorrow and grief.

As every idea has its emotional charge, so every emotion has its drawing power upon ideas. When we are happy, we think of happy memories; when we are angry we think of ideas

and people whom we dislike. We start a quarrel with a person about one matter and soon draw into it all other differences and criticisms we may have had with or of that person. You do not get angry at a man and immediately begin thinking of the elements in his character that you approve of and admire. In the reverse situation, "The lover sees Helen's beauty in a brow of Egypt." The emotion both colors other ideas with its own flavor of feeling and draws ideas to it that are favorable to its tone.

The emotional association of ideas is more strongly developed in the subconscious mind than in the conscious mind. This gives rise to the development of what are known as "complexes." *The complex is a group of ideas closely bound together by a strong emotional bond.*

The complex may be conscious or subconscious, but it develops its most powerful form in the subconscious. The conscious mind tends to break up the complex because it tends to associate ideas on a more purely intellectual or rational basis. When these purely intellectual or rational associations are overpowered by emotional ones we say that a person is prejudiced. In other words, on the subject where the emotional complex exists, one cannot think clearly and logically because the emotional association overpowers intellectual associations. It draws ideas and warps and colors ideas according to the dominant emotion.

But where the conscious complex destroys our reasonableness, the subconscious complex destroys our psychic energy, our mental balance, and in extreme cases, endangers our health and sanity.

The emotional complex flourishes in the subconscious because it is in a mental realm where reason is least developed and emotion finds fuller sway.

The emotional state is generated or called into being by the instinct. The emotion draws to itself the various sympathetic ideas and forms of complex. Then the instinct seeks action through the channels that these ideas suggest. If such action is not suppressed, the complex determines the nature of both the conscious thoughts and the external action. If it is suppressed the complex remains in the subconscious mind and the instinctive energy attached to it is bottled up and wasted.

“Falling in Love” a Case of Complex Formation

Falling in love is a case of the development of a complex. The love emotion is generated by the sex instinct, but finding no specific outlet in action or attachment in ideas it remains as latent energy. Now a particular person comes into our experience and by some slight difference in appeal to the outward senses starts the love energy flowing in that direction. Once the

attention is turned toward the particular person, all impressions of and experiences with that person are attracted to the central emotion and colored by it. Sensations and thoughts about the person are now seen through the love colored glasses and all ideas about love are interpreted in relations to the person. Thus we "fall in love."

The urge of sexual instinct is now turned toward a specific object. If the love affair progresses normally we find a healthful outlet for the instinct and a natural channel for the emotional expression. But if the love affair does not progress and is repressed either by antagonistic instincts, social criticism, or the repulsion by the loved one, then we develop a closely knit and powerful complex that becomes a source of danger to the harmony and peace of the possessor. This complex may become repressed into the subconscious and seemingly forgotten, and yet still be alive down there and still consume the whole or part of the instinctive force of sexual love.

Psycho-analysis frequently reveals powerful complexes of earlier love affairs, either forgotten by the conscious mind or smiled over as mere childish memories of supposedly no importance in the present life of the individual. These childish love affairs are sometimes of the most surprising nature, for often they are not and never have been conscious sexual love af-

fairs, but merely childish attractions to someone of the opposite sex, sometimes a much older person or even a relative with whom any thought of sexual love is forbidden by our moral teachings.

Particularly is a small boy's attachment to his mother, or that of a girl's toward her father, of this order. In the technical books on psycho-analysis these attachments are spoken of quite frankly as "incestuous." The boy's love attachment toward his mother is called the "Oedipus complex," and that of the girl toward her father "Electra complex." These terms are taken from names of characters in Greek drama, where such incestuous love was an element of the plot.

Frankly, I dislike such terminology. It suggests actual sexual relations which are abhorrent to our moral feelings, whereas the existence of such complexes does not infer anything contrary to our ideas of morality, for we certainly approve of a boy loving his mother or a girl loving her father. The trouble is that the childish mind is incapable of distinguishing between the various instinctive forces that call forth the emotions of love. So part of the force of the sex instinct, all of which should be left free to enrich and ennoble later sexual love may become involved in the parental love complex and remain attached thereto in the subconscious.

In later life this leads to rivalries and jealousies between the parent and the lover, the existence of which forms a large part of many domestic problems. The man who is constantly comparing his wife to his mother, or the girl who insists on judging her lover or husband by comparison with her father, or perhaps her brother, are cases based on the existence of such complexes. The remedy is to be found in the correct understanding of the subconscious condition, for when this is realized the moral revulsion toward the thought of the incestuous relation is usually strong enough to break up the earlier complex and divert all the sexual love energy away from the childish attachment.

I have mentioned these childish love complexes, because no work on psycho-analysis would be complete without their consideration. But just because the idea is somewhat morbidly interesting, there is danger of over-emphasizing it. There can be scores of love complexes of all manner and kind, and there can be other complexes than love complexes. Remember that *a complex is any group of ideas bound together by an emotion.*

In the study of dreams which we will take up fully in the following books, we will frequently meet with the subconscious complex as the cause and explanation of the dream.

Subconscious Power

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—THE SECRET OF
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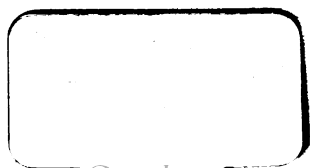
By

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BOOK II

How to Catch Your Dreams

SECURING dreams for purposes of analysis is wholly a problem of remembering them, because you dream all the time you are asleep.

This statement may be a surprise to you. If you have never paid much attention to your dreams, and have not learned the art of retaining and recording them, you may be of the opinion that you dream very little. Indeed, we occasionally find a person who insists that he does not dream at all.

We know this to be an error, and due to lack of proper attention and observation. The human mind is always active, either consciously or subconsciously. Moreover, it has been found that those people who say they do not dream find that they do dream the moment they become interested in dreams and make the proper effort to retain and record them.

How to Prove You Dream While Asleep

Do you question my statement that the subconscious mind is always active or that we dream all the time we are asleep, just as we think all the time we are awake? If so, set your

alarm clock at any hour you choose; have a pencil and pad handy, and when the alarm wakes you, turn it off immediately, and then write down what you were dreaming at the moment the clock began to clatter.

If you have been one of those who think you rarely dream, you may ask why you do not have a dream to tell every morning when you awaken. The answer is that you do have a dream, or several of them each morning when you awaken, but that you have not been looking for them. The setting of the clock especially for the dream has this advantage. When it goes off at an unusual hour you know it was set to catch a dream and hence your first waking thoughts are of the dream. But the first waking thought at the usual hour of the alarm is "Oh, how I hate to get up in the morning—you got to get up—you got to get up"—and other ideas of like effect, and far removed from dreams.

Because those who have not made a study of the subject fail to realize that all people dream and that it is merely the capacity to remember dreams that differs, we find many absurd theories current as to the cause of dreams. For instance, the notion that some particular indigestible food will cause one to dream is merely a popular misstatement of the fact that the indigestible food will likely give you pains that will wake you frequently during the night. Be-

cause of such awakening you will catch more dreams than if you slept soundly through the night and only awakened when it was time to get up and you had no attention to give to your dreams.

The Nature of Sleep

You will be better able to understand the psychology of dreams if you fully comprehend the nature of sleep. Sleep is a periodic rest period of the mind and body in which certain activities of the waking life become dormant. But the heart does not sleep and neither does the subconscious mind.

The conscious mind and the voluntary muscles sleep. Their activities are not absolutely stopped, for we move our limbs and roll over in our sleep. We may also hear sounds or receive other sensations which are ordinarily the functions of the conscious mind. Sleep is not the complete cessation of waking activities, but their quieting down to a low degree of activity.

Sleep is necessary more as rest of the body than as rest for the mind. Physical activity tires us out and makes us more in need of sleep than do mental activities. Lack of sleep will lead more quickly to physical than to mental exhaustion. The physical eye tires, the lids droop and close to shut out the light and rest the eye. But the mental eye needs no sleep, for it is "seeing things" all night.

The functions of the mind that sleep are:

First, incoming physical sensations from the material world. We close our eyes and, relatively speaking, close our ears and other sense organs. We cease to be conscious of even inner sensations coming from the body. Great pain keeps us awake just as we are kept awake by bright lights and loud noises.

As a test of this fact that sleep involves the cessation of sensations, try this experiment: Go into an absolutely dark and absolutely quiet room. Assuming then, there is no odor present and you do not have a bad taste in your mouth, you will then be artificially shut off from sensations—with one exception. You will still be sensitive to touch, and as a result of the other sensations being shut off while you are still awake, you will find that you become acutely sensitive to touch. The clothes you have on, the couch on which you rest will all become suddenly alive. You will want to scratch and perhaps imagine that things are crawling on you. But as soon as you fall asleep these sensations will disappear and it will take something much more “sensational” than usual to make you aware of it.

We say that a person is a light sleeper when his power of sensation is easily brought back. This power, too, is discriminative. We wake at the sound of an alarm clock and not at the rumble of a passing truck—or some times it's just

opposite. We wake, too, if our name be called more readily than if another name be spoken.

The second activity of the mind that is asleep is the reason or judgment. We experience memories in sleep, but we do not judge them, we cannot tell the plausible from the absurd, the serious from the ridiculous. In our sleep we have no sense of reality, or rather, no sense of unreality, for we accept memories as realities. Our thoughts are chiefly pictorial or concrete in form.

In the above paragraph we are discussing attributes of the dream, which is merely the content of the sleeping mind. And we dream continuously as I have already proved.

Is the Dream Conscious or Subconscious?

We have found that sensation and reason, two factors that contribute to most of the activities of the conscious mind are not active during sleep. Therefore we are fairly safe in saying that the conscious mind is asleep or inactive. Yet we state that there is a continuous mental activity during sleep. Therefore, the conclusion that it is the subconscious mind that is active.

But is this activity of the subconscious mind which we call dreaming a continual activity that goes on *night and day*, or does it only replace the somewhat similar flow of ideas in the conscious mind while the latter is off duty?

The two possible answers to this question may be illustrated as follows:

Suppose you awake some summer morning an hour before dawn and look out your window and see the moon, a little past full, shining from mid-sky on your garden. The garden, very plainly visible, is full of moonlight that casts wonderful traceries of shadows on the ground. And then comes dawn and the moonlight, with its weird and beautiful shadows, is routed from the garden. Yet the moon is still in the sky and its light still in the garden, but you can't see it. By this illustration we may conceive that these dream thoughts of the subconscious mind go right on when the conscious mind wakes up, but that the latter activities outshine them.

The opposed idea is that the dream is a continuation of conscious thoughts on a dimmed subconscious level, and that there is no subconscious thought when conscious thought is active. This would be illustrated by two views of your garden, the one in bright sunlight and the other when the sun goes under a cloud. In that case it is the same light, but it is dimmed.

But these illustrations both infer that the thoughts of the subconscious mind are weak and dim, and yet our dreams may be very vivid. The dream lacks judgment and reason, but it does not lack brightness and clearness, except as it loses in detail by transference to the conscious mind.

The emotions, too, in dreams, can be very strong. A few days ago, in a dream of horror, I gave a blood-curdling shriek that awakened the neighbors and caused them to think a murder was being committed in the vicinity. So terrible was my emotional strain that in giving this cry I strained my vocal cords so that a week afterwards I could only talk in a whisper, and that is something I never did in my waking life and probably would not do even if I met the experience in reality of which I was dreaming.

Just When Does the Sand Man Come?

Children often amuse themselves by trying to find out when they go to sleep. "When I go to sleep I'll punch you," says Johnnie; but of course Jimmie knows that when Johnnie punches him that his brother is still very wide awake.

But there is a simple trick by which we can tell when we go to sleep. Before explaining it I want to tell you what to watch for at that interesting moment. This brings us back to the question of the association of ideas.

In the preceding book I asked you to begin the practice of what we call "free association." That process is distinctive from "thinking" in which we attempt to exercise a control over the ideas that come into our minds and reject those

that do not bear on the problem about which we are thinking.

A careful study of all types of associated chains of ideas that come into our minds will show a gradual series of changes in type from the deliberate thinking on a definite problem down to the true dream.

The intermediate types of association are variously called day dreams, reveries, dreamy reveries and dozing dreams.

The day dream may be defined as a free association which pictures some wish being fulfilled—usually a wish that is at variance with the sterner purposes of life. For that reason day dreaming is said to be a bad habit. So indeed it is if indulged in when one should be at work solving the problems of reality. But in psycho-analysis we day dream for a purpose, and that purpose is the determining of what real problems we should be solving.

The day dream has much in common with the dream of sleep in that it represents the fulfillment of a wish. But more of that anon.

The term revery is used loosely to mean about the same thing as the day dream, or its meaning may be limited to reminiscing over the things that have been and wondering how things might have been.

Free association when done intentionally may or may not include wish fulfillments, but it usually does include reminiscences of one's past.

How Free Association Is Related to Dreams

Free association, once you have learned the trick, can be performed at any time; but, as you will probably have found out by now, it can best be performed when there is the least outside sensation to distract you.

Now, if you select a place and condition where there is a minimum of outside disturbance, and if you further select a time when you are getting sleepy, you will be ready to study the sleepy revery or the dozing dream, and before you know it to study the dream itself.

Let us then assume that you are alone in a quiet room late at night. For our experiment an easy armchair will be better than a couch or a bed. If the latter is used, prop yourself up with pillows. If you lie down in perfect outstretched comfort, you are too likely to go to sleep entirely and not know anything about it till morning.

A clock or watch hung where you can see the face of it will add interest to the experiment. You will need two other objects—a notebook and a pencil. Leave the pad at rest in your lap and hold the pencil lightly between your thumb and forefinger and with your hand resting on and extending over the arm of your chair. Beneath the lightly held pencil should be another chair or a box so placed that when you let go the pencil it will fall and make a sound, and yet be where you can recover it without getting up.

With these physical details prepared you are ready for the mental part of the experiment. What you do is to let your mind be open for free association of any sort. If you are not sleepy this free association will be like that you have already been practicing. But if you have chosen the time and conditions well you will soon be sleepy. If the novelty of the situations keeps you too wide awake, read a dull book (not this one, I hope), until you do get sleepy—or if necessary go to bed and try it again a second night.

Dreaming at Will

What you will discover when you get conditions right is that the train of free association will gradually merge into a dream. The nice point about this test is to discover just when the waking association becomes a dream; in other words, just when you go to sleep. And that is what the pencil is for. If you learn to hold it just right it will drop, and as you have suggested to your subconscious mind to be alert for this particular signal, the sound of the fall of the pencil will wake you up again. Then if you pick up the pencil and write down what you have just been thinking, you will have a dream. Just how much of a dream it will be depends on how tightly you hold the pencil and when your voluntary muscles go to sleep, compared with the time your conscious mind goes to sleep.

With this method of studying the dream in comparison with the waking association you will get some very fine shades of distinction. The one chain of ideas will likely merge right into the other—though sometimes you may get a gap between what you remember of your last waking thoughts and what you can remember of the dream.

Where there is no appreciable time gap—and the clock will be very helpful in determining this—here is what you will find: At the moment you fall asleep, there will be a change in the nature of the chain of thoughts. They will become less like a verbal story and more like a moving picture—a moving picture in which you are very likely to be both the audience and the principal actor.

You will be able to distinguish a further difference in the fact that what you were “just thinking about” suddenly seems to be actually happening. This is a change you will have to experience from trying out the test in order to fully appreciate. Here is about the way it will work:

Just How the Dream Begins

I am sitting in my chair gazing sleepy-eyed at the mantel on which rests a bronze candlestick with an unlighted red wax candle in it. But I am not aware of the mantel or candle because I have been “freely associating” and am thinking of my brother, who is a farmer and

who has recently written me about the lack of farm prosperity due to slumping prices.

I am thinking about the old farm house where we were boys together; this is a conscious memory picture, for I am still awake and aware that what I am thinking is only a memory. Then I seem to see my brother before me there in the old farmhouse as I knew him thirty years ago. He has in his hand the red candle in the bronze candlestick. The candle is lighted now, and he is going about the room turning out the electric lights. I think to myself: "He is doing that because corn is only worth fifteen cents a bushel and we should economize."

As I think this the pencil falls from my hand and I wake up and realize that I had been asleep and dreaming. The actual moment that I fell asleep and the waking associations changed into the dream was when my brother first appeared to be actually before me. And I saw him with the innocent faith of the dream vision and ceased to be aware that he was merely a mental picture.

From that moment on it is unquestionably a dream. The candle from the New York mantel of today is transferred back to the farmhouse of thirty years ago, lighted and placed in my brother's hand. The modern electric lights go through a similar magic transference. Because I am dreaming I accept this magic as reality; and because of the old-time setting, I accept the

thought that candles furnish cheaper light than electricity, though I know this to be no longer true.

Other Ways to Catch Dreams

The above method is exceedingly interesting to show the elements of similarity and difference between waking association and dreams, or between the way ideas are presented in the conscious and the subconscious minds. But when we want dreams to analyze for the purpose of learning the dominating desires of the subconscious mind, those caught in this fashion have a serious fault, for they are too closely related to and influenced by the immediately preceding waking association.

More truly representative dreams can be captured in the same chair and by the same method if the pencil dropping is omitted and you merely go to sleep, either resolved to wake up in, say a half hour, or depending on the tiring of the muscles from sleeping in a sitting posture waking you before the night is too far spent.

These dreams will be further removed from your conscious thoughts and hence more valuable for analysis. Of course you must remember to ask yourself immediately on waking what you were just dreaming about, and if you want to use the dream, you should write it down *then*.

Day-time naps are frequently rich in remembered dreams. Many people who say they do not dream at all at night can catch a number of dreams by an hour's nap, say, after a good Sunday dinner. The day-time nap dreams are generally somewhat more fragmentary than dreams remembered from sound sleep at night. They are, I find, more likely to be closer to the waking thoughts. But they are true dreams, and if you are not able to remember your dreams from the regular nocturnal sleeping period, I suggest a few day-time naps will start the dream-remembering habit for you very nicely.

The Cultivation of Dream Memory

The memory of dreams is largely a mental habit and the best way to acquire this habit is to practice each time you have been asleep and awoken by recalling and recording the dreams you have just had.

But if your memory of dreams in the past has not been good and you wish to develop this memory rapidly the following methods will be helpful:

Take a notebook and write down all the dreams you remember having had in the past, even if they are only fragments, as scenes or incidents you remember having dreamed about. Now go over this list, taking them up one at a time and try to recall more of these dreams, or any other dreams. The association from dream

fragments in this fashion will often recall dreams that you had utterly forgotten, and the practice will strengthen your power of dream memory.

If you can, recall the names of persons you remember having dreamed about, make a list of these and associate from these names in the same fashion.

If such memories are lacking, make out a list of the people you have known most intimately and who have affected your life in various ways, and then go over the names and ask yourself if you have ever dreamed of these people.

If these methods do not succeed in recalling a host of old dreams try free association from the following list of dream situations that are common to the dreams of most of us and which are very likely to recall dreams for you. Simply go over the list slowly and ask yourself: "Have I ever dreamed——":

Of falling, flying or sailing through space.

Of swimming, or being submerged in water.

Of being lost in the forest or in dark places.

Of being unable to move as some danger approaches.

Of fleeing from some terror.

Of being attacked by savages or wild animals.

Of death or funerals.
Of horses or dogs.
Of being cold or surrounded by ice
and snow.
Of eating sumptuous meals.
Of taking an examination.
Of being tongue-tied before an audi-
ence.
Of losing your teeth.
Of losing or being without your
clothing.
Of strangers, ghosts or animals
entering the room where you are sleep-
ing.
Of missing a train or other depart-
ing vehicle.
Of love scenes, or caresses.
Of being lost in a crowd and looking
for someone you know.
Of being with someone you know and
suddenly finding him a stranger.
Of walking or conversing with a
stranger and yet feeling you know
him.

If you can remember any dream suggested by the above titles write down now an account of it. When, in the next book, you learn how to analyze or interpret dreams, you will want to find out the meaning of that dream.

Recalling and Recording Your Dreams

Writing down dreams as soon as you awaken is the surest way to retain them. Retaining them to yourself will do much to transfer them from the subconscious to the conscious memory. Telling them off to your roommate—if he or she is sympathetically interested—will have the same effect. But don't count on the recalling or verbal telling of the dream to hold it permanently. It will hold it for a while but if you want the dream to use later, better write it down before breakfast.

Sometimes you will awake with a feeling that you have just had an interesting dream but cannot recall it. But if you can get hold of any fragments of the dream and will associate from them you will usually be able to piece the dream together. Or sometimes you will remember one dream clearly, and will recall in a vague way having had other dreams, but will not remember them. Now the best way to get these is to freely associate with such dreams, or parts of dreams, as you do remember and from them recall elements of the forgotten dreams and from these fragments reconstruct the dreams.

This method of remembering is the same as with ordinary conscious association, but now you are dealing with ideas recently active in the subconscious mind, and it can be best done when you have first awakened and are still on

the border land between the conscious and the subconscious.

Just what takes place when we remember a dream is difficult to determine, for we dream with the subconscious mind and we remember the dream with the conscious mind. This fact seems to indicate that these two minds are closely related and have ways of transferring mental activities from one mind to the other. Why then, are we justified in saying there are two minds? Here are some of the reasons that we get from the dreams themselves.

There are two sets of memories that work more easily in their own psychic sphere than they do across the border. True we dream of things that have been in the conscious mind and some of these things have usually happened very recently. But it is difficult to remember to dream about any particular thing. Thus we can say in the morning "Now this afternoon I will think out such and such a problem," and we will remember to do so, perhaps, half the time. But you can say to yourself, "Tonight I will dream about this man or that girl," and you will not be able to do it one time out of ten—or if you do you will fail to carry the memory of the dream back to the conscious mind.

But besides this difficulty of memory transference between the two minds we have it well established that the dream mind has a memory system of its own. Under hypnotic influence,

which is an artificial sleeping and dreaming state, it is very readily demonstrated that the subject remembers from one hypnotic trance to the other and that this material is not usually available to the waking memory between times.

