

THE HIDDEN SELF  
AND  
ITS MENTAL PROCESSES

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"NERVE CONTROL," "SELF TRAINING," ETC

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THE INFLUENCE OF THOUGHT

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POINTS ON PRACTISING AND

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# THE HIDDEN SELF

AND

## ITS MENTAL PROCESSES

### CHAPTER I

#### THE UNCONSCIOUS MIND

THE subject of Psychology, and particularly that branch of it known as Psychoanalysis, is at the present moment very much to the fore, and is arousing a widespread degree of interest. For those whose professional work it is to follow up the study and practice of this interesting branch of science there is a very large mass of literature available. But the average man needs less strenuous fare; he has not the time, the training, or even indeed the necessity, for purely technical study. But just because the light shed upon normal and everyday processes of mind by this subject

is so striking and illuminative, he cannot by any means afford to remain in ignorance of its main features ; this consideration has therefore determined the line taken up in these brief pages. To the technical reader these outline sketches will probably make no appeal, but as an aid to self-knowledge and the study of human nature they may have their use.

The proper study of mankind is man, and self-knowledge is undoubtedly desirable, but it is only possible with the appropriate technical means. The modern fighter must have modern equipment. So introspection and observation, valuable as they are, are inadequate weapons with which to attack the citadel of human nature ; and it is only within comparatively recent times that better have been forged. The study of mind, it has been said, has advanced more within the last thirty years than in the previous three thousand ; and this progress we owe, in the first place, largely to hypnosis, and later to psycho-analysis.

Hypnosis was, of course, that epoch-making discovery made by the Viennese physician Mesmer, and named after him Mesmerism. Its great importance was

largely obscured and its progress was retarded by his rather ridiculous antics, but later on the subject was taken up by more dignified and scientific members of the medical profession in this country and on the Continent. Dr Braid of Manchester rechristened it Hypnotism and gave it a species of semi-respectability; while Drs Elliotson and Esdaile practically sacrificed their professional reputations in their endeavour to make scientific application of a new discovery. Mesmer died rather over a century since, and in the interim hypnotism has almost become recognised by the medical profession, though it is still tabooed as something unholy by the man in the street. But as this tardy recognition is the fate of most discoveries, we need hardly express surprise.

Hypnotism, however, made it abundantly clear that there is a vast realm of mind, below the level of consciousness, of which we are ordinarily unaware. But ignorance of this realm of mind effectually forbids that true realisation of the self which it is the aim of the thoughtful to obtain. Therefore the first fact that we wish to impress is that the mind has two sets of functions: of one

of these we are fully aware, but of the other in the ordinary way we know little or nothing. The one is the conscious mind ; and the other, being below the level of consciousness, is termed the subconscious. In psycho-analytic writings this latter is called the Unconscious, and it will therefore be advisable for us to adopt that terminology. The Unconscious is regarded as comprising all the psychic faculties which are not conscious. All the various automatic, habitual, and routine actions ; all the things that we say we do "without thinking" ; and all the thousand things we never really "do" at all—such as looking after our circulation, digestion, and respiration ; all the promptings and desires that spring unbidden within us—all these processes are assigned to this Unconscious realm.

There is, however, no hard-and-fast line of demarcation between the conscious and the Unconscious, and we may easily bring some things from the Unconscious and become aware of them. For example, your heart is beating away without your notice, but by concentrating the attention you may become aware of it ; while if you attend to it too much you may even begin to wonder

whether the beat is quite normal. So within limits we have thus the power to vary the threshold between the conscious and the Unconscious. The duties of the two departments of mind are quite distinct. The conscious mind is busy dealing with the sense messages of the outside world, and in the main is active and acquisitive. The Unconscious is receptive and assimilative, and in the main passive. These two sets of functions are complementary, and in their due balance are necessary to the sane and cultivated mind.

These two departments should not be regarded as watertight and separate, for they affect each other in the most intimate ways. Ideas entertained in the consciousness leave their traces in the Unconscious, and Unconscious impulses may in their turn set up trains of conscious thinking. Thus the two minds exist in a partnership of the most intimate kind. The Unconscious, being in so large a measure responsible for the maintenance of the bodily functions in a healthy state, is influenced by the conscious thought; and thus there is established a connection between thought and health. On the other hand, the state



of the health has no little to do with the quality of the thinking, which again passes by virtue of the memory into the Unconscious. Thus the connection is established also in the reverse direction.

The most important thing to notice about the Unconscious is its perfect completeness in this matter of memory. Modern science is coming gradually to accept as literal fact the position forecasted by De Quincey in his *Confessions of an Opium Eater*, where he remarks that "the dread book of account, which the Scriptures speak of, is, in fact, the mind itself of each individual. Of this, at least, I feel assured, that there is no such thing as ultimate forgetting; traces once impressed upon the mind are indestructible; a thousand accidents may and will interpose a veil between our present consciousness and the secret inscriptions on the mind. Accidents of the same kind will also rend away this veil. But alike, whether veiled or unveiled, the inscription remains for ever." The modern findings of hypnosis and psycho-analysis combine to substantiate this position; we have vast evidence for memory, and none whatever for forgetting. We may see things fade

into practical oblivion from non-repetition, and become in effect barred, as if by some mental Statute of Limitations; but of any wiping out or process of erasure psychology knows nothing. We may therefore accept definite record of every experience as a fact, and mere inability to recall as a matter of everyday experience which in no way invalidates perfect retention.

In addition to this perfect memory of experience we have also an inherited memory. This comes with us into the world, embedded within the fabric of the nervous system in the form of predispositions and adaptations, manifesting as instincts. It is as if our minds—as also our bodies—have recapitulated in little the long path of evolution, and have retained vestigial traces of long-past ages. These are further influenced and modified by the more immediate traits which we inherit from parents and ancestors, and also by the characteristics mentally photographed upon the developing child before birth, through the mind of the expectant mother. Thus we by no means enter the world with a clean bill of mental health, but with all manner of entries thereon. We are speci-

fically adapted for certain activities, and non-adapted for others. We have within us traces of the passions and stirrings of long-past ages, and there seems in this way to be a certain amount of justification of the doctrine of original sin.

As we are inheritors in our nervous equipment of this primal urge of life or spirit towards expression, and also of some of the more rudimentary forms of that urge, it follows that in the Unconscious there must be a large element of the archaic and uncivilised; in other words, in our under-mind we get comparatively close back to Nature. Now, at base there are two primary instincts—the self-preserving and the reproductive; to these is added at a later stage the social instinct. Psycho-analysis suggests that this reproductive instinct is very much wider in its scope and bearing than any mere question of the performance of the sex act, and that in this element of sex—in the largest and widest interpretation of the term—may be found a clue to many of the workings of mind.

Sex has insistent claims, and in the early days of the race we may suppose that those claims found reasonably simple fulfilment.

If a man wanted a thing he took it, fighting if fighting were necessary. Nature, for her purposes, saw to it that the urge was emphatic enough. To-day the primal urge is still embedded in the fundamentals of our nature, but the circumstances are changed. It is no longer possible for impulses to be indulged offhand, with or without fighting. Social ordinances come into play; we are members of an organised society, and we owe duties to others than self. The onward march of civilisation has left rudimentary observances behind, and we have adopted ethical, moral, and religious codes which forbid the toleration in our midst of the modes of expression of a former age.

But the Unconscious changes by very slow degrees, and only as the later teaching begins gradually to outweigh the former bias; and whether we like it or not, we are compelled to reckon with history incarnate within us as a living, vital force. We must in ourselves fight the battle of ancient versus modern, of the forces of reaction against the march of progress. But it will be observed that, in a perfectly natural manner, education and social pressure are constantly organising social standards which

are often completely at variance with those implanted individually within us. These later-acquired standards tend to check the manifestation of traits that are anti-social and inimical to the interests of others. The self embedded in the Unconscious is self-centred, not to say selfish, and mainly concerned in its deepest strata with the two elemental instincts to which we have already referred—namely, self-preservation and reproduction. Thus there are clearly two tendencies at work—the implanted and the acquired; and in the friction of their antagonism, diverse aims, and activities lies the root of much trouble.

Psycho-analysis is much concerned with this conflict between the two standards, and provides—as a by-product of the elucidation of the workings of the Unconscious—a series of explanations for many of the things we observe daily. In this we have testimony to the element of truth in it, for, in so far as a working theory explains observed phenomena and relates them one to another, we are justified in adopting it. The more things it explains, the greater is its probability of truth; and we may indeed provisionally accept it as true until it

demonstrates its deficiency by refusing to square with facts.

The observed effect of the antagonism referred to, as existing between the crude standards of the Unconscious and the orthodox of the present day, is that there comes into play a kind of repressive influence which forbids the expression of the cruder tendencies. Everyday life seems to develop a kind of Censor who refuses to license certain plays of fancy for performance, and we gradually acquire a sort of Index upon which we inscribe a number of things that are "not done." But although we do not do them, it does not follow in the least that we do not continue still to want to do them. The mere fact of forbidding them to blossom into action does not by any means imply that they have ceased to exist. That a man should forbear to steal or break any other of the Ten Commandments is no guarantee of his sainthood; it may, indeed, only indicate that he has not had the opportunity, or else that he was afraid.

In point of fact, the Censor simply forbids manifestation, and as a result we repress the impulse. Sometimes we put it behind

us, apparently forgetting it, and go on to something else. At other times we push it, as it were, by main force, by refusing to think of it, into the comparative oblivion of the Unconscious. We believe that old and misleading saw, "Out of sight, out of mind," and then later we pay the penalty in the shape of conflicts, repressions, perversions, phobias, neurasthenias, and the countless forms of mental aberration with which it is the province of psycho-analysis to deal.

These are merely the normal processes disturbed, exaggerated, or thrown out of gear, and consequently the understanding of the normal is greatly facilitated through the consideration of the abnormal. We come early to recognise that the dividing line between sanity and unbalance is very thin, and that slight deviations from the normal are wont to pass, by almost unnoticed degrees, into the specifically eccentric.

In addition to the effect of innate tendencies, there is also another point to be noted. Since the memory of the Unconscious retains every incident and impression of experience, there are the various unpleasant items, disturbances, or shocks of real life

to be considered. These also may be repressed or forgotten, but they are nevertheless part of the furniture of this sometimes inconvenient storeroom of mind, and they may still play a vital yet unrecognised part in the unfolding of this drama of ours. It does not matter in the least that we are unable to recall them to memory; where indeed would be the problem if we could without difficulty trace the source of our trouble? But, extraordinary as it may seem, we do not in the least know what is truly in our mind. We may say that we have never heard a thing, but we can give no guarantee that we are really speaking the truth if we rely on memory alone. We say that we have forgotten, but it is not true; we cannot forget, we can only repress or mislay. We frequently do the things we do not wish to do, and we leave undone those things which we ought to have done; the two departments of mind have been at loggerheads, pulling different ways. It is not only the fair sex which is full of whimsies and contradictions; we all are; and this present study is so extraordinarily interesting because in a measure it reveals



ourselves and other people to us, and shows the hidden springs of action and the remote but potent sources of trouble.

But we wish to make this essential groundwork of the whole subject perfectly clear. The crux of the matter is the existence of a realm of mind in every person, of which he is generally quite unaware. Ignorance of the fact may perhaps excuse him as an intellectual sophistry, but it does not abate one jot of the operations of this uncommonly active department of mind, nor does it save him from the consequences. In this Unconscious we have tendencies which have come to us as part of our racial heritage, but which prove sadly out of date as regards their manner of expression. Chief of these is the sexual urge, which psychoanalysis regards as almost all-embracing in its scope, and by no means limited to the narrow meaning of the reproduction of our kind. The effect of modern education, of convention, and of due regard for our neighbour, generally insists that we shall refuse to countenance the passing into action of these cruder conceptions; that we shall as a fact censor their expression,

and only entertain those which are in conformity with the standards to which we have grown, or in which we find ourselves placed. Thus we are inevitably involved in a battle betwixt shall and shall not, between the irresistible force that must come out and the immovable body that blocks the way. Thus is the scene set for the drama of life.

## CHAPTER II

### REPRESSION AND PERVERSION

THE psychologies of an earlier day have been in the main descriptive. Valuable as far as they have gone, they have more or less confined their attention to the processes of mind, but the underlying causes have been outside their purview. In the preceding chapter we indicated that internal conflict and dissonance were prime roots of trouble, and we are day by day learning some of the ways in which this trouble may manifest. Their name is legion, and their effects are shown in both mind and body. We have of necessity outgrown the idea that life can be run in sections, and we know that whatever affects the body must have its reflex on the mind, and *vice versa*. So an idea which buries itself in the mind, like a

thorn in the flesh, may quite possibly set up a train of evils showing no apparent connection with the source of the difficulty. Just as a septic wound in the finger may poison the whole body, so may a festering mental disturbance—especially if it be related to the sexual element—infect and distort the whole life, even to the limit of final insanity.

Ideas, as we know, are closely related by the ties of association in the mind, and one thing always has the tendency to bring up another. We might almost liken them to family groups where there are connections and relationships of all degrees, with a kind of family tie which unites them together in the clan-spirit. So where we get this clan-spirit as applied to thoughts knitted together in the mind, we have an illustration of what the psychologist would term a thought-complex. Our mental life is made up of these complexes, in which our thoughts revolve; they colour our outlook, they determine our interests and our friends, and they largely constitute the habits which go far to run our lives. In extreme cases the thoughts may revolve in a complex which develops into a mental

whirlpool from which the sufferer cannot find escape.

We see the politician with his complex, Liberal, Conservative, or Labour, as the case may be; it dominates his outlook. Everything that comes along is interpreted in the light of his thinking, and he cannot for the life of him understand the stupidity of the other man who fails to comprehend his point of view. It is as clear as daylight—to him! But all of them are alike in being prone to think of things in their political aspect. A clergyman might consider the same set of facts, but he would be likely only to observe them in their bearing on religion, because he would happen to have a religious complex. There are other men who have golf complexes, when life generally is interpreted and considered in the light of the Royal and Ancient. Others again possess legal, scholastic, matrimonial, domestic, nihilistic, or Bolshevik complexes, as the case may be, and these colour their views, and form—or deform—their lives and activities.

When in Rome we are supposed to do as the Romans do—that is to say, if we have anti-Roman complexes we do well

to repress them during our sojourn in the city. If we have secularist convictions we do not air them at a religious convention—we repress them, since their manifestation and exhibition might be anti-social in effect. Thus we see that repression is quite a real thing in everyday life. But it is equally clear, as we before pointed out, that the repression of a complex does not get rid of it. We boil inwardly, perhaps, and chafe; but so long as the complex relating to politeness holds the field we do not explode. Yet there are limits to our forbearance, and it is possible that we may decide to suffer fools gladly for a time in order that we may later get adequate satisfaction in some indirect way. In this colloquial fashion we may illustrate the points of the repression of a complex, and its emergence in some roundabout manner which we describe in general terms as a perversion.

Repression is thus the very antithesis of expression. Instead of allowing an idea to reach its normal climax and to result in action, we drive it out of the conscious mind as a testy housewife “shoos” the barndoor hens. Then we feel that we have

disposed of the matter, and proceed to other things. But the factor of sex, for example, is too deeply embedded within us to tolerate treatment of this kind; the fibres of its activities run too completely through our whole being to allow that little fraction of self which dwells in consciousness to domineer in this cavalier fashion over the whole economy. The repressed impulses will find some outlet—if not in one way, then in another. They would, of course, prefer their undiluted expression; but the politeness complex, or the religious, or perhaps the altruistic, claims to have its voice heard in the council, and finally the matter is resolved by some method of compromise which truly satisfies nobody.

The direct means of the expression of the sex element in women lies in motherhood, which, in the present state of society, is only possible for a percentage of the female population. But the motherhood instinct must come into play, and the affection that is not lavished upon children is freely expended on pet animals, toy dogs, or even monkeys. The adoption of a child in many cases would mean fresh interest, new life,

and renewed health to many a childless woman who is suffering from what really amounts to sex-starvation. To the child itself it might be all the difference between a real chance in life and no chance at all. Some measure of expression for this instinct may be found in the knitting of small garments for the children of others to wear, and in general promiscuous "baby worship." The heart-hunger also seeks to find some vicarious satisfaction in the regular scanning of the list of births and marriages in the daily paper, and in the unflinching attendance at every marriage ceremony within reach. We are told on poetic authority that love is woman's whole existence, and how large a part of her whole scheme of things it really is the average man probably does not realise; but the statement is more than poetical—it is largely true. A true woman is far more completely dominated by the feeling element in her composition than a man; the man is more prone to rely upon the intellectual basis. As sex has vastly greater influence upon the feelings than upon the intellect, it follows that sex must play the larger part in the woman's life.



The sexual complex is no less firmly established in the nature of the male, though its manifestations take an active rather than a passive form. The male has all along been the hunter, the wooer, the pursuer, showing the aggressive, active, and errant temperament, as opposed to the receptive and more stay-at-home characteristics of the female. But in all mingling of the sexes the workings of this Unconscious sex instinct may be traced. Platonic affection—that phrase beloved of self-decluded youth—has scanty basis in fact; and even the frank camaraderie of open-hearted friendship with one of the opposite sex is likely in time to betray its fundamentally sexual origin on one side or the other. Even the baby boy at his little party guilelessly displays his love-making towards the baby girl, just as in later days he writes poems as tribute to her loveliness, or cheerfully sets out to accomplish the impossible in order to do her honour. In “mixed” games, in the lure of dancing or amateur theatricals, in wooing and courtship, in comradeship and philandering, in all of these and countless other ways the echoing sympathy of sex awakens and answers to the call of the pipe of love.

