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Religion and the New Psychology

For the Spirit searcheth all things, yea, the deep things.
—I Cor. 2:10

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Religion and the New Psychology

A Psycho-analytic Study of Religion

BY
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To
MARION NEWELL SWISHER

CONTENTS

CHAPTER		PAGE
	FOREWORD	ix
I.	THE NATURE OF THE RELIGIOUS PROBLEM	1
II.	THE NATURE OF THE UNCONSCIOUS AND ITS INFLUENCE ON THE RELIGIOUS LIFE	21
III.	THE MOTIVATION OF HUMAN LIFE	41
IV.	DETERMINISM AND FREE-WILL	74
V.	MYSTICISM AND NEUROTIC STATES	87
VI.	THE PROBLEM OF EVIL	100
VII.	PATHOLOGICAL RELIGIOUS TYPES	115
VIII.	THE OCCULT IN MODERN RELIGIOUS SYSTEMS	128
IX.	CONVERSION AND ATTENDANT PHENOMENA	145
X.	THE CHANGING BASIS AND OBJECTIVE OF RELIGION	158
XI.	METHODS OF MENTAL AND RELIGIOUS HEALING	168
XII.	THE RELIGIOUS PROBLEM IN EDUCATION	191

APPENDICES

I.	DREAMS AND DREAM MECHANISMS	233
II.	BIRTH DREAMS	247
	BIBLIOGRAPHY	257
	INDEX	259

FOREWORD

THERE is an increasing body of literature which deals with the new psychology and the psycho-analytic principle. In the brief years which have elapsed since Freud made his discovery of the Unconscious as a determinant of individual psychic life and published his *Traumdeutung* (*Interpretation of Dreams*), this work has become a classic and has run through several editions, both in German and English. The reach of its final chapters is beyond the realm of applied psychology into that of philosophy. Dr. Oskar Pfister of Zurich has written a book, *The Psycho-analytic Method*, which details the psycho-analytic method of treatment for nervous ills especially as an educational measure, and reveals broad scholarship and much painstaking research. Dr. I. H. Coriat, who collaborated with Worcester and McComb in the book, *Religion and Medicine*, has brought out two small books, *What is Psycho-analysis?* and *The Meaning of Dreams*, brief but extremely lucid and readable accounts of psycho-analysis, its basic principles and its method, from the viewpoint of the practicing neurologist.

None of the works on this subject, with the exception of Pfister's, and that but fugitively and briefly, deals with religious problems. This book aims to be a comprehensive treatment of the religious problem in its various phases, the varied phenomena of religion, and various normal and abnormal religious types, together with certain suggestions for a new and different kind of education, from the viewpoint of the new psychology. Readers of William James' "Varieties of Religious Experience" will already be familiar with mysticism, the phenomena of religious conversion, and kindred movements and phenomena of the religious life. These things are not new, but recent exploration of the Unconscious as a determinant of behavior and a potent factor in every thought and act of daily life, has added considerably to our knowledge of the buried self, and thrown much new light upon the problem of the motivation of human life, even as the hand of the archeologist reveals the structures of a city long-buried beneath volcanic ashes and lava.

There can be no doubt that there is still much prejudice to be overcome against the Freudian psychology. At first glance, its whole structure seems fantastic, far-fetched, and scientifically unsound. Any system of thought which has to do with the interpretation of dreams, seems to smack of quackery, charlatanry, and the pseudo-sciences of the Middle Ages, e. g., astrology and

alchemy. It can only be pointed out that the pragmatic test proves the Freudian psychology sound; psycho-analysis operates successfully in human life, and to its beneficent ministrations is due the mental health of an increasing number of persons who all their lives long have sought to be free of nervous troubles and, finding no relief elsewhere, have found healing in the psycho-analytic method of treatment. Prejudice against the Freudian psychology is natural, for civilized man is averse to having the biological origin of his emotions revealed in the harsh white light of modern rational thought. The very repressions due to the conflict of the primitive Unconscious with the demands of the moral code of to-day lead the individual to condemn the new psychology. The more intellectualized man is, the more likely he is to condemn.

That religion had a phallic origin and that our emotional life has a sex basis, are concepts highly offensive and even shocking to sensitive souls. To these it must be pointed out that the primitive in its very nature is animal and savage, that we are in nowise to blame for carrying along with us impedimenta that belong essentially to a savage state of existence, since these things inhere in the Unconscious and are not accessible to waking consciousness through conscious mental effort: that is, we are not aware of their existence any more than a man is aware that he has a vermiform appendix until, like an

inflamed appendix, they create some disturbance and throw us off our mental balance. Again, the fact that religion has a phallic origin need not confound us; man himself, if we accept the theories of Darwin or Lamarck, had a Simian origin. This does not mean that he has brought with him into civilized life all the traits of the anthropoid ape. He may bear on his person relics of his remote past: a rudimentary tail, or a Darwin ear; the new-born child will cling with prehensile grasp to the outstretched broom-stick. But these things are merely of historical interest. So with the phallic origin of religion; the fact that religion had such an origin or that it retains a certain amount of phallic imagery in refined, sublimated, and symbolized form constitutes no impugnment of religion. If religion had such an origin, so had art. Primitive life in all its phases reveals a phallic origin. But what of that? We need not blush to own it. It is a historical fact, no more, no less. The world progresses through an open-minded acceptance of new theories once they are tried and proved. It may burn a Giordano Bruno, force a Galileo to recant, cast a Columbus into prison, exile a Copernicus in a provincial town, but truth cannot be killed nor even long remain hid. If a man but speak truth, the world will in time come to his way of thinking.

Let the Freudian psychology stand or fall on its own merits. It has naught to fear.

The temptation is strong, it is well-nigh irresistible, for one whose *métier* is dealing with religious problems and who has the homiletic habit somewhat firmly fixed, to enter into discussion of the genuine content, divine and absolutely real, of the mystic experience; to state *ex cathedra* the validity of evidence for the continuation of life after physical dissolution; to give moral counsel and exhort the reader to live life on a high ethical plane; in a word, to use all the well-known methods of the pulpit, which are hortatory rather than scientific. I believe that in the following pages I have successfully avoided these pitfalls. This book is not a collection of sermons, it aims at being a strictly scientific examination of human motives and a presentation of the new psychology as it applies to the religious problem. There is a vast literature which deals with the divine content of mysticism, the relationship of the soul and its God in the conversion experience, the proof of continuance of life after death. There seems no need to add one volume more.

And, after all, though the devout soul may shrink at the harsh frankness of certain chapters of the book, may question or condemn its conclusions, and consider that the fine bloom is rubbed from religious experience by a merciless analysis of its phenomena, — after all, must there not be *some* mechanism, *some* method of functioning, by which the soul apprehends the

existence of God and feels His Presence? Suppose we *do* dub this mechanism neurosis or hysteria or even psychosis? The devout soul will be ready with an answer to all of this apparently merciless dissection of religious experience and the (apparent) materialism of the new psychology. This ready answer will be: Freudian psychology *may* explain the mechanism, it cannot explain the matter, the divine content of the religious experience.

The question, then, of the validity of the religious experience as evidence of the immanence of the Divine and its operations in human life, must be left for each individual soul to answer for himself; in this work, we must put it aside, not as being unworthy of serious consideration, but as lying within another field of inquiry.

No man ever writes the book he intends to write. He plans and designs. He builds a framework. He will speak thus and so, fitting all his utterances into the frame-work he has erected. But it does not work out as he intended. He intends one thing and writes another. Probably, in mid-career, the whole plan and structure of his book change. This eccentricity of the human intellect may puzzle some, but not the Freudian. He knows his complexes and his resistances. He knows why, when he arrives at a point in his writing at which he had intended to say a certain thing, he forgets it and goes on to say something other than what was in his mind. He knows that

there is a motive in his forgetting and that the substance of what he *does* say is not determined by caprice, but by an inexorable law which decrees that certain thoughts shall rise into consciousness; that certain others shall be repressed into the Unconscious. He knows likewise that every book is autobiographical and that the trained observer can read between the lines and search out the innermost recesses of the author's personality. But this does not give him pause. He goes calmly to his self-appointed task and is not unduly depressed by anxiety for the gracious reception of his book nor concern for not having said the things he fully intended to say. They are perhaps better left unsaid. In due time, when the resistances are broken down which suppressed the forgotten material, it will emerge, and then the author will be inspired to write again. Meanwhile, the world will at least have been spared another book and when the author's forgotten thoughts *do* appear in print, they will have been well incubated.

I am deeply grateful to Dr. I. H. Coriat, who has kindly reviewed the manuscript of this book and corrected the psycho-analytic portions. He has likewise given many helpful suggestions of which I have been glad to take advantage. Thanks are due to my wife, who has given many helpful suggestions as to the book's style.

RELIGION AND THE NEW PSYCHOLOGY

I. *THE NATURE OF THE RELIGIOUS PROBLEM*

RELIGIOUS problems are manifold. Every religious system, every individual life, every age, and every people, has had its own particular religious problems. Certain of these are cosmic in character, certain are personal and individual. What or who created the universe? What was the process? What orders the universe, sustains it and preserves it in its multifarious activities? Does a God exist? If so, what is His nature? Here are cosmic problems for religion to solve. If a God exists, what is the relationship of His life to mine? How do His existence and His nature affect my life, determine my conduct? What is the interaction of Divine and human? Is the soul a direct emanation from Him? Is there soul substance, or is the personality but *tabula rasa*, a blank page, when the individual enters upon this earthly life? Why, in a divinely ordered universe, does evil exist? These are personal, individual problems.