Remembering from One Dream to Another

We can remember readily from one dream to another. That situation often occurs when the dreaming mind builds up distinctive characters or sets of ideas or creates characters which we dream about repeatedly.

My own most marked case of this is the creation of a character based on a real woman whom I have never seen except when she was a little girl and then again when she was showing age and had grown children. But "my girl of dreams" is always a young woman somewhere in the early twenties. She and various episodes in her life (in which I am frank to say I always figured in a heroic role) appear in my dreams again and again. This young woman, as I dream her, is a creature I have never seen, yet I know her very well indeed, and she and her affairs are remembered from one dream to another better than I can remember either the little girl or the older woman I knew in reality. Also I feel that I remember the dream woman in other dreams better than I can remember the dream woman in waking memory of the dream.

I have also dreamed of wholly created characters based on no person known to me in real life and then later met them in other dreams and identified them.

While I was working on this course, my wife said, one morning: "I know I have just had a very interesting dream but I can't remember a bit of it."

I insisted that she try to remember it, and spoke of it several times during the day, but it was all to no use, the dream memory would not come. On the following night, she retired while I was still working in an adjoining room. Half an hour later she called me and promptly gave me a full account of the dream of the night before.

The moment she had fallen asleep the memory of the previous dream came back to her and the realization that she wanted to tell me that dream caused her to awake so that she could give it to me.

The morning before I corrected this sheet of my manuscript I experienced a very fine case of inter-dream memory. I was dreaming again of "my girl of dreams" whom I described a few paragraphs back. She and I were together in a building, a queer and complicated structure, with which I was seemingly familiar and concerning which I remembered in the dream other experiences with other characters.

Then I roused enough to begin questioning myself about the dream. I asked myself what building it was we had just been in; and was soon satisfied that it was not a real building but a dream structure from a previous dream. From this thought of a dream building, by subconscious or perhaps I should say semi-conscious memory, I recalled a great number of buildings and scenes about buildings. It was a regular avalanche of memory pictures coupled to the common idea of dream buildings. I saw one structure after another, in wide and varied surroundings, and not one of these structures or places was reproduced from reality, yet none of them was new to me, they were all being remembered from previous dreams.

The stage of my mind in this experience was that rare condition when the conscious and subconscious mind are holding the field together—that transitional stage in which we catch our dreams.

What Dreams Are Made Of

The pictorial elements of the dream are unquestionably taken from the same general stock of memories and ideas as are the associations of our waking thoughts. In other words, we see things in dreams composed of things that we have seen in real life and those things only. There are constructions that seem created, but

they are not true creations. Men born blind do not dream of color, nor men born deaf of sound. I think it safe to say the jungle folk of Central Africa do not dream of snow nor the Esquimaux of sun-baked sandy deserts, palm trees or camels. But I must be careful of these statements, as a missionary with a moving picture outfit may have been giving them lectures.

The limits of the dream are the same in a general way as the limits of the waking imagination. But in the dream things are put together differently, there is usually more striking originality of combinations and less common sense or logic.

Yet in the dream we are sometimes more honest and we are rarely hypocritical. The small boy brags, "I ain't afraid of ghosts," but in the dream he sees the ghost and hears him groan or rattle his bones, and the dreamer is honestly scared.

Combinations of ideas that would be immediately rejected by the waking mind are accepted by the dream mind. Fairy stories and dreams are very much alike, and yet the writer of fairy tales knows that they are just fairy tales; and I expect that a fairy tale writer would have a good many dreams that his publisher would hardly find acceptable. Perhaps the nearest parallel of the waking mind to the dream mind is a child's belief of fairy tales.

As the imagination, conscious or subconscious, can put together many elements in many new ways, it is readily possible to get finished effects that seem to be new. The creation of characters would seem to be a case of creative work in the dream, but the fiction writer does the same trick for a living. He tells us that he usually makes his characters by combining elements of real people he has known. But sometimes the fiction writer creates a character to fill a role conceived by the needs of a plot, and is not able to trace the character to any actual person or persons he has known. We probably do the same thing in our dreams and the characters of dreams sometimes are and sometimes are not traceable to any real person or persons.

It is a well known fact that many authors dream the plots of some of their stories. Stevenson's "Dr. Jekyll and Mr. Hyde" was so dreamed. I was told a queer coincidence regarding this. A New York novelist relates that he dreamed a plot for a novel one night and sketched it out upon awakening. During the day he was at the library and chanced to pick up a volume of literary criticism. He opened it casually and the first thing his eye fell upon was a quotation from Mrs. Stevenson's account of how her husband had a nightmare and when she awakened him he said, "Why did you wake me up? I was dreaming a

fine boggy tale." The tale afterwards became "Dr. Jekyll and Mr. Hyde." Strange to say the American writer had never heard of this incident before and did not know that many other writers had dreamed their plots.

Complete dreams written out as tales are more rare. The finest one I know of is H. G. Wells' "A Dream of Armageddon." I have never seen Mr. Wells' statement that this story was dreamed by him but it has every earmark of a genuine dream—a dream of H. G. Wells and not of the man in the train, to whom he accredits it.

Olive Schreiner's "Dreams" are very beautiful literature but they have the attributes of day dreams or reveries and not of true subconscious or sleeping dreams.

A Dream of "Three Weeks"

The dream dramatizes. It speaks in a picture language—or a moving picture language. In dreams we don't talk and don't think as much as we do when awake but we see a great deal more. In the waking mind we might say, "the wages of sin is death," but you will get it in the dream, as in the movie, as a dramatic picture of some sinner getting killed.

Dreams are more concrete and pictorial because the subconscious mind is more primitive and represents a stage of earlier mental evolution. But the failure of the dream to

deal with words and abstract ideas is a relative failure only. Being a scientist and a writer by profession, I realize that my dreams would not in this sense be typical, but I frequently do dream of rather general and abstract thoughts, and dreaming of words is to me fairly common experience. I dream of talking—exchanging remarks with characters in the dream. And I also dream of delivering long dissertations on various subjects.

I also dream of writing. But the most remarkable phase of my dreams in this respect is the dream of reading. I see the type before me and read it at a rapid rate. Difficult stuff to remember this, but I remember enough to know that such matter read in dreams is often original. I am the author and reading my own printed writing, but often believing in the dream that someone else wrote it.

A most interesting case of this happened to me several years ago. It was at the time that Elinor Glynn's "Three Weeks" was all the rage. I was traveling and I saw people on the train reading it; the men in the Pullman smokers joking about it. Thus I got some impression of the nature of the book. I knew it was sensational and "naughty." I was a little proud of my supposedly refined literary taste and said to myself that I wouldn't read such a book. Then one night in a hotel in Fort Worth, Texas, I spent the night reading "Three

Weeks"—in my dreams, of course, making up my own version of the story.

The question of dream analysis will be fully discussed in our next book, but I will give here briefly the analysis of the dream: It revealed two wishes—a wish to read salacious literature, which wish was suppressed by my moral and cultural pride; and a second wish or ambition to write popular fiction. I was not aware of this wish either at the time, for I was then engaged in scientific work and had never thought seriously of taking up popular writing of any sort. But the analysis of this dream of reading "Three Weeks" though not made till years afterwards, brought out very plain evidence that I was at that time nursing a suppressed wish to become a fiction writer.

While I did not scientifically analyze the "Three Weeks" dream at the time I did make a rough practical analysis, for I said to myself the day after the dream: "You old faker, you think you are above enjoying 'Three Weeks' but you are not." So I bought the book and spent the second night in a hotel in Dallas reading it again—Elinor Glynn's version this time. And with all apologies to Elinor, I am of the opinion to this day that my dreamed version was the better yarn.

This brings up another point, did I subconsciously write the book before I read it? In the dream I had the book in my hand, and

turned the printed pages and read the words thereon. Obviously they were my own words, yet I saw them on the printed pages racing ahead of me as printed words do, and I read them with the belief that they were new matter. How can a mind do this? Are there two sub-conscious minds, and did one run ahead and put down the words for the other to come along and read. Perhaps some German scientist will presently come along and explain all this by saying that the subconscious mind exists in four dimensions and that the fourth dimension is time so that the subconscious mind could be dislocated in time and get ahead of itself.

A Dream of Being Beheaded

Here is another dream well known in psychological literature. I will not stop to look up the name of the dreamer but it was some chap in Europe in the last century. He dreamed of being in France, and taking part in a political revolution. There were vivid scenes of his arrest, trial and condemnation. Then he was led to the Guillotine and the knife fell on his neck . . . and he woke up and found that he had been sleeping face down and that a board from the head of the bed had become detached and had fallen and struck him a sharp blow on the back of the neck.

Was it the blow on his neck that awoke him as 'twere the stroke of the Guillotine? If so

how all the previous dream? Or had the board fallen on his neck sometime before and he had subconsciously said, "There, now, I am being Guillotined. . . . I wonder what the deuce it is for . . . it won't do to be Guillotined without having honorable reason for it, folks would think I was a common murderer. . . . But I have been Guillotined. I felt my head being cut off just now. . . . If I must be Guillotined I will be a hero, I will go to France and take part in an honorable political revolution and be arrested and have a grand trial and die like old Danton." And so the dream was enacted and at the proper moment the knife fell and he woke up to find it was a board.

I am able to insert in this manuscript at this point a little further evidence on the nature of the working of the mind in the reading dream, and also give an example of a dream dreamed to order. In the afternoon a few hours after writing the above account of the "Three Weeks" reading dream I found that I was sleepy and decided to take an hour's nap.

I said to myself, quite consciously as I lay down, "If I should have a reading dream I will try to get a closer line on the exact mechanism of it." It was three o'clock when I lay down and I went to sleep rather promptly. At 3:55 I awoke with the desired evidence fresh in hand. I had, in fact, awakened at the moment I got the evidence to "deliver the goods" to

the conscious mind, just as my wife did when she remembered in her sleep the dream of the night before that she had wanted to tell me.

Here is my dream, but why the irrelevant first part should have been tied onto the reading dream experience I wanted, I will not attempt to explain. Like most dreams of short sleeping periods the dream material was rather close to recent conscious thoughts. I dreamed I had sent off to Montgomery Ward or some other such distant firm for an expensive bill of goods,—building materials and furnishings to fix up a house I own in the country. The shipment arrived and was unpacked and consisted of one article only: “Ten cents worth of salt.” The salt was contained in a large and handsome metal container with a round opening in the top. I became curious to know why such an expensive and large can was used for a dime’s worth of salt. I opened the lid and found the can to have a little salt in the bottom, but there was a folded, typewritten manuscript in the can. I drew this out, thinking it might be a communication regarding the missing shipment of goods. It was not. Instead it was a closely written document relating to abstract philosophy. I began reading it and had reached the middle of the first page when it occurred to me that I was reading a dream manuscript and ought to investigate that process. So I carefully read two lines. Then I went back and

read the same two lines over. I could see the position of the lines at the end of a paragraph; looked at without reading they appeared to remain the same, but when they were reread the words proved to be different each time. "There," I thought in my dream "I know how it works, I do make those words up as I read them!"—Then I woke up and looked at the clock.

I keep being tempted to go ahead of my plan for presentation of my subject and give the analysis of these dreams. But I will merely suggest this one. If you happen to have tried to rebuild and furnish a country house at the present cost of building material you will see the basis for finding that the order on arrival consisted of "ten cents worth of salt." And the finding of the philosophical manuscript in the salt can was a pretty good hint that I ought to be giving my attention to my regular business of writing instead of tackling a bank breaking job like buying building material at present prices.

The Pasts from Which the Dream Material Is Taken

Most books on psycho-analysis state that the dream is always set in action by some event of the day before, but that its deeper significance is derived from some long suppressed desire,

probably dating from childhood. Referring to the dream material, not its prime cause or motivation, I wish to modify that statement slightly. My own study of dreams leads me to believe *that most dreams take their material from some very recent event or thought, and combine with it material from the dreamer's childhood or youth that is related to the same instinctive category.*

Certainly this going back to youthful or childish sources for dream material is entirely too frequent to be accidental. While we cannot always locate such childish elements in a dream, we can do so with much more frequent regularity than we could in a similar amount of thought material from the waking mind. Nor is it true that the recent experiences or thoughts are always apparent. However, considering that dreams are only recalled in fragments, I think we are safe in assuming that these two elements are the normal sources of the dream material.

A Theory of Dream Formation

Now I want you to go back for a moment to one of the analogies I gave you of the mind. I refer to the conception of the deep pool of water. Let us assume that the sensations and ideas of recent conscious experience are, during sleep, sort of settling down from the sur-

face of the pool into the depths. Let us further assume that instinctive streams of force are arising from those hidden springs of psychic energy—and carrying up with them old memory elements from the bottom of the mind pool. These two currents or moving masses of mental “substance” meet and set up an eddy, whirl or vortex. Thus energized by the interfering action they become mentally alive or visible to what I will—pardon the contradiction of the term—call the conscious subconscious, or the dream mind.

I would caution you against the too liberal acceptance of these material analogies of psychic activities, but I give this one as I do others because it may help you to get the idea more clearly than I could give it to you in purely abstract form.

In further defense of this theory of dream formation, I would like you to note that the recent and the old dream elements have a common kinship in being related to the same instincts. Therefore they would be more likely to entangle.

A Dream of Race Prejudice

Let me cite a rather extreme example. A man well along in life, but still young enough to be interested in the ladies, found himself living in the foreign quarter of a large city. A little tired perhaps of the women of his own

people, he found an added zest of attraction for the damsels of this, to him, strange race. I will not name the race, as I do not wish to involve any of my reader's race prejudice, suffice to say it was a race equal in culture and beauty to the gentleman's own race, but simply different.

One night he dreamed a rather horrible dream in which he was a small boy being kissed by a large negro girl. The contact of her over-thick lips and particularly the distinctive odor of her race were loathsome and horrible, and the dreamer woke up sick and nauseated.

His analysis of this dream brought out the following facts. The day before he had observed an odor in a house he was visiting that he identified as belonging to the distinctive cookery of the people of that race. He recalled also that he had questioned rather seriously his tendency to form attachments to these women whose racial training and ideas were different from his own. But this was a purely intellectual judgment, for he found these women very lovely and attractive. The negress of the dream (though not her unwelcome display of affection) was from real experience. She was a negro girl who had gone to school with the dreamer when he was about eight years old, and from whose presence in the schoolroom he had first learned of the odor of that race.

One more fact the analysis developed, and

this element came from a mid-period of his past. Some years before he was walking with a friend in the foreign quarter of another city. They passed a group of girls and he had remarked to his friend, "They are pretty in their way, but they are not our kind."

"No," said the friend, "they don't smell right."

This remark had been meant figuratively and was so taken. Now what happened in the dream was that the man's intellectual and moral doubts as to the wisdom of falling in love with women of a different race met the instinct that causes man to do that very thing. The earliest and perhaps the strongest concrete memory attached to that instinct was the little boy's horror of the negro girl's lips and odor. The remark of the friend was used to fuse the elements of the foreign cooking odor noted the day before and the memory of the smell of the negress with the more general, and certainly less offensive fact of the un wisdom of mating with women of different racial habits and training.

This explanation covers the matter we are now considering of the source of dream material—but perhaps I should add that this dream while most unfair to the women of the race in question, did reveal in the dreamer a deep seated fear of mating with women not of his own race. Certainly, argue though he

might that he had outgrown such prejudice, the prejudice was there in the subconscious mind, and unless it was thoroughly understood and grubbed out root and branch, the situation would not have augured well for a marriage of the kind he had been vaguely considering.

The Freudian Wish, the Motive of the Dream

We are now ready to consider the prime cause or motive force of the dream. We have already closely approached and forecast this, but I wish here to give the orthodox Freudian theory of dream causation, because, no matter how much we may develop or change his other ideas Dr. Freud's theory of the cause of dreams remains the foundation stone of our whole science of psycho-analysis.

In further credit to this remarkable scientific theory that has enabled us to study and explain many things, it should be stated that prior to Freud many books had been published about dreams and the causes and meanings of dreams. But in all this material there was nothing but chance observations and meaningless schemes of dream interpretation chiefly based on old beliefs that dreams were in some way prophetic.

Freud made the first truly scientific effort to interpret dreams, and his method rests on the conception that dreams express a fundamental wish of the subconscious mind.

Freud's further theory, in which I cannot wholly agree with him, is that this subconscious or repressed wish attempts to reach the conscious mind and is met, as it were, by a sort of psychic creature which Freud called the "Censor." This censor is not an inborn mental being, but has been built up out of the "don'ts" of our mothers and of society. It is the moral taboo that tells us what we ought not to think, and its duty is to slap the lid on forbidden thoughts before they reach the conscious mind.

During sleep this censor stays on the job, for fear that the forbidden thoughts will get by and wake us up—(as I dare say some of them might). But the subconscious or suppressed wish refuses to be wholly suppressed and so in order to get by the censor this wish is modified into a sort of dramatic or symbolical play of which the mind of the sleeper will not recognize the meaning but the meaning of which can be interpreted if the dream symbols are understood.

I think that in this conception of the "censor" and his explanation of dream symbolism, Freud was carried away by an effort to explain psychic facts by analogies. And yet the fact remains that Freud originated a theory of the cause of dreams and a method of interpreting them, that has led to a founding of a whole new science of most practical psychology.

The Instinctive Source of the Wish

The Freudian wish or desire, or to use the strictly Freudian word, the "libido" is the same thing that I refer to as the instinctive urge that carries the power charge of all psychic action. The instinctive wish comes from the very depths of the subconscious mind and is in fact an inherited and fundamental instinct seeking expression in action.

But the detailed form of the wish is moulded by the complex of memories taken from our store of past experiences. This particular form of the dream is not instinctive or inherited and only becomes powerful when it is based on a true instinct.

I wonder if I have really made clear the distinction between the inherited or inborn power of instinct and the acquired or merely intellectual idea. Perhaps this simple illustration will carry the point. In one of the old fables, we are told that a man became so fond of his cat that he prayed to Jupiter to change the affectionate feline into a beautiful lady so that he could marry her. The obliging god did so and all went well until one night the lady heard a mouse, and leaped from her husband's side and went scampering after it. Jupiter changed the physical form and the conscious mind successfully; but he forgot, or perhaps he did not know how, to transform the instincts.

Now the serious point I wanted to make is

this. A woman could reason out that she should run after mice; and a cat, granting her reasoning power, could reason out that she should not run after mice. But there would be no power back of these reason-built ideas; but back of the inherited instincts in both cases is a power that prompts action without reason and in spite of experience and reason. *When the idea learned of experience or reason has the instinctive urge back of it, it is powerful—when it has not it is a weak artificial thing lacking in vitality.*

The individual experience that gives particular form to the instinct may be a long forgotten or suppressed memory or it may be a recent memory still near the psychic surface, or easily accessible to the conscious mind. Frequently *the dream embodies two or more such memories*. Often these come up in pairs, as I have previously explained, the one with dust of the road on its shoes and the other musty with the cobwebs of long storage in the warehouse of memory.

The Freudian “Censor” and “Symbolism”

As for Freud’s doctrine of the dream censor, I cannot fully accept it, though I recognize similar functions in the mind. For illustration a most profane man who ordinarily swears at every breath will “censor” his speech when talking to a preacher. A small boy will do the

same when talking to his mother, and all of us show similar tendencies under suitable circumstances. Such censoring is done unconsciously, or at least without conscious thought before each forbidden word.

Nor do I question that some such censoring of thoughts occurs both in dreams and in the waking association of ideas. Indeed, in the case of conscious thinking we are quite aware of the action of this censorship which is trying to keep thoughts out of consciousness that do not relate to the problem—and which censoring is only partly successful. Still some success must be achieved or we could never think consecutively on any given topic or purpose.

But I think Freud has overworked the theory of the function of the censor in disguising dreams. Freud admits himself that such a censorship is absent from the dreams of children. Their dreams are unquestionably more direct than the dreams of grown ups and the expression of the wish is there in plainer form. Thus the youngest recorded dream I am aware of is one I take from Freud's own writing. A two year old was given a basket of cherries and told that he is to present them to another as a birthday gift. The next morning on awakening the child relates his wish-caused dream: "Hermann eat all cherries."

With the grown up who has a longer and fuller list of concrete memory experiences re-

lated to the same instinctive wish, there is a confusing and entangling of concrete or detailed picture images that would not occur in the simpler mind of childhood.

The dream may also confuse two or more wishes that come from different instincts and which mutually conflict or would interfere if realized in action. The following oft-told dream illustrates this admirably.

A medical student, presumably having been out late the night before, awakes and realizes that it is time he got up and went to the hospital for his duties of the morning. But the hand of sleep is still hard upon him and he dozes again and has this dream: He sees himself in a bed in the hospital with his name properly tacked to the head of the bed. "Since I am already in the hospital," he argues with himself, "I do not need to go; and as I am in bed there evidently I ought to sleep." And so having reconciled the wish to sleep with the wish to be in the hospital, the dreamer feels that everything is all right and goes on sleeping in his room.

This is a simple case and the wishes have no far-reaching range in the dreamer's life, for both come out of the immediate situation. But when the wishes come from widely separated past situations and experiences the meaning of the dream is not so obvious.

This combination of wishes in the normal

adult dream will, I believe, explain much of the so-called symbolism which Freud thought to be a forced disguise to enable the dream to pass the censor and permit the forbidden wish to be realized in symbolic form.

It may seem that I differ considerably from the originator of psycho-analysis, and I do differ in the theory of how things happen, yet *I agree on the essential fact that is of real importance, and that is the central motive or cause of the dream is the deep-seated instinctive wish.* As this is the thing we most need to discover, the theoretical explanation is of minor importance.

Fear Dreams as Well as Wish Dreams

To make a further brief for the present wider basis of dream explanation, I will call your attention to the dream of race prejudice. The recent experience which set the dream in action was an attraction for women of another race, who were in no sense repulsive to the dreamer. If the censor had been at work to make the dream less offensive, the kiss from the undesirable negress could hardly have got by. Certainly the censor here failed on the job for the element contributed by the subconscious depths of the long forgotten memory was the very thing which should have been censored.