Complexes, however, are of all conceivable kinds, and are by no means confined to sex. We may find, for example, a man endowed with a complex of self-importance ; but the people with whom he is compelled to live and work may view the matter of his importance quite otherwise. He is therefore compelled by force of circumstance to keep the idea to himself. But nevertheless the self-importance will come out somehow ; so it finds circuitous outlet in flourishes in his handwriting, or in exaggerations of manner and little extravagances, in the use of over-long words, in the flagrant curls upon the forehead, or in the display of the flamboyant necktie or the spotted kerchief. All these bespeak the idea of prominence and the complex of self-importance. Another man may be dominated by an economy complex, so that all his actions are the very expression of parsimony ; even as miserliness is the blossoming of a mental idea of greed and selfishness. Whatever the underlying trait in mind may be, it will find its appropriate outlet in action to correspond.

Sometimes, curious as it may seem, from one trait in the Unconscious there is a swing

of the pendulum to the opposite extreme in action. The individual who suffers from a secret sense of inferiority may have the opposite reaction, and thus he may swagger or even bluster in an attempt to cover up this uncomfortable nervousness. Thus we have the apparent paradox of shyness inducing boisterousness. A person may have had some experience of dishonesty in the past of which he is ashamed, therefore he refuses to think about it. This idea is now repressed into the Unconscious, and presently it finds an outlet in a keen desire that other people shall be honest. The individual becomes scrupulously careful about other folks' straightforwardness, and he may even develop a perpetual suspicion of their motives and genuineness. In fact, when we find any exaggerated abnormality in this way in behaviour we are frequently able to judge the very opposite to be buried and repressed in the Unconscious. The man who has been disappointed in love finds the experience exceedingly unpleasant to dwell upon, so he refuses to entertain it. In the Unconscious, however, it sets up a train of consequences which transform the erstwhile lover into a woman-hater. He

now avoids the society of all women lest any association with them should recall the repressed and painful memory of his disappointment.

On this same line of argument we may understand why those worthy individuals who are so suspicious of other people's morals are generally notorious for the nastiness of their own minds; while those who are loudest in their shouts for democracy and the brotherhood of man are the most tyrannical from their inmost convictions when opportunity serves. Consideration of this topic almost suggests the query as to whether the megalomania of the ex-Kaiser was in some degree a reaction from a sense of inferiority due to his physical disability. This at any rate to him would be a disagreeable topic, and as such would be repressed.

Some people must be always washing their hands. Cases of the definitely insane manifesting this symptom have been found to have this passion for cleanliness as an excessive reaction to some idea of uncleanness lodged in the Unconscious. Some incident has occurred to them which has fixed the idea of stain or contamination in

the under-mind ; this has naturally been repressed because of its repugnance, and the result is a perversion in the form of this constant washing. By the time the original experience has been lost to sight and (colloquially speaking) forgotten, the washing idea is firmly established as a "drive" from which the sufferer seems unable to free himself ; he is then looked upon as queer and irrational. As a matter of fact, he is perfectly rational, but the premises and the subsequent steps of his reasoning do not appear ; consequently the irrational appearance of his actions is due to his own ignorance, and other people's ignorance, of the true workings of the mind.

One great point about psycho-analysis is the hope that it gives for the better treatment of the insane in the future. In the past, treatment has been conspicuous by its absence ; we lock up the inmates of our asylums until they either get better or die. There is hope for many cases in this new knowledge, where without it there is little or none. The suggestive effect of lunatic companionship, and of the herding together of the seemingly irrational with the genuinely mad, is most serious. That such a thing

should be possible is a blot upon the civilisation of to-day.

Repression is the common treatment meted out to the young. Thousands of children are brought up on "Don't!" Then perhaps the injudicious parent grieves that in later life they "do" things with such dire thoroughness. The child reacts in either of two ways to this attempted repression: either he does in fact become repressed, or else he develops a spirit of devildom in self-defence. It is notorious that the boys, especially, of the strictest upbringing are in later days the fastest and the wildest of their set. A child is told not to ask so many questions; so either he retires into himself, keeps his own counsel, and in an attitude of reserve starts a little dream-world of his own, or else he goes and scribbles on the drawing-room wall-paper. This latter course is, psychologically speaking, much to be preferred. Children were intended to ask questions—it is their natural method of mental growth; and doubtless in the scheme of things the adult is there for the purpose of answering them. The scribbling is merely a little example of perversion, but the fault truly should be

assigned to the parent who exercised the repressive influence.

Children at boarding-school are sometimes forbidden to talk at meal times, though we may hope that such cases are becoming rare. But in these circumstances, again, they are driven in upon themselves, making them reserved and shy, and apt to feel out of it when conversation is demanded of them. The ignorant people who do such things may possibly hope to be forgiven, but the damage that they have accomplished may last through the lifetime of their unhappy victims, and it may even be passed on to their children in turn, and to those with whom they are forced to come in contact in the intimate business of life. Numbers of folk are debarred from the normal enjoyment of life by reason of shyness, reserve, and a coldness which is more apparent than real, owing to this factor of repression which has been introduced into their lives at a stage when they had no wit and no defence. The adult reaction may be observed where the parent resolves to give the child the extreme of latitude and indulgence, so that the youngster shall in no wise suffer the

repression that was his own unhappy experience.

By comparison, those children are almost lucky who develop the defence mechanism of devildom. The forces within are strong enough to explode the repressive influences of parental authority. These are they who in later life prove men and women of action ; the actions may be good or bad, but at any rate they are accomplished with a high degree of thoroughness. The great pity is that with proper guidance to a better means of expression so much might have been saved to the unruly child, and added to the benefit of the world in general ; while by merely repressive measures so much is lost and so much trouble is unnecessarily amassed.

In adult life in other directions there is the ever-present restrictive influence of convention and respectability, which only too often prevents the expression, in quite harmless ways, of forces that must find some outlet. The professional man finds this restriction in being compelled to don the silk hat and morning coat as badge of his respectability ; the reaction comes when he leaves his duties and can find comfort



in an old pair of flannel trousers and a sweater. The loneliness of a large city, the monotonous round of daily routine work, the deadening "repetition work" in factories, all contribute something of the same effect in first driving the individual in upon himself, later to burst out perhaps in some wild extravagance. All the while life is clamouring for expression in activity, movement, nobility, laughter, love, and beauty; and where from force of circumstance or the dominance of stronger influences these are denied, then something is very apt to go wrong. The rightful course of the stream of life is diverted, and there is the danger that its course may henceforth lie in unnatural channels of desire, distortion, or even moral warp. Repression is undoubtedly a very real thing, and so also is perversion.

## CHAPTER III

### DREAMS AND THEIR MEANING

IN any study of the mind it is impossible to leave out of account the subject of dreams ; from time immemorial it has possessed an interest of the most lively kind. In psycho-analysis much attention is paid to the patient's dreams ; and some insight having been obtained into the technique of dream processes, we are able to obtain information as to Unconscious workings. The pioneer in this dream psychology of recent date, as indeed in the whole subject of psycho-analysis, was Dr Sigmund Freud of Vienna. In the early nineties of last century he published in collaboration with Dr Breuer an article on the mechanism of hysteria. Since that date, barely thirty years ago, his theories have been developed, expanded, tested, and in degree substantiated. To-day,

erected upon the basis of these epoch-making investigations, we have, as stated by Dr Putnam of Boston, in psycho-analysis "an attempt to make the facts and principles discovered through the analysis of individual lives, of service in the study of race-history and of life in general."

Enthusiasm, however, is apt to lead the specialist to develop his own special complex, and it would certainly appear that there are such things as psycho-analytic complexes and sexual-origin obsessions. Where these are in thorough working order everything that happens in dream or waking can, by a little judicious manipulation of inference, analogy, and symbology, be traced more or less directly to a sexual source. This is especially easy when the meaning of the term "sex" is extended to embrace nearly every form of activity and passivity. It is well, therefore, to avoid extremes, and to accept theories so far as they have been shown to justify themselves by fitting in with all the facts, while discounting extravagant and wholesale claims.

Broadly considered, dreams may be said to be a phase of Unconscious working and a usual concomitant of the state of sleep.

Sleep itself is probably a good deal more than a mere absence of the waking consciousness, and a part of the object of dream is to preserve and defend the sleep of the dreamer. For example, we sometimes find that a knocking at the door weaves itself into the fabric of a dream, or rather that a dream is woven around the incident of the knocking. The dream-story may be elaborated at much apparent length before we finally awaken to the fact that the true meaning is that it is time for us to get up ; and the Unconscious has been trying to pass off the disturbance as a dream in order to preserve our slumbers. Probably most of us have had some variation of this experience. But the dream further acts as a safety valve that lets off the nervous steam when the pressure rises too high. We have our repressions disguising themselves and finding an outlet in symbolic fashion, and the analyst by following up the dream-expression is frequently enabled to arrive at the hidden strivings and fruitless wishes of the Unconscious.

Imagination plays us all sorts of tricks in dream ; but, as in the ordinary working, its capacity is limited to making use of

the memory-material that is already stored in the mind. There is nothing strictly new in the matter; the originality consists in the manner in which old forms are combined to make new shapes. While our conscious faculties of comparison and reason are out of action in the sleep state, the whole of the treasures of the storehouse of the Unconscious are available. The items may be combined in the maddest of fashions, and the whole is utilised as a kind of symbolical, fancy-dress reproduction of the desires of the Unconscious. The material that has been accumulated during one day is often used in the dream of the succeeding night; it has been left, as it were, lying about, and the Unconscious has not yet had time to tidy it up and put it away. So what more natural than that the stirrings and strivings in the mind, wishing to dress themselves up, should make use of that material in dream?

Perhaps the simplest form of dream is that in which the unfulfilled wish or the repressed desire finds its completion. We can picture the child who has fixed its mind on some party, and then at the last moment has been disappointed. A certain amount

of nervous tension has thus been created, and then when the child is asleep at night that tension may very well find its outlet in dream. Doubtless the child has a far superior party in imagination, for the real thing never comes up to the magic of anticipation; but the point is that the disappointment is in a degree relieved and the nervous equilibrium is restored. Thus the dream has fulfilled a useful purpose. Also it will be observed that the dream has "gone by contraries," as good dreams are supposed to do, for the child did not go to the party actually, but did so in dream. Possibly the proverbial saying has arisen from observation of dreams of this type. But it is not very often that the dream process is so simple and direct as in this case.

In adult life the repressed wishes are frequently of such a nature that they would be censored and rejected by the consciousness in the daytime; the unworthiness of thoughts of anger, hatred, malice, and all uncharitableness might be fully realised. Quite likely also they might be rejected even in dream. Then, since their direct expression is forbidden, they resort to artifice and disguise, and express

themselves in symbols. Just as we know that Pharaoh's dream of the fat and the lean kine was symbolical, so to-day we realise that in dreams there are two meanings, the apparent and the real meaning ; the mind expresses itself in parable, a surface story with an inner meaning. Once we grasp the idea that dreams are not wholly irrational, but that they are often the Unconscious emotions expressing themselves in symbolical fashion, possibly with a view to evading censorship, then we have cleared the ground for further progress.

As an instance of this process of "dodging the censor" we may mention the case of a gentleman who was on very bad terms with his wife's brother ; nothing was too bad to say about him. During the day there had been generated some little resentment against the wife, and this had not been dissipated. In the course of the night, in dream, our friend brought up all the latent resentment against the wife, which loyalty would have censored in the waking life, but worked it off with the utmost gusto and satisfaction on the brother-in-law. There was no censor to prevent this—it was, in fact, to him a desirable consummation ;

and no doubt he felt considerably better for having satisfied in one comprehensive fashion his loyalty and resentment towards his wife and his disapproval of the brother.

The symbolical type of dream in simplest form may be illustrated by the dream of a lady which depicted a fine, large, and fierce lion coming and sitting down outside her front door. She went round to the back with a whistle and a tea-tray and made such a noise as to make the lion turn tail and slink away. A few questions served to elucidate the main facts. The lady had let her house to a tenant who had caused her considerable trouble. This tenant's name was Daniel. As the lady in question is the daughter of a clergyman, it does not take long to trace the association between Daniel and lion. But on inquiry we find that the gentleman was a fine, large, and somewhat fierce ex-Army officer; so that as regards those particular features the symbols for the dream seem to have been remarkably well chosen. We also know of a case where a lady woke herself up at night by her violent efforts to free herself from a cat which had fastened on to her arm. This lady was at that time labouring under



an attack of keen resentment from which she was trying hard to shake herself free. The jealous feelings were in this case pretty obviously symbolised by the attacking cat.

The way in which dreams act in preserving the sleep is well illustrated in a case given by Dr Ernest Jones. A man dreamed that a boat-load of women and children, during the Indian Mutiny, were escaping under rifle fire, he being much concerned at their terrible sufferings. The scene changed, and he was charged with the task of deciding how best to punish the mutineers. Some were blown from the mouths of cannons, and others were to be mown down by guns drawn up in a city square. The latter performance was in progress, when he woke to the booming of our air-raid barrage. A temporarily successful attempt had been made by the dream to transform present-day events into past history.

A desire for water to quench the thirst in sleep may act as the starting-point of a dream in which thirst plays a prominent part. An effort is again being made to disguise the call of the body by the dream, with the purpose of defending the sleep. An uncovered limb, by becoming chilled, may

induce a dream of Arctic exploration where the feeling of cold would be entirely appropriate and so would be tolerated. The pressure of too heavy bedclothes may similarly give rise to a dream of oppression or suffocation. There is also an interesting case related of a man who dreamed through long episodes of the French Revolution, culminating in his execution on the guillotine ; the fall of the knife and its stroke on his neck awakened him with a shock to find that he had been struck by a falling bed-rail. It had come loose and had fallen, striking the dreamer on the neck ; and the whole drama of the Revolution had been woven round the accident.

We may suppose that everybody dreams, although there are many people who assert that they never do so. It is probable that they do actually dream, but remember nothing about it. In fact, the forgetting of dreams, concerned as they mostly are with repressed ideas which we refuse to entertain, is part of the mechanism for preventing the entry of that matter into consciousness. Our waking forgetfulness is on occasion due to the same cause. There is also the consideration that memory seems

to subsist in strata or levels. We see in hypnosis that the hypnotic memory is not carried over into the waking state, but may be in full operation again when the hypnotic state recurs. So there is a dream level of memory which does not generally carry through into the waking condition, though in cases it may do so. It can to some degree be brought under control through suggestion, and the dream stuff be made available for waking purposes. Robert Louis Stevenson made actual use of this dream consciousness, worked—as he said—by his Brownies, for writing his stories. The point of layers of memory is not inaptly illustrated by the story of the hall porter who was given an important parcel to post, but unfortunately got drunk and mislaid it. Look as he might when he was sober, he could not find the missing parcel. At last, however, he again got intoxicated, revived the former drunken memory, and found the parcel.

The time occupied in a dream is referred to by Freud where he cites the case of a dramatist who fell asleep during the performance of the first few lines of his play, and dreamed that the whole play had been

enacted with great success, being accorded an excellent reception. As a matter of fact, he had been asleep for two minutes. But this case is eclipsed by that narrated to us by a clergyman who visited his dentist. Before going into the consulting-room he picked up a copy of Longfellow's *Hiawatha* (which he knew well) and read a few lines. He had gas for the extraction of his tooth, and while under its influence he went through every word of the long poem and vividly realised all the events, such as the hunting, the wedding, and the famine. When he awoke he asked the dentist how long he had been under anæsthetic, and the answer was—four seconds. The guillotine dream previously referred to also offers testimony as to the extreme speed of dreams and the way in which long periods of time are condensed into a few moments. The phenomenon relates closely to the way in which wide vistas of past experience flash into our minds in emergency or shock.

Our illustrations have comprised some of the simplest examples of dreams and their meanings, but it must not be supposed that many dreams are either simple or easily interpreted. On the contrary, most of them

are extremely complicated, and far too elaborate to lend themselves to interpretation at sight ; but this latent meaning is the analyst's sole object of search. Dr Lay, in *Man's Unconscious Conflict*, gives a short dream, as follows :—A man dreams that a burglar enters his room, and that he fires a pistol again and again at the intruder, and the bullets hit the burglar every time but do not kill him. He explains that the complete analysis of even so short a dream as this might take hours of study, but he points out that the evident wish was to accomplish something, the doing of which was frustrated. He asked his patient whether he had not been dissatisfied with the quality of some of his performances, and he replied that he was wasting a great deal of his time which should have been more profitably employed. He was reading novels when he should have been at serious study. Further, he was a stutterer : a fact of significance when looked at in conjunction with the repeated shots at the burglar, since both illustrated frustrated effort.

We came across a somewhat similar dream in which the lady imagined that she was being bombarded by missiles thrown at her

by her mother ; all the things that were thrown hit her, but none of them could inflict any hurt. This lady was at the time living away from her home, and her mother was metaphorically hurling insult and obloquy at her. But as these were both unjust and unfair, and the lady was more or less in a position to disregard them, it was a fact that they did her no damage, as the dream indicated.