In spite of the apparent heterogeneity of religious problems, they may, in the last analysis, all be resolved into one. Running between all these apparently diversified inquiries of the human mind there is one causal thread. Whether the speculative mind is searching the farthest stars in order to come upon some satisfying theory of cosmic order, or casting inquiring eyes upon the diverse and apparently petty activities of human life, individual and collective, the problem is in the main the same. It is the problem of philosophy and psychology as well as of religion: the problem of the adjustment of the ego to its environment. *The* religious problem is specifically a problem of relationship. The individual, thrown willy-nilly into a given environment, is unhappy until he ascertains his own relations to that environment; if there is maladjustment, he would establish definite, effective relations with his environment. The solution of *the* religious problem is the perfect adjustment of the ego to its environment, the immediate environment and the cosmos.

Does a man seek to scale the highest heavens? The object of his ambition is some satisfaction for his personal life. Does he sound the depths of the sea? Again, it is some personal satisfaction that he seeks. Would he prove the existence of a God? It is for the sake of his own life. If he seek the cause of evil, cosmic or human, it is because evil has impinged upon his

own consciousness, it has fastened its fangs upon him, and looking to "whatever gods there be," he raises anguished eyes and mutely questions, Why?

Man would know the relationship between his own and the cosmic life. If he fail to find that such relationship exists, he feels that somehow he is out of tune, he will in every case endeavor to establish such relationship, strive to resolve discord in harmony. This is the beginning and the end of all religion.

1. *The Problem in Primitive Religion*

The man of advanced culture can scarcely conceive of religion divorced from ethics; nevertheless it is a fact that the most primitive of religions are void of ethical content. The primordial is synonymous with the emotional; thus the religion of the primitive is primarily emotional, the volitional and the intellectual elements — upon which the ethical so largely depends — seem to be entirely wanting. While it is highly emotional, colored deeply with the uncontrolled passions of the savage, primitive religion has no ethical content because it manifests no sense of internal, moral conflict. Before there can be a sense of sin, other and higher forces must enter into human life than those of which the primitive mind is aware.

From observation of the modern savage and

exploration into the Unconscious, we reach the conclusion that the primitive life is never the rationalized life. The primitive is conscious only of blind desire: sex-desire, desire to kill and eat, desire to fight and murder, to protect personal property including wife and child. All of these are but some form of sex-desire.

But primordial man likewise suffers fear. He sees his fellow go down in battle, with the red blood streaming from his wounds. He sees him lying cold and stark who erst was pulsing with life and energy. He views the thundering cataract, the sharp lightning-stroke, the overwhelming waves of the sea that may swallow his frail boat in an instant of time. He recognizes that there are forces in nature stronger than his own puny arm, mysterious forces that may deal out death and destruction. And he fears. He speculates as to the nature of these mysterious destructive forces and creates a cosmology animistic and anthropomorphic. He peoples woods and hills, mountains and valleys, sea, and land, and sky, with spirits, demons who wear human form. These may be malignant or beneficent as the whim seizes them. Man feels impelled to propitiate these ruthless intelligences of which his world is full. Hence arise the elaborate systems of primitive religion with their fetishism, taboo, propitiatory sacrifices, ceremonials, feastings and ablutions. There is little or no evidence in all this of a sense of sin, an inward

conflict. No altruistic note is sounded; there is no sense of obligation to a fellow man. In these primitive systems there is revealed the consciousness of but one desire: the desire of man so to adjust himself to his environment as to live in safety and security from the supernatural foes that surround him. His religion is therefore highly unethical.

He has indeed a sad time in this attempt at adjustment. His gods are arbitrary to the last degree. They may preserve or slay as they see fit. They may accept or reject his offering according to their mood. Jahveh accepts the sacrifice of Abel but rejects that of Cain for no ostensible reason save that he is an arbitrary and jealous god. If the god is propitiated and is in a kindly mood, he will assist his worshipper in all his enterprises. He will enable him to slay his enemy at a distance by bringing a pestilence upon him. He will strike fear into the heart of the enemy, so that he will run when no man pursues. This god will protect and cherish his own, but to the enemy he is an avenging fire. But woe to the man or group that offends this god. It were better for such a man that he had never been born. The Children of Israel, a complaining and petulant people from all accounts, tire of their monotonous diet of manna. They ask for quail; their desire is gratified, but they have outraged an arbitrary and jealous god, and they eat but to die. And so it happens, that

a people will endeavor to escape the penalty of their voluntary or inadvertent violation of the canons of such a god. They will therefore devise some means of turning his wrath away from themselves to another creature. Hence the institution of human sacrifice in primitive religion. They will give the god their most precious possession: the first-born son, or a beautiful daughter, and his wrath will be appeased. As time goes on, and they reach a higher state of culture, this sacrifice will no longer be tolerable, and an animal will be substituted. Thus the Jewish priest lays the sins of the people upon the scapegoat and the animal is thrust out into the wilderness, bearing, with equanimity we trust, the people's load of sin. I said, "sin," but it is noteworthy that in none of these cases is the sin of an ethical nature. The people have inadvertently and fortuitously outraged a jealous god. They were conscious of no intentional wrong; they were even ignorant of the cause of their offence; nevertheless they suffer as grievously as though they had wantonly disobeyed the divine law. Even in the Garden of Eden, man committed no ethical wrong. He ate of the tree and was punished, not because he had disobeyed, but because Jahveh was jealous of his own powers and as he declared to his peers, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live

forever, therefore Jahveh God sent him forth from the Garden of Eden, to till the ground from whence he was taken." That is, Jahveh, jealous of his own prerogatives, which man would share, removes man from harm's way by driving him from the garden and giving him useful employment. It is likewise noteworthy that the serpent is the only one of the supernatural *dramatis personae* who speaks the truth. His prediction is verified: the man and woman have eaten of the tree, they do not die as Jahveh has threatened, but they do gain a knowledge of good and evil and bid fair, unless thwarted, to become even as Jahveh. There is not, then, in this entire myth an ethical note from beginning to end.

The myth is a primitive sex-myth. The apple given by Eve to Adam (in some primitive cosmologies this takes the form of a flower) is the symbol of her virginity. The mutual eating symbolizes the conjugal relation.[1] In the Aztec form of this myth, she presents him a rose, that is, the flower of her virginity, which they smell together. In dreams and myths, eating or smelling can, by displacement, refer to the sexual act. The gross literalness is thus idealized and rendered less offensive.

[1] Freud (*Interpretation of Dreams*, page 247): "Since bed and board constitute marriage, the former are often put for the latter in the dream, and as far as practicable the sexual presentation complex is transposed to the eating complex."

Of especial significance is the serpent in this myth. It is nothing more or less than the phallus. Pfister says: "The phallic significance of the serpent runs through wide stretches of religious history. Dieterich relates that in Greece on certain feasts, a phallus or a serpent was placed in a chest. The serpent cult of the negroes of Haiti and Louisiana bears a phallic character. . . . The mother of Augustus dreamed that she was impregnated by Apollo changed into the form of a serpent and has borne since the figure of a serpent on her thigh." (*Psycho-analytic Method*, pp. 286-287.)

Desire, in the form of a serpent or phallus, disturbs the paradisiacal serenity of the Garden of Eden.[1] The conjugal act reveals to the primal pair knowledge of "good and evil," that is to say, it awakens sex-consciousness. Eve is deflowered (note the obvious symbolism of the Aztec form of the myth) through the instrumentality of the phallus. Dreams of nervous patients are likely to be full of various sorts of

[1] Freud (*loc. cit.*, p. 200 f.) points out the common occurrence of non-embarrassment dreams of nakedness. These he interprets as the fulfilment of a wish to return to a childhood state, they represent a regression. He remarks that children often show exhibitional cravings, that they are elated at running about naked, rather than ashamed. He says: "This age of childhood in which the sense of shame is lacking seems to our later recollections a Paradise, and Paradise itself is nothing but a composite phantasy from the childhood of the individual. It is for this reason, too, that in Paradise human beings are naked and are not ashamed until the moment arrives when the sense

snakes, which are symbols of the thwarted love-life of the patient. The repressed sex-instinct of the individual comes to expression in this symbolized form. Of this I shall speak further in a later section of this book.

The common sex-origin of these primitive myths explains their great similarity among widely scattered peoples. Researchers vex themselves in vain when they strive to trace the transmission of such myths from one nation to another by some historical process: migration of nomadic peoples, the wanderings of the chronicler from one nation to another, commercial transactions between widely disseminated peoples, and the like. The religion of Judaism shows traces of Assyrian, Babylonian, and Egyptian influences to be sure, but we need not vex ourselves in the attempt to find a common historical source for similar primitive myths and cosmologies. They all arise from the individual sex-life of primitive man (a view which I shall elaborate later), and thus come into being among remotely severed peoples quite independently of historical transmission. The primitive family group furnishes all the materials needed

of shame and fear are (*sic*) aroused; expulsion follows, and sexual life and cultural development begin. Into this Paradise the dream can take us back every night." (Pp. 206-207.) Note how closely the Hebrew myth follows this program: the nakedness without shame, the arousing of shame through the conjugal act, the ineffectual attempt to prevent the all-seeing eye of Jahveh from discovering the nakedness.

for the formulation of the most elaborate of these myths. And, as has been noted, these myths have not much ethical import.

It is evident from examples which might be multiplied without end, that primitive religion originates in sex; it is a religion of externals: of correct observance of taboo, of propitiatory sacrifice, and its objective is personal. So far from being ethical or altruistic to any degree, its end is self-satisfaction of the grosser sort and security from evil supernatural forces.

