

# THE DISCOVERY OF THE SELF

A STUDY IN PSYCHOLOGICAL CURE

by

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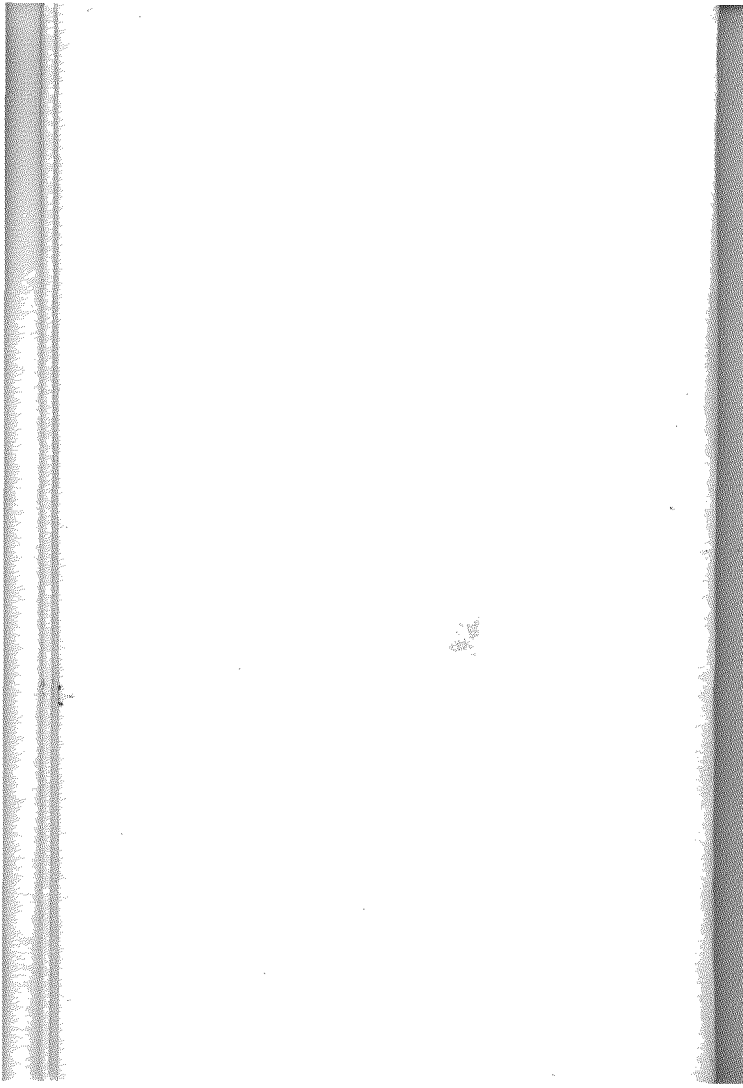
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# THE DISCOVERY OF THE SELF

## CHAPTER I

### WHAT IS THE SELF ?

“**K**NOW Thyself,” said Socrates, “and you will know the world.” This wisdom has been echoed by all great philosophers and sung by the poets throughout the ages, and indeed I think it represents the longing of all intelligent beings. But of what this Self consists, and how to reach and know it, has remained difficult and obscure—until modern psychology, with its combination of science and philosophy, was born, and began to solve the puzzle.

Socrates with his superior mind and great powers of observation, turned the light of unflinching reason on human motives and behaviour, uncovering cherished assumptions and questioning seeming certainties, teaching us finally that the only way of salvation is through Knowledge—and yet more Knowledge. Also, he had his “dæmon”, a personification of what we now regard as the inner voice of the Self, and which may be likened to Intuition or Gnosis, i.e. direct, or unconscious

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Knowledge. But ordinary mortals, more or less lost in the chaos of material striving, crave to be shown a way in this quest, and to be given firm footing, if not formulas, in the uncertain business of deciphering their souls. The eager youth of Athens sought Socrates as its Master, and the Hindu seeker after truth always has his Guru. It is, indeed, as necessary and desirable to have a guide in this great exploration as in any other. But first let us define our terms (even as Socrates insisted on doing) and our goal. What is that which we seek?

In a word, what *is* the Self? It is the living, governing principle in man, the soul or mind which animates and gives meaning to all that he is and does. It is not only the "little I", the mere surface manifestation with which we are all more or less familiar, but a vital and integrating principle consisting of various and dynamic forces, which in their entirety make up the individual or Ego. It is the "big I" which, having its roots not only in us but in the Cosmos, gives us intimations from time to time of vast processes, high aims, and even immortality. This internal entity is the representative of our higher or spiritual destinies, and is what gives significance to our whole existence.

However the Self is not only the soul but also the mind, the seat of intelligence and the instrument by which we perceive our own identity and make relation with the objective world. The Greeks used one and the same word for these two,—they called it the Psyche, and this is the word which modern psychology has now generally adopted to

designate the immaterial part of man. This Psyche, or Self, is, however, only now in the process of being "discovered". That is, until recent years it never has been subjected to the microscope, never been scrutinized at first hand for knowledge of its qualities, its possibilities, its form. When I say "at first hand", I mean literally. I mean individual self-knowledge, not just descriptive academic psychology, nor the glimpses or silhouettes given us occasionally by great poets or dramatists. I mean rather to follow the quest personally, seeking answers to such questions as "What am I?" "How did I come to be what I am?" and "How can I become other than I am?" Every human being asks himself these questions in some way and at some time, and the last one in particular is the reverberating cry of the human heart. The question itself, "How can I become other than I am?" implies dissatisfaction, and some consciousness, however dim, of the fact that growth and development is not only a physical process but also a spiritual one. It implies further that the individual does not feel himself to be static, knows that he is not merely automatic, not merely a reaction to environment, but that he is a living, creating centre, capable of evolution and unfoldment.

This faint but persistent recognition of the potentialities of the Self has given rise to religion and to philosophy, to art and to ethics, to science and to all movements which have "progress" as their nucleus and aim. Each of these departments of man's endeavour represents an aspiration, an

effort on his part. But so much of it is wasted, never realized. A host of contradictory forces and feelings, especially in himself, rise to dim the fervour of his desires. He is overcome by sloth and apathy, by greed and sensuality. It is discouraging—and he sinks again, more or less a victim of his "fate".

And this brings us to the third aspect or constituent of the Self—that is, to the life of the emotions, the desires and instincts. Here lie the crude and primitive forces of life with their roots in the soil. The way of religion for the most part has been—and indeed the way of civilization itself has been—to call them "bad" and to hide and suppress them as far as possible like sinners abandoned to their prison. That this was an effort to rise above the "brute creation" with its law of each for himself, there can be no doubt. But the faults and the cost of this method of "Taboo" development are many and high, and it is becoming obvious that humanity must seek a new and better way for itself if any further progress is to be made.

The old way, the repressive way, was not one of *knowledge* but rather the *obliteration* of certain knowledge. The way of evasion or avoidance was easier but hypocritical and unsound. To-day we are trying to understand what our instincts are, rather than to hide or be ashamed of them, to find how far they can be given a place in our present-day complicated society, and what to do with them when they cannot. "Instincts" are the very foundation of our existence, instincts become



"habits", and when they reappear on a higher evolutionary level, we perceive them again as "emotions". The biological has become mixed with the psychological, and we are torn between our many conflicting feelings, such as whether to do this or that, whether it is "right" or "wrong", whether we can "afford" to do it, and worst of all, being compelled, whether we like it or not, to commit certain acts, by some inner force of which we have no knowledge. An outstanding example of the latter difficulty is that of "being in love", which is practically always a compulsion and occurs generally for reasons unknown to its subject.

These are the phases of the Self with which we are all the most familiar, i.e. the emotional ones. It is not only a question of the struggle between primitive "desire" and the moral or social standards of our environment, but it is also the internal struggle between feelings so opposite or so complicated as often to ruin the integrity of the self.

The enemy is within the camp.

Most people cannot, for instance, quickly answer the simple question "what would you most like to do in life". They are filled with doubts, uncertainties and confusion; they have to consider what is "possible" or "probable", or make a choice between various conflicting desires. The problem ends in frustration. But the power of feelings is recognized by all, and we are, to a large extent, swayed by this medley of forces, hither and thither, unable or unwilling to bring the light of intelligence to bear on them.

The reason for this lies partly in our faulty education. No cognizance is taken of the emotional life and little or no instruction is given the child regarding the governing of his emotions—that is, nothing more than a slap or an angry parental threat. These are inhibiting forces, it is true, but cannot be called instruction. I have written elsewhere of this glaring fault in our training system, quoting Herbert Spencer, Rousseau, and other great thinkers who have called attention to this primitiveness of our educational ideas.

But there is a deeper and more illuminating reason as to why our emotional life is so little understood, and that is because so much of it is beneath the surface, in the less-known, and even unknown, part of the self which modern psychology now terms the *Unconscious*. The truth is that there is a very large part of the mind, actively functioning, which is completely unknown to the conscious self. It was Freud who in modern times first showed us clearly that this "Unconscious" was a powerful entity, deeply submerged, thoroughly organized, and able to act quite independently of the ordinary consciousness. He succeeded to show not only that it existed, which many philosophers and teachers before him already knew, but that it contained contrary and forcible tendencies mostly rejected or repudiated by the conscious mind, and which, nevertheless, quite unknown to it, were acting as the directing forces of the life and personality.

This lifting of the invisible into visibility was a prodigious work and has entitled Freud to a

distinguished place among the scientists and benefactors of the world. He demonstrated beyond a question of doubt that our conscious life, as we know it, is but a surface *effect* of underlying *causes* quite hidden from our sight, but capable of investigation. Because he established the law of mental Cause and Effect, he has been called a "determinist", and by some even a "fatalist"; for it is difficult for most people to admit they are the makers of their own fate, especially when it is an unhappy one. But the importance of his discovery is great, as he devised a *method* for reaching the Unconscious, thus greatly increasing our opportunities for dealing with it and for remedying defects in our constitution which were previously inaccessible.

Going into the Unconscious in the way Freud has shown us is like going into a mine or workshop where all the raw stuff lies exposed to our view and waiting to be put into the crucible of conscious desire and aim, to be fashioned according to our purpose and ideal. To be sure, Freud did not say this. His purpose was chiefly to show the workings of the mind—what one does or may do with them after is not so much his concern. But as practically all our tastes and tendencies emanate from this subterranean factory, sometimes most surprisingly, it is a great advance toward self-knowledge when one can actually see it at work and come into possession of the secret of the *dynamism of behaviour*.

Among simple everyday examples of the workings of the Unconscious, one of the most common

(and one called especially to our attention by Freud) is so-called "forgetfulness". A person "forgets" what he meant to do and does something else instead. He makes superficial excuses for the omission and fails to realize that the thing which he actually did was also a product of his own mind and must be regarded as containing motive or cause. For instance, a gentleman whom I once invited to my house (more out of courtesy than "wish") arrived very late, after midnight in fact, when most of the other guests were leaving. He greeted me with an appearance of cordiality, but what he said was, quite unaware of his words, "I am awfully sorry I could not come later." I knew very well that the gentleman meant to say "earlier", but as this phrase was a mere politeness, his Unconscious told me his true feeling, which was that he did not want to come at all.

It is common enough to "forget" to pay one's bills, to keep unpleasant appointments, to return lost articles, books, etc., to recall names, and in general, to do all the things which for one reason or another, are unpleasant or annoying. But it is uncommon to regard these acts as "predetermined", i.e. as expressions of a positive cause in oneself. In addition to this is the strange phenomenon of "unconscious error", such as sending an urgent telegram with the wrong address, precluding its ever being delivered. What makes us do such things? The Unconscious—for reasons of its own.

The early experiments in Hypnotism, now some forty years ago or more, showed unmistakably this

division in the mind and its double-level arrangement so often working at cross purposes. I once told a hypnotized subject that she would come to the next appointment not wearing the ring she had habitually on her hand and which she had said she never took off. She arrived without it, but with no memory of the instruction which had been given her Unconscious, and when I commented on its absence, she told me a long and absurd story in a vain effort to account for its disappearance—"probably my little sister borrowed it while I slept," she said.

This was merely an unconscious invention, and such futilities are often resorted to because the subject cannot account for his own actions.

Another example of the conflict of forces between the conscious and unconscious levels is apparent when what is called a "temptation" arises, and the attractiveness of a certain course of action is so great that it outweighs or cancels a conscious intention to be "good" or dutiful. This phenomenon often occurs entirely below the surface of consciousness—as, for instance, when one feels indignant over some offence and firmly determines to treat the offender with great politeness, only to find that one has been extremely rude and perhaps even made a scene; or, one may have decided that the only fitting behaviour was that of scorn, and discovered instead oneself smiling and easy in the accustomed manner.

In his *Psycho-Pathology of Everyday Life*, Freud has expounded his theory of the existence of the Unconscious, and given numerous examples to

prove it. It is not necessary to cover this ground here. I only wish to say that when one once learns to recognize the "Hinterland" of the mind, the whole field of vision is vastly augmented. The "fourth-dimensional" quality of human beings comes into view, and not only are the "two voices", soprano and alto, heard, but infinite tones and over-tones, all woven into the most intricate of patterns. And, indeed, in this background lies the bulk of the energy of the human machine. Its relative force is infinitely greater than that of the conscious mind, so that one may consciously cry "yes" with loud intention, while the Unconscious cries "no" still louder. Thus it comes that the pathway to hell is often paved with good intentions, one can "intend" the very best, but the "Titan" in the depths may force procrastination and finally annulment.

From this point of view our "choices" are not free choices at all, but are determined by tendencies behind the narrow field of vision,—tendencies which, for the most part, are contrary to our conscious will and have been rejected by it. Rejected, but not silent, not dead. Nothing is forgotten, nothing is lost, we are to-day the accumulation of all that we ever have been, and whether we "remember" it or not, it continues to be a living force.

Some member of the Catholic clergy, a Jesuit perhaps, has said "give us the child until he is three, and he will be ours for ever." While no statistics are available on this point, I do not doubt its truth. The chief forces in the Unconscious

seem to be not from the higher soul levels but from the patterns engraved upon the mind in early childhood, when it is plastic and unable to discriminate or refuse. Whatever is put into it stays there, and especially do the *emotions* survive which were created in childhood or even infancy, by the people and events surrounding it. So pronounced is this law of the survival of early impressions that when a certain physician consulting me regarding his psychic problems, told me that he was an active worker on the City Milk Commission for the providing of pure milk for infants, I had no hesitation in saying "and were you deprived of milk when you were an infant?" He looked startled and had to admit that he had been, that his mother died when he was six weeks old, and that it was common talk in the family that he had been difficult to feed.

So clear is this connection between the events of early life and all subsequent choices and actions, that one of the chief necessities of psychological therapeutic procedure is to uncover the forgotten life of childhood and bring it back, so far as possible, to consciousness. Very much that is ascribed to "inheritance" is found to be an unconscious retention of the early environmental impressions—habits and tendencies imprinted so early that their origin is obscure, and so deeply hidden that they are practically ineradicable. These make up "family traits", personal characteristics, and disposition to a very great degree.

Besides these purely personal impressions, the Unconscious contains, I believe, certain racial and

social characteristics which cannot be said to be "inherited" in the physical sense, but which, nevertheless, form a certain psychic framework in which the individual grows.

It is well known, for instance, that the English are characteristically devoted to honour, the Americans to money, the Jews to family, the French to sexuality and intellectualism.

The difference between races, however, is nothing like so great in the Unconscious as in the Conscious, and even the differences between primitive and highly cultivated races disappear if one goes very far beneath the surface, as culture is, after all, a very late acquisition, and does not alter the Unconscious which lies under it. To analyse a Frenchman, a Chinaman and an American would not, I am sure, present any fundamental differences. Habit and custom alter, but instincts and emotions do not, at least not very much.

The social characteristics of family and general environment are very marked, each child is the product of the community and the group of people into which he is born. Before he is old enough to "think", he has already absorbed by hearing, sight and other sense impressions all the general attitudes and tendencies of those about him. From birth on, and probably even before, the specific characteristics, especially of his mother as a person, and later of his nurse and other associates, are impressed upon him as upon graven wax. If there was, for example, a doting grandfather in the family always giving sweets to the child, the same child, when an adult, will be looking for another,



substitute grandfather to supply him with the equivalent "sweet" in some form or other. Or, if there was an angry and hysterical mother, her boy, when grown, will be unconsciously drawn to other women of the same type or possibly driven to the opposite extreme, seeking relief from his internal picture, with a woman of great docility, or even one weakly dependent on him.

It is little realized how sensitive the child's mind is, and especially how even in its "unconscious" years—that is generally until the third year—it is the constant recipient of the words, actions and behaviour (and I believe also the thoughts) of those in his environment. A little later comes "imitation", and this also becomes unconscious, so that adults rarely realize the origin of most of their opinions, prejudices, cravings and attitudes. We can now, however, trace these to their sources, so that "knowing oneself" can even go back to infancy and the mental soil in which one was reared.

To do so uncovers the process by which most of us have become mere automatons and lost our essential selves—a process the senselessness and harm of which is remarkably well conceived and expressed by Aldous Huxley in his recent novel *Brave New World*. In this book he lets his daring phantasy picture for us a time in the future when all children will be "conditioned" or automatically trained by "Sleep Teaching", where mechanical instruments, like gramophones, are used to repeat ceaselessly certain precepts into their ears while sleeping. And he shows further the later results

of this mechanical "education", how the same children, when grown, repeat the same ideas over and over like automatic dullards without even knowing what they are saying. What Huxley has made us see by the power of his imagination is amusing, but it is also tragic, and richly illuminating for the thoughtful. How automatic we are! And how little we know the real self that lies under the automatisms.

The early memories that have been lost to consciousness, make up the state described by Freud as "Repression". By this term he means psychological material that is caught and held in a fixed form and place in the mind, and which, by reason of its loss of fluidity, remains unavailable to consciousness. This is pathological. By removing "repression", the mind is relieved from an obstacle of a fixated nature and is restored to its normal state of flux and plasticity. (Removing repressions has nothing whatever to do with encouraging licence of action—one of the popular misconceptions of Psycho-Analysis.) In the normal mind very much that has happened is naturally and easily "forgotten", that is, it "fades" and becomes innocuous; but repression is a pathological state wherein one *cannot* forget in reality, and painful memories remain submerged in the mind, to cause tension and nervous symptoms. Their "outcroppings" are numerous, however, and constantly deflect and disturb the normal course of life. A repressed or forgotten anger, for instance, may cause a perpetual bad temper, or make a man throw up his job on slight pretext,

because he unconsciously hates his employer. The Unconscious is, in fact, full of these undischarged "complexes" and to reach and release them is the special endeavour of Psycho-Analysis—a difficult one, however, because the mind resists the exposure to consciousness of that which has been hardened like scar-tissue and so securely hidden, so that closer scrutiny of it is very hard to achieve.

Another fundamental—and natural, not pathological—attribute of the Unconscious, is its control of all the physiological processes of the body, in fact, it is the workshop wherein the elaborate mechanisms that make up life are superintended and executed. To think of these processes as "mental", even "unconscious" mental, is difficult for a mind accustomed to a purely mechanistic conception of life, without any recognition of *intelligence* as the god in the machine. But the machine has to be animated by a force, and there is a level at which the distinction between mental force and physical force disappears. A point at which Mind and Body meet. The emphasis has been for the most part in the past upon the physical processes as things in themselves, which nothing could interfere with or influence except other physical processes of a stronger or contrary nature. But the mind is the life force that flows through the physiological machine and makes it go; and according to its harmonious or disturbed workings, do we have health or not. The Unconscious normally conducts this big business without our thinking anything about it—all below the surface,

and with perfect precision, until something in the environment makes it go amiss. Why should we be confined to physical agents only, in this case, to restore it to order? *The Psyche, in truth, responds best to psychic and not to physical stimuli.*

In this brief survey of the Unconscious I have tried to suggest the gamut of human potentialities which it contains, the whole range of which exists in each and everyone of us. It is at bottom a purely physical consciousness with its bodily needs and cravings, and stretches through the welter of emotion and longing growing out of this, through the mazes of intellect and the development of reason, to the highest mystic reaches of the soul, which "hitches its wagon to a star". This is the pathway of biological evolution and it is the pathway of personal development as well. Some people never get far beyond the first stage and find their chief interests in eating, sleeping and mating, even as do the animals, with such interludes of work as are forced upon them by the necessity for food. There are others who being psychically further along, live more fully the life of the emotions, in which ambition, competition, jealousy, curiosity, meanness, hatred, love-making, have chief places. Beyond this come those who seek their satisfactions in learning, study, comparison, judgment, and on its higher levels, in the exercise of pure reason. In such the emotions do not cease to function but are frequently diminished in power, or suppressed and turned into other unrecognizable forms. A purely spiritual person probably does not exist, but there are those dedicated to a life

of service and unselfishness, among whom are certain saints or highly sublimated characters who have succeeded in converting many of the primitive forces of their natures into this higher form. The best proof of having accomplished such a transformation in reality, is if the person achieving it has also achieved physical health and soundness. For, if he has not, the "sublimation" is only imperfectly achieved or at too high a cost, and the unused or rejected parts of the nature have been converted into physical symptoms—which accounts for the poor health of many people with refined characters, and is just another one of the strange things one sees when peering into the Unconscious.

However, it is not true that repressed tendencies are all "bad", it is not only the Devil we find in the Unconscious but also the God or "good", which every human being seems to feel in some degree. Nor does this "good" consist only of the habits which are imposed upon us by training and convention, as many psychologists would have us believe. It is rather an appreciation of some fundamental reality in the universe which makes for law and order, for form and rhythm. It is the standard by which hatred, strife and selfishness are rejected, and is in itself a feeling of love, unity and peace. The physicists call it the law of the conservation of energy, whereby all "disturbance" tends to revert to stability or inertia. But granted that this is true, its manifestation in the psychic realm is twofold, it on the one hand makes for effort, for courage, for progress, and on

the other it makes equally for healing, for reconciliation and for rest or repose.

I believe that the real problem in every human life is centred round the feeling of not having achieved all that of which he is capable. Our spiritual potentialities are greater as yet than our capacity for appropriating them, and each human being is striving to express a little more or a little better the infinite possibilities he feels to be within himself. This is equally true on every plane of manifestation, and makes people labour even in the humblest tasks with something more than mere drudgery. I have seen, for instance, a poor half-starved little dressmaker who, barely able to make a living, still found some satisfaction in making something "pretty" and for mere adornment.

I will perhaps be accused of reading an undue "idealism" into seemingly simple facts and necessities, but I do not believe that the very people who strive to strip life of all its sentimentalisms and poesy, are themselves satisfied with their world of bare materiality. I do not, in fact, believe they would continue to live in such a world were it really as they picture it to be, or try to make it. The only *raison d'être* for existence at all, in this world of struggle and disappointment, is the feeling that something deep and significant underlies it all. Something "good", or leading to good. It is this that makes us shrink from suicide and even call it "immoral". Life demands something of us, while we in our turn demand something of life—and so go on.

Tenacity in the face of overwhelming difficulties is a human characteristic that ever amazes me with its force and frequency. Whence comes this hope—this “hope eternal”, if not from some fundamental inherent evolutionary process of which we feel ourselves to be an integral and necessary part ?

But the undertone of human suffering, of disappointment and longings unachieved, is what strikes the vision most when one pauses long enough to look deeply into human souls. The search for happiness is universal, the degree of it achieved is pitifully small. The usual reaction to this is to be either cynical and hard, or to be over-sentimental and blinded to realities. Whether by overdoses of religion or alcohol, makes not much difference. People are driven to such pathetic and even dangerous subterfuges because the pain of life is more than they can bear. I view the “discovery of the self” therefore as a prime necessity in the alleviation of human suffering, for to “know thyself” is the only sure pathway toward mastery and toward freedom.

## CHAPTER II

### WHAT MAKES PEOPLE ILL

“**M**EDICAL science has never gauged—never, perhaps, enough set itself to gauge—the intimate connection between moral fault and disease. To what extent, or in how many cases, what is called *illness* is due to moral springs having been used amiss—whether by being over-used or by not being used sufficiently—we hardly at all know and we far too little inquire. Certainly it is due to this very much more than we think; and the more it is due to this, the more do moral therapeutics rise in possibility and importance. The bringer of light and happiness, the calmer and pacifier, or invigorator and stimulator, is one of the chiefest of doctors.”

This paragraph from Matthew Arnold's *Literature and Dogma* I quote because perhaps no other eminent man has so well summed up the situation concerning psychological Healing and the chief principle upon which it rests. Arnold (writing in 1870 or thereabouts) perceived the subtle relation between mind and body, between psychic forces and physical disease. Indeed all “great doctors” have, at least to some extent, done the same. But in spite of this the moral factor has been greatly neglected.



It is true, of course, that Psycho-Therapy, or the healing of the body through the mind, has of late years become a well-established fact. As an art it has made great strides in the last few decades; as a science it remains as yet young and unformulated. Its literature is, so far, divisible into two main classes: the first, though limited in extent, is a more or less scholarly attempt to tabulate the facts of mental disorders, and sometimes to provide tenable theories to account for them, its deficiency being the absence of perspective and interpretation. The second division is much larger, has both more exponents and readers, and is less convincing. It is composed, mainly, of the writings of well-meaning people of idealistic tendencies who have a desire for, or feel within themselves, some aptitude for the practice of mental or spiritual healing, and who, therefore, act upon these admirable impulses with very little in the way of preparation or equipment for so arduous a calling. I might mention Coué as a distinguished example. They are usually fired by their enthusiasms without much respect to facts, and, with more leaning toward the religious or philosophical aspects of healing, are apt to neglect both scientific method and explanations. They come under various sects and headings, and in so far as they have maintained their sincerity of purpose have undoubtedly been of some service to suffering humanity.

After a considerable experience as a practitioner, I felt the need for a clear delineation of what I would call the middle course between these two extremes. The devoted scientist is frequently so

engrossed in a microscopical examination of phenomena that he quite loses their import and general significance. His job is professedly to *dissect* and not to *construct*. He is also inclined to the materialistic view of life, which precludes the possibility of considering anything of a metaphysical nature. On the other hand, the religious enthusiast, the mystic or novelty seeker is carried away by the new and sometimes startling phenomena presented for the first time to his attention, and is reduced to the unenviable position of having lost all sense of proportion and a due regard for facts.

My position, therefore, has been and is an attempt to unify these two aspects, to balance the materialistic with the idealistic conception of life and out of this combination to evolve a psychological science or a workable idealism that can be demonstrated as of practical value to humanity.

The interest that is now developing in psychology, leading to a better understanding of the wonderful forces latent in man's mind, is creating a great movement destined to revolutionize not only the curative art as it is generally practised, but man's whole attitude towards life, placing in his hands a power and giving him a supremacy over nature's finer forces and his own body which, as yet, has been scarcely dreamed of. I realize that the majority are still sceptical as to the truth of this prophecy. But I can say at least as much as was said by the freshman in his trigonometry class when the professor asked: "And have you proved this proposition?"—to which the fresh-

man replied : " ' Proved ' is a rather strong word, but I can say that I have rendered it highly probable."

It must not be forgotten that psychology, as applied to the science of healing, has at least a pragmatic value which is irrefutable, and that, if the proof of the pudding is in the eating, the results of psychology, practically applied, constitute an evidential value that cannot be overlooked.

The history of healing, outside the use of drugs, is not an extensive one, though such as it is, it has been written several times and extends far into the past. We have authentic indications that the operation of some of these finer laws was understood and utilized in ancient Greece and Rome, as by certain " seers " all through the ages. So little was known of the real workings of the mind, however, before the last half century, that such occurrences came largely within the category of the supernatural, and were, therefore, used in a desultory manner, if at all. Mesmer was among the first in comparatively modern times to apply a more or less intangible force in a definite way for the purpose of cure ; but his investigations concerned themselves more with physical magnetism, and not directly with the mind itself. Among his pupils and several of those following him, new aspects of his discoveries were developed, and by Dr. Braid in England, in 1841, some experiments in hypnotism were made, and the susceptibility of the mind to active suggestion established. From that time to the present there have been many gathering threads of thought along varying lines,

the chief among which is now pre-eminently that of Psycho-Analysis. This is the first really scientific attempt at a deeper understanding of psychology, with a successful application of its findings to the art of mental healing.

To make my own position clearer, I should like to give a definition of the word "healing", in order to distinguish it from the usual palliative action of drugs. It means a "making whole" or "holy", both of which words are derived from the same root. The term "healer" comes from a translation of the name "Jesus", in Latin *Salvator*, or Saviour. Healing, therefore, in contrast to Curing, has less to do with symptoms and more with causes, and is an attempt towards the *salvation of the whole person*. It strikes deep into the root of things, and means *integrating* or synthesizing, if it means anything. Medical science, great as it is, has remained one-sided in its development. It is pre-eminently a study of disease and not of health. Great attention has been given to the study of pathological conditions and very skilful diagnosis has been developed, but on the curative side it is confessedly weak. The healing force lies within the human body, and at best can only be whipped into action by medicines or mustard plasters. After having dosed and drugged, sweated, cut, tinkered and tampered with its many objects, medical science still remains able to deal only with the symptoms of disease and not with its causes.

All these attempts have been confined to the physical plane, but certainly the well-being of the

mind is as essential to our welfare as that of the body ; and by what law of nature is the treating of disease by scientific means limited to chemical and mechanical agents only ? If the mental activity of a patient has been an element in the production of disease—and no one disputes that this is in many cases at least an important factor—it is both obvious and scientific that this same mental activity can and should be used to assist in its relief and cure. The trouble with medical science has been that, dealing with physical and tangible conditions only, it has refused to recognize the possibility of a psychic or intangible *cause* for these.

Ignorance of the real cause is admitted by most thinking physicians, and in others is concealed by the use of such phrases as “ reflex action ”, etc., which only beg the question and never explain what caused the reflex. I would like, therefore, to emphasize the fact that health is normal, and any deviation from it, abnormal ; and that while the immediate cause of any abnormality or illness may lie in the detrimental effects of a disturbing environment, the real and ultimate cause lies much deeper and can be found nowhere but in the mind, which determines our reaction to the environment.

How else may one account for the varying effects produced on different individuals by the same physical conditions ? Some succumb quickly on exposure to infection, while others remain immune ; some suffer disturbance of the whole physical organism through exposure to weather or loss of sleep, or through change in general

habits, while others immediately adapt themselves to these conditions with no ill results at all. It follows, therefore, that there must be some determining cause within man himself. In my opinion a better name for a "good constitution" would be a "good mentality"—in other words, a subconscious action that is, at the same time, equally positive to, and properly receptive to, its environment. This is the thing that maintains the individual equilibrium and obtains a proper reaction to the many destructive forces surrounding us. Do not mistake a "good mentality" for a merely clever or educated mind: it means rather a vital stamina or manifestation of nature, evidenced in every human being, to some extent, as an innate or subconscious intelligence. It is the derangement of this intelligence from its natural and harmonious workings in the body that is the ultimate cause of our diseases. Physical as well as mental disturbances, due to whatever proximate or immediate causes, are always the consequence of, or involved with some impingement upon or deflection of the mind itself.