But without going into this aspect of the dream further, we may suggest that even such simple cases as these show that dreams are by no means senseless, but that they frequently clothe some current of strong idea running in the Unconscious. It is another matter, however, to subscribe to the claim that all dreams are of this nature, and that, as some psycho-analysts claim, the bulk of them are sexual in origin. There are dreams, for instance, which subsequently prove true ; it is surely not possible for the Unconscious to anticipate events, except as probable issues to events already in train. But there are analysts who would explain even this prophetic element by stretching their theory to the limit of its elasticity. Suppose a lady dreams of seeing a stranger

dressed in some unusual fashion, and two or three days later meets that person in that dress in a restaurant; our friend the analyst might quite likely say that the dreamer had met that person so attired before, but had forgotten all about it, and that the dream was therefore but a revival of a forgotten memory. It is at any rate a possible explanation for any particular case. But we happen to know a lady who has dreams of this description, and the many cases taken collectively render this theory, as a general explanation, exceedingly improbable.

Myers, in *Human Personality*, in discussing the point of dreams, refers to this question of the anticipatory dream as follows:—"And here I feel bound to mention a certain class of dreams—more interesting, perhaps, and certainly more perplexing than any, but belonging to a category of phenomena which at present I can make no attempt to explain. I mean precognitive dreams—pictures or visions in which future events are foretold or depicted, generally with more or less symbolism, and generally also in a mode so remote from the previsions of our earthly sagacity that

we shall find ourselves driven to speak in vague terms of glimpses into a cosmic picture gallery—or of scenic representations composed and offered to us by intelligences higher and more distinct than any spirit whom we have known.”

Another category of dream comprises those in which genuine information of distant events is conveyed in some fashion, or in which some warning is given. Of visions in dream there are many instances in the Bible, and in present-day experience they are by no means unknown. Again, there are “travelling” dreams in which the sleeper visits and sees distant and unfamiliar scenes, with which perhaps later he becomes acquainted by the more prosaic method of going to them in the body. In the half state between sleep and waking it is not uncommon to find a remarkable fertility of ideas and a speed and wealth of association far in advance of the normal. By an effort of will these ideas may often be carried through into the waking state. But these considerations are rapidly taking us to the margin of that unexplored country which is the special province of the psychic researcher. With these types it seems that



psycho-analysis has little dealing, but it is an element of weakness that the study should be so exclusively interested in the Unconscious as a home of buried history. The prodigious promise of the faculties that lie hid in the same realm should surely stir the imagination and turn the quest forward as well as back.

## CHAPTER IV

### PROJECTION AND IDENTIFICATION

WE have seen that tendencies out of harmony with the general personality are repressed into the Unconscious, and are denied the normal expression they would seek. The personal "self" that we recognise may even be somewhat ashamed of having such ideas, and so does not like to think of them or to face the unpleasant facts more than is necessary. From this easily arises an attitude of self-reproach. This, of course, is a state of affairs that nobody can be expected to appreciate. As a refuge it therefore becomes more pleasant and more conducive to our self-respect to look for the same traits in other people; then, when we find them, to reprove them. In this way we work off our own self-reproach in a manner which causes us the minimum of

inconvenience, and indeed in some cases affords us a certain amount of positive satisfaction.

The real meaning of the matter is that we have "projected" our own failing on to someone else, and have thus eliminated a degree of mental conflict within. A guilty conscience will notoriously be apt to find accusing fingers pointing from every quarter, even where none at all exist. The reproach for the guilt is fathered on to those around, and the guilty imagination depicts them as filled with reproaches for the individual himself. Children who have done wrong will often show this feeling in undisguised fashion, and we say that they know they have been naughty; so they do, but it is this imagining that everybody else is reproaching them for the things with which they reproach themselves that gives them away. Can we not even see the same psychological process at work in dogs when they have done something which they recognise in their own canine fashion as a transgression of law and order?

↳ Sometimes a flood of excuses where none were really necessary is a result of this same process; the self-accusation is turned into a

non-existent accusation by others ; hence the proverb : " Qui s'excuse, s'accuse." Similarly, when a person protests too much we rightly think that the overdoing it has a sinister implication ; and with a knowledge of psychological processes we are able to make a reasonably accurate guess at the root of the matter. This self-reproach and its projection on to others may be carried to morbid extremes. The individual may go the length of imagining that everyone he sees is reproaching him ; then he ceases to reproach himself and becomes suspicious of everybody, and begins to think that they are all joining in a conspiracy to reproach him. If he sees two people talking together he believes that they are discussing him, and finally by easy stages he crosses the unmarked line and finds himself definitely in the ranks of the unbalanced.

We know that bullies are cowards at heart, but it is quite interesting to note the natural steps that go to the making of a bully. At base there is the idea—in many cases—of inferiority, cowardice, or resentment at the exercise of power. A child may have been thrashed by an angry parent in early days, and to this might be traced the

origin of the sense of inferiority, powerlessness, or resentment at the use made of power. The future bully would hate and repress the idea of cowardice or inferiority, so he would project it on to other people, and depict them to himself as possessing the same feelings. Then he would proceed to act as if they *were* cowards and he the only brave man among them. From this comes much satisfaction as tribute to his own greatness, and at the same time the self-reproach is being worked off on others ; this is the bully. We observe that the man who has suffered much at the hands of the tyrannous, himself plays the tyrant when he comes into power. The suffering has generated resentment at the abuse of power, and this resentment is later transferred to those under his control and manifests as the same tyranny under which he himself groaned ; though perhaps the former whips turn into the later scorpions. Labour in power is not unlikely—on the psychological argument—to show a harsher regime than that under which Labour out of power suffered. Strikes and disputes are by no means unknown where Labour itself, as in co-operative societies, is the employer.

Dr Hart, in his *Psychology of Insanity*, narrates the case of a patient who complained bitterly that his wife was dissolute, a drunkard, and a spendthrift, that she neglected both himself and the children, and that she allowed the home to go to rack and ruin. Investigation showed, however, that all these ideas were delusional and without foundation in fact. The patient himself was the real culprit, and each statement was true of himself and not of his wife. By projecting the reproaches for the sad state of affairs upon his wife he was of course able to relieve himself of an objectionable complex, and to substitute a self-complacency for the pangs of remorse. But the exchange was at the expense of mental integrity and self-honesty, and, as Dr Hart adds, the asylum became the inevitable consequence. The liar, it has been said, exacts a dire penalty from himself in not being able to believe anyone else; and certainly in some circles the sure way to arouse incredulity is to tell the truth.

In "old maids' insanity"—quoting from the same interesting little book—we read, as an example, that an unmarried lady of considerable age and unblemished reputa-

tion may begin to complain of the undesirable attentions of some male acquaintance. She explains that he is anxious to marry her and follows her about. Finally she becomes convinced that he intends to abduct her ; she then perhaps writes him an indignant letter, or complains to the police. Investigation proves that he is not only entirely innocent of the charges, but that he has never even expressed the least interest in the lady. In the upshot she is certified to be suffering from delusions of persecution, and is removed to an asylum. The explanation is that the sex instincts have attained no normal outlet, and have finally become sternly repressed, with an exaggerated reaction to prudery. The repressed instincts are projected on to the unfortunate man who has unwittingly aroused them into activity ; he is supposed to be in love with the lady, but the real fact is that the lady is in love with the man. Owing to the repression, her conscious mind will not acknowledge the emotion as part of itself, and thus it finds a solution to the conflict in projecting the passion on to the gentleman. The rest of the delusion follows as a matter of course. It is some

dim realisation of a phenomenon of this nature that prompts the wise man to avoid the railway carriage that contains a solitary female.

This projection is closely allied to the way in which we normally identify ourselves with other people and things. This study is continually emphasising the fact that these are normal processes continually at work in our lives, and only in an unduly exaggerated form do they become abnormal or pathological. Identification is a kind of sympathetic fellow-feeling in which we for the time being almost imagine that we are the other person. A mother, going along a street, sees a little urchin tumble down and hurt himself; on the instant the mother feels the pain of the fall, because she has, as it were, projected herself on to, and identified herself with, the child, so as to become part of him and share his feelings. Her sympathy has made her one with the child, and the tumble is her tumble and the pain her pain. This, she would say, was only natural, and it would be hard-hearted of her were the case otherwise.

The process is always at work making



us share the joys of other folk, on the "laugh and the world laughs with you" principle. We are less prone, however, to identify ourselves, as a rule, with the sorry side of life. We become wrapped up in a book and are unable to put it down until we have discovered what happens to the hero or the heroine, because we have identified ourselves with that individual, and naturally we want to know what is going to happen to *us* next. Where we are unable sympathetically to unite ourselves with the characters portrayed, the book makes no appeal to us. We say that people could not talk or act so, meaning that we ourselves could not do so, and therefore identification is impossible. We deem it untrue to life, meaning *our* life. The real basis of our enjoyment of the book lies in our capacity of identification; hence we see the reason for the perennial attraction of the love story. Love is the one thing implanted in every breast, and consequently the love theme is the one that never grows stale or out of date, though of course it may change its frillings to suit the varying fashion. No up-to-date young lady could be reasonably expected

to identify herself with an out-of-date heroine, so novels grow old while the theme remains eternally fresh.

The drama makes its appeal for the same reason, and the ejaculations of the occupants of the gallery continually show how close is the identification. People find themselves in tears when the curtain goes down, because they themselves have been living on the stage through all the thrills and episodes. Unfortunate individuals, without love stories of their own, obtain a vicarious enjoyment by this process of identification from the embraces on the stage, just as their passion receives a diluted joy from the ecstasy in the novel. People jump up and answer rhetorical questions for the same reason; and when we go back to the old school and talk to the headmaster again, we identify ourselves with the little boy we once were, and we catch ourselves saying "Sir" to him, even though our beard be grown.

The Unconscious generally has a remarkably good opinion of itself; we like at heart to be superior, and hate the idea of inferiority, and so it gives us pleasure to identify ourselves with leaders and powerful or

successful characters. We see the portrayal of the miserable or unfortunate, and our unvoiced thought is that we should not like to picture ourselves so; and this means that we shall not identify ourselves with such. But we follow the heroes of the football field or the cricket pitch, and we feel elated at their triumphs—which are *our* triumphs—and when they fail the disappointment is *ours* also. The long-drawn “O—O—oh!” goes round the crowd as testimony to the failure-emotion in each heart which beats in sympathy and identification with the player.

Hero-worship and identification carried to excessive lengths fill the asylums with kings, queens, and emperors, and notabilities of all kinds. So also does the identification of the actor with the character he portrays sometimes end in so complete a fusion that his brain is turned. The famous originator of “Charley’s Aunt” identified himself so thoroughly and efficaciously with the old lady from Brazil that the fictitious secondary personality finally upset his normal balance. Similarly, a celebrated baritone, noted for the earnestness and frequency with which he sang the

name part in the oratorio *Elijah*, ultimately found his mental integrity impaired in the same manner, and passed into the ranks of the deluded, thinking himself to be Elijah.

Identification thus unrestrained by the reason lands the individual in the insane ward; but properly used it helps to strengthen his hold upon sanity. Where the attention is turned inward and little is done to keep the outward sympathies alive and active, the conditions are provided for abnormal growth. The individual becomes self-centred and increasingly selfish, and grows gradually out of touch with real life. The stream of consciousness must be kept sweet and clean by the influx of new ideas and lively interests, and this can only be accomplished by identifying the self with the persons and interests of others. By so doing we multiply our joys on sharing the joys of others, or we strengthen the bonds between us by meeting a common danger or facing out a common peril. Moreover, as we build ourselves of the thoughts we entertain, our identifications are thus acting as mooring-ropes which fasten us to the outer world of reality. Our general balance,

which is ever the greatest security against abnormality, is thus ever more and more firmly established. But the vision turned inward must lead to selfishness, with consequent distortion and delusion, and the individual will be fortunate if it proceed no further.

These distortions signify that the mental vision has lost its sense of proportion. The results may be seen in the erratic, eccentric, or bizarre forms of art with which we are not unfamiliar. In literature, philosophy, and the drama we observe those excesses which the wise deplore and the psychologist notes as symptoms of the day, boding none too well for real progress. In literature there is the decadent tendency and the perpetual dwelling upon the seamy and unsavoury side of sex; in philosophy there are the Nietzsches who poison a nation and end in the madhouse; in the drama there are the frank appeals to the baser elements of sexual attraction, as in various of the semi-clothed revues; all these represent distortions such as may, and indeed do, arise from a vision which has lost its grip upon the due proportion of things.

On wider grounds, the identification of the real self with the body it uses is a doctrine which promotes the crassest materialism. It puts the individual out of touch with the truest purposes of Nature. It finds its Nemesis in the state of society which we find existing to-day as the natural result of measuring progress in terms of pounds, shillings, and pence. In the last issue it is a frank appeal to force, instead of to moral values. The antithesis is a realisation of the world as a reflex of spirit, and this can only be built up by the identification of the real self with spirit, rather than with the material body. In other words, so soon as a religion that is scientific demonstrates to us that we are spirits, and that the only scale of values which possesses intrinsic worth is a spiritual one, then we shall be compelled to alter our identification of self and body, and we shall be on the high road to a saner and less tumultuous state of society and civilisation.

## CHAPTER V

### CONFLICT AND DISSOCIATION

THE reader will by this time have a general idea of what conflict, in the psycho-analytical sense, means; and he will note that this is only a specialised form of what is going on all the while in ordinary life. There are always contending motives within us; there are the things we ought to do and the things we would much rather be doing, and we say we are in two minds about them. It is the strongest motive which issues victorious from the conflict—duty or inclination, as the case may be. We also see the conflict engendered by long-formed habit working in defiance of present will, and this only too often results in our doing the thing in spite of wish and intention. This is the battle-royal between the forces of the Uncon-

scious and the Conscious, and the biggest battalions are on the side of the Unconscious. The mind is always a battleground, and conflict is never stilled.

We have further seen how complexes, when repressed, find their expression in dream or in some perversion of the normal ideas or processes. But sometimes a complex which is out of harmony with the whole personality becomes split off, or dissociated, and assumes a kind of independent existence. Then we have the phenomenon known as a secondary personality. As a matter of fact, this again is a normal process, and it only becomes abnormal when it crosses a quite indefinite border line. We have all of us various personalities. One man is a lion at the office and a rabbit at home, and other domestic lions are insignificant rabbits in business life; the one state is very possibly a reaction from the other. An individual displays one set of characteristics in his official capacity and another in his private life: a father is perhaps an unapproachable dignitary in his professional duties, and just a romp in the nursery with his children. We display varying manners in different



circumstances and at different times, we almost automatically adjust ourselves to the people with whom we have to deal, and in a measure we are all things to all men. Thus we all have our various sides, and according to the appropriate environment the corresponding traits emerge; but in the ordinary way they are kept strictly separate and unmingled. At the same time they are never allowed to get out of hand and split off, or to usurp each other's functions.

We are thus composed of a fusion of various personalities with their own ideas, mental processes, and memories; and while these are under central control all remains well. Dr M'Dougall, in a presidential address to the Society for Psychological Research (1920), dealt with this particular point. Touching upon the question of nervous disorders, he said that in many cases one seemed to find evidence that the self was divided into two or more parts, each of which seemed to be endowed with fundamental faculties of mind—knowing, feeling, striving. "I believe the inevitable inference from the facts," said Dr M'Dougall, "is that I, who consciously

address you, am only one of several selves or egos that my organism and person comprise. I am only the dominant member of a society or association of similar members. I am conscious only of those processes within the organism, and those impressions from without, which it is most necessary I should take cognisance of. I consciously control only a few of the executive processes of my organism. But I and my associates are all members of one body, and so long as the whole organism is healthy we work harmoniously together. My subordinates serve me faithfully in the main, provided always that I continue to be resolute and strong. But if I am weak or irresolute, and do not take the necessary decisions for dealing with the problems of life, then conflict arises within the society, one or more of my subordinates gets out of hand, I lose my control, and the division of the personality into conflicting systems results. Displace the normal harmonious co-operation of all the members of the system, and, in extreme cases, such a revolting subordinate escapes from the control of the dominant member of the system, and may continue its career of insubordina-

tion indefinitely, becoming a serious rival to the normal ruler."

As a result of shock, nervous disturbance, or serious illness we not infrequently hear it said that so-and-so has become quite a different person, and in a measure the words may express literal truth. Some people vary remarkably according to their moods, and according as one or other of the sides of their personality comes uppermost. Those who are kind to their friends and cruel to their enemies cannot at heart be both kind and cruel; but one part of them is kind and another part cruel, and the part that is predominant is determined by the circumstances of the moment. So long as the two sides remain under central control we observe that mingling of characteristics; but if a splitting-off occurred they might become either fiends incarnate or passable imitations of a saint. It is this many-sidedness of our make-up that makes it possible for a man to be an honest church-goer on Sundays, and to engage in sharp practice during the working days of the week.

When a definite splitting-off occurs there may be alternations of character of an

intermittent nature, or persistent for quite lengthy periods. A permanent loss of the original personality may even ensue, as in the case of the insane. The individual in such cases appears to be, and acts as if he were, quite a different person. He carries no memory of the one personality, as a rule, over into the other; he has two sets of ideas, habits, memories, and lines of thought; sometimes he may have not only two, but several. In fiction Robert Louis Stevenson made good use of this fact of alternating personality in portraying the dual sides of Jekyll and Hyde. In medical annals there is the classic case of Miss Christine Beauchamp, who manifested various strongly marked personalities, as narrated by Dr Morton Prince. Du Prel, in *The Philosophy of Mysticism* (1889), has collected a large number of cases of what he terms alternating consciousness. Typical of many is a case where a well-educated and clever lady fell unexpectedly and without warning into a long and deep sleep. When she awoke she had forgotten every trace of her attainments and her memory was a blank. She learnt again to read, write, and spell; and then some

months afterwards she fell into another sleep, and on waking resumed her former personality. The intervening time was a blank, and so far as she was concerned did not even exist. The sleeps, followed by these alternations of personality, separate and distinct in every way, lasted for some four years; and she was of necessity treated as two individuals.