2. *The Problem in an Advanced State of Culture*

With the growth of a higher culture, a people develops an ethical sense and with this sense a definite conviction of sin. This time-worn phrase, "conviction of sin," signifies nothing more nor less than a sense of inner conflict. The basis of this conflict will be seen in this and succeeding chapters. It is unlikely that primitive man ever feels himself a stranger in a strange world. He may be more or less out of tune with his environment, but he has no sense of "otherworldliness"; he never feels that "heaven is his home." For him, the life to come is a world of shadows; the real world is here. With such intellectual effort as his limited powers are capable of, he may question the universe as to its how and why, but only in relation to his own

material wants and their satisfaction. His adjustment to his environment is purely objective, as we have seen. But with the growth of a finer culture and a refinement of his wants, man becomes conscious of inner conflict.

The group life evolves to a higher plane, becomes more compact, makes increasing demands upon the individual, and from the mass of taboos, superstitions, myths, which constituted primitive religion, a moral code slowly evolves and brings pressure to bear upon him. His individual demands conflict with the demands of the group life, a pressure effected by contiguity. Meanwhile, man retains all of his primitive instincts, but with this difference: whereas in the savage state, instinct exists only to be satisfied, in the more highly organized group life, for various social reasons, these instincts must be repressed. Immediately a conflict ensues between the demands of the individual and the code of the group. Sex desire, the fighting instinct, are not destroyed by this repression, *they are submerged in the Unconscious.* At length they are severed from conscious life and in the Unconscious lead an autonomous life, whence they emerge from time to time as emotional disturbances.

Cut off from a man's thinking life, the primitive constantly seeks expression and finds it not through ideation but through emotion. The more sharply repressed the primitive is, the

stronger the force with which it strives to emerge from its subterranean prison. Hence arise the various nervous ills of modern life, the psychoneuroses, hence the self-reproach and the "conviction of sin." The very instincts upon which his existence depends: sex-instinct that results in promiscuity, the predatory instinct that leads him to rob and kill his neighbor, the fear that warns him of an enemy's approach to his arboreal retreat — these are inimical to the successful development of the group- life. The stronger the pressure of the group-spirit, the more severe the conflict. A man, as Freud says, is thus frequently forced to "live beyond his means," morally speaking; certain primitive instincts strive within him for expression, but such expression is contrary to the moral law of the society in which he lives; this gives him a feeling of divided personality, of inner stress and strain (*Sturm und Drang*), he feels out of tune with his environment and so suffers keen mental anguish — this is the conviction or sense of sin.

Freud has a different but interesting explanation of the evolution of the sense of sin. He attributes it to a survival of primitive "blood guilt." (*Totem and Taboo,* Chapter IV, and *Reflections on War and Death,* page 50 f.) "If the Son of God had to sacrifice his life to absolve mankind from original sin, then, according to the law of retaliation, the return of like for like, this sin must have been an act of killing, a

murder. Nothing else could call for a life in expiation. And if original sin was a sin against God the Father, the oldest sin of mankind must have been patricide — the killing of the primal father of the primitive human horde, whose memory picture later was transfigured into a deity."

This is interesting and ingenious, but there are several objections which may be raised. In the first place, although the *lex talionis* did demand an "eye for an eye and a tooth for a tooth," in primitive society, the death penalty was frequently inflicted for crimes other than murder. In the earliest form of the Jewish Torah, we find that it is called for as a penalty for theft and adultery as well as for murder. In a nomadic state of existence, which is the earliest group-life, there were no provisions for imprisonment; instead of incarceration, therefore, the criminal was killed as the most convenient method of getting rid of him.

Again, it must be borne in mind that the primitive evinces no sense of blood-guilt. To kill an enemy is merely to rid oneself of his hated presence and quiet at a stroke all fear of his pursuing enmity. It is doubtful whether the primitive man was capable of a *real* sense of blood-guilt. This would imply that he had a sense of inner conflict. It is far more likely that his conflicts were with foes without, not foes within, and that once the enemy was slain, he thought no more

about the matter, save to take certain measures that would effectively prevent his enemy's shade returning to haunt him.

Ancient law is tribal, based on the preservation of the tribe, and has to do entirely with externals. The blood of the murdered Abel is said to have "cried from the ground." But Cain's wrath had invaded that most primitive and most sacred of social groups, the family, and he must be punished. He felt no "blood-guilt." The crying out of the spilled blood is to be taken literally, for, as Frazer has demonstrated in his *Golden Bough,* the primitive really believed that the spirit of the slain dwelt in the blood and that the blood cried out the name of the murderer with a living voice. The folk-lore of all nations has similar tales.

Freud has well pointed out that the desire to kill our enemy persists in the Unconscious even to-day, and cites the ill-humored jest, "Devil take him," as proof, adding that it really means "Death take him," which expresses a death-wish of the Unconscious, grim and earnest. Of similar import is the popular soldier song:

> Some day I'm going to murder the bugler,
> Some day they're going to find him dead.

This is expressive of the resentment of the Unconscious, irritated at being rudely aroused from pleasant slumber by the notes of reveille.

From a great mass of accumulated evidence,

it is certain that the primitive survives in the Unconscious of the individual, and not alone the Unconscious of the individual, for there are many traces of it in the group life. It is well known to modern psychology that dreams are an upwelling of the primitive which finds expression in more or less highly symbolized terms. It is less well known that myths, which are the dreams of the race, indicate the same survival in the group life. There is the same sort of symbolism, the same element of wish-fulfilment in the myth as in the dream of the individual. Certain myths are but the objectification or projections of individual experience. Every one who has analyzed the dreams of the individual is aware of the true significance of these myths, which bear a strong family likeness though they may have originated among widely diversified peoples in widely diversified times and places. We are thus enabled to determine the inward meaning of the universal flood myth, of which variants are found from Babylonia to Scandinavia. Poetry and painting as well as literature are full of such symbolism. That which was literal in the life of the savage becomes symbolized and refined in the life of civilized man.

Primitive religion reeks with phallic symbolism. Modern religion retains the imagery and refines the symbol. Those forms of modern religion which are richest in symbolism make the widest appeal, because their appeal is to the

primitive. From this symbolism the Unconscious obtains a sort of derived, if not perfect and essential, satisfaction.

From the primitive desire to propitiate the gods and thus ward off evil comes the central dogma of Christianity, the dogma of the Atonement. We have already seen how and why modern man feels that he is "born in sin," how his inner urge conflicts with the dicta of society, which has erected a moral code for the perpetuation of the race with racial experience as its foundation. It therefore follows that as the demands of society increase, man's difficulties increase, until in a highly organized state of society man will feel that the weight of his sins is so great that only the sacrifice of a god can expiate them.

Man does not attain to a high degree of culture without travail. The primitive man, the "old Adam," constantly rises up to overwhelm him. Primitive instinct will somehow find an outlet. Thus the primitive instinct to propitiate the gods becomes refined and symbolized in the dogma of the Atonement.

This is not peculiar to the Christian religion. The god Osiris of the Egyptians is slain and forced to spend a part of the time in the underworld; Dionysos is slain and his blood is infused into the purple grape; Adonis dies and comes to life in a flower; the god of Mithraism dies, rises again and thus the sins of his followers are

expiated; Judaism had its sacrificial lamb, whence comes the imagery of the Christian dogma of the Atonement. The Jewish mind was so overwhelmed with the sense of sin that the Jewish founders of Christianity could conceive of no sacrifice worthy to expiate their sin except the sacrifice of God's First-born, the only begotten son! Here indeed is a subversion of the *lex talionis,* which demanded tooth for tooth and eye for eye. A world has gone astray through the first man's sin (which we saw in the first chapter had no ethical significance whatever) and a god must die. Here, then, is the origin of the Atonement in man's insatiable craving to be right with his gods, to be adjusted to the universe in which he lives.

Since the sex-instinct is the strongest of all instincts, the one upon which the perpetuation of the race depends, it is to be expected that religion should be full of idealized sex emotion. The origins of modern religion are so far back that their exploration would carry us into the most remote reaches of antiquity and among strange, primordial peoples. It is extremely likely that all religion has a phallic origin. Phallic symbols would naturally be the most comprehensible symbols to the savage mind, and symbols of creation, like creation myths, would naturally take a phallic form.[1] The rites of

[1] Coriat: "All creation myths are really symbolizations of an individual birth-process applied to cosmic birth-processes: e.g., the water is really the amnotic liquor." See page 148.

primitive religion are full of an obvious sex symbolism. The law upon which Jesus founded his gospel: love of God and fellowman, appears late in man's religious development, and then as the obvious and logical outgrowth of primitive sex love. Though this feeling is refined and sublimated in the sophisticated life of civilized man, there is no uncertainty as to its origin, and the fact that the feeling *is* refined and sublimated does not in the least invalidate the Freudian claim for its sex origin.

A number of examples at once present themselves. The serpent of brass raised up by Moses in the wilderness,[1] the pillar before the temple gate at Jerusalem, certain early Christian symbols: the fish, the Egyptian sign of life transformed into the cross — all bespeak a phallic origin. And just because they *are* of phallic origin and so represent in symbolized form the satisfaction of primitive desire, such symbols have universal acceptance and are universally efficacious in modern religious life.

The Christian may indignantly deny the phallic origin of religion. He is conscious of no such element in his own religion. Let him, however, open-mindedly face the facts. Nothing is gained by closing our minds to obvious truths; on the other hand, nothing is lost to religion through a resolute facing of well-authenticated facts.

[1] See page 8.

Even though religion have a primitive sex origin, that is not necessarily *all* of religion.