This same dream will serve to illustrate an-

other aspect of dreaming which broadens the strict Freudian conception. This was distinctly a dream of horror. The main instinct about which all elements of the dream were centered was the male attraction to women of another race. Attached to this fundamental instinct was a childish instinct of fear, a thing not consciously remembered by the dreamer but which undoubtedly had existed at one time in the mind of the small boy forced to associate in the country school room with an overgrown and ill smelling negress. And because of this long forgotten and now unconscious instinctive fear, the dream became a dream not of wish fulfillment but of a fear fulfillment relating to an instinctive wish.

Another example of the dream of fear was the one I had that caused me to give the throat-straining yell that so frightened my neighbors. The fear involved was none other than the fear of death. The recent experience material that set off the dream mechanism was that of a sudden death under rather terrible circumstances of some one well known to me. This recent idea from the conscious mind had been carried down to the fundamental instinctive fear of death and there became involved with an experience of early boyhood. That experience was of fearing that I was being drowned when some bigger bullying boys had repeatedly ducked me in the swimming hole till I was exhausted and

did come near drowning. But in the dream it was not our regular swimming hole but a foul-smelling pond that received the village sewage. The fear of the horror of death under gruesome circumstances had here caught another idea, probably existent also in my boyish mind, of the fear of being drowned in that particular foul pond. And so when I felt myself sinking into its depths I let out the blood curdling yell. Here indeed is no wish element but a fear dream from start to finish.

This inclusion of both wishes and fears as the motivations of dreams in no sense changes their psychological nature or importance. Both wishes and fears are instinctive and emotional, both arise from the roots of the subconscious mind, both may conflict with conscious thoughts, purposes and actions. This difference only seems important—fears, conscious or subconscious, are always mentally destructive, but wishes may be or may not be, according to their agreement or conflict with other psychic activities.

It seems to me we must enlarge the wish fulfillment theory of the dream to include the dream of horror or fear fulfillment. Even here we have in no wise departed from our fundamental statement that the dream is caused by instinct, and that its interpretation reveals the vital urges of our subconscious minds.

Why Dreams Seem Absurd

The dream is never merely funny or ridiculous for the purpose of provoking laughter as are the antics of the circus clown. The seeming absurdity of the dream is due to a combination of causes. The reasoning power is asleep and we accept things literally as they are presented to the dreaming mind. Your free associations of waking hours would be nearly as ridiculous if you believed them. But the waking associations are less pictorial, dramatic and vivid. You might think how funny it would be if a dog had on a corset and was pushing a baby buggy; but the thought of that is not nearly as funny as the fact of its being seen on the vaudeville stage or movie screen.

In the dream we do see actual images of objects and actions. This concreteness and vividness adds very much to the absurdity. The dream scenes, objects and people combine and change in an ever ceasing flow of pictorial activity. There are no connecting abstract thoughts to explain these dream images—they just are. We don't say that "that woman fussing with the child reminds me of a hen with a duckling." But we see the woman looking like a hen and her child as half human and half duckling—or perhaps we see the humans change into the fowls—or we may skip the changing scene and just see the hen with her duckling,

doing some half human actions and we wonder why we dream of such absurdities.

The concreteness, picturization and dramatization, the combinations and omissions of the dream, all combine to make them absurd and superficially meaningless. But in psycho-analysis we do not study the dreams for amusement—though occasionally the study is amusing—but we study them to unravel these seeming absurdities and get at the psychic causes and therefore at the meaning of these fantastic movies of the subconscious mind.

Do Dreams Ever Foretell the Future?

Some of you will smile at this question and say “Just superstition.” Others may be a little more doubtful and not be so sure that there isn’t “something in it.” Certainly the belief in the prophecy of dreams is by no means dead in the world.

Magicians and seers in all ages and among all people have made a business of the interpretation of dreams as prophecies. Suffice to say that the accuracy of these prophetic interpretations of dreams usually depended upon the prophetic powers of the interpreter’s own mind. If he was a good prophet, that is, a good guesser, he did a thriving business. No doubt his business success also depended somewhat on his knack in giving interpretations that pleased the dreamer. And on this point, it would be un-

fair to assume that the wiser of these old seers did not, from general experience and observation, get an inkling of what modern scientific psychologists have worked out, that is, that the dream usually represents the somewhat disguised and confused instinctive wish of the dreamer.

How Dreams Do Come True

Here we see the element of truth in the interpretation of dreams as foretelling the future. The dream draws its material from the past but its significance is of the future. If the dream is interpreted as a prophecy of that wish being fulfilled, the dreamer is pleased. Moreover he is encouraged to bring about the end sought, and if it be within his power to do so, the dream certainly may then "come true."

The modern science of dream interpretation is, or should be, an aid to making dreams come true, by showing you what you really want out of life, and helping you to work out your life to that end. It may be, in fact is very likely to be, that the exact form of the wish expressed in the dream will be childish or immoral. But it will reveal the instinct that demands the expression, and once you recognize where the trouble lies, you will be able to find more desirable forms or outlets for this same instinctive force, and from the realization of these you will gain happiness.

Subconscious Power

—THE SECRET OF
ACHIEVEMENT

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By

EUGENE VICTOR LEGAREN

BOOK III

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BOOK III

The Five Steps in Dream Analysis

THE complete process of dream analysis involves the following five steps:

1. The recording of the dream.
2. The dividing of the dream into its parts or elements.
3. The discovery, by ordinary memory, of the recent dream material.
4. The discovery by *free association* of the more remote subconscious dream material.
5. The identification of the instinctive *wish* or *fear* that is the emotional power of the buried complex and the fundamental cause of the dream.

Outlined in this way, the analysis of a dream seems to be a more difficult thing than it really is. If you have mastered "free association," you will find dream analysis very easy.

The other steps will fall naturally into line, and after a little practice, you will be able to

analyze simple dreams merely by a brief free association from the most significant scene or event of the dream.

But if you wish to learn any new art or process thoroughly, it is well in the beginning to perform each step of the operation with detailed care. Then as you become more experienced and proficient you will be able to omit much of the details and go at once to the heart of the matter and get results more quickly.

A mind experienced in dream analysis can almost immediately pick the significant element of the dream and with a few links of the chain of free association pull up from the subconscious mind the fundamental causes and meaning of the dream.

A Quickly Made Analysis

For illustration: An acquaintance of mine, who is quite expert in dream analysis, recently related to me his analysis of a dream that he had made in a few minutes that morning while he was dressing.

The dream was a complex one, but the significant element was the taking of his niece to a disreputable resort under circumstances that to others would have looked very suspicious. To a person less familiar with dream analysis, such a dream would have been rather horrifying as it appeared to involve the dreamer's

attempted seduction of his own niece. But the dreamer knew from previous analysis that he had no such subconscious attitude toward the girl, who is rather plain and not in the least of the type that would arouse his sexual instinct, even if she were no relation to him.

The process of free association quickly solved this dream riddle. He had recently been urging his nephew, the brother of the niece of the dream, to come to New York City. This invitation of his had worried the boy's parents, who lived in a small town and considered New York a very wicked place. The dreamer had written to his sister, saying: "If he (the nephew) were a girl you might have some cause to worry." The nephew is as handsome as the niece is plain, and the subconscious thought of the dreamer had been: "My kinfolks are worried for fear this wicked old New York will ruin their boy. If he were a girl I wouldn't even dare ask her to come here, for they think I am a wicked sinner because I live in New York and might even suspect me of having designs on the girl."

This thought becomes the idea which is dramatized in the dream. Without analysis the dream seems to be quite shocking, but analysis reveals the cause to be nothing more offensive than the dreamer's wish that his relatives would quit worrying over the wicked city corrupting his nephew.

Such short cut analyses are safe enough after you have had considerable practice; but in the beginning you will do well to give attention to the five steps as outlined. I will therefore discuss these steps in more detail.

First Catch Your Dream

There is a very humorous line in an old English cookbook. The recipe is entitled: "How to Bake a Hare," and the instructions begin with this important item: "First you must catch the hare." Presumably one might buy the hare in the market, but I take it the cookbook writer considered it better to go out and catch it so as to be sure to have it fresh.

The same advice is good in our recipe for dream analysis, for a fresh dream is better than a stale one. By stale dreams I mean dreams that you remember having had some time ago, and which you thought peculiar or clever and so remembered them. Likely you have told such dreams several times; and dreams, like gossip, frequently get changed in the telling. Dreams that have been written down at the time you dreamed them will be free from this fault.

But there is another reason why the dreams should be fairly fresh when analyzed, and that is that in the analysis you are going to delve into the subconscious by free association, in

order to find what is back of the dream. Therefore, the more recently the dream has occurred the more readily you can discover the things that prompted the dream.

It might seem, because of the above consideration, that one ought to analyze the dream immediately. In practice I find this does not always work well, especially when one wakes up in the night and tries to analyze a dream he has just had. The mind is still too sleepy, or, in case of a dream of strong emotions, too emotionally wrought up. The same thing applies to a dream one remembers on awakening in the morning if one tries to analyze it while lying in bed. It is better to go over the dream in your conscious memory and get it more safely recorded—and better still to have a pad handy and write it out. Then go to sleep again if it is in the middle of the night or get up and dress if it is in the morning.

Then, any time during the day (that is, before you go to sleep the next night) when you have the leisure for it in undisturbed circumstances, recall or reread the dream and analyze it. The one exception I would make wherein you might analyze the dream more promptly, is that of a dream you have while napping in the daytime. Such dreams may be properly analyzed as soon as you have stirred about a bit to be sure you are thoroughly awake.

Ordinarily you will probably analyze in the

evening the dreams you had the night before. If you wait the passing of a second night there is some danger of the analysis being more difficult because of inter-dream memories from one night to the next. During the single day some minor details may be lost, but not essentials, for they are important to the subconscious mind and will be retained. In fact, they may be retained for years or a whole lifetime, as dream analysis itself will show. I have only made these suggestions regarding the best time because I want you to have everything favorable. Stale dreams can be analyzed, but the fresh dreams of the night before will be the easier.

Dividing the Dream Into Its Elements

The suggestion for dividing the dream up into its elements is chiefly needed to avoid the danger of overlooking some part of it which may not seem particularly important in the dream, but which may prove to be of importance in the analysis.

No hard and fast rules can be laid down as to this division. The elements of the dream are essentially the same as those of a story and involve the setting, the characters, and the action or incidents.

The setting simply means the place where the dream story seemed to be happening. It may be a familiar place, which you can indicate with

a few words, as "I seemed to be in *living-room* of my uncle's house." Later on the dream scene may change "and then we seemed to be on the *shore of a lake*, and there was a *sailboat* coming toward us." These places or prominent objects are elements of the dream. They may be either familiar places and objects that only need to be named in order to be pictured, or they may be strange places and objects that you will have to describe in order to remember them.

The second type of dream element is the dream character. This means the people of the dream, and also animals and sometimes objects that assume characteristics of humans, as they often do in fairy stories. "My *uncle* was in the room and he wore a *full beard* as he used to do when I was a child." The character in this is the uncle, but he should be considered with the distinctive feature that at once suggests that the events of the dream are related to some childish experience of the dreamer. "We were fishing and I caught a *fish*, and when I tried to take it off the hook it seemed to have changed into some kind of a *furry animal*." The fish and the furry animal are true dream characters, and likely to prove significant as elements of the dream. "And then the boat came up to the shore and a *beautiful girl* with *long golden curls* stepped out of the boat; I did not know her and am sure it was no one I have ever known." Here we have a created

dream character and the description of her should prove important; perhaps in the analysis, her identity may be revealed.

The action of incidents of the dream are of course closely related to the settings and characters and often can hardly be separately stated. "*I caught a fish,*" as above given is action; so is "*the fish seemed to change into a furry animal.*" "*A beautiful girl stepped out of the boat . . . then she came up to me and jerked the fishing rod out of my hand and threw it in the lake.*" These items will sufficiently illustrate dream action or incident.

It is not necessary in dividing your dream into its elements to rearrange the dream material, as I have done, into three groups of setting, characters and action. But it will help you to divide it up more completely if you remember these three kinds of elements of the dream story. You can simply go through the dream as it is told in story form and note these elements without disturbing them from their natural order in the dream. If you are working with a written copy of the dream story you can simply underline the significant words or phrases.

Your Own Character Role in the Dream

You are merely one of the dream elements, but your own characterization in the dream is

so important that I want to call special attention to it. So note carefully if you are in the dream yourself and whether you are an actor in the dream drama or just an observer. Nine times out of ten you will be in the dream and taking active part in the dream scenes. But you may be as you are now, or you may seem to be in some past period of your life or experience. More rarely it will be you in a condition or state in which you have never lived, but in which you have in the past thought of being. Women, I find, frequently dream "I was married to so and so, or such a kind of a man." Men are more likely to dream of love or sex relations without saying anything about the marriage idea—the reason is rather obvious.

Occasionally you may be the actor in the dream, but living, as it were, in the body of someone else. The transference of your personality comes from the thought, "I wish I were so and so," or, "If I were so and so."

Discovering the Recent Dream Material

There is no sharp line of distinction between the recent and the more remote dream material. We make the distinction because it helps us in the analysis to do so. As you have learned, most, perhaps all, dreams are set off or released by the action of some memory of what has been experienced or thought of during the previous day, or at least very recently.

This material may be discovered merely by going over the dream elements one at a time and asking yourself what recent event or thoughts could have caused that element of the dream.

Not all dream elements will have such recent events as causes but rather only the elements that start the dream. But strange to say these elements do not always appear at the beginning of the dream tale as you relate it. In the case of the man who dreamed he was Guillotined by the board falling from his bedstead, it seemed that a very recent event started the dream, but that element did not appear in the dream until its end.

This was an exceptional case, but you will often find the recent event that set off the dream will appear fairly late in the completed dream tale. Hence if you wish to make a very thorough analysis it will be well for you to go over each element in the dream and see what recent event or recently thought idea you can find for that element.

Discovering the Deeper Subconscious Dream Material

This is the analysis proper, for which the other steps are only preparatory. It is accomplished by *free association* just as I taught

you to practice it on words and phrases in the beginning of our course.

Take up each element of your dream, and from that scene, character or action let your mind freely associate back into your subconscious store of memories and experiences. You will be surprised how quickly you will get results and how very clear it will be that the dream was motivated, or its driving energy supplied, from these deeper subconscious sources.

You will usually find a similarity in kind between the more important *recent* events that set off or release the dream, and these deeper *subconscious* sources of it. Yet the two events in your life may have happened many years, even almost the whole of your life span, apart.

It does not always follow that you will unearth very old memories in this step of the dream analysis, for some dreams seem wholly caused by fairly recent events. But usually you will find behind the recent events some long existing subconscious element which will explain why the recent events of the dream were significant to your subconscious mind.

I will not give illustrations of this step of the operation here, because I am presently going to give you the complete analysis of a number of dreams which will fully illustrate this most important step in the method of analysis.

The Subconscious Complex— The Instinctive or Emotional Wish or Fear

Frequently this instinctive-emotional wish or fear will be recognized at once from the recalling of the experiences and thoughts back of the dream. At other times this will not be so obvious. The point I wish to impress upon you is that the mere recognition of the intellectual elements of dream memories does not in itself constitute the scientific analysis of a dream. Until the more fundamental wish-fear emotion that binds the dream material together and forms the complex of the subconscious is unearthed and comprehended we have not fully analyzed the dream. When this core of the dream structure has been discovered the whole dream at once becomes clear and meaningful, and your analysis is complete.

Those dreams which go for their material back into your past, and which reveal purely *subconscious wishes or fears* are the ones that will prove of the greater importance in your psycho-analysis of yourself. But it does not follow that all dreams are of this order. It is true that all dreams are wish or fear dreams, but some of them may take all the dream material from your recent life and the wishes or fears that prompt them may also have been recently conscious wishes or fears.

None of these dreams are to be disregarded

as unimportant, for they all help you to understand yourself. But the wishes or fears that are the oldest and most fundamental in your nature are likely to be of the most importance, both because they are deep-rooted in your nature and because, being less aware of them, they are the most likely sources of conflicts with your conscious thoughts and actions.

I have detailed these five steps of dream analysis as if they were all to be performed separately. But in practice you will combine them to a great extent, and you will be able to do this even more as you become more expert and experienced in the analysis of your dreams.

As you recall or write down the dream you can note or mark the elements; and as you note these elements you will often, without effort, recall the recent dream material. Sometimes you will also associate and so discover the more remote subconscious material at the same time, and that usually reveals the instinctive wish or fear. In the following related dream analyses I give the thought processes about as they occur in experienced practice. As I get further on with these examples I will condense more and omit some of the intermediary details.

The Analysis of a Simple Dream

The Dream. I dream that I meet a man on the street whom I do not recognize. He

catches my arm as I pass and calls me by name and then I realize that it is my old friend, Orvis, whom I have not seen for several years. He looks strange, seems younger and more energetic than I would have expected him to be. He asks me to come with him into his office. I do so, and find it is a lively place, with evidence of his busy prosperity. When my friend removed his hat I see that his head is covered with a heavy growth of black hair. This seems strange, as he was, when I last saw him, almost wholly bald, and the little fringe of hair he had was turning gray.

Recent Dream Material. Davis called on me a couple of days before the dream, and we spoke of Orvis and wondered how he was getting on. We remarked that he was getting old and we feared he wasn't doing well.

Analysis by Free Association. I didn't recognize Orvis—he looked younger, he had a heavy growth of black hair—but he is bald—he is the baldest man I know. I suppose I will get bald, too, as I grow older (wish-fear element suggested). Only a week or so ago I happened to look into a mirror while a beam of sunlight fell on my head and it revealed that my hair is getting decidedly thinner than it was. (Recent dream material by association, and wish-fear element becoming rather obvious.) Orvis' bald head not only had a growth of heavy hair, but his hair, which is really gray, had become black

—my wife pulled a gray hair out of my head the other day (more recent dream material and a secondary wish-fear element suggested). Orvis was doing nicely in business, was younger and more energetic looking than I had expected to find him.

It is hardly necessary to follow the detailed analysis further, for the whole dream is now apparent and its analysis obvious. The fundamental fear of the dream is my own fear of growing old. And this fear of the general decay of age is the emotional element of the complex which draws to it the specific ideas of baldness, grayness, and loss of youthful energy and failure in business.

More specifically in this dream the cause is my fear of becoming bald. Yet I did not see myself as bald in the dream, but saw instead my baldest friend with an astonishing growth of black hair. Hence the wish element (which is merely the reversal of the fear) is that baldness could be prevented or cured when it comes. There are minor wishes in the dream, one which I had never been conscious of, because of its futility—it is that I might have had black hair. Evidently this has been a subconscious wish all my life, for I have always remarked on the handsomeness of black-haired men, my own hair being an indifferent brown.

This dream was simple and very easily analyzed because its material was recent and

therefore readily available to the conscious mind. Yet it did require some analysis for the dream itself did not picture me as bald, but my bald acquaintance as having hair. The *direct* meaning of the dream was that Orvis had grown a new crop of hair and was young looking and prosperous. I had consciously wished, when talking with Davis, that Orvis was doing well in business; but I had not thought nor cared consciously about his looks or his baldness. My subconscious thoughts were about the danger of becoming bald myself, as revealed by the associated memory of the discovery of how visible my scalp was getting when the sun shone into my hair. The speed with which this memory came into my mind is pretty good evidence that it is my baldness, not my friend's that my subconscious was concerned with. Yet it is Orvis that gets the new hair in the dream. This is the element of the dramatization and symbolism of the dream. My subconscious wishes to express itself on the subject of baldness and picks out Orvis as the man who can best play that role. To put heavy black hair on a bald head is good dramatic or symbolic expression of the wish that I would not become bald myself.

Though simple, obvious and of no great importance, the dream illustrates very nicely the typical dreaming mechanism and the method of dream analysis.

Dream Symbols and How They Originate

Several writers on psycho-analysis, following in the footsteps of Freud, have made it a business to collect numerous cases of dream symbolism. From these cases they have worked out and published fascinating lists of dream symbols. Such a working list of symbols that have been used in dreams may be very helpful to the practicing analyst in suggesting interpretations to his patients, but I do not feel it wise to publish such a list in a course of self-analysis. I think it better to show you how these symbols originate in dreams, and let you work out your own symbols.

While it is no doubt true that many symbols have been the same in the dreams of different people, there is no reason to believe they will always be the same. Hence any such list would only endanger your making false analyses by attempting to apply them to your own dreams. Your dream and its analysis will reveal the symbols that you use.

Here is a case in point. The mere statement of the dream and its analysis seems a far-fetched case of symbolism, yet when all the facts are available, including that of a previous dream, the symbolism ceases to be mysterious.

Analysis of a Symbolic Dream

The dreamer, whom we will call Smith, dreams he is in a canoe with a man we will call Jones. Smith and Jones are paddling the canoe and another empty canoe is tied on behind.

Now, when I tell you that the canoe the men are paddling is a certain young lady—whom we will call Miss Brown—and that the empty canoe behind is Mrs. Smith, the dreamer's wife, you may say "bosh!" Yet that is correct, and here is the analysis as Smith, the dreamer, worked it out:

"I dreamed that Jones and I were paddling a canoe, and that an empty canoe was tied on behind. This is the only dream, or rather all of the dream, that I recalled on awakening. When I come to analyze it I do not connect Jones with any experiences of canoeing or recall that I ever wished to go canoeing with him. I only know that he is a fine fellow whom I like and admire, and who is in love with Miss Brown. But I am rather fond of Miss Brown myself, and I recall that on my vacation last summer I wished she were there and that I could be paddling up that lake, with just her in a canoe. At this point I suddenly remember another dream, which I must have dreamed earlier in the same night, and forgotten when I woke up. In this dream I was in a canoe with Miss

Brown, and Jones was in the other end of it; we men were paddling.

"I would like to share Miss Brown's love with Jones; that is, I want her myself, but I recognize him as a fine fellow whom I have no right to cut out. It would be nice if we could both have her. But I am married, and my wife would make trouble. If I had Miss Brown my wife wouldn't have anyone. She wouldn't stand for that and she wouldn't give me up, she would come along, too. The empty canoe tied on behind is my wife.