Another curious case referred to in the same work is that of a half-witted slave in the service of a distinguished Spaniard. This slave is reported to have become "insane"; in this state he answered excellently everything that he was asked, and discoursed on many important subjects, especially on the art of government—for he believed himself a king—with such arrangement and novelty of thought, that even his master heard him with the greatest pleasure, and begged God to leave him in that state. And so the physician who restored the patient to health received neither from the page nor from the master the thanks he had deserved and expected!

One of the later and best-known cases of alternating personality is that of the Rev. Ansel Bourne, recorded by William James.

The Rev. Ansel Bourne was an itinerant preacher, who on 17th January 1887 drew a considerable sum of money from a bank in Providence, entered a tram-car, and then disappeared. He did not return home, and nothing was heard of him for a couple of months. On the morning of 14th March, at Norrisville, Pennsylvania, a man calling himself A. J. Brown, who had rented a small shop six weeks previously, stocked it with stationery, confectionery, fruit, and small articles, and carried on his quiet trade without seeming to anyone unnatural or eccentric, woke up in a fright and called in the people of the house to tell him where he was. He said that his name was Ansel Bourne, that he knew nothing of shopkeeping, and that the last thing he remembered—it seemed only yesterday—was drawing his money from a bank in Providence. Here the split-off personality was sufficiently strongly developed to allow of the reverend gentleman carrying on a business apparently quite normally for a couple of months, during which time the original personality was completely submerged.

Dr Albert Wilson, in *Education, Personality, and Crime*, gives particulars of an

extraordinary case of a girl named Mary Barnes, who manifested no less than ten distinct personalities, variously assorted and all different. As a normal individual she was a girl of high *morale*; in another personality she was a thief, and was only by chance saved from murder. In another phase she was blind, and in yet another an imbecile. She was quite ignorant and required to be re-educated in one personality; and in another condition she fell into trances, and was once laid out for burial. Each memory was complete for that personality, and was resumed where it left off when that particular phase recurred, the intervals being blank. For example, in one phase she learnt to swim, but was unable to swim at all when another personality came on the scene. The transitions came at odd intervals, sometimes lasting for two or three minutes only, sometimes for days, and occasionally for five or six months. Mary Barnes apparently is now permanently one of her sub-personalities, and the extraordinary position arises that her original personality is lost.

There is another and most interesting case of multiple personality given in detail

in Dr Hyslop's *Life after Death*. The material that the case provides gives Dr Hyslop grounds for some very far-reaching conclusions, and he considers that psychic treatment is indicated for many cases now regarded as those of incurable insanity. He indeed considers that "the chief interest in such cases is their revolutionary effect in the field of medicine. . . . It is probable that thousands of cases diagnosed as paranoia would yield to this sort of investigation and treatment. It is high time for the medical world to wake up and learn something." However, interesting as these cases are, they come only incidentally into the present scheme; but anyone who is definitely interested in this line of investigation will find much material in the books already mentioned. In addition, *The Riddle of Personality*, by H. Addington Bruce, may be recommended as collating the records of a number of such cases, including that of Miss Beauchamp.

The existence of this range of rather recondite phenomena, especially when we recognise that the conditions in an elementary form exist within each of us, emphasises the importance of maintaining one's own



self-control intact. When we let ourselves, or our feelings, get out of hand, we are directly promoting the conditions that favour dissociation; a person who lets his temper master him has already suffered a temporary submergence of the central personality, and he will be well advised to see to it that the central authority is reasserted at once and not dissipated by further ebullitions of anger. These phenomena also point the folly of indulging in practices which favour dissociation, with the consequent increased liability to independent development of a sub-personality and possible splitting off. Automatic writing is one such practice against which we find it necessary to give warning. The passivity which is one of the usual conditions involved means a relaxation of the normal central control. It means that the conscious activities must be stilled, so that the activities of the Unconscious may come into action uninfluenced and unregulated by the consciousness. This we maintain is highly undesirable on psychological grounds. The logical extreme is to be found in the asylum, where the Unconscious is in full control, unregulated and uninfluenced by the reason,

and the unhappy individual is the victim of a fixed idea, or else revolves in a thought-complex, like a squirrel in its cage, from which he cannot escape. It is impossible to reason with a thought-complex, or to talk a person out of a fixed idea.

We willingly grant that many cases of automatic writing have produced no visible ill effects, and probably so long as the practice is kept within the strictest bounds no psychological harm may accrue. But in a large number of instances the pursuit becomes so interesting and so engaging that it occupies an undue portion of the experimenter's time and thought, and does in fact lead to a lack of alertness and a visible weakening of the normal keen control. We believe also that it is possible in this way to build up a secondary personality, and to imagine that one is acting under the inspiration of some other entity. Thus, upon taking up the pencil and putting oneself into the due receptive attitude, the built-up personality comes into action and the appropriate message is transcribed. Keen analysis of the general run of these messages reveals some, but comparatively little, that is likely to have come from out-

side the confines of the Unconscious ; and the somewhat peculiar habit observed in automatic script of receiving answers to direct questions in a roundabout, semi-prevaricating manner strikes one as being characteristic of the working of the Unconscious. We by no means deny the actuality of inspiration through this or other methods, but we assert that the person who is fully conversant with the possibilities of alternative explanation is ever in a stronger position to weigh and judge than the individual who is not so informed.

The subject of "trance speaking," also a characteristic psychic phenomenon, is a possible source of the development of a secondary personality. It is the writer's opinion that many of these trance addresses, which it is claimed emanate from the spirits in the beyond utilising the body and brain of the medium, are the product of built-up secondary personalities which have their own stock of ideas, memories, mannerisms, and modes of thought, and have acquired a semi-independence. Very possibly in the first instance there may have been a real invasion of the personality from without, and the control (as the manifesting spirit

is termed) has been genuine. But then memory comes into play, suggestion gets to work, expectation is aroused, thoughts work upon the subject, the attitude of passivity is encouraged, and finally the secondary personality emerges, which within its limits will give the desired addresses, and even answer questions. We do not write this as in any way inimical to the subject of psychic research, of the importance of which we are indeed profoundly convinced, but simply with the idea of clearing away possible sources of error and of combating a too easy acceptance of phenomena in general without critical judgment. But we also aim to show the dangers, from a psychological standpoint, of any processes which involve the lessening of the conscious control.

The mind as an instrument is so delicately poised and tuned, and the processes are so intricate and so susceptible to variation, while the steps that lead down to the Avernus of the lunatic asylum are so easy and so gradual, that surely no possible exception can be taken by any reasonable man to warnings which experience shows are necessary. There is no safety in ignor-

ance—errors produce their results whether committed in ignorance or of set purpose ; and as we are profoundly convinced that the way of progress is the way of self-control, we make no excuse for laying stress on the undesirability of abrogating it by passivity, dissociation, or any other means.

An unwillingness to shoulder responsibility, resulting in an inability to make decisions, sometimes leads gradually to a reliance on some other will ; this again may react unfavourably in building up the individual as a sort of pale reflection of the more forceful personality : the net result being that a kind of secondary nature is being cultivated by the subordination to the stronger will, and finally the individual, instead of being really the self he ought to be, becomes permanently a replica of someone else. This is illustrated in the case of wives who have been schooled into saying “ ditto ” to a more forceful husband, or *vice versa*. We may also point out that, as the mind records every impression sent down to it, it is possible to dwell upon an event and multiply its record and associations in the mind so that it eventually becomes an obsession. The thoughts seem

to be drawn back to the topic as in a vortex. Then gradually the sufferer loses his grip over the machine, and finds himself powerless in the face of the thought-complex which he has allowed to dominate him. When it has definitely usurped his normal control, the balance of mind is destroyed, and there is as a rule only the one ending.

We see neurasthenics thus obsessed with the most futile ideas, from which they cannot shake free. In one case under our observation a lady was fast growing into a nervous wreck because she was worrying over a diary; she could never be sure whether she would be able to procure one with exactly the same ruling next year. This so preyed upon her mind that she was rendering herself totally unfit for any effective work whatever. In the realm of mind it is emphatically good advice to "agree with thine adversary quickly," and to check these manifestations of indiscipline in the mind at the very outset. Mind is never static—it is always growing. If we do not take the trouble to see that it grows along right lines, it may very well grow along the wrong. Little aberrations, if firmly checked, do not develop into marked

departures from the normal ; little absences of mind may be prevented from growing into definite dissociations. But once we allow little beginnings to establish themselves, they quickly get out of hand and commence to undermine our self-control. In the last issue the responsibility is always our own ; others can teach us, show us, and warn us, but the actual doing must always be accomplished by the self. The lesson of dissociation is ever control, control, and yet more control. The peril is the peril of weakness and lack of grip. At the one end of the scale is the man and master who holds sway over himself, and to that extent over circumstances ; and at the other is the individual who has parted with whatever control he had, and must perforce for his own safety and that of society be controlled by others. Those who have seen the inmates of any asylum will need no further picture to induce them to take any and every step to keep their personality intact, and their own control definitely established.

## CHAPTER VI

### RATIONALISATION AND SUBLIMATION

HYPNOSIS gives us an interesting illustration of the process known as rationalisation. If a person be given a suggestion or a command, while he is in the hypnotic condition, to do something or other when he is fully awake, he will remember nothing of the command upon waking, but he will nevertheless carry out the behest. We may give an illustration of an actual case from the experiments of Dr Milne Bramwell. A female patient was told when entranced to make a cross on a piece of paper at the end of 7200 minutes, and to mark down the time she then thought it was without looking at the timepiece. The time fell due when the patient was teaching a Sunday-school class. She suddenly felt an impulse to make a cross and mark the time. It was



only on looking round at a clock behind her that she found the time was right; the number of minutes had been estimated with perfect correctness. Another time she was told, when entranced, to make a cross in 10,070 minutes. This suggestion fell due when she was subsequently hypnotised by Dr Bramwell and had no means of seeing the time. Nevertheless, exactly at the assigned moment she made a cross and wrote down the correct time. Out of fifty-five similar experiments, forty-five were perfectly successful, and only two not fulfilled.

The experiments of themselves are sufficiently astonishing, pointing as they do to a power of calculation resident in the Unconscious with which we do not ordinarily reckon. But the bearing of the experiments upon our immediate purpose is this—that the patient feels an uncontrollable impulse to obey the suggestion at the appropriate moment *without knowing why*. He has completely lost all knowledge of the suggestion given to him, and the impulse seems to him to be original and entirely his own. Yet, being asked why he did it, he will always invent good and sufficient

reasons to account for the action. *But these reasons are never the true reasons, and are always supplied to fit, after the event.* In other words, the act is first performed and then accounted for, and this is the process known as rationalisation.

We like to pride ourselves on the eminently reasonable nature of our acts and conduct, but as a fact we are most of us thoroughly unreasonable. We do things because we want to do them, whether it be a conscious or an Unconscious desire; and after the event we, just as the hypnotised person did, invent the reason by which we try to satisfy ourselves and other people for having done it. It is to be feared that we are adepts at self-delusion. If I do not want to do a thing, I can find a dozen, or if need be a thousand, good reasons against doing it; whereas if I want to do it, I can easily hit on a hundred excuses. In this I am in no way unique. My logical friend may come along and demolish my reasons—I merely invent more; at any rate, I go on inventing until I have smothered my doubts and have attained a measure of self-satisfaction. Equally, it is quite futile to ask a person why he did something;

he is not an expert in psycho-analysis, and he certainly does not know, but he will willingly oblige with as many reasons as you wish. You may take your choice; they are all untrue.

When a mistress asks the maid why the cup was broken, does she ever get the true explanation? Rationalisation she will get in abundance: it was the cat, or it came to pieces by itself, was cracked before, or anything you like. Truth would take the matter step by step back to a more fundamental basis: there was insufficient care, due to lack of interest, again due to an Unconscious wish to be doing something else. But when people are "rationalising" after the event it is useless to argue, because argument is directed not against the real reason, but against a figment. This again is why it is so much waste of time to try to convince unbalanced people of their delusions; as soon as one delusion is demolished, another takes its place. It is like trying to uproot a tree by twiddling with the branches. The true reason is buried in the Unconscious, and so is never reached.

Argument in general is apt to prove futile, because people do not wish to be convinced.

They desire to continue in the old line of thought; but instead of realising that this is the case, they resort to rationalisation and find all-sufficing reasons for continuing to believe as they believed before. The other person is prejudiced or biased, does not understand, or has been misled; any reason will do. Intellectual argument is completely powerless to overcome emotional bias, because it works, as it were, on another plane. So also there are invalids who at heart have no wish to be well; they would have a real grievance against anyone who deprived them of their ailments. Do not these attract sympathy to them, bringing them into the pallid limelight, and making them the centre of some notice and commiseration? And does not this minister in a way to the feeling of self-importance so gratifying to the Unconscious? They wish to remain ill—it is a luxury, a hobby, a life interest; and so, ill they probably will remain.

Does your hardened old Conservative wish to be converted to Liberalism? Do arguments carry weight with him according to their intrinsic validity? Experience answers in the negative. There is an

emotional stupidity which prevents a man from understanding his opponent's point of view ; he does not want to understand it, for his real wish, voiced or unvoiced, is to hold to his own. He is not being logical or reasonable, though he will satisfy himself that he is both. His judgment is not dictated by his head but by his feelings ; he is led by his Unconscious and not by his intelligence. But he does not know it, and if he did know it he would not believe it. The Unconscious wish is the true basis of the matter, a wish for self-gratification and importance, directly opposed to any sense of inferiority.

Animosity in general is due to some manifestation of this idea of inferiority, and we have shown how it may result in the overbearing attitude of the bully. But it can and does also take a hundred other forms. We do not actively hate anybody unless, deep down and unacknowledged, we have in ourselves some feeling of inferiority. If we really feel that the hated person is beneath us and unworthy of notice we do not trouble to take sufficient interest to hate ; but where we feel that in some way the balance of power or ability to endanger

is on the other side, then hate shows by its sting that there is something stinging us. It is this element of shortcoming by unacknowledged comparison that drives us to let loose the passions. Germany's violent and organised hatred of our nation may doubtless be interpreted on this basis, centred in a sense of inferiority either moral, commercial, or military.

Jealousy has its roots in the same soil. There would be no jealousy unless the sufferer conceived that there was, in the process of comparison, some reason for being jealous. The only real reason would be the superior attractiveness of the other person, which implies a corresponding sense of inferiority in the jealous individual; hence the jealousy. But this would never be admitted even to the self by the jealous person; the place of truth is supplied by invented reasons, necessarily more or less untrue. The object of the jealousy can never do right in the other person's eyes, for, however estimable the action might be, its appreciation would conflict with the Unconscious wish. So no good can ever be seen in the other person, because the jealous person does not wish to see it, and distorted

reasons will be supplied to any extent in discredit of an action that is, on the face of it, good. The process is emphatic, but wholly and entirely irrational. Thus envy, hatred, malice, and all uncharitableness are grounded in a reaction directed against other people from a sense of inferiority, in comparison with them, on the part of the exhibitor.

Sublimation is defined in relation to physics as the "act of purifying by raising into vapour by heat." There is the underlying idea of raising the form of expression; we see, for example, that by raising the temperature, ice (a solid) passes into water (liquid) and on into steam (vapour), changing its mode of manifestation or expression each time. With each change it rises a step in the scale. In psycho-analysis the idea underlying the use of the word is the same. There is a refining process by which ideas are purged of their grosser elements and take some higher form of expression. In ordinary language we find such a distinction indicated in the differing meanings attached to the words *lust* and *love*.

It is clear that our rudimentary passions cannot possibly find rudimentary expression

to-day. These may be repressed, but cannot wholly be suppressed. Even when repressed they may, as we have seen, find some inappropriate means of expression, for "Satan finds some mischief still for idle hands to do." Commonsense would therefore say that the obvious thing is to set the idle hands to do some useful work—in other words, to sublimate and turn into useful channels the energy that is merely waiting to find some outlet or other. This is precisely what must also be done with regard to these imprisoned forces represented by the passions.

While women outnumber men it is quite obvious that not all women can look forward to marriage. While economic conditions are in their present parlous state, only a limited number of men—at any rate in the middle classes—can afford to marry and take on the responsibility of a family. While selfishness holds the field many will refuse to submit to the sacrifice and denial involved in parenthood; and while ideals remain at a discount there will always be those who see in matrimony only the element of chain and shackle. If from no other reasons than these, it is plain that



matrimony as an outlet for one of the primary urges of human nature is insufficient and inadequate in a large number of cases, and frankly impossible in many more. Neither, it may be observed, does marriage of itself provide a sufficing outlet unless the union is something vastly more than a mere matter of physical convenience, mutual or otherwise. There must also be an emotional, intellectual, and spiritual fusion to form a lasting basis of union. It is a commonplace that physical desire must burn itself out and come to an end, and the marriage that has no other basis is foredoomed to failure from the very start. The essence of union is sympathy, but this is too often overlooked, with the natural result that many a marriage is but a legal fiction without any real meaning or import. Then marriage is indubitably a very sorry failure.