If we but saw life in its true light, we should realize that the things of sex are quite as wholesome, quite as beautiful, as any other aspect of life. It is the prurient mind that sees evil everywhere and it is a very pernicious kind of education, the result of pruriency, which makes us want to repress and ignore sex-instincts, hide them from the light and deny their existence and their influence upon life. It might be added that if the Unconscious gets a derived satisfaction from the ministrations of religion, at least the individual is saved from falling into the temptations of gross animalism.

Religion is primarily emotional and therefore is, in the broadest sense, of sex origin. There is the rationalistic side of religion, but this makes no appeal to people in general. This aspect of religion is well left to the philosopher and the theologian. The validity of religion for the regeneration of human life lies not in its power to convince, not in the cold-blooded and logical statement of dogma in which the inquirer is urged to believe; it does not lie at all in the field of rationalized belief, but in the great emotional upheavals of conversion and the reverence for the Divine engendered through the use of the universal symbol. Its good inheres in man's emotional life through which it works profound changes in his character and may, if

intelligently applied, free him from his inner conflicts and put him in tune with life. When these conflicts are resolved, then the ethical nature of religion appears, for then, and not until then, is a man prepared to take his place in the world as an efficient worker, a good neighbor, and a good citizen in the society in which he lives. Whatever happens, he must be freed from his sense of sin.

The specific means by which this is consummated will be left for ampler discussion in succeeding chapters.

II. *THE NATURE OF THE UNCONSCIOUS AND ITS INFLUENCE ON THE RELIGIOUS LIFE*

1. *The Nature of the Unconscious*

MAN walks through this life his footsteps ever attended by an unseen companion. This comrade of his waking and his sleeping hours, like the Daemon of Socrates or the familiar of Mohammed which sat perched upon his shoulder in the form of a dove, is forever whispering momentous messages in his ear. It is the Unconscious.

It has long been known to psychology that an active psychic life goes on "subliminally," or below the threshold of consciousness. Until very recently, however, the true nature and function of the Unconscious were little known. Certain evidences of its activities in waking life were all that we had. Every one has had the experience of having to make a momentous decision or solve a difficult problem, and "sleeping on it," when, after some eight or nine hours of sleep, the decision almost makes itself, or the problem seems to solve itself. Some activity has been at work which needed only the diver-

sion of our attention or rather a state of inattention (which sleep is said to be by modern psychology), a state of passivity, in order to function and bring order out of chaos. We are vaguely conscious that some inner force has been at work. Again, we are conscious of vague emotional disturbances that nothing in our outward life, no external stimulus, seems to warrant. It is the Unconscious.

Within the last few years, by a variety of technical procedures, the earliest of which is hypnosis, the latest and most efficacious psychoanalysis, the content of the Unconscious, has been brought to light and its varied functions determined. Other methods of tapping the Unconscious are by the use of ouija, planchette, crystal-gazing, and automatic writing. These have been successful to some degree, but the result has never been entirely satisfactory, for the element of suggestion is likely to be too strong and the resistance of the subject too great for these methods to penetrate into the deeper recess of the Unconscious.

The Unconscious is a repository of memories and percepts, that is of experiences of the past, with all their attendant emotions. It is a veritable store-house of primitive emotions. In the first chapter we saw how fear is perhaps the first of man's emotions, since he feels himself surrounded by enemies natural and supernatural. This primitive fear, which doubtless serves

a useful, protective purpose in primordial life, persists in the Unconscious of civilized man, where it seems to serve no purpose whatever. Certain racial memories as well as the collective experience of the individual are preserved in the Unconscious. It never manifests itself to waking consciousness as concept or idea except as it is brought to light through some of the technical means mentioned above. It *does* manifest itself emotionally with tremendous and even overwhelming force in our conscious life, and symbolically in dreams, visions, reveries, and hallucinations. "It is the realm of repressed desires and wishes often carried over from early childhood or even infancy. . . . (Its) only function is wishing or desiring." (Coriat.)

This strange *alter ego* is responsible for our desires, our prejudices, our loves, our hates. Who has not had the experience of meeting a total stranger and feeling a slight wave of repugnance sweep over him? The feeling is unaccountable so far as our conscious mental processes are concerned. But, as a matter of fact, some unconscious memory stored in the Unconscious, a memory of a person or a circumstance unpleasant to recall, is stirred, hence the faint wave of dislike. Being deep-rooted in the Unconscious, this familiar feeling has given rise to the tradition that first impressions are trustworthy. The Unconscious has spoken and declared that we are going to dislike this person. Every act,

thought, or mannerism of such a person is therefore likely to offend us, no matter how innocent it may be, for these keep stirring the recollection of the original person or event that made us unhappy. Thus we fulfill the prophecy of our own Unconscious.

The Unconscious is indolent and insatiable. It has an aversion to the needful work we must do, it would sleep and eat, it is Appetite, and constantly demands that we cease from useful work to appease it.

Nevertheless, it performs certain useful functions. It determines the nature of our personality, it is the foundation of character, it is the subterranean part of the house of life, of which conscious life is the super-structure. From personal experience, and the testimony of creative artists: writers, musicians, painters, it would seem that one of its functions is to absorb psychic material, re-assemble it, and give it forth in ordered, artistic form. The so-called "incubation period" of a nuclear idea in which it comes to full development is the period during which the Unconscious is at work upon it. All inspiration, so-called, rises from the Unconscious.

It is of far greater extent, if one may speak of it spatially, than waking consciousness. It is unlikely that any memory of a lifetime, including the earliest years, ever escapes it.

Janet and Charcot in France, Freud in Vienna,

William James, Morton Prince, and Joseph Jastrow in America, have been pioneers in this vast and interesting field. It was as long ago as 1881 that Freud and his associate, Breuer, discovered that a hysterical patient obtained no relief from her malady through the customary methods of psycho-therapy until certain facts of her case, which had not been related because they were not accessible to her waking consciousness, were brought to light by a method which afterward was elaborated into the modern psycho-analytic treatment. Janet and Charcot made the same discovery through hypnotic methods. Morton Prince, in his treatment of disassociated personalities, explored the field of the Unconscious and has contributed some valuable information on the subject. Joseph Jastrow's book, *The Subconscious,* while it is not strictly up-to-date, is interesting reading and throws light on the nature and function of the Unconscious.

It is therefore well established that such a psychic life exists in both normal and abnormal individuals. James went so far as to claim that the Unconscious of every individual is a bay or inlet from a vast sea of consciousness, which embraces the subliminal psychic life of all individuals, and from the waters of which we draw at pleasure. The psychic series of waking life, he claimed, are like the crests of waves of the sea, apparently disconnected on the surface,

but connected in one logical sequence beneath the surface. This would bear out Emerson's and Browning's contention that the seeming discontinuity of life is due to our lack of grasp of the whole. Prince (*The Unconscious*, page 21) speaks of a patient who in a hypnotic state claimed to be in a mental world wherein is to be found "not only everything that has ever happened or will happen, but all thoughts, dreams, imaginations." Patients as they go under the influence of an anaesthetic report a feeling of an enlarged field of consciousness, as if their consciousness widened until it grasped the universe. This, of course, is due to a dispersion of attention, to a loss of focus, comparable to that of a day-dream; the patient actually has less grasp of reality, rather than more, his attention is not increased but diffused, and his faculties are soon entirely dispersed in a deep sleep, far deeper than normal. This theory of James therefore remains to be proved. The Unconscious is fantastic enough in its varied manifestations without recourse to metaphysics.

In the Unconscious inheres what Freud calls the "complex." The term would naturally denote a combination of things. It is used by Freud to signify "an idea around which emotions are grouped and in which they center." It might be compared to a snow-ball rolling down hill. It not only gathers momentum as it rolls, but it catches up more snow, pebbles, twigs,

as it rolls, until, if only the slope be long enough, it will become an avalanche, catching up trees, houses, villages, and hurling them to destruction. The complex has its beginning in very early life, so early that its beginning escapes conscious memory. It may start from some event of an unpleasant nature; it is mostly due to fixations which are never broken up. It is not always evil. All psychic life develops through some complex. The avaricious person has a "money complex." Freud speaks of a "profession complex," which makes a man jealous for his own success in his profession. There are so-called "habit complexes," by which a man learns to sink the technique of, let us say, the machinist or the pianist, into the mechanical, leaving his mind free for the more delicate details of his work, or the interpretative side of music. A complex is really what may be termed a constellation; it is like stars that group themselves together; in this constellation we group ideas and give them an emotional tinge. As we shall see later, a complex will gather to itself any new ideas which come into consciousness and give them its own emotional tinge. The shade of emotion which any new idea takes on is due to some complex. Life, as we shall see in the chapter on the "Motivation of Human Life," is complex-ruled.

Now there are in our psychic life what have been called "fixations." The child fixes its love

upon its mother, but in the earliest years only as a means of gratifying its appetite. It derives nourishment from her; she tends it, puts it to bed, feeds it. She is its first love. Thus the earliest object of its love is its mother. This is perfectly normal in the child; but when it reaches the age of puberty, its love should be turned away from the mother to the world without. So long as its love is fixed entirely upon the mother, it is selfish, egocentric.

From such a fixation of love upon one or the other parent which persists beyond the earliest childhood, proceeds the most vicious complex which the new psychology has so far discovered. That is the Œdipus-complex. The neuroses, or nervous ills, are due to some vicious complex. The most fruitful in this respect is the Œdipus-complex, founded upon the Œdipus-myth.