"The wish of this dream is that I could have Miss Brown, but I would have to share her with Jones, and my wife would have to tag along without anyone. The women were evidently in the canoes to start with, but got lost out some-way, or rather the canoes came to represent the women. Evidently my subconscious desire to possess Miss Brown is rather ridiculous, considering the circumstances under which I would have to accept her . . ."

The analysis of this dream was rendered easy by the memory, recalled in analyzing the first one, of the earlier dream in which Miss Brown was in the canoe. The second dream gives us positive evidence of the symbolism of the canoes as the women, and shows how easily this came about by the continuance of the dream after the women which caused it faded from the picture or were fused into and symbolized by

the canoes. In neither dream memory does the dreamer's wife herself appear and yet her part is obvious enough when the rest of the dream is analyzed.

The psycho-analytical value of this dream analysis is apparent. Smith would probably not have consciously admitted that he was in love with Miss Brown, and would have insisted that such a love was ridiculous as he was married and she had another lover, whom he admired and would not wish to cut out. The dreamer was still in love with this wife, yet subconsciously he had developed a secondary love complex. He was "splitting his love impulse," and some of his instinctive sex energy was going to the other woman and subtracting that much from his love for his wife. Bringing this subconscious fact into consciousness will naturally have the effect of diverting all his love to his wife, because it is so evident to common sense and reason that it is wasted on the other woman.

A Dream of a "Big Man"

The manner in which dreams represent ideas in more elementary or concrete fashion is well illustrated in the following:

A young man quite ambitious in his profession had centered his hero worship upon an international figure in the same profession. Dur-

ing a discussion with some friends one evening this world-famous man, whom we will call Dr. Johnson, was ridiculed and belittled by the young man's friends, who were inclined to chaff him about his rather obvious hero worship.

That night he dreamed that he had gone abroad and was being entertained in the home of the famous Dr. Johnson, whom in real life he had never seen. Though the dreamer knew that Dr. Johnson was a man of small stature, in the dream he appeared as a very large man, though his facial features were those the dreamer knew from pictures of the real Dr. Johnson. Then in the dream the Doctor introduced his wife to the visitor, and Mrs. Johnson presently showed the dreamer the Doctor's library. And all the books were chopped into so that while the backs looked nice upon the shelves, when pulled out they were seen to be mutilated so they could not be read.

Here is the dreamer's own analysis as given me. "I found Johnson a big man because I wanted to believe him a 'big man'—mentally, of course, and not physically. I was being entertained in his home because it is my professional ambition to be on an equality with him."

"And what about the books?" I asked.

"Well, you see, I had a book published which I wanted to send to Johnson, but I was afraid to do so, for fear he would never read it, as he must get hundreds of books from little fry like

me. . . . So, in the dream his wife showed me his library to indicate that Johnson wasn't much interested in the books he received, and to make sure he couldn't read them they were all mutilated."

"Now that you understand your fear," I remarked, "what are you going to do about it?"

"Oh, I have already done it," said the dreamer, and smiling proudly he drew out a letter from Dr. Johnson, who acknowledged the receipt of the dreamer's book, which he had "read with great pleasure." The letter ended with an invitation for the young man to call on him should he ever visit the doctor's country.

The complex of this dream was centered about the young man's professional ambition—and this had formed a secondary admiration complex directed toward "Dr. Johnson."

A Dream of the Night Before the Wedding

This dream may not prove to be what you expect for the title. It was dreamed by a girl the night before her intended marriage, and its analysis and what it led to read like a movie thriller. The dream itself was simple, but the way its analysis revealed her subconscious life was important.

She dreamed that the cat and the dog, which she used to have at home when she was a little girl, were having a fight. The cat licked the

dog and was chasing him and he was howling dreadfully. She thought how ridiculous it was for the dog to be whipped by the cat and felt that he wasn't much of a dog. . . .

Then she woke up and in her natural free association that followed analyzed the dream and psycho-analyzed herself.

She was aware, as she lay there, that she was to be married that afternoon to a man (whom we will call Henry), whom she had met only a few months before. She wasn't sure that she loved Henry a great deal, but she was sure that she was doing a wise thing in marrying him. The reason she gave herself was that he was prosperous and that he was very much of a gentleman, refined and quiet. He thought the world of her and she felt sure he would always be very tender and kind. But Henry was a little man, an inch shorter than she was—she had taken to wearing low heeled shoes since she met him. How different from "Albert," the man she had gone with before she met Henry. Albert was big and rough and a little uncouth; she had loved him, but they had quarreled, and she was afraid of him—afraid to marry him.

Then she thought of the dream of the cat and the dog fighting. And the cat had licked the dog. She could see them now as she used to play with them when she was a little girl. She had called the cat "mama" and the dog "papa" before she understood sex; and she remembered

how embarrassed her mother had been when she had announced in the presence of callers that the dog was the papa of the cat's little kittens. . . . She remembered how her mother and father had quarreled and how small and frightened her mother had seemed.

Now she saw the meaning of the dream. She had wanted her mother to win in those "fights"—and yet how ridiculous the dog in the dream had looked running and howling in fear of the cat. . . . And how ridiculous a man would look who was afraid of a woman. It was very evident that she had refused to marry Albert because she was afraid of him, for he was a big, rough man, like her own father. But was it possible that she had decided to marry Henry instead because he was little and gentle and meek and she could "manage" him? In that moment she felt that she would be a fool to marry a man she could not respect because he would be afraid of her.

It was all very clear now. She had never before admitted it to herself, yet she had refused her big, manly lover and come so near marrying the little man just because in her childhood she had resented seeing her mother bulldozed and brow-beaten by a big man. The complex so formed in childhood had prejudiced her against the big manly man, and this complex was in conflict with her natural instinct

of sexual love which was naturally directed toward that very type of man.

These subconscious truths being revealed, make it evident that she could not go on with the marriage to the little man, even if he was more wealthy and refined than the man she now realized she really loved the more. So she rose and sent a message to Henry, breaking off the engagement that had come so near being a wedding; and when she had removed to another part of the city, away from prying eyes, she sent a note to Albert and asked him to call.

A Wife's Guilty Conscience

The Dream. It seemed as I was married to my husband and Mary X was also. We were all three of us at home (the dreamer's home on the old farm). He was painting and I was holding the paints for him, but Mary X was making suggestions on the painting. I wanted to help, but she knew more about his art and he didn't pay much attention to me. So I told Mary X to go out and drive in the cows from the pasture. And when she was gone, I said to him: "Now, let's run away before she comes back."

The Analysis. This dream shows a clear case of substitution of one person for another. Mary X was an art student, whom the dreamer and her artist husband had met only a few days before the dream. The wife was slightly

jealous, as she was likely to be of any woman artist. There was no real ground for this, as the husband was much in love with his wife, and did not care for the women artists he knew, but said they were a "silly bunch." So the wife had no real occasion to be jealous of Mary X.

The key to the deeper significance of the dream lay in its location in the old home and the seemingly polygamous relation. Mary X was a substitute character for the dreamer's own sister. The action of the dream was a dramatic condensation of what had really happened. The two sisters had lived on the old farm, both bright, pretty girls, deserving more intelligent husbands than the rural community afforded.

A young man, who was raised in the neighborhood, had gone away to a large city and become an illustrator. He came back to visit his old home community and his interest in the two sisters was at once apparent. The older girl (the dreamer) had realized that he was really hunting a wife and she felt that her younger sister ought to have him, for she was the more "artistic."

But she, the dreamer, wanted him for herself. He was handsome and clever, and to marry him meant an opportunity to get away from the drudgery of the old farm. So she managed the affair to her own ends and married him, but with the feeling down deep in her

heart that she was cheating her sister out of an opportunity that was rightfully hers.

The younger sister had later married very well and was perfectly happy. There was no occasion for a feeling of regret. The artist's wife now realized, from his scornful treatment of women artists, that, had he married her sister, the latter's slight artistic ability, instead of being an element of happiness, would have made trouble. Consciously she had nothing to regret as affairs had turned out nicely all around, but subconsciously she still suffered from the complex of guilt based on the feeling that she had taken the man that her sister should have won. The feeling had lived on in the depths of her mind and had become the source of her own unreasoning fears and jealousies.

Such a dream rightly understood and interpreted should (and presumably did) do much to free her of the inner sense of guilt and make her own married life more wholesome and happy.

The Dream of a Bashful Young Man

A young man relates this dream and its analysis.

The Dream. He seemed to be in a pen with a lot of white rabbits. He was eating with them, drinking milk out of a saucer and eating

lettuce. He didn't seem to be one of the rabbits but was one other kind of an animal, a "kitten or a puppy, or something." Then the pen seemed to be surrounded by a lot of dogs. They were all barking and laughing at him.

The Associations (recall of childish feelings). When he was small he had had some white rabbits, which had to be kept shut up in a pen to keep the dogs from hurting them. Dogs were rough and cruel animals. . . . Rabbits were pretty and tame. . . . Nobody ought to hurt white rabbits. . . . Boys were rough and mean, like dogs, and the little girls were nice and tame like the white rabbits. . . . The little girls' mothers were afraid to have them play with the rough boys. . . . But no mother objected to him playing with the girls. . . . He was "such a nice little boy." But the other boys ridiculed him for playing with the girls. They called him "fraidy-cat" and "sissy." . . .

When he grew older he moved to a new town and here refused to have anything to do with girls . . . grew to be mortally afraid to be seen with them. . . . Lately he had taken lessons in dancing. . . . He could dance fine in the class with the instructors. . . . But the moment he went to a social dance and offered to dance with girls, the old terror came back to him and he danced so badly the girls wouldn't have him for a partner.

The analysis, now apparent, reveals the re-

tention in young manhood of a subconscious complex of childish fear of ridicule. He was still afraid to be seen playing with girls, although he was a fine, handsome fellow, with nothing "sissy" about him now in looks or manner. He had overcome his childish sissiness, but had retained subconsciously the fear of ridicule because of it.

A Dream of Dancing on a Grave

The following dream of a girl stenographer has a double substitution of personalities and the blurring of a name that would seem a pretty clear case of the work of the dream censor. The dreamer is too fearful and ashamed of the real thought back of the dream to permit of its more direct expression. Although I do not believe in the universal working of the dream censor or of dream symbolism, I admit the evidence of such an explanation of dreams is very good in certain cases. I can only say that the analysis must determine whether the real thoughts back of the dream are the more evident ones or the more obscure ones that are clarified only when interpreted as symbols.

The Dream. I was in a cemetery with my father, and we were putting flowers on a newly made grave. There was a tombstone freshly put up and I started to read the name on it. The first name was "Elizabeth," but the last

name was blurred, so I could not read it. I turned to my father, he was smiling and holding out his arms to me. He said: "There, that's done, little girl, now let's dance." We began dancing on the grave; but the scene soon changed and I was dancing in a hall with George D.

The Recent Dream Material. She had walked through the cemetery the Sunday before with a girl friend. There were people putting flowers on fresh graves, but she paid no particular attention to anyone. There was no man with them on that trip. She had never walked with her father in a graveyard. No one had died in her family. Her father and mother got on all right. She had never wished or feared particularly about her mother's death—and her mother's name was not "Elizabeth." She didn't know anyone by that name whom the dream might refer to. George D. was her friend and she often danced with him as she was doing at the end of the dream. Dancing with her father was quite unthinkable and dancing on the grave was "awful."

The search for dream material in the recent experiences does not seem to solve this dream; on the other hand, the dream suggests no particular childhood experiences. Under these circumstances we have reason to believe that the dreamer's mind is holding back, and that tendency would lead us to suspect that the ob-

vious characters of the dream are substitutes for someone else. Further associations about her father reveal nothing that helps toward a solution. But from George D. we get these comments: "I don't care much for him, he is just a silly kid." This gives us our cue, that the dreamer does care for some other man, an older man, for whom her father is substituted in the dream. To the question, whether her father called her "little girl," we get a negative answer. To the next question: "What man old enough to be your father does call you 'little girl'?" we get the revealing answer, "My boss does sometimes; but he doesn't mean anything by it."

Obviously, we have hit upon the clue to the real analysis of the dream. "Elizabeth" was the name of her employer's wife; the girl at first denied knowing this fact, and yet she recalled that when the wife had been away the summer before she (the stenographer) had taken dictation of her employer's letter to his wife. Consciously the girl may not have known the wife's name, but subconsciously she did, and she blurred the surname in the dream.

This whole dream put baldly means: "I wish my employer's wife would die, then he and I could 'dance on her grave'."

As you have seen by the way I have told it, the dreamer had help on this analysis. Without help she might not have been able to analyze

the dream; but on the other hand, we suspect her of holding back in the analysis, and of lying because she did not want to admit the truth. The dreamer lied to herself in her dream, and she lied to herself, and to me, too, a little I think, in the analysis. If she had really wanted this analysis to come out, I think she could have analyzed the dream more quickly by herself than she did with my help.

I am quite willing to admit that some of you may have a little trouble with dreams of this sort—if you have them—but I insist that if you will get over the foolish tendency to be afraid of your own thoughts, you will be able to analyze such dreams better by yourself than you could do with help. The practical point is that there is nothing to be afraid of. The young lady in this case did not wish to admit to herself that she was in love with her employer; she wouldn't admit it openly in the dream. But with the analysis before her she is better off than with the love hidden in her subconscious. With it out in the daylight of her conscious mind, she is more likely to get over it. If she can't she can change her job—or if she wants to do it with her eyes open, she can go on and have an affair with her employer.

If some of you object to my mention of this latter possibility, I can simply say that there is actually less danger of such an ending with the thing out in the open than there was by her

going ahead lying to herself. The boss was calling her "little girl," and had dictated his letters to his wife to her, evidently not minding revealing to her that there was no great love left for him in his home. From such a situation it would be very easy for the girl to drift on, pretending that "he didn't mean anything by it" until the subconscious passion grew to a stage where it would take control regardless of further efforts of conscious suppression. I am holding no brief for illegal love, but merely stating that I consider it safer to know what our feelings are than to go on lying to ourselves about them until they rebel and overpower our rational conscious minds.

A Dream of Love with a Broader Significance

A middle-aged and happily married friend had told me many of his dreams relating to various subjects, most of which we had been able to analyze with benefit and profit to himself. There was one dream, however, or, rather, a series of dreams, relating to the same person, that for a long time seemed to both of us to be merely memories of a puppy love affair of his childhood and without significance in his present life.

These dreams were of a girl he had known in his early teens back in his home village. They seemed to indicate that he had worshipped her

from afar and never been able to make much headway with his youthful love affair.

At my suggestion that these dreams might have some significance with his present love-life, the dreamer always scoffed, declaring that he was very much in love with his young, beautiful and cultured wife, and that the other girl was probably married to some farmer or grocer and had a dozen kids.

Then one day he brought me another dream of this first love. "We were having the time of our lives," he said, "and what do you think we were doing? We were running around with torches setting fire to all the churches in town."

The pleasure he took in telling this dream, I easily understood, for I well knew that the man was a hater of churches and religion, and that this animosity greatly distressed his wife. This was in fact the one sore spot in their otherwise happy married life.

A little questioning brought out these facts. In the strict village life of his boyhood everybody went to church; and the old standby phrase: "May I see you home," at the church door was the accepted and practically the only way in which a lad ever got himself "a girl." Now the boy had been obliged to go to one church and the girl he was smitten with to another, stern parental authority forbidding even temporary absence from the family place of worship. And so he had come to hate the

churches, not because, as he had later come to believe, of any genuine lack of religion in his nature, but merely because the rigid church system of the little town had kept him from the girl he loved.

"Well," admitted the dreamer, when I offered this explanation, "I guess you have pretty near hit it, I don't know that I have any grudge against churches if they would only let people be natural and happy."

Needless to say, this discovery to the conscious mind of the complex against churches based on the thwarting of a boyish love led to a happier state of affairs in his own home.

A Dream that Furnishes Proof of Subconscious Reasoning

The following dream furnishes a curious example of subconscious reasoning:

A New York woman dreamed that she was in a subway station. In the space where the trains come through there appeared a series of long platforms somewhat like a train of flat cars. People were stepping across from the main platform and crowding on these flat-car-like platforms. A gong sounded and the people stopped stepping across to the platforms and little protective rails rose up on the edges of the main platform that kept the crowd back. Then a full-length subway train came rushing

down the tunnel. Its front end was open and it ran right on without slacking speed, telescoping over the crowded flat cars and carrying them on with it.

Now another train of empty platforms rolled into place and the dreamer stepped on with the crowd. As before the train came through at full speed, running right over them, or, rather, the shell of the train running around them, and the dreamer found herself in the full moving train which had thus picked up the crowd without stopping speed.

She marvelled a little over this "new system." She couldn't seem to understand how it all worked, but it evidently did work, and she thought it very fine.

Before giving the analysis of this dream I want to call your attention to the evidence it furnishes of subconscious reasoning powers. Fortunately the dreamer first told me of the dream while the causes that led up to it were still fresh in her memory. Thus I was able to sound her thoroughly on the subject and secure one of the finest proofs I have come across of the power of the subconscious to reason.

First the dreamer assured me that she had (at the time of dream and as far back as she could then remember) very little interest in mechanical and engineering problems. She was not in the habit of reasoning consciously on such subjects or attempting to solve such

problems. Her reasons for not doing so were, as you shall see later, subconscious ones. But consciously, that is, so far as she was aware, she had no such ability, and no such interest; on the contrary, she distinctly lacked such ability, and was bored and annoyed by such reasoning and by all consideration or discussion of such problems

More specifically, she had positively not taken any interest in the problem of subway congestion, that is, with an inclination to think out a remedy. "I knew that the subways were congested," she said, "because I had to ride on them. The fact annoyed me, because it delayed me, because I had to be packed in with a lot of crude people while the subways often stalled, and that made me late to my appointments. But that is all I had ever thought about it. As far as trying to figure out a solution, I never did, and I know I never could and would never try to."

Now from such a conscious attitude toward the problem we jump to the dream in which a finished scheme of an effort to solve subway delays and congestion is all figured out. The dreamer does not figure it out in the dream; but finds it in complete operation. She marvels at it, wonders how it can work, and thinks it rather clever. Certainly she is not in the least aware that it is her own invention.

The fact that her invention in subway opera-

tion that she saw working in her dream is a ridiculous and impossible one, by no means proves that she did not subconsciously reason; though it does prove that she reasoned rather badly. And the very impossibility of a train at full speed ahead picking up the waiting platforms of people further proves that it was not a remembered idea she had heard someone describe, or had read or seen pictured in a newspaper. But impossible as it was, her scheme was rather complicated and ingenious. Not only did she reason subconsciously but she reasoned upon a mechanical problem and worked out mechanical details, all of which she could not and would not have done in her conscious mind.

The Interpretation of the Subway Dream. In the first place, the recent dream material is quite obvious. Her attention had been turned to the subway congestion by the new turnstile, and she was annoyed by the crowded and slow subways and wished they could be improved.

But that is interesting, but of no great importance in her life. Yet the fuller analysis of the dream by free association unfolded a tragic life story and saved the threatened happiness of a home. This analysis revealed that the real deep-lying wish motive of her dream was sexual in a broad sense as she wished for more peace, love and happiness in her married life.

This was a conscious as well as a subconscious wish.

A more specific wish closely related to the dream, was strictly subconscious; she wished that she could be interested in, understand and reason out engineering problems. Her reason for so wishing was that her husband was an engineer and such interest and capacity on her part would have enabled her to understand his work, by so doing make him more happy and more efficient and prevent his attentions to a woman scientist who did understand his work and to whom he went for sympathy and admiration. Now it would seem that this wish would be conscious, but it was not, for it had been repressed, and she consciously maintained that she was disinterested in and bored by his engineering. She believed that she was sorry she had married the engineer, and that he was narrow and mechanical and uncultured, and that she should have married an artist or a musician.

And now the dream analysis takes us back to childhood and we find a little girl in a refined home with a rather silly old-fashioned mother. The girl is a normal bright child and well endowed with all human instincts among which is the instinct of construction—the instinct that leads boys to build things and be interested in machines. The nice little girl with the nice mamma who is trying very hard to

make a lady of her, has a playmate in the shape of a boy in overalls who has a good mechanical bent. He is building things in the barn and the girl becomes interested and wants to help and does help and does so very cleverly.

After a happy afternoon so spent she comes home with a dainty dress torn and smudged in the boy's machine shop, while her mother thought she was over at the nice neighbor's playing with a wax doll. The mother scolds her and tells her she is "unladylike." The mother gossips to her neighbor woman and worries over the tomboy tendencies of her child, and the degradation of playing with boys in barns. The gossip gets to the children, and she is called "tomboy," and there are vague childish rumors of naughty suggestions about being with boys in barns.

So by social disapproval and childish ridicule the instinct of mechanical construction is suppressed in this girl child, as it is in practically all girl children, because that is an instinct society has seen fit to assign to men.

Now we skip a dozen years and find a typical well-bred and rather narrowly educated young lady, ignorant of science and mechanics, with little ability to think along such lines, but with the native instinct to do so still alive down there and buried under a heap of acquired lady-like culture.

She meets a young man, and he is an engi-

neer. He is too well bred to "talk shop" while in society (one of the silly restrictions of so-called good breeding). Moreover, he is not yet taking his profession very seriously, and is interested in dancing and society life.

So they fall in love. Little is said about his engineering, he only speaks of having a good position and his chance to rise in the world. Yet the fact that he is an engineer revives for a time this suppressed constructive instinct and she hopes to take an interest in and help him with his work.

So they marry. One evening the young husband comes home full of enthusiasm for a problem in engineering he is working on. The wife is interested, and talks about it, but she is ignorant and unskilled in this sort of mind work, and the husband laughs at her lack of knowledge and understanding and says: "Of course, I couldn't expect you to understand this, pardon me for mentioning it."