These feelings and instincts, shared by us all, must therefore in many cases find some other means of expression. The sex force is eminently creative, and its prime objective is the production of new life. Where it cannot obtain this means of expression it may be best and most usefully employed in some form of creative work, and it should

certainly be employed for the benefit of society and civilisation. Unless it be so directed it may turn itself into channels that are anti-social and a menace to society. A youngster who finds himself unable to make his dreams come true in crowded England may go abroad and find an outlet for his constructive emotions in building up and fashioning some outpost of Empire ; another may stay at home and find some evil outlet. We must all readily recognise some of the ills to which misdirected sexual impulses contribute, where they do not wholly cause them. We refer to the observed state of affairs with regard to prostitution, with its appalling results in the evils of venereal diseases and the shocking effects visited upon the unborn. We refer to the manifold aberrations of sex, and the perversions which are recognised as definitely anti-social. We refer also to the crimes which are committed under the stimulation of unbridled passion ; and surely the catalogue is long enough and dire enough to induce us to welcome any light that can be shed upon possible means of alleviation.

We have energies within us, and broadly speaking the outlet for energy is work.

Work is not a hardship—it is salvation. Where the work is directly creative or constructive, both men and women find therein the greatest measure of satisfaction. Time was when the worker took creative pride in his handicraft, when into each piece of fine work went something of his personality, of himself; then there was this creative element finding joy in the activities of every day. Now, however, we live in a machine-made age, and the creative element is conspicuous in the lives of most workers by its absence. May we not trace a perverted expression in the social unrest, and in the muttering of the industrial storm that brews? The man who digs is finding expression in some form, even though it be inadequate, and the athlete works off his superfluous energy in sport and games. But where the constructive side is even plainer, as in teaching, inventing, designing, in art, and in business-building, there the man finds his best means of expression. His energy is sublimated into channels of social utility.

The woman in her sphere may occupy herself with nursing, or the training of children, in home-building, or in the

emotional side of music, art, or literature. Among the less direct methods in which women are finding this necessary sublimation is entrance into the political and social arenas, and the wide incursion into business life which the last few years have seen. The motherhood-energy is diverted, re-directed, and utilised, but we shall not venture to say that it is in the true sense sublimated or raised in its expression. At any rate, it has not found the outlet that Nature herself ordained, and it remains for time to show whether this phase is in the long run anti-social. It is one thing for the unmated to find refuge and solace in work, and to keep the milk of human kindness sweet by helping in the daily round ; but it is quite another to affect to despise the marriage state and from set purpose to refuse the pain-joy of motherhood.

Where in olden days the women of the leisured classes had to pass their time in idleness, debarred from outside activities or anything that might serve as an outlet, it is not wonderful that they suffered from lackadaisical manners and the vapours ; hysterias might have been anticipated as a matter of course. Even to-day, where

there is no emotional or active outlet, the disabilities which come to women are many and varied. Their effects are seen in the "nerves," the irritabilities, the lack of balance, the excess of emotion, the ultra-religious fervour, the hero-worship of the popular actor, the cult of the all-revealing type of novel, or the frankly, but vicariously, lustful drama on the "movies." These are no useful forms of expression; far better to do some honest work, even in a menial capacity if need be—far better for health, for sanity and balance, to say nothing of happiness. But best of all is Nature's way, where love can find its own in sympathy, in union of heart, head, and spirit, as well as sacrament of body dedicated to the service of the unborn.

The emotions are there, and it is for us to find the way in which we can best turn them upward; the time has passed when we need or can deny either their existence or their expression. A good cry often relieves, and a hearty laugh too; even fighting and swearing have their psychological good points. But we may be quite sure that the ostrich policy of hiding the head in the sand and believing that all these

things will pass us by because we affect not to see them, is not of the least use. If we are to be masters in the household, the sooner we make acquaintance with those forces that dwell therein the sooner shall we be able to establish our rule and dominion over them. Ignorance is nowadays neither excuse nor policy.

## CHAPTER VII

### PHANTASY AND INSANITY

PHANTASY is the name given to what is popularly understood as day - dreaming. We sit quietly in front of the fire, or get in a corner by ourselves, and then we more or less intentionally still the activities of the senses. Now, the senses are the ties that connect us with the outside world, which is reality to us. It may not be actual reality, but let that pass; it is at any rate conventional reality. Naturally, as these ties relax, reality begins to recede, and we gradually immerse ourselves in an interior world. It seems to be a fact that, as consciousness dies down, the Unconscious faculties begin to emerge and come increasingly into action. In the deepening stages of hypnosis we notice this emergence of the Unconscious faculties proportionately to

the submergence of the consciousness. We observe the same phenomenon in the somnambulist, and in some cases of mania. Indications of the same process are given under the influence of anæsthetics and in trance conditions; while at the moment of death, when the hold of consciousness passes entirely away, we have the many authenticated cases of appearances at a distance which constitute an Unconscious marvel about which we can as yet but speculate.

It will, however, be common ground that there are these two modes of mental action, the exterior and the interior, the real and the imaginary; and we can in degree intentionally emphasise the action of one or the other, but not of both simultaneously. The emergence of the one implies the submergence of the other. Now, if I am dissatisfied with things as they are, I can shut the doors of sense, retire into myself, and picture things just as I should like them to be. This is really my refuge from reality; and this is in short what the day-dreamer is doing. The outer world is perhaps treating him in a manner that he does not appreciate—it is in conflict with his idea of the



fitness of things, or of his own importance ; so he resolves that conflict by banging the door upon the world, in this way securing a measure of dissociation. Then he sets to work to run his world according to ideas that minister much more to his own satisfaction. There are of course other methods of banging the door upon the world and securing somewhat of the same result : some get drunk, others resort to drugs, and a proportion commit suicide. But none of these methods can be considered satisfactory, even for the muddle-headed end at which they aim.

The main point to be noticed is that the person who adopts any of these courses refuses to face reality ; he has no stomach for the fight. He does not set out, sighing for more worlds to conquer ; he wants the easy job. He feels that sense of inferiority arising from his inability to make good, and so he constructs an environment where he can be as big as ever he likes, and where circumstances are puppets that bow down before him. This is just the sort of food that the Unconscious really enjoys. It rather resembles the case of the man who, having made an ass of himself before his

fellows, goes and shows off, as a sop to his wounded vanity, before a lot of little children. Day-dreaming is the Unconscious wishing; and though it may be a most engaging occupation, the faculty of absolute memory should always be borne in mind. All these wishes, all these day-dreams and phantasies, are being recorded in the mind; they infallibly leave their impress and become part of us. Hence the obvious danger arises when the day-dreaming is carried to such an extent as to leave a volume of record in the mind that begins to make reality itself waver; somewhat in the way that we sometimes wake up and say, "Now, was that a dream, or did it actually happen?" It is thus perfectly possible for day-dreaming to render us unfit to face reality.

In another way also we are doing harm, because we are developing the habit of running away from difficulty instead of facing it out; and running away predisposes to further running away. Then we lose fibre, and with the vanishing of our moral backbone we are going back on our evolution and tending to become jelly-fish instead of men. As a refuge from reality,

day-dreaming merits the scorn of strong men and women. But at the same time men and women do indulge in it, especially when there is any nervous trouble afoot. We see the neurasthenic shun society and take to brooding in solitude. The interior world is in process of construction. Then invitations are refused on one or other pretext, conversation ceases, the usual activities become a bother, and the normal interests turn to nuisances. The sufferer is beginning to withdraw from the outside world and to live in that interior world which is so much more to the taste. So it goes on, and it is as clear as daylight that presently the imaginary will become so much more real than reality itself that the normal balance will be destroyed.

It is highly important that the process and its logical conclusion should be noted, because, while in the early stages it is comparatively easy to check the tendency, it becomes increasingly difficult to do so as time goes on. The first steps are to all appearances so trivial. Perhaps a little wounded pride causes us to retire into our shell, or an unintended slight makes us "freeze up" and become suddenly silent,

though exceedingly full of inward thought. In our adult fashion we do as the little child does, and we say, "Shan't play any more." Little things like these are the simplest forms of this incipient day-dreaming. The sufferer in more severe cases perhaps gets little fits of abstraction, does not respond when spoken to, or allows the general conversation to go on without making any effort to join in, as if he were not in the least interested. Perhaps he shows a disinclination to carry on the usual activities, and prefers to be left alone. He doesn't want to read or go out; in fact, he desires nothing at all except to be left alone and not to be bothered. He says there is nothing the matter, or else that it is no use trying to explain. The next step is probably slight failure in memory, or little fits of absent-mindedness; these come quite naturally, because the attention is not centred on the outside world of sense, its messages are not clearly perceived, and consequently they cannot be remembered.

If the process continues there will probably follow an increasing degree of self-absorption, coupled with a degree of apathy which shows that the outside world is

losing its interest for the sufferer. The ties of affection are loosed, impatience increases, consideration for others vanishes, and an intense and disagreeable selfishness settles down like a cloud on the life. We need hardly continue the story; it has only the one end, unless some strong influence intervenes to change the current of the sufferer's thought. Fires, explosions, disasters are blessings in disguise to check cases such as these; change of scene and air may accomplish what no amount of nursing or sympathetic coddling would ever do. Work, of course, is generally a preventive of such a state, and it is commonly only the people who have too much leisure who are able to self-indulge and day-dream themselves into this condition. But the point that demands notice is the insidious and unmarked beginning of the process, the little things that at first are so easy to check.

Everything in mind means something; there are adequate causes for all that happens. We do a thing and are surprised at ourselves, and we ask, "Why did we do that?" The Unconscious was probably at work. There is always a reason,

and it will be of benefit to our self-knowledge if we can discover it. Suppose we forget to do something: very possibly there was an Unconscious wish to forget it, which acted by repressing the idea, so that we did actually forget. A man goes out to pay a bill and "forgets" to take his cheque-book with him; we should probably find that deep down in the Unconscious he did not wish to pay the bill but to keep the money, and so he "forgot" the cheque-book. Slips of the tongue and pen may often be traced back to some such hidden cause, even though at first sight there may not be the slightest apparent connection. "Things are seldom what they seem."

But it is very evident that in day-dreams we have an easy and insidious avenue to mental disintegration, and one that at first sight is by no means obvious. There are countless others, but this particular one calls for no special inherited aptitude or bias; it may come to an otherwise normal person who simply lacks mental or moral stamina to deal with his problems of every day. As life itself becomes more strenuous and competitive it is possible that this class may become

more numerous, for the general tendency is towards the shelving of responsibility and the avoidance of any strenuous self-effort that can be escaped. But when selfishness thus rules and the vision is turned inwards, distortion and mental warp grow almost inevitable. A small grievance, contemplated with persistence and frequency, without reference to and comparison with reality, swells rapidly and attains the dimensions of a mountain of trouble. It ends by becoming an obsession which colours the whole mental field. In this way slights, very possibly unintentional or even non-existent, are magnified into deliberate insults; and hence arise those irrational likes and dislikes, changeable and reversed affections, and the delusions and phobias which hang around the all too common "borderland" cases.

The dividing line between mental soundness and unsoundness is so nebulous and indefinable that, almost in the same way as there are few really healthy persons, there are comparatively few who are completely balanced mentally. We most of us have our kinks and idiosyncrasies, our emotional instabilities and our little peculi-

arities ; particularly in the case of women there are nervous epochs at which this tendency to instability becomes especially marked. The period known as the "change of life," generally between the ages of forty-five and fifty, is one such. At this time a certain amount of nervous disturbance usually supervenes in accompaniment with the gradual cessation of the menstrual function. This, of course, is closely related to the emotional side of a woman's nature, and with the reduction or impairment of the normal nervous control there may come the manifestation of complexes that have long been repressed in the Unconscious ; there may even arise difficulties that have had their origin in childish episodes or in adolescent experiences. It is notorious that at this period matrimonial difficulties may arise, and the husband may quite possibly experience an exceedingly trying time. Delusions, exaggerations, distortions, jealousies, brooding, self-absorption, apathy, and almost any variety of aberration may come to his partner and, through her, destroy his peace of mind. The trouble may last for a long time or short, but memory always records



the happenings, and it needs a broadly established sympathy and understanding successfully to weather the nervous storm and come once more into peaceful waters. But in these cases the woman is a nervous invalid, and should be recognised, though not necessarily treated, as such. Argument is of little use, for it is the emotional faculties, and not the intellectual, that are engaged.

In the case of men it is frequently said that nervous breakdown comes from overwork, but the statement seems to be somewhat loose. Work itself is not the actual cause; it is more correctly worry. But again, it is not always the worry associated with the work; it may be a repressed worry dating from quite another period, which has in some way been brought into activity by the present overwork. If a man's Unconscious be comparatively free from irritating complexes, and if his health be good, he can do an immense amount of work with little danger of breakdown. But repressed worry acts in much the same way as a tight shoe—it is always apt to take our attention off the matter in hand and draw it back to the pinch; and this by

no means conduces to efficiency. When the energy is being frittered away and absorbed by some buried grievance or worry, no man gets a fair chance at his task; and yet many a man is compelled to carry on his public work while his best energy is sapped by his private or domestic and repressed worries. This is the man who breaks down through overwork.

Too exclusive application to any subject induces a degree of instability, because the tireless working of memory in the Unconscious stores up our every impression, and anything occupying an undue share of the general attention distorts the record in the mind in that direction. From this simple cause there are many people who possess an over-developed religious complex, others a too extreme money complex, some a vanity complex, and so on through the whole range of human activity. These good people are all more or less mad on their own particular topic, though sane on others. But in the same way the inmates of our asylums are frequently perfectly sane on general subjects, and their aberration only becomes evident when their particular complex is touched.

Thus in order to cultivate the art of sanity it is incumbent upon us to look after our complexes, and so far as is possible we ought to face out our difficulties and fight them in the open. It is worse than useless, it is indeed dangerous, to put them out of mind or to refuse to discuss them. Burying the hatchet is not a psychological process, because the buried hatchet gives rise to processes, chemical or mental as the case may be, while still out of sight. When the subject of conflict is put away unresolved, it works like a concealed enemy. It is comparatively easy to stand up to an undisguised opponent, but a man who keeps hitting away out of sight and against all the rules of the game is very hard to deal with. This only serves to show the folly of putting the grievance or the difficulty out of the consciousness into the Unconscious; thus also do we see why those people are so very unsatisfactory who magnanimously say that they will put their grievances behind them and refuse further discussion. The matter has *not* been finally disposed—the hatchet has only been nicely labelled the pipe of peace; which it isn't. Everything that goes into the mind is

incorporated therein and makes its influence felt in some way or other ; and the stewpan may have the lid on, but the ingredients are perhaps making a pretty mess inside.

When there is any complex gnawing at the sanity or the balance, the only safe way is to have it out ; to get it out is the function of the psycho-analyst. But in essence this is also the practical effect of confession, which is so good for the soul, and incidentally the body also. It may be the confession of the man who gives himself in charge to the police for the crime of which he has never been suspected ; or the confession of the child to its mother, or of the penitent to the priest : in each case the repressed complex comes to the surface and is there exploded and deprived of its power to injure. In much the same way a trouble shared is frequently a trouble removed, for it is precisely this below-surface gnawing that is prevented. The individual without a confidential friend and without anyone to whom he can tell his woes is thus doubly to be pitied : if he consciously dwells upon them, they multiply ; while if he refuses to contemplate them and forces himself to repress the thoughts, he

is simply inviting trouble in a more insidious way.

But, apart from all this, the proper way to cultivate and establish sanity is to see that the normal working of the mind is assured. In most cases this is very far from being so, and we may attribute this fact in part to the way in which education has in general missed the mark. We may deplore the absence of thinking on the part of a large section of the nation, but has their education taught them to think, or indeed how to think? Who tells them where thinking begins and what are its first steps? and who shows them how to think better? Insanity can arise, and frequently does arise, from distorted thinking; is it not at least probable, then, that sanity might be promoted by better thinking? When we possess an educational system that accords better with the normal development of the mind, that commences with increasing the scope and activity of the senses, and proceeds to instil feelings that will adjust the growing mind better to life and its spiritual purposes, then perhaps we may hope to have a wiser nation, but certainly we shall have a saner.

The training of the will to exercise itself on the little problems of every day is also a guarantee of growth and an insurance against any tendency to unsoundness. Parents in the earliest days should be chary of taking childish responsibilities from childish shoulders, for in so doing they are often unfitting the child for the battle of life. They deprive the child of its rightful opportunities of developing its own will and directive power. If a child grows into the habit of meeting difficulty on a small scale when he is small, and on a larger scale later, then as an adult he will find comparatively little trouble in dealing with the problems of adult life. Some mothers long to keep their children in the childhood stage of dependence, to shield them from difficulty and to make their decisions for them; this course is both unwise in the extreme and cruel. But most people are far too easy with themselves, and insist too little upon the dominance of their wills; they give in to their habits and desires, and this is surely the weakening of the will, which alone is our safeguard in all matters of mental completeness.