Œdipus was the son of Laius, king of Thebes, and Jocasta. An oracle informed his father that his son, still unborn, would be his murderer. Thereupon the father planned his destruction. He was, however, rescued and was brought up at a foreign court as the king's son. Being in doubt as to his origin, he consulted an oracle, and was told to avoid his native place, for he was destined to become the murderer of his father and the husband of his mother. He met King Laius, his father, on the road leading away from his supposed home and killed him in a sudden quarrel. He came to the gates of Thebes, where he

solved the riddle of the Sphinx and was elected king by the Thebans and given the hand of Jocasta, his mother, as a reward. All seemed to go well for some years, until finally a plague broke out. Again the oracle was consulted and it answered that when the murderer of Laius was discovered and driven from the country, the plague would cease. It transpired that Œdipus was the murderer and that he was the son of the murdered man, therefore the son of Jocasta, by whom he had had two sons and two daughters. Thus the oracle was fulfilled: he was the murderer of his father and had become the husband of his mother by whom he had children. Œdipus then put out his own eyes and wandered forth from his native place, for the oracle had been fulfilled. Sophocles wrought this legend into one of the most moving tragedies ever written.

When the fixation of infantile love upon the mother, a perfectly normal thing in early childhood, persists into youth and maturity, it becomes a vicious complex. The complex is normal in infancy, abnormal afterward. This Freud has called the "Œdipus-complex." If the fixation persists, the individual is inhibited in his normal love-life, and is almost certain to develop some neurosis in the struggle that ensues between the demands of society and the inner urge of his bad complex. When the fixation of the male child is reversed, and we have a

fixation of the female child upon the father, we have the so-called Electra-complex which is just a reversal of the Œdipus-complex. Freud goes so far as to claim that all neuroses in the male are due to some form of the Œdipus-complex.

There is nothing essentially abnormal about such a complex in itself. The abnormality consists in the retention of it beyond early childhood. The normal individual breaks away from his infantile fixations and fixes his love upon some individual of the opposite sex in the outer world. But the victim of the Œdipus-complex cannot love normally. He becomes "introverted," his love-life is directed to his mother or to her image in his mind, and he is prevented from loving any other. This often results in auto-eroticism, self-love, a very vicious thing. The fixation, then, results in a repression of the normal sex-craving. At first glance, this might not seem so disastrous, inasmuch as the sex-feeling is over-developed in some individuals, and in others it can never come to expression all their life long. However, the worst aspect of it is that the instinct is not in such cases destroyed or atrophied, it is merely repressed into the Unconscious by stern and unremitting effort, whence it forces its way to expression along some path other than normal. From this repression and the consequent explosions arise the neuroses, the hysterias, homoeroticism[1] and

[1] Homoeroticism (homosexuality), or love for the same sex, will be explained in a later chapter.

certain of the psychoses. Great unhappiness, deep despair, is the result.

Moreover, and this seems one of the saddest phases of the whole problem, when the energy generated by sex-instinct is violently repressed, all other energy is repressed, and the individual, incapable, enervated, listless, depressed he knows not why, lives far below his normal level of energy and usefulness. He is unfitted for society, unfitted to do his life-work and fight his life's battles. This is because his energy is dissipated by a needless and futile unconscious inner conflict. How he may resolve this conflict must be left for discussion in a later chapter.

How widespread traces of neurotic taint are, no one can realize until his eyes are opened. It is safe to say that nine persons out of ten are not living up to the level of their full capacity nor directing all their available energy toward social ends, that not one in ten tastes life's beaker brimming full. Some inner conflict inhibits the full use of their powers.

What an interesting side-light is thrown upon religion by our knowledge of the Unconscious! Religion, as I have said, is primarily emotional rather than intellectual or volitional. Inasmuch as our emotional life inheres in the Unconscious, it is readily seen that the Unconscious must play an important rôle in the formation of religious ideals, the development of religious thought, the construction of religious systems. It has been

cynically remarked that the German Reformation was started because the monk Luther fell in love with a nun. This of course is but ill-humored jest, nevertheless these emotions which are the very basis of human life have played a large part in the determination of the world's thought in Religion.

2. *The Influence of the Unconscious on Religious Ideals*

The neurologist is well aware that the object of every neurosis is a flight from reality. The neurotic finds reality too harsh to bear, and actually takes refuge in a serious nervous illness in which he creates a world to suit his own fancy. A patient suffering from a heavy neurosis remarked to me, "The whole world seems unreal to me, it is a dream-world, a world of shadows. Reality is in the world to come." This shut-in tendency[1] is characteristic of the neuroses, certain of the psychoses, and a like trend of thought is to be observed in religious systems. When this "other-worldliness" permeates a social group, it gives rise to a new religious movement. The more harsh and stern the real world in which the religious devotee dwells, the brighter and more perfect the heavenly kingdom, the world of his fancy.

The Christian religion had its rise under hard

[1] Called by the new psychology "introversion."

conditions in a nation which had long lost its autonomy. The little nation of Israel had, in the time of Jesus, become but an insignificant part of the great Graeco-Roman world, a small Roman province with a Roman governor. Its people suffered from violent repression of all national ambition and ideals. All was lost save their sense of nationality, their pride of race. To be sure, there was a religio-political body which had nominal authority, the Sanhedrim, entirely Jewish in its constituency. But the trial of Jesus, with its tragic conclusion under Pontius Pilate, illustrates the futility of the Sanhedrim's attempts to exercise political authority. That such a body had any real power was merely a convention, a convenient fiction by which an oppressed and miserable people could be kept tolerably contented and satisfied.

Here, then, was this oppressed people, helpless, defeated in their national ambitions and purposes, powerless to realize their national ideals, with little hope in the present. For many years prior to the life of Jesus they had been looking for adventitious aid. Some time in the future, God would set up a heavenly kingdom, a New Jerusalem upon earth, with a Messiah as its priest-king. (This, of course, was an earthly Paradise which was merely a projection of their own wishes.) The temple service would be restored in all its traditional magnificence and splendor; peace and prosperity would supersede

misery and want. The chosen people, the Jews, would dwell in this heavenly city, feasting and rejoicing, under the beneficent rule of their Messiah, bathed in a light that never shone on sea or land.

Here we have a group-wish exactly analogous to the individual's neurotic desire to escape from the objective world into a self-created kingdom. The dream of an individual is a wish-fulfilment; the New Jerusalem of Jewish apocalyptic literature is the dream, the wish-fulfilment of a whole people.

We are here taken into the region of myth, which, as Freud and Abraham (*Dreams and Myths*) have clearly demonstrated, represents the dream-life of the race, with all the characteristics of heightened existence, idealized conditions, and the element of wish-fulfilment strongly emphasized.

Such was the condition, such were the dreams of the Jewish people when Christianity was born. Jesus, except for certain Masochistic or self-abasement tendencies, seems to have been free from neurosis. He advocated the setting free of the love-life which the religion of Judaism had repressed. He advocated the ethical application of the Gospel of love in man's every-day life. His Gospel was one of expression, not repression.

Hardly was this Gospel proclaimed, when its stream was mingled with the apocalyptic

idealism of the Jewish race. Hardly was Jesus dead, when the new-born Christian movement became a little, provincial Jewish sect in Jerusalem with James, his brother, as its leader, which insisted upon circumcision as a condition of membership! All the old repressions were again in force.

And now a new figure appears upon the scene and his appearance is portentous. It is Paul, the Jewish tent-maker, trained in Rabbinical schools and the philosophy of the Graeco-Roman world. Like so many theologians, past and present, Paul is the victim of a heavy neurosis. It is his "thorn in the flesh." His own love-life is violently repressed. He is embittered with life because he cannot fulfill the law of the flesh; he seeks to compensate by strict observance of the Jewish ecclesiastical law; he is seeking outlet for violently repressed emotion. He is sadistic, derives pleasure from the suffering of others. On no other theory can the personality of Paul be understood. Paul becomes the protagonist of orthodox Judaism which is assailed by this new sect of Christians; he looks on with lustful pleasure while the youthful Stephen is stoned.

"As a Jew," says Oskar Pfister (pages 462–463, the *Psycho-analytic Method*), "(Paul) suffers from an anxiety-neurosis because he cannot fulfill the 'law of the flesh' or the 'law in the members' according to the law of the spirit. So much the more fanatically does he hold to the

'Law of Moses' (obsessional neurotic displacement). He hates Christ because the latter replaces the law by the free demands of love, and therewith disturbs the complex-need, the ceremonialism and orthodoxy."

Paul is the victim of hysterical hallucinations. He has been termed an epileptic; he exhibits much more clearly the symptoms of an anxiety-hysteria. As he proceeds upon the road to Damascus with authority from the high-priest to persecute the hated Christians, he suffers an intense anxiety-attack: there is a sudden welling-up of repressed emotion, there is a vision, a bright light and a voice (visual and auditory hallucinations). This is coincident with a "falling" and is immediately followed by hysterical blindness. He has refused to see the truth of the Gospel of Jesus, therefore, his Unconscious declares, he shall see nothing.[1] Henceforth, by

[1] In Acts 9:1f. we read: "But Saul yet breathing threatening and slaughter against the disciples of the Lord, went unto the high-priest and asked of him letters to Damascus," etc. It is evident that Paul came almost immediately from the stoning of the young Stephen, where he had been an interested, if horrified, onlooker. All his sadistic passions were doubtless roused by the sight. But doubtless, likewise, he was horrified at this cruel, bloody death. He wanted to see no more. When, therefore, there was the great uprush of hysterical emotion as he proceeded along the Damascus road, there was a great revulsion of feeling. Paul desired to shut out from consciousness the sight of the dying Stephen, "falling asleep" with words of forgiveness upon his lips. Doubtless he thought, "Would that I had never seen the sight!" He violently repressed the memory; he refused to see

the principle of ambivalence, the law of opposites, by which an emotion is turned into one of opposing character, Paul is masochistic whereas before he was strongly sadistic. Henceforth he will transfer to his own person the cruelties which before he inflicted upon others. Only thus can we understand the endurance of his later life.