In a word, one might say that what makes people ill is *Disposition*—I mean by this, of course, both psychical and physical. A now famous illustration of physical "disposition" is that of the well-known German Professor (Pettenkofer) who demonstrated before his students in medicine his scorn of infection (and of the whole germ theory) by swallowing an entire tube of deadly cholera germs which had just been sent him by their discoverer. Everyone expected that the good Pro-

fessor would fall dead, but nothing at all happened, and when asked the next day for the reason of this extraordinary phenomenon, he shouted "disposition".

What determines Disposition? Especially the disposition to susceptibility and illness, or to health and physical stamina? Of course, healthy parents, good food, good surroundings, all go to make for a high degree of soundness and resistance. But the best of these can be ruined by psychic surroundings of an unfavourable nature, so that the best possible "disposition" may become the worst, and most susceptible to disease, disorder and unhappiness. The truth is that one's degree of susceptibility to germs and infection, and to general surroundings, rises and lowers in proportion to the emotional integrity and psychic harmony that one is able to maintain.

It is true that there seems to be in Nature a destructive tendency, or "Death Instinct" which finally breaks down and destroys the unifying principle which we call Life or Health. But in human beings the relative amount of disease is far higher than in animals and death is usually occasioned by a painful and disintegrating process of illness instead of by the rigours of existence as with animals, or by natural "wish" or gradual loss of interest in living, which I think would be the most natural and pleasant way of ending our lives.

To live disabled or diminished in efficiency by illness is one of the heavy penalties we seem to have to pay for the development of the psyche. We have lost the natural soundness of the animals

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and we have not yet arrived at that psychic maturity, which would insure a more harmonious and balanced mind and body. This is both true racially and individually, therefore I do not suppose that a *perfection* of health is as yet within our grasp, though that we can come much nearer to it than is generally believed is certainly true.

The chief *ultimate* causes of disorder and illness are, according to my observations, to be found in the preponderance of *destructive emotions*. It is impossible, for instance, to be really healthy while in the continuous grip of *Fear*, an emotion so prevalent that I daresay no one is free from it. There is, of course, a *healthy* fear, which makes one cautious and is a necessary mechanism of defence, but practically everyone is a victim of chronic *pathological* fear, that is, an exaggerated, constant and compulsive emotional state which inhibits free action and reduces vitality to a pernicious degree. There are also other emotions, such as Shame, and Despondency or Melancholy, which are almost as prevalent and equally destructive. All these are feelings which might be called "Ego Destroyers". No one who is in the grip of them has a sufficiently free and strong ego to fight the battle of life successfully or to maintain his physical body in good health. Fear of people, of certain circumstances or places, certain words or intonations, fear of being ridiculous or conspicuous, or fear of being a failure—these are just a few of the many forms such an inhibition may take; not to mention fear of opinion, of accidents, of ghosts, or of cats, or of death itself. And to think that most of these might



be avoided! The truth is that we all have been "conditioned" in youth by unfavourable circumstances to the *maintenance of fear states* which, when we are adult, lower our efficiency to a minimum, and yet of which we cannot rid ourselves, especially as many of them are unconscious.

The chief means which human beings have used in the past to knock themselves into the shape they thought desirable or proper, has been that of "Taboo", a fear-invention well known among all primitive people and existing still in even more trenchant forms in the most highly cultured societies. The Taboo or "Forbidding" was a psychic weapon used to prevent people from doing whatever the herd objected to, by means of threat. Next to Fear the chief Taboo of civilization is that of *Shame*, so that what we are not hindered from doing by the one, we are prevented from doing by the other.

In other words, the development of a moral sense was not used as an encouragement to better or more refined deeds, but as a deterrent and flagellant against certain deeds or tendencies already current. The Taboo branded these as despicable, thus making them shameful and causing a forfeiture of the good opinion of the community if indulged in. This method is in full force to-day, and we teach our children how to become "civilized" by telling them that whatever they do is "bad", if it does not conform to our collective idea of suitable conduct. This feeling of being "bad" conditions us still in adulthood and is partly the cause of the prevalent so-called

"inferiority complex", and even of the development of criminality. It is quite possible to train children by admitting that most of what we deny them is "good", at least in their eyes (it is very natural and pleasant to be "dirty", for instance) and that other conduct, though "bad" to them, may be more practical in the long run. The admission of the "rightness" of their emotions and protests makes them far more willing subjects to the demands of civilization than does guilt-feeling and punishment.

"Watch out or the goblins will get you" is the modern nursery version of the original primitive behest, that one must take care not to offend the reigning deities or the appropriate retribution will fall heavily upon one's head. Even the Greeks had elaborate rites and prescriptions for propitiating the angry gods and to-day we still stagger along under the weight of angry gods in the form of parents with all their prohibitions and prejudices and the community in which we live, these being the things which have made the framework of our personal lives. Most people are virtuous, not because they wish to be, but because they are afraid not to be. Being over-virtuous to the point of weakness is likewise a result of a too severe Taboo, and not a wish. Our whole system of education is not based, as it should be, on how pleasant, or at least how politic, it might be to be "good", but only on threats social, moral, personal or legal, as to what punishment will befall if the prescribed course is not followed. Hence, Fear and Shame remain as our ruling

Deities to this very day and age—at least in the Unconscious.

The emotion of Grief or Depression also rules over the majority. It has two sources, one of which may be called normal, and the other pathological. It is inevitable to feel injured or unhappy at any kind of loss, whether this be a loss of some ego-satisfaction, or a loss in the love-life. It takes a certain time to adjust oneself to the doing without something, which has hitherto been needful to one's harmony and equilibrium. To mourn, is a normal means of adjustment and requires a certain time to be lived through. But a grief of any kind that does not *pass* after a reasonable period, may be said to be pathological. There are certain people who can never "get over" the hard or unhappy things of their lives. Their "disposition" is to grieve and be despondent—in which case we may know that the personality has been damaged in some way in early years and that the persistent melancholy state probably concerns not only the immediate disappointments but old ones long forgotten. The process by which this takes place I will explain later. "Conditioned" again, and how sadly—moral springs gone wrong, capacities for love and appreciation unappreciated, and wasted in eternal sorrow. Besides which, much "grief" is really "Guilt", a feeling of shame or of being in the wrong or generally inferior—than which nothing is more depressing or disabling, and which is sure to result from the Taboo system.

The emotions I have so far described are mostly

negative ones, but there is another, very positive and aggressive one, equally destructive, and that is Hate. How little the instinct for self-preservation is altered in us from its primitive cruel forms of "each for himself, and the devil take the hindmost". It is not, however, a mere scramble for existence which makes human beings so predatory and cruel, but a quality which is rarely found in the animal world; that is, meanness, or satisfaction in hurting others. The animal kills where it is necessary to obtain his food, but he seldom tortures or kills for pleasure. It is said there is a species of wild dog in Africa which is known to be viciously cruel and destructive, but one has not to go to the wilds of Africa to find this strange phenomenon among human beings. We show rather the characteristics of *mad dogs*, creatures who have been poisoned in some way, psychically speaking, until the natural instincts are distorted into the fierce and murderous forms of human warfare, not to speak of modern industrial competition, and the countless petty forms of meanness or malignity which one encounters daily.

But I think people who hate, are enemies of themselves as well as of their neighbours, and their aversions and general human enmity should by rights be regarded as pathological and treated as such. It is not unusual to find that a neurotic patient, even of the most refined and apparently dispassionate nature, is suffering from wells of poison in himself, caused by hate of which he is only partly, or possibly not at all conscious. There is a kind of hatred, a hatred of ugly and cruel

things, which one may call "moral indignation" and which is a most necessary ingredient in a balanced character. But hate which is a prejudice, a hostility, as of other countries, religions, political parties, persons, or moral customs— all these are remnants of early clan or tribal feelings *gone wrong*, and belong to the most infantile levels of the human race.

Instincts may be either "uncontrolled", or "repressed"; both are dangerous. In the former case the individual is more apt to be healthy, even though disagreeable to his family, or dangerous to society. But when primitive forces are let loose without restraint, he becomes too anti-social to be practical. Extreme cases can be committed to an asylum, but for the average case of uncontrolled emotions we have no remedy, except the person himself wishes to change his character—which he seldom does.

But "Repression" is a condition of psychological tension which is also dangerous. It is pathological and produces invalids and distorted characters, and *sometimes* a person sufficiently unhappy to seek aid, or wish to change himself. If he is not inaccessible to the idea that his disturbances may be due to "moral fault", as Arnold terms it, he may be helped. He has to learn that instincts or impulses unadapted and unused are capable of destroying his whole organism, or at least of throwing it out of equilibrium, and producing either mental or physical diseases of an exceedingly serious nature; and he has to be guided to a new adjustment.

"Used amiss", says Arnold, "or not used at all", speaking of "moral springs", by which one may also understand the instinctual forces. Of the latter class how many pitiful and striking examples one sees in the cramped or faded women with which modern life so abounds—women whose capacity to love and mate has withered away for lack of use, and whose pinched and starved personalities show plainly enough the damage done. And equally ill are those weaklings whose capacity to fight and to be independent in the battle of life has been injured or rendered useless by too many "don'ts" in childhood, too many inhibitions laid upon their natural aggressiveness and power to rebel. While those whose *hate* has been repressed are indeed terrible centres of menace and destruction, both to themselves and others.

Very often those who have been injured in this way make a compensation later by becoming over-aggressive and tyrannical with others—a common way out of an unfortunate difficulty. An interesting historical example of this is Catherine the Great of Russia, whose early life was full of religious and moral restrictions, frustrations, and probably therefore of repressions. Fate placed her upon a throne which, it is said, she poisoned her husband to obtain, and where she was able to revenge herself for her early injustices by long and cruel tyrannies over all her court and associates. Who can say whether this kind of a life and influence is worse than if she had remained a crawling worm, or a tool in the hand of someone stronger than herself? But looked at as a product

of human life and training, in supposedly the highest circles, what a pitiful commentary on our stupidity and recklessness that such a great person was marred by so much cruelty, which might have been avoided.

It is an interesting sidelight on present-day tendencies that much biography is now written with a view to showing the life of its subject as a whole, with its later characteristics the logical outcome of early or childhood circumstances. To one who can read between the lines, this tragic pattern can be clearly seen, for instance, in the life of Rousseau, who, in his *Confessions*, tells us enough of his childhood to make his later life explainable as an inevitable sequence of early occurrences. He describes, for example, how he was sent away to school at the age of seven, and how, craving a mother's affection, he passionately loved his teacher, who allowed him to sleep in her bed, but who often punished him severely by whipping and other means. This mixture of love and being abused passed, in the child's life, into a permanent character trait, so that his history is a long one of desiring and adoring domineering women who controlled his destiny and against whom he rebelled in vain. No wonder, he became—theoretically—a great apostle of freedom!

But this is a costly way to produce great men. A pitiful life of suffering, even anguish, was Rousseau's portion. If out of this he could wrest some concepts of greatness and of human liberty, one cannot pay him too high a praise. But personally I believe that one human life of happiness

and harmonious adjustment would be worth more not only to the individual but likewise to the race. The lives of so many great men and women are lives of personal tragedy; I mention at random De Quincey, whose *Confessions of an Opium Eater* are pathetic in the extreme, and in our own day D. H. Lawrence, whose novels, surely autobiographical, are no less so.

In this chapter I have touched but lightly upon the emotion of Love though no other single emotion has anything like the range or influence of this one on human health and happiness—none is more compelling, or, when misdirected, so productive of illness and pain. Of this I will speak further in the chapter devoted to this subject.

But to return for a moment to the instincts. It is generally agreed that many of them are unlawful, destructive and cruel, and must, in any kind of a community life, be controlled. It is not so generally understood that these very impulses contain the essential forces of life and in being controlled, must not be killed. Too much appetite—for anything—may be disastrous, but no appetite at all is certainly so. Ambition uncurbed may be selfish and ruthless, but the loss of ambition is a blow which no man can survive. Desire—of all kinds—material, emotional or carnal, may be mean, low and relentless, but the absence of desire is the absence of life itself, with its fundamental energy quelled at the source. Hate, unrestrained, is a terrible thing—but a person who is unable to be angry on occasion is worse than a helpless babe. I think, therefore, for health and



for survival, our point of view must be changed. The instincts must be recovered from the garbage heap in which they have been buried, and recognized for their essential values. What we shall do with them then, is a further part of the problem ; an amalgamation process probably, in which the despised parts of the nature are welded and fused with the so-called higher ones. Indeed, it is with the restitution of the lost parts of our person that the "discovery of the self" has much to do. To show how to find them, and to unite them into a harmonious whole, is the function, as I conceive it, of any practical curative psychology.

## CHAPTER III

### PSYCHO-ANALYSIS

**P**SYCHO-ANALYSIS, a term often so lightly used nowadays as to be applied to almost any kind of mental cure or treatment is, in fact, a stern and complicated science devoted to the explication of human behaviour, especially in its pathological forms. It was first evolved in the treatment of a hysterical patient by Dr. Breuer of Vienna, some fifty years ago, and was the outcome of mutual talks and discoveries between him and his patient, who was eventually much benefited by this purely psychological method of treatment. Breuer did not carry the matter further, but a younger colleague, Dr. Freud, to whom he communicated the case material, later took the matter up and developed it into what is now known as Psycho-Analysis. The result has more or less startled the world, having brought to its reluctant ears some very surprising truths, and, at the same time, a new hope for the alleviation of some of its worst sufferings.

Freud's writings being of a purely scientific nature and not adapted for general readers, were met with much protest and more misunderstanding by the general public. His fearless findings in

regard to some of the deeper human motives and impulses offended the fastidious and trod upon the prejudices of the ignorant, especially as he cut through many of the illusions upon which we all, by common consent, have more or less fashioned the edifices of our lives. However, in spite of this unfriendly reception, Psycho-Analysis has made a way for itself, and though still excluded from most official and academic circles, it possesses a large and influential literature and commands at least attention, if not admiration from a considerable portion of the public. Its practitioners are still in the experimental stages, and differ considerably in both theory and technique, but Psycho-Analysis as such is now an accepted force in modern thought.

To become proficient in the application of this science requires many years of study and personal preparation. As a matter of fact, it has been often utilized in a very superficial and even deleterious way by many so-called practitioners who were ill-equipped, or not at all, to apply its profound principles. These include even certain members of the medical profession, whose psychological equipment in no wise compares to their physiological one and who, therefore, are "lay analysts" in the psychological sense. The non-medical practitioner, if possessed of adequate training, may be as well or even better equipped to do the necessary delicate work.<sup>1</sup>

In the earlier years it was not a requirement in

<sup>1</sup> See Freud's *Problem of Lay-Analysis* in which he sets forth psychological training as the *sine qua non* of a Psycho-Analyst, irrespective of medicine or other sciences.

the training of analysts to be themselves "analysed", it was considered sufficient to learn the method by communication even as most other systems are taught. But this was found to have serious drawbacks, as it was gradually seen that no one could become proficient in the exercise of the method who had not himself experienced it at first hand. The practice of Psycho-Analysis therefore should be restricted to those who have passed through the necessary "self-knowing" to give them the psychological equipment for dealing properly with the human psyche. As the science is a young one, however, there is as yet no legal restriction or recognition, so that at present anyone may attempt to use it who thinks himself fitted to do so. The practice has, as a matter of fact, fallen mostly into the hands of the medical profession, although Freud himself did not wish this, preferring to make Psycho-Analysis an independent science standing on its own ground, and not a branch of medicine. That it should be more or less allied with medicine was, however, inevitable, as most of its observations were made on people psychically ill, thus coming close to the domain of psychiatry.

Its chief practical purpose was to cure or relieve nervous diseases, a field of human suffering for which there was previously little or no therapy. I think there is no suffering in the world worse than that caused by a damaged psyche—the feeling of helplessness at the very source of one's being is a kind of torture for which there is no comparison. The disturbances range all the way from

comparatively small but troublesome nervous habits or character traits which make for disharmony or inefficiency, through so-called borderline cases into complete insanity—of which there is very much in the world, with a minimum of understanding for it. All such disorders were grouped by Freud under two headings, called "Neuroses" and "Psychoses", with elaborate and often startling theories and explanations of their causes and cure.

But it will be seen at once that though Psycho-Analysis was invented for the cure of disease, these diseases are so intimately bound up with the psychic or soul life of the patient that they cannot be regarded from the materialistic or physical point of view alone; they are, in essence, emotional and spiritual problems. This really brings the practice of Psycho-Analysis closer to the domain of the priest or clergyman or other spiritual adviser than to that of the medical man, and makes the demands on its practitioners a high one.

Psycho-Analysis, however, avoids using the word spiritual, and aims to confine itself exclusively to the examination and adjustment of the mind and emotions in a methodical and intellectual way. It does this by a series of daily sésances, in which the patient talks about himself as freely as may be, and is encouraged by the analyst, who acts as a sort of abstract commentator, to overcome his resistances to speaking of the more personal and intimate phases of his life, which are usually involved in any problem he may have to present. If his problem goes deeply into the Un-

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conscious, as is usually the case, its roots have to be uncovered with much patience and tact and by means of specific knowledge of the psyche, applied according to the analyst's skill and discretion. It is an exceedingly delicate task.

One of Freud's most amazing yet simple discoveries towards this end was that of "free association", by means of which the patient, letting his mind roam without restriction, learned to pass spontaneously from one idea to another and finally, but inevitably, arrived at the central idea or sore spot of his mind—the so-called "complex". It is not easy to tell the truth about oneself under any circumstances, and it is a triumph of Psycho-Analysis to have devised a method whereby the most zealously guarded secrets, even those unknown to the patient himself, can finally be brought to light. That it is necessary to do so, goes without saying. No doctor can prescribe until he is thoroughly familiar with the symptoms, and no patient can be cured who is not willing to reveal these symptoms so far as he is able—after which the analyst must find the way to probe even deeper.

Naturally the patient will choose someone to help him do this in whom he has confidence, and one of the foremost tenets of Psycho-Analysis is that its practitioners should be absolutely impersonal and devoted only to the interests of the patient. The séances have of necessity the quality of the confessional, though with the difference that the one "confessing" is not regarded as a sinner, nor admonished to more noble conduct, nor offered

forgiveness for his sins, but is encouraged rather to a more or less impersonal evaluation of himself, and to gain a grasp of "reality" which, owing to his "blind-spots" and lack of self-knowledge, was before impossible. It is a hard process, for it destroys many illusions, and forces one to see his own ego in its true light, which is not always a favourable one. But if the investigation succeeds to reveal the internal entanglements or defects, the results are worth while and indeed sometimes amazing. Not only physical pains and disorders frequently vanish, but serious emotional conflicts are solved, bringing comparative harmony in their train.

This result, according to Freud, is secured merely by making *conscious* that which was previously unconscious, i.e. providing a ventilation or outlet for repressed psychic material, by "remembering" it, thus making a pathway through the conscious mind into the outer world. All cases of neurosis are cases where something disturbing or painful has been "forgotten", that is, repressed, or buried in some dungeon of the mind, where it has continued its isolated but harmful existence, no longer known to the master of the house.

In this difficult process of excavating lost or dissociated parts of the memory or personality, the patient regularly finds himself re-living some of his early emotions. These are frequently directed towards the analyst, who becomes to him a sort of figure-head (or even "punching-bag") for various persons or events of his past. This phenomenon is called by Freud "transfer-

ence", meaning that the patient transfers for the time being his lost or unconscious feelings to the person of his doctor. These feelings may range through the whole gamut of love and hate, and are projected on to the analyst without consideration of the reality-situation or without criticism or reaction from him. In this way, the emotions can be subjected to careful observation, whereas if reacted to as in the ordinary relations of life, they disappear as through a sieve and cannot be examined. The advantages of this artificial and controlled situation are, I think, manifest, though it takes some courage on the part of the patient and great coolness and sense of responsibility on the part of the analyst. When the patient has lived through a sufficient number of repressed and suppressed feelings to come into a state of insight regarding them, he no longer uses the analyst as the object of his emotions, but returns naturally to his own life better equipped than before to make the best of it, and relieved of the necessity of being ill or unhappy.

Freud's outstanding discovery, besides his "discovery" of the Unconscious, is that concerning dreams, and an important part of the treatment, therefore, is the analysis and understanding of the patient's dream-life—the royal road into his Unconscious.

Until the publication of Freud's *Interpretation of Dreams* in 1900, no authentic material was available on this subject. At least it had never been examined by science, and any belief in dreams as *bona fide* manifestations of a psychological nature,



was practically unknown to the Western mind. To be sure, the Hindus were always possessed of much wisdom concerning it, some of which has been translated into English and other languages, but which has remained, for the most part, unacknowledged and to us more or less mysterious. For the rest, we have folklore and many illuminating beliefs and customs from various primitive peoples, the American Indians, for instance, which show plainly some understanding of the significance of dreams. But, on the whole, all this has been regarded as of a superstitious nature, and, in fact, no key to the riddle was available until Freud, through his observation of neurotic patients, was able to fashion one, and by this means open up to our astonished gaze a large and dynamic portion of the hitherto securely hidden psyche.

He showed, first, how the dream contained a "wish", usually a wish which is excluded from the conscious life. If a little girl wants a new doll, she is able to say so and does not dream about it. But if it is prohibited in her family to speak of dolls, for instance, it is very probable that the wish for one would make a dream. It was a common experience among soldiers at the front, deprived of the ordinary comforts, of food, etc., to dream of such things, gratifying the wish for them by a psychic picture of plenty and profusion. From these simple examples one may see how many secret and tabooed wishes there may be, pushed out of consciousness, to fill the mind during sleep when other activities and functions are at a minimum.

Besides the "wish", Freud in a later work, *Beyond the Pleasure Principle*, announced another important discovery, which was that dreams also contained the repressed or forgotten painful parts of one's life, historically reproduced in vivid, though often distorted, form. He called this phenomenon a "repetition compulsion" and explained why one is compelled to repeat such things—that it is an effort of the psyche to rid itself of the original irritation, even though it disturbs the sleep to a serious degree.

I will not attempt to elaborate his dream theories here, as much has been written on the subject in explanation of them besides his own works, but he certainly demonstrated enough to explode forever the "cucumber" theory, by which I mean the old prejudiced view that all dreams must be caused by the contents of the stomach rather than the contents of the mind. Even granted that indigestion may accompany or possibly even be the immediate cause of disturbing dreams, it is no explanation at all of the *content* of the dream, whereby one person may feel himself to be pleasantly flying, for example, and another one painfully drowning. Nor does it explain why, when these respective dreams are analysed, they tend to disappear—besides which a flood of light may be thrown on the dreamer's psychic life which can greatly illumine, or even alter, him for all time.

The Unconscious speaks in symbols, even as do children and primitive peoples, and to understand the language of the Unconscious Freud assembled

much knowledge from various sources, chiefly Myths (the dreams and unconscious wishes of a race) and Folklore, which gives an insight into the pictorial method of thinking common to simple people. A study of symbols and the folkways, such as one can find in Frazer's colossal work *The Golden Bough*, or of the ancient Greek Myths, will be sufficiently enlightening, I think, to convince even the most sceptical that dreams contain "real" material. Many fixed symbols were worked out by Freud and are regularly applied by all psycho-analysts, such as that the sea represents the mother, an umbrella a man, the King and Queen the parents, etc. But the chief meaning of dream symbols has to be supplied by the dreamer himself, and is determined by means of his "associations" to his own dreams. If he speaks whatever comes into his mind without the usual censorship, he is bound to tell, even in spite of himself, what his dream is about. Even so, I must say that the *interpretation* of these things is very largely a matter of personal talent on the part of the analyst, and cannot be reduced to a rigid technique.

Freud's analysis of the dream showed that it was usually made up of a combination of recent daily occurrences, with past events or periods which were in some way impressive or important in the dreamer's life. Because of this, the surface or "obvious" meaning of the dream very often proved to be quite different from the deeper or "latent" one, and unconsciously invented by the dreamer for the purpose of ameliorating the effect

of his internal disturbances, thus allowing him to obtain a better sleep.

There are many resistances from the Unconscious against the unravelling of a dream, even though the dreamer may be very anxious, consciously, to know the real meaning of it, and this makes the process a laborious one. In most cases it is something painful, and if not painful at least forbidden—the dream might contain, for instance, a breaking of the commandment which says: "Thou shalt not covet thy neighbour's wife." It is surprising to find how many people object to admitting that they even unconsciously are possessed by such or similar wishes.

In his observations of dreams and of neurotic patients in general, and especially of the Unconscious, Freud was compelled to see and to report that a large portion of the ills of human beings, or at least of this particular type of malady, was caused by, or in some way connected with, *Sexuality*. To a world accustomed to speaking of its "animal instincts" behind closed doors, or not at all, this was an unpleasant truth in the nature of a shock, and instead of being grateful to the man who had the courage to tell important truths, the majority of people preferred to abuse him for this frankness and to declare that it could not be true. His presentation of the subject was purely scientific, without moral or emotional bias, and did not pretend to be anything but a laboratory report of certain psycho-sexual facts. Since his aim was that of explaining sexuality, especially in its pathological forms, he applied himself to this

task alone, and did not attempt to balance it by calling equal attention to other or healthier forms of sexuality, or to politely gloss it over with consoling phrases—for this he has been much blamed.

As a matter of fact, before Freud we had no sexual science whatsoever, and the amount and degree of ignorance on this vital subject is appalling—I think only an analyst, perhaps, can know to what extent. It is only in the last few years that a monumental work like that of Havelock Ellis' *The Psychology of Sex* was even allowed to be published in English. Because he also described with meticulous honesty and insight the sexual problems and habits of people in general, and particularly in their sick and distorted forms, he, like Freud, was branded as "immoral". It is strange, how humanity prefers to hide behind and maintain its old "Taboo", rather than learn the true facts about itself, and try to make them better. Since such men as Freud and Ellis dared to tread in these unknown and unpleasant paths, we should be eager to receive their information, no matter how unwelcome or how unlikely it may seem to be—but, alas, such is not usually the case.

The truth is, as I wrote at length in my *Psychology of Behaviour* some years ago, that sexuality is not a physical function only, but in a high and important degree, a psychic one also. Perhaps no single piece of information presented by Freud concerning the many derangements of the sexual life, is of more importance, for example, than that concerning *Psychic Impotence*. He showed that although all the physical organs and functions

pertaining to sexuality may be in order, there may be and often is, a partial or complete psychic incapacity to execute the function, or to obtain any of its usual normal benefits or effects. To explain this strange phenomenon, which Psycho-Analysis has demonstrated is one of the most prevalent diseases of the day, required a long and careful examination into psycho-sexual problems, especially of family life and sexual habits in general, including those of childhood. The fact that children had any sexuality at all, was a surprise, and an unwelcome one, to people at large, who liked to cherish the fallacy that all children were little cherubs, incapable of the most natural and compelling of all human feelings, and inexplicably "bad" if giving evidence of having any. The sexual life of children undoubtedly exists, and whether we agree with all of Freud's theories concerning it or not, we must admit that he was the first to awaken us with any force and clarity to this all-important chapter of our lives.

Because of the prejudice against any open discussion of sexuality and the facts concerning it, Psycho-Analysis is associated in the minds of many with this subject exclusively. However, in the practice of analysis, no patient is required to talk of anything that does not interest or concern him, though if he studiously avoids any one subject, whether it be sexuality, or money, or hunger, or what-not, one would naturally call his attention to the omission after a certain period of time. But there is no insistence on one theme

or another, and in no system of mental treatment is the patient given a wider latitude or greater freedom of choice as to what he wishes to say or do.

The whole method is, in fact, rather a kind of self-soliloquy, in which, without criticism or judgment, the inner psychic life unrolls itself to the view—commented on and checked up by the analyst in due course. *What* it contains, is no personal concern of his, though it is often very surprising to the patient himself who, if he has the patience to examine his own mental and emotional structure at length, may be rewarded by a degree and kind of self-knowledge and by a relief from tension and inefficiency of which he had little dreamed.

It is not possible to do justice in such a brief survey as this to so intricate a science as Psycho-Analysis, but I have tried to indicate its broader outlines and its value as an important advance in the acquisition of self-knowledge, besides its therapeutic value—though this latter is not, I think, the most important one to Freud, his interest being rather that of the observer who desires to tabulate the facts he finds in a new and important field. This attitude of his built up a method which is largely observational in character, and which does not, therefore, to my mind, fill the purpose fully when it comes to a therapeutic application. It is one of Freud's fundamental tenets that this process is all that is necessary for a therapeutic result, and he presented the strange doctrine for the first time that a man might become cured of his illness merely by becoming aware of it. It is

true, of course, that Neurosis is a form of illness based upon the hiding of something and therefore to bring this something to light—just as one might a hidden poison in the body—is a necessary therapeutic procedure. But it is not, in my opinion, a sufficient one, and the absence of anything more is often the occasion of the failure of the whole process. I wish to speak now, therefore, of what I consider to be some of the *limitations* of Psycho-Analysis.

There are a few certain practical difficulties inherent in the nature of the treatment which cannot be avoided. These are, first, length of time. It is rare that an analytic renovation can be accomplished under a long period of months of daily treatment, and in some cases, as in a severe Neurosis, even years are required. Another difficulty is the expense, as the analyst's calling is a highly specialized one, requiring a high degree of capacity, training and responsibility, and also an unusual amount of time devoted to each patient, making it impossible for him to carry more than a few patients at a time. This of necessity requires a commensurate fee and puts the opportunity out of the reach of the majority of people. A few psycho-analytic clinics are now in operation, but it is very difficult to make such an intimate and extensive form of treatment of any great practical value under these limited circumstances.

It is also almost impossible to aid a patient who does not come freely and of his own accord, with a strong desire to be helped. " Faith " as such is not



required, only a willingness to try, as with anything else. But without this earnestness of purpose the difficulties to be overcome are likely to be too great. For the same reason, psychotic cases are difficult, though not impossible, the success depending on how much conscious co-operation one can obtain or evoke from the patient. I have reason to believe that insanity can be cured, but at present we have more to hope from prophylactic measures in regard to these cases than from curative ones.

Now as to the more serious limitations in the system itself, which I think should and could be remedied. The greatest objection to be made against Psycho-Analysis as such is, in my opinion, its *rigidity*. Being devised as a systemic and observational method, it lacks in flexibility and humanness in its personal application to sick people. It requires them to be put through a certain régime in a certain way, and if they refuse or object, they are dismissed as "unsuitable for treatment". It is probable that Freud's "monographic" plan of investigation and taking the laws of physical science as determinative, has made the psycho-analytic way of looking at life too narrow and confining. In any case, it is a purely materialistic one and this is more or less imposed upon every patient. To be sure, Freud has never given a rigid technique, preferring to leave details to the talent—or lack of it—of the individual analyst. Nevertheless, the whole structure of Psycho-Analysis is a hard and rather mechanical one, insisting on realism at the cost of idealism, and

inclined to regard every objection of the patient as an unwillingness or supposed "resistance".