## CHAPTER VIII

### SEX AND ADOLESCENCE

BERNARD SHAW has urged with some emphasis that we ought to be very careful about the choice of our parents and to use every endeavour to be well brought up; otherwise, he says, we shall be what we are at present—unsound citizens of an unsound nation, without sense enough to be ashamed or unhappy about it. Any thinking person will concede that the unborn have a right to claim the best conditions for their entry into life, and that it should be the first duty of the parents to supply these to the best of their ability. But between theory and practice there is a wide gulf fixed, and it must be regretfully admitted that the conditions which usually precede the ushering of children into the world are a very, very long way from

being ideal. Yet every incident in life is so interwoven and linked with others, that upon these very conditions, over which the individual child has no control whatever, the making or marring of its future life may hang.

The unwanted child is itself a tragedy ; something of the spirit of unwelcome is fashioned into the very fabric of its being. Instead of being nourished and built up by the essence of love, it is compounded of resentment and animosity ; there can be no doubt that the latter influences must have their corresponding ill effects, not only upon mind but upon body. The unwelcome stranger is further, in all probability, the result of sheer indulgence upon the father's part, when he has surrendered himself to his passions ; and this fact alone starts the new life with a handicap. If parents realised that the bringing of a child into the world was at once a great responsibility and a great privilege, they might then regard conception as a sacrament. Mothers would then know exactly when to look for the advent of the little one, and would not be so dependent upon the extremely rough-and-ready calculations



as to date by the family medical man. These calculations, it may be observed, are founded upon the assumption that the parents do not know when conception took place; the fact that this assumption is generally true merely adds to the force of our previous remarks.

If the child comes as a privilege and of set desire, it almost necessarily follows that it will find an atmosphere of love awaiting it, and upon this it will thrive. But where the parents are out of sympathy and an atmosphere of unhappiness broods over the family circle, no child can have a fair chance. Thoughts are very real things, and little ones are immensely susceptible to their influence; the growth of their own mental ideas in later years acts as a protective influence to them, but in the early days they are very much at the mercy of those who weave the mental conditions around them. A child believes what it is told because it has no standards of experience by which it can judge for itself; it is sensitive in the same way because it has not yet developed its protective feelings. Parents should therefore recognise the working of these unseen but

potent influences, and should bring the child up on the milk of loving-kindness.

A child arrives in the world with a number of inherited instincts and predispositions buried in the fabric of the nervous system. As these come into action they promote either pain or pleasure in their results; the pleasure-bringing are repeated, and the painful discontinued. Thus a kind of natural education begins from the very earliest stages; and if a child learns thus that he can get anything he wants by howling loud and long enough for it, the parents have already done the youngster the gravest disservice, which assuredly they will live to regret. Hours solemnly spent in allowing the child to demonstrate to himself that temper is futility by permitting him to cry till he stops (provided, of course, that the crying is only temper, which any reasonable parent can tell at once by the nature of the crying) will be amply repaid later in years of happiness and control.

Presently the forces of a more advanced education, personified by mother, father, and nurse, also commence to attach further pleasure-pain results to activities, with the effect of producing repetition or discon-

tinuance as before. The child is learning to regulate his own conduct by forming a chain of reasoning as to the results, and exercising control accordingly. But the accuracy and value of the child's development depend upon the consistency of the results reflected by the action of parents or nurse. Therefore, if one parent says one thing and the other says something else, if one parent follows an action with a kiss and the other with a smack, what is the poor child to conclude? Or if the nurse means what she says and the parents do not, how can the growing mind deduce any consistent ideas? The ridiculous way in which a mother will, in a fit of temper, smack a child and then in the next minute caress it, shows that the mother really needs educating more than her child. The latter, at any rate, is consistent, and soon learns to pay little attention to such inconsistent behaviour.

Authoritative parents, lording their littleness over the young, and imposing arbitrary standards, do much to stunt their growth in reasoning power and the acceptance of responsibility. Thus the children remain at the childhood stage when they ought to

be developing their intelligence by their own contact with affairs. The contrast between a slum-grown child who is accustomed to looking after himself, and a spoon-fed youngster with a nurse always hanging round him, is enormous; the one is at any rate self-reliant, alert, and active, while the other is futile and feeble by contrast. Unselfish mothers who do everything for their children are making them extremely selfish, and in the case of boys are putting rods in pickle for their future wives. However, the mother often likes to do it, and so she gratifies that whim at the children's expense; but it is not unselfish, although she would like to think so. Little persons should become accustomed to meet little difficulties, and as they grow up so they will be able to meet larger ones, and when they are fully grown they will be able to stand up to the larger affairs of life.

The developing mind has a habit of asking questions—it is a natural means of growth; and one of the ordinary questions of a child to his mother is, "Where did I come from?" If a child is old enough to ask questions he is old enough to be answered correctly; but if mother says,

“Out of the doctor’s bag,” and father asserts that he “grew under a gooseberry bush,” is it to be wondered that the child decides that he has arrived in a place where they talk silly nonsense, and refuses to ask any more questions on a topic whereon he is only put off with lies?

Three things result from this course of action. First, the child concludes that if the parents cannot tell the truth concerning it there must be something queer about the subject. Secondly, he is thrown back on himself, and proceeds to construct his interior world where he can indulge his own conception of the truth in preference to other folk’s fictions. Thirdly, his faith in his parents is destroyed, for he argues that if they talk rubbish on one subject they may very well talk rubbish on others, and when he asked for bread he had no intention of being put off with stones. These results are sufficiently serious to warrant the careful consideration of parents; but they are furthermore the starting-points of processes that may have the most far-reaching effects in after life. The truth should ever be told to children, even though it be expressed in language fitted to their understanding; and

the enlightenment of the child with regard to this matter of its own begetting is most naturally within the province of the mother. If she feels herself unequal to the task, there are various books which will show the lines upon which the subject may be treated.

The idea that the subject of sex and the mystery of human birth are to be avoided, when once implanted in the infant mind, is often the source of a chain of evils. Upon repression of the idea there easily follows the suggestion of impropriety and indecency, and with this may be associated the references to "vile bodies" and so forth that may crop up in church or schoolroom. Then, in the case of girls, the unpleasant rather than the normal and constructive side of the oncoming of the menstrual function may be emphasised, and thus the future mother may learn to despise her own body. From this the matter proceeds to the regarding of her partner's body, when she marries, as equally to be despised, and of the sexual relationship as one of shame. Hence may arise that sexual coldness or anæsthesia from which it is estimated by competent authorities that one-third of our women suffer. Here indeed

are causes sufficient to provide opportunities for matrimonial difficulties galore, and it can be seen how easily they may arise from a simple error in the early days of childhood.

The problem as to how to deal with the adolescent is one of grave import and infinite complexity, and the question of the treatment to be meted out to mind and body, both with new forces, new feelings, and new powers emerging, cannot be ignored. To see youths by the dozen or the hundred in our towns loafing into mental lethargy, and sprawling, from sheer lack of direction, into evil communications that must inevitably corrupt good sexual manners, is bound to be a matter for infinite regret. So much might be done, and so little as a matter of fact is done. It is nobody's duty in schools to enlighten the boy of fourteen or fifteen as to the meaning of the changes that come upon him ; and there are even medical men who contend that the subject should be ignored. The dawn of manhood is demonstrated by his breaking voice and its deepening pitch, by the growth of hair upon his lip, by the alteration in his features, and no doubt also by the awakening of new sensations and new attractions in his mind.

Not infrequently also these changes may be accompanied by a temporary enfeeblement of his mental powers, as if the total energies were insufficient to accommodate both mind and body in their simultaneous demands ; then we see the intelligent boy grow suddenly stupid, and the quick youngster become incredibly dull and unsatisfactory. But the boy himself is ignorant of the way in which to deal with the situation, of the pitfalls to avoid and the proper things to do ; and sane guidance is very hard to find. The dangers of this quandary are very evident, but they will not be overcome by ignoring them.

Some boys at fourteen are really young men, but at the same time their actual age places them among those who are still in fact boys ; most preparatory schools are familiar with such cases. But boys will and do talk and think upon sexual subjects, and the danger is that in the absence of helpful instruction they will learn things in ways that are harmful. This point is referred to in the Report of the Bishops at the Lambeth Conference, 1920 ; the subject cannot be ignored or suppressed, and the idea of its inherent wickedness is an ex-



ploded myth. Human instincts are by no means synonymous with depravity. As a matter of fact, if a class of boys be allowed the opportunity of seeking information and of asking any questions they like for half an hour, the points they bring will be rather in the nature of a revelation. One boy has a doe rabbit that produces young although he only keeps the one rabbit, and how do we account for it?; another boy after bird-nesting blows an egg and discovers a half-formed bird in it—how do you account for that, sir?; and yet another wants to know the difference between a hen's egg that is fertile and one that is not—and so on. Taking such questions as these, it is not difficult to give such information as shall instruct and at the same time divest the matter of any fictitious and aggravating secrecy, while the discussion will not be without its bearing upon human physiology and sex.

The way in which inexperienced or ignorant nurses frighten the children placed in their charge is often the cause of much trouble in later life. Children are threatened with the policeman or the bogey man, or possibly in more orthodox fashion with a mythical

Satan, and these early fears may never be lost. But just because they are unpleasant they will be refused admittance into consciousness, and so, driven to the Unconscious and repressed, they will be liable to set up their train of evils long after childhood's days are past and even the very existence of the nurse and her stories is forgotten. It is difficult to overestimate the part that may be played by these first influences in the child mind; and it is not an unknown thing for the foundations of later aberrations of sex to be laid by the injudicious fondling or the caressing attentions of a nurse whose sole object is to utilise an easy method of keeping the child quiet. There seems to be little doubt but that the manifestations of sex are of comparatively early occurrence, even before the age of five, and that the idea dating the dawn of these feelings at the age of puberty is without solid foundation in fact.

It is said that the son takes after the mother and the daughter after the father; and naturally in the earliest days the pattern of the opposite sex must be derived from that parent. These early impressions remain and, by being dwelt upon, grow.

Thus when the boy comes to the age of matrimony the influence of the mother has no little to do with choice. It is a common feature that the very young man likes someone to "mother" him, so he not infrequently goes through a preliminary stage of infatuation with someone old enough to be his mother. But the person whom he finally does marry will probably possess traits that are identical in some respects with those which were in early days thus impressed upon him by his mother. It is just possible that the even tenor of his married life may be disturbed by those odious comparisons which a man may make between the things his wife does and what his mother used to do—between his wife's cooking, for instance, and those famous dishes and cakes of his childhood. Thus is the shadow of the mother-in-law illumined by the light of psychology. What applies to the son and the mother equally relates, of course, to the daughter and the father; the latter in a measure and in some respect provides a mould into which the future husband will be expected to fit.

Deep down in the Unconscious realm of every maid is the longing, voiced or un-

acknowledged, to be a mother. The affection that is so lavishly bestowed upon the raggedest of rag dolls is testimony to the strength of this instinctive feeling ; it provides an outlet for a perfectly normal desire which serves the purposes of the race and lends a glory to the mother-love. There is no shame in being mother to a doll and joying in the performance of the hundred duties that make-believe demands. Where shame exists it is a product of mal-education, of conventional or religious ideas out of tune with Nature ; and it is only as the child grows out of the sweet simplicity and straightforwardness of early days that sex, love, motherhood, and fatherhood become things that are unmentioned in polite society, and thus tainted with the perversion that appertains to most repressed ideas.

Commonsense demands that the adolescent of either sex shall be given adequate instruction in what might be termed the hygiene of sex, and that the whole subject shall be presented in such a fashion as to raise the conception of it to a higher plane. Ideals can be put forward with service as their basis, and unselfishness as their expression ; the negative side of selfishness, with its

accompaniment of degradation, and disease, and disaster to the unborn, may be stated, though not stressed. Marriage can be ennobled in the youthful eyes, and the days of chivalry restored, through fine ideals impressed upon the plastic mind of youth. Women are to a man what he thinks of them, and if his regard be fine it will in turn dignify him and his relationship with them. The situation must obviously be dealt with from the starting-point of thought; and by the training of the youthful idea to noble, generous, and unselfish ends, as a definite policy, much might be accomplished.

## CHAPTER IX

### EDUCATION

COMPARATIVELY little attention has as yet been paid to the way in which light is being shed upon education by the later developments of experimental psychology ; but it is daily becoming more and more imperative that we shall bestir ourselves to secure a higher level of real education than we have hitherto achieved. Our results may be pointed to as not wholly wanting in success, and in individual cases as having produced quite noteworthy and outstanding triumphs ; we may indeed advance the claim that it was our public-school spirit that won the war for civilisation. But, true as this may be, it is all beside the mark : the real crux is what we are actually achieving, on the *average*, as compared with what might be accom-

plished. Are we getting full value for the labour, money, and time devoted to education by the nation, collectively and individually? Are we satisfied that our methods, or even our very aims, are clearly established beyond the need of criticism? Anyone concerned with the present state of educational affairs must be fully aware that questions such as these can only be answered in the negative.

It might have been expected that, since education is primarily a matter (at present) of training the mind, every possible weight would have been attached to the study of mind and mental processes, and that psychology would have been a living issue all along the line. But this is by no means the case. Psychology, as descriptive of the processes of mind, with the good old "knowing, feeling, and willing" duly dressed up to look more imposing and academic as "Cognition, Sensation, and Conation," has certainly occupied a place in the training of teachers, but whether or no as a "live" subject is open to question. The study of hypnotism, for instance, with its demonstrations of the process of suggestion and the influence of mind upon

mind, seems to be entirely overlooked. Yet it is psychology of the most practical nature, for is not education chiefly carried on through the influence of mind on mind ?

Psycho-analysis opens the matter a stage further, and introduces a species of relativity by pointing out that it is not merely the active mind of a teacher influencing the static mind of a passive pupil, but that the pupil's mind is already possessed of a characteristic motion of its own which must necessarily affect the result. An enormous amount of waste effort arises from treating children in the mass and endeavouring to turn them out uniformly according to sample. In some cases the process happens to fit, and we are apt to point to these as demonstrating the efficacy of the system, while we ignore the mediocre average results and the truly deplorable failures.

No teacher can fail to be struck by the extraordinary differences manifested by pupils in the capacity to take in, or by the extremely wide variations in the "will to learn." Some pupils are athirst for knowledge, and seem to recognise facts as soon as they are presented; while others



seem frankly bored, totally uninterested, and unable to partake of the mental fare put before them. It is not sufficient to accept the fact ; what is the cause behind, and how are we to account for what we observe ? The Theosophist steps in here with an explanation that need by no means be dismissed without consideration : he suggests that previous existences account for these wide variations, and that natural aptitudes do not fall like bolts from the blue, but have been laboriously acquired in times gone by and manifest afresh to-day. Psycho-analysis takes the dull or the lazy boy, and assures us that there still exists in the child-mind a great deal of the primitive man, who was certainly disinclined to over-exert himself. Consequently it may be that our lazy child is stagnating and remaining satisfied at too lowly a stage of his educational evolution. The problem is to induce him to make a move, and this can only be accomplished through enlisting the interest of either the senses, the feelings, or the will. As any of these blossom into activity, the child's evolution progresses. But the aptitude or otherwise displayed to-day is the sequel to causes

which certainly lie antecedent to the child himself—a point worthy of note.

The desire to learn is higher up the evolutionary scale than the antipathy to work. This elementary laziness is probably part of the primary instinct of self-preservation: at an early stage a man is concerned to see that he has enough to eat; but having secured so much, he is not going to exert himself unnecessarily. He is quite in accord with the Prayer Book that works of supererogation are not required of man. In other words, he is at the purely selfish stage, and with this attitude is bound up a degree of self-satisfaction, self-importance, and something of the “myself first” trait. The introduction of the competitive element in teaching makes use of this natural bias, and in practice it is an excellent way of stimulating keenness as between the individuals of a group. In a perfectly natural manner it can be so developed as to lead to the establishment of the social sense through the widening of self-interest into class-interest, in which the selfish element is sacrificed for larger ends. In games this superiority trait (with its corollary, the

dislike of inferiority) leads to self-development, the growth of self-reliance, and a degree of initiative ; and again this is an avenue for the development of the social instinct through team-play and subordination to the interests of a group.

In education, as in other walks of life, we see the evil effects of disagreeable thoughts repressed into the Unconscious. If a boy has been made to appear foolish in class owing to a mistake or through misunderstanding, the experience may be so unpleasant that he will not allow the thought to come into his mind ; but it nevertheless stays below the threshold and does its work. In after years the boy may prove unaccountably stupid at a certain subject or show an invincible distaste for some particular work. Without having any such conscious intention, he may never again make any real effort to master that subject, and intellectually he may succumb to a difficulty wholly within his mental grasp, owing to this out-of-sight scar registered upon his feelings. The effects of failure, except upon the robust type of mind, in which they do but arouse keen determination and greater effort, are always

bad. As the proverb has it, "A disaster recalled is a second disaster," and so reiterated failure becomes doubly dangerous because it is inscribing a permanent suggestion of failure in the mind. This indicates that it is a very doubtful benefit for a boy to be placed above his real capacity in school in the hope that he will "catch up." He may, and in this case all is well; but if he does not, the experiment may well have proved injurious in destroying his self-confidence.

It is quite a common thing for boys to identify the subjects they learn with the teachers who take them for that lesson. One may overhear such a remark as, "Mathematics: oh, that's old Brown. He's a good sort," and then beyond any question the mathematics prosper owing to this identification. On the other hand, one may frequently see boys who have done well at a subject with one master pass on to another master, and immediately begin to lose interest in the subject. This does not always mean that the second master is a less efficient teacher—it may be quite the reverse; but it may very well imply that the boy has taken a dislike to

the master and has passed it on to the subject he teaches. This again is a matter of the feelings influencing the intellectual faculties—a close connection which is often overlooked.