Pfister considers that in the emotional catharsis of the significant event on the Damascus road, Paul "abreacted" (a term used by Freud for getting rid of painful emotional matter by bringing it into consciousness and re-living it) and freed himself from the repression caused by his complex (undoubtedly the Œdipus-complex), and that thereafter Paul was a free man. This is improbable in view of his later teachings. To the end of his life he is opposed to the normal love-life, advises that his followers refrain from marriage, since marriage means yielding to the "lusts of the flesh," evinces an abnormal attitude

it. By the well-known mechanism that causes hysterical blindness, his wish was fulfilled. He not only ceased to see the painful spectacle in which he had taken so active a part, but he ceased to see anything. Coriat says (*Abnormal Psychology,* Second Edition, page 308): "Hysterical blindness may also occur, usually appearing and disappearing suddenly. In all these hysterical disturbances of sight the optic nerve is found to be absolutely normal. . . ." Pfister reports in his *Psycho-analytic Method* cases of greatly dimmed vision. Wilfrid Lay (*Man's Unconscious Conflict,* page 222) reports the case of a man who hated his wife and suffered from hysterical blindness, a kind of refusal to see her which became a general refusal to see anything.

toward woman, in that he advises her to be in subjection to man, to keep silent in the churches and to appear with head (that is, face) covered in Christian assemblage.

It was the Gospel of Paul, not the Gospel of Jesus, which finally conquered the Mediterranean world. Upon this Gospel and the Johannine ideal modern Christianity is founded, with all of its Puritanical ideals, its ignoring of sex, its "subduing of the flesh," the repression of natural instinct, the attention diverted from the world of present-day reality to the unknown future when the saints shall inherit houses not made with hands.

This Gospel spread rapidly through the submerged classes of the Mediterranean world; it was a "slaves' religion" which held out hopes to a class who had no hope in the present, of better things to come in the life beyond death. By focussing their attention upon the Heavenly Kingdom, it made them content to endure their dreary earthly life with toleration and some equanimity, if not with satisfaction.

The neurotic symptoms of Paul are to be noted in the collective ideals and life of early Christendom. There is, for instance, a strong masochistic element which has survived even to this day. The Roman Christians were not only willing and ready for martyrdom for the sake of their belief, they actually courted it, partly, at least, for the masochistic pleasure they derived

from suffering, and partly as a means of quick deliverance from the intolerable present into a glowing land of the future where they were to receive their reward.

Christianity has ignored the sex question except in so far as it condemns the satisfaction of natural instinct — this is Christianity's legitimate inheritance from the neurotic Paul. To the extent that it has followed his teaching, it has upheld an emasculate, ascetic ideal, an ideal of unsexed sainthood rather than an ideal of social usefulness. The resulting repression, as we have seen, has militated against the highest social efficiency, for it impairs human energy. Until recently, at least (see chapter on "The Changing Basis of Religion" for the other side of the picture), withdrawal from a harsh and cruel world which slew its saints and prophets and despitefully used those whose feet were set in the Way was the set purpose and most convincing evidence of perfect, though persecuted, sainthood. Those Christians who have been condemned by circumstances to be *in* the world, have always taken a certain Pharisaic pride in the fact that they are not *of* the world. Again, the heritage of Paul.

The further we look into the matter, the more we see the prominent rôle that the Unconscious, especially in certain abnormal activities, has played in religion and especially the Christian religion. Here is the sequence: first, a Jesus

seeking to free men from the evil restrictions and vicious repressions of Pharisaic, formalistic religion; then a Paul, with heavy neurotic taint, restoring the Pharisaic mode of life and imposing new restrictions even while he sought to preach the freedom of the Christian Gospel; then, a whole people with face averted from the present where their work and their life-interests lay, and turned toward the Heavenly City through whose portals they hoped soon to pass; finally, this neurotic, unnatural, morbid ideal pursuing generation after generation even down to the present day.

In succeeding chapters we shall trace the course of neuroses and hysterias in certain religious movements and certain religious types. As preparation for such discussion, however, it is well to look into the unconscious motivation of human life.

III. *THE MOTIVATION OF HUMAN LIFE*

NO man ever acts or can act from entirely unmixed and disinterested motives. Our altruistic feelings and selfless deeds are bound in the very nature of things to have some element of the purely personal and individual; the lofty thoughts of the generous lover of mankind, the deeds of greatest heroism, are subject in some measure to the "pleasure-pain reaction"; they are determined to some degree by their effect upon our own lives. Were a man to rise entirely above this plane he would be more than human; even Jesus cried out in a moment of agony, "My God, my God, why hast thou forsaken me?" We must give the Hedonistic philosophers a qualified approval; they are partly right; their fault lies in their extravagance, in their inordinate claims that all men act always from none but selfish motives.

We may indignantly deny that all our deeds have some admixture of selfish motive, especially if we are socially minded. This is not surprising, for the selfish element in unselfish acts lies not in the Conscious, but in the Unconscious, which is a veritable vortex of selfish impulse.

Let us see how this unconscious motivation works out in human life, how it is manifested in symptomatic acts of every-day and in dreams at night. When a subject is hypnotized and told that at a certain hour, it may be as late as the following day, when he has regained his waking consciousness, he will perform a given act, but will forget the suggestion of the hypnotist, it invariably happens that he carries out the suggestion; when asked why he did this, he will not reply that he was told to do it and is carrying out the suggestion of another, but will give some rational pretext. A teacher was told during hypnotic trance that at a certain hour she would remove a wooden cone from her desk and place it upon the flat top of the school-room stove. She did so, but when asked her reason for this somewhat unusual act, replied that the cone was in her way and that she needed her desk cleared for certain papers which she wished to examine.

It is quite likely that all of our acts are thus unconsciously as well as consciously motivated. The Unconscious assists us in all our decisions from the slight and apparently petty acts of every-day to those momentous decisions that decide a life-career. Thus, many a man has gone on the stage or into some similar profession where he will be in the limelight because there remains in his Unconscious a remnant of that childish "exhibitionism" which every individual manifests at some time in his early life, this in-

fantile desire to show himself before the public. Every one has had dreams of being unclothed in public, and the significant aspect of the matter is that he felt no concern, often it is rather a feeling of elation. *The Arabian Nights* has a folk-tale of a prince who was caught up by a genie and set down before the gate of a distant city in his night attire. The little symptomatic acts of every-day life are full of such unconscious motivation. One morning I was thinking of some acquaintances who were ostentatious, empty-headed, and purse-proud. Soon afterward a bit of music began singing itself through my consciousness. At first I was at a loss to identify it; then I recognized it as the final movement of Sir Edward Elgar's march, "Pomp and Circumstance," a composition which the composer admitted to be somewhat empty and pretentious, and which had not come to mind in some years. Afterward, when I endeavored consciously to recall this bit, it eluded me and does to this day.

Giving a logical pretext for the unconsciously motivated act is called "rationalization." To satisfy its craving for the limelight, the Unconscious will go to great extremes. However, the real unconscious motive for acts that reveal a desire for esteem could not be divulged to our fellows, it would appear too puerile; hence we must furnish some altruistic or at least rational reason for our acts. A man may not even be

conscious that he desires to be considered superior to his fellows or even desires to feel that way, but in his Unconscious this is one of his strongest cravings. Let us state it conversely: no one is so unhappy as he who is consistently and completely ignored by his fellow men. The adolescent girl, just waking to the meaning of life, just beginning to grow socially minded, craving companionship and affectionate notice, is, on account of some personal defect — physical plainness or lack of personal charm — relegated to the background. Perhaps a more attractive sister claims the attention of youthful admirers. At once the young girl is desperately unhappy. Her Unconscious is thwarted in its deepest desire. So with men in business or in politics; some men will go to any lengths to be "in the public eye," so strong and insatiable is this craving. In greater or less degree, we all long for attention and admiration. A certain amount is necessary for our well-being and happiness. It furnishes a stimulus for activity. To withdraw utterly from the world and live in seclusion is one of the greatest hardships man can endure, compensated for only by the fact that he is thus enabled to do some useful work in seclusion or that it gives him opportunity to build up an autistic world of his own.

There is no particular harm in this mixed motivation in human life except where it leads men to trample upon other lives in order to suc-

ceed. The esteem in which a man is held who has made a definite and valuable contribution to human knowledge, or has striven in any social activity to make the world better, is the just meed of his struggle and privation. But it is well for men to be conscious of this mixed motivation; it is well for them to face facts rather than to live in a world of convenient self-deception. A short auto-analysis will often reveal to a man the origin of his motives.

As an example of the self-deception practiced from unconscious motives, we might cite the individual who "enjoys ill health." He thinks he suffers, and no doubt he does, but day and night he is dinning in the ears of unwilling listeners the story of his sufferings. He takes keen pleasure in this recital, oft-repeated, for it lends him a certain distinction. He has a rare disease, chronic and incurable; ten eminent physicians have worked on his case without result; he has spent thousands of dollars and obtained no relief. He is thus set apart from his fellows, he is a *rara avis* and by this means gains a distinction he would otherwise lack. He does not realize that he derives pleasure from his own unhappiness and suffering. This trivial example illustrates a common trait, namely, "compensation."

We have a proverb, "to make a virtue of necessity." The Unconscious, wherever there is physical weakness or psychic disability, will

strive to compensate for it in another direction, or even to enthrone that very weakness as a virtue. The conversation of children aptly illustrates this sort of compensation. One boy is stronger than another and comes off victorious in a hand-to-hand struggle. "Never mind," says the defeated boy, "my father can whip your father," or, "My father is richer than your father," or, "My father knows everything." This trait is most clearly seen in children; in adult life it is covered with a decent cloak of social tact.