It is true that the neurotic patient is full of resistances, most of which are pathological and have to be overcome. He dislikes change, having made his adjustment to life on a certain basis which even though it includes an unbalanced character or a serious illness, he is, generally speaking, unwilling to give up. It is, of course, his Unconscious which is unwilling, and not his Conscious, otherwise he would not present himself for treatment. And he is usually very surprised to find how tenaciously his Unconscious clings to its old habits, which it does partly because of inertia, and partly because it is upsetting to install new ways of thinking. The analyst has to be very tactful in this process and listen to many arguments against admitting the new values and points of view which he recommends. The patient has a right, however, to expect more than mere scientific observation and comment. He needs a very friendly understanding of and entering into his difficulties. He needs also an opportunity to say when he thinks the analyst is in the wrong, since the person of the analyst represents of necessity an authority to him. He is allowed to make objections, of course, even to the point of criticism and invective against the analyst if he chooses, since the purpose of the treatment is to secure uncensored feeling and frank speech. But unless the patient's objections are encouraged and treated seriously, and unless the analyst is prepared to admit that he may sometimes be in the wrong, even to the

relinquishment of his most pet theories, no progress can be made and, indeed, great harm may be done.

I think it was Ferenczi who first said "The patient is always right": but *how far* he may be right and how far the analyst may be wrong is a delicate matter and has been little gauged. The patient is surely inclined to impute motives and feelings to the analyst which are non-existent in him, or only in slight degree. This is called "projection", and needs to be sifted out, removing its elements of phantasy and replacing them by a new reality sense. Perhaps the analyst is neither as good nor as bad as his patient thinks him—perhaps he is seen only through glasses obscured by a phantasmagoria of his past; but perhaps also the patient sees clearly and is *telling the truth*. Certain it is that unless these two people who come together for a common purpose, which is the solving of the difficulties of the patient, can meet on equal ground, plus a lenient, sympathetic and completely unselfish attitude from the analyst, no great good can be hoped for.

Although most patients need to learn many things, the relationship should be anything but a pedagogic one, of a teacher and pupil nature. The "I know more than you do" attitude is not successful with a child, nor is it with an invalid or worried person. The patient is a human palpitating being needing endless understanding and "Einfühlung", as the Germans say it, a kind of "feeling in" or identification with him and his problem, whatever it may be. To do this requires

not only great liberality of thought, but great humanness of feeling—not sentimentalism or weeping or commiseration, but the kind of *Pity* that unifies itself with its object—in short, in its highest sense—*Love*.

To speak this word to an orthodox analyst in regard to his patient is a sort of blasphemy from his point of view, but I must repeat that any mechanized method of dealing with sick people, especially sick souls, is not only harsh but also dangerous. When I speak of love, I do not, of course, mean being "in love", as this is quite a different thing and a very selfish one, to be excluded from the analytic relation as a matter of course. I mean rather the love which is tolerant, all-merciful and warm, such as a wise mother gives her children, especially the sick ones, as a spontaneous and natural gift. Only this can bring about a real healing, but the need of it is unfortunately decried by Psycho-Analysis as a dangerous and weak indulgence.

I, on the contrary, think that the relation of analyst to patient must be similar to that of the priest to his flock, though perhaps closer in the sense of being more intimate and human, and less distant and "other-worldly" than the clerical one is supposed to be. Because every neurotic patient is in some sense still a child, not having completed his emotional maturity, he needs in a special sense to be treated as a child when ill and especially in analysis, when re-living the throes of his childhood. The analyst must be a *better* parent—either father or mother—than the original one who was the

cause of, or failed to understand, the emotions of the child.

This adjustment with and respect for the patient is an absolute necessity and is quite incompatible with a purely methodological way of viewing him. Nor can it be done without *liking* him, and if one cannot like him, whoever he may be, then one has no business to be a physician to the soul. The investigations which have made of Psycho-Analysis an important science, had of necessity to be made upon living subjects or "cases"; but to be mere clinical material for experiment is one thing, and to be a helpless or disabled human being, craving succour and relief, is quite another.

Furthermore, although Psycho-Analysis is such a thorough and adequate *system*, it is like most other systems, not "fool-proof", and can be grossly misused when in the hands of persons whose equipment is not equal to the task. As I have already pointed out, this equipment is not only a mental one, but spiritual; it requires certain gifts and qualities of nature which are rare, and which cannot, in my opinion, be supplied even through being analysed, unless indeed this be very thorough, going deeply into the character traits and removing all personal bias, all "blind-spots", and all unconscious phantasies and impulses which would obscure the clear light of reason and muddy the warm springs that flow from the heart. I doubt even if any analysis can do this, except it be of a person who is already gifted and of a high grade and quality—in short, a *Healer* is one who is born and not made.

The dangers of being in the hands of a crude or unscrupulous person are obvious though the qualities themselves are often far from obvious. One cannot safely bungle with the soul. Furthermore, although Psycho-Analysis disdains the idea of "suggestion" and is the very antithesis of Hypnotism, the analytic relation in itself implies a certain receptivity on the part of the patient, and the views and qualities of the analyst are bound to be imparted through daily association, no matter how aloof and impersonal he may be. He may, it is true, refuse to give advice—as many analysts do—or he may decline to express his opinions on most matters, as not being germane to the matter in hand; but in spite of all this, his *influence* remains the vital and central pivot of the relationship. It is impossible to be such a machine (in spite of his theories toward that end) that his own personal moral standards and his "Weltanschauung" in particular are not conveyed to the patient.

This influence, and the tendency of the patient to receptivity, leading often to a strong bond of admiration, gratitude and even love towards the analyst, is a common phenomenon and not confined by any means to Psycho-Analysis. Every doctor knows of it, speaking of it most often as the "confidence" of the patient in him, and makes use of it in his bedside manners and sometimes in other ways as well, not so considerate of the welfare of the patient. Psycho-Analysis is, as a matter of fact, the only school of therapy which has taken any serious note of this phenomenon.

and which brings it up to the light of consciousness by open discussion of it between doctor and patient, thus rendering its dangers far less. Nevertheless, if the analyst is not a person of impeccable integrity and skill, grave complications can and do arise.

The recognition of the "transference" is the means in itself of fortifying the patient against unconscious tendencies which might and often do attach him too intensely to the person of the analyst, and in the resolution of this transference, if successful, lies a new freedom for him from compulsive emotional bonds which were before inescapable. In the meantime, however, the analyst may be unequal to the task of carrying this emotional burden, or he may be unconsciously flattered by its continuance and therefore unconsciously unwilling to give it up. When this is the case, the patient has little chance to gain a new independence, or to get himself out of the emotional spider-web in which he is caught, however involuntarily, and entangled. He may think, for example, that his analyst is unsatisfactory or unlikely to be successful with him, yet his unconscious pull to remain can be stronger than all his reasons to the contrary, and without the wisdom and help of a far-seeing and unselfish guide, not biased by his own personal or neurotic tendencies, there is little hope for the patient.

He may develop, it is true, a "negative transference", i.e. the tendency to dislike or hate which is latent in every Unconscious, may come to his rescue, but this is a costly and painful solution

which is really no solution at all, for a "negative" transference is also a disease, requiring "resolution". If this is not attained, it means that the negative or aggressive elements in the Unconscious of the patient have been merely "*transferred*" and not *transformed*. Such a fiasco is, of course, very unfortunate, and having not infrequently occurred, has been the occasion of much just criticism against the practice of Psycho-Analysis.

To learn this practice out of books only, is, as I have said, impossible, and even to practise it according to the best training does not make a skilful analyst any more than going through medical courses makes a skilful physician or surgeon. It is, in fact, a more personal profession than any other, except that of the priest perhaps, and it requires one whose moral and emotional integrity is unimpeachable. Since "holy orders" are not required, one's choice has to be even more carefully made than might be otherwise the case, as, for instance, in the choice of a dentist, though a mistake in that direction is also costly enough. Certificates and diplomas are good, but the quality of a soul cannot be measured or determined by these.

Another count against Psycho-Analysis is that, being founded on pure materialism and thus not admitting the existence of spirit as a separate and distinct entity in nature, it is in the peculiar position of discovering, describing and defending mental-psychic phenomena, even using the term metaphysical, and yet *denying* everything but a corporeal existence and a universe measured only



by strictly physical laws. All possibility of the existence of a fourth-dimensional plane or mode, all philosophical concepts, are denied by it as a matter of course. The exclusion of these, when dealing with psychic or soul matters, is, it seems to me, a serious inconsistency and a limitation bordering on the absurd. It is excellent, of course, to have invented a means of dissecting and microscopically analysing human thoughts and feelings ; but there is an *immaterial* quality in the psyche *which cannot be so cabined and confined*. It is something akin to the thrill of the song of the lark, a quality that cannot be defined by deterministic principles but must be sensed or felt by a finer set of perceptions—in short, by the psyche or soul itself, and not by mere intellectual processes.

One of the first persons of note in America to espouse the cause of Psycho-Analysis was the late Dr. Putnam of Boston, an eminent physician of highest personal standing and wide culture. This man gave the stamp of his approval to Psycho-Analysis, but argued and pleaded for the addition to it of some sort of idealism or philosophical point of view. His ardent belief in "goodness" and in constructiveness made him fight long for this supplementation to a purely scientific procedure. But his efforts were called "obstinate", and entirely rejected by Freud, who jealously guarded his method as a thing complete in itself and refused to have anything to do with philosophical concepts, giving as a reason that, after all, as there were so many different philosophies, how could one possibly choose between them ! By this

sophistry he and his immediate followers disposed of the entire question. A method is a method, he said, and has no need of a philosophy.

But in actual practice, complete absence of "philosophy" or a co-ordinating and interpretative principle of life is like trying to steer a ship without a rudder, or even without fuel. The ship may have been put in perfect order, but what is there to make it go? One does not have to be a Platonist or a Kantian, or a Hegelian, or a Bergsonian, in order to escape the austerities of science; but one must have perspective, imagination and a kinship with the arts, and vision, and hope, and the principle of beauty. All these one must have to *create*. Whereas Psycho-Analysis is mainly destructive, logically splitting the mental constituents into their component parts, and then leaving them to their fate. Do they then heal themselves, come together again in health and order? I do not find it so. Some sort of idealism must be supplied to aid in the necessary reconstruction—more than the mere analytic information, or "insight", which is usually imparted. Of this I will speak further in the chapter on Synthesis.

A frequent criticism against Psycho-Analysis is that it is *sordid*. Personally I find this objection far less deserved than that it is *destructive*, as I have just pointed out. The idea of its sordidness undoubtedly arises from its emphasis on the sexual theme and on allied instincts which civilization has taught us to feel are "dirty". This is a misfortune rather than a fault and, indeed, such fault

as there is lies more in public ignorance and prejudice than it possibly can in any science which attempts to delineate and explain subjects which are generally regarded as distasteful or immoral. One of the common silly expressions showing this limited view is the phrase "a Freudian dream", when wishing to covertly indicate something sexual, as though Freud had invented sexuality and put it into dreams and then accused us of having it.

As psycho-analytic literature and teachings are not primarily intended for common consumption and as its researches are, for the most part, confessedly devoted to the dark places of the mind, it cannot be justly accused of thereby expressing a preference for low or undesirable things, any more than the custom of human dissection in medical courses can be said to imply a liking for death and decay. But again I must make a distinction between theory and practice. Analysts do not, as a rule, recommend their patients to read psycho-analytic literature with its pathological sexual material, but they do, in the application of their knowledge, tend to persistently emphasize and perhaps even exaggerate the appearance and influence of the animal instincts in the various crude phases which are indigenous to the Unconscious.

Not but what these ideas do appear and reappear persistently in most cases and require constant consideration and explanation; but I do not believe that such matters can be satisfactorily dealt with, to the *complete exclusion* of their

opposites or compensations which generally exist in the conscious mind of the patient. These other qualities also need recognition and discussion, and even encouragement, in order to enable him to bear and to assimilate in a healthy way his less desirable characteristics. And not to give him this kind of help, is to treat him more or less like a naughty puppy whose nose gets rubbed in the dirt he has made, as a kind of punishment for his bad manners or morals. If the patient lacks the "instinct" for moral cleanliness, I think it is a necessary part of the analyst's responsibility to help him to get it, and if after new and better pathways are presented to him, and the obstacles to their consummation removed, he still chooses a lesser path, or one not conforming to the standards possessed by the analyst, that is his right and his liberty and cannot be interfered with on any just grounds.

My experience is, however, that everyone has the lust for "improvement", and rarely fails to avail himself of new and better ways when these are presented with tact and understanding. I think when this is done, no patient, however fastidious and refined, can object to the consideration of, and the reorganization of, such of his instincts as may have influenced him detrimentally, even though they seem to him sordid and unlovely. He may even find in them the healthy roots of a new life, free from nervous disorders and unpleasant character traits.

Psycho-Analysis is more often criticized for its extravagances than for its negative qualities, but

personally I find its inadequacies and omissions of a more serious nature, and among these its neglect of physical disorders seems to me a most important one. Freud studied mental and emotional disorders exclusively and regarded Psycho-Analysis as a suitable therapy for the Psycho-Neuroses only, in spite of the common phenomenon of "conversion symptoms", by which is meant a certain psychic pressure or disturbance being converted into or producing bodily changes or disease. Psycho-Analysis has therefore ignored the treatment of all disorders of an organic nature, and devoted itself entirely to the so-called nervous ones.

As I demonstrated in my *Psycho-Therapy* long ago, such a dividing line cannot be drawn between the mental and physical, as it is only a question of *degree* when a disturbance of structure, and an organic lesion develops. Apart from accident and mechanical injuries, this is, to my mind, the etiology of all disease. I published many cases to show that various organic diseases, such as tuberculosis, intestinal inflammations, bronchial troubles, tumours, and even heart lesions, are caused by disturbed psychic states, and can therefore be reached and cured by a purely mental therapy. I devised for this treatment a sort of analysis (which I developed before the days of Freud in America) resulting in a mental, emotional and nervous readjustment which directly affected the physical organism and induced a state of normal health. I found that the *type* of disease developed was often dependent on the environ-

ment or inherited tendencies, but that the disease itself was the direct result of the psychic state of the patient ; and even severe physical maladies responded to the treatment.

I will give a single illustration of this sort of treatment out of my own practice, since there is much ignorance and disbelief concerning it. It happened to be a grave and difficult case, in which the physical symptoms were the dominant ones, combining both acute and chronic aspects. The patient was a lady suffering severely from a uterine fibroid tumour which her physicians believed had reached a dangerous stage requiring immediate operation. The surgeon on the case declared that nothing else could possibly save her life and that the operation must be performed within three days. Her regular physician, fearing a total collapse in her weakened state, asked me to treat her as a preparation for the operation, hoping that her nervous system might be thereby fortified. I found the patient in bed, where she had been for six weeks, after a long fight with weakness and pain extending back about eighteen months. There was a history of various abdominal troubles, intestinal and otherwise, which had culminated finally in the tumour which was now to be removed.

The patient was a person of much will power and courage which made her complete breakdown all the more pitiable, but also gave more hope for the success of my mode of dealing with it. She grasped eagerly at the chance, especially when I expressed the opinion that she might be cured

without an operation and promised an improvement in the allotted three days which would probably be sufficient to avoid the dreaded prospect. I explained this to the physician who had called me, who said the usual things about Psycho-Therapy not being able to touch organic diseases and what folly it was to think of trying in so grave a case. He could not very well deny the patient's wish, however, so the treatment began. She responded at once, as I had hoped, gained in strength and on the third day sat up in bed without the acute pain that had formerly made this impossible. The doctors hovered about impatiently, waiting for the inevitable collapse, as they thought, but day by day every symptom abated and soon they were obliged to admit that the operation no longer seemed to be necessary.

In making a psychic diagnosis I had quickly found the real cause of the patient's illness. It was what might be superficially called "worry", but had a long history behind it of emotional disturbance and anxiety, especially in relation to her only son who had given much promise only to fail at a crucial moment, leaving his widowed mother in financial straits as well as broken-hearted. She had sacrificed all for him for years, and when she was forced to realize that her most precious hopes were in vain, she suffered a violent revulsion of feeling which she was unable to withstand. The whole problem was involved with her son's marriage about eighteen months before and with her personal emotional relation to him which was of a passionate nature and not well equilibrated. In

other words, a life problem had developed which the patient was unable to carry in her psyche, and which had, therefore, been converted into a physical illness of severe nature, with a collapse from which it is unlikely she could have well recovered even if the operation had been successfully performed.

This patient was both reticent and proud and had refrained from all expression of her sorrows, making them still more severe by having closed all the natural emotional channels: hence the tumour, as a symbol of the emotional accumulations that were poisoning her whole life. I had to "make a clearing", which I succeeded to do in my first hour with her so that she was able to pour out not only her suppressed feelings but many others of which she had been unconscious.

As soon as this psychic process began, the tension and inflammation in the physical organism began to subside, and the reconstructive healing processes had a chance to do their work. I then had to teach the patient to throw aside the responsibility of another life and allow her son to work out his own salvation. The results were surprisingly quick in coming to the surface. What she herself had thought impossible, i.e. that she should be able to be at peace when there was so much to try her soul, had been accomplished: and naturally her strength and health returned. In ten days she was walking out in her garden, with some pains still, it is true, but hopeful. In three weeks she was able to come alone to my



office for her treatment, to the great astonishment of her friends. From this time on her recovery was rapid until, at the end of four months, I sent her back to the physician who had first called me to see her. A complete examination revealed the fact *there was no tumour*. His surprise was so great that he could think of only one explanation—she must never have had one! He had to admit that every one of her several serious symptoms had utterly disappeared and that she was a picture of health. The last I heard of her, some ten years later, she was still well.

I think the day will not be so far distant, when everyone will question himself first as to the solidity and well being of his *psyche*, whenever he finds anything out of order in the bodily realm. It may happen, of course, that some acute or grave condition cannot be met quickly enough from the purely psychic angle, and would call for immediate physical help, but this is surprisingly seldom. Also it is occasionally necessary to obtain medical diagnosis, where there is any doubt as to the nature or severity of the illness, but as a rule the psychic means are sufficient and satisfactory. The case just cited, however, would be regarded by the orthodox psycho-analyst as suitable only for medical treatment and out of his realm.

In the course of analytic treatment for neurotic or nervous troubles it sometimes happens that various physical disturbances appear, due either to the treatment itself, or from the ordinary course of events such as an epidemic of influenza to which

the patient may succumb, etc. I have always found that such maladies react very well to the usual analytic procedure, though the patient is free to have the usual medical treatment if he so desires. Sometimes the cause is a "disposition" to be ill in order to avoid certain work, certain contacts, or even the analysis itself—something unpleasant which can most easily be avoided this way, especially without the patient having to know that he is doing so. But this is too simple a motive to cover most cases. The patient is usually in a state of inner conflict, and a conflict which cannot be solved psychically is automatically turned over to the physical system, as the next best means of "solving" it. This is only a temporary solution, of course, and requires further analysis. It is the usual "conversion" mechanism, and the cause of many, or perhaps all, physical disorders. It is a neurotic symptom progressed to the point of organic disease, but is no more difficult to cure because of that, though possibly slower. When the true conflict is exposed, and some degree of harmony re-established, the physical disorder disappears. If, however, the patient should get worse rather than better during the psychical period of inquiry into his disease, the analyst must be able to judge how much his patient can bear, and at what point some other kind of aid may be wise or necessary.

It has been my experience, however, that such means were superfluous if the treatment is handled properly, and in many years of work only one patient has ever died during the course of the

treatment. This was a case in which previous medical diagnosis had revealed no physical symptoms, but where the psychological tension had reached such a high point before the patient came to me that it was too late to avert the crisis. Within two weeks he suffered a sudden heart attack and died. Although an apparently healthy man of only thirty-eight, he was unable to bear the psychic pressure occasioned by having fallen in love with another woman while still wishing to be loyal to his wife. He was a man of intellectual attainment and success in business, but in emotional matters he was still infantile and incapable to meet a stress in life which many pass through without harm. The conflict was too severe, he was *too unhappy to live*, and his physical organism broke down.

Such an unfortunate *dénouement* ought and would be under more favourable circumstances preventable by a skilful analyst—it probably could not be reached by medicine at all. It is a little strange that Psycho-Analysis being so familiar with the “conversion” mechanism by which hidden psychic irritation is so often turned into physical form, in the same manner as stigmata are hysterically produced, cannot go a little further and see that *all disease* is ultimately explained by a similar origin.

What medicine has termed the tiresome “chronic” cases and has never known what to do with, are usually cases in which the psychic factor is so *large* an element that no improvement is possible except the mental state of the patient

is taken into consideration. Furthermore, to draw an artificial line between mental and physical disorders and say that on the one side a mental therapy is possible and on the other side not, is to make an arbitrary division between mental and physical phenomena which does not, in reality, exist. This question of the relation between body and mind is, in fact, one of the three "rheumatic joints", as Will Durant has called them, or weak spots, in the whole materialistic mechanism: (the other two being between matter and life, and between determinism and choice) and until it is better adjusted medicine and psychology will no doubt remain as widely separated as they are now. It is a pity, however, to be physically ill and incapacitated, or the prey of various disabling symptoms, when to treat the psyche toward the removal of discord and disease-producing conflicts can produce stability and more or less permanent health. These problems and possibilities, so far as they relate to organic illness, Psycho-Analysis evades and ignores, and thus loses a great opportunity for further usefulness.

The greatest limitation of Psycho-Analysis, however, is, in my opinion, its exclusive—one might almost say fanatic—devotion to the analytic process *per se*. It reveals the why and how of the human mind and its disorders as no other method can or ever has. But it lacks perspective and creative spirit. It stops where synthesis and upbuilding begin, and it is therefore apt to be weak on the curative side, as is all diagnostic medicine, unless infused with the life principle of

construction, growth and change.<sup>1</sup> The analytic theory is that certain obstacles need to be removed from the mind, and when this is done, some sort of healthy readjustment will automatically take place. But I do not find this to be the case, any more than one finds bones likely to knit well when they are not properly set. In reality, what one finds in most invalids, are psychic scars or maladjustments which can be compared to the faulty knitting of broken bones. They require not only to be broken again, but to be "set" and to be bound or held in position until the natural healing forces can do their work. This "binding" is something of what I mean by "synthesis" and is my concept of Psycho-Analysis when applied to therapeutic ends.

To take a human soul apart is a serious undertaking, unless one has the heart and means at hand to provide a sustaining element, something like a nurse, throughout the dissecting process—a process often covering a long period of time. During these months the patient must, of necessity, put all his cards on the table, and in doing so, he is likely to lose for the time being the old signposts by which he formerly directed his game. He will probably feel at a loss, disintegrated even, decomposed, and temporarily dependent upon the strength and clear-seeing of his analyst. All during the period in which his old ego values are being

<sup>1</sup> The name of Jung, one of Freud's earlier and best-known disciples, is associated with "synthesis" to a certain extent: but in his "prospective" view of Psycho-Analysis he minimized the analytic procedure too much, especially in relation to childhood, thus weakening the value of his conception as a whole.

reorganized and rebuilt, he needs much support and wise guidance. He does not need the ego of the analyst to be substituted for his, which is very often his wish, and a very easy thing to do. He needs rather a positive and creative attitude to be communicated to him, whereby not only is his own unity restored, on better lines than before, but new prospects and new confidence to attain them need to be built into his character by the subtle means which only a constructive analyst can know.

If, for example, the patient learns that he has been the plaything of violent emotions of unconscious jealousy, and if he believes, as he usually does, that no happiness for him is possible, except he can eliminate (or kill) the object of his jealous fears, such a person would be ordinarily considered "analysed" when once he became aware of this mechanism, including its ramifications in his childhood, where practically all jealousy arises or has its origin. In reality, however, this is not sufficient; it is difficult enough for a sensitive person to endure the feelings of ignominy which the exposure of the full gamut of his jealousy or other destructive emotions forces him to endure. He needs moral support, besides a certain "education" as to the meaning of jealousy, its absurdity in adult life, and its narrowness of vision. He will probably be told by his analyst, which is true, that the presence of much jealousy is a sign of a lack of love in himself, i.e. he may even be told that it is selfish and "possessive" and defeats its own ends; but he probably will not be

told other things to build up his ego-sense so that his fear of rivalry, etc., will not be so acute. Nor will he, ordinarily, be encouraged to believe in and develop a kind of love feeling which would be generous, tolerant and independent.

But such a procedure is, to my mind, absolutely essential to the reintegration of a personality on a higher level than its former one. It is a synthesis, a putting together of that which has been analytically separated into its constituent parts for the purpose of eliminating fault or misplaced elements. The first step is iconoclastic, the second is creative. The tearing down, or cleaning out process may be likened to that of a chimney sweep—it was, indeed, so called by the first analytic patient, Dr. Breuer's famous case—but to sweep the soot out of the soul does not *cure* any more than sweeping a chimney provides a fire. After the dirt is out of the way, a proper fire may be built and the heat of it utilized and enjoyed. So in Psycho-Analysis, after the mind is swept clean of its impurities and accumulations, the opportunity exists for the first time to properly utilize its vital energies. The patient, however, is not usually in a position to become active in a constructive way without some active help, help which should be provided as naturally as that given to a young child whose ignorance of the ways of life can only be remedied by patiently teaching him its principles, and by tenderness and encouragement where he feels himself weak and unequipped. I shall now consider at greater length the synthetic process which, I believe, should supplement every analytic one.

## CHAPTER IV

### PSYCHO-SYNTHESIS

**T**HE requirements of a psychologist who works for therapeutic ends are not a few. Even the physician's success is not so much dependent on his diagnostic skill and careful selection of remedies as on the soul power with which he impresses his patients and the skilful direction of his own psychic energies. It depends almost invariably more upon what he *is* than upon what he *does*.

The psychologist must have, and in a special degree, that development of will called *courage*, combined with deep human insight, a quick keen intelligence ever ready with endless resources, that equable state of mind called poise, sympathies that are both wide and wise, and the elusive but all-important element called personality, which is his channel for reaching those whom he would help. Added to these, a great power of concentration is required, an impeccable memory, and endless patience. He must be able, too, to give the deft touch here and there, the word of cheer and inspiration at the right moment, or to be firm when correction and control are needed. Although most of the characteristics mentioned are on the positive side of the nature, the ideal psychologist



must be equally balanced between the positive and negative; certainly his usefulness is greatly limited if the more sympathetic and receptive qualities of mind be lacking. Especially he must be able to *listen*. Yet if he is to work in a synthetic way, he must be able, while listening, to "put two and two together"—things of like kinds, things of different kinds—and like a mathematician, he must see far ahead, and with acute calculation forecast the probable meaning and significance of what he is hearing. He cannot, perhaps, come to *conclusions* until after some continued and lengthy observation, but he can and must seek to find, as quickly as possible, the keynote of his patient's problems. He must detect the *leitmotiv* of the whole complicated theme of the life that is laid before him. The "life-story" must, of course, be told sooner or later, a process which can be helped usually by skilful and sympathetic questions, but which must also be let come in its own way and its own time.

Some patients know their life history and their immediate problems, at least in a superficial way, and can tell them fairly clearly. One will say, for example, "I am not able to work well, I have great anxiety and would like to find out why—the situation is not so bad in itself": or, "I am never able to carry things through as I would like, they always break down at a certain point": or, "I do things fairly well, but only with terrible effort; I find it especially hard to go in company, or meet people with any ease": or, "I am very fond of my children, but they worry me all the time, and I

get out of temper with them too easily" : or, " I always have bad luck in love and am disappointed in those whom I trust the most—it has happened several times and I cannot bear it any more " : or, " I love my husband, but he is sick and impotent—what shall I do ? " : or, " I do very well in my studies, but I am so frightened of examinations, I simply cannot get through them, it keeps me from any success " : or, " I have constant headaches and depression, the doctors cannot find any good reason for it, I think it must be nerves " : or, " I am always taking cold, am terribly sensitive to draughts, or having some kind of ailment all the time—have had my tonsils out, but it did no good," etc. etc.

These problems, however, are not so simple as they seem, and when investigated usually prove to be but symptoms of more serious psychic complications than appear on the surface. There are also patients who say that they feel only a *malaise*, or an anxiety, or some sort of a vague indisposition which they cannot account for or even describe accurately ; or they may have queer symptoms or habits which they do not understand and are inclined to underrate. Often they are too tense with emotion or depression to talk freely, or they have been asked to come by some other member of the family and do so reluctantly and are therefore disinclined to speak openly. However, when the truth comes out it is apt to be a revelation of life in the raw, and a " clinical picture " with which the analyst is only too familiar.

Then there are the real tragedies of life, which

are unrolled in a psycho-analyst's office, if anywhere. It may be a man who has suddenly broken down in his work and is on the verge of suicide, or a wife who is pursued by a husband who is mad with jealousy and who threatens to kill her at every turn—a man who is clever and normal in other respects and whom it would be almost impossible to obtain a commitment for. Neither the would-be suicide or the jealous maniac realises the true source of his trouble, and naturally both are very difficult to help. Yet these tragic situations are practically always traceable to psychic disorders and misfortunes of which the patient is unaware, and can be cured by Psycho-Analysis when patiently and carefully applied.

But analysis is not always possible—which brings me to the idea that one of the important departments of a good "Thinking Shop" should be the "Advice Department". Advice is of necessity inadequate, but it is nevertheless a dispensation of Providence for all of us when involved in some perplexing and difficult problem, to have the clear and unbiased judgment of a disinterested person—especially of one who is able to *think*. To be able to see the factors in the problem objectively is already a big step toward its solution, as the person in the centre of the problem usually has emotional reactions to it which distort his perspective and obscure his judgment. The psychologist in giving advice can act as a free agent unvexed by his emotions, and may thereby be the means of unravelling a knotty problem. This may be far from a radical solution, but it can at least help in

emergency, and sometimes leads to constructive and permanent results.

Patients who are embarrassed and timid, or confused or excited, naturally require much tact and encouragement, and not just a passive listener. Strict analytic technique, however, does not permit of this, aiming as it does to make the patient entirely responsible for the situation. If he wishes to sit silently, he may; and, indeed, any curiosity or effort on the part of the analyst to draw forth any particular material is regarded as an intrusion and a false technique. "Watch" and "see what he does" is the slogan—and maybe some day he—the poor patient—will see it, too. But this is too distant, and not human enough, as I have already indicated. *Response* is needed and a kind of *pre-vision*, if one may say so, of what this hampered person is trying to tell. I know a well-known analyst who sat and looked out of his window with a vacant, bored expression, without a single word of response, while listening to the tragic tale which a distressed and anxious person was struggling to tell him. I find this attitude very destructive, and cannot agree with the theory which claims that it is the only way to obtain the necessary material from the patient without distortion from the analyst. The aim is a good one, the method hard and cumbersome. Indeed, I even think that it defeats its own end, for I do not find that unhappy people can really "unload" themselves in so mechanical and unfriendly an atmosphere.

The purpose of the analyst to be a mirror in which the patient or pupil may see himself, is indispens-

able, but to be a mirror and nothing more, tends to throw back into deeper depths than before the sensitive feelings of those who are in distress. An understanding and solicitous attitude is the first essential and should even go so far as to provide the patient with just that psychic atmosphere conducive to harmonious growth which must have been absent in his early life, or he would not be compelled to seek the kind of help he is seeking now. Nearly every victim of a severe neurosis displays eventually the disposition to be "adopted" — a wish that one often desires to gratify in an actual and practical way were it but possible. An ideal arrangement would be something like a huge home for "homeless children"; probably such an idea is quite fantastic, but at least its equivalent must be provided in a psychic sense, by a feeling on the part of the analyst which provides in the immaterial but powerful realm of the mind succour and support for a "homeless" psyche. "Wandering souls" they are, all suffering internally from a lack of the sense of security, and very often from a lack of the sense of reality as well; people whose personalities have been "split", or at least injured, by some events and conditions beyond their control and usually forgotten.