Where there are lady teachers it should be realised that they often wield a very potent weapon by simple reason of their sex. Many a small boy, living in the glamour of an infantile knight-errantry, will do valiant things in work “for the love of a lady,” which in all probability he would never accomplish out of regard for any gentleman in the land. It is quite frequent for boys or girls, in moments of abstraction or forgetfulness, to say, “Yes, father,” or “Yes, mother,” to their teacher. They are thus quite unwittingly showing their identification of teacher with parent, and indeed we may suppose that this identification is very frequently present in the young mind. So a boy who had a deep affection for his mother, and would do anything for her, would probably transfer that willingness, and be ready to do anything for the teacher thus identified with his mother in his Unconscious mind. The process also works the reverse way,

and may very well prove detrimental to the work when the master is in any way identified with a father who is not respected or revered.

In connection with another aspect of this matter we feel called upon to register strong protest against the effects produced by the present moving-picture craze, and particularly we would draw attention to the way in which so-called comics of the Charlie Chaplin type are influencing the rising generation. To reprove a boy in class and to have him give the approved comic-picture wriggle as silent comment is not healthy. Observation assures us that in the case of many boys these ridiculous movements and gestures have been practised until they have passed into automatic habits which are regarded as normal by the boy himself. His identification with some hero of the films is deplorably complete, and it acts as a means of expression in most inappropriate circumstances. There can be no doubt whatever that pictures are a means of education—the visual idea is implanted in the child-mind with convincing thoroughness; but it is a thousand pities that buffoonery of this description

seems to be almost the only alternative to an unhealthy exaggerated sentiment which borders upon, where it does not wholly merge in, the sensual. One might go a good deal further and assert that the most real education of a large section of the youth of the nation is carried on neither in the schoolrooms nor in the churches, but in the picture palaces. An urchin may never have heard of Jesus Christ, but he will be an authority on Charlie Chaplin; and so for all practical purposes he accepts the standards of the latter, rather than the former, for imitation. His ethics, again, are those of the screen, and his ideas of sentiment are of necessity derived from the gushy nonsense—or worse—that is served up to him, and the inflammation of the imagination from which he in consequence suffers is very likely to unfit him for any decent consideration of real life. Everything, of course, depends upon the particular films that are shown; the cinema holds vast educational possibilities, but the general run of pictures shown in the places frequented by children may almost be regarded as an educational prostitution.

The real workings of a boy's mind are

often most truly displayed in his idle scribblings and illustrations in his text-books. We are familiar with the phase of subconscious activity known as automatic writing, where the pencil seems to be guided by some outside power and to write of its own accord; so here we find that a boy in his inattention allows his wits to go wool-gathering, and while he is in this semi-dream state his pen or pencil traces the pictorial dictates of his Unconscious. These are most often such things as trains, battleships, or aeroplanes, varied by occasional bloodthirsty scenes of battle and slaughter. The Unconscious is yearning after action—the more violent the better—as an unvoiced reaction against the restriction of school and the passivity of unappreciated brain-work. Where, however, the boy is naturally inclined to be studious, the activity finds its outlet in the work in hand, rather than in these diverse ways; the scribbling, in consequence, is not so much in evidence.

The length of lessons is often a great strain on boys; it is a matter of impossibility for them to attend continuously over a long period. We have worked in



a preparatory school where the lessons were of two hours' duration, but the usual run seems to be about three-quarters of an hour. Even this in some cases is too long for the younger fry. Fatigue produces a toxin in the blood which has the effect of damping down nervous activity; this at once causes a loss of interest, and then follows the diversion of the energy into fresh but inappropriate channels. Fidgets and inattention are the natural results of this misdirected activity, and further repressive discipline merely accentuates the trouble. The young mind is in active though unrealised rebellion against the repressive trend of education. This rebellion is also to be noticed against the restrictive effects of wet weather; classes are at times hard to hold together when the inclement weather has prevented the energies finding their normal outlet in active exercise. This itself is a simple illustration of the dual process of repression and perverted expression.

Inattention, lack of interest, and consequent failure are often the natural concomitants of activities directed into an avenue opposed to the inborn bias. The

boy does not attend, as a protest (from the Unconscious) against being compelled to attend to one thing when he really wishes to attend to another. It may be agreed that we all inherit neural dispositions that fit us for certain things rather than others; where we follow this natural bent we shall find interest, progress, success, and in a measure happiness. At any rate, the probabilities lie in that direction. But where we go against it, or run parallel without ever meeting and fusing with it, we find only comparative failure, coupled with a tantalising sense of "nearly, but not quite." The world is full of misfits; fine brains are compelled to stagnate in manual labour, and men designed by Nature for the open are cooped up in stuffy offices. Such cases are truly tragedies, and wasteful tragedies at that. But the process begins in the schools, where a boy whose fingers are itching for the lathe or the plane finds that he has to work for a classical education which will never be of the slightest use to him.

Such a case in actual experience was that of a boy whose one hobby was electrical work; he had lit his own house with electricity, having done all the installing

and wiring himself. He was a thoroughly competent electrician, practically and theoretically, from sheer interest and bias ; but he was frankly impossible and quite useless at the regular classical curriculum. After various unsuccessful attempts he did actually pass into a public school to receive an education for which he was totally unfitted by temperament and desire ; but his father wished it. Thus in all probability a successful craftsman is spoiled in order to produce an incompetent and disgruntled worker in some other direction. Yet this case is but typical of many. Where the interest is wrapped up in a subject the work becomes a joy without any element of hardship ; but, conversely, to be deprived of that natural occupation is itself a grievance, while if the grievance has to be suppressed—then so much the worse. In this reaction against right activities denied fruition is to be traced the cause of much inattentive work and indifferent result, both in school and adult experience.

The reaction may again be observed in the normal boy against the individual whom he terms the “swot”—that is, the studious

boy. Probably the sense of inferiority is uncomfortably stirred, with the consequent swing of the pendulum towards a contempt of studiousness. This acts, on the sour-grapes principle, as a sop to the idea of superiority and self-importance, which has been somewhat rudely and evidently disturbed. The strong feeling of Classical *versus* Modern sides, which often shows itself in organised or spontaneous contests, snow-fights, and the like, may perhaps be traced to the same source. The Modern boy feels himself to be at a discount on the mental plane as compared with the Classic, while the Classical boy generally knows himself to be at a disadvantage with the Modern when it comes to a matter of bulk and force; in each case there is a psychological process at the back of the feeling so forcibly manifested.

A point that we have already touched upon, but which may be further mentioned, is the remarkable mental change so often associated with the active changes of puberty. The boy will sometimes go completely to pieces in an intellectual sense; so much so that he cannot touch his old standards of work, or in any way do himself justice. It is entirely unfortunate that

this change generally takes place round about the age of fourteen, when the boy may be due to sit for entrance examination into one of the public schools. Owing to causes over which he can, in the nature of things, have no control, he may thus find himself handicapped to a very marked degree. In the present circumstances it is easier to chronicle the fact than to suggest a remedy. But this point also allies itself with the others we have mentioned, to make more emphatic the necessity for a knowledge of mental, sexual, and even spiritual processes on the part of the teaching profession. The average depth of ignorance is abysmal. We have been assured by two respected and much-experienced colleagues in the scholastic world that such a thing as a science of psychology does not even exist, while arguments have been ignored and facts pooh-poohed. It is this attitude of complacent and pompous ignorance against which protest must be made; because, although as yet we must confess that we know very little of mind, yet we know at least enough to assure us that it is highly needful that for the sake of effective education we should know more.

## CHAPTER X

### THE METHOD OF PSYCHO-ANALYSIS

WE have observed that the Unconscious supplies the basis for the newer psychology and gives us the key to the springs of thought and action ; and the exploration of this realm of mind is, to a large extent, the special function of psycho-analysis. The fundamentals of its technique are not hard to understand, and they possess a distinct interest. The object, it may be recalled, is to bring the hidden or suppressed material in the Unconscious into the light of day ; and this material is often completely forgotten by the individual and entirely beyond conscious recall. But one of the primary phenomena of mind is the Association of Ideas. In the fabric of the mind there exists a wonderful network of connections binding our various experi-

ences together in a closely knitted scheme. Things that have once had some connection with one another are henceforth indissolubly bound together, so much so that the bringing into consciousness of the one idea will very possibly bring the other also; an old dance tune heard in middle age can make us skip the years between, to find ourselves back in the ballroom with our partner for that never-to-be-forgotten dance. The past is ours because it *is* us, and largely so by virtue of this association in the fabric of mind. We know as a mere commonplace of observation that one thing in mind suggests another, and that our ordinary thinking is simply the retracing of some one or other of the lines of association already inscribed.

But many of the things in our mind have associations that have grown dim, or have slipped the conscious memory, and these fall into disuse; and as a matter of fact there are in our minds multitudes of associations that will probably never be revived unless we take specific measures to recall them. A man who takes the trouble to bring back the things he knows but has forgotten, who systematically brings his

knowledge up to the surface and gives it thus new life and strength—this is the man who must presently rise above the level of those who are content to let their knowledge fade through lack of recall. To re-read an old book or even a batch of our early correspondence is an easy method of demonstrating how faint associations grow through disuse. The point to be noted is that these manifold associations actually exist in the mind, but that of a vast number of them we consciously know nothing except by definite effort, while very many fade away beyond normal recall.

As a practical illustration : when dealing with the subject of writing essays it is highly important that this faculty of restoring associations should be developed, with the object of rendering available for use the knowledge actually stored in the mind. To this end we have occasionally gone round a class of boys, firing off casual test words to each, having first asked them to reply at once, without thinking, with the very first word that comes into the mind. The tendency, of course, is for certain things to suggest themselves and, after momentary reflection, to be rejected as unsuitable or irrelevant ; thus the essence of the thing is



that the first idea should be given at once. The results are often very striking, and some uncommon and unexpected responses are given which show that certain ideas hold a prominent place in the Unconscious, though not consciously recognised. On the other hand, it will be found that boys who are genuinely dull are conspicuously lacking in free, easy, and spontaneous associations. One boy we remember, about fourteen years of age, could think of no association whatever with "paper," even after long reflection, except that it "tears easily." The fundamentals of education — observation and association—were absent in this case.

One boy, in response to the word "burnt," gave the answer "bread." This was a rather unexpected association, so we inquired why he should have connected the two. The reply was that a few days ago at school he had had a burnt bread-pudding for dinner, and it is obvious that the failure of the pudding had left a strong impression upon his mind; with this particular boy it is extremely unlikely that he would have carried with him consciously, days after the event, the regret at a bygone burnt bread-pudding. Another boy, in answer to the

word "middy," shouted out, "I'm not!" and it turned out that the test word had quite casually hit upon an unpleasant thought-complex, because just a few days previously he had been up for a Navy examination and had been unsuccessful.

In another case the word "powder" brought up the response "medicine," and it turned out that this boy entertained very lively ideas about having to take Gregory. The word "hungry" also evoked the rather unusual reaction word "always" from a youngster who apologetically explained that he had lived all his life at boarding-school. "Cat" was answered with "frog" by another boy who, a few days previously, had watched a cat teasing a frog. The test word "hurt" revived the memory of a special hack at football; "sleep" brought up "snore," because "Please, sir, all the boys in my dormitory snore!"; and in many other cases as well it was quite evident that these haphazard test words brought up associations connected with events that had made some striking, and generally unpleasant, effect upon the mind: this, also, in spite of the fact that the ideas had mostly passed out of conscious memory.

Now, this process is really psycho-analysis on a small scale, and it clearly illustrates the bringing up of forgotten or repressed ideas. But in a technical way the application of the process is mainly for the purpose of dealing with abnormal mental states or pathological cases, and the patient goes to the analyst for mental or nervous relief as one goes to the family doctor for specifically bodily distress. The patient is seated in a comfortable chair, and is asked to relax all mental and physical strain and just to let go; it may be observed that this is more easily advised than accomplished. By the method known as "free association," the patient then tells the first things that come into mind; he may even start by retailing his symptoms and difficulties—a process which of itself very frequently gives the alert listener a clue to the heart of the matter. The first difficulty encountered—and it is frequently quite a serious one—is the unwillingness of the patient to allow the free and unrestricted flow of ideas. There is a natural resistance to letting things come into the light of day, and quite obviously the things that are not allowed to emerge are just those which should come out. Or

perhaps the patient thinks that certain items are too trivial or unimportant to be mentioned, and so he omits them, or possibly puts a gloss upon them to suit the occasion. It is here that the personality of the analyst makes itself felt, for if he has the happy knack of inspiring the requisite confidence his task is much simplified ; but if, on the other hand, the patient is unable to let down the barriers opposing the outflow of ideas, the process of analysis is impeded or perhaps stopped altogether.

The analysis of dreams is akin to this free association ; only, instead of the Unconscious material being given forth direct, it is related in the imagery of dream. It is perhaps easier to narrate a dream than to give out one's inmost thoughts, for there is a kind of unvoiced idea that we are less responsible for our dreaming than for our thoughts, and that therefore it does not matter to the same extent ; dreams appear to be—although appearances may be quite deceptive—more impersonal.

A third method is that of " word association." In this case, as in our schoolboy experiments, test words are given and the patient is asked to supply the reaction-

word that first enters his mind. The analyst, stop-watch in hand, carefully measures the time that elapses before the response, to the fifth of a second. It is found that the usual responses are given in a fairly quick average time ; but wherever the test word touches upon a buried complex or some repressed idea, the patient rejects the word that naturally connects itself with the hidden trouble, and chooses instead some less inconvenient word. But all this takes time, and the reaction period lengthens out in a tell-tale manner. The time of response for a dozen words or so may have averaged something under three seconds, and suddenly then springs up to six or even ten seconds. The analyst says nothing, but gives a few general words to reduce the reaction time and then recurs to another word on the same lines as the first tell-tale idea. Probably then the period lengthens out once more ; and the Unconscious mechanism, in endeavouring to perpetuate the repression and hide it from the analyst, thus gives itself away and puts him direct upon the track of the trouble.

Apart from the increase in the time of response, the choice of an unusual or in-

appropriate word gives an inkling as to the direction in which to pursue the quest; or, again, there may be no response at all, and the patient may say that he is unable to think of any word associated. All these points mean something, and a keen analyst will make the most of every clue. The mind of the patient is undergoing a marvellous dissection, with all the skill, experience, and knowledge of the analyst to lay bare and probe its secrets. The conscious mind is our ordinary protection for the Unconscious, but with this normal protective faculty surrendered the poor old clumsy Unconscious is no match for its opponent, and continually finds itself worsted. The position is by no means unlike that of a K.C., eminent in his profession, cross-examining a witness with a strong tendency to prevarication, or one who obviously has something to conceal.

When the root of the difficulty is finally unearthed, it must, as it were, be exploded or dissipated. Here a little difference of opinion manifests itself between various analysts: some say that the only function of an analyst is to analyse, and that when he has succeeded in laying the trouble bare,

and pointing out the origin of the present distress, he has done all that is necessary. But this is by no means always sufficient ; even with the ground cleared in this way of difficulties, there are many patients who are incapable of building better upon the site. These need positive aid in forming new habits of mind and adaptations. "Some physicians," we learn, "will receive and listen to the patient for weeks at a time without offering a single suggestion." Freud mentions that some difficult cases will need the services of an analyst about an hour per diem for several *years* in order to secure a complete and exhaustive analysis.

There are, however, other practitioners who combine suggestion with their analytic treatment, and thus carry on a building-up process simultaneously. Says Dr Morton Prince: "Empirically the method works. Why? The reason is simple: the complex of ideas has been changed by the technique of psycho-analysis and by the very act of bringing to the light of consciousness the repressed ideas—an elaborate process. We do more than this: we give the patient an insight into the meaning of his trouble; we let him see new points of view; we intro-

duce new ideas and feelings into his complexes ; in short, re-educate him. It is impossible to practise psycho-analysis without doing this ; hence, it is nothing more than a special form of the educational treatment, and has the same therapeutic value." Here we observe that emphasis is laid directly upon the educational side of psycho-analysis as opposed to the purely analytic. The reader may make his own choice as between the differing authorities.

We have already mentioned in passing the close parallel which exists between the scientific process we are discussing and the practice of the confessional ; but we venture to add a further word. The relationship between patient and medical man is not very different from that of penitent and confessor. It is incumbent upon the priest to make himself cognisant with all the details of the matter under consideration ; it is part of his business to probe matters and to follow up the various ramifications of the trouble. To this end he is bound to question ; and the penitent, as penitent, has put aside his natural resistance, and is willing to do what he can, anxious to be rid of the whole burdensome complex. It



is true that the priest holds no stop-watch in his hand to time the responses to his queries, but the net result is much the same : he arrives at the true inwardness of things, and brings the hidden to light. Having exercised his functions as an analyst, he then proceeds to instil his therapeutic suggestions of freedom and forgiveness, and sends his penitents away with their load lightened. It is the province of the medical man to do exactly the same, but without the trappings of religion. But we see here that the confessional has a scientific basis and a therapeutic value, and therefore justifies itself in its results, irrespective of whatever view of the religious aspect we may hold. But there are many who would refuse to undergo psycho-analysis either in its religious or its medical guise. Then, again, neither of these two processes is other than an extension of the instinct within that bids us go and tell someone, and so share our joys or our troubles with him. Man is a gregarious animal, must have company, and thrives but ill when he has to keep things "bottled up."