Nevertheless, the trait persists; the Unconscious will not tolerate a feeling of inferiority; in every life there is a strong tendency to compensate for any sort of weakness. Napoleon Buonaparte was a man of short stature with some neurotic or epileptic weakness. He compensated for this weakness by laying plans to conquer the world. Julius Caesar was a slight man, "with a weak voice," also subject to some physical or psychic disability. He, too, became a conqueror. We have already noted Paul's neurosis and his endeavors at compensation. The man who through physical weakness cannot excell in physical contests, hies him to his books and seeks to excell in scholarship. A man who lacks commanding personality will strive to become wealthy or famous to impress his fellows and satisfy his unconscious craving for wholeness or normality.

The individual thus succeeds through compensation for his weaker qualities; not merely in spite of them, but actually because of them. They become a goad that continually spurs him on to fresh effort. They arouse his latent courage, put him on his mettle, drive him to accomplishment.

Dr. Alfred Adler of Vienna has developed this theory interestingly and convincingly. According to him, the neurosis invariably arises not from repression, but from a feeling of organic inferiority. Organs of sight, or hearing, sex-organs, digestive apparatus, all play a part in the origin and development of the neurosis, if they have some inherent weakness. The neurosis represents the attempt of the patient to reach some goal which he has (unconsciously) in mind. He observes himself, and comes to a realization that he is not up to normal standards in some (physical) respect. And he is driven by this consciousness to become a whole man. As Adler says, "The case of the neurotic might be represented by some such formula as this, 'I am not a man' (i.e., a whole, normal man), 'but I will be a man.'" In cases of homo-eroticism, the patient says to himself, "I have a feminine figure; I have feminine desires, nevertheless I must become a man." The neurosis is the struggle to attain full-fledged manhood. The patient sets up for himself a "fictitious" or unreal goal, toward which he purposes to work

until it is attained. This goal is often ridiculous; nevertheless he is driven to attain it. It is often futile enough. If he worked toward a real goal, something that would be of social usefulness, it would not be so bad, but his goal is an impossible, vague, and useless thing. If attained, it would benefit no one. Here we have the reason for the over-weening ambition and cruel egotism of the neurotic. He must attain his impossible goal at all costs. "The whole (clinical) picture of the sexual-neurosis," says Adler, "is an allegory in which is reflected the distance of the patient from his fictitious masculine end-motive, and demonstrates how he seeks to overcome this distance." (*Ueber den Nervösen Charakter,* page 5.) "The character traits, especially the neurotic ones, serve as psychic means and forms of expression for bringing about the guidance of the life opinions, acquiring a place, gaining a fixed point in the fluctuations of existence, in order to attain the final goal, the feeling of superiority." (Ibid p. 8.) With Pfister, I am inclined to think that Adler attributes too much significance to this feeling of inferiority and its influence on the neurosis. It is doubtless a contributing cause of many neuroses and often a weighty influence. His theories are to be regarded as elaborating rather than contradicting those of Freud, and for the practical psychoanalyst may be utilized in conjunction with those of Freud. Neuroses may originate from

many and varied causes of which organic inferiority is doubtless one and an important one, but there are many neuroses which do not seem at all to root in such inferiority. We shall cling to the idea that fixation and repression are the fundamental cause. Of greater value for the physician, I believe, are Adler's deductions from internal secretions, which play so large a part in metabolism. The study of these and their effect upon physical and psychic life is still in its infancy. A discussion of this matter of course belongs to the realm of medicine and therefore we cannot discuss it here.

Let us turn to a consideration of the mechanism by which human life is motivated. How does the Unconscious accomplish the results we have noted? Through the complex. We have previously seen how human life is complex-ruled. The human personality is an elusive thing, difficult to comprehend, difficult to appraise in another, because we have not the same complex as he. The complex determines our lives and our outlook upon life. Every man, unless his philosophical training leads him to take a contrary view, believes that he sees life as it is, that he apprehends Reality immediately and completely, that he sees truth clear and whole. He cannot be convinced of the contrary. Yet every human being has in reality his own individual point of view, he sees life refracted through the prism of his own personality, his

own volitions, his own emotions, in a word life is colored by his complexes, therefore by the Unconscious. A certain emotion has been aroused in his earliest childhood by a certain act or idea, a certain experience, and in this other ideas and emotions become "constellated"; this, with its accretions, forms a complex which, unless it be broken up by a peculiar train of circumstances, an emotional upheaval, or some psycho-therapeutic method, will rule his thought and his acts all his life long.

We are as much at the mercy of these complexes as the negro slave was at the mercy of his white master in the South of ante-bellum days. Some writers consider the complex a symptom of an abnormal psychic state; others, while they admit it as a factor in the normal individual's psychic life, hold that it is always suffused with unpleasant emotion. Wilfrid Lay, in his book, *Man's Unconscious Conflict,* states that "Complex is the name given by psychoanalysis to an idea or group of ideas with which is associated a tone of unpleasant feeling which keeps or tends to keep the complex out of Consciousness." (Page 112.) I am not in agreement with this, for the complex may be associated with pleasant feeling, and unpleasant feelings may be aroused only when the complex is touched in a sensitive spot. Thus, Freud speaks of a "profession complex," which tends to make men a little jealous of colleagues who

outstrip them in their profession. There is a feeling of pride and approval associated with the "profession complex" unless something occurs to arouse resentment. The complex-feelings may be exceedingly pleasant but abnormal; they may be both pleasant and normal. Dr. I. H. Coriat (*Abnormal Psychology,* page 36) states, "All complexes are not abnormal . . . for the formation of normal complexes forms the basis of all our educational processes. Habits and highly skilled movements are complexes which are the result of frequent repetition."

These complexes, then, affect and determine a man's philosophy of life, his conduct, and his religious views. Our interest in the complex for the moment lies in its influence upon the religious life. The Œdipus-complex, which I have described at some length in a previous chapter, and which the reader may study at his leisure in any of the Freudian literature (Freud's *Interpretation of Dreams,* page 222; Coriat: *What is Psycho-analysis?* page 43; Adler: *The Œdipus Complex in the Psychoneuroses;* Lay: *Man's Unconscious Conflict,* pages 18–37), is the most common of all complexes and must bear the blame for most of the neuroses. For one reason or another, hatred and fear of the father are aroused in the plastic child-mind. This hatred becomes an obsession, to speak in popular terms, but is repressed into the Unconscious where it is the nucleus of a vicious com-

plex. As God is the universal Father of mankind, this hatred of the human father, or of the father-image as certain later disciples of Freud prefer to term it, is transferred to the Deity, and religious doubt, agnosticism, or even atheism is engendered in the sufferer's mind. A deeply religious man who suffered from the Œdipus-complex never addressed the Deity in his prayers in terms of fatherhood, nor could he bear to think of God in that capacity. He addressed Him as "Great spirit, in whom our lives inhere," "Creator of all things," "Thou who dost rule the universe," and like expressions. Not until his complex was broken up through psycho-analytic treatment could he bring himself without repugnance to address the Deity as "Our Heavenly Father," the term most frequently used in prayer and most satisfying to the majority of persons. His complex had engendered strong doubts as to the existence of a Deity, the universal Father of mankind. He felt that some evil force must rule the universe. These doubts were happily resolved after the power of the complex was destroyed.

A woman whose life had been made unhappy through the actions of a dissolute father, and who thus became the victim of an inverted Œdipus-complex, which caused her to hate the name of her father and recall him after his death only with tears and anguish, was the victim of the "border land state" in which she saw all the

world as a world of shadows. Her father had taken her as a very young child into a desolate place, and there, in the gathering twilight, made believe that he had deserted her, hence the border land state in which she relived the little tragedy. She not only hated her father, but the whole world seemed unreal, and she not only questioned its reality, but also the goodness of the God who created such a world. She doubted whether such a God did indeed exist. She reiterated again and again the question, "If a good God rules the universe, why does He allow evil to exist? Why do the good suffer and the evil prosper?" The tendency here was of course to give moral counsel. This was my method of dealing with such a case before learning of the psycho-analytic procedure. This was of course of no avail, as she suffered from a heavy neurosis. It was pointed out to her that the questions she asked are as old as Job and are aroused invariably by the same train of circumstances: circumstances that make the victim feel reality is too harsh to bear. From this reality the poor victim flees to the shelter of a neurosis. It is as if the psyche said: "Here is this mundane world; all is awry in it; the good suffer and the evil prosper; it must be unreal; there can be no good God who has created it; it must be but the figment of imagination." Hence the "border land state." The individual refuses to see the world as real. Moreover, he

objectifies and magnifies his own pain. What his Unconscious really means by such a diatribe is not that he sees a universe full of pain, but that he suffers in his own life. He expresses his own anguish in conventional, altruistic terms, but he really is referring to his own anguish; a useful hint for the religious counsellor. But of methods of treatment for such cases we shall speak later. Just now we are interested in the cause of the condition.

Most people would consider that the origin of these doubts of the beneficence of the force that rules the universe, these eternal questionings, these despondencies, is to be found in present troubles and afflictions, that the burden of sorrow is too great for the mind to bear. This is not at all correct. In all my experience as a clergyman — familiar with all the emotions aroused by death and separation, loss of friends, poverty, fatal disease, and death in its most awful forms — I have never found a normal person who was driven to religious doubt by present difficulties nor to despair and longing for death. The normal mind does not react in that way; it recognizes that these things are a part of the natural order and that we must bear them with equanimity.