Instead of further theory and generalization, I should like now to give a few instances which will better illustrate my meaning.

A young girl once came to me, sent by her mother, who sat for the whole hour, scarcely able to speak at all. She wept a little and murmured perhaps a dozen words during the entire time. It

later proved to be a dementia præcox case, but all attempts to elicit information from the patient were met with a stubborn silence. At the end I gave her a few words of consolation and encouragement, suggesting that she wait until some future time when she might feel more like talking to me—that I understood her silence was a part of her illness and could not, at the moment, be helped. I had, as a matter of fact, little expectation of ever seeing her again, but gave her a book of mine in the hope it might contain some message which would help sometime to break through her seemingly impenetrable wall.

Many months later I received a letter from this girl, who had gone away to a far Western ranch and isolated herself there in a kind of despair. The heaven had worked, however, and she wrote voluminously of her unhappiness, asking if I thought I could help her if she should return.

It was a story of general misfit, feeling misunderstood by her mother (who was herself a neurotic invalid), of believing her older brother to have been more favoured than herself, of resentment at being a girl, of her incapacity to mix with people, or to enjoy anything in life. It was, in short, a pathetic and tragic tale of a beautiful and attractive girl, whose internal machinery was so deranged by the exigencies of an unhappy family life that she was doomed to misery and isolation of an unbearable sort. When she found her letter and its complaints were understood by me, she returned from her distant retreat and was able, at last, to talk freely of her troubles.

For some months she came to me every day, usually attired in riding clothes, telling me much of her feelings, and complaining very much, among other things, of her fate in being a woman. This particular phase of her difficulty came to its climax later, when she was recovered enough to be able to attend a ball, where she happened to be awarded a prize as the most beautiful girl present. This brought not pleasure but a storm of indignation and unhappiness the next day, which stirred some early memories long forgotten, and enabled us to see something of the hidden cause of her wish to be a man.

Up to this point I followed the usual analytic technique of drawing out her opinions and feelings about herself without expressing mine; but since she had gained some insight, I felt she needed help toward not only accepting her fate as a woman, but learning to be proud of it. I talked to her about her charm, her possibilities as a woman, the advantage of having a happy relation with a man rather than trying to *be* one. I gave her some sense of security for her feminine role—did, in short, what a normal mother would have done for her little girl in earlier years as a matter of course and almost unconsciously. It served to strengthen her self-regard, and proved to be one of the points at which we first made entrance into her Unconscious.

The patient began to talk of her brother, and then told of something that she had just “forgotten”. Her intention had been to make a certain gift to her sister-in-law, the wife of her brother. The gift had been purchased and laid

aside, but at the necessary moment could not be found—it was to all appearances “lost” and the would-be donor was quite distressed at its disappearance. When I explained that to “lose” or misplace a thing implied a *wish* to do so, she was at first, as is usually the case, resistant to the idea. I asked why she did not want to make her sister-in-law the gift, a question which brought out finally what she had never before realized, that she was very jealous of this person and unhappy at her brother’s marriage. This admission led to much recollection of her early relations to and fondness for him, an affection which was augmented, no doubt, by the sense of being neglected herself, and by her envy of him.

She had, apparently, become so fixed on this brother as her only hope of love and happiness, that she could not well endure the actual fact of his marriage to another, when the time came for it. I had previously inquired what events might have brought on her present state of nervousness and depression, but she could never think what it might have been until this particular interview enlightened us to the point where she could see and acknowledge it for herself. The onset of her illness we found to have been coincident with the brother’s marriage. This self-knowing came as a sort of revelation, and was the beginning of the dissolution of a too strong tie to him and likewise of her jealousy in regard to his wife.

One would think it very strange that an obvious connection of this sort could have been completely overlooked by the patient, but it is so true that



one is compelled to "forget" all events and connections which would make manifest the true state of affairs, that such omissions are to be expected in all cases of neurosis.

I have said that the patient *began* to see the nature of her illness through this little matter of the forgetting of the gift. It was, in fact, a *diagnosis* of one of the chief parts of her trouble, the diagnosis which is so necessary and which *leads* to the cure, but is not, in my opinion, the cure itself.

I mention some of the educational measures used in this case, because I think they illustrate fairly well what I mean by synthesis. We had first to search for the images and convictions in her mind which had militated against her happiness and normality, but while doing this, much support was given to her very unstable ego, so that she should not suffer too much from the process—such as shame at her extravagant phantasies, and from disintegration at seeing more fully her weakness and unsuccess in life.

The lack of development in her ego was apparent, for instance, from the many dreams she had of being an infant or still in the womb of her mother. This showed a fixation at this very early stage, or an unconscious desire to return to it, as being the only safe place in the world, or one where she was loved enough.

A person who is continually yearning to be a baby, however unconsciously, cannot very well become adult.

A constant symptom of this girl, which had much distressed her family, was, whenever in

company, to curl up in a chair, like a ball—it was, in fact, the uterine position she took, thus expressing her withdrawal from and distaste for an adult world which she felt unequal to meet. This symptom, by the way, which had existed for several years, disappeared directly it was interpreted to her. But the ego encouragement she required was constant and the same as that of a little child in its developing years.

I noticed, for instance, that in nearly every hour she pounded unconsciously but violently at the pillows on my couch, until the more fragile among them were practically ruined. It was a long time before we could find the meaning of this symptom, but it appeared at last quite clearly as an evidence of *anger at her mother*, who, though having done her best, had done badly. The patient was ashamed and unable to admit it, so the fury at being neglected showed itself in the pillow-pounding. After being assured by me that it was a normal and righteous feeling and could not exist in that violent degree without adequate cause, the emotion began to come through direct, and not in this disguised form. She recalled how her mother had often been long absent from her in different sanatoriums, leaving her in the care of various inadequate persons. The child had naturally been hurt at this, but her ego was too weak to express it at the time. How could the child have expressed her resentment at this neglect, unless encouraged to do so by an understanding parent who could see her child's point of view even if it were against herself? This, of course,

never had been done, and had to be done the first time by the analyst. The relief was great, but could not be obtained until the patient's ego was strong enough to give vent to the feelings which she had been incapable as a child to manifest.

We had to go on, therefore, digging and excavating more lost memories and feelings until *conviction* was achieved in the patient's mind as to the source of her trouble. Not only were many scenes of childhood recalled, but many were *re-enacted* before my eyes, which were very enlightening to her as to the strange manner in which she had developed. Whether this patient ever recovered sufficiently to marry and be able to enjoy herself fully as a woman, I do not know, as the treatment was interrupted by external circumstances before it was completed. But I know that she recovered from much suffering and depression and took her place again in her family and society as a normal and reasonably happy person.

The sort of emotional recollection and reproduction which I mention in this case is, in my opinion, the *sine qua non* of successful analysis. It could perhaps more properly be classed as a *synthesis*, in that Psycho-Analysis as such is hampered by its intellectual methodology and has never encouraged such scenes ("re-enactment", etc.) or believed in them when they spontaneously occurred, as anything more than phantasies. It is an important measure which was worked out between Ferenczi and myself in the course of my own long analysis with him—a development which enables the patient to re-live, as though it were

*now*, the traumatic events of his past, aided by the dramatic participation of the analyst.

It is usually considered enough to recollect these events mentally, but the thing that made them harmful in the first place was, in every case, the *shock*, the psychic reaction to them. This is far more intense and injurious, especially in children, than has ever been realized. The emotion created was of a nature or degree that made it incapable of assimilation by the person suffering it, and it is this feeling-quality which has to be recovered and experienced again, in order to bring first, conviction and, secondly, release, through reconstruction. I therefore induced in the case just described the reproduction of childhood scenes with the brother, for example, in which the girl suffered again all her humiliation at comparison with him as a boy and at her intense craving for his love and attention. The repressed sexuality incidental to this relation made it especially hard to her to allow these lost feelings to reappear.

Only by doing so, however, was she able to get the sense of reality which had been completely obliterated by fear and by time. So painful and disintegrating are such emotions of unsatisfied love, humiliation, loss, or loneliness, that no one sustaining them—at least no child—is likely to be able to build up a sufficient toleration to *remember* them. They go on in the Unconscious with the resulting neurotic symptoms, which can be borne even though disabling (whereas the original “memory” cannot), but there usually comes a time when some event in actual life, such as in this case the marriage

of the brother, becomes the straw that breaks the camel's back. How much sympathy and tact and upbuilding do these damaged psyches require! To deal in the delicate psychic tissues which have been stretched and distorted and torn, requires not only a special faculty of identification with the sufferer, but a plastic technique capable of galvanizing them into new life and reality. It was to do this that I devised a "Direct Method" for entrance into the Unconscious, inducing a temporary trance state, etc., to induce recollection.<sup>1</sup>

Now as to theory: I will speak in the next chapter of the importance of trauma in general, in the production of all Neuroses. I wish here to emphasize the difference between the accepted psycho-analytic mode of treatment, which is purely dissecting in nature and which places its reliance chiefly on the mental grasp or "reconstruction" the patient can gain of his past; and a method which having found the trauma or specific cause of the illness, does not scorn to "play mother" or be Good Samaritan to the injured one, and which encourages the full reproduction of the emotions and feeling-tone of the traumatic period or events *under different and better circumstances*. It takes more time, it takes more patience, and it takes above all an emotional capacity or "gift" on the part of the analyst, who unless he can do this, is not a true physician to the soul.

I gradually discovered in watching my patients, a tendency in them to become detached from

<sup>1</sup> This addition to, or alteration in, psycho-analytic technique has since been adopted by Ferenczi, and is the basis of his so-called "Relaxation-principle".

present surroundings and absorbed in the memories of the past. As the pathological importance of the childhood experiences grew in my estimation, so did my efforts to regain them increase in variety and persistence. I soon found that this state of detachment could be encouraged and developed until the whole attention could be focussed at some given point in the past, a point to which the patient showed inclination to return over and over again. The necessity for the return was paramount, obviously something had gone wrong at that point and needed rectification. How to recall it, how to break through the wall of anæsthesia which surrounded it, or how to put together ("bind") its fragmented bits which were milling around but with no sense to connect them to each other—how to do all this, was a problem.

I found, by furthering the state of detachment from present reality, and by encouraging the lost emotional state to which the mind seemed attracted, that the patient gradually fell into a kind of trance, in which *another* reality emerged and was produced with startling vividness and genuineness. This was very illuminating. It was a direct method of revealing the origin of the neurosis.

I reacted to these manifestations in the same manner that I would act had I been present at the time they originally occurred—that is, I entered fully into the situation and became not only an onlooker but a participant in it. The patient who was a few moments before a sufficiently calm and reasonable adult, had become a child, she was

pointing excitedly to my door and crying: "See, there he comes," with many signs of terror. Often my encouragement had to take the form of keeping her quiet on the couch where she was lying, the inclination being so strong to run away. She had to feel morally supported in order to endure the apparition which was now advancing toward her.

"Hallucination", they say—*Memory*, I say, a memory which had been kept alive in the Unconscious, and which was now, perhaps for the first time, projected outward into the objective world where we could see it. I shall speak in the next chapter more of the theory and facts connected with such a phenomenon. Here I wish only to call attention to the manner of treating a patient who is undergoing such an experience. Technical competence, poise and self-assurance are essential, it goes without saying. But much more than this if one does not wish the delicate and fluttering wings of the soul to collapse again into the obscurity in which they have so long been enfolded. "Don't be afraid, I am here, tell me what he is saying." "He isn't saying anything, he is looking at me." "What do his eyes say?"—I ask. The answer to this may be a scream, with the patient's head buried in my lap. This perhaps is all we can get for this day. But is it not much? I venture to say, no one can pass through such a spontaneous experience, either as the chief actor in it, or as the onlooker of it, without conviction as to its reality and without some awe at its significance. And I venture further to assert that no such phenomena are likely to occur except in an atmosphere of the

greatest sympathy and understanding. Not only Analysis, but Synthesis.

Another case illustrating the importance of recovering childhood memories through a direct re-experiencing of them was that of a young man who though unusually intelligent and talented, and the author of one or two interesting books, had great money difficulties and was unable to earn enough to keep himself from penury. He also complained of not feeling "real", and was generally discouraged. His analysis was undertaken, I might mention in passing, on a credit basis, and did not progress far enough, unfortunately, to enable him to redeem it, although both his mental and financial condition improved considerably and he was even able to get married. The lack of impulse to pay was a definite symptom which we often discussed and which was closely related to a trauma hitherto unsuspected, which we successfully dug up in the course of several months' work.

When the patient came to me he held a salaried position as a journalist, but received very inadequate pay, and was at odds with his chief who treated him rather badly. This situation was not new, had, in fact, been repeated in different forms several times before. His train of associations and dreams ran very much to the subject of money, showing both anxiety for the lack of it, and an unconscious disposition to expect it as a kind of gift without effort on his part. The number 25 often appeared in his associations and was applied mostly to sums of money, generally



running into the thousands, or even millions. It was obvious the patient felt he deserved huge sums like these, and at last the origin of this feeling and expectation was quite dramatically disclosed.

His father had died when he was five years old, and not long before it, the child had been sent with some small amount of money to a store to buy a newspaper. While there, he saw a magazine with an attractive picture on it, the price of which was 25 cents and which the child so craved that he bought it on his own initiative, paying for it quite naively out of the change given him by his parents. On returning home with jubilation at his new acquisition, he was astonished to be met by reproof and scolding. His mother especially chided him for having spent his dear father's money—the money papa worked so hard to earn. The child was made to feel that he had committed a heinous sin, and when he was obliged to return to the store with the beloved magazine and ask for the money back, his shock and humiliation were complete. This unhappy incident, which his parents no doubt believed had been an excellent and necessary moral lesson for their boy, had been completely forgotten, though the analysis showed that the child had been deeply grieved and angered by it, especially at his father, who had been held up before him as a stern judge, and whose own attitude had done nothing to ameliorate the boy's sense of injury. His *naïveté* and trust in the goodness of parents and in the right of a child to be regarded as one with them, had received a harsh blow. Likewise his

initiative, which had taken the acquisition of a new toy as a matter of course, had been damaged for life. He brooded over his injury in silence and hated his father for the injustice. This discord with the man in authority followed him through all his subsequent experiences and was at the bottom of his inability to stay long in any one job or be on good terms with his chief.

The recollection of this 25-cent episode came slowly and painfully, bringing with it the emotions of disappointment, hurt pride and injustice which he undoubtedly experienced when it occurred. But a second emotional discovery was, that he had wished to *kill* his father for this harsh treatment and that he was, at the same time, terrified of what his father might do to him. This feeling was further complicated by a heavy sense of guilt when his father later died, for to the child it seemed that it must be his own wish that had brought about the death.

The patient had in his later life much interest in the subject of criminality, and had even written a book on *Famous Murders*. He had also been a secretary or assistant to a well-known Prison Warden, out of interest in studying criminals and their motives at first hand. He had various dreams of a terrible judge, who was condemning him to prison or to death, and though a very mild and pleasant young man, was continually occupied with matters of this sort. His friends regarded it as his "hobby". The reconstruction of his feelings about his father did much to ameliorate the intensity of this morbid interest by making it plain

to him that his childish wish to retaliate, combined with his father's sudden death, had made him feel a criminal at heart, and an impotent rebel against all authority and law.

The true nature of his deep-seated and paralysing fear only came to the surface, however, when he succeeded to reproduce a scene of which he had had no conscious knowledge whatsoever, but which brought back sufficient memory to corroborate it beyond a question.

He enacted it step by step.

It concerned his father's last illness, which was short but terrible. The child went into the sick room alone, apparently drawn there by a mixture of curiosity, love and fear. When his father saw the child enter, he rose from the bed, confronting his son in a state of maniac insanity, which caused such terror to the boy that he ran screaming from the room. He undoubtedly felt "judged" and condemned, but until the moment when, in my presence, and with much moral support from me, he was able to see that terrible face again and know that it was his father's, he was the unconscious victim of a menace which knew no bounds.

This important incident brings forward the question as to whether the damage or evil one finds hidden in the Unconscious is only that of the emotions which were aroused in the unfortunate subject like those in this boy when he was attacked, so to speak, by his father; or whether it may not also be the angry and insane emotions themselves, which were projected directly into the defenceless psyche of the child and left there as a perpetually

destructive force or "alter-ego"—a sort of parasite on his own personality. The latter idea is not acknowledged by science at all, nor is anything in the nature of "influence" regarded as a psychic reality, much less that it should persist indefinitely in time.

I am convinced, however, that all psychic impulses have the same reality of existence that other immaterial forces have, such as the wind or electricity. I say "immaterial", but this is only a manner of speech, for science *does* recognize the existence of these forces, since it has found a way to measure them.

I believe the psyche constantly emanates vibrations or "etheric waves", similar to those of radium, for instance, and further, that this is the reason we "feel good" in the presence of those people whose natures are harmonious and kind, and are disturbed by others, whose essential quality or unconscious vibration is that of antagonism or disorder. We are all constant receiving-and-sending stations, and under the influence of intense feelings the dynamism is greatly increased; so that if the emanations are accelerated and of a violent nature, they may do much harm. These destructive and invisible influences have been called by one school of thought in America "malicious animal magnetism", a phrase that seems to me to have no particular sense, though the idea behind it is of undoubted importance.

One of the strongest evidences in support of my theory of the reality of such destructive forces and of their arbitrary introduction into minds which

for various reasons are not well-protected, is that nearly all patients suffering from severe trauma complain of feeling "something foreign" in their make-up. This something finally proves to be the influence of another personality which was forcibly imposed upon the patient some time during his tender years. It is the same idea that many primitive people have expressed in their beliefs about "evil spirits", and the exorcising of these is the chief function of the medicine men of the tribe. In biblical times a similar phenomenon is described in the story of the "seven devils", which were exorcised by Christ and were thought to have taken possession of a herd of swine which then rushed into the sea and was drowned. It is certainly true that all neurotic patients are suffering from some kind of "devil", which they feel to be *in* but not *of* them.

Sometimes it is an "influence" which was not meant with bad intention originally, but which through ignorance of the child's psychology had the effect on him of something dangerous and malign. In both the cases just cited this was true—in the girl's case it was mostly a suffering from neglect which was unavoidable, due to her mother's illness, though it also contained an aggressive element in that her mother did not take sufficient care to insure the child's welfare in her absence. In the case of the young man, both of his parents became for him unfriendly and dangerous "influences" in the moment when he was so severely scolded and humiliated for an act which was, on his part, quite innocent; while quite certainly

his father's insane aggression was a fatal blow. These behaviours on the part of parents can turn a child into an angry and unreasonable imitator of their actions, or worse still, it can make him the unwilling harbinger of their destructive passions, and so ruin his life by an endless internal conflict. Such was the effect on this patient. His father when mentally unbalanced had been so excited by the appearance of his child in his room that he gave vent to a menace which pierced the boy's tender psyche like vitriol or shots of steel, and from which he could never free himself.

These are among the many serious problems which confront the psycho-analyst and which require both analytic and synthetic treatment of the most skilful sort in order to bring relief. Usually such scenes as that of the boy with his father, after being discovered, have to be repeated many times, each time with a fresh assurance that he will not be destroyed, that he is in safe hands, and that the *fact* that his father once behaved like this, frightening him nearly to death, need not and will not be an eternal source of pain and disintegration to him. This is a severe discipline, but a necessary one if the damage of the past is to be conquered and obliterated.

A man with such images in his mind and heart is, of course, greatly impaired in all his relations to life, particularly those that are in any way analogous to the original experience. He cannot function normally as long as they exist. This patient recovered from much of his paralysing fear, as I have said, and was able to take on certain

responsibilities which he could not previously bear. He could not, however, get over the feeling (at least in the time at our disposal) that his analysis ought to have been *given* to him. Nobody had ever given back to him that lost magazine and why should he pay for it a second time! The only thing he ever gave me in the course of a year's acquaintance was a small brass dog, a very attractive "antique" bit which he later asked to have back again, thus unconsciously repeating the magazine incident. This desire, however, he relinquished when I explained it and said how much I would like to have one small memento from him.

Another case which showed the "devil" idea quite clearly, was that of a melancholic patient whom the doctors had ordered to the hospital "for observation", because they did not know what else to do with her. She was a woman of about sixty, whom I found lying in her bed in a death-like coma in which she had been for four days. Her family had called me as a last desperate measure, dreading to send her into an insane ward, and fearing that commitment would be the only thing the doctors could recommend. I was told that the patient had been unable to discharge her household duties for many months back, and that she had, in fact, been very abnormal and inaccessible for two years. She mostly sat in one chair and mumbled to herself, refusing to answer all questions, giving no explanation of her difficulty.

I sat by the patient's bedside for over an hour, getting no response from her whatsoever, even her pulse was very faint. I tried the experiment,

however, of talking to her the same as though she were awake, saying that I was sure she would understand me even though unconscious. I expressed regret at her condition, and said I thought we could find the cause of it in time, and restore her to health. This was taking a big chance, but I had much hope that it might become true. I then made definite suggestions that she would shortly awake from this deep sleep, and that she would soon be able to come and visit me in my office. When I left I asked her family to telephone me of any changes or developments and waited to see what would happen.

Two hours later I was informed with great excitement that the patient had awakened, was sitting up, and had asked for food. I told them to give her what she wanted and to bring her to me the next day. This was done, though the patient on arrival looked very dishevelled and was incoherent and belligerent in her speech. With some patience I finally gathered that she was telling me there was no God in this world, only a Devil. She repeated this in various forms and said, whether I believed it or not, she knew it was true, the "voices" told her so. This gave me my first chance and I answered that it must be true if she found it so, but that perhaps she might be mistaken in one thing. Maybe, I said, even though there is a Devil, there is *also* a God. She denied this at first, but I asked if she remembered that I had visited her the day before. Fortunately she did, and I pushed my point a little further. I said I hoped she was not thinking it was the



Devil who had been there. She pondered this question for a time and at last I felt that success would be ours—she admitted, though doubtfully, that maybe it was not the Devil. I pointed out that she was a little better than she was yesterday and that perhaps there was a force toward good and helpfulness in the world that would come to her aid. By this mode of reasoning I slowly gained the patient's confidence. She visited me daily, each time improving in her appearance and in her capacity to talk reasonably.

It took many months to learn her real story, but she was finally able to tell it quite coherently.

Briefly it was a story of treachery in which she had been the victim of avaricious relatives. She had been left a widow while still a young woman with four small children. She had been on very good terms with her husband, who had a successful small business which she had helped him to build up. He died suddenly, and legal complications arose, made by certain members of his family who were determined to get all his money, and who succeeded. One of these was a woman in whom the patient had had much trust and confidence, as in a mother; she was so shocked by the perfidy of this person and so uninformed and unequal to the job of fighting these family vultures, that she broke down completely and lost everything. Nothing was left for her but to start in and work hard to support her helpless children. This she did with remarkable courage and success and they were now all grown and occupying various modest paid positions. They still lived at home with their

mother keeping house for them, but probably because the children were now somewhat independent, she was unable to continue this regime any longer, and her mind gradually gave way under the strain. There were other complications as well—I even got some glimpses of her childhood, though it was difficult—but the chief wound had been that of being bitterly deceived and taken advantage of by someone whom she had trusted.

There were many religious delusions, as the patient had turned to her church for consolation, and many of her insane ideas were distortions of religious doctrines which had become so mixed with the repressed bitterness and grief, as to be quite unrecognizable and incoherent. She had been taught to believe in a personal devil, but she hardly needed the church for such instruction, as she had had bitter experience of a personal devil in the form of her mother-in-law. Her mind had become so confused by her suffering that she had really “*forgotten*” these facts, but her first remark to me showed how fully the “*devil*” had entered into and become a part of her psychology—I will not say of her soul, because she had retained a high moral attitude and denied herself the relief of all revenge feelings. She had become sick rather than mean, and she had endured injustice rather than fight or complain. She had broken herself instead of her enemy. But we were able to put the pieces together again and in six months this patient was freed of the devil of her past and able to take up her life again in comfort and happiness.

I had this case many years ago before I had

worked out my theories regarding insanity, or found a definite method of entering the Unconscious, other than the usual laborious analysis of dreams, etc. This patient had no dreams, her psychosis having taken the place of them, but there was just enough consciousness left by which I could appeal to her internal sense of injustice and become one with her whole disordered phantasy life. I knew enough to believe that *reality* lay under the phantasies, and her belief about the ubiquity of the devil was my cue. It was at this time that I began to think *all insanity is the result of cruelty*. The "synthesis" used in this case was my belief in the innate integrity of every mind, and in the constructive effect of suggestions judiciously given.

Now to pass to a case of quite a different sort where no extensive analysis was done and where, therefore, no particular early childhood experiences came to the surface, but where certain synthetic methods were helpful. This was a middle-aged and attractive woman to whom I was called by her physician who said she was so hysterical he could do nothing with her. I visited her in a private sanatorium where she had been for a week or so under the constant surveillance of a nurse. The report was that she had left her home in a distant small city to take a sea trip with the idea to soothe her nerves. She grew much worse on the voyage, however, and was brought to the sanatorium where she had fallen into a state of excitement bordering on psychosis, with frequent suicidal attempts. She was screaming and uncontrolled

when I arrived, but very soon grew quiet, to the surprise of her attendants, and talked with me quite sensibly—probably because she perceived in a subtle way, which those who are “unconscious” have, that someone was present who might understand her and really help. After this one visit she had no return whatever of the hysterical attacks and soon came to my office for a daily interview.

Her story was briefly that her husband of whom she was fond had long been a tiring and impotent invalid confined to his bed or chair, and very self-centred. Her children were half grown and away at school, and she had endured the emotional deprivation and tedium of this situation until she could bear it no longer. Without some reorganization of her inner life, it was obviously impossible for her to return, especially as she was a woman of very strict ideas of morals and duty, and not capable of much amplification of her interests, which had always been mostly in her home.

This was not a situation which one could help by mediocre or conventional advice, such as: “now, you must be good and go home”, or, “your poor husband can’t help being ill and as there seems to be no cure for him, you must just make the best of it, give him all the love you can”, etc. This was what she had done already, up to the limit of her ability. She was now a sick woman herself and the prognosis was for an indefinite sanatorium life, if not that of an asylum.

She shortly told me some dreams, however, which helped us very much. A frequent figure in her dreams was that of a bull, and she was soon

able to recognize this as a symbol of the masculine potency which was absent in her life. I had to instruct her much as to the importance and nature of her own instincts, of which she was as unaware as only a woman can be who has been brought up in the narrow, confining and over-moral atmosphere of a middle-western "society" home in America. Much of her material concerned her girlhood boarding-school life, full of hypocrisy and ignorance of all the real facts of life and with no preparation at all for marriage.

Again I had to play the role of mother, this time to a woman older than myself, and to explain to her, among other things, that the lack of sexuality and love in her married life was the chief cause of her present illness. Of course there were doubtless deep repressions underlying her experience, otherwise I think her life would not have fallen into these lines. But she was not "frigid", as is so often the case with women whose sexual education has been so neglected or distorted. She was, on the contrary, full of feeling of a strong and passionate nature. One might say it was the *ignorance* of this which had made her ill, for directly we brought the fact to consciousness, she felt relieved. There were also shame and fear elements, especially against acknowledging herself as the vital person she really was, with definite erotic needs. When she was capable to *feel this through*, as was the case in a comparatively short time, she was able to go home and undertake her life there again, even though the needs were not directly satisfied.

She wrote me later that she found it not too difficult, nor did she regard herself as a martyr, she had "adjusted" herself through self-knowledge, and had made for herself, besides, a new and quaint interest, which was to build new and inexpensive houses suitable for young married couples to buy and make their homes in. She possessed a small amount of capital which she had invested in this interesting way, and as there was a dearth of such houses in her town, it proved to be a financial success as well as a solace and vicarious satisfaction for her own disappointed life.

Of course, there is a danger of "short-circuiting" in such cases as these and thus losing some valuable material which would appear with a more thorough analysis. To be synthetic before one is analytic, always exposes one to the danger of burying the fundamental causative factors even more deeply; but I do not find that all cases require such a deep-going treatment, and indeed it is often also impracticable for reasons of time, money, etc. Therefore one must use judgment as to what is possible and the best under the given circumstances, and not be afraid to use at times constructive means which are on more or less surface levels.

Even "suggestion", so despised by psychoanalysts, has its useful place in a practical therapy, especially when used in the form of a definite affirmation of wishes or intentions which one perceives the patient to have but about which he finds himself weak or vague. "I think you can do it", if spoken genuinely, is an encouragement

which, coming at a critical moment, may fortify a weaker self-confidence enough to bring success where before only failure was the prospect.

This is not a "putting over" on the patient anything contrary to his will but is in the nature of an interpretation or fortification for him against his own unconscious impulses which may be against his interests. If one can go deep enough to eradicate all these contrary impulses, so much the better, but there are times when even only a "symptomatic" cure is an asset.

As to "Suggestion", I find the usual analytic objections to it very inconsistent, for the simple reason that the analytic situation in itself, no matter what they may say to the contrary, implies a positive attitude in the analyst, and a receptive one on the part of the patient. He is there to learn something, or to get something, and every word spoken by the analyst, however reserved or detached, naturally bears an authority and a force for the patient. This in effect, is "Suggestion". It cannot be avoided and it should not be despised. It is, in fact, an essential part of any therapeutic situation no matter what the means used may be. To depend on it alone is, of course, so great a limitation, because of its superficiality, that one cannot hope for much, and the old suggestive therapy, as such, has practically passed out of use. But the attempt to deny its existence or its significance is, from my viewpoint, an equally great limitation.

Another woman consulted me regarding her marital unhappiness. She was wealthy, attractive and still young, but had been married at her

parents' wishes to a man belonging to a distinguished family but who was himself childish, undisciplined, dependent and an alcoholic. Her life with him was not only miserable but absurd ; nevertheless she was bound in her own mind by ideas of convention, duty, etc.

I did not " suggest " to this unhappy wife that she should leave her husband, though I must confess I personally thought it the only sensible thing for her to do. Instead I listened to her at length, encouraging the expression of her doubts and waverings.

Fortunately, during a few weeks' daily conversation, she had several dreams showing her *unconscious* wish quite plainly, which was what I was searching for. It was a definite aversion for and desire to get rid of her husband. She dreamed, for instance, that she was " towing a derelict "— which was practically true, only she had been consciously afraid to acknowledge the fact. I " interpreted " this meaning to her, and she did not deny it. I also intimated I thought she had a right to some sort of happiness in life, and did not need to remain forever under the influence of her parents' wishes, which she was unconsciously doing. I saw indications, it is true, of other complications in her psychology which it might have been well to follow up had there been opportunity. As it was, however, the patient was satisfied, having been able to " make up her mind ". She went bravely forth, obtained her divorce and later remarried under much happier circumstances.