So again the instinct is snubbed and suppressed and forced back into the subconscious. This time the suppression, with the resentment of wounded pride to aid it, creates a direct conscious antagonism to the subject. The wife actually cultivates a disinterest and inability to think along mechanical lines. But the husband grows more engrossed in his profession and ignores his wife and her social life. So they begin to drift apart in sympathies and interests;

she seeks compensation by following artistic lines of thought and culture, and he seeks womanly admiration elsewhere.

Such is the state of affairs when the subway dream occurs. Its analysis reveals to the wife her original instinctive interest in this broadly human passion for devising mechanical things, and she sees how that instinct was twice suppressed, and how foolish and unfortunate that suppression was. The analysis of this dream, explained to the husband, shows what an unfair brute he was to kill his own joy in life by snubbing his young wife's first efforts to understand his work. He sees, too, the humor and cleverness of his dainty wife as a tomboy building things in an old barn, and also her rather remarkable feat of attempting to solve the subway congestion by subconscious reasoning. They laugh at that, and laugh, too, at many of her other impossible inventions and impractical solutions, but he is now laughing with her, not at her. And they are going to live happy ever afterwards.

How Are You to Know When Your Analysis Is Right?

This is a natural question for you to ask when first getting acquainted with the subject. After you have had considerable experience in the analysis of your own dreams you probably

would not ask that question, though someone else, to whom you might explain about your work or tell of one of your analyses, would be very likely to ask it.

In the first place, you have the same advantage that you would have in thinking out any other kind of a problem. That is, if you follow the methods that have been tested and proven by others and reach certain conclusions the chances are that you would be correct.

But in the analysis of your own dreams you have a very much more important fact to help you. The answer you are looking for is already in your subconscious mind; so when you work back toward it and finally find it there is a distinct sense of recognition. You feel and say: "Oh, that's it," and there is a feeling of relief, a feeling that the search is ended. After you have become reasonably practiced in the work this recognition will be sufficiently convincing.

To explain by an example, suppose you are trying to think of some forgotten name that has slipped your mind, that is deeply buried in the subconscious vaults of memory. You may try rather desperately to remember it and to no avail, but if someone suggests the correct name to you, ninety-nine times out of a hundred you will say, "Oh, yes, that's it." The name suggested immediately reaches the buried memory and is identified.

The correct analysis of the dream reaches the subconscious wish or fear, and is likewise identified.

Here we see another advantage of self-analysis. The professional analyzing another's dreams has not this advantage except as his patient chooses to give it to him. *Psycho-analysis is one of the few instances where the patient or client knows more than the doctor or expert.*

Can All Dreams Be Interpreted?

Yes, if they are completely remembered and you have had sufficient experience in interpreting your dreams. But do not worry, especially at first, if you cannot find a satisfactory interpretation to all of your dreams.

If after reasonable effort you do not get on the track of a revealing interpretation, lay the dream aside. Later after you have interpreted other dreams you can probably come back to the one that gave you trouble and will find that it now gives revealing associations. If not, it is probable that you had lost some essential part of the dream in transferring it to the subconscious mind, and hence to force the interpretation of the fragment that is left would mean to get an inaccurate interpretation.

You can rest assured that you will have plenty of dreams to interpret, for the more interested you get in this work the better you will remember your dreams—and you do dream

them, plenty of them, for you dream all the time you are asleep.

Neither should you worry lest you lose some essential messages from the subconscious because of the dreams you lose or fail to interpret. If we had to depend on any particular dream our chance of success would be small; for even though we remembered so many dreams that it would keep us busy all day long interpreting them we would still be getting but a small fraction of the total number of the dreams we dream.

But the subconscious will repeat its fundamental wishes in dreams again and again.

Making Use of Your Dream Analyses

We interpret our dreams to find out what is going on in our subconscious mind, but the purpose of psycho-analysis is not merely to find out what is going on in the subconscious mind, but to make use of the subconscious forces to gain our conscious aims and ideals in life.

When you have analyzed your dream and have determined the subconscious wish that prompted it, here are some questions you might ask yourself:

1. How does this wish apply to my present life?

2. Is the subconscious wish also a conscious

wish? That is, do I, or can I, consciously approve of the wish?

3. If so, what forces within my own nature, or in the world outside, stand in the way of the realization of that wish?

4. If the subconscious wish is one I cannot consciously approve, what conscious wish can I offer to my subconscious as a substitute for this wish that cannot be realized?

This problem of the uses we can make of the revelation of the subconscious through dream analysis will be further considered in the remaining books of our course. But remember that even if you take no further thought as to the use to be made of such dream analyses, the making of them will in itself give you much of the benefit to be derived from our science. *One of the most wonderful things about psycho-analysis is that discovering the cause of any psychic trouble is in itself the chief method of effecting the cure.*

Subconscious Power

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BOOK IV

How Did the Belief in Ghosts Originate?

HERBERT SPENCER was a skeptical philosopher, and he did not believe in ghosts. But he knew that most people did believe in them, and he got to wondering how such beliefs originated. And here is the explanation Mr. Spencer thought out:

He asked us to consider the mind of a savage warrior. The warrior goes out to battle with his enemy, and kills him. Perhaps he is a cannibal warrior and eats him—anyway he knows he is dead. But that night he dreams of his enemy. The dead rival lives again in the sleeping warrior's subconscious mind. His ghost haunts him. Likewise when our warrior's friends and family died they also came back in his dreams, and perhaps talked to him. He saw their spirits and they gave him messages from beyond the grave.

Now you may accept or reject Mr. Spencer's theory of the origin of the belief in ghosts. But one thing you cannot reject and that is that the people you see in your dreams are not real flesh and blood people—and yet they are there. The real person you dream of may be long dead

or on the other side of the globe—or may be sleeping beside you.

It doesn't make any difference where the real person you dream of is, or whether there isn't any such real person; yet the dream creature is there—a ghost in your subconscious mind.

As a matter of fact every person you have ever known, or known of, exists as such a ghost in the subconscious. The dream only turns the light on him—the moonlight, let us say, of the subconscious mind.

But that same ghost creature of the subconscious may come up into the conscious and so appear in the sunlight of our waking minds. And these ghost people of our minds are really the ones we know best, and love the most and hate the worst. They are the people we really live with, and they make and unmake our own lives.

Three People and Nine Ghosts

Let me illustrate all this by picturing a little group such as you have seen in real life, or have at least read of and seen in the movies, for it is a favorite group for the story makers.

Here sits a crabbed old father smoking his corn-cob pipe. With him is a young and sentimental daughter. Calling upon them is an ordinary young man. Now that makes a total of *three* real flesh and blood people. Yet there

are twelve beings in the room; *three* real ones and *nine psychic beings* or in other words *three mental ghosts* of each real flesh and blood person.

Consider the three ghosts of the young man.

First there is his own opinion of himself—the ghost of himself that lives in his own mind. Unless he is a most unusual young man, you will grant at once that what he thinks he is will prove to be something quite different from what he really is.

Next there is the girl's ghost of the young man. We smile at that, for we know what a Prince Charming the rather ordinary young man is to the girl who is in love with him. She thinks him wonderfully handsome and marvelously brave, though to us he looks quite ordinary, and we once saw him run from a yearling bull calf.

Last there is the old man's ghost of the young fellow as a worthless rascal, who is waiting for a chance to elope with his daughter and sell her into white slavery.

The daughter's ghost of the young man is eloping with her all right, but he is marrying her at the first preacher's house they come to, and then taking her to a great city where he will become a wonderful genius and be her devoted slave all his life.

The young man's ghost of himself is trying to get up enough nerve to ask the old man to

marry his daughter, and hoping he will let him run the farm.

The real flesh and blood young man is just an ordinary farm hand in love, and who three months later will be going fishing with the fellows and saying that "girls are a nuisance anyway."

There are six more ghosts in that room which you can figure out for yourself.

Conscious and Subconscious Ghosts

This amusing ghost story merely shows us how little reality counts in the world of the mind.

If I had told you there were two ghosts of each real person in each of the minds of the other persons that would have made eighteen ghosts and twenty-one beings in the story and it would have hopelessly confused you!

And yet there may be distinct conscious and subconscious beings existing in our minds, both based upon one real external character.

We can see that dual being most clearly in regard to someone whom we are obliged to treat with superficial politeness and yet whom in the depths of our minds we dislike.

The mother who comes to live with her married son frequently develops in this dual way in the mind of the son's wife. The daughter-in-law is obliged to treat her husband's mother

with respect and in many ways feels a love for her; but there are other factors at work that cause her to feel jealous and spiteful toward the older woman. If the daughter-in-law suppresses these unfriendly feelings it results in the development of a subconscious ghost being of the mother-in-law which may be a very different personality from the more conscious conception.

Other marked cases of subconscious ghosts are found in the memories of those whom we once loved and have later come to hate—or perhaps have merely forgotten. Every mind is full of the subconscious ghosts of people whom the conscious mind thinks little of or has a different conception of.

Some of these subconscious creatures are very much alive and have a lot of influence upon our own lives—they influence too our treatment of the real people if we still know them. If we no longer know the original persons that created these ghost beings, then we are likely to find that our treatment of other people is greatly influenced by their resemblance to, or similarity of relations toward us, as compared with the ghost people of our subconscious minds.

Get Acquainted With Your Ghost Family

Robinson Crusoe on his desert island had a mighty lonely time of it. But if he had not had

all the memories and knowledge of civilization back of him, if it had not been for the people he had known before he came to the island, his story would have been quite meaningless. The life of a human being would be no more interesting than the life of an animal, and a stupid animal at that, if it were not for the effect upon him of other humans.

All that we are, others help to make us. And this is true of the best of us and the worst of us. This is true in the general external relations of life; and it is even more true in the life of the mind.

The most important things in your mind are the other human beings, or mental ghosts of human beings that dwell in your mind!

These ghost people affect everything you do. Life would not be worth living without them—and yet you do not really know them.

Perhaps you think you know them. Perhaps you think you know which of them are the most important to you and which of them you love and which you hate.

Doubtless you really do know more about them than you did when you began the study of psycho-analysis, for in this study you have been exploring your subconscious mind and finding out a lot about things that are going on down there.

Certainly you have found out that people—ghost people are living down there, and you

have been getting more or less acquainted with them as you analyzed your dreams, or as by free associations you examined your own memories and experiences and wishes and fears that exist in your subconscious.

But now I want you to make a special effort to get acquainted with these ghost people of your subconscious mind. I want you to find out what you really think of them and what you think they think of you.

If you play this social game with these folks fairly you are going to find out a lot. You are going to meet some people—and perhaps find out that they are rather important in this little social life of your mind—whom you thought you had lost and forgotten. You are going to get acquainted with others that you thought you knew and find that you hardly knew them at all. Still others that you thought were very important to you are not going to prove quite so important.

And when you have met the whole group you are going to be able to realize a lot of facts about yourself that you didn't realize before.

You are also going to be able to readjust your actual relations in the real external world to some of these people whom you know or live with in external reality. Perhaps also you will decide to "cut out" some of these subconscious ghost acquaintances that have been boarding at your subconscious table and eat-

ing up the psychic food that you need for yourself or for others whom you consciously wish to live with you.

How to Meet the Ghost Folks

To help you get better acquainted with the ghost folks I am going to give you a hundred sentences to complete with the insertion of the name of a person in the blank space. Here is an extra one that will do as a sample to explain the method:

I would like to kiss —.

As you read that sentence very likely some name flashed up from your subconscious to fill in the blank space.

And perhaps you were astonished a bit because it was not a name that you feel you ought to set down as an answer to that question. However, if you want to make this test fair, do not worry about the "ought to's" or "mustn't's," but write down on your list the name that suggests itself on the impulse of the moment and without any conscious consideration of whether you ought to feel that way toward the person or not.

The working condition needed for this test is a time and place such as I advised for the free association tests given in the first book. You will need a pencil and several sheets of

paper, preferably ruled paper. You can number the lines from one to a hundred.

One Thing to Avoid

To make this test absolutely fair each question should be read alone after you have forgotten the other question and the name that came in the answer to it. Although the sentences are arranged to reduce it, you may experience some conscious "carry over" of the names suggested to fill in a previous sentence and which will obtrude themselves in the way of the names for the next. If you have just been talking of, or thinking about, certain people before starting the test, these names may also be suggested too frequently. However you can usually tell names that are suggested in this fashion from names that are suggested wholly by the question.

The name you should put down is the one that was first suggested to the mind as you read the question *and which seems to be drawn out of the subconscious by the question.*

In practice you will find it quite easy to distinguish these names. Do not hesitate to repeat the use of a name, no matter how many times it has been used before, if it is suggested by the sentence, and not merely remembered from some previous suggestion or preceding sentence.

Now have your pencil and paper ready and remember to take the sentences one at a time and catch the first person's name that comes and that seems to be *a subconscious answer to the question implied by the blank space in the sentence.*

All right, look at the next page and read the first sentence.

1. I wish I could see——.
2. A birthday cake makes me think of——.
3. I am awfully proud of——.
4. I don't like the way——dresses.
5. The ringing of a school bell makes me think of——.
6. I wonder if——really hates me?
7. I think——looks awfully old.
8. Moonlight makes me think of——.
9. I just couldn't stand to see——suffer.
10. A fine horse reminds me of——.
11. The happiest person I know is——.
12. I think——is a fool.
13. I believe——is jealous of me.
14. I am sorry I quarreled with——.
15. When I hear music I think of——.
16. If I needed money I would ask——for it.
17. I wonder what has become of——.
18. There is something about ——'s eyes that fascinates me.
19. The trouble with —— is too much conceit.
20. A rainy day makes me think of——.
21. I would love to be married to——.

22. How ridiculous —— would look in a bathing suit.
23. If I had lots of money I would give —— some.
24. A spring day makes me think of——.
25. I don't care what —— thinks of me.
26. The best cook I know is——.
27. I most often dream of——.
28. I wish I could talk like——.
29. The ugliest person I know is——.
30. The smell of tobacco makes me think of——.
31. I feel sorry for——.
32. I should love to dance with——.
33. The meanest person I know is——.
34. I wonder if —— has forgotten me.
35. The story of Cinderella reminds me of ——.
36. If I were in trouble I would go to —— for advice.
37. I am jealous of——.
38. I think —— talks too much.
39. I could almost die for——.
40. I suppose I should be disappointed if I should see —— now.
41. A cheerful fire makes me think of——.

42. Even if I were rich I would never give — a cent.
43. A beautiful statue makes me think of—.
44. The trouble with — is lack of nerve.
45. I will admit that — knows more than I do.
46. The most miserable time I ever spent was with—.
47. An old song recalls to my mind—.
48. The person I worry most over is—.
49. The most lovable person I know is—.
50. I sometimes wish — was dead.
51. I wish I could succeed like—.
52. The person with the prettiest foot I know is—.
53. I just can't talk when — is around.
54. A savage dog reminds me of—.
55. I wish I could be loved like—.
56. The person I feel I owe the most to is—.
57. The one who is most unfair to me is—.
58. I think — looks awfully young.
59. I like to hear —'s voice.
60. I would rather be dead than in —'s shoes.
61. I think — is as cold as ice.
62. I admire the way — dresses.

63. I most wish long life for——.
64. How fine—— would look in a bathing suit.
65. The expression in ——'s eyes irritates me.
66. If I were in trouble, I would want —— to know it.
67. I envy——.
68. I wish I really knew what —— thinks of me.
69. I don't think —— cares for me as he (or she) once did.
70. I feel I talk my best when in ——'s company.
71. The most unhappy person I know is——.
72. An automobile brings to my mind——.
73. It is strange that I never dream about——.
74. I would as lief be dead as married to——.
75. The best-looking person I know is——.
76. If I were starving I wouldn't ask —— for money.
77. I would like to dine with——.
78. I hope —— never finds out what I really think of him (or her).
79. When I see a rose I think of——.
80. I could almost enjoy seeing —— suffer.
81. I would love to be kissed by——.
82. I am afraid of——.

83. I wish —— would make a fortune.
84. I would trust myself anywhere with——.
85. I wish I could forget——.
86. The one who loves me most is——.
87. Silk stockings remind me of——.
88. I wonder if —— is really in love with me.
89. I would rather go hungry than eat with——.
90. When I am sad I often think of——.
91. I would soonest trust my sweetheart (or husband or wife) with——.
92. I am sure —— would do anything possible for me.
93. I would nearly die if I had to kiss——.
94. If I were to have a second wife (or husband) I would choose——.
95. It thrills me most to think of——.
96. The best time I ever had was with——.
97. I feel I can be most truthful with——.
98. I wish I could love like——.
99. If I had to live with one person on a desert island I would prefer——.
100. I love——.

The Balance of the Sexes

I assume that you have finished your list and have the one hundred blanks filled with one hundred names. I cannot discuss the individual significance of these names, for that is a matter that only you, or some one well acquainted with you and your acquaintances, could do. But I can suggest several revealing things you can do with the names before you.

First go over your list and count up the number of times you used male names and the number of times you used female names. If you filled out all the blanks, you will have one hundred names written down and of course you need only make one count of either sex and subtract that from one hundred to get the number of the opposite sex.

Now as there are one hundred names used (some repeated of course, we will consider that later) the number of times the names of each sex appear in your list will give you the percentages of attention that your subconscious mind gives to either sex.

If you find that the sexes are about equally balanced it means that you are normal in this matter of relative attention to the two sexes.

This statement may astonish you, for there were many questions that obviously required an answer of the name of the opposite sex. But

there were other questions that would normally be answered by names of your own sex.

In fact this list has been most carefully prepared to balance the sexes. And for those whose business, social and love life are well settled and well balanced the one hundred names will show an approximately equal division of sexes.

If your list shows a very great preponderance of the names of the opposite sex, it indicates that, at the present stage of your life, you are overly concerned about the opposite sex. This is a natural and not reprehensible condition during the period of courtship, but even at this period the proportion should not be too great.

An example will explain how this condition may arise and its dangers. A young woman of twenty-five took this test and gave the following name count: Male names 83, female names 17. Her history briefly is as follows: She left school at the age of fifteen to work in offices with men. Although she still lives at home with her mother and sisters, she doesn't care much about her home life. She does not associate with other girls and has very little social life except with men. These are the men she meets in business, and she does not meet their wives and daughters. She has known many such men and had many love affairs with them, and she thinks continually of men and about men, both in business and in personal matters.

I do not condemn this girl as wicked—in fact she has done a rather noble thing, for she is the main support of her widowed mother and because of that responsibility has not married. But her life is unfortunate. She has been so much concerned with men that, should she marry and attempt to settle down, she would probably find all social life with women a bore. Unless her husband was a very versatile man and she very much in love with him, I fear she would be inclined to want to keep up with the world of men, and this might easily make trouble in her married life.

The opposite condition of a woman's subconscious being unduly peopled with her own sex sometimes occurs in women who have married their first lovers and then settled down to a home and social life with other women. They learn nothing of men and men's affairs in the world; and, except for the one man to whom they are married, their whole life of the mind is feminine. Many men are content with that kind of wives, but the broader minded man prefers that a woman have some interest in the world of men.

In the case of men, a mind almost wholly filled with the opposite sex is unusual, for usually in business life men deal with their own sex. Occasionally some poor fellow is obliged to live wholly in a woman's world but

this is rare, and we do not think much of a man who endures it.

The opposite tendency more often exists in the man who reduces his love life to simple terms of experience and devotes almost all his energy to mannish affairs. He has no interest in women except a purely sexual one and his life of the mind is poverty stricken of human sympathies and experience of the broader bisexual kind. The corrective is more social and family life.

Breadth or Narrowness of Your Personal Life

Now I want you to go through your list and determine how many times you have used each of the names that are repeated. This is a little troublesome but the results are very interesting and reveal much.

You had best take a fresh sheet of paper and look carefully over your list and write down all the names you have repeated. Then go through and scratch out all these repeated names, making a mark beside the names on the new list each time you scratch out that name on the original list.

When you have finished with this you can now count your total number of different names used by you in filling out the hundred blanks. You can also count up, if you wish, the total

number of different male and different female names you used.

The total number of names used indicates the breadth of human relationships of your subconscious mind. It will vary widely according to the number of your actual acquaintances. But actual number of acquaintances is not the only thing that determines the number of names on your lists. One of you may know thousands of individuals but only be really concerned with a dozen of them. Another of you might only know a hundred people but have such a broad personal interest and such wide sympathies that nearly half of them will appear on the list.

A list of fifty names would indicate a very great breadth of human interests. In fact forty-seven is the highest number on any list I have had reported to me, and regarding which I was sure the test was properly understood and carried out. Greater numbers than this usually indicate a *conscious* effort to avoid repetitions of names and that is not a correct test.

A list of fifteen total names or less I consider narrow. Any list between twenty and forty may be considered normal.

In a similar manner you can figure the relative breadth or narrowness of your subconscious life with each sex.

In this matter I do not wish to feel there is

any condemnation for the largeness or smallness of your list. The large list, or broad personal life, may indicate a diversity of personal interests in other people, but that may not necessarily mean any more worthy or more happy existence.

The briefer list does indicate a *narrowness* but it also indicates an *intensity* of human relations with those on the list, and our greatest happiness usually comes from the greatest intensity of our relations with others. Especially is this true of the members of the opposite sex. I think we can say that an ideal list is one that is narrower in the opposite sex and broader in your own sex—say a list of forty total names, with twenty-five of your own sex and fifteen of the opposite sex. But of this smaller number of the opposite sex there will naturally be more numerous repetitions.

On Whom Do You Have “Complexes”

In getting, by the means I suggested, the number of different names you have used in your lists, you have prepared the figures for the most interesting revelation of all. That is the number of times you have repeated certain names.

Take your list of these repeated names and count the number of times each was used and,

if you wish, rearrange them again in order of the most used names.

You will now have revealed very clearly the mental beings that most influence your subconscious life. The list will probably be headed by the person whom you love most. Second may come someone whom you have loved and the love for whom has turned to aversion or hate. And so down through the list you will find other names of characters which greatly influence your mental life, even though they may be now removed from your external life.

Upon all much repeated characters we say that you have a "complex." Remember that the binding force of a complex is a strong emotion, and that such emotion may be a constructive one like love, or a destructive one like hate, or shame and regret.