The results that spring from the exploding of a troublesome complex are simply

those that come from a wrong righted. Health is the true normal, and Nature always has a bias towards health rather than to disease. When illness is present it implies that wrong conditions are holding the field and preventing the normal expression of health; but as soon as the wrong conditions are rectified, the healthy state tends to reassert itself. With the removal of a harmful complex, very often no more is necessary; the health flows back, as it were, of its own accord. But the results arising from a repressed and irritating complex may be anything from paralysis to St Vitus' dance, or from blushing to lunacy. They may manifest themselves in nervous complaints, physical diseases, or both. Mind and body are not two, but one; and whatever affects the one leaves its mark upon the other. The make-up of the individual will have no little to do with the particular form the trouble takes, for naturally it will seek out the weakest spot. It hardly matters whether one can trace any surface connection between the trouble and its source or not, because practically anything may happen. For example, a repressed complex might induce nervous

dyspepsia with consequent malnutrition, and once this is established the whole of the bodily processes must be involved ; hence, as a secondary result, there might accrue almost any bodily or mental symptom. Obviously, then, the cause is the thing to be sought, and the cure will follow in the majority of cases almost as a matter of course with its removal.

Psycho-analysis is thus a matter on the one hand for the medical practitioner, and on the other for the pathological subject. It is most emphatically not a process for casual experiment on the part of the unskilled, nor yet is it an interesting experience to be undergone as a matter of curiosity by the normal, healthy individual. It is said that many women are to-day displaying a morbid anxiety to have themselves analysed, rather as a craze than as anything else ; this is to be condemned as being wholly undesirable. The normal resistance to being analysed is perfectly understandable ; it is a protective mechanism which exists for a very good purpose, and is allied to the very natural objection people evince to being hypnotised. In special cases, and for the purpose of cure, it is necessary that

this mechanism should be laid aside in order that a right condition of affairs should be re-established; but apart from this, we should deprecate in the strongest terms any invasion of the rights of the personality, whether in the garb of hypnosis or of psycho-analysis. The mind is an extraordinarily delicate and intricate piece of machinery; it never forgets, but always stores up; it is our chiefest possession, and for all that happens to it we ourselves shall answer. Need we therefore look for stronger argument to bid us keep tight hold of the reins ourselves? Surely we should rather strengthen than forgo that natural resistance which the analyst must overcome before his work can even begin.

## CHAPTER XI

### CONCLUSIONS : AND A PARALLEL

THE therapeutic side of the newer psychology is one that naturally attracts much attention because of its novelty and its intrinsic importance, and we have been at pains to point out that psycho-analysis is chiefly and directly a healing process. Its special field is the relief and cure of cases which owe their origin to buried complexes ; obviously only those which are due to mental causes can be expected to yield to mental treatment pure and simple, but the mental element is necessarily present in every case, and even as a secondary influence must be taken into account. Cases specifically due to mental causes are, however, far more numerous than has hitherto been suspected, for the reason that the connection has not been realised. The trend of

modern medicine is increasingly in the direction of the mental and psychic side of causation and cure, and less stress is being laid upon the purely physical aspect of disease and the efficacy of drugs and potions.

The proved success of mental treatment in large numbers of cases of shell-shock and nervous and hysterical conditions left as a legacy of the Great War has amply justified the claims put forward on its behalf; but it also gives us the key to the treatment of many of the nervous ills of peace—the “nerves,” fears, depressions, and neurasthenias which unhappily seem to be so much on the increase. But perhaps more valuable still, psycho-analytic methods give us an insight into the conditions that predispose and lead up to insanity, and suggest a means whereby some of the milder cases of conflict may be successfully treated before they reach the dire stage of certified lunacy. It may also lead us to reflect upon the state of those border-line cases who, in default of any other method of dealing with them, are duly certified and herded with the indubitably insane. Furthermore, it suggests that often the insane have merely carried

certain mental processes beyond the limit of the normal, that they have only exaggerated some of the essential ingredients of sanity, and possibly also only in certain directions. As we are now beginning to understand the rationale of some of these processes, we may well hope that their discovery will open a new era for the treatment of the unbalanced and the prevention of insanity, and for the permanent cure of a proportion of the cases now certified.

In its bearing upon the normal individual the study of the newer psychology is noteworthy in that it strips the covering from the mind and renders evident its hidden processes to a hitherto unknown degree. In its demonstration of the part played in everyday life by rationalisation it shows us that our judgment is only too often a matter of inclination and personal feeling, rather than of weight of evidence. It helps us, or should help us, to see straight by being on guard against the intrusion of the emotional element and prejudice in matters that should be within the intellectual province. In enabling us to do this it also ensures that we shall understand our fellow-men the better, and in the understanding of our own

mental processes we shall be the more likely to get at the factors at work in the Unconscious minds of others. It is hardly likely then that we shall be deluded by excessive politeness, veracity, or impressiveness on the part of those who make parade of their virtues. We shall be less likely to make harmful identifications that increase the hardships of life ; and it will be evidently to our advantage to agree with our adversary quickly rather than to trust to the vain hope of his forgetfulness. We shall avoid the error of sitting on the safety-valve of our emotions, and we shall be on the lookout for those perversions which in a hundred and one forms work to our detriment.

In the educational world we may hope that in time some of the findings of the newer psychology may be grafted on to the methods now in use, and that by degrees the curriculum may be widened and rendered more elastic, so as to allow the variations provided by Mother Nature more scope to develop and prove their utility in the scheme of things. Let us, for instance, have more agricultural and colonial training colleges, some mechanical schools, and some definite trade institutions. A boy



who knew thoroughly about trees, timber, some branch of wood-working, and design, would be an asset to his country, provided he had at the same time the elements of a general education. His own life would be happy and useful. So also would be a boy thoroughly grounded in commerce, agriculture, metal-working, mining, or in any other direction. But it is not enough to be skilled at a particular job, or section of a job: the understanding must be enlisted to relate it to life and to view it in its past, present, and potential aspects. Every boy has then the possibility of rising indefinitely according to his ability, inventiveness, and initiative as reflected in his value to the community. It may be said that this holds good at present. So it may; *but the youth does not know it, and nobody tells him so.* It would be the work of a trade school to emphasise these larger aspects, and also to inspire the feeling side of his nature with the ideal of service. Compare such with the blind-alley messenger boy who under our present system grows up to be a drug in the market.

The light shed upon multiple and alternating personalities rather suggests that alterations are required in our treatment of

the criminal. He is an asset turned into a liability, and repressive punishment is a proven failure. It is more than probable that psychology would be able to show our friend the criminal where he really went off the right lines, and how to get back to the junction for a fresh and more promising start. It is rather an appalling thought that a man may commit a crime in one personality (as is suggested by the case of Mary Barnes) and be executed in another ; if there is no continuity of memory and therefore no identity of personality, can moral responsibility be said to exist ? The problem is very far-reaching. Since the criminal, like the rest of us, only acts according to the dominant impulse in his mind, and this idea has only developed its dominance by intensity or frequency of thought, it would be so much simpler to deal with his ideas by real education before they blossom into action, rather than after the event. When we get practical psychologists, with the bump of sympathy largely developed, teaching these things to the youth of the nation, the police will be able to confine their energies chiefly to regulating the traffic.

In the larger world of affairs we may draw a most engaging parallel from this present study. In the past there has existed in our social order a most effectual process of repression. The under-dog has in fact, by force of circumstances, been pushed below the poverty line, and for the most part been lost to sight and knowledge. The exigencies of the labour market, with its spells of unemployment, its precariousness, and its ever meagre reward, coupled perhaps with the insistent claims of an unreasonably large family, have combined to furnish him with problems that have taxed his powers and resources to the uttermost. The wealthier classes, while perfectly aware of their superior advantages, have not in the same degree been alive to their corresponding responsibilities. They have too often ignored this underworld of poverty and hard endeavour, and in effect the upper half of the world has not known, and sometimes has not cared, how the other half lived. Thus there has been in practical effect a very real and undeniable process of repression, grinding and inexorable.

But we know that in the long run repression is always futile and defeats itself,

and that its only certain result is to promote conflict. In the body politic, in every branch of our industrial world, and in other directions, we may observe that conflict to-day. The repressed element, owing to many conditions such as organisation, education, growth of individual consciousness, and the situation provided by the exigencies of the late war, has come to a position of influence and importance. Now it is fermenting and openly fuming against the repressive conditions that still hold dominance. We are in the transition stage between the old order and the new; and unless the conflict between interests that are only superficially and apparently opposed be in some way resolved, it bodes ill for the nation. The one thing that is totally and by principle impossible as a remedy is further efforts at repression. There are vast forces of consciousness awaking to a new power and with an insistent claim to a life that gives greater scope for expression in the future than it has allowed in the past.

The next stage that we should expect, following our parallel, is that, unless some solution is found, there is danger of these

pent-up forces finding some perverted form of expression. This danger is by no means remote, and its beginnings are already to be noted in the general unrest, and also in the far-reaching claims of Labour to impose new conditions and new standards, some of them frankly incompatible with our very existence. It is evident also in the aggressive schemes for spoliative and unsound legislation that are being put forward as the considered policy of sections of the nation. It may be seen also in the claims of unions to dictate (in the name of freedom) who shall work and who shall not work, what work a man shall do and what he shall not do, how much work he shall do and how much he shall not do, and where and when he shall do it, and what he shall get for it whether he has done it ill or well or not at all. All these and many more points may be observed; they represent the blind ends that these pent-up forces are exploring in their efforts to find a way out of the present situation. Trades Unions are here, themselves, adopting the policy of repression and coercion, which psychologically is proved impossible; Nature herself will demonstrate

by unpleasant consequences that these are no foundations upon which to erect a stable order. We may learn voluntarily or compulsorily, but sooner or later we shall certainly learn.

Identification, too, is at work in wrong directions to make confusion worse confounded. Daily work itself is being identified with oppression, wage-slavery, and degradation in general. Of course nothing could be further from the truth, or more fatal; some of the conditions may be oppressive or even degrading, but these are an incidental and not an integral part of the actual work. Rightly considered, work is a means of expression; and without contributing his share towards the general store, no man, rich or poor, has any defensible title to a share in the world's goods. When work is associated with boredom, the one idea brings up the other; and in consequence, so soon as the individual even thinks of work he becomes bored. Some people look like this. Without work life degenerates into boredom, and pleasure and luxury become vapid for lack of contrast; pleasure is only pleasure so long as it enables us to work better. When work

is termed wage-slavery, then naturally the employing class come to be regarded as slave-drivers ; whereas many of them cheerfully undertake risks and work for long hours to which their employees are strangers indeed. Nothing but pernicious results can spring from identifications of such types as these, totally at variance as they are with the facts of the case, and leading as they must to the accentuation of distrust, class hatred, and all the ills that follow therefrom. Faith is absolutely necessary for the preservation of society, and without it we can do nothing ; but with faith as between man and man, and class and class, miracles can be accomplished. Faith, as always, is necessary to make us whole ; but spurious identifications undermine faith.

In this element of class-hatred, so largely the result of the crazy teachings of Karl Marx, we note the phenomenon of dissociation. Here is the splitting-off of sections of the national personality which will, if continued to more serious lengths, result exactly as it results in the individual—in permanent disintegration and disruption. Then the nation will probably become a gigantic model of imbecility and

be put under commercial and other restraint by more sane and united peoples. A sane man is one whose various personalities are grouped together in an ordered and controlled unity ; when these sub-personalities lose all sense of co-ordination and discipline, the whole personality disintegrates, and disaster is the logical consequence. Hatred when indulged becomes a habit ; class-hatred does not extinguish itself even when the hated class is abolished. When such class-conscious individuals have no other class to hate, they proceed to hate each other, for a hater must hate just as a painter must paint. But hate itself is a disintegrating force, while love and sympathy are attractive forces that knit and bind together. Gravity itself is an exemplification of this same attractive force, though we do not term it love. It holds the universes together ; if gravity could turn to hate and repulsion, creation would tumble to bits. So it is with our little island nation : class-hatred means dissociation, disunity, disintegration, and finally total and irremediable disaster.

Our remarkable parallel further shows us the phantasy stage of self-delusion and



refusal to face reality. There are those who profess to see even now in Russia the model for a new world, and who dream of Communistic states where each man works that his brother may prosper and none is for himself: "from each according to his ability, and to each according to his need." The ideal may in itself be sound enough, but it is sadly inapplicable to the world as it is to-day, and to humanity at its present state of evolution; it presupposes that human nature is infinitely more altruistic and less selfish than is actually the case. Thus the ideal is the most delusive form of error, carrying the semblance of high endeavour while lacking the essential basis of practical application. Ideals, like humans, must stand on two feet. These well-meaning individuals, who view the matter thus, have an intense dislike for the exceedingly hard work involved in rebuilding the world we have been at such pains to shatter, and so they prefer to let their inward vision dwell upon dream states where everything is as it should be and everything comes out right. As a preliminary they endeavour to introduce their phantasies of much more money for ever so much less work into this prosaic

sphere of affairs, where cruel economic laws still hold sway. The immediate consequence is to knock prosperity on the head and to produce unemployment on a truly stupendous scale. So much for day-dreaming.

It seems to matter little to the dreamer (who, again, is governed by his emotions, feelings, sympathies, and wishes, rather than by his judgment) that his pet experiments have been put to actual experiment in Russia; he may indeed see a stupendously chaotic and disastrous state of affairs writ large and chronicled by writers whose bias and inclination are on his own side. But will he accept the truth? Seldom indeed; instead, rationalisation comes into play. He does not wish to believe that his pet experiment has failed totally and absolutely, and because it cut clean across the grain of human nature as we know it. He does not wish to believe it, and so he invents reasons, multitudes of reasons—as the doctors say, “quantum suff.”—as many reasons as may be necessary—to explain that the operation itself was a great success, only unfortunately the patient died while he was being cured, and anyhow it would be a good thing

to emulate his noble example on the off-chance of pulling through. We can believe any mortal thing we want to believe, but that does not in the very least make the thing true ; the Unconscious wishes can put a strangle-hold on the intelligence every time. Russia, he will say, has not had a fair chance ; she has been blockaded, embedded in wars, hampered by lack of transport, the sport of the weather : he has unlimited supply of reasons, though no country can live on reasons. But when he is confronted with the simple fact that the peasant, deprived of his individual profit, will only do sufficient work to provide for his individual needs, his only remedy is to invent further reasons. The ideal does not work because it cannot yet be applied to ideal people, but only to real people. The boy who does the minimum of work in school, and the working-men who adopt "ca' canny" methods here in England, have each of them to learn the same lessons as the grown-up boy in the fields of Russia ; being content to do the minimum of work, they must all take many steps along the evolutionary path before they appreciate the dignity of work and the glory of

altruism. There are centuries of spade-work to be done before Communistic experiments promise success.

What is the remedy ? Again let us trace the parallel. In therapeutics, the way to the cure is the digging out of the offending complex ; nothing else will permanently avail. In the world of affairs the corresponding process is the bringing into discussion of these various theories, submitting them to criticism and debate, not with acrimony but simply with the determination to find the truth and the best way out of the national morass. There is no need to assume that the individual man or woman is unprepared to listen to the voice of reason, but as a matter of fact he gets precious little chance to hear it because of the din made by noisy demagogues and out-and-out revolutionaries. To question statements and to put forward counter-argument in those meetings where only the presentation of one side is allowed is frequently an invitation to violent assault. Freedom of speech is an Englishman's sacred and inviolable right until he wishes to say the unpopular thing—on a par with his right to work, until he chooses

to be a non-unionist; then he must have a ticket.

Ventilation of our difficulties in an amicable and informing spirit, followed up by education on vital and spiritual principles, is, we believe, the true and only lasting remedy for our present unrest. The section that wishes to destroy out-and-out is comparatively small, but it is powerful out of all proportion to its size simply owing to apathy and lack of intelligent interest and personal sense of responsibility on the part of the greater number. The majority realise the necessity of building up stability again, even if only because of the fact that we live on a tiny island and are dependent upon the rest of the world to keep us clothed and fed. The great need is for sane leadership, a finer sense of mutual justice, a greater measure of confidence between classes, a developed capacity for individual thinking, and a ground-floor realisation that no amount of bread will satisfy a man's spiritual hunger. We live in danger of economic starvation; we are right in the middle of spiritual starvation.

The outer circumstance is only the re-

flection of the disordered thinking of the nation; and it is immeasurably easier to deal with the thinking before it results in disastrous action, than with broken hearts to piece together a shattered civilisation that only needs the saving grace of spiritual discernment to keep it still intact. We shall have peace in our time if only we take the steps necessary to obtain it. If pernicious propaganda continue to hold the field in default of any organised effort to counteract them with sane education, then no doubt the thought-complex of rebellion and red revolution will carry on its dire work at the heart of the nation and in Sunday-schools for the young, and no Deity on high will do for us the work that we should be doing for ourselves.

Thus if the newer psychology, by providing us with lore and learning in this amid many other directions, does offer counsel of practical import, it will have far transcended its therapeutic value to the individual and will have done something of permanent and general value. To this end we have endeavoured to put forward this little contribution.

May we learn to know ourselves and our

fellow-men the better, so that we may be inspired to work together in unity and harmony to establish a better world for to-day, for our children, and for our children's children.