Another instance was that of a man who fell in



love with a younger and beautiful woman, and who felt that a marriage with her would be the only logical completion of his life. He was already married, but only now began to realize how empty and meaningless this marriage had been, and was thrown into considerable conflict between his new hopes and his conscientious scruples in regard to his wife. As a rule, such conflicts are deep-seated, extend back into childhood with its complicated relation to the mother, etc., and cannot be well solved through a short analysis. In this case, however, the patient was not excited or neurotic in his behaviour but merely wished to be more cognizant of his deeper impulses and therefore more sure as to his actions. A dozen hours or so sufficed for this. With the aid of some dreams and with some interpretation of the motives behind his earlier marriage he came to a conclusion, without any doubt, regarding his course of action. He succeeded to obtain a divorce and never regretted his decision—the new marriage was a success and the happiness he hoped for. It is probable that in this case the impulse was so strong for a reorganization of his life that he would have accomplished it in any case, even without psychological aid. But the matter was made more sure for him and for his bride-to-be by this means.

Another interesting case of divorce was that of a woman whose husband visited me first, saying his wife showed signs of being in love with another man and wanted to leave him. His hope obviously was that I should persuade her not to, but this I explained I could not do, my only service might

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be in helping her to clarify her own mind, which even she admitted was somewhat uncertain about so important a step. The same thing happened as in the two previous cases, her wish to be free came to the surface unmistakably, leading to a definite decision for separation. I believe this was later accomplished, though her husband was very reluctant to pay the bill for her visits, finding himself the loser of what he had hoped to keep.

I mention these three cases at random, but could mention many others where a divorce was *averted*, especially through a more thorough analysis, which showed the impulse for divorce to lie more in the Unconscious than in the actual situation. And one of the things that synthesis may do is to show people how to be happy even though married. "Bohemianism" can be cured, too—by those who want it!

What these people needed was perhaps only a sounding-board, a mind that would enter into relation with theirs and throw back to them clearly in unmuffled tones the sound of their own thoughts. "Clarification" it is, or "making a clearing" as some Oriental schools of thought describe some of their modes of mental training. This can be done only between two, that is, there has to be *relationship*, and of a dynamic, synthetic, human sort. If this is provided, an opportunity is given for *growth*, especially growth in those parts of the nature which have been left arid by early misfortunes or have become too cramped and "over-determined" to function. By elimination and by construction, such psychical deserts can be transformed into fruitful gardens of content.

## CHAPTER V

### NIGHTMARES ARE REAL

I HAVE so far referred only briefly to dreams as explained by Psycho-Analysis, and given some slight illustrations of their incidental use in the several cases of mine which I have cited. I sought for many years for the meaning of dreams, gaining much, though not enough, from certain Oriental sources, and even more, though still not enough, from Psycho-Analysis. I made a collection of dreams of my patients running into the thousands and of my own over a long period of years, numbering also several thousand. I analysed or made an attempt to analyse all these dreams. I found in them what my various instructors had told me, but I found much more besides which seemed to me of equal importance. I wrote in 1913—just before the time that psycho-analytic literature first began to be available to English readers—that the dream-life was *continuous*, and as essential a part of our existence as anything in the waking time ; that it was, in fact, but a reverse side of the shield, and not different, except in form and configuration, from our known conscious life.

At the same time I wrote that all Neuroses contained a Psychosis (that is, that all serious

nervous disorders have some form or degree of insanity underneath them), a statement not recognized at that time as being of any specific importance. I said it before I had any close knowledge of Psycho-Analysis, but have since proved it many times over by the thorough method which that science provides. A neurotic is a person who is psychically injured, but has made a partial adaptation to reality and who carries his "unadapted" part in the form of illness or neurotic symptoms. The illness is an indication of his being in a state of conflict and not given over entirely to his disability. He may be, and indeed often is, a person of unusual capacity or talent, and the fact that he is neurotic shows that he has put up a good fight. The psychotic, on the other hand, is a person whose injury probably having been greater, has been unable to make a satisfactory adaptation to reality, and whose compensation for this failure and misfortune is a kind of dream-life (often repressed), in which phantasy predominates over reality. This condition has been called by Psycho-Analysis "the flight from reality", and has, to this extent, made intelligible the strange behaviour of many mentally disordered people, and of drug addicts, alcoholists and others, who are obliged to use artificial means of "fleeing", or splitting up their personality, thus avoiding unbearable pain.

The dream-life in these people tends to come to the surface and spreads itself over the larger part of the consciousness, so that they see not actual things but mostly their dream-pictures. When this state becomes complete—though not before—

it is called "insanity", but I must repeat what I have said before about "partial insanity", a term for which certain psychiatrists have criticized me. There are thousands of half-insane people, some of them doing notably eccentric or unreasonable things, others entirely concealing, even from themselves, their instability of mind, and their incapacity to see things as they are. The dividing line, therefore, between the two kinds of mental disorder is not so sharp as it has seemed.

In reality, *underneath every neurosis is also a psychosis*; i.e. if one analyses neurotic people far enough, one comes through their dream-life into that strange world called unreality, which is to its possessor more real than "reality". Every neurotic patient finds sooner or later that he has "been asleep", and the "waking up" process is his recovery. How did he come to be in this long dream? How could he have been so "crazy" as not to know it?

The answer to these vital questions is to my mind to be found in the dreams themselves, and it is an answer which, I believe, gives new significance not only to dreams but to life itself.

The phenomenon of dreaming at all is a characteristic accompaniment of the psychic development to which human beings have now attained, and represents that part of the psychic activity which, for several reasons, cannot be carried in consciousness. Dreaming is a state akin to insanity, in that it is not limited by *facts* as they are known to the conscious mind. The creative faculty of imagination is used unconsciously—

especially when we are asleep—the purpose of which is to put things together in another pattern, not just haphazard, but to *serve the emotional needs of the psyche*. It is the same faculty which makes artists and creative thinkers of all sorts, people who dare to transcend the ordinary accepted limits of knowledge. Because their minds move in another dimension from the usual limits of time and space, they are often capable of producing remarkable creations, such as inventions or daring mechanical projects, or they may design new forms and colours from out of the many-hued palette of life, thus giving us notable dramas or novels. Or they may make dreams.

Now dreams have, as Freud pointed out, a special function of compensating for the deficiencies and pains of actual life ; but, as I would like to show, dreams are also *the magazine and repository of forgotten facts*, and the theatre wherein these facts are dramatically re-enacted. This is a view which is in a sense revolutionary ; at least it greatly alters the whole mode of dream interpretation and, as I believe, discloses a historical vista of the individual which was previously inaccessible and unsuspected. It is also true that dreams are “ crazy ”, but in what particular sense this is true, I will shortly try to show.

If a little girl dreams of getting a doll which she does not possess in reality, the “ craziness ” has already begun. She has made up for the lack of a “ real ” doll by inventing a psychic one. This is ordinarily not regarded as “ real ”, but I should like to make a distinction between the two kinds

of reality, admitting the existence of a psychic reality, rather than confine the word "real" to the material plane only. The little girl now has a doll which is, for the time being at least, as real to her as any doll made out of wood or china. But the fact that she has to make one out of other stuff is a fact of compelling significance, relating to the whole question of human development. It may seem a very simple thing that she has done, but it is an astonishing one, nevertheless. It is, in fact, a creative function of the psyche toward equalization, stability and self-preservation. It is the same function, however, which when carried beyond the limits of balance, causes the distinction between the physical and the psychical worlds to fade away, and produces what we call insanity.

All dreams may be said then to be a form of insanity; even though—and this is an important paradox—the capacity to dream is in itself a self-preservative measure often saving both the life and the reason. We obtain thereby a certain fictitious consolation for manifold disappointments and lack of emotional satisfactions, thus giving play to feelings that would otherwise be too painful or too cramping to be borne. But we give evidence at the same time of traumatic events, which have been shattering, at least to some extent, to the original integrity of the mind.

In the main, the "compensatory" dreams are of a pleasurable character, though sometimes they are expressed negatively, containing equal parts of the disappointment and the imagined consolation. A woman dreams, for example, "I lost my

purse". On the surface that would seem to be a misfortune not calculated to be a satisfaction, but in dream-language "the purse" stands for the woman herself and the dream, therefore, means that she has given vent to her unconscious wish to "lose", give, or let herself go—usually in a sexual or affectional sense. She has, therefore, accomplished something in the dream by psychical compensation for the absence of reality, though at the same time the *form* of the dream shows anxiety or fear of misfortune in connection with the satisfaction of her wish. If the dream besides contains a large quantity of anxiety affect, it is probably a *historical* picture as well, telling of some long forgotten, real and probably traumatic incident. Its chief value, however, lies in its compensatory nature—this is in itself a "craziness" which is a balance-wheel and therefore self-preservative.

The majority of dreams when examined, however, do not contain a pleasant feeling, for such as there is, is usually rather a thin veneer for otherwise painful events. So that the whole dream-life can be said to be a collection of disturbing or disastrous incidents which one is trying, by fantastic means, to ameliorate and render harmless. "A tiger was chasing me, or I was about to fall in the water, when a strange aeroplane appeared and picked me up." In this case, quite simply, one has escaped calamity by miraculous means. Maybe only yesterday one learned of a rival's scheme, which if successful, might ruin one entirely. Maybe also one had a sudden and



clever idea as to how to avert this menace, but not being very confident, the hope of success was tacked on to the fear of danger, and lived out in a dream.

But why is one obliged to do this? The probabilities are that if yesterday's fright produced such a dream, there is another, older, and more terrible fright lurking behind the façade of this one. The pursuit and discovery of this hidden fright is necessary for the elimination of a neurosis, and may be the means, if successful, of altering present unhappy circumstances and restoring a state of equability wherein further dreams of the sort are not likely to occur.

But there are dreams entirely lacking even in the "thin veneer", or any form of compensation. The imagination fails utterly to act as a "shock-absorber", and what remains is *pure shock*, unadulterated by any phantasies of relief, escape or amelioration. These dreams are always of painful content and intensity, and constitute what is called *nightmare*. They may be instigated by current events, as most dreams are, but they have, in my opinion, a distinguishing and significant quality. It is that they are *historical*, and tell always of some *decisive and disintegrating event in the past*. They are records of personal catastrophes, the consequence of which was disruption of the whole mental machinery. Such shocks destroy the inherent integration of the psyche and leave permanent scars. The disintegrated portions continue to exist in a chaotic way, and have been well termed by Ferenczi as "repressed insanity".

—a new and important concept in Psycho-Analysis. This condition reveals itself in nightmares or sleep dramatizations, as though the psyche were haunted by its tragedy and forever seeking to repair and restore its damaged unity and soundness.

The personal-historical importance of the dream first became clear to me through my efforts to solve the problem of the neurotic, by pushing his analysis far enough to come upon the hidden psychosis which it contained. When one reached this stage, the patient's dream-life and waking-life showed little difference. At least during the analytic hour, he often lost all sense of distinction and believed his present situation to be the same as those which were characteristic of his dreams.

For instance, a patient suddenly accused me of having stolen her diamond ring—one which I had never seen and did not even know she possessed. As she was rather violent about it at the moment, I invented the subterfuge of handing her a large safety pin, which lay at hand, saying: "Here is your ring." This sufficed to quiet her for the time being, although it was an emergency technique and not one that I approve of, because what I said was not true. I mention the incident because I wish to show the difference between dreams or "hallucination", and reality. The patient had a momentary "hallucination", in that she thought, as though it were a fact seen by her eyes, that I had stolen her ring. In this she was mistaken, but in the fundamental meaning of her phantasy, she was correct. Someone *had*

stolen very much from her long ago, as I later learned. The thing lost was not material but emotional and moral, and could only be expressed in a symbolic way by her sudden delusion about the ring. Her ability to distinguish, even though "awake", as to *what* was stolen and by *whom*, was impaired and turned into a so-called "hallucination" or dream, which could be called a "waking nightmare". The chief historical fact of her life was, however, revealed in this way, and proved to be a shattering love-relation between her and another woman. Her Unconscious dramatized the tragedy—for so it was to her—and made it again accessible through her hallucination—or her dream—whichever one may choose to call it. This mechanism had previously preserved a certain integrity by which she had managed to live, but was an unstable basis which, at the time I saw her, had broken down.

When these psychotic levels are reached, one finds many and unmistakable signs of severe shock having taken place. The whole manner of the patient shows a strain, intensity and disorientation, and the ravages of a severe psychic injury of some kind become only too visible. One may know thereby that one is very close to, or has reached the point of the original trauma—that the traces of it have at last been uncovered.

The importance of *trauma* as a specific and almost universal cause of Neurosis, was first impressed upon me by Ferenczi, who, probing deeply, had found it present in nearly all his cases. He thus resurrected and gave new value to an idea

which had once, much earlier, been entertained by Freud, but which was discarded by him in favour of "phantasy", as the explanation of the strange tales or manifestations given by his patients. How the patient came by these seemingly lurid ideas, was not so satisfactorily explained. It was supposed by Freud to be an exaggeration of some comparatively slight early mishaps, aided and abetted by the child's alleged "perversities" which Freud believed were an inherent part of his early sexual development and due to the severe conflict between his instincts and society. Experience has convinced me, however, that the patient does not "invent", but *always tells the truth*, even though in a distorted form: and further, that what he tells is mostly of a severe and specific injury, inflicted on him when he was young and helpless.

That the patient, when a child, might have been the innocent victim of unrestrained passion of various sorts from certain adults in his immediate environment, was never considered seriously, and has only very recently been stated by Ferenczi as his opinion in a published paper.<sup>1</sup> I believe, however, as he does, that it will be found to be the *chief* if not the *only* cause of severe Neurosis and also of Psychosis—astonishing as this may seem. "All insanity is the result of cruelty" will, I think, in the future be recognized as the sole and only adequate explanation of this greatest of

<sup>1</sup> *The Emotions of Adults and their Influence on the Development of the Sexual Life and Character of Children.* Paper read at 12th International Psycho-analytic Congress, Wiesbaden, Sept. 1932.

humanity's misfortunes—which is equivalent to saying that though “civilized”, our greatest “misfortune” is still *cruelty*.

In a later chapter I will try to show more of the nature of the events and surroundings which have such disastrous effects upon individuals, especially children, and something of the education and change of attitude needed to remedy this appalling consequence of our so-called high civilization—or if not a consequence, at least an accompaniment of it, whereby we are ruining the lives of thousands and disabling legions of others, so that their chances for any happiness in life are nil.

We have progressed somewhat in that the prevalence of neurotic disease is now better recognized in general—a progress we owe mainly, I think, to Freud who was the first to “isolate” the malady and to give us specific information about its causes. By these means many poor souls who were previously thought merely “queer”, “hysterical”, “self-willed” or “perverse”, and who were criticized and banned therefore, are now acknowledged to be the victims of a grave disorder and in need of help and treatment. We no longer burn poor hysterical women at the stake in the belief that they are “witches” or demonic persons; even the bubble of “*Le Malade Imaginaire*” is exploded. There is no such thing as an “imaginary” invalid; or, as one of my patients once expressed it, if it was imagination she had been ill of, she was at least glad to be cured of it.

It was Freud who said that his study of Neurosis always revealed a sexual factor. I, like most

others, was inclined at first to doubt the universality of this dictum, but to my regret could find no exception to it. So great is our sexual ignorance and so distorted our knowledge through hypocrisy and shame that not a single individual escapes its injurious effects. A minor but cogent example is in the great difficulty the majority of mothers have in imparting any sexual knowledge to their children. The most of them actually evade it altogether, and children arrive at maturity with only half-baked, distorted bits of information which they have gathered through childish observation of forbidden subjects. There is a silly delusion current even among educated people that the instincts will find their own mode of expression without any guidance. But how! If these people could spend one day in a clinic for mental and nervous diseases they could no longer entertain their fond illusion. Such blindness is nothing short of criminal, but we foster it continually through our social conspiracy of silence. The result of this has been to cripple all of us to a large extent in both our morals and emotions so that the entire race may be said to be neurotic. The greatest sufferers, however, are those who, in addition to the general environment of stupidity and misrepresentation, have been victims also of some specific manifestation of undeveloped or misdirected sexuality of their elders. So regularly are such "accidents" revealed in the course of analytic work that one feels nothing short of a philippic or indictment of the whole of modern society would be in order.

What are these sexual factors? The most frequent disturbance is that occasioned by some piece of sexual knowledge or experience having been abruptly and inconsiderately thrust upon the child's attention. The outrage on his feelings is severe, and it is usually the psychic fright rather than the physical injury which may sometimes accompany it, that causes the damage. The child is unable to grasp such a surprising manifestation or to believe that acts which he knows to be strictly forbidden may be crassly spoken about or even actually committed on his own person. Sometimes he may merely *see* something unexpected, very often he is the *direct object* of adult emotions of a violence and a kind which, owing to his tender years and emotional immaturity, can be nothing short of a catastrophe to him.

And what happens to the psyche when such a trauma occurs? It is really the same kind of "shock" or impact which one sees quite plainly if an automobile runs at full speed into a moving train. The psyche *breaks*, is fragmented into bits too small for any one of them to retain anything more than its own tiny portion of the total catastrophe. There is no *memory* of the event because the shock is too great, and the connecting threads between what existed before and what exists after are quite out of commission. Fortunately, we psychologists—or some of us at least—do not believe that the lost material is *destroyed*, but that it exists still in its fragmented form and can, by dint of much labour and skill, be re-collected and put together again. This means recovering the

memory, bringing it back into *time* and thus establishing a unity in the psyche where previously only chaos existed. It is a necessary procedure, if the neurotic illness is to be cured.

The process by which this is accomplished is a very delicate one and consists, first, of making a bridge between the lost experience and the present consciousness by a painstaking reconstruction of *probabilities*. These are gathered partly from dreams and partly from the emotional reactions which the patient displays while doing it. The emotional situation between him and the analyst has to be felt with great sensitiveness and held in proper balance by the right emotional reactions on the part of the guide and helper in this difficult situation, as it throws much light on the patient's past. When once such a bridge is built, the broken pieces of the psyche tend to return to their original places, and the patient is helped to endure the catastrophe again, this time without "bursting", losing consciousness or going insane, which is what shock consists of. When this happens, the patient usually experiences the original occurrence plainly, while still retaining his sanity.

Most often this appears first in a dream—in fact, bits of it have been apparent in his dreams all along, only lacking in coherence and "sense", so that the total meaning was completely obscured. By proper analysis, day by day, these bits tend to fall together in some order until one can at last pierce the darkness of the past and read the history that until now had been impossible to know or often even to guess at.



An outstanding symptom with many neurotics is the frequent experience of nightmare. Any child showing this symptom, or even the lesser ones of talking or walking in his sleep, may be known to have already suffered a severe shock of some kind and to have developed a neurosis, as a result. It seems strange that parents whose children have habitually cried or screamed in their sleep have ignored this phenomenon as anything significant, or if they thought of it at all, the tendency has been to ascribe it to physical causes, even when none could be found.

A nightmare, as I have already explained, is not only a dream of painful content but hides an *intense repression of some specific calamity*. It may possibly be a calamity which the dreamer would not recognize as such, but it is inevitably an occurrence which originally, and especially to the child, has been completely disintegrating. It is my belief that no nightmare can exist except a severe trauma has taken place of which it is the repetition and sign and symbol. In the inner life of the dreamer the tragedy has repeated itself over and over, unable to escape its confines and equally unable to show itself in any coherent and logical form capable of being understood by the dreamer himself. This is the puzzle which the analyst has to solve, like the putting together of mosaics, the key to whose pattern has been lost. When the old pattern can be successfully reconstructed and come into consciousness as a piece of emotional reality, the mind can be mended, and the energy which was previously contained in it, only "shot to

pieces", can be salvaged and turned to new uses in the present life. This is the "cure".

Now as to illustrations: a case in which I did not have to search for the psychosis, since it was already in evidence. An intelligent girl who had previously broken down in college, tried by means of incoherent phrases and much weeping to tell me how totally incapable she felt to meet life. It took much time to learn her story, as she was in an acute stage which greatly impaired her memory and her coherence. I gradually learned that her father was a very successful man, the head of an important industry and of high social position as well. But when she was able to tell of his behaviour at home, especially of his many and violent quarrels with his wife and his inconsiderate and even brutal treatment of his children, it was not difficult to see what was the cause of this patient's illness, nor why she had married a clever but irresponsible weakling of a man, and why she was now in a state of nearly complete disorientation.

The early memories of her father's drunkenness and violent actions were only partly conscious but were gradually intensified and augmented, though reluctantly, through the analysis. She recalled his insistence on her mother's submission to his every wish and of his use of a pistol on several occasions to force this submission. She recalled her mother's screams and her own terrible anxiety as to what was happening in the next room. She recalled also her great wish to *be of use* to her father. This forgotten natural preference for him outweighed her fear and horror, and even her sympathy for her

mother, so that she was in the state of misery which only such a conflict can create. She was overawed by her father's power and "masculinity". She felt its cruelty yet she craved to have it for herself. Her marriage with an effeminate man was an unconscious attempt to escape this craving and its attendant consequence of being victimized. She could not remain with her husband but had to return to the state of dependence, financial and otherwise, on her father, even though she consciously had great aversion to doing so. The lack of love satisfaction in her life, the lack of security, of support, and finally, the loss of conscious orientation and control, owing to the terrible burden she was carrying inwardly, brought her to the pitiable and helpless state in which she came to me.

I sketch this life briefly because I think it describes in its main outlines the problems and misfortunes in many other lives as well. I consider it as a foregone conclusion that a child reared in such an unfortunate and abnormal environment, will herself be compelled to repeat, at least in some measure, the characteristics of that environment. She was the child of an unhappy marriage and of infantile, uncontrolled people, and she had no recourse but to become deranged and to make an unhappy marriage of her own. The effect of violent or uncontrolled behaviour on the part of the parents is greatly increased when the general environment is a refined one, as it was in this case. The discrepancy between the implied and inculcated standards of respectability and the actual

life lived within the family is a hiatus that the child's moral comprehension cannot grasp. In a low-grade family, where there are no pretensions to decent or kindly behaviour, the weakness or faults of the parents would be taken more for granted and would, therefore, produce only low-grade children, like themselves, but not neurotics.

The outcome in this case was only partially satisfactory as we had not opportunity to find and reproduce the *specific* trauma, only the general picture of a traumatic environment. But the *psychosis* was cured by a series of sympathetic explanatory talks, the patient's mental clarity returned and she was able to earn her own living as a journalist and writer. The *neurosis* was not cured, in that she remained somewhat depressed emotionally, did not find adequate love satisfaction and could not come to any peace of mind about her family. Interestingly, she expressed her gratitude to me chiefly in the form of appreciation for the *love* I gave her. This was only such as anyone would have given in similar circumstances, I think, augmented to some extent by a friendly social relation in addition to the professional one. But her response showed how much it was needed.

Another case, showing the emergence of a psychosis from underneath the neurotic symptoms during the course of the analysis: the patient was a man of unusually high moral and intellectual standing, with a very balanced outlook on life and marked serenity of manner. He suffered from various physical symptoms which he ascribed mostly to bodily causes, aided by various medical

diagnoses which confirmed his fears. These ailments were chronic with an unfavourable prognosis and the man was in a state of constant depression in regard to his health. The analysis soon disclosed a definite psychological clinical picture quite sufficient to account for his state of physical deterioration. It did not disclose, however, until after considerable work, a clearly outlined psychosis.

The patient was not the balanced, well-adjusted person that he, and others, had imagined.

This condition was naturally perceived by me in advance of the patient and was only recognized by him after it had been involuntarily enacted, in the manner which I have already described. He spoke to me suddenly one day about Strindberg's play *The Father*, and became himself almost immediately the insane son. He broke down and asked with tears in his eyes, if I would sometimes think of him kindly after he had been put away in the asylum. He evidently expected to be thus sent away at that moment, adding as his last word, with terrible pathos, "And we like, when the strait-jacket must be put on us, that it shall be done by our mother." I immediately saw by this that the patient was re-experiencing a severe trauma in which he had expected his mother to send him away as insane, but it was not until the next day that he realized the significance of this striking incident. We already knew something of this story, of his mother as an angry, hysterical woman, often scolding and threatening her child, and especially for a certain event which she had treated

with such harshness and vituperation as to make him feel completely crazy and branded as a felon. He had already gained much insight in regard to himself, and the unexpected reproduction in the analysis of a part of this painful scene enabled him to acknowledge this traumatically-caused insanity for the first time as a living fact in himself ; which was the beginning of its dissolution.

The history of this case revealed still another serious trauma, allied to that caused by the mother, and which was also typical of the conditions I have already mentioned as being so frequently, if not always, the cause of neurosis ; i.e. an unscrupulous attack by an adult person on the child's sensibilities, which was ruinous to his mental integrity and subsequent health. More often than anyone could believe who has not had access to the inner lives of neurotics (especially as revealed through insight into the Unconscious), are these attacks shown to be of a sexual nature. This may seem strange to the uninitiated, but the causes are not far to seek.

So little understanding has the ordinary human being for his sexual instincts, and so little control in comparison to what civilized society requires of him, that he is ill-prepared to meet the real exigencies of his own nature face to face. Often he is neurotic, with undue pressure from his own internal machinery, so that the combination of his psychic and physical urgencies with circumstances wherein "temptation" is easy, are too much for him and he falls a prey to his carnal impulses, failing to maintain the standard of decency and

restraint which moral and human consideration demand of him. In extreme instances this leads to open criminality where sexual assaults and even murders are well recognized and punished accordingly. But the situations in which such disoriented and uncontrolled persons secretly let loose their unbridled passions on young or helpless people are startlingly manifold, are practically never revealed, and are appalling in their results.

More frequently than not the offender in such cases does not recognize his misbehaviour as anything so serious, but takes refuge in the assumption that the child is both too young and too innocent to realize the significance of what is happening to him or to be much harmed thereby. Perhaps it is but a momentary affair with comparatively small physical consequences, and the psychic ones are either minimized or entirely ignored. It is a common enough sight to observe devoted and overpassionate parents kissing and fondling their children with an intensity and kind of feeling which is really only appropriate when bestowed on another adult who is equal to the emotional burden. But I do not speak only of such conditions as these, which are bad enough, but of the more violent ones in which there is temporarily, at least, an entire loss of control, with disastrous and critical results.

Very common are such occurrences when the child is in the care of an ignorant and undisciplined person, such as are many nurses. The patient I have just referred to is one in point. He was a boy of six, his nurse the offender. She was a comely

young woman of voluptuous type who, for the satisfaction of her own urgencies, seduced the child, i.e. used him forcibly as best she could in lieu of an adult partner. The effect on the child was twofold: he was, on the one hand, horrified, frightened and emotionally shocked by coming in contact with such emotional violence. On the other hand, he was in a real sense "seduced" in that he was made suddenly and unduly precocious, a *desire* was aroused in him which was beyond his years and his capacity, but which remained, nevertheless, to act as a constant excitation, with an inclination to a repetition of the experience.

These consequences are disastrous enough as one may easily surmise; but they are not all. The worst, perhaps, is the sense of guilt and shame which is impressed upon a child by having been the participant in an event which he well knows is discountenanced and even regarded as an unpardonable sin by his parents. He is usually too frightened to speak of it and too shocked to recognize the enormity of the sin *against him*. It is easier for him to feel himself the guilty one, and even to excuse or underrate the aggressive action of which he has been the victim. He is, therefore, in no position to defend himself if he chances to be discovered and accused, as happened in the present case. Another servant, having been a partial witness of the affair, told it at once to the boy's mother, after having threatened him with violent punishment herself. His mother's reaction was even more severe and was aimed chiefly at the boy, as though he were the culprit, and of an unspeak-



able sort. By her violent condemnation she made him feel the worst of sinners and completely alienated from her love and understanding. He bowed before the inevitable, but was broken. He became bitter and sullen and obliged to "forget" an experience which in a psychic sense ruined his whole existence.

The analysis of this patient's character revealed first, bitterness and anger and strong aggressive impulses, hidden under a smooth and kindly exterior; secondly, it revealed a man terrified of all women, fearing equally their anger and their passion; and, thirdly, it revealed the shock or psychosis in which was contained the acute suffering, the lost sexual confidence, and the hate at the injustice he had endured, in equal portions. All this was fragmented into small bits, much of it converted into physical symptoms, and none of it recognizable for what it was, a repressed insanity of a virulent sort.

Another point notable in this case was the means by which this child had preserved his sanity as a whole, re-establishing a seemingly normal relation to life after the trauma. He did it, presumably in the moment of its occurrence, by what Freud would call repression and what Ferenczi would call fragmentation. He eliminated the entire affair with its (for him) mysterious inexplicable elements, and his own fury, from his consciousness. Not only this: I have every reason to believe that he eliminated it from his psyche as a whole and that the exploded bits continued to exist, spatially speaking, outside of him: where we had to

"catch" it, so to speak, before it could be restored. By this strange phenomenon his ego preserved itself; it was disabled, minus an important part of its energy system, and obliged to maintain some kind of hidden and complicated connection with its lost portions, causing a definite warping of character. Yet by this remarkable compensatory mechanism, this child grew to be a person of unusual intelligence, balance and helpfulness, though not without certain dangers to others. But at what cost I think the reader can well imagine. He was deprived of both happiness and health for most of a life-time, for it was fifty years after its occurrence, that this trauma came under observation and treatment.

A boy of nine was brought to me by his parents for analysis. He was a so-called "incurable" child with frequent violent outbursts of temper, especially at his mother. He sometimes took money surreptitiously from her purse, and had an excessive hunger for candy and sweets of all kinds for which he usually spent the stolen money. I soon learned that he also had frequent nightmares, and, in addition, a peculiar habit of rocking back and forth in his bed while asleep. This movement was made with the whole body and was incessant for hours at a time. The boy had no explanation for all these things and was, indeed, very difficult to talk to, as he was vague and incoherent, and gave the impression of being half-asleep all the time. The sleepy look increased occasionally into a vacant stare during which he perceived nothing before him, but was presumably engrossed with

something subjectively seen—in other words, his dream.

His mother, who was also in analysis (a requisite practically indispensable for any child with a severe neurosis), told me all she could about him and was very eager to learn and to carry out any directions I gave in the effort to uncover the real nature of the boy's trouble. She admitted without hesitation to having been an inadequate and bad-tempered mother, though very conscientious and devoted, so far as she was able, to the child's interests. The truth was, however, that her natural feelings for him were inhibited and distorted by a neurosis of her own, making it impossible to give him the love and understanding he needed. This much I knew before talking to the boy himself.

Very slowly, by means of casual conversation, encouraging him to draw pictures, which he liked, and by making him feel "at home", he gradually grew loquacious. After much talk about the rocking habit, he one day illustrated to me very exactly the position he took while doing it, which was always the same. As he was usually asleep at the time, it was difficult for him to reconstruct the manner in which it was done, but when he finally succeeded, the position was unmistakably that of a mother holding a baby whom she is rocking to sleep. When I explained this to him, and told him also that his mother had never given him this care and tenderness, he was surprised. When I said he must have desired it so much that he was driven to play the mother role himself, thus

imagining he was receiving the attention and consolation he had been deprived of in reality, the child's eyes lighted up with understanding and even relief.