With these revelations before you, you are in position to rebuild the personal relations of your mental life. The desirable complexes may be built up and strengthened and the destructive ones subdued and eliminated. You should already comprehend how this can be done by psycho-analytic methods, and you will realize that half the battle is won by the very fact of the revelation to the conscious mind of the existence of these complexes.

Of course you knew that these "star boarders of the subconscious" existed, for it is not likely

that any name will appear many times repeated in your list unless you understood in a general way your attitude toward that character. But the list of the relative number of times these various names appear will be very enlightening, and you may be surprised to find how important some of these subconscious beings are to you.

These people influence your mental life. That influence may be for good or for evil—and that fact may be fairly ascertained by looking over the questions to which the repeated names appear as answers.

Remember that you are not in all this judging or condemning the *real people* whose names you are now considering, but the *ghost creatures* of your own mind that have developed from your acquaintance with and relation to these people.

Those ghost creatures and your relation to them may be most unfair representation of the real people and the relations you consciously desire to bear to them.

The further careful analysis, by the method of free association, of your relations to all such characters will be very informing to you; and you will be able by such analysis to eliminate many of the destructive subconscious quarrels that now interfere with your happiness and weaken your constructive psychic forces.

Likewise you will be able, by similar analysis of your relations to other repeated characters, to build up your constructive loves and friendships.

The personal love relations, both those which you can consciously approve and wish to encourage, and those which can bring you no happiness and which you wish to eliminate from your mental life, are equally revealed by this method of investigating the ghost characters that dwell in your mind. Some of these problems of the psycho-analytical handling of love relations, I will discuss more fully in the next book.

Now lest some of you may be confused in working out your tests I will give you a sample name list secured by our set of test sentences, and a working example of how the figures I have been discussing are obtained.

The Ghost Family of a Woman's Mind

The blanks in the test sentences were filled out by a young married woman, as follows:

- | | | |
|------------|---------------|-----------------|
| 1. Mother | 8. Ronald | 15. Ronald |
| 2. Elsa | 9. Mable | 16. Father |
| 3. Herbert | 10. Hart | 17. George |
| 4. Harriet | 11. Genevieve | 18. Leland |
| 5. George | 12. Mildred | 19. Genevieve |
| 6. Mildred | 13. Mildred | 20. Aunt Carrie |
| 7. Stella | 14. Ronald | 21. Leland |

22. Foster	49. Stella	75. Leland
23. Aunt Carrie	50. Murray	76. Genevieve
24. Ronald	51. Genevieve	77. Leland
25. Mildred	52. Stella	78. Herbert
26. Stella	53. Genevieve	79. Elsa
27. Ronald	54. Gilbert	80. Murray
28. Genevieve	55. Ethel	81. Leland
29. Foster	56. Mother	82. Gilbert
30. McPherson	57. Murray	83. Herbert
31. Mildred	58. Leland	84. Foster
32. Leland	59. Leland	85. Ronald
33. "Old Haney"	60. Mildred	86. Herbert
34. Ray	61. Genevieve	87. Mildred
35. Elsa	62. Mable	88. Leland
36. Foster	63. Father	89. Murray
37. Mildred	64. Gilbert	90. Ronald
38. Harriet	65. Murray	91. Stella
39. Mable	66. Mable	92. Herbert
40. Ronald	67. Genevieve	93. Foster
41. Leland	68. Leland	94. Leland
42. Genevieve	69. Ronald	95. Leland
43. Gilbert	70. Leland	96. Herbert
44. Aunt Carrie	71. Stella	97. Mable
45. Leland	72. Donald	98. Mother
46. Herbert	73. Mother	99. Mable
47. Ronald	74. Murray	100. Herbert
48. Mable		

Number of times male names were used, 57
Number of times female names were used, 43

The following table gives the number of times each name was repeated; and brief statement of relation of the character to the woman taking the test:

- 15 Leland—A young married man, social friend of herself and husband, a brilliant and handsome fellow.
- 11 Ronald—The man to whom she was engaged before she met her husband.
- 9 Genevieve—A woman acquaintance who is prosperous and successful.
- 8 Herbert—Her own husband.
- 8 Mildred—Her husband's stenographer, who she thinks is in love with him.
- 7 Mable—A sister to whom she is very devoted.
- 6 Stella—The wife of "Leland" and a good friend, despite her seeming interest in "Leland."
- 6 Murray—A business friend of her husband, who treats her rudely.
- 5 Foster—An unattractive older man, a friend of the family.
- 4 Mother—Her own mother.
- 4 Gilbert—"Genevieve's" husband, a large man of superb physique, but otherwise not attractive to her.
- 3 Elsa—A beautiful little sister.
- 3 Aunt Carrie—Her own aunt, who has had a tragic life.
- 2 Father—Her own father.

- 2 George—A school-day sweetheart, long forgotten.
- 2 Harriet—A woman acquaintance who is "queer."
- 1 Ethel—A former chum, now happily married.
- 1 Ray—A school-day sweetheart.
- 1 McPherson—A casual acquaintance.
- 1 "Old Man Haney"—A disreputable character of her childhood neighborhood.
- 1 Hart—A movie actor.

Number of different male characters, . . 12

Number of different female characters, . . 9

Total number of different characters, . . 21

I have published this completely worked out list to give you a practical idea of what and how you should figure out your own list. Needless to say, the names in this have all been completely altered. If they were the original names and you knew the people involved you would see how very much these figures tell. If you should go back and compare the answers with the question list you would find—as you will in your own list—some seeming inconsistencies. For instance, the use of the husband's name to complete the sentence "I love——" does not seem consistent with the stellar role played by "Leland." Yet in this case I think it is consistent enough. The point blank question

as to whom one loves will rarely bring the same answer as will many less committing questions bordering on that same feeling. Besides the character "Leland" was a more handsome man, and receives much attention on that score from the subconscious which the conscious mind would not recognize as being of equal weight with other qualities which the husband possessed.

The most distinctive thing about this particular analysis is the attention given to the character "Genevieve." Off-hand, this might seem to indicate a jealousy complex, but the study of the individual answers show rather an envy complex based on other elements in life than sexual love reactions. The character "Murray" is also distinctive in that the complex existing in regard to him was not a personal love reaction, but rather a woman's resentment against a man who failed to show her the consideration which a woman feels she should receive from all men.

As You Would Like Others to Believe You Are

Your own list of names will tell you more, much more, than it could possibly tell anyone else. I have asked you to make this list for yourself and yourself alone; nor do I think it necessary for me to advise you to be very cautious about showing your list to others.

To strangers it would mean little, but to those who know you and the people you know, showing it might be very disastrous. If you do have that inclination to show the list to some one, I would suggest that the safest conditions under which this might be done, would be that such person also first take the test, and that the revealing of the lists be a mutual exchange.

I am not advising such a showing, or exchange of name lists. But I mention it because it will bring to your mind one viewpoint from which I now want you to criticise your own list.

If you had planned to show this list to some one else when you make it out, would you have made it out the same? If you had allowed the thought that other eyes were to see your list to influence the names that came to mind or were set down, you would not have been making the test fairly.

Let us assume that you put down the names on your list honestly and for your own eyes only to see. You are now in position to make a second list of names from our same one hundred-test sentences, that will reveal still further to you your relations to your mental ghost family.

So go over the list again and this time assume that the sentences, with the blanks filled out and with your own name signed to it, are going to be printed in your local paper—or, if you live in a large city where papers are not so

personal, assume that your list was going to be handed around for all your family and friends to read.

A list of names filled out for such a purpose would be *the analysis of yourself as you feel you would like to be revealed to others.*

Play the game fairly, and fill out the list this time as you would really want it to appear if it were actually going to be published or circulated. Don't bluff and pretend you wouldn't care if people knew what you did think of them; for you do care and ought to care. If some of the sentences are too strong and you don't feel that you would want folks to know you felt that way about anyone, then write "no one" in the blank.

Now when you have finished your "To be published" list go back and compare it with the other list and you will be able to get further insight into the whys and wherefores of your own life.

Count the number of names that agree on both lists, or the number of times that you would want the public to know how you really felt toward people.

Many of these names will be the same, for some of the statements are such that you would not mind others knowing what name you subconsciously supply to complete the thought. But certainly no one would want all such names revealed to others.

Nor do you have occasion to feel especially wicked if you have to change a great many of these names. In fact, I have asked you to make this test because it is the best demonstration I know of the fundamental fact of life that we must always appear different to the world than we really are.

That fact, indeed, as you have already learned, is at the base of many of our psychic troubles. Nor do I claim that it is possible for you to change your mental life so that you would want a list like you first made out published.

The point of all this, and of our whole psycho-analytical study, is not to get you to tell the whole truth about yourself to the public (for it is none of the public's business), but to get you to tell yourself the truth about yourself—for that is the truth that will make you free.

Whom Do You Dream About

So far in this book you have been dealing with the ghosts of the subconscious that are psychically constructed from real people you have known. And you have been investigating these psychic beings through associations of your waking mind.

If you have a list of your dreams collected—or will collect such a list—you can get another

group of subconscious ghosts that will be somewhat different from the list you have secured by the methods just described.

In your list of dream ghosts another type of being will also appear, and that is the created personality, reference to which I have already made in our study of the nature of dreams.

This power of the subconscious to create characters is illustrated by the experience of a young man who was a story writer by profession. He complained to me that he had trouble visualizing or creating characters for his stories. I laughingly asked him why he did not dream his characters.

He took my remark seriously, and began writing down the descriptions of the characters he dreamed about that were not people he had known, but created characters. The amusing part of it was that he got plenty of heroines in this fashion, but not many heroes. In his "dreams of fair ladies" he played the hero role himself. He kept a list of these characters, noting them down promptly each morning in a notebook which he kept handy for the purpose, and in which he wrote as detailed descriptions as he could recall—and these details were much more vivid than the pictures he was able to make of fancied characters with his waking conscious mind.

At the time this friend's experience came to my attention I was inclined to believe his power

to create dream characters was due to his profession of story writing. But investigation since has convinced me that the power of character creation in dreams is possessed by nearly everyone. We are all born story makers, and it is an art that is lost, rather than gained, by the more intellectual development of the adult civilized mind.

Children are great story makers, and so are primitive peoples. No wonder then that the subconscious can excel the conscious mind in the creation and vivid picturing of imaginary people.

From your list of real people whom you dream about you will learn much of the people who have in the past most influenced your life. But from the list of created dream characters you will learn much as to the kind of people whom you would most like to know, or whom you most fear to know. The study of the characteristics of these created dream people will prove rich in suggestions as to the sort of acquaintances you ought to cultivate, or avoid, in the future.

The Ghost of Yourself in Your Dreams

A further study may be conducted as to the roles that you yourself play in your dreams. The periods of your past life about which you

dream most frequently will show you what experiences have most influenced you.

More rarely will you find yourself assuming roles in dreams in which you have a changed personality or in which you see yourself as represented by another and a created character.

I will give here two dreams, and their analyses, in which the dreamer's own character becomes another or a different being.

Come on In, the Water's Fine

[Psycho-Analysts are sometimes accused of "putting suggestive sexual meanings upon perfectly innocent dreams." For that reason I take considerable pleasure in publishing this dream and its analysis, in which the apparent nature of the dream and the analysis show somewhat of a reversed relation.]

"I dreamed I was seeing a moving picture. I am not sure whether it was an actual moving picture or that I was looking at a scene from life; but I did not seem to be in the dream action at first, but rather looking at it from some secluded spot. The scene was of a splendid ballroom, and all at once I noticed a young man among the dancers—who hadn't any trousers on!

"For a time the other dancers did not seem to notice this, but finally one of the girls saw him and screamed. They all stopped dancing

and drew away from him, and then began to cry 'shame! shame!' They picked up things and threw at the man. He dodged through the crowd and came plunging right toward me with the mob after him. Then *he seemed to become me, and I was running*, with the crowd after me. My clothes kept falling off, and I kept snatching all sorts of rags and old sacks and trying to put them on. But it was no use. They would not stay on, and finally I was running completely naked. Then I came to a beach or a lake, and I threw myself into the water. The crowd came on. They were still dressed in their ballroom clothes and they all jumped into the water and splashed around. But now they ceased to jeer at me, because I was the best swimmer of the crowd. One of the prettiest girls asked me to teach her how to swim. I replied: 'I will if you will take off those silly rags'."

The immediate dream material was a ballroom scene in a movie seen the evening before the sleep of the dream. The dream started by merely reproducing from memory the scene of the movie, and was at first identified by the dreamer as a movie; but soon the scene became real, and the dreamer is hiding behind draperies, looking into a natural ballroom. The indefinite young man is the dreamer, but not at first so recognized. This "projected person-

ality'' merges into the dreamer's observing personality when the chase begins.

Omitting the details of free association which recall various scenes in the dreamer's life, we find the interpretation to be: The scenes represented are dramatic exaggerations of his own experience as a young man entering "society." The dreamer was born and raised in poverty. By hard work he secured an education and a position in official life in Washington. He was invited to a semi-formal social gathering that proved to be more formal than he expected, for he went in a business suit and suffered extreme mortification when he found the other guests in evening dress. He was so humiliated that he slipped out and fled home before the affair was half over.

For years afterwards he was over-sensitive about his clothes and shunned formal society. "I never felt I was as well dressed as other people, except when I was in a bathing suit"—a perfectly obvious conclusion as he had a superb athletic figure and was an excellent swimmer.

This dream revealed very plainly an "inferiority complex," based on the man's lack of early social culture.

At the time of the dream he was in secure circumstances in both business and social life. He was the leader, in fact, of his social set; but he had not been able subconsciously to get away

from the old embarrassments and feelings of being ill-dressed and ill-mannered.

These needless fears grounded on the instinct of self-depreciation were at conflict with his instinct of self-assertion. Yet in spite of this wasting of his psychic energy he had succeeded very well.

He reports that, after the analysis based on this dream, he seemed to have a rebirth of self-confidence and mental drive, and that social functions became less tiring and more restful, and left him with more energy to put into his productive work.

I Wish I Were a Man

[A woman, a stranger to me, who had heard through others of my interest in self-applied psycho-analysis, sent me this dream and her analysis of it. It was all neatly written out on a typewriter, but I was not able to thank her for the contribution, as the letter was not signed. I think besides the complex that she has uncovered in her analysis, that she has another, a fear lest some man will pity her. For her benefit, should she chance to read this page, I would add that "pity is akin to love," and hope for the best.]

"I dreamed that I was a man. I was wearing a hunting jacket and breeches and had on leather leggings and was carrying a rifle. We were tramping through brush and over rocks.

There were several "other men" with me. They wore similar costumes to mine and white helmets. There were also naked negroes with sticks, beating up the brush. But there didn't seem to be any big game. Then we saw some cows. Just plain ordinary milk cows. One of the men shot one, and I was much annoyed at his action in doing so.

"This dream, which occurred some months ago, impressed me at the time, because of its vividness. It embarrasses me too a little to think about it. The reason I was embarrassed in thinking about the dream was just because I was not embarrassed in the dream, though the negro hunters were stark naked! Realizing that is what first made me aware that I was a man in the dream and not just a woman dressed up in hunting costume.

"Now at the time I had this dream I analyzed it superficially. I had read a newspaper account of hunting big game in Africa. It was apparent enough that my dream meant, 'I wish I were a man so I could hunt big game in Africa.'

"But later on I read some more about psycho-analysis and I took that dream and really analyzed it. The 'free association' from the obvious idea of wishing to be a man to hunt big game in Africa took me back to several occasions when I had wished I were a man. In fact, I found I had been wishing that off and on

all my life. I had wished I were a boy, when, as a girl, I was not allowed to do many interesting things that boys did. But I had wished it most keenly when I had been obliged to stay at home from picnics and dances because no boy asked me to go with him.

“There was an occasion, too, when a young man, with whom I was very much in love, failed to propose to me because he lacked the nerve. Later, after a less refined girl had roped him into marriage he came back to see me and cried bitterly over the mess he had made of his life. I felt then that if I had been a man I could have proposed and two lives would have been filled with happiness instead of regrets and emptiness. That was several years ago.

“But there is another element in the dream—the cows, and how disgusted I felt when one of the other hunters shot one. That when analyzed brought out the meaning that being a man is not so much an advantage after all. We hunters of the dream were looking for real game, when none appeared one of the fellows shot a cow! I think the meaning is rather clear. A man can take the initiative in love, but he can make awful blunders in doing so.

“As a result of my analysis I have decided that I am quite content with the sex I have. Even the young man I thought I wanted so badly has turned out to be a failure, and it is

not his wife's fault, either. If I had been a man I would probably have shot a cow!"

This dream serves to illustrate very nicely how the recent events pictured in a dream serve to stir up deeper buried and more important wishes. The superficial wish to hunt big game in Africa gave this dream its mere pictorial form. But the deeper significance of the dream was the wish to be able to make advances in love. This wish, with the conflicting fear, motivated the later part of the dream into a symbolic expression. More directly interpreted the part is meaningless. No one would want to go to Africa to shoot a cow!

I can add little further to this dreamer's splendid analysis, except to say, from a man's viewpoint, that I believe the social restrictions placed on woman that prevent her making advances in love are probably as much of an asset as a detriment, and that we men might sometimes be better off if we were also more restricted.

Sublimation or Psychic Transfer

In order to prepare you for its practical applications in the two remaining lessons of our course, I wish now to discuss briefly the subject of "sublimation" or the "psychic transfer."

Sublimation was originally a chemical term

and was used to mean the making of something fine and pure out of something coarse and impure. Freud applied the term in psycho-analysis to mean the turning of the crude power of the sex instinct into other channels which are held by human society to be purer and finer. Used more broadly, sublimation means merely any *diversion or transfer of psychic power*.

I have from time to time throughout this course referred to sublimation or the transfer of psychic energy from some instinct or subconscious desire to another and more worthy one. I have given many examples in the analysis of individual dreams of how this works out in practice.

I purposely refrained from a theoretical discussion of sublimation until you had become familiar in practice with its application. My reason for doing so is based on the lesson taught us in the Bible story of the rich man Naamen, who made a long journey to the Prophet Elijah in the hopes of being cured of leprosy. When Elijah told him to go down and dip himself in the River Jordan, Naamen was disappointed and came very near going home without being cured. He had wanted and expected great pomp and ceremony and weird incantations or that the venerable prophet would tear his hair and call on Jehovah with loud lamentations.

So at first you may have assumed that you

would be told some elaborate and pompous thing to do—or be given some mystic ceremonies to perform to enable you to work the miracle of sublimation or the transfer of psychic energy from instinct and habits where it breeds misery and failure to other applications where it will create happiness and success.

This miracle of sublimation is real and attainable—but the method of its attainment is simplicity itself. Sublimation, or the transfer of psychic energy, by which we convert our weakness into strength is accomplished not by marvelous ceremonies but by the simple and sensible method of reaching an understanding between the conscious and the subconscious minds.

We do not marvel when two chaps who had been working at cross-purposes come to an understanding and work together. Instead we merely remark that they have shown common sense.

The Good Driver and the Strong Man

A good driver, who is a weak man, is in a car with a poor driver, who is a strong man. The car sticks in a mud-hole. If they have no understanding, both may grab the wheel and try to drive; or both may get out and push; or the poor driver may seize the steering wheel and

the weak man get out and push; none of which ways will get them out of the mud-hole.

But a common-sense understanding would result in the weak man, who is the good driver, staying by the steering wheel and the strong man, who is the poor driver, getting out and pushing.

In the inner world of the mind, as in the outer world, it is up to the more intelligent chap to first find out what the strong fellow wants to do and then to either work with him in doing it, or explain to him the reasons for not doing that, but for doing something else instead.

This mutual discovery and explanation is what happens when you psycho-analyze yourself. The "conscious you" first finds out what the "subconscious you" wants to do or is trying to do, and then either helps him do it or explains to him how foolish it is, and so gets him to turn his strength to something else.

When you do not psycho-analyze yourself the "conscious you" is usually either trying to boss the "subconscious you" by telling him to "shut up," or trying to do one thing while he tries to do another thing. By this treatment you make your subconscious sore and rebellious, and the total strength is weakened by the conflicting purposes of the two personalities of your dual self; and one of the "yous" must be dragged along kicking and screaming as the

other succeeds in carrying out his own purposes.

By reaching such a conscious understanding *you* make the cure or change needed in your subconscious. *You* also make the cure when you go to the practicing psycho-analyst and pay *him* a big fee, and he knows that *you* make the cure and says so very plainly in the technical books he writes for his fellow practitioners to read.

All the analyst does is to tell you how by free association to think back to the instinctive sources and the damned-up emotions of your subconscious mind. So you think it out for him and for *yourself*. Talking of what you think to the doctor has no advantage except that the doctor encourages you to keep at it till you get to the bottom of your mind.

You can do the same thing better without the doctor, if you will:

Think it out for yourself.

Talk it out to yourself.

Write it out for yourself.

The simplest and best way to make the transfers of psychic energy to new channels, is to think it out to yourself and then write down the conclusions and resolutions.

In such thinking to yourself you have no disturbing element of confessing the truth to another, and by recording the final result in writing you will be able to read it back to yourself, and go over it again.

Talking it out and writing it out are to insure you that you think it out, for it is the thinking that does the work.

If heretofore you have sent down to your subconscious only opposing and unsympathetic ideas relating to the suppressed and rebellious instinctive desires, naturally there has been subconscious war and conflict between the instinct and the earlier sympathetic thoughts that have formed the complex on the one hand and your recent conscious opposition thoughts on the other.

But if you work out sympathetic and comprehending thoughts relating to that same instinctive desire, then these thoughts are appropriated by the subconscious and tied up to the particular instinct; and this sympathy and understanding works for peace and harmony between the instincts of the subconscious and the reasoned conclusions of the conscious mind.

Do not be confused because I speak of the subconscious as another creature to whom you are to send messages and thought material. You do not have to *exert* force to send anything anywhere, as would a man who seems to strain himself mentally trying to perform a feat of telepathy—or who voices his wishes with loud word and lamentations as he calls upon his god, as Naamen wanted Elijah to do.