After my interpretation of his act had been repeated a good many times he, of his own accord, was able to give up the habit for which he had been previously so often scolded and punished in vain. The abrogation of the habit was perhaps unimportant as a practical detail, but was very important as a sign that a certain "craziness" in the patient's mind was now beginning to dissolve. He had preserved the illusion of being tenderly loved when he was not ; though also by this means he had preserved a certain degree of integration in the remaining portion of his personality, *plus his neurotic character and symptoms*. As an infant he was incapable of enduring the deprivation of the tenderness his instincts craved so deeply. To have "realized" this was not only beyond his mental capacity at the time, but was too painful to be endured. It would have filled him with an anxiety which was insupportable. So he split off the part of himself wherein the trauma had occurred and took care of it as though it were his own baby, giving it consolation while he slept by rocking it to sleep as he himself wished to be rocked.

This illustrates what I have already mentioned, (a) about the "craziness" of the dream, and (b) about preserving the sanity and life as a whole by this craziness, that is, by compensatory illusory means. This last might be said to be a deliberate

or "controlled" insanity which ameliorates in part the disintegrating effect of the trauma. The boy had continued to live, even though mentally disabled, and the stealing of money and the craving for sweets were but symptoms of a compensatory nature which helped to keep him going. These too told that he did not receive enough love from his mother, and the angry outbursts were a positive symptom expressing his unconscious rage at the deprivation.

Beside the injury sustained by this patient through his mother's neurosis, there were two other specific traumas, in the finding of which I was aided again by information received from the mother, but the material of which I found in the boy's dreams and behaviour. The first was an operation for circumcision which took place at the usual eighth-day period of his life and which, for some reason, had been done without any anæsthetic. The child showed extreme sensitiveness to pain, was very afraid of blood, and practically incapable of fighting with other boys. His dreams indicated that he felt himself to be physically injured, and in one typical one his finger or wrist was the injured member. He called it "rotten" and said it had a circle of blood around it. He was afraid it would be amputated, and was in great distress. This was one of his nightmares.

Such a dream would, according to the knowledge which Psycho-Analysis has given us of the Unconscious, be regarded as a "castration dream", even without any corroborating material. It is also a type of dream which occurs in many men of

damaged psycho-sexual potency, irrespective of a circumcision. It is very probable, however, in this case, that the anxiety sprang chiefly from this operation, even though performed so early, and of which the patient naturally had retained no conscious knowledge. It undoubtedly predisposed him, because he felt mutilated, to be more frightened of his mother's tempers and to be more in need of her love than if he had not been already so shocked and psychically incapacitated.

Another trauma in this boy's life occurred at the age of eight months when he was, through the combined carelessness of his mother and a nurse, accidentally dropped into deep water, while an attempt at landing from a rowboat to a dock was being made. He was quickly rescued by his mother, who jumped in after him, but was very close to drowning. That this event had been psychically traumatic was indicated by many things the child told me in his analysis, such as a compulsion to attempt high dives which were beyond his capacity, to jump into water carrying heavy stones so that he would sink to the bottom, fear of drowning and not being rescued ; he also swallowed whole glassfuls of water without stopping to breathe, which he did as a "stunt" in my presence several times. All these acts were symptomatic and of an over-compensatory nature ; by thus repeating his trauma symbolically and escaping serious harm, the child tried to prove to himself that he was in no danger of drowning. He was obviously haunted by the unconscious memory of his early accidents.

This case also illustrates the "being asleep" of the neurotic and how his coming out of the long dream is obtained. It is by means of substituting real knowledge in place of his delusion and by asserting and confirming that which was historically true in the dream, i.e. in this case, acquainting the boy with the traumatic pieces of reality (the drowning, operation, etc.) which still controlled his life and of which he had *never been conscious*.

It is obviously more difficult to make "real" something which *never was conscious*, than it is to bring back something which was once known and has been forgotten. To do so requires, perhaps, a kind of 'super-analysis,' since Psycho-Analysis as such does not give sufficient credence, as I have already indicated, to the sensitivity of the Unconscious and its receptivity to and retention of knowledge which has not come through the usual sense channels. This patient, as a matter of fact, had never waked up at all in his life until his analysis. As he 'came to' we found embedded in his Unconscious a predominant propensity to self-destruction, which had already made him do many dangerous things, and which might have resulted, if not averted, in serious accident or possibly suicide. From out of the "magazine" of his dreams, we recovered the forgotten facts, the "missing links", the lack of which had so disabled him. And in recovering them, we brought to an end his compulsive neurotic tendency to repeat his injuries, in a vain effort to ameliorate their original pain.

The nightmare as such is an easily recognized sign of a psychic trauma having taken place. There are many cases, of course, in which traumas do not show themselves in this way, in fact, dreaming may be absent altogether. As the analysis proceeds, however, with its continual 'raking-over' process, dreams are likely to appear and eventually perhaps even nightmares, which are merely dreams of an unvarnished repetitional character, without any amelioration of the original shock. The inclination of the neurotic person is to hide his illness, and his Unconscious is very skilful usually in disguising it or making it appear innocuous. The patient in analysis frequently grows worse before he grows better, a necessary corollary to the process of bringing his trouble to the surface. He may complain that "he never had such dreams before", but the truth is that he had many worse things, even though invisible, and the emergence of these is a heartening sign to the analyst.

A case in point was that of a young actress who had always been in good health and spirits until a disappointing love affair suddenly broke her down. The effect of it was extreme depression and certain peculiar symptoms, such as heart-palpitation, fainting in a crowd, and inability to wait even a minute for her accustomed meals. We found it not so easy to ameliorate these conditions. The whole affair was a tragic one, the patient being quite prostrated and unable to work. I began to suspect that she had chosen a man who would disappoint and treat her badly because of



unknown, unconscious urges. She was a very intelligent and well-balanced person, successful in her profession and not given to foolish and wasteful experiences.

I think it probable that in every case where such untoward things occur, out of keeping with the timbre of the life as a whole, it will be found that there is a pattern and movement in the Unconscious which attracts experiences similar to something already experienced and forgotten. It may seem incredible to the uninitiated that such strange connections can and do exist even though quite invisible. It is just in proportion to their severity, however, that they are likely to disappear from consciousness and reappear symptoms and in untoward events, and so it proved to have been in this case.

The patient finally recalled having had quite frequent nightmare dreams as early as her eighth year. These gradually grew clearer in their outlines and took the form of a definite attack on her of a sexual nature. This was at first disguised so that the dream consisted of feeling herself as a child to be in the centre of a circle around which rode a man on a motor-cycle with dizzying speed. The dream always contained great anxiety and terror. Only by laboriously collecting the associated ideas after each dream experience were we able to construct the probabilities which lay behind this phenomenon.

The child had made frequent and lengthy visits between the ages of four and seven to the house of her grandparents who lived in another city.

There she had many pleasures which were denied her at home, such as various house pets, a big garden to play in, a barn and horse, and best of all, an adoring grandfather. It was very shocking to this young woman to entertain the idea that her beloved grandfather, now dead, could have ever done her any harm, but the evidence gathered with increasing volume until it could no longer be doubted. He was a man of intelligence and good standing in his community, but was known to be a person of violent temper at times, as well as disappointed in his career and probably in his family. It appeared only too plainly that he had made love to his little granddaughter and had lost all control and restraint, giving vent to an attraction which was disastrous in its intensity and consequences. His intentions were probably only self-indulgent ones, and not sadistic or malign, but that they were totally without regard for the child, and sly and unscrupulous, extending over a period of several years, became only too certain as we progressed in the analysis.

A typical nightmare in this case was: "Now I am going back to the house at W. . . . Yes, here is the schoolhouse and the road and the street-car, and all—I recognize everything. Now I am getting very near to the house—here comes a car, my God, what is in it, I cannot bear to look—but yes, I see, it is full of mutilated children, there are dozens of little girls with their bodies and legs all cut, they are bleeding, they are smashed to pieces. I cannot bear it." The dreamer awoke at this point, so great was the tension, but slept

later and continued the dream. "I am in the barn, I feel the hay, I see a man coming toward me, I know what is going to happen, and I try to scream 'Mama' but cannot speak. He comes quicker now, he jumps at me, it is terrible. . . ." At this point the dreamer awoke in a cold sweat, trying to scream, but frozen with terror. She was unable to breathe for some moments and could scarcely believe that she was safe in her own room and bed with no intruder to harm her. It took hours for the effect of the dream to wear off and it was usually followed by a severe headache.

We had no external corroboration of our interpretation of these psychic cataclysms, which is usually the case, as the whole event or series of events is carefully shrouded in secrecy by the person responsible for them, while the child who is the victim of such a shock becomes totally incapable of remembering and therefore of revealing it. Perhaps the aggressors in such affairs count on such paralysis and apathy in the child due to its excessive fear. Whether they do or not, the fact remains, that in the majority of instances the child who has been sacrificed to the selfish brutality of a beloved adult, usually makes in the moment of this catastrophe a dream of something beautiful and pleasant, and thus escapes a certain portion of the overwhelming shock, and all memory of it. It is only later that the "repressed" or, as I think, "exploded" knowledge makes itself felt. This may appear as a nightmare, or it may cause certain compulsive acts or symptoms which are of a sufficiently diluted nature not to be

recognized as anything serious. Such a symptom as this was apparent, though many years later, in the fainting attacks of this patient which I have already mentioned, and another one was the urgent necessity for food, the taking of which allayed the nervous tension for the moment.

The analysis of this last symptom was very interesting in that it led back to the patient's infancy and the fact that she had been forcibly weaned at the unfortunately early age of two months. This occurrence had also been traumatic. It meant to the child the loss of her mother, a frequent consequence of too early weaning, though perhaps more severe in this instance, because the mother was really ill and unable to give her child what it needed, even psychically. The efforts to feed the baby artificially had always been difficult, so we learned, and the child grew slowly, being ill and undeveloped from lack of proper nourishment. This condition had been overcome long before the patient came into analysis, but the effect of lack of sufficient care and food from her mother had remained; and we learned that in her acute distress when attacked by her grandfather, she naturally called for her mother, but had to live over again the feeling that a mother did not come, was not there, and that there was no help to be had. The acute necessity for food, therefore, became a symptom and a symbol of being endangered by a man, and having no mother to protect her.

All these *probabilities* became convictions in the patient's mind as our work progressed, and with each new degree of conviction some one of her

many symptoms either diminished or disappeared. With this change there came gradually another attitude in regard to men. Her choice seemed to have been conditioned by the original one which had been forced upon her, but which a certain part of her had enjoyed and craved again in spite of the pain and terror attached to it. The original situation was one in which her ego had no part, only her libido or emotions. It meant therefore that she was unconsciously enslaved in every love relation, and predisposed to become a victim of a selfish and inconsiderate man. It meant, too, that this person would be totally irresponsible in his relation to her and that she would be forever equally dreading and desiring one who would thus take advantage of her. It is not difficult to see that on these lines her "fate" was predestined to be a tragic one, and only from the deep psychological dredging which was done in this case can one hope for the elimination of such a past, and freedom for the future.

Not only was the patient's outlook on men and life altered, but we found that in her profession as an emotional actress she had been living out the experiences which had hitherto been enwrapped in the darkness of her Unconscious. She was especially successful in tragic roles, but confessed that she had found the doing of them a very painful thing, coming off the stage after each performance in a state of exhaustion and collapse—a result due, we were forced to conclude, to the *tragic reality* which she was experiencing while acting. Her love for her art remained, but her attitude

toward it became more objective and better balanced. She complained at first that her performances would lack fire and conviction unless she was pushed by the old unconscious urges. She found, however, that the opposite was true, that she could give a better performance than before, because more controlled, and what was best of all, could emerge from it, a still happy and integrated person. Her art had been up to the time of her analysis her only form of outlet for repressed emotions. It was a sublimated expression which served the purpose admirably, but was not strong enough to sustain her when she met with an actual experience which was in reality a repetition of the misfortune of her childhood.

In nearly every case of deep analysis one becomes aware of separated parts of the person, as though each part had an existence of its own. In severe cases of "double" or split personality each of these portions is like a separate entity, well organized, sometimes with a name of its own, and capable of independent action. The whole subject of split personality needs a further examination and study than has as yet been given it. No outstanding work on the subject exists, except the comparatively slight contribution made by Morton Prince some twenty years ago in America. He had the opportunity to study the remarkable case of "Sally Beauchamp", who had four distinct personalities which alternated in her consciousness. Neither the explanation nor the therapy in this case were, however, very convincing. It is my belief that the human psyche is as yet very unstable in

its formation and that the unfavourable and faulty circumstances surrounding the childhood of most people greatly enhance the tendency to disintegration which already exists. Instead of cementing and solidifying the mind and emotions of the child, we produce neurotics whose constitution is apt to "fly to pieces" on slight provocation.

A case on which I worked a long time exhibited this phenomenon in special degree along with many others of outstanding interest. It was of a highly intelligent, mentally active woman of middle-age, who though giving little sign visible to the ordinary observer of her internal disintegration, had suffered her whole life from severe illnesses and prostrations. Doctors had diagnosed, operated and treated, in vain. She remained a very sick woman, carrying on the necessary activities of her life by means of a superhuman will.

The analysis revealed, first, an astonishing story of almost complete amnesia prior to her twelfth year, and, secondly, a history of incredible abuse which had filled her life during that time, leaving not a single trace in her conscious memory. It was the story of a diabolically clever and secretly criminal father who had used his child unmercifully throughout this period for his own selfish purposes, and of a stupid enslaved mother who completely closed her eyes to all that took place. The man kept up a semblance of respectability before society and even before his wife, who, however, had sufficiently numerous evidences of his misdoings which she chose to ignore. He had left the family after a final and violent crisis in connection

with his daughter, evidently being satisfied that the culminating shock to which he subjected her had deprived her of all memory. Thus it came about that the patient grew to adulthood with no knowledge whatever of her tragic past and no one to tell her even a suspicion of what it might have been.

The excavation of such a strikingly disastrous experience was an exceedingly lengthy, painful and difficult task. It was especially so, as a part of the abuse heaped upon this child we found to have been the constant use of narcotic drugs, so that what she experienced was again a case of having *never been conscious*—a seemingly insurmountable obstacle. But by cultivating my "direct entrance" method of reaching the Unconscious, the patient developed the capacity for very complete trance-manifestations, and what had previously been confined to terrible nightmares, finally became visible and convincing through its direct dramatization under analysis.

Her dreams were very extraordinary and so were her reproductions of them in my presence. She had, for instance, a dream entitled: "This is how it feels to be murdered". In re-enacting this experience, which she did in an almost unconscious state, one saw, without any doubt, a helpless child being the victim of an erotically insane and sadistic father. To view it was an unforgettable experience, but it had to be repeated many times, and each time laboriously explained to the patient afterwards before she could begin to grasp the reality of it. We went through the phase of con-



sidering it as a phantasy only, but the amount and terrific intensity of the emotions which accompanied each and every manifestation, finally convinced both of us beyond any question that it was a historical reality. To look at insanity is difficult and painful, but to experience it, as this patient repeatedly did, is infinitely worse, and requires much fortitude and courage. To do so, however, was an essential step toward conquering it.

Among other interesting developments were those showing how she had originally withstood the shock of repeated misuse. It was by means of the splitting which I have previously referred to as fragmentation, and out of these separated portions there gradually appeared at least three persons with distinctness and clarity. A typical dream was, for example, of the patient performing or dancing to music which was played by another girl, her double, at a nearby piano. Although both these girls were thus active, they were also both *dead*, and the patient felt dead while dreaming it, and also while living it (if one may say so) in its trance re-enactment. (Perhaps the only difference between trance and dream is that the former allows of some physical motority, such as speech, weeping, etc.—in other words, the dreamer is one degree awake.) The patient finally came to recognize herself as both these girls *at the same time*. This was an achievement, dependent upon the successful welding together of these two separated parts of her person. The completeness of the separation in this case was due not only to the *final and critical*

shock which had obliterated eleven years from her life, but was also greatly augmented by the long artificial drugging to which she had been subjected, and which had permanently dissociated her personality.

Another "double" dream was one called: "I attend my own funeral." In this one the patient (always as a child) saw herself being conveyed to her grave, at the same time being the one and only mourner present at the funeral. Freud has said that no one ever really dreams of his own death, because if he is present as an observer, that is sufficient proof that the dream is a "phantasy"—to say nothing of the fact that merely to dream of it is an indication in itself that it never occurred. I disagree with this, however, since I find it perfectly possible for a person to be psychically "killed", or at least some part of him killed, while he still continues to live in the flesh. I found in the present case that the patient was not so much looking back upon an earlier psychic catastrophe as she was expressing, exactly as it was registered in her mind, what had actually occurred at the time. This was, in fact, nothing less than a recognition of the destruction or loss of an integral part of her being, while another part was sufficiently removed from the immediate psychic environment to look on at what was occurring and suffer accordingly. I regard the discovery of this remarkable mental mechanism as of great importance in the resolving and cure of all severe neurotic and psychotic injuries.

Another illuminating type of dream furnished

by this patient was that showing the remarkable resources of her psyche for preserving itself when thus attacked and maltreated. There was a dream entitled: "The child's life is insured by magic". In this, one part of her—her Intelligence, she always called it—which had developed to unusual proportions as a compensation for the damages done, came to her rescue like a ministering angel and took over the care of the child while she was physically and psychically exposed to the evils of her father. The Intelligence was "magical", had appeared very early in the child's life and continued to watch over her like a mother, giving her a kind of psychic sustenance, by means of which she managed to withstand the cruelties both moral and physical which fate had placed upon her. It was, indeed, owing to the persistence and magical qualities of this part of her person that the patient had survived at all. "Insurance" against iniquity—who would have thought of it?

To those unfamiliar with the strange phenomena described in this chapter, it may seem as fantastic to believe in this kind of "Insurance" as in my proposal that all dreams are "true" and but the ghosts of our past. It is, however, the same process which physiologists know so well in the bodily realm, of adaptation and compensation. When one gland, for instance, is unable to do its accustomed work, the others take it up, and in part, at least, make up for the deficiency. It is a manifestation of the intelligence of the Unconscious, the trend toward "good", toward health, the healing tendency which is apparent

throughout nature. I make all possible use of it in my cases, sometimes even asking the Unconscious of the patient direct questions for information and guidance as to what is needed, what to do next, etc., with surprisingly good results.

From my viewpoint, Psycho-Analysis has emphasized too much the "regressive" tendencies of the individual and not enough the "progressive" ones, even though it is true that the latter cannot function well until the obstacles in the way are removed. In the last case mentioned, the courageous spirit of the patient needed much assistance while going through the Gethsemane of her past, but our reward was the emergence into its full power of the "progressive" tendency represented in the "Insurance" first given herself when a tiny child.

Self-preservation is a marvellous force. The neurotic is goaded by his continued suffering to seek reparation and restoration, which can only come by means of a thorough cleansing of the soul of the encrustations of his past. In a healthy uninjured individual these slough off of themselves. It is the misfortune of the neurotic sufferer that he cannot accomplish this unaided, and needs definite spiritual help, scientifically applied, to solve the painful puzzle of his life

If he *wishes*, it can be done. I do not think we should place limits on the possibilities of the human soul, especially in its recuperative powers.

But the study of dreams and insanity (even of the unconscious kind) throws a piercing light on the fatal flaws of the human mind and our social

ills. The blur and dissonance of our lives, the prevalence of mental disease, eccentricities and psychic instability, are etched with vivid clarity, and somewhat of their causes revealed. For both dreams and insanity are a form of *escape* from the hard realities of life we have not yet learned how to meet. Until we can face our own instincts and realize, for instance, that hideous crimes are daily perpetrated under a veil of hypocrisy, romanticism and stupidity that is leading us to perdition and not to the health and happiness we desire—until we realize something of this dark shadow and its menace to our souls, we have little chance to become the masters of our fate I think we were meant to be. The neurotic sufferer is himself a product of a diseased society, and while we aim to relieve the individual, we must also seek to eradicate the poison at its source. Our only weapon is *Knowledge*—and yet more Knowledge.

## CHAPTER VI

### THE EMOTIONAL LIFE

OF all the emotions to which humanity is subject, certainly Love—the “great enigma”—is the most powerful, at least in its influence on the individual. In a collective sense probably Hate is the stronger, in that it is more prevalent and a reverse or frustrated expression of love. It is a kind of fury, due to disappointment, a reaction to not getting something wanted, and I believe this something is love.

The world seems to be full of a craving which can only be described as unsatisfied love. All unhappiness is in some way related to it, and all neurotics are definitely suffering from it. Such love as we know, with occasional striking exceptions, is of a more or less parsimonious and undeveloped nature, rather selfish in its claims and disappointing to its recipient; but it is the best we have toward that ideal of “good” of which I have already spoken. I will attempt to give, first, some of the psychological reasons why love or the lack of it is so important in our lives, and why the quality of it is so unsatisfactory; after which I would like to show something of the metaphysical nature of love itself, and the possibility of a higher form of it in human lives—for its essential importance in our

whole psychic structure and development is undeniable. Dante was one of the many great thinkers who believed that all good springs from noble love, and all evil from its debased or abnormal forms.

The human being has more capacity to give love and more need of it as a prerequisite of his existence than any of the lower animals. It is a corollary of man's higher psychic development, but one which is as yet unco-ordinated and crude in its manifestations. The chief biological reason for man's great need of love lies, I think, in the very long period of viability characteristic of human beings; that is, the growing time, with its accompanying dependence and immaturity, is much longer than in all other animals. Roughly speaking, about one-fourth or one-fifth of the life is spent in a dependent state, where preparation for manhood and womanhood is the chief activity. This means that the child is in a closer and longer relation with its maternal parent and more dependent on her love and care than in any other species. The baby literally dies if not cared for by its mother for several years, whereas all other animals have a much shorter infancy, and some birds, for instance, hatch out of a shell which has been buried in the warm sand, full-fledged and prepared for life without ever seeing or knowing a parent.

This latter state Aldous Huxley in his *Brave New World* describes as a superior condition (though with evident satire) which may be some time attained by humans, and he pictures reproduction successfully accomplished by chemical means so

that a human being is "born" without any parents. A training period follows this, it is true, but a mechanical one, in which no love element is required. Possibly some of this would be an improvement, if attainable, over our present conditions, but I think it would mean the *disappearance of love*.

If the word "mother" were obsolete and forgotten, as Huxley says it would be in the society towards which he seems to think we are verging, then I think love also would be obsolete and forgotten, and the mating and love relations of adults, which he pictures, would be inconsistent and superfluous under the mechano-chemical plan of life he outlines.

In other words, the origin of the love-feeling is in the *relation between two*, and these two are, in the first instance, mother and child. It is even very questionable whether it is a pleasure to a child to be born. To do so, means the severance of its life from the mother, or the splitting into two of a life which has hitherto been one, and is probably the origin of the twin-soul idea of Plato and others. It is a painful process, physically speaking, and probably even more so psychically. Psycho-Analysis makes frequent use of the phrase "the trauma of birth", meaning to the child, and attempts to explain certain neurotic disturbances on this basis. Certain it is that the birth experience is not infrequently reproduced in the course of an analysis, and often appears in dreams, and is usually of a painful or "anxious" nature. From this and other material, I think we



may deduce that the separation of a child from its mother contains elements of shock, and is, *per se*, undesired.

What appears still more frequently in the Unconscious than the birth-dreams, is a wish for a *return* to the mother, and the more disappointing life becomes, the greater usually is this wish. The recollection of the care received in early infancy (unconsciously felt) or even of the pre-natal state, seems to be a comfort, as though it were the only time in life when one felt secure and properly loved. To be sure, there is a strong ego-element in this desire, since infancy is also the only time when one was important enough to be the *exclusive* object of attention, and the wish for this to be repeated is an obviously strong element in nearly all adult love relations—"love me and me alone".

I think, however, there is also a deeper and more metaphysical cause for the love-craving, or the aversion to being alone. It lies in the fact that when one is born, one is both practically and psychologically sundered from the parent-tree so that the ego is obliged to stand by itself whether it will or no. The tendency to unity and coherence in nature is so strong that it is probable there is a great resistance toward all separation and diversity, and when the ego is thrown out alone into the world, so to speak, it shrinks from the ordeal of this evolutionary process. On the other hand, the life-urge is strong toward multiplicity and progression, and this movement forces us into individual existence in spite of all resistances.

The tendency toward unity may be looked upon as retrogressive, or progressive, according to the point of view ; if it took only the form of a child wishing to stay always with its mother, it might be regarded as a regression, and is so considered by Psycho-Analysis. If this tendency to union can be transferred, as it should be, to other human beings than the mother, it can be called progressive, in the sense that we seek to obtain stability and growth by union, and, in the biological sense, reproduction or the continuance of life.

Now this whole process has much to do with the problem of love. The mother obtains an expansion of her ego and a love satisfaction in the production of a child which is an essential part of herself. The child feels itself the focal point of this love and care. This makes for a unique relation and is the pattern for all love-feeling. Probably the only *real love* in the world is *mother-love*. The child who can recollect a happy infancy when he was the object of tender and devoted attention, has an unconscious image and a need in life which he is ever seeking to repeat, and which predisposes him to felicitous contacts. The one whose childhood was comparatively hard or neglected, either continues to live in an unhappy isolation, or seeks to compensate for the lack in some compulsive or overstressed way. The man especially is driven by this need and is never satisfied unless he finds a wife who is also a mother to him.

The woman, on the other hand, is doomed to mate with a sex which contains in only slight degree the mother elements which she also craves,

and her only satisfaction therefore lies either in remaining a child herself, or in becoming a mother and bestowing the care on her own children instead of receiving it herself. In modern society, with its division of labour, some compensation for this lack is made in the provision for her welfare legally required of the husband. He becomes the provider of food in the partnership, thus playing the mother's role to a certain extent. If, in addition to this, he chances to be sympathetic and solicitous, it is possible that the wife may feel herself to be loved as she once was by the lost mother: but this is the exception rather than the rule.

I believe the whole "instinct" for monogamic marriage arises from the original mother-and-child situation, in which the man seeks to obtain and possess a mother again, and the woman either becomes a mother to her child-husband, or remains a child herself under the domination of her lord and master. It is true that some tendency to monogamy exists in the animal world where the mother-child relation is neither so lengthy or so pronounced, but in general the absence of the mother idea and feeling favours promiscuity and variety rather than monogamy. One person would be as good as another, within reasonable limits, except for the strong pull toward the more exclusive mother-and-child relationship.

The importance of the mother-theme in both our psychical life and social structure, cannot be over-estimated. The "terrible" mother, she has been called, and, indeed, her power is paramount. To offset it men have built up a "man-made" society

in which, by means of their greater physical strength and their more objective attitude toward life, they have succeeded to compensate in large measure for the mother-power of the woman and to frighten her into a certain degree of subjection. Thus does man gain revenge for his mother's domination of his infancy and youth, and bring into his possession and service that which he secretly fears.

Thus briefly I sketch what seems to me the psychological foundation of human love-feelings and of our present marriage system and the relation between the sexes. It derives from the memory of the mother-relation. That it has obvious drawbacks is apparent, since neither the man or the woman can ever hope to find in each other the reality of that which they picture internally in an infantile way as the *sine qua non* of all bliss.

There are certain obscure phases in the child's emotional development which affect our adult life very much and which Psycho-Analysis has made plain to us for the first time. Freud uses the word "sexuality" in a large and comprehensive sense and coined for it also another word, *libido*, by which he describes in a general way the Eros or love-sex-principle. He showed that it was an integral force in the child's life from the beginning and that its first manifestation was the need of the mother as a source of food. This "libido" is then centred on the breast, which to the child is like a part of himself and which is the symbol to him of all supply—food, warmth, comfort, etc. His interest in the breast never ceases even when

grown, though if the child be a female, the form of the interest must be converted in the manner I have previously indicated. To both men and women the idea of resting the head on the breast is an integral part of being loved and the pleasure of kissing is also, to a large extent, derived from the same source.

In Psycho-Analysis this earliest manifestation of the child's relation to his personal environment is called "oral" libido, because to him the mouth is the one and only important point in his existence. If this interest is not outlived or amalgamated with other later libidinal developments, it can and does produce some strange character traits in adulthood. There are children in whom thumb-sucking is an almost unbreakable habit. There are people to whom kissing is more important than almost any other love manifestation, besides those who have a marked aversion to it. There are others whose interest in food is extreme and infantile in nature, and who are always seeking satisfaction in being fed. This same propensity is also related to drinking (alcoholism), to the smoking habit, to gum chewing and other mouth mannerisms.

A little later the child becomes interested in its own body as a separate thing, and finds pleasure in the sense of touch and in playing with it, somewhat as a kitten who constantly licks its fur. This important period of body exploration and sense gratification is often interfered with by the surrounding adults who, having the sexual taboo so strongly in their veins, experience anxiety and

shame when the child touches its genitals. Thus begins the taboo-system, inhibiting the infant's earliest spontaneous bodily manifestations by scoldings, punishments, etc. At the same time, or even earlier, his natural pleasure in bodily functions, especially the excretory ones, is also interfered with by over-severe efforts to teach him cleanliness. These two early inhibitions and enforcement of sphincter control are, as Ferenczi has pointed out, the first lessons in morality. They are, unfortunately, rather deleterious in consequences, as the child is too sensitive to have so much imposed upon him while he is so young.

Not only do we find that these inhibitions have stunted the child in important ways, later producing either over-severe morality or else none at all, but his love-life as well remains quite infantile because of it, and he is rendered incapable of proper emotional maturity. Witness, for example, the predominance of the wish for purely sensual gratification between the young of both sexes. I refer especially to those habits of attraction which prevail between young people wherein the physical make-up or aspect is the chief source of interest. "He is tall and dark and handsome" is the refrain of a popular song sung by a woman describing her erotic interest in a certain man. The fact that he has those physical traits which appeal to her senses is the sole source of her interest; while with men it goes without saying that everything revolves around whether a certain girl is "good-looking" or not, and what are the details of her physical form and texture.

I do not decry the importance of the æsthetic sense in love-selection, but the predominance of the purely physical traits as the measure for a life-partner seems to me of infantile origin and very limited in relation to adult needs. The infant does not think of his mother's character or capacity, but only how she "feels". It is the sole essential to him and remains so more or less for his adult choice. If the infant were given freer play for his natural sense-gratifications at the period when they are a necessary part of his evolution, it is very probable that he would come to a fuller maturity with an even better appreciation of sensation in and for itself, but also a wider capacity for other appreciations, such as of character, morals and greater emotional range.

After the child has passed his sixth year or thereabouts, Freud considers that his previously active psycho-sexual libido goes into a state of quiescence, remaining more or less latent until his adolescent period begins. During this time he appears to be less interested in the opposite sex and has more energy available for learning. In other words, the period of sensation passes into one of mental activity wherein the child begins to think as well as to feel. When his sexual impulses again surge up, he is apt to be disturbed, chiefly, I think, through early repressions and the absence of information and preparation. He would not even need these, as a matter of fact, were he surrounded from the start with naturalness, frankness and knowledge, instead of hypocrisy. He is really in the position of absurdity which one might

imagine if potatoes were quite taboo in civilized society and never allowed to be spoken of, much less touched or eaten. The curiosity about potatoes would be extreme and probably the hunger for them likewise. But this taste and interest could never be mentioned because it would be indecent to speak of potatoes, and the rebel who dared to mention them would be in danger to be ostracized for life—while the secret value of potatoes would be enormous.