All that is unnecessary because when you think a thought in the conscious mind it is there—

by given to the subconscious mind to use. It does not have to be sent, and the subconscious mind does not have to come after it, for the two minds live in the same house and one can pick up and use what the other lays down.

And not only that, for this is an immaterial realm we are talking of, and *the two minds can both use the same idea at the same time*. That, indeed, is the very end we are after, for when the two minds are both centered on the same end and using the same ideas as a means of getting action we have attained the state of harmony between conscious and the subconscious. The force of the one and the directing power of the other now act together and the mind that was as two has become as one.

Subconscious Power

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BOOK V

Are You Your Own Best Friend?

YOU have heard it said of some men that they were their own worst enemies. But have you ever thought of the possibility of a man becoming his own best friend?

There is an old proverb which says, "Our best friends are those who tell us of our faults and help us to mend them."

That is exactly the kind of a friend that the science of psycho-analysis can help you be to yourself. By its aid you can gain that rare power of self-criticism, the ability to see your faults, not as others see them, but more fully than others see them, for you may see them with the magic vision that will eliminate them. One condition is required that you be truthful to yourself.

You have been learning how to explore your subconscious, how to get into the secret powerhouse of your mind and find out what it is that makes the wheels go round. Now again you go exploring, and this time it is not for the mental ghosts of other people, but for the skeletons in the closets of the mind that con-

sciously or unconsciously keep you from being and doing what you consciously wish to be and do.

This is the exploration that will require the most courage, the greatest honesty of any that I shall ask you to make. As you have conducted the more general explorations of the subconscious doubtless you have already found, and let us hope eliminated, some of the destructive forces of your subconscious. But this time I ask you to go searching for faults and fears and weakness and bad habits, and I want you to find them all and drag them out into the light of conscious thinking and full confession. And then we shall proceed to deal with them as they deserve.

So again, prepare yourself for a private consultation with your notebook and pencil, and answer by full and free association, and with all the chambers of the mind laid open for inspection, these few simple questions.

The questions are necessarily somewhat general. But it is you who must apply the details by fitting them to your own life. Do not be annoyed that there is some element of duplication in the questions; you want to do a thorough job and the more angles of attack you have the more certain you will be of getting the villians you are after. And be sure you get at the things that *you* are responsible for—don't "pass the buck" by laying the

blame on some one else. "The fault, dear Brutus, is in ourselves that we are underlings."

Think out the answers as fully as you can and then write them down in a few words the conclusions of what your thinking tells you.

Let no pride or conceit cause you to cover up from your conscious mind the unpleasant facts; neither go to the other extreme and let shame and humility bias you to confess, like Topsy, sins of which you are not guilty. Tell yourself the truth, the whole truth, and nothing but the truth.

All ready—"let's go."

1. The worst mistake I ever made was——.
2. I worry over——.
3. I always put off doing——.
4. I would make more money if——.
5. I would be more popular if——.
6. I would like to quit——.
7. I would save more money if——.
8. I am afraid of——.
9. The reason I do not succeed is——.
10. I dislike my work because——.
11. The worst habit I have is——.
12. The reason I do not break that habit is——.
13. My other bad habits are——, ——, ——.
14. The event I most fear is——.
15. The man I most fear is——.
16. The woman I most fear is——.
17. The criticism I most fear is——.

18. I would be happier if——.
19. I would be more attractive to women if——.
20. I would be better liked by men if——.
21. Children would like me better if——.
22. My mother would have been happier if——.
23. My father would have been more pleased if——.
24. The thing I would most like to forget is——.
25. The most unkind thing I ever said was——.
26. I fall in love too easily because——.
27. I am selfish about——.
28. I am too conceited about——.
29. If I had my life to live over I would not——.
30. My clothes would look better if——.
31. I would be considered better bred if——.
32. I would be considered better looking if——.
33. I would be a better talker if——.
34. I would have better health if——.
35. I would probably live longer if——.
36. The thing about me I would hate most to have found out is——.
37. I could get more work done if——.
38. I read too much of——.
39. I talk too much about——.
40. I am always forgetting to——.

41. I lack self-confidence because——.
42. I spend too much time thinking about——.
43. I would be better off if I dropped the acquaintance of——.
44. I waste the most time by——.
45. The weakness in my nature I most dislike to confess is——.
46. I am envious because——.
47. I am jealous because——.
48. I lose my temper because——.
49. I am too impatient with——.
50. My worst fault is——.

And now let us hope, as the old story goes, that “outside of that you are all right.” Anyway, we have caught the varmints, which is half the battle, and the next thing to do is to skin ’em and tack their hides on the barn wall.

Now if you have made all these confessional answers in the spirit of our course, every fault, weakness and element of failure charged against you is a mental thing, and things of the mind are changeable. I did not discuss this point before I asked you to make out your list, because I did not want you dodging things on the excuse that they could not be changed, when perhaps they can be. There are some things that are physical facts or external circumstances that impede us, and which cannot directly be changed. For instance, if you wrote that you would be better looking if you were

not bald and you are bald, psycho-analysis won't help you on that—it doesn't grow hair.

Crying Over Spilt Milk

Kicking against the inevitable, or "crying over spilt milk," or, in plain language, worrying over things that can't be changed, is one of the commonest and one of the worst faults the human mind is heir to. Worst because it is the most utterly foolish.

So go back over your list and separate the inevitable from the "evitables." Please note that there are two kinds of these inevitables, things that are past, and things that still exist but that cannot be changed.

But before you put anything down in either group, be sure about it. Events are past, but their results are often not yet past and can be changed. And remember, on this subject of what cannot be changed, that the world has to eat its words every time a great man comes along to change things. Progress chiefly consists in changing things the people said could not be changed, and in doing things the people said could not be done. This is true in mechanical science and it is true in mental science.

The officials of the U. S. Patent Office refused to consider the first patent application on an airplane submitted by the Wright Brothers on the grounds that an airplane couldn't fly,

and hence had no utility and was therefore unpatentable. But it did fly.

The best psychologists of twenty-five years ago would have said that blindness and paralysis could not be cured by analyzing a man's dreams. But such cures have been made. If the eyeballs had been missing or the nerve tissue destroyed, those cures could not have been made. They were made because they were cases of hysterical blindness and neurotic paralysis, which are mental things; and mental things can be changed.

Don't Lay the Blame on Grandfather

Many people believe that their habits cannot be changed; but they believe that because they are either ignorant, or are using that as an excuse because they do not want to change them. Others insist that their weaknesses and faults are inherited and therefore cannot be changed. The inheritance idea is badly overworked as an excuse.

Just because one of your parents or grandparents possessed the same fault you do, is a mighty thin excuse for believing it cannot be changed. You had two parents and four grandparents, and it is not unlikely that one of them might have *happened* to possess a fault like your own, to say nothing of your chance to have learned it from them. So don't use inheritance as an excuse for not wanting or not

trying to change mental faults that are handicapping you.

With these precautions, go back now and eliminate from your list the things that are truly past, inevitable or unchangeable. These few things you have to accept, and they need not be considered faults or weakness at all, any more than it is a fault that you are not born with eyes in the back of your head, or that you cannot get rich like Aladdin by rubbing an old lamp. The only fault or weakness, where the truly unchangeable things are concerned, is in worrying or caring about them.

And now consider your working list, the changeable mental things with which you have to deal. Group them and classify them.

One list that will be prominent will be "bad habits." This you can divide into mental habits, and bodily habits. But both are mental when it comes to cause and cure, for we do not speak of bodily weaknesses due to deformity or physical injury as "habits." When a puppy dog runs on three legs because its mamma has broken one of her legs, the little dog's three-legged running is a habit, for there is nothing wrong with its leg. Most habits of bodily action are likewise of mental nature.

The subject of habit formation and habit breaking is worth your understanding. So we will take it up now in detail.

The Psychology of Habit Formation

The formation, the persistence and the breaking of habits, form one of the most fascinating studies of our new psychology.

Habit formation is a perfectly natural process, and without it we would not get very far in life. Many common physical actions are habits and are directly based on instincts. Others, less common and less universal have a more obscure instinctive base. Still others are apparently not based on instinct at all and may seem to be quite contrary to instinctive guidance.

The new-born infant's instinct to suckle the mother's breast we never think of as a habit, "because it is so instinctive"; but when the instinct is slightly diverted or perverted to thumb-sucking we have a "habit" which we consider a bad one. In this simple example we have the key to much habit formation.

Chewing, swallowing, breathing, coughing, winking, etc., are purely instinctive, and if done in the usual way we do not think of them as habits. Walking of the new-hatched chick, swimming of the baby fish or baby duck, or the flying of insects, are all as perfectly instinctive.

Actions like dancing, beating a drum, skating, etc., are more complicated and artificial and require more teaching and practice before they become habitual. Their base is in the general instinct for muscular activity; and the instinct

of imitation plays a part in learning them.

This brings us back to the type of habit of the baby sucking its thumb, where an instinctive urge is diverted into artificial channels. Such diversion may be accidental on the part of the individual or it may first be acquired by imitation.

Most of the common "bad habits" come in the last named classification. All chewing habits are obviously perversions of a natural action. The chewing of gum, betel-nut and tobacco, differs in the chemical effect of the substance chewed, but all have the common base of an exaggerated and prolonged instinctive action of chewing. With a little stretch of the same idea we can include all drinking habits in another similar group. Smoking is a much more artificial habit, originally prompted by curiosity. It is propagated largely by imitation. There is a slight instinctive element in the holding of an object in the mouth and the sucking action.

In all the above habits there is an instinctive element often overlooked, and that is the general instinctive desire for some physical action, however slight, that will permit a flow of motor energy from the subconscious mind to the muscles. You will see this tendency in action if you watch a lion pacing his cage. Here the beast of the great outdoors is artificially confined and his energy flow cut off. His instincts of action

become degraded to this routine pacing of his cage.

A small boy in school drums on the desk, swings his feet and in other ways "paces his cage." A man engrossed in thought may unconsciously scratch his head, draw childish pictures on blotters, pace the office or walk the streets. The instinctive motor action is caged up, and finding some habitual outlet for this elementary form of psychic energy seems to make it easier for the conscious reasoning faculties to pursue their labors. I know a blind philosopher who literally chews the nails off his fingers. More hopelessly "caged" than the rest of us, his urge to action is more irrepressible.

I have purposely called attention to those other elements of habit before discussing the element of the "drug effect." This effect is physiological and exists to a greater or less degree in all enslaving habits where some substance is taken into the body. In chewing gum the effect is weak and negligible; in smoking opium or injecting cocaine the effect is powerful; in the drinking of coffee, or in the use of tobacco or alcoholic liquor the degree of effects are intermediate between the two extremes.

Emancipation from Enslaving Habits

The practical discoveries of psycho-analysis in regard to these habits is that the enslaving

effect of the chemical or drug action plays a smaller part, and that the psychic element of habit formation plays a much larger part than we have formerly been taught to believe.

Without claiming that the chemical or drug effect is non-existent, I can positively assure you that it is weaker than you realize. If, by psycho-analytic methods you dig up from the subconscious the habit-wish (or urge, or complex) and hold it up to conscious attention, you will find that the purely physiological craving to which you think you are a slave is a comparatively weak creature and easily conquered. This craving seems all powerful until it is brought into the conscious mind, when it fades into nothingness.

Mr. Joseph Ralph, a California psycho-analyst, gives a remarkable account of how he accidentally discovered this method of breaking the chains of habit. He was reading an account of some men on a polar expedition who suffered from the absence of tobacco. He noted that their conscious minds, driven by the subconscious urge, dwelt constantly on mental pictures of themselves smoking, thus consciously abetting the subconscious habit urge. He observed too that in their desperation they smoked tea leaves and hemp rope, which showed that other forces were at work urging them to smoke besides the purely physiological effect of the nicotine.

An eager investigator, Mr. Ralph, thought he would make a psychic study of this "tobacco craving." He was a good subject because he had been a heavy smoker for thirty years. So he laid aside his pipe not with the intention of swearing off smoking, but merely with the object of studying the "tobacco craving" as a psychic phenomenon. He was on the alert for evidence of the "craving," thus making it a conscious matter the moment it started to appear. He had not started out with the intention of breaking himself of the smoking habit, for he supposed himself hopelessly enslaved thereby, but when he found what a weak tyrant he had to deal with he laid aside his pipe for good.

The Psycho-Analytic Method

What really happened in Mr. Ralph's experience was that the usual sequence of psychic processes of the habit in action were broken into, and their power thus destroyed. That sequence is:

First, the subconscious urge, which is closely linked up with the physiological or chemical stimulus, just as the instinctive urge to flee from danger is linked with the physiological effects of the emotion of fear.

Second, the stimulation of the thoughts of smoking and the picturing of the detailed action, reaching for the pipe, getting tobacco, etc.

Third, the action itself.

Note carefully that the second step may be either subconscious or conscious. If a habit is of such simple nature that the action can be performed without conscious thought, then the original urge passes into such action quickly and subconsciously. A man may reach for his pipe, fill it and light it, and proceed to "enjoy" his smoke, all while engaged in a weighty business discussion and with no conscious thought given to these smoking actions.

The habit tends always to dodge this step of the conscious thought before action, and successfully does so whenever the action is simple enough and the opportunities for it are available. But where complications and interferences block the action, then the thoughts of it become conscious. A man otherwise consciously occupied may take out an empty cigarette case several times and look at it and put it back in his pocket without being aware of the action. But the urge keeps urging and finally forces into consciousness the thought of smoking, and the man becomes aware that he has no cigarettes and must go out and buy some.

In the psycho-analytic method of habit breaking it is necessary to prevent the urge passing directly into action without coming into consciousness. Two means may be used to do this, either or both being effective, according to the nature of the habit. The first is the placing of

a physical obstruction that prevents such sub-conscious action. In the case of smoking this is very simple, one merely hides his smoking materials. The second and more important method is the one used by Mr. Ralph, and that is to set a conscious detective on the doorstep of Mr. Urge, with the instruction, "Bring him into court the moment he steps out of his house."

In either case the moment the urge makes its appearance, instead of consciously obeying it—that is letting the usual mental pictures of the carrying out of the action of the habits fill our conscious mind, *we examine the urge or craving itself.*

Be sure that you get this last point, for it is the secret of the success of the method. Don't picture yourself getting your pipe, filling it, lighting it and puffing it (or similarly picture the action in case of other habits), but direct your whole attention on the *actual craving* that prompts these thoughts and actions. Try to find out just what this craving is. Ask it where it comes from, what it wants you to do, and just why it wants it done.

Gone after and cross-questioned and put through a third degree in this fashion you will find that the mental craving fades into nothingness; and that the physical symptoms that accompany it will subside also, just as the physical symptoms that accompany fear will sub-

side when you psycho-analyze an ungrounded fear and find it to be based on nothing.

The physical elements of the habit-craving are no more real than the physical elements of emotion. Both may cause acute suffering as long as they are being stimulated by the subconscious source of psychic power. When the action is performed they are dissipated because the pressure of the psychic energy has for the time been relieved in action. But if you can bring the subconscious desire, or urge, or craving into the conscious mind and destroy it by consciously examining it, the physical symptoms will then also disappear.

Successfully carried out this method of habit breaking is one of the most marvelous successes of the whole psycho-analytic application. Success will depend wholly on your following the instructions given you, hence I dwell on them, for it is easy here to side-step the essential thing. You are *not to repress* the conscious thoughts that picture the actions of the habit, but you are to concentrate your attention on the desire or craving that prompts those thoughts. Instead of mere antagonism toward this craving you invite it into the open for a fair fight. You insist that it come out of its lair. You demand that it cease sending up its usual representatives (the conscious pictures of the action), and come up itself. You refuse to see agents and insist on seeing the principal who has been

sending them. Tell them, as it were, that you would like to meet the chap you have been doing business with.

If he won't come out go after him and yank him out. Perhaps you can't find him. Very well, wait; presently he will attempt to send up his usual agents. Don't merely kick them out, but just say, "I am sorry boys, but I can't talk to you till I see your boss."

And you will find that like men of his evil kin this demon of habit, this subconscious devil won't do business in the open. If you insist on doing business with him that way he will close up shop and move out for good.

Artificial Habits Versus Natural Instincts

The mere artificial habits of which the use of coffee, tobacco or chewing gum are fairly representative, are somewhat different from the habits based on a lesser diversion of a strong instinctive force. Habits connected with sex come in this later class. They are to be treated in the same way as the artificial habit, but the urge that is examined and so destroyed is not the fundamental subconscious instinct, but only its fixation on the particular habit of action, or thoughts of action, that drains off the genuine instinctive force into an abnormal or undesirable channel.

The fundamental instincts cannot be so de-

stroyed. They can be suppressed, but in case of the major instincts, such suppression is never wholly safe or entirely successful. But they can be sublimated or diverted from one mode or avenue of expression to another. Such sublimations involve the deliberate forming of new habits of thought or action or of thought and action.

Often the problem involves the breaking off and destruction of an old habit and the formation of a new one. The wholly artificial habit may be eradicated and nothing substituted, physically or mentally, because the subconscious urge or desire is an artificial or acquired force and not a genuine instinct. But where the habit is based more directly on instinct the breaking of the habit should accompany sublimation of its energy into other psychic, and if feasible, other physical action.

The Goblins of Fear

No matter what your work in the world may be, or what you are trying to accomplish, your subconscious fears stand like so many goblins to get your young resolutions on their way to action.

No matter what you plan or how brave you are in your conscious mind, as long as these subconscious fears are allowed to live and thrive they will attempt to keep you from doing what you want to do.

The existence of these subconscious fears is part of our inheritance from primitive conditions, when early men, like all wild creatures, was constantly beset with actual physical danger. Survival for the ape-man in the jungle filled with terrible prehistoric beasts was only possible for the individual who showed the greatest caution, who was always on the alert to flee at the slightest hint of danger.

Man's conquest of the beasts and of the forces of nature has long since removed a great majority of dangers which beset his ape-like ancestors. Yet his subconscious is still burdened with all their timidities and fears. Man learns certain rounds and habits, duties and occupations, but at the thought of doing something new, of venturing away from the well-worn paths and haunts, he instinctively shrinks back in timidity and fear.

We are all subconsciously afraid of the new, of the dark, the strange, of the untried, the unproven. Only with the aid of reason can we overcome these fears and gain the courage to venture away from the petty routine that experience has proven to be safe.

Nor will it do merely to ponder over the possibilities of bolder ventures, unless the subconscious timidities and fears that hold us back from action are specifically brought into the conscious mind and their power destroyed.

We are surrounded with enough examples of the success and achievements of more venturesome minds to suggest to us a thousand ways in which we could accomplish more ourselves. These wishes, desires and longings for greater achievements are the common property of us all. It is not that we lack ambitions, not that we do not think out things a-plenty that we would like to do, but when it comes to carrying these thoughts and plans into action the subconscious fears pull us back from the great adventure, and we go on in the beaten paths.

There is only one way to put an end to this sort of thing and that is to go after the subconscious fears themselves and drag them out into the light and so destroy them.

If you will now go over again the list that you made out at the beginning of this lesson you will be able to get on the trail of a lot of these fears that have kept you from doing the things that you wanted to do. Go after these fears and timidities that have caused you to fail and blunder in the past, and by the method of free association trace them to their origin. Dig up from your buried memories all the occasions in which your ambitions have been thwarted and your hopes and plans come to naught.

Find out how these fears first came into your life. Find out just how and why they have held you back. Find out just what they are, and

how they have worked against you. In short, psycho-analyze them, and by so doing destroy them.

Only thus will you get rid of them, for as long as you allow them to live in the depths and dark of the subconscious, they will hold up your conscious resolutions to bolder and more adventurous action, and all your ambitions and plans for achievement will come to naught.

A Dream of Fear and a Wish for Failure

Let me tell you here of a case of subconscious fear that ruined a promising career. A dream is involved in this story, but unfortunately was not analyzed. It is given rather as an example of a case where psycho-analysis should have been applied earlier and so the unfortunate outcome prevented.

The circumstances were as follows:

A young man had been training for a national shorthand contest, and had in private dictation practice showed speed that indicated that he could easily make a world's record. However, in his previous contest experiences, he had never been able to come anywhere near the speed he could achieve in private practice. This fact worried his trainer and friends, and it worried the young man. Despite all their efforts to keep him cool and in shape he exhibited such nervous tension that they were afraid he would

go to pieces in the contest—and he did. But his subconscious mind tried to prepare him an excuse for doing so.

In explanation let me say that he wrote with a pen and in such fine work as he was doing—something close to three hundred words a minute—the expert stenographer's individual pen is a very important item. Given a strange pen at the beginning of a contest and he would be as good as defeated.

The night before the contest the young man slept in a room by himself in a hotel. His trainer went to his room to call him that morning and found him already up and walking about the room in a dazed state. The young man said: "I dreamed that I had been robbed, and by God! I have—my bill-book is gone and so is my pen!"

The trainer pitched in and helped him again search the room, but no pen or bill-book could be found.

Then he questioned the lad closely about his dream, and all he could say was that he remembered dreaming that someone was going through his clothes, but that he did not wake up. The articles were very evidently gone, and at the time the trainer accepted the fact of the robbery and explained the dream by supposing that the sleeper, without fully waking, must have heard or seen the thief in the room.

The matter was reported to the hotel authori-

ties and they did all they could, but the articles were not recovered. The young man went to the contest, seemingly in good spirits and tried to joke about his misfortune. But he was handicapped by a strange pen, and it was evident he was losing out. Then, just before the final take, he asked for a glass of water. It was brought and he drank it, and a few minutes later he fainted. That put him out of the contest for good.

When he came to he insisted that the water had been drugged, and it was then that the trainer began to grow suspicious of the whole affair.

That evening the hotel manager brought in the bill-book and the pen. The latter was broken, but the forty dollars in the bill-book were intact. The articles had been found by a kitchen employee in a back court beneath the young man's window.

Without prolonging the details, I will state that there was no reason to believe that the young man was consciously lying, but rather that he got up in the night and, while still asleep, threw his pen and purse out the window. He had been so afraid of failure that subconsciously he had wished an excuse to fail and so have the strain over with. The thought had occurred to his subconscious mind: "If somebody should steal my pen I would have an excuse to fail." The action and the dream of the

robbery were the working out somnambulistically from this fear-prompted wish.

The young man became very angry when this explanation was given him, and he still insisted upon the illogical robbery. Shortly afterward he gave up professional shorthand, defeated by his fears, though unquestionably by native gift one of the speediest writers the profession had known.

The Biggest Trouble-Maker in the Psychic Household

Complaint has been made by those who dislike unpleasant truth that psycho-analysis reveals too much "sex." To this criticism I have already made answer that it is because the sex instinct is the most frequently suppressed. Some folks may reply to this by saying that it ought to stay suppressed. The psycho-analyst does not share this view, because, in the first place, he does not consider all sexual thoughts and desires evil; and, secondly, he knows that forcible suppression into the subconscious is the surest way to keep such thoughts and desires most powerfully alive.

The psycho-analyst also maintains that his science, like other sciences, should have the right to present the truth as it finds it. The particular field of investigation of our science is the minds of individual human beings. If

research of these minds reveals much of sex, the responsibility rests not upon the science of psycho-analysis, but upon human nature.

Man is an animal, or if you prefer, a human evolved from a pre-human animal species. Now the business of the animal is two-fold. To preserve himself as an individual, and to preserve the species as a race. The sexual instinct originally represented full half the influences that made us what we are.

Today, with our larger growth of the mind, we have built up a civilization that better takes care of this matter of race survival. Yet as individuals, we find that when affairs of love go wrong all else in life seems hardly worth the living.

The ways that the sexual instinct makes psychic trouble may be roughly grouped into four divisions. These are:

- Criminal or vicious attachments.

- Unattainable loves.

- Splitting of the love impulse.

- Suppression of the sex instinct.

Criminal and Vicious Sex Attachments

The sex impulse (usually in early life) tends to form attachments or "fixations" which we consider fundamentally wrong. Where such psychic fixation leads to physical sex expression in the responsible adult, we look upon these per-

versions of the sex impulse as crimes or vices. I here include only those sex attachments that are looked upon, not only as morally bad, but as perversions, or contrary to what we consider natural, and which we therefore look upon with a sense of shame or horror.

The list includes: All forms of auto-erotism or self-abuse, in which sexual excitation is brought about by thought or action of the individual in relation to his or her own person. Various forms of sexual reactions toward other objects than human beings. Sexual reactions toward persons of the same sex (homo-sexuality). Various perversions or abnormal ways of gratifying the sexual impulse. Lastly, under this grouping, would be placed sexual reactions of an incestuous nature (falling in love with near relatives); and sexual mating between radically different races, especially between caucasians and negroes.

Some of the less offensive of these forbidden sexual relations are very likely to form either as thoughts or actions, part of the experience of childhood and youth. In adult life they are usually "outgrown," but frequently this means suppression into the subconscious mind. Therefore in searching after the original causes of abnormal adult attitudes toward any aspect of the sexual life, we are apt to find complexes of this sort buried in the subconscious.

The fears and shames that come from such experiences frequently have much to do with the undermining of the mental health. Like mold and fungus these experiences and memories seem to thrive best in the dark, and there they feed on and destroy the roots of a more wholesome sexual life. To get the subconscious complexes of this nature out into the open and purifying sunlight of the conscious mind and thereby destroy them is the psycho-analytic method.

Unattainable Loves

Under this grouping I would place only love affairs that are recognized as biologically proper. We consider it immoral for a man to fall in love with his neighbor's wife; but the affair is never of the same order as that of a man's sex complex toward his daughter or as a case of homo-sexuality or other perversion or debasement. Where law or custom forbids a biologically normal love relation there may be good reasons for hiding it from the world, but it need not cause the individual a sense of horror and shame in contemplating his own feeling.

In this group will also come love reactions toward those socially out of our reach, or who for various reasons are unacceptable to our own conscious ideas—such as the love of a girl

for her employer, or of a rich woman for her chauffeur or butler.

The most frequent type of unattainable loves are those where a love is acceptable to the individual, but which is not returned by the other party. Women suffer more from this experience than men, for social convention permits the man to declare himself. If he is repulsed he is usually able to accept that fact and forget it. The love that cannot be declared and settled one way or the other is more likely to get deeply inbedded in the subconscious and to live on there, draining the love impulses at the source and imperiling the after love-life.

The Splitting of the Love Impulse

In the days of courtship "the splitting of the love impulse" is seriously objectionable only when it results in one being unable to decide between two loves, with a consequent wavering from one love back to the other. A hasty marriage from such a basis is notably dangerous, because the reaction after the high peak of the excitement of the marriage is very likely to carry the impulse back to the former love.

Whether or not a multiplicity of love affairs in youth is to become a source of trouble in later life will largely depend upon how these past experiences were disposed of in the mind. If they were terminated in an open manner and allowed to live in the conscious mind until they

became commonplace remembered sentiments, they can be passed with little danger. But when they terminate in some painful or humiliating experience and one "drives them out of the mind," then they are likely to be found in the subconscious of later years as active sources of disturbance.

The person whose love interest is too easily aroused lives more or less permanently with a split sex impulse. He either has many loves at one time or a series of short-lived love affairs following each other in endless succession.

The individual of many loves is over-sexed in that he expends too much of his total psychic energy through the sex instinct, and yet he is under-sexed in that his instinctive forces are so scattered that he hasn't enough psychic love energy to give to anyone an enduring and overwhelming attachment.

Are We Over-sexed?

Since the type of experience just spoken of is, when the opportunity exists, the rule rather than the exception, the question arises as to whether or not the human race is over-sexed. The answer will depend on whether one conceives that the pleasure of sexual love outweighs the trouble that it causes. But if we look at man's sexual impulses wholly from the standpoint of its service in propagating the race, we are unquestionably over-sexed.

“On the contrary,” some one may say, “we are in danger of race suicide.” But the fault there is not the weakness or decay of the sexual instinct, but rather the super-abundance of it and the relative weakness of the parental instinct.

Life in the wilds, *when our ancestors were acquiring the stock of instincts we now possess*, was so strenuous that it was necessary for the existence of the species for each and every female to have all the young she could physically bear and nourish. As the men were killed off in the fights with the beasts and with other men, it was necessary that their “widows” quickly find other “husbands.” A tribe whose sex instincts had weakened under such conditions would have been quickly eliminated. But the tribe which permitted no women to go unmated, and whose men captured women from other tribes, would have multiplied and prospered.

It is from such ancestry that we have evolved. We are born of a race, in which, not so many generations ago, the males were constantly on the hunt for wives, and for a woman not to mate, or to fail to hold her man, meant to be cast out to perish in a single-handed fight with lions and bears in the jungle. If we humans are over-sexed it is because we would not have otherwise survived.

We are born into life with this great stock of inherited sexual love energy and it must find

an outlet in some fashion. Out of this struggle and conflict come the tragedies of life, the constant repressions and frequent rebellions breaking away from restrictions that fill us with a sense of guilt and shame. All this destroys honesty and breeds hypocrisy with others and self-deceit with ourselves.

The Suppression of the Sexual Instinct

The conscious sublimation or diversion of the sexual instinct has never, till the development of our modern understanding of psychology, been understood. Hence suppression has been the only method of dealing with the over-sexed nature.

In the individual life, this suppression of sex may come about from any experience that causes shame or pain. Even where no particular experience gives the individual a sense of self-created shame, our social conventions and methods of child training are often such that the sexual impulse even in its natural and wholesome reactions is a hounded and brow-beaten instinct. Only its intense power prevents it from being driven from the conscious mind more often than it is.

When the suppression is partial the struggle is still conscious and the individual is tortured by a mingling of love impulses and a feeling of shame and horror over the intimate physical facts of sexual love. Where the suppression is

more complete, the sex impulse atrophies and love and marriage are conducted upon a cold-blooded or merely intellectual love plane.

Needless to say, girls are the greater sufferers from this all too common war between the physical sexual instinct and the conventions of society. Boys, unless unusually shy and unsocial, soon discover an outlet for the sexual instinct in the moral underworld of talk and practice. This tends to prevent sex suppressions, but it results in other evils. Not the least of these is the masculine scheme of dividing women into two classes, "the kind one marries and the kind one doesn't"—a scheme of things unfair to both classes of women.

The Cold Woman

By inheritance woman is not less highly sexed than man, but the struggle to harmonize the inherited instinct with modern social conditions results in the frequent production of an abnormal type of woman who seems devoid of the natural sexual instinct.

The cold woman is the result of the suppression of the physical sexual instinct. She is not devoid of love in its non-physical aspects, but her purely sexual life has simply never awakened, or was wrongly awakened and has been beaten back into the subconscious because of painful experience.

In such cases psycho-analysis finds one of its most fruitful opportunities to discover the suppressing influence and release the flow of energy into its natural channels. Such analysis may take a little time and patience, for the puritanically suppressed woman is the one in which the censor of Freud's conception is found most in evidence. Her dreams are likely to be highly symbolical and of slow analysis. But if she be patient and unafraid they will when interpreted, be most revealing. *For the sexually suppressed woman is not sexless in her subconscious.*

The free associations of this type—if they are really free—are likely to carry back into childhood days and uncover early memories of sex as a fearful, shameful thing. To the mature woman, certainly to the married woman, these early experiences will seem childish and absurd now. She may have merely been “shamed” by her mother or some other representative of puritanical law and order, for turning a somersault before the minister and exposing her five-year-old lingerie.

To conceive of these childish experiences affecting one's instinctive reactions to a man's love would seem far-fetched, if the revelations of psycho-analytical practice were not so filled with the proof that such effects are very real. Millions of women in the world to-day have, before they were ten years of age, been shamed out of the fullness of the joys of their later

love life. Others have been frightened out of it by shocking experiences for which they were not prepared, and which came to them in their teens.

Psycho-analysis honestly applied reveals these things, and in the revelation makes towards the cure of the unnatural repressions and resulting coldness that has been so caused. So long as a woman, *consciously or subconsciously*, holds the sexual element of love to be a repulsive or evil thing she is cheating herself and her husband.

How Marriage May Fail

Do not let this discussion of the troublous nature of sex be taken as a criticism of our established moral ideals. The system civilization has evolved, when everything works out ideally, is very good indeed.

The young woman meets a young man, is courted and wedded. For a time this affair gives them both an ample expression of their sex impulse. If they are very much in love, and have no buried complexes of past loves, things will go on nicely. The woman will bear children which will divert much of her primary sex stream into maternal channels, and the young man will divert his surplus of sex energy into work for the support and enrichment of his home. The love of his wife and babies, is in the

ideal case, a sufficiently strong magnet to attract the stream of sex energy into the channels of which the goal and purpose is seen to be but an expanding and fulfilling of his sexual love. All this is a case of ideal and natural expansion and sublimation of the sex instinct into the homing and parental instincts.

When things fail to work out in this ideal fashion the failure will most likely be due to one of the following causes.

1. The existence of a subconscious (sometimes conscious) complex of an earlier love.

2. The failure of a sufficient diversion of the purely sex energy to super-sex elements of the love and home relation.

3. The development of a new love complex outside the legal union and a splitting of the instinctive stream of love energy.

The Complex of an Early Love

Of the troubles mentioned this is the most easily remedied by psycho-analysis. Usually the mere discovery, by analytical methods, of this diversion of psychic energy to the earlier, and often childish, love is a sufficient cure. Where this earlier love complex is wholly subconscious its revelation to the conscious mind will break up the complex and divert the wasted energy to the rightful channels. Where the earlier love complex is conscious the situation is more on a parallel with the development of

another love complex after marriage and the destruction of it is more difficult.

The Reaction from the Honeymoon

We have here a difficulty that almost all couples must pass through in the first year of married life. The experience of the courtship and the honeymoon period develops the full force of the sex-love and psychic energy is then expended at a rate that the settled life of marriage cannot keep up. The well-nigh universal error is to resent this fact and begin to find fault with the married state as soon as the emotional climax of the courtship and honeymoon period has passed.

Each of the lovers blames the other for a thing that neither of them can help. This leads to quarreling; and quarreling, while it consumes energy, is certainly a very dangerous path into which to divert the surplus love energy.

Nor is the sense of duty that develops very helpful. Dutiful love is not a satisfactory substitute for the spontaneous emotional variety.

Under these circumstances the conscious effort should be to divert the surplus psychic energy into other instinctively pleasurable activities that the lovers can share, but that do not demand a direct expression of love.

This may be work or play, art, music, dancing or any of the activities that are known to

be possible sublimations for those who are denied a direct expression of the love instinct and must find sublimations. Such activities relieve the restless quarrel provoking feeling that comes from the surplus of instinctive love energy generated over and above the consumptive demands of the accustomed married life. It is the best safeguard against the sex instinct making new attachments. It may seem a step down from the high romance of courtship and honeymoon days when the mere presence of the loved was a sufficient cause for joy. But if the new activities are shared they will do much more to permanently establish the rightful love relation than will efforts to express love directly that are forced from a sense of duty.

The Outside Love Complex

Unless some of the force of the original sex urge of courtship and honeymoon days is successfully diverted, the love instinct is very likely to tend to seek a new object of attachment. Where this situation develops a full and honest analysis is important.

The married man or woman who is beginning to fall in love with someone else finds self-honesty a difficult accomplishment. The examination of the conscious mind will rarely yield the actual state of affairs. What usually happens is that the outside love attraction is at first con-

sciously denied or suppressed. So damned up, it gathers pressure until some provocative circumstance causes the dam to break away suddenly with a rush of feeling which leads to a sudden admission to oneself and a hasty declaration to the object of the illegal love. After that backing down on the proposition is a difficult performance. Many a man has in a fit of anger or jealousy even told his wife that he was in love with some other woman and within twenty-four hours admitted to himself that he was lying.

The examination of the innermost impulses by the psycho-analytic methods of dream interpretation and free association will reveal the true alignment of your sex-love impulse and frequently disclose a condition, not of one love being dead and the other in full possession, but of a split love impulse or double complex. But what to do about it?

In the first place, don't get excited—you are in no worse fix than every four men or every three women out of five; and you have the advantage of facing the real truth about yourself instead of living on in a dangerous self-deceived or hypocritical condition.

Before suggesting what to do I will mention three things not to do. *First.* Don't discuss the matter with your wife or husband; but try to avoid making either uncalled-for confession or untruthful denials. *Second.* Don't *command*

yourself to quit loving the outside person and try to *force* that love on your legal mate. *Third.* Don't accept the situation as a permanent thing unless you are ready to lead a double life; and that, outside of any purely moral considerations, is psychically unsound, for it leads to constant conflicts, deceit, shame and a sense of guilt, all of which are psychically destructive.

Now for the positive remedy. It is again the sublimation or diversion of the straying sexual energy into non-sexual channels. But in this case it is not wise to make the non-sexual outlet something too exclusively shared with your married partner. It is safer to seek activities that you share with others, including your mate, or even activities that you follow alone. The only prohibition you need to make is that you do not choose activities that you share with the forbidden loved one.

For the idealist in love (usually in this case the woman) the solution here offered may seem a clever man-made scheme for cheating her out of the love that was promised her at the altar. But, my dear little love-cheated wife, do you want duty-given love? If your husband can work it out on the plan here suggested you are going to get all the love he gives anyone, otherwise you may lose what you have.

And now another heart-to-heart suggestion to those of you who are married to a mate with a split love impulse. Are you sure that you

do not need some readjustment of your own psychic streams? You feel that you are giving more love than you are getting, and you are disgruntled about it. You demand love, and that is about as bad as trying to give it from a sense of duty. Showering unsolicited kisses upon a man who is trying to explain how Babe Ruth made the third home run is worse than useless; whereas forcing sexual intimacies upon a woman who cannot be roused to natural responses by gentler methods is not only stupid but brutal.

For an individual who feels cheated in the love exchange there are usually two sorts of advice given. The old-fashioned advice is to give of the superabundance of your love, in meekness and humility, trusting to a super-human justice to get a little of it returned. The smarter, more up-to-date advice of a sophisticated world is to "go out and start something," in other words, to try the jealousy cure.

The safer, and more decent plan, if you are giving more love than you are getting, is to divert temporarily some of your own love-instinct to non-love channels. Such a course may seem to slight the love-life, but it is at least a safe position from which to fall in love all over again when the sex instinct after a bit of resting spell, reasserts its power.

Two Dreams That Solved Sex Problems

Problems relating to sex are entirely too numerous and varied for me to illustrate them all with examples of actual solutions. But there is no special method needed for the particular problem. Whatever may be your individual personal problem, conflict or complex, the means for solving it are at hand in dream analysis and free association.

Many of the dream analyses already given you in previous lessons show applications in this field. The two which here follow will give you further working examples of the methods and the results that may be obtained.

Jealous of Her Own Baby

A young husband found that his wife was sexually frigid. She was not puritanical (he explained to the physician in whom he had decided to confide), in fact, she was quite the opposite, having been on the stage. But she had been virtuous, he was sure of that—only she wasn't innocent. He had rather admired the combination, as he despised prudish women. But since her marriage she was—well, afraid of him; and the basis of that fear was that she would have a child. She didn't want children . . . he had never thought of that possibility before he married her, they hadn't discussed it, but he was well fixed financially and didn't care

to have his wife go back to the stage, so he thought it best that they should have a child. But the wife objected, wasn't afraid of the pain, and all that, but she said she hated children, said: "Why, I never even played with dolls when I was a girl . . . and just the other night I dreamed that I had an ax and was smashing up a doll . . . you wouldn't want me to have children when I dream things like that, would you? I might murder them!"

The physician, while not a practicing psychoanalyst, was not ignorant of the subject, and he decided to have a talk with the seemingly abnormal young wife. He found that she was not at all unreasonable on the subject, and that she was very much in love with her husband—admitted that she would like to have a child to please him, "but I just can't stand the idea of a baby."

The doctor inquired into her own childhood and found no incident of smashing up dolls, but he did find that she had been the first-born child of a rather rich and indulgent mother, who devoted all her time to her first baby and undoubtedly "spoiled" her. When she was six years old the second baby came. "I know what you are going to say," remarked the young wife at this point of the analysis, "and that is that I was terribly jealous of my little sister. Well, I was for awhile, mother tells several good stories on me in regard to that, but I long ago

outgrew it, and I'm awfully fond of my sister now."

"Of course," replied the doctor, "you outgrew your jealousy of the baby sister as you got acquainted with her, but you left the feeling suppressed in your subconscious mind; and when you dreamed of taking the ax and smashing a doll it was your six-year-old jealousy doing just what it wanted to do then; but you made it a doll in your dream because even your subconscious mind was afraid to think of smashing up a baby."

"And how did it all turn out," I asked the doctor, who related the tale to me.

"Mother and child doing nicely," he laughed dryly; "and she is so crazy in her worship of the child I am afraid the husband will be having the ax dream next."

A Dream of Bathing Beauties

In the following interesting case of an unconscious love and its misinterpretation by the conscious mind, the dream plays a small part, yet it was not until the dream furnished the key to the situation that the dreamer was able to free his mind from its seemingly inconsistent actions.

The experience was as follows: A married man came to realize that he was falling in love with his wife's best friend, who was a frequent visitor in their home. He felt that it was not

a situation that anything could come of, as he thought very well of his wife; nor was there any evidence that the other woman returned his affections.

Still try as he would he could not suppress the romantic interest he took in the other woman.

Then his wife planned for the three of them a week-end outing on a secluded lake. The girls, knowing that there was to be no one present except the "safe" husband, togged themselves out in decidedly scant one-piece bathing suits. The husband was much disturbed over this and felt that they could not have been so daring if they had realized his feelings.

But he had to go through with it without showing any susceptibility. And he discovered, at first to his further palpitations and fears, that the "other woman," though less beautiful of face, was decidedly more beautiful of form than his wife. "I thought at that moment," he confessed, "that I was a goner, for I had before been holding myself back on the basis that my wife was the more beautiful in every way."

But far from stimulating his love or passion, he found that, as the result of the week-end bathing lark, his infatuation for the other woman suddenly seemed to cool. In fact, when he again saw her in her usual clothes he found

that her presence distinctly annoyed him, and he couldn't for the life of him understand either why he had previously thought himself in love with the woman; or why, having been in love with her, his ardor should have cooled in that hasty fashion.

Then one night he dreamed of being perched in a tree overlooking the old swimming hole. A party of girls came down and disrobed and went in swimming. Most of the party were vaguely remembered girls of his childhood acquaintance, but the woman of his recent passion was also among them.

"When I got to thinking of that dream the next day," he explained, "the whole thing cleared up. You see, as a kid, I was raised in an awful strict community, where women wore long skirts and never rode horseback astride. As for swimming, they would have considered that to fall in the water even with a fur-coat on would have damned them to perdition.

"Being a boy I had a lot of boy's curiosity about the feminine form divine. One time, when some older boys lied to us and told us that girls really did go swimming just like boys did, my chum and I followed a bunch of girls into the woods and climbed up a tree and waited for the show to open. But the girls just swung on the grape vines and picked posies and never so much as took off their shoes and stockings.

"I had supposed I had long gotten over that

boyish curiosity, but I hadn't. Down on the inside of me I had that morbid curiosity still festering. So when I met my wife's chum I got to wondering what she looked like. And I kept on wondering—and that was all that was the matter with me. It had nothing to do with love, but was just plain boyish curiosity—and when it was satisfied that was the end of it."

Two Essentials to Success

You have in your nature the elements from which success and happiness of the highest order may be realized.

To bring about this much-desired outcome requires both the *destruction* of the *negative* elements of weakness and failure and the *construction* of the *positive* elements of strength and success.

Neither method alone will gain you full results. Attempting to achieve positive power in the conscious mind while the forces of weakness remain in the subconscious, is like trying to fill a barrel by pouring water in at the top while it leaks through holes in the bottom.

In this lesson I have shown you how to stop the leaks; in the following lesson I will show you how to more quickly fill the barrel, for there we are going to *consider the positive constructive forces that build happiness and success.*