The adolescent child is really in a position similar to this, he is filled with desires and impulses which are not even acknowledged by his elders to exist, and any indication of interest in them is frowned upon as low and unmentionable. Thus the earlier, infantile conflict with society's severe requirements begins over again, with the pattern already engraved on the mind of frustration and misunderstanding. The adolescent period is therefore fruitful in the inception of neurotic disorders and the ceaseless round of inhibitions which are passed on from parent to child is continued.

The child needs much love and truth at this time, and would, if encouraged to talk without fear of punishment, give evidence of all the capacities and impulses which characterize the mature man. He is not treated as such, however, especially in our Western civilization, where a long hiatus exists between the time of physical and psychical maturity and the period when he will be "of age" and allowed to marry. It is true that our social and material requirements are such that very young people of both sexes are not



equipped to meet these responsibilities and very early marriages have an even greater percentage of failures among them than later ones. However, unless we can find some solution for this problem other than the present one of silence and repression, there will be an increase rather than a diminution in our present blight of neurotic disorders.

When I speak of repression, I mean the psychopathological state of having lost to consciousness that which should normally be in it and free-flowing in its quality. I do not mean *suppression*, which is necessary as a controlling and restraining factor, otherwise the instincts and impulses would overrun us and make for destruction rather than construction. The middle course between these two extremes would lie in knowledge—perfectly free mental concepts and the admission of the emotions themselves to both mind and body, with a corresponding degree of understanding which would make the control of them possible. This is a delicate psychic problem, quite outside the province of present common education, and beyond the comprehension of the average parent. If Psycho-Analysis never does anything other than to disseminate this knowledge and possibility, it will have more than justified its existence.

The difference in the treatment of boys and girls, in their preparation for maturity, is very great and does not tend toward much understanding between them when they come to live together. The boy's libidó is forced into more objective channels, he is encouraged to strive and to fight, and thus to become eventually a bread-winner and defender

of his family. In this toughening process much is sacrificed, perhaps of necessity, of his more tender feelings and sentiments.

He is taught, for instance, that it is shameful to cry, and thereby loses one of the most important emotional balance-wheels of his psyche. He looks upon it with contempt and because deprived of a natural outlet, becomes correspondingly harder and more aggressive. It is my observation that men weep almost as much as women but with the unfortunate difference that they feel ashamed and inferior when doing so. In the realm of their love-impulses boys are likewise taught to be hard and unemotional, thus losing much flexibility and naturalness, and perhaps in the end becoming the prey of repressed emotions which are too much to be borne. In the meantime the stress on the ego development is considerable, so that the average man considers himself superior to a woman, and even more or less resents the fact that he is so strongly attracted to her in spite of himself.

Girls, on the other hand, are treated more softly as a rule, but without sufficient development of their ego to maintain their personality in safety. Women are notoriously the butt of men's aggression, and their emotional victims. This has its striking exceptions but is nevertheless the rule, and makes women willing to entrust their lives to the libidinal appetites and caprices of men. In a better-balanced society I think this would not be the case, nor would we have the social phenomenon so prevalent at the present time of "Women's Rights Societies", and other organizations with

the aim of putting women into an independent position.

Girls are not only handicapped in respect to an insufficient development of their ego, but also their sexual impulses are much more rigidly repressed than in the case of boys. This is understandable in that women as prospective mothers are more precious human material and must be accordingly guarded. For them sexuality is not primarily a mere pleasure but a severe responsibility, whereas with men it is, biologically speaking, a pleasure only. But in our attempt to preserve women from personal misfortune and to bring them to legal motherhood untainted, so to speak, we have succeeded to commit some heinous offences against them. One is the taboo of *virginity*, which is supposed to maintain the purity of the race but which places an intolerable burden of shame and fear upon the individual woman, so that she dares not to really feel her love-sex impulses, or often even admit to having them, lest she become thereby a social pariah. In connection with this she is taught either that it is indecent to be attractive to a man at all, or that to do so, but on the sly, is her only chance of maintenance and success in life.

The suppressive process gradually becomes a repressive one and the result is an appallingly large number of nervous invalids and sexually frigid women, totally incapable to psychically share in and therefore to enjoy a sexual relation. Not only does the woman herself suffer from this stunting of her natural capacities, but she is

thereby obviously unfitted for marriage and becomes a pain and a problem to her husband as well as to herself. In these great discrepancies of preparation for the marriage state certainly lie many of the seeds for its failure and dissolution.

I have observed two quite distinct types of women in a libidinal sense, the existence of which can be traced quite clearly, I think, to their very early training. What makes one woman the "mistress" type and another the "mother"? In my opinion it is not so much a question of the distribution of libido, as *the development of ego*. It is not that the mistress has more power to love but that she has a stronger ego. If a woman's ego is weak she is afraid of men and her libido turns more toward children. They are "helpless" objects, whom she can love without fear and towards whom she can be strong. This makes her naturally more inclined to be a mother, and less a mate. She will probably be a very loving person but lacking in sexual tension. With men she is apt to be timid, though probably very "devoted" as a wife. She is a good housekeeper, looks after her husband's interests, and treats him as the child which he unconsciously wants to be and is; but her capacity as a love-sex partner is very limited.

The mistress type, on the other hand, regards herself as an equal of the man, feels herself capable to "fight" him, and gives him freely therefore of her passion and feminine stimulation. She is more likely to be a companion and is rarely a slave. Her attraction for the man is powerful because of her free-flowing and independent libido, but she has

the great disadvantage in his eyes of *not being like his mother*, and also he is afraid of her, so that he seldom chooses her as wife. The ideal woman must be, it seems to me, a combination of these two types, but it is a combination which men are as yet too infantile to understand and appreciate, except in rare instances.

A third type of woman, though less common, is the one in whom the ego development is dominant. She is narcissistic, i.e. self-centred, with no love object but herself. She is apt to be a very capable person and often useful in society, but usually does not marry, or care for children, except, perhaps, in an abstract or social sense. While these women are not so likely to be sufferers in a personal way, being independent and self-satisfied, they too are frequently subject to neurotic disorders. The ego of the female child needs more encouragement as a rule than is given to it, otherwise she is later unable to cope with the man successfully; but it is probably just the *absence* of suitable ego-support that drives many of them to be the narcissistic and emotionally non-productive type just described. It is the only way they can deal with life.

For the individual girl this is perhaps a better outcome than when she is left a prey to her own feelings and sensations without adequate defence in herself against them. Without this defence her libido development is dangerous. Nature is relentless in its aims and forces, and subjects the individual to endless risks without discrimination. A woman so reared is not only unfitted for real sex-

uality because her nature lacks the proper tensions and controls, but she is also destined to be a plaything and a victim of some unbridled man or men. She may be the "wild" girl who rushes into all sorts of escapades—usually to her undoing; she is the girl who is "ruined" early in life, and turned into a prostitute not because she wants to be, but because she is weak and cannot help herself. She is also the weak and inadequate wife who suffers endless humiliations or becomes a feelingless drudge; or she is the woman who, while seeming normal and sufficiently independent, succumbs to any and all risks and indignities when once she is "in love".

Being in love is one of life's most wonderful or most terrible experiences, as the case may be. It is the ideal of the romantic poets and the despair of most of those who experience it. It is the laughing-stock of the cynical, but a force which relentlessly reduces them to helplessness once they fall under its sway—and even the cynical are not immune. Being in love has been called an ecstasy, and a damnation: while *what* it is and the source of its power has remained an inexplicable mystery.

In ancient times being in love was exalted as a sensation in itself which it was agreeable to experience, very much the same as being drunk, or asleep and in a pleasant dream. It was also called a "madness", perhaps with more truth than they knew. But it was sought as an excitement and satisfaction in itself, quite apart from any person as its possible object. The object was, in fact, unimportant, the chief thing was to be in love. In modern times the idea of being in love has

become more attached to a person, so that it is the qualities of this person which excite the imagination and rouse and sustain the feeling of love. This is a much more "real" contact and unites with the excitement of the love feeling all the rich possibilities of companionship, devotion, family unity, etc.

The ideal of being in love has gradually spread over the Western world as the desirable prerequisite, if not the absolute essential, of the marriage relation, whereas previously marriages were contracted for much more practical reasons and often for very selfish and unscrupulous ones. Parents regarded their children as their property and arranged their marriages as they arranged other material affairs of life without respect to romantic feelings or individual choice. This system still holds good in oriental countries and, it is claimed by them, very satisfactorily. The Western world, however, gives more place to the individual in nearly all respects, and especially to his personal choice of a love object.

The strange and disappointing thing about being in love is that it seldom maintains itself undisturbed over any length of time or realizes its ideals; either it is so hot that it burns itself out, or so sensitive it cannot endure the reality situation, or so unbalanced it falls of its own weight. With men it is especially likely to vanish in relation to its chosen object and bestow itself with equal fervor on another. The assumption, therefore, that being in love is any security for the maintenance or the happiness of a marriage is a fallacy.

The novelty is bound to wear off and what is left depends on the general character qualities of the persons concerned and not at all upon the romantic basis on which they usually enter into the relationship.

The real meaning of the word "romance" is *wondrous*, exciting, or beyond the limits of reality. In our love of romance, therefore, we are doubtless expressing one of those intimations of the remote possibilities of the soul which, I have already said, is the prerogative of the artist, the dreamer and the creator. The romanticist is one who not only values sentiment, but sees in it a vision of high estate, one who senses the ineffable possibilities of love. The romanticist is therefore worthy of a hearing and perhaps much can be learned from him; but how to make practical his high counsels and supernal dreams is a problem that has never yet been solved.

It seems to me that modern psychology throws much light on the discrepancy between our hopes and our achievements in the realm of love. In the first place "being in love" is a very different thing from *loving*. It contains, when one comes to consider it closely, very infantile elements. It is based on the needs and experiences of a very young child and is therefore very inadequate and unadaptable when applied to adult life. The child begins its feelings of emotional attachment on a purely selfish basis. It likes the person who gives it things. It does not even vaguely apprehend the idea of reciprocity, but expects all and gives nothing, except—as I have said—a certain liking which is for the satisfaction it receives and not



for the person giving it. The satisfactions are of purely sensual nature, such as food, warmth and physical comfort. These are for the most part supplied by the mother who is of necessity unselfish in her care of the child or at least has the semblance of such in the discharge of her duties. There is to the child a delight and a sense of euphoria in the receiving of these favours which he never forgets. He eternally craves for the repetition of this adoration and concern for his welfare, quite oblivious of the fantastic nature of this desire and the unlikelihood of its ever being gratified to any extent in his adulthood.

This kind of "love" consists mainly of *yearning* and has nothing to do with *giving*. The person who is in love might deny this, for on the surface he may wish to bestow rather than to receive. His real desire, however, is plainly and simply to be adored and his expectation of this is the dominant—though usually unconscious—motive in his whole behaviour and feeling. Whether it be man or woman, such a one is seeking the halcyon days when he was revered like a king or a god and held sway over all the known world. Such feelings are deeply embedded in all of us and unless well fused with later developments of the reality principle, become our masters in the phantasy realm and guide our steps toward mere phantasy satisfactions.

The person who is in love is therefore living in an unreal world in which he is himself the pivot of all that may happen there and desiring the same sort of affection he had when a baby. He is selfish in his expectation without knowing it and is in

the precarious position of requiring a specific sort of devotion and care in order to maintain any degree of happiness or balance. It may be possible to find some semblance of this internal image in the world of reality, a man is perhaps more likely to find it than a woman, because it is easier to evoke the attention he desires from a mother-type of woman, than it is for a woman to find its equivalent in a man. In general, however, the dependence on the other person for emotional satisfaction is so great that reality can scarcely provide the requirements. In the first flush of excitement it may seem to be so, but when difficulties and problems arise the strain is too great and the thin stuff of the phantasy behind the outward manifestations gives way.

Thus the whole spectacle of being in love can best be described as a disease. Like other psychic disorders, it is an undigested remnant of the infantile period which, when carried over, especially in an isolated and repressed form, into the days of maturity, is as crippling as would be a pair of legs that had never grown since one's first or second year. What then may we hope for in place of this inadequate outdated form of emotional attachment? How can we escape its fiery demands and compulsions and still retain something of its sweetness and stimulation? How can we, in other words, give up the disease of being in love, and acquire instead a healthy capacity *to love*?

An infantile feeling appearing in adult life is like an excrescence, or an outbreak of measles, and much more difficult to overcome in later years

than earlier ones. But love as such is an adult capacity and a very different thing. It is given freely and not under compulsion, it can even be withdrawn when or if the object on which it has been bestowed should prove unworthy. The person who is "in love" may be compelled by his internal patterns to remain in that state indefinitely, and to be the victim of his own feelings, irrespective of the worthiness of his object.

With such a one "love" has little or nothing to do with admiration, appreciation of high qualities, or suitability, or substantiality in any form. The love object may have been chosen because the colour of the hair was the same as someone known in childhood. It may even be a black woman with whom a white man is in love because he once had a black nurse. It may be a weak sappy character, because the mother was like that, or it may be a brute, because the father was like that, when the little girl was in her impressionable stage. It may be a married person, because the childhood love-object was a married person, i.e. the father or mother. It may be any number of things of the strangest and most fantastic nature and of which the person himself is entirely unaware.

The tendency to want these things is often at variance with the conscious ideals and wishes and therefore remains repressed and unacknowledged. The person so encumbered is obliged to *rationalize* or supply other reasons to himself for his conduct because he does not know the real one. This blindness to his true motives, and the substitution of the supposed ones, causes endless complications

and confusion, does in fact throw the whole love life off its gear and is the cause of much unhappiness and disillusion.

It means, for example, that a woman who seems to be very much in love with her husband may not be in love with him at all, but with some person in her mind's eye, the image of whom she unconsciously projects on to her husband. The image is of some forgotten person, at least forgotten in the sense of having been a love object. It may be of her father for whom she had extravagant feelings which, because lost to consciousness, are capable of being transferred on to another person without her knowledge. She may have chosen her husband because he seemed to her like her father, but in reality she does not see the man before her but only the image from her past which intervenes between them. She is in love with a phantasy which is, in reality, a memory, and which is ill-adapted to the actual situation in which she finds herself. She has to contend unconsciously with the misfit between her inner picture and the outer situation. She is disappointed, angry, puzzled and grieved, but never does she come to the understanding of the strange fact that she is unconsciously expecting and demanding something quite other than what she believes.

There is, for one thing, the great incest taboo which civilization has placed upon us with heavy hand. In childhood the relation of father or mother to child is taken for granted as a natural and affectionate thing, but in adulthood great

restraint has to be placed upon it, and to insure this, the shame taboo has been used in its severest form. Nothing is more severely forbidden than intermarriage in the same family, and even the least hint of sexual attraction or desire is violently punished and suppressed. The Unconscious, however, has retained its primitive impulses, and is not altered by this development in our social organization. The Greeks acknowledged this situation by the invention of a mythology which was full of happy incestuous relations. This idea is celebrated in modern music by the genius of Wagner who used many of these primitive legends as the basis of his dramatic compositions. In the modern individual, however, there is usually a great internal conflict on this subject, and if an early fixation on either parent occurred, the love life is sure to be marred by the same feelings which are mixed with the taboo with which we are all inoculated.

The wife, therefore, who sees her father rather than the man she is actually married to, is likely to be very ashamed in some way or other, either of herself or of the husband, he being the innocent victim of her unconscious conflict and guilty feelings. Perhaps her anxiety takes minor forms, such as embarrassment about her husband's behaviour in society, or other unimportant matters, perhaps she is very reserved in the expression of her love because she is unconsciously ashamed of it; or, what is more likely, she may build up a big romance in her mind and live in a dream of enchantment wherein she believes her husband

to be the most marvellous of all beings. I have seen such romantic phantasies so completely blind a person as to the real character and behaviour of the beloved, as to make him or her quite ridiculous in the eyes of all observers, and even to endanger life by entrusting it to the hands of a silly fool or an unscrupulous scoundrel. "Love is blind", the poets have said, but *how* blind it has taken Psycho-Analysis to confirm.

It is not only women who do these things, of course, though their weaker ego development predisposes them to be the prey of their inner illusions. Sometimes a man is the greater sufferer, in that he was so deeply impressed by his mother that he can never escape her and can only substitute another woman for the one with whom he was in love and still is. Against this woman, however, he has a very strong taboo and she nearly always remains for him the "unattainable one" who rejected his love cravings in childhood, or at least that part of them connected with sexuality. He is therefore inhibited, or dissatisfied, in a sexual way in regard to his wife, and while he may love her very tenderly, he is more than apt to seek sexual satisfaction elsewhere, in situations where this taboo does not trouble him. The extra-marital relation does not come in the mother class for him and is therefore "allowed" (by his Unconscious), even though society expects of him at least a seeming regard for his marriage vows. He is in fact unable to love his wife, except in one way, the "respectable" way. He is inclined on this account to gratify his sensual love through another

woman, not his wife, towards whom he feels internally freer. His love life is thus divided into two streams, in fact his personality is divided into two streams, and he is unable to secure any unity.

Probably because of the greater social leniency towards the man of our "double standard" sexual morals, he is able to endure such a division in himself, or even to enjoy it, with less conflict and strain than is usual with a woman. It is nevertheless a great problem and the cause of much unhappiness in him as well as in her, producing many a neurosis.

Perhaps the most pathological manifestation of the love enchantment is what is called "fascination". This is a not infrequent form of love-madness occurring in otherwise apparently normal individuals. It is due to a sort of paralysis of the ego, making the subject of it completely subservient to his passion for another. It appears to be a kind of hypnosis, though whether it is a hypnosis induced by the immediate love object is very questionable. The hypnosis is something that has already occurred in an earlier stage, in my opinion, leaving a kind of anæsthesia or helplessness, combined with a great love craving, driving its victim to seek another master who will tyrannize over this weakness and longing to the full. The fascinated one may claim and believe that he is happy in the service of the beloved, but it is a form of human weakness and bondage for which there is no equal, and many of its victims struggle pathetically or valiantly, as the case may be, to free themselves, but in vain.

Since men depend so much upon their ego-feelings for their satisfaction in life, they naturally take full advantage of the masochistic weakness of women and eulogize their submissiveness to the male as the greatest of virtues. The complete non-resistance of such a woman makes the man feel potent and self-satisfied, therefore the weaker the man, the more likely he is to make alliance with a woman of this type. But for the woman fascinated in this manner it means a stunted personality and a psyche governed by fear. The persons so afflicted, whether men or women, move as in a dream and as though blindly seeking mercy. They will sacrifice friends, money, morals or life itself for the sake of their attraction. Their hunger and subservience are beyond their control, and they are compelled to seek gratification for these traits as though in desperation. This might be called, psychologically speaking, a form of masochism, but it cannot be explained as a mere wish to suffer. As it enters to some extent into all "being in love" situations, I will attempt a brief explanation of what I believe to be its cause.

The cause is, in reality, the same as of being in love itself. It is traumatic, and from a trauma of a severe emotional nature sustained in childhood. I do not believe that such a strange psychic illness and character trait as "fascination" can develop from a mere general situation, but must come from a definite disturbance of the love life at a period when the ego was weak and unable to defend itself. The nature of the injury is similar to that seen between a hawk and a sparrow, when the more power-



ful bird subjects its prey through sheer fright. The sparrow knows its helplessness, cannot escape, and wavers for some moments, paralysed by its fear and under the influence of the hypnotic gaze of its enemy which says: "There is no hope". The helpless bird then not only surrenders, but has the inclination to shorten its suspense and terror by rushing into the claws of its enemy to quick death.

I believe something like this happens to a child who is met by a severe emotional crisis which is beyond his capacity. He becomes hypnotized and has the tendency towards self-destruction. If he survives psychically, it is as a broken and subservient person who never wakes up from the hypnotic spell he is under. He goes through life like a somnambulist, unconsciously seeking excitement and sense gratification through self-immolation, and through being desired as intensely and terribly as he once was. The traumatic origin of this form of tragedy in love has, I believe, never been recognized as such, but I think it will be found after further investigation to be the sole cause of such strange behaviour. It is an explanation also related to several of the cases mentioned in Chapter V.

Now a word as to the extreme pleasure, ecstasy even, which most people who fall in love experience while under its spell. I think this phenomenon cannot be accounted for by the thing itself, since such a love is almost sure to be destructive in its effects—"Eros the Slayer", it has been called—so how does it come that ineffable joy accompanies and conceals this menacing prospect? I think it comes from *the relief of going mad*, in

which the long-lost infantile happiness is *experienced again*. It is something that has been before, and the joy is *relief at its reappearance or release*: i.e. a neurosis has been momentarily cured by an opportunity for outlet of long repressed feelings. It is the same relief as when an abscess opens and drains off its accumulated contents and tension. It is a pathological process, but in the case of being in love it requires daily and hourly repetition, and indefinitely, because the nucleus of the inflammation is never brought to the surface and re-infection constantly takes place. (Lovers who cannot bear to be parted.)

From the reality standpoint, therefore, it is an unsatisfactory and even dangerous kind of cure, to take a marriage or any love relation as a medicine or a therapy for neurotic afflictions, furnishes but a poor prognosis. Yet human beings are constantly driven to this exigency through internal pressure and unconscious desperation. They seek respite from their unknown malady by falling in love and they use their partner—unwittingly it is true—as a surrogate for the lost love, eagerly sucking at the prize like a beautiful orange until it is drained dry. Usually this does not take long, since the real person is probably quite unlike the phantasy one, though sometimes the delusion persists throughout a lifetime.

A common cause of discord between lovers is jealousy. It follows like a shadow in the wake of neurotic love, and is one of the inevitable results of a wounded ego plus a diminished capacity to love. Hence those who have "fallen in" are

prone to this symptom, which is sometimes as severe as "fascination" in its destructive power, and which is never a sign of real love, as is commonly believed, but its very antithesis. It is based on selfishness and fear and is an exaggerated cover for the repressed "negative" or aggressive elements which exist in practically all cases of being in love.

Jealousy is often even an indication of unconscious homosexual tendencies, as Freud has pointed out; i.e. when the libido for any reason has been partly diverted from its natural course towards the opposite sex, and become "introverted" or unconsciously fixed on one of its own sex, a frequent manifestation of this inversion is an extravagant attachment to the opposite sex—with reservations. The individual is fighting his unknown homosexual tendencies and it is this which produces the jealous reaction. Truly, our psychological world is a topsy-turvy one, and needs constant revaluations. People who are capable of a real and ample love, are not jealous. They give freely, and they give freedom too, where it is desired, well knowing that the heart cannot be coerced, and that "possession" without the heart is but an empty husk.

As a rule, a couple who are "in love" do not make especially good parents (if it lasts that long) for their children. They are apt to be too absorbed in each other and the problems of their yearnings and disappointments do not leave sufficient libido to properly love their children. On the other hand, the woman is often able to salve the wound of a disappointment in her mate by transferring

her interest to her children. The man is more likely to seek corresponding interest outside the home either in his work or other love objects. The only really good situation for the children is the "ideal" one which so seldom exists, of a happy balanced love relation between the parents who can then give the right amount and kind of "libido" to their offspring. Otherwise the neurotic nature of the relation produces an equally neurotic one for the children, who, in time, become parents of the same sort, thus passing on the "sins of the fathers" (and mothers) from generation to generation.

It may be gathered from the foregoing that I do not think a really healthy person ever "falls in love". Those who are in love will not believe this. In the first place what I have stated is of the Unconscious, and will therefore not be known to them—and what is unknown, brings little or no conviction. It can at best be accepted only as a possible hypothesis. But in an analytic therapy it is important, as it offers a possible goal or solution to an otherwise inexplicable problem, and if one is suffering, even an unwelcome solution may be better than none at all.

Talking about the Unconscious to an un-analysed person is something like talking about the ocean to one who has never seen it, or talking of colours to a blind man. Freud once gave a very cogent illustration of it by saying that one might watch a train from a distance disappear into a tunnel and emerge again much further on. He likened the invisible tunnel to the Unconscious

and said that though one could not see the train therein, one nevertheless believed in its existence and activity during this interim. We can see things go into the Unconscious and come out of it, but only by a special technique and careful observation of the thing in action can one become convinced of the reality of many of the statements I have just made.

A psychological analysis of love and some of its derivatives is to my mind important, especially because it throws light on *mechanisms* and thus affords opportunity for development and alteration. The scientist is usually absorbed in "seeing the wheels go round", and has little or no interest in the co-ordination and interpretation of these phenomena from a philosophical or life point of view. Personally I find this latter attitude the more interesting and constructive one and I also consider it an "economic" one, in that it allows of a formative programme, gives the chance to *make use* of the facts and material discovered by the scientists. To dissect love is a daring experiment, since with all one may say about it, it is nevertheless the heart-beat of humanity, and should be treated with the same consideration and respect as life itself.

The psychology of Love and Sex is as yet so little understood, that though it is the greatest force in our lives, we have the least knowledge of it of anything. We regard it casually on the one hand as mere instinct or appetite (with corresponding shame feelings), or, on the other, as mere romance and sentimentality, which we take like a

drug against the ills of life. The truth lies, I think, in a fusion of these two aspects: but also much more. *Feeling* is in itself a generic motive power; instinct is physiological feeling, emotion is psychological feeling—the one is Sex *per se*, the other is Love *per se*, but who can say where the one ends and the other begins? One is the bodily mode of expression, the other that of the soul, and though the combination of them may be said to be arbitrary, neither can exist alone in a human being, because he is a dual being, both physical and spiritual.

The principle of sex rests on the law of attraction, which is fundamental in nature and cannot be excluded. Two drops of water at a certain distance from each other rush together inevitably and their separate identity is lost. The whole solar system is based on a similar magnetism and polarity, and so are human lives. But as sex is not only a physiological phenomenon, but also a psychological one, the same attraction and polarity regulates the emotional life as well as the physical one. Love—or a reaction to it—controls our every move and is the lode-star of our destiny. Attraction and repulsion are as fundamental in the psychic life of the individual as they are in the world of physics, where the position of all matter in space is determined by the stresses existing between opposing forces.

Love may be regarded therefore as the force which draws and holds things together, a cement or glue which *binds* disparate things, and which gives the feeling of enhancement, solidarity and

support. It is the stabilizing influence in life, though in our present stage of development it seems outweighed by its opposite, the disruptive force of hate and anger. Perhaps this "explosion" must repeatedly take place in order to break up old amalgamations and make way for new, but there appears to be a great deal more of it than is necessary for this purpose, and the great yearning for constructive and binding influences points, I think, to the way in which we should strive to go.

How then to cultivate more love? The greatest obstacle in the way of it is certainly selfishness and egotism. A certain degree of these qualities is essential for the maintenance of the individual (just as it is for nations), but too much shuts him off from his fellow-men and makes identification with them difficult or impossible. The unifying principle of love then fails to work, because there is little room for it in the cramped soul of the egotist. He is not so big as he is usually thought, he is, on the contrary, rather small and meagre. He cannot feel the charity and tolerance for others which would bring him into more intimate relation with them and thus expand his life and personality. He is self-centred—and alone. He may make a virtue of this condition, preferring to feel his independence rather than the misery he often observes in the lives of those who cannot stand alone. But he is not happy and he does not evoke happiness, and he is not an integrating force.

It is my opinion that the right balance between egotism and the capacity to love could be achieved through a proper understanding of the life of the

child. If he were given *enough* ego-support in childhood to feel himself of some importance, a significant entity worthy of recognition and sustenance, and *not too much*, he would come to maturity better able to adapt himself to life as he finds it, without shutting up like a clam, or "falling all over himself", as we say of those whose emotional tensions are too low. Such a one would have first to experience love, and love without price, at the breast of his mother. He would then have to experience a consciousness of his own person, as an individual thing, worthy of attention and respect, but not be spoiled by being adored like a god, for that he is not. And next he would have to be guided out of this necessary egoistic phase into consideration for others.

A child has really to be taught to love (in the sense of *giving*), a problem which is more difficult because of the arbitrary restraints which civilization puts upon him and which so often makes it illogical for him to develop feelings of kindness or concern for others. I believe the so-called "natural cruelty" of children is very largely a false product and if they themselves are treated with consistent kindness, they will very early develop a corresponding attitude. The child already contains inherently the desire to love, but his parents make it exceedingly difficult for him. They are stupidly or meanly inconsiderate of his feelings, constantly scolding, correcting and denying him (even though with the best of intentions), and he cannot do otherwise than return this by hate. Being usually in a position where he cannot express his resent-



ment adequately, his love tendencies are shut up within him as in a shell, and he grows up to become incorrigible or a lonely and bitter egotist—or at least a selfish person incapable of deep love.

If then we could conceive of love as the creative, unifying and sustaining force it really is, humanity might be aroused to a development of its latent capacities which we as yet only hazily perceive. There is much more love force in the world than is necessary for the mere propagation of the species and more than is needed for mere sense pleasure and physical stimulation. Love is, in fact, *the principal of integration*, a quality of the Cosmic Consciousness, and has universal dimensions in which our little human lives are but incidental.

To be capable to feel and to generate this power and use it toward constructive ends, is our human prerogative, and futile though our efforts may seem, *every attempt in the direction of love is a progress*. It means the negation of self, however, and cannot be done with set lips or clenched fist, nor as a duty or moral prescription, nor through mere resignation, but only as a *desire to give* (as the mother has), a flowing out into another person or dimension than our own, a rushing together, if you will, like the drops of water. This capacity for sympathy and unification produces a duplication and enlargement of ourselves which cannot fail to be an enhancement and satisfaction, as a consequence. It is a state, however, which cannot be long sustained in itself, apparently the ego must return to its own little throne, there to digest its experiences, after which it seems possible to sally

forth again into the realm of communion and interchange which all true love relation means. The relation itself must be ample enough, and flexible enough, to allow for the necessary ego expressions to each of its members—otherwise they cannot sustain the partnership. This would make a true "League of Nations", as well as amicable families and lovers.

The ideal conditions then for a happy marriage might consist in two well-developed egos, each one capable of standing alone, but also eager for communion and even for that momentary annihilation of the ego which is possible in a full and harmonious love-sex relation. The giving up of the self, which is implicit in the physical sex union, can only be accomplished fully if it is also the wish and capacity of the psyche. When this is normal and complete, the physical relation is a symbol of the relation between the two partners in all other aspects of their lives. Companionship is possible, for instance, and toleration of each other's faults, and equal responsibility for their joint affairs. The wish of each is for the happiness of the other without much consideration of self, and in this welding of two persons, with a common ideal on all planes, lies the great possibility for human happiness and evolution.

Let us consider again some of the obstacles which lie in the way of the achievement of this ideal. Perhaps the first is Fear. Men especially are always afraid of women. They cannot see woman other than as the mother, the life-carrier, the power with which they were so over-impressed as boys. The man's reaction to this, as I have

already said, is to resist it by emphasizing his brute force or tyranny, and the inferiority of women. One of his favourite ways of doing this is through pride in his own mental activity, with a corresponding disdain for that of women.

It is true, the majority of women rely more on their feelings than on their mentality, but a woman who is mentally independent and will not yield her mind, is very often an object of fear and even hatred to a man. He knows that she will not so easily yield to the spell of sex either, and this disturbs his egotism and even his potency, for she becomes to him the unattainable mother who has the power to deny him, and he loses his assurance before her lack of submission. The man, regarding mentality as his special realm, cannot endure competition there as it threatens his erotic supremacy. He therefore dreads the competent woman and internally quails before her capacities. Not knowing she also desires to be "overcome" and can be, if he does not lose heart. But a man who has been too much impressed by his mother finds it difficult to rise to this height, and though he may be attracted to, and marry such a woman, the basis for happiness for them is very slight. He is either too weak to retain his wife's respect, or too tyrannical to hold her love.

Women are also afraid of men, but probably what they most fear is not a man's brute strength but being "left" by him. A woman's position as the more passive and socially helpless member of the pair puts her in the delicate position of having to be "chosen", and her greatest anxiety

in life is lest this may never happen, or if it does, that it will not be permanent. Also, her ego feelings are so strongly bound up with her love feelings that unless she finds herself attractive to and desired by a man, her self-regard is deeply wounded or even broken. For her, life revolves around the love relation—a situation which is not only emotionally but also literally true, in that her bread and butter is ordinarily derived from her sexuality and not from any other values she may possess. Her sexual value is higher than that of men, all other values are lower. Not intrinsically, of course, but because of a one-sided social development, in which she is regarded by men chiefly as a sexual prize or toy—a situation which greatly cramps her psyche and her opportunities in life.

The lack of economic independence for women is therefore a serious drawback to the happiness of marriage, in that, generally speaking, they have no alternative but must depend upon a given master for their sustenance, whether he is good or bad, whether they like him or not. I think because of this, a new social development will be necessary for the independence of women, though it can never be done on an equal competitive basis as is the tendency at the present time, because they are the child-bearers and the heavier burden is already theirs. There is no "equality". Maybe some kind of State support can be devised for women, especially women with children, so that they can call their souls their own. Only if this should become possible, can they ever enter marriage as free partners capable of giving the best they have.

Such fear-states as I have described can be analysed away, in so far as they are pathological ; but perhaps in the future not only social conditions, but our conception of love will have so enlarged, we will be able both to abandon ourselves to it fully (with safety), and to withdraw firmly on to our own centres again, thus establishing a unity with the cosmic rhythms like day and night, sleep and waking, in and out, one and many, etc., which will give real stability and satisfaction to life and to love.

The ideal wife must be able to be mother, sister and child, all three, to her husband. As mother she is the caretaker and centre of the home, as sister she is companion and " contemporary ", as child she is the " little one " that the man likes to take care of. She must be chameleon enough to adapt herself to each mood and situation and to play all three roles with equal finesse and sincerity. The sister role is the one in which she can also play mistress and charmer to the man. The ideal husband must have a similar capacity in which he is father, lover and child, but he must also possess a combination of two other qualities, the one being respect and the other passion—qualities which usually cancel each other in the masculine psychology. Unless he can really respect his wife he can neither give or receive a full measure of love from her : and unless he has passion for her, she does not feel " wanted " and cannot therefore give fully of herself.

I have spoken especially concerning married love, as that contains the greatest possibilities for full expression. Its greater intimacy, its greater

productiveness and its greater solidity socially, easily place it at the head of the list. But there are also other forms of love, equally important in their own way, and among these should not be omitted unmarried love. There are many circumstances in which the socially forbidden is the only opportunity open, especially to those whose childhood love-situation was an unfavourable one. Although the penalties imposed by society deprive such relations of much of their satisfaction and fruitfulness, one cannot say that the individual emotions involved in them are any the less valuable and real. Sometimes "illicit love", so-called, even though it practically always arises from definitely neurotic sources, contains qualities of greater nobility and creativeness than that which is "regular" and sanctioned. The function of society is naturally toward regulation and is for the common good. But when this regulation becomes so inhibitive as to be destructive to the individual, society deals a blow at its own heart for which it must deeply suffer. I believe that the necessary "regulation" could exist alongside of a greater latitude in social and sexual morals, with *more responsibility on the individual for his own acts*, and less shame for the existence of emotions which are in themselves mostly productive of nothing but good. If this change could be brought about, there would be less opportunity than at present for mere moral laxness, in which men especially take refuge to avoid the natural responsibilities of so-called "love."

There are also other forms of love, not "anti-

social" but not connected with marriage or sex *per se*. These are the more "sublimated" forms so-called, the prototype of which is the love of mother for child and many variations of which exist between other members of the same family or between friends. Friendship, as such, is perhaps one of the most noble of human relations, since it is—on the conscious level at least—on an asexual basis, and has less selfishness to its credit than purely sexual love. It may exist between man and woman, though those who are capable of it are rare. Perhaps it is too daring for the average individual, for as someone has said, it is like dancing on a volcano. However, this form of sublimation is not essentially different from that between friends of the same sex, or between teacher and pupil, or between members of the same football team, or between religious devotees of the same sect.

In other words all human relations contain the same ingredients, only mixed in different proportions and form. These same ingredients go into the creations of the artist also, whether it be a stage performance or a piece of sculptured stone. They go into the realm of the intellect, where the scientist has his passion as truly as has the native of the jungle. The force is identical, it is the force of Eros, the occult power of creation in which human beings are active participants. If we could obliterate the great sense of "difference", by which we have divided these various phenomena into separate categories, calling some good, others bad; if we could, instead, get a grasp of the one-

ness of all life, with love as its pivotal principle, I think many of our vicissitudes would vanish, and a new light fall upon the world.

One of the "differences" which has been most harmful—at least in Western civilization—is that which puritanically exalts morality and asceticism at the cost of true sensuousness with a feeling of undisguised joy in it. The ascetic is one who may have raised his creative powers to a high and impersonal level and who perhaps loves the world, rather than a mate or child. But he is, nevertheless, a person who has run away from love, in its personal sense, through fear. Every such development is, I believe, the result of a trauma and is merely a case of making the best of a bad situation, turning an infirmity into a virtue. Such a one deserves compassion as well as admiration, for he has been deprived of his normal expression and satisfaction and has lifted himself nevertheless to a higher level where he can function well, even though libidinally disabled. I believe that in the future *progress* will not have to be merely the product of pain, but that it will be possible to grow to our full statures both in love and in character without traumatic stimuli. I feel rather with Nietzsche that a song should be sung to *Voluptuousness*: to free hearts, he says, it is a thing innocent and free, the garden-happiness of the earth. "Voluptuousness: only to the *withered* a sweet poison, to the lion-willed, however, the great cordial and the reverently saved wine of wines."

"Voluptuousness: the great symbolic happiness of a higher happiness and highest hope."



## CHAPTER VII

### A WAY OUT

**R**ESPECT, for the human psyche as a piece of cosmic stuff, as a living creative force, is the foundation of my conviction that there *is* a "way out"—that human misery can be greatly alleviated and human possibilities greatly augmented. The plasticity of the human mind enables us to mould and remould it far better than any other substance. One only needs to look at the development of young children to see that this is so. Their sensitiveness to impression is almost complete—the "almost" being determined by the varying potentialities of the ego which every child contains. His mind is nevertheless like wax, and he loses the effect of nothing that passes before him. In later life we acquire certain masks and a certain hardness as well, due to the toughening effect of contacts with other egos and other environmental forces. In spite of this, the essential sensitivity of the mind remains, and can be worked upon and altered as long as we have a belief in it and a desire to do so.

To be sure, many people are "dead" long before they pass out of this life; they become stultified and are really incapable of living, even though they may go through the motions of doing so.

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A new vision is needed of the *livingness of all experience*, with a conception of life as a creative evolution. Only so, it seems to me, will there ever be a sufficient stimulus toward that effort which makes of personal development an aim and brings satisfaction in its accomplishment. "Every day is a new day—what can I make out of this one?" Or, life as *adventure*, "what can I make, what can I find, what can I see to-day that I never saw before?" These are the questions which a really live person, awake to the *infinity* all about us, asks himself out of sheer joy and interest.

With this attitude toward life all sorts of things are possible—things can and do happen which would otherwise pass us by. New events, people, relationships, all crowd upon us with a vivifying profusion. Unexpected circumstances are attracted to us, by a subtle law of vibration wherein "like attracts like", contacts are made and incidents developed which move our lives into fuller and more active orbits. But if we would have this fullness and these events of a happy and beneficial nature, we must first set our own house in order, to be sure that we attract only that which is benign and constructive. It is impossible to surround ourselves with good, and to create circumstances which are for our welfare, as long as we contain hidden away in our mental machines dynamic forces of pain and destruction. That nearly everyone does contain such forces goes without saying, but to get rid of the deadwood of our past, with its consequent imperfections of character, we must probe deeply into the Uncon-

scious and make a "clearing" toward better ends.

That Psycho-Analysis is of indispensable value in this process, I think I have already demonstrated. We need first to look *down* and *back* in order to correct the faults of our early education and individual evolution. Even under the best of personal circumstances there is such a high pressure in our psychic lives, due partly to the defects of civilization and partly to our general emotional and spiritual limitations, that we are all more or less impaired and disqualified for the attainment of our highest aims and possibilities.

For this reason if no other, I think Psycho-Analysis should be used in the schools and applied to all children as a prophylactic and corrective measure, not waiting until a defined neurosis compels it. Both in the school and the family, general analytic knowledge should be diffused and propagated, and the habit of judicial reasoning and adjustment of personal differences, as well as "emotional ventilation", inculcated in early childhood. By such means a preparation for a more tolerant and harmonious attitude to life could be established. If "family councils" were the rule, for instance, in which the children had as much right to be heard as the parents, we might even reach the point some day when such a thing as Judge Lindsey's "Court of Family Relations" would no longer be necessary. Lindsey had the vision to apply the corrective through the social mechanism of a Juvenile Court and even a Court for the adjustment of

family troubles; but this could and should be done *earlier* and as a matter of course, in all public education and in every intelligent family group.

If children were taught *how* to be co-operative, and the *advantage* to them to do so, Bismarck would never have had the opportunity to say, for instance: "There is no such thing as altruism among nations." Nor would we have to be so cynical and hopeless about the efforts of a League of Nations, had the delegates to such a League been so educated and analysed. Nor would we have our present large and menacing class of criminals which is the virulent disease of a society as yet too ignorant to train itself properly in its own youth. All criminals are full of hate and desiring retaliation for injuries done them in their helpless years—and who of us is free from criminal impulses? Also if parents did not "transfer" their dissatisfactions, unconscious revenge feelings, and sense of injury and futility on to their children but were free-flowing streams of *pure* emotions, they would produce more harmonious children and not criminals and neurotics.

By "pure" emotions I do not mean necessarily "good" ones, but emotions unmixed and unadulterated, each one known for what it is. A small child whose older brother had been in analysis, and from whom he had heard that the analyst allowed the child to say and do what he pleased, asked very gravely: "And what would she do if I said I wanted to burn the house down?" The already informed and therefore proud brother, aged eight, answered with conviction: "She

would say I *hope* you won't do it, but maybe you can tell me instead what you would like to do it *for*." I think I was as proud as the eight-year-old when I heard this story, because I felt he had been really "analysed" and was on the way to that self-understanding which makes a really reasonable and useful human being.

The chance to tell one's resentments without fear of losing the friendship of the listener, is one of the situations afforded by Psycho-Analysis which rarely occurs elsewhere in life, and is something which all parents would do well to learn. The avidity with which practically all patients avail themselves of this privilege is very revealing as to one of the chiefest human needs, a need which is denied, first in childhood, by the necessity for "respect" for one's elders, and in later life by the requirements of "polite society", whereby one is compelled to hide contrary or disagreeable opinions and to speak only that which by common consent would be regarded as "tactful".

It is true that the inculcation of tactfulness is desirable as a basis for tolerance and kindness, but the compulsion to be so on practically all occasions whether one feels it or not, is a form of hypocrisy and suppression which has many unfortunate results. In purely social gatherings the contacts are of necessity light and superficial, and it can be a pleasure to "play" at being gracious and friendly. As a kind of social game this is very agreeable and a relief from the ofttimes tiring strain of hard reality. But never to be able to tell frankly one's likes and dislikes, never to have a

chance to criticize and complain, never to be allowed to make objections *without rejection and opposition*—these inhibitions among family and friends are severe and produce counter-irritants which are disturbing to the peace and stability of any relationship.

We are not well fitted to endure personal criticism because our egotism is too easily injured, and because we are not *big* enough to contain the *hate* as well as the *love* of our friends and near ones. The child often sees the weakness and folly in his parents far better than they but is not allowed to express it. I think it would be well if for his own sake he were encouraged to his opinions, and perhaps even the parents might thereby learn something. If a patient gets the courage to say, "I don't like the arrangement of your room, I should have thought you would have better taste," and if I have the tolerance for his opinion which will enable me not to be annoyed, I might still retain my good opinion of my own taste, and yet allow him space for his without being either hurt or angry. It is not important who is "right", but it is important that the patient shall have the opportunity for once in his life to criticize and not be ostracized from his full due of friendly feeling. This behaviour makes the open sesame by which real confidence is won and at the same time a much-needed outlet provided for the rankles of the past. It is what I mean by "emotional ventilation".

Such an attitude on the part of the analyst does even something more : it provides an atmosphere

wherein old patterns can be broken. This accomplishment is easier said than done, but the whole process of psychic renovation is dependent for its success on the destruction of old patterns which keep generating themselves in the ferment of the Unconscious, until exposed to the light of day through *re-living*, where they tend to fall apart as does a mummy exhumed from its ancient grave.

By what means children shall have Psycho-Analysis applied to them in the schools is yet to be worked out. I had one pupil who was superintendent of a High School in a small city in America who did it very successfully. She held daily conferences of an hour or so which were given over to "truth-telling", in which she heard some very strange and enlightening things from her pupils. Some of these were about herself, and also the stupidity of schooling in general; some were about the parents at home and the family quarrels, the bad opinions of the neighbours, etc. Finally she obtained more personal material, so that many of the children could tell some of their more hidden and fugitive thoughts, even in the group. The total effect of this frankness and of the teacher's wise and tolerant response to it, was a great improvement in the general *morale* of the school. It even claimed the attention of the State Superintendent of Schools who expressed the desire for other teachers who had been analysed, in order that such a constructive work might be spread. I think all these children learned something of *Love* and of *Reciprocity*, which they did not know before: they also learned the value of

*emotional knowledge*, because it was given full respect by their teacher.

All children should become familiar with their dream-life and could be taught something of how to interpret it, so as to be able to recognize in it a barometer of their deeper emotions and learn to distinguish between the *true*, i.e. the historical and real, and the *not-true*, i.e. the phantasies and wishes which it contains. In this way they would know much more of the forces that go into the ruling of their destinies. If they learn the language of the Unconscious and to recognize that they are functioning on other planes than the merely surface one, their personalities are automatically expanded and enriched. Likewise a means is put into their hands for the understanding of their companions and fellow-men which can serve them well, especially in later years.

This makes for an *expansion of perception* which I believe is possible to everyone, and which is the other and perhaps more important pathway towards the reconstruction and enhancement of human life, in contradistinction to the purely analytic one. I have said, we must first look *down* and *back*. We must also learn to look *up* and *out* in a sense which is far beyond the limits of the faculties generally used by men. The moment one becomes aware of the Unconscious as a repository and magazine of the past, one also becomes aware of other and greater dimensions than the dimensions perceived by the physical senses alone. The faculty of perception is automatically extended to include a whole range of



sensations and of psychic events and facts which were previously inaccessible.

The *clairvoyant* is a person who sees certain things more clearly than most, probably because he or she has been psychically injured in some way in early life, and has made an adaptation to this injury in a progressive and not a regressive way. He has "accidentally" broken through certain usual limitations of the psyche, and this affords him an extended view. This faculty may be applicable (according to the person) only to certain types of phenomena, such as perceiving approaching death, finding lucky numbers, reading character, predicting various dangers, or sometimes happy events. Whatever form it takes, the true clairvoyant<sup>1</sup> is able to see better in this field than can ordinary people. In spite of errors, frauds and misrepresentations, the facts remain indisputable that certain people are possessed of this enlarged horizon and can function in it quite normally.

My contention is that what has occurred through accident is merely a presage and promise of a kind of activity which exists latently in everyone, and which could be universally acquired by developmental stages and not through shock and injury. Whether we have arrived at this stage practically at the present time or not, is of less concern than is the recognition of such faculties and possibilities and the utilization of them so far as we can at the moment.

<sup>1</sup> Similar to William James' "Psychopathic Temperament", described in his *Varieties of Religious Experience*.

The understanding of dreams is an important step in this direction. To have it is already an extension of perception. Dreams are, for those who can read, an open index to the true state of the self, and also *a reflection of one's environment*; for I find in them a very special mechanism for the registration of other people's thoughts and conditions, as well as one's own. This is an important phase which has been ignored by Psycho-Analysis; it was, in fact, until recently a belief of Freud's that *telepathy* did not exist—at least he sought to explain apparent examples of it by purely analytic and subjective means. In a recent publication he admits that telepathy may exist but that it has nothing whatever to do with Psycho-Analysis!

For many years I have observed in the dreams of all sorts of people a tendency to reflect the conditions around them, and occasionally even to forecast future events, the knowledge of which must have come from unconscious levels, wherein the dreamer was in contact with other minds. So frequently the material presented proved on analysis to have little or nothing to do with the personal life of the dreamer, that it could not be explained as an ego phenomenon. He registered, unmistakably, thoughts and circumstances connected with other people—most likely, though not always—people of his acquaintance. These facts were frequently verifiable and gave astonishing evidence of the telepathic connection existing between the dreamer and his surroundings. I can mention an example in my own case where I dreamed

some three weeks in advance of the serious illness of a certain woman who was but a casual acquaintance of mine and whom I had not seen for some six or eight months previously. Neither had I heard any particular news of her and I was inclined to discount my dream as some sort of morbid phantasy. The illness occurred, however, three weeks later in exactly the form I had dreamed it, which was of a very peculiar and serious nature. The patient did, in fact, nearly die, but finally recovered, even as my dream had hinted she would. As neither she or her family had any premonition of this dangerous crisis in her life or even knew of the existence of any illness at the time, how was it that my Unconscious pictured it so clearly and before it ever happened?

The last time I had seen this lady, though it was only for a few moments and in the company of others, I got a faint but distinct impression that she was not well. This was probably an extension of perception which is common with me, especially in relation to people who are ill. It is probable that my Unconscious knew much more about it than it ever told to me, and was sufficiently sensitive to this particular condition to be able to follow and register it accurately. Only when the circumstances were about to become acute, was the knowledge of them flashed to my consciousness through a dream. This knowledge was of no practical value in this case, but might be and often is in connection with people who are more intimately associated with me.

I could give endless examples of mine and others

of telepathic communication through dreams and of premonition and foretelling of various events derived from the same source. It requires some skill to distinguish such dreams from those which are purely subjective and have only to do with oneself, but anyone who is interested in doing so can learn it through observation and, indeed, for a proper psycho-analysis it is a very necessary procedure—at least in cases where the patient is sufficiently psychic to be a seismograph for others as well as for himself.

The recognition of this delicate relationship between oneself and all surrounding psychic circumstances, is a very necessary step in the discovery of the self. To omit or to deny it is to give evidence of prejudice and limitation regarding a very subtle but powerful force in the field of psychology. I believe that a new technique will have to be developed which is based on the *sensitivity* and the *infallibility* of the Unconscious—a technique which sees it as a recording instrument which tells the truth and nothing but the truth ; furthermore as an instrument so sensitive to all surrounding vibrations that it records not only the historical and current events of one's own life, but has eyes which see in the dark and which tell of much that is unknown and beyond.

In other words, our vision stops not with the physical sense of sight, or even with internal sensations and emotions, but extends into infinity where the subtlest of psychic phenomena are available to our consciousness. This interplay of forces goes on ceaselessly between all humans, in all

probability; but especially between those who are psychically "attuned", it is a constant phenomenon. Hate as well as Love can make one more sensitive, and even if fair words are spoken, I think if the opposite is true, we *feel* it. The communication from one Unconscious to another does not permit of deception, and the truth is known on the deeper levels, whether we will or no. These facts never rise to consciousness with many people, so they go on blindly believing only that which they see on the surface, unaware of what they *really* know.

Telepathic impressions are perceptible apart from dreams of course, but these too are difficult of recognition, so that of controlled telepathic experiments some are successful and many are not. A very small portion of what touches us ever rises into consciousness. We are acted upon by the invisible network of influences surrounding us quite automatically, like a radio instrument—the only limitations are those of the "tempo" or rate of vibration. Certain people are more sensitive to certain types of vibration than others, though I think it will be eventually possible to perceive the full gamut of this psychic activity, and even to be fully aware of it consciously. It is well known that our perception of sounds is very limited in comparison with that of animals, it has also been demonstrated that an infinite gradation of colours exists which is not yet perceptible to the human eye. In the same way psychic impressions exist all around us of which we are only very partially aware. The dream-state is a more

favourable state for the registration of these in that the sensitivity of the Unconscious is less disturbed at that time by purely objective and sense impressions. The finer vibrations are then more readily received.

Many distortions of these impressions occur, it is true, through their being mixed and confused with each other and with the " tones " or vibrations which are already active internally. To become an *unruffled* mirror of the psychic forces about us requires a certain kind of clarity and poise which is perhaps possessed by few. There are means of developing this capacity, however, and certain savants of the East are experts in the process. I will not attempt to describe these procedures here, but would refer the interested reader to a recently published volume, *With Mystics and Magicians in Tibet*, by Alexandra David-Neel, which gives remarkable and reliable information of these important matters. She is a European who has lived for years among the Llamas or wise men of Tibet, and who has studied their wisdom and practices to good purpose.

Among the chiefest distortions of clear psychic perception is that emotional need of the ego which causes it to turn certain facts to its own use, as " grist for its own mill ". This predisposes us at times to believe what is emotionally agreeable, rather than realities which are emotionally difficult of assimilation. It is this tendency to " turn and twist " which makes for phantasy, and which allows us the momentary consolation of fictitious invention in dreams. As I have previously pointed

out, however, it is the same faculty which creates new orders, and which can even conceive of triumph, for instance, when surrounded by defeat. Such a faculty is of the gods and our most precious possession. To always surround and confine it with damning "facts" is to crush the highest possibilities of the soul into mere dust in the hand.

To be able to distinguish what is received from external sources from that which is already a part of oneself requires as much study and delicacy of perception as it does to untangle the distortions occurring in dreams. Only by a prolonged observation of my own dreams was I able to arrive at any point of certainty as to what they really meant, and only later to distinguish between what arose within and what came from without. But when this recognition is once achieved, one's capacity of thinking in general is greatly augmented, and one's capacity to *learn* is multiplied by infinity. The sources of knowledge are no longer confined to the three-dimensional plane only, and it is possible, for instance, to recognize the *quality* of a person at a glance, including all his dominant or characteristic traits. Such a picture is very real and very convincing when once it has been experienced, and greatly increases both the range of emotional experience and the actual knowledge of what is taking place around one.

Such a faculty has, in addition, another advantage: it enables one to *reject* that which is undesirable and disturbing. Walls of protection can be erected just as one makes use of sound-proof walls in a city dwelling or shuts out harsh lights

and ugly views for the sake of peace and repose of spirit. In other words it might be said that by greater powers of perception one can become more *selective*, and choose one's psychic company more or less as one chooses one's friends and associates. Such refinements of choice are already possible to those who are of the so-called "intuitional" character. Such people *feel* the characteristic qualities of those with whom they come in contact, and if they have learned in what direction errors may lie for them, they can establish themselves with some security in a kind of certainty and assurance which is very difficult for others to understand, and often even annoying.

The assurance arises from an internal perception which to those having it is irrefutable. They see it and know it as plainly as others see an automobile standing in front of them. But they cannot always give "reasons" for this and are therefore often ridiculed by those whose perceptions are less acute. Science has erected an artificial world of "proved" facts. It refuses to believe anything is possible until it can be "proved". It forgets that most of what is now demonstrable was once mere supposition and has only gradually passed into the realm of the certified. The faculties of which I am speaking have not yet passed through this test and since these phenomena are often interpolated with errors of various sorts which we cannot yet clearly distinguish and eliminate, the faculty of intuition, or first-hand knowledge, stands in the undeserved position of being unesteemed or even denied.



The liberation of the self from its own delusions can best be achieved, as I have already indicated, in a twofold manner. The first is the analytic one, bringing the hard principle of reality to bear upon the elusive contents of the mind, especially upon the emotions which are so intricate and often so misleading. The second is the way of the mystic, who finds the universe mirrored in himself and who knows that there is a place within him of absolute and direct knowledge. His efforts are to bring himself into alignment with the universal intelligence, knowing that in so far as he, a tiny atom of it, can make himself receptive to or at one with it, he can himself *be* this intelligence. The whole of his power depends upon his losing sight and feeling of his own personal ego-centric existence, and becoming a mere witness and mirror of truth, and a scribe of visions—always passive in sight, passive in utterance, lamenting only that he cannot completely reflect or clearly utter all that he has seen.

To the Hindus it is, for example, a commonplace that the body is an aspect of the mind and can be controlled accordingly. The whole system of Yoga is an orderly and objective method of acquiring this control. Through the practice of controlled breathing an amazing degree of sovereignty can be and is obtained over all the physical organs and functions. Not only this, but the practice in itself is a form of *self-realization* by which its devotee can rid himself of "unsatisfied desire" and perceive truth more clearly. These desires are not merely sensual ones, but refer to

all the primitive instincts such as greed, hate, sloth, meanness, etc. It is, in fact, a similar aim, done more thoroughly and in the Eastern manner, as that to which Psycho-Analysis is dedicated, i.e. the elimination of illness, disorder, pain and delusion. The disciple of Yoga abandons our Western ways of complicated logic and objective thinking, and induces instead a trance state the aim of which is "purification", and the attainment of cosmic consciousness.

To the Hindu adept "ecstasy" is attained when the limitations of the flesh and the demands of the ego are surmounted. He passes from the perturbation incident to finite existence, into the repose and bliss of Nirvana. Whether he can do this for one moment only, or whether it becomes a permanently experienced state of consciousness, is dependent upon the degree of his development. Perhaps the whole concept and practice is too ascetic ever to find deep favour in the Western world. But I think we can learn much from it.

Probably the nearest experience towards the liberation of the self, which we Westerners know, is that to be obtained through sexuality. The very thing which the ascetic eschews in his search for freedom and the expansion of his soul is the thing through which we most often obtain our satisfaction and our escape. In the moment of "ecstasy" the self is really abjured, it is projected on to and given up to another; it is dedicated through coalition with a partner to the *not-self*, that is, to the universe and to life. Only in this moment of utter renunciation is the self truly

found. This is a form of liberation not realized by the average seeker after sense-pleasure, and can be experienced to its full only by those who are spiritually able to lose themselves in the service of the "beyond", that is, beyond the boundaries and limitations of the purely personal "little I."

This is a conception of sexuality which is not exclusive of, but extends far beyond, the usual one. To see in sex only the physical purpose of propagation of the race, to which is attached a sense-pleasure (merely as a lure, the materialists would have us believe) is but a limited, two-plane way of looking at it. Sexuality contains a fundamental principle connected with the creative evolution of the universe, and in it lie concealed secret ways of expansion or multiplication for the individual so that the self is enlarged far beyond its own boundaries. By means of a physical union, mystic possibilities of fusion with the whole of life are opened up; through such a union the personality is altered and is never again exactly the same as before. Both *Expansion* and *Receptivity* are experienced and make a rhythm, a give and take, a mutuality and reciprocity which are capable of the highest results in the elevation of the mind and soul.

Man must learn to realize his dignity rather than his depravity, and the recognition of spiritual elements in sexuality is one of the steps in the pathway toward this attainment, whether it be sought merely for emotional contentment or for the still higher aim of the realization of one's inherent but unused soul powers. The habit of

solitary meditation and reflection is, however, also an important means of development, in which one can withdraw from the maelstrom of objective strivings to become aware and the master of other sources of truth and activity. This might be called *Psycho-Gnosis*.<sup>1</sup>

It is a far cry from this distant mode of thought and feeling to the present day when the modern psychological world was startled by some simple words of William James a few years ago, on the "reserve energies" of men. This, uttered by a Harvard Professor, with reference to the "sub-conscious mind" was enough to start a tempest in a tea-pot and more than that, to really influence modern materialistic thinking by a philosophical concept which had been already expounded and experienced by innumerable wise men of long ago. James' remark called attention to the difference between the limited energies of the conscious, logical, one-plane way of thinking, and the unlimited resources of the unconscious, dynamic, four-dimensional way. He even described artificial means, like the use of drugs, for entering into the cosmic consciousness, and gave many striking examples of its various phases in his great book *Varieties of Religious Experience*.

Ouspensky, another modern philosopher, in his *Tertium Organum*, quotes from Plotinus (Alexandrian, IIIrd Century), concerning various forms of consciousness, and especially of that *Expansion*

<sup>1</sup> The Gnostics were a sect flourishing in the early Christian era whose doctrines emphasized the acquisition of mystic or internal knowledge.

of *Receptivity* which enables one to perceive or be at one with Infinity.

Plotinus says : " Knowledge has three degrees —opinion, science, illumination. The means or instrument of the first is sense ; of the second, dialectic ; of the third, intuition. This last is absolute knowledge, founded on the identity of the mind knowing with the object known."

These words are literally true. It has been my experience many times, for instance, to so enter into the mind of a person whom I wished to help, that the *identity* between him and me became practically complete for the time being. The word " telepathy " is quite inadequate to express this kind of connection. Nothing is communicated, because this implies distance and there is no distance. One simply knows because one is *there*. One must have, I suppose, great *permeability* to accomplish this psychic transfusion and identification. Knowledge obtained in this way is irrefutable, one *knows*. The capacity is especially valuable in a professional or human relation where *service* is the object ; but if all human beings could thus enter into each other, I think egotism would be broken down and dissensions disappear. In such manner, through individual development and change, we might ultimately hope for the abolition of murder, slavery, and war. For what I describe here as happening between two, could happen between millions and become universal. With true identification selfishness cannot exist.

Plotinus continues : " You ask, how can we know the Infinite ? I answer, not by reason. It

is the office of reason to distinguish and define. The infinite therefore cannot be ranked among its objects. You can only apprehend the infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer—in which the divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite consciousness. Like can only apprehend like ; when you thus cease to be finite, you become one with the infinite. In the reduction of your soul to its simple self, its divine essence, you realize this union—this identity."

Plotinus very modestly adds that he himself had realized this sublime condition but three times. It is true, we are very far from achieving its permanent duration, but I am more hopeful than he, for I believe that some degree of it can be attained by any earnest student as a more or less continuous experience.

To be a philosopher is to love wisdom, to live with simplicity, independence and magnanimity, and to be acquainted with the inexhaustibleness of nature—which is the secret of immortal youth. To attain to this high estate, persistent culture of the self is essential. I would like to submit the word "*Psychosophy*" as the best term I have found to describe that combination of philosophy which is the love of wisdom, and that knowledge of the Psyche which is the door to the Infinite. Psychosophy may be the pathway to the Discovery of the Self—"when we dead awaken."

THE END