Why, then, do others despair and throw down the burden of life? The explanation is as follows: They are the victims of some vicious complex. A complex is deeply submerged in the

Unconscious. If of an unpleasant nature, it is the more deeply submerged. The unpleasant memories that gather about it are not destroyed; they are repressed, submerged, and emerge into consciousness, as we have seen previously, only as painful emotions. Such a complex depresses the whole tone of life, it represses the victim's energy and depresses him emotionally. It matters not what his outward circumstances may be, they may be good or bad, happy or unhappy, he is constantly conscious of a "dull ache," a hidden anguish, that colors all of life. This complex creates a great body of "free, floating anxiety." That is to say, its original cause is forgotten, but the anxiety remains. The cause of this anxiety is not evident to waking consciousness, for it is deeply submerged in the hidden recesses of the personality. It makes its presence known in dreams, phobias (which are anxiety states), reveries or senseless "worries," and a general depression of the personality which may even result in real physical, functional disturbance. To every little pinprick of fortune, every slight to the personality, every affliction be it light or heavy, every physical ailment be it great or small, this free floating anxiety attaches itself. The *real* trouble may depress the individual, but it is never unbearable; add to this the free floating anxiety of the complex, the depression due to his inner conflict, and he has a load greater than he can bear.

To the neurotic every mole-hill is a mountain; every friend may be an enemy in disguise, for he will bear some feature that resembles the hated object of the neurotic's complex; every altruistic motive is to be questioned. It is as if a man, like the minister in Hawthorne's tale, were to assume a dark veil. Every little gray tinge of life, viewed through this disfiguring veil, would become deepest black; every gray cloud that covered the sun would bring night. No sun shines, no birds sing, there is no joy nor beauty anywhere for the victim of such a complex. Life is indeed not worth living, and the unfortunate longs for death. If we search for the efficient cause of such a state, we find it to be some infantile fixation.

Byron was the victim of such a neurosis, due doubtless to his club-foot and his hatred of his mother, which seems to have been more or less justified. For his physical disability he compensated in the development of poetic craftsmanship; for the evil complex he sought to compensate in Don Juanism. He was constantly, as is the way of neurotics, exhibiting his broken heart to the world at large. As Matthew Arnold unfeelingly said, "He dragged the pageant of his broken heart across half Europe." Heine concealed his wretchedness (at the same time compensating for it) by bitter satire, the sting of which is felt in all his prose and verse. Some authors have made capital of their neuroses.

Poe has described anxiety states "due to neuroses" in his romantic tales. (See Poe's *Pit and Pendulum, Fall of the House of Usher,* and *Premature Burial,* a vivid tale of claustrophobia.)

A neurosis often leads to an intense longing for death, which does not mean annihilation for the neurotic, since the Unconscious cannot conceive of itself as annihilated, but a longing for the peace and quiet of the grave. (This longing may even be a disguised rebirth-wish. Jung states that the interpretation of symbols in dream analysis depends upon the age of the dreamer: if young, it may be a rebirth-wish, if old, a death-wish.) For the despondent neurotic, all mental paths lead to the one end: death. One of the most interesting illustrations of the constant recurrence of the death-wish is found in that ancient philosophic poem, the Book of Job. Job constantly cries out that he longs for death. To be sure he has just cause in that his troubles are greater than he can bear, but his emotions are not to be attributed to Job, but to the neurotic author of the document. The Prologue in heaven, represents in reality not a dialogue between an anthropomorphic God and a personal Devil, but the conflict of a neurotic suffering from repression. The afflictions of Job serve to bring out his neurotic conflict, they are the instigators. The three friends, who give him such worldly-wise counsel are really the

voices of his own consciousness, or rather the voices in the soul of the author. "Wherefore," cries Job, "is light given to him that is in misery, and life to the bitter in soul: which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly and are glad when they can find the grave?" (3:20–22). Eliphaz the Temanite, the first of the three false comforters is the voice of self-reproach, which is the basis of the "conviction of sin." He seeks to prove by citing an hallucination of his own (4:12–21) how suffering is invariably the result of personal wrong-doing; Job *must* have been guilty of some mortal sin, else he would not suffer. He is the voice of negation. "Call now; is there any that will answer thee?" Job, that is the voice of conscious rectitude, replies that he knows of no such wrong-doing. But he is willing to be shown wherein he has erred. "Cause me to understand wherein I have erred." Bildad the Shuhite now reinforces the counsel of Eliphaz and reiterates that "God will not cast away the perfect man." Both of these would strengthen Job's self-reproach and increase his suffering. But Job makes the logical answer that no one can be accounted just in the sight of God — why does he suffer more than others? At any rate he is willing to rest his case with God, although it seems to him that God does not invariably reward well-doing with prosperity and evil with

misery. His better self, his consciousness, tells him that he has done no wrong more than other men who prosper. Why should he yield to these self-reproaches? He protests against God's severity and wishes that he had never been born. Then speaks Zophar the Naamathite and reproaches Job for his arrogance and impiety. And thus the dialogue proceeds; first the voice of self-reproach telling Job that he has sinned; then the voice of his better self which replies that he has not sinned. Then speaks the youthful Elihu, who has heretofore held his peace, and upholds his friends' views. Then Jahveh himself speaks and reproves Job's importunity. Before the divine voice, Job is silenced. He is conscious of his ignorance of creation and the ways of God. Then he is restored to health and prosperity. That is to say, he yields, after the struggle and the upheaval of emotions, to the voice of his better self, telling him that all is well. The conflict is resolved by the abreaction or giving up of painful emotions. Job gives up his secret anguish; he has poured it out with its affect or emotional content, he has transferred the burden to God on whom he has rested his case. And he is restored to mental health. Without doing violence to the poem, we may state this conclusion. Job is a neurotic sufferer, tossed this way and that by his internal conflict; he is pulled now this way, now that. Finally, he throws off the painful emotion that

is blasting his life, lays his insufferable burden upon Jahveh, his dissociated personality is co-ordinated, and he is a whole man. This is doubtless the mechanism by which the author of the book, through writing his doubts and expressing his suffering in cosmic terms, abreacted his own painful emotions, transferred them to the Deity, and so found peace. The book is an allegory of the mental sufferings of every neurotic individual. It really represents a sort of psycho-analytic treatment.

In the Book of Ecclesiastes, whose author announces himself simply as "Koheleth," or "the Preacher," if we eliminate the emendations of a later hand, we have the expression of a neurotic who is not healed of his mental disorder. He is obviously suffering from a violent repression. As is the way with neurotics, he objectifies his neurosis and the consequent repression, projects it upon the Cosmos, makes it cosmic rather than personal. He has a feeling of inferiority, of incapacity, that his efforts accomplish nothing and his plaint is, "What is the use of striving? One arrives nowhere." He states the conclusions to which his observation and experience have brought him in two sentences: "All is vanity. What profit hath a man of all his labour wherein he laboureth under the sun?" After considering all the fields of human activity and experiencing all life's varied pleasures; after a consideration of the seasons for

every activity and deciding that man cannot be sure that he finds the right season for such activity; he decides that it is all of no use. When we come to the passage where he declares that *woman* is one of the chief foes to human happiness — "whoso pleaseth God shall escape from her; but the sinner shall be taken by her" (7:23–29) — we begin to get light on the subject. He is obviously suffering from the Œdipus-complex. When he goes further and inculcates prudent demeanor towards kings and others in authority (8:5–8) we are confirmed in our surmise, for we see that in kings and other persons in authority he finds substitutes for the father whom he hates and fears. He is homoerotic; he projects the father-image upon persons in authority; he is a sufferer from the common Œdipus-complex. Canon Driver (*Literature of the Old Testament*) states that the book is without religious enthusiasm. "He recounts, and as he recounts, he generalizes, the disappointments which had been his own lot in life. He surveys the life of other men; but he can discover no enthusiasm, no energy, no faculty of grave and serious endeavor." Was ever clearer picture given of a serious neurosis that colored all of life? In succeeding chapters we shall review cases in real life which exactly parallel the incapacity, the listlessness, the pessimism, the misogyny, the deep depression of Koheleth.

We have seen how these two authors (Job and Ecclesiastes) plainly disclose their own complexes in their neurotic questionings of life. In Job's interviews with his friends is sufficiently demonstrated the futility of wise moral counsel in the treatment of such disorders.

Religious counsels may for a brief space quiet the throbbing fears and raise the fallen hopes of the neurotic. But the good is only temporary when applied in the wrong way and at the wrong season. Religion may, and often does, in its proper and intelligent application relieve or even cure such cases, but it must be applied with intelligent care and full knowledge of the nature of the psychic illness. Pfister declares that in his early applications of the psycho-analytic treatment he sometimes failed because he began giving religious counsel too early. Hypnosis, and other methods of suggestive treatment, as a rule give but temporary relief as they do not reach the seat of the trouble and add but another resistance to a disordered mind that already suffers from too many. Far from resolving the conflict, they oppose external conflict to internal conflict and the last state of that man may be worse than the first. At most, suggestive treatment gives but a temporary peace of mind.

This chapter is, however, not specifically on methods of cure, but is an inquiry into the motivation of human life. We have seen in Chap-

ter II how the Unconscious determines our reactions to external stimuli, how the complex rules human life, and how our whole philosophical and religious outlook as well as the lines of our every-day conduct is determined by operations of the Unconscious. It remains to see how dreams indicate the complex and reveal motives.

The Dream as Indicator of Motivation

The world of dreams seems to be a world of strange, disordered fancies, a region of phantasmagoria, of fantastic imagery, which grotesquely imitates the world of waking life but to distort it and confound the mind. Weird figures, neither human nor animal, perform unintelligible acts; strange landscapes meet the eye; we ourselves are transformed into unnatural beings with supernatural powers. We fly hither and yon without effort; we are indoors, out-of-doors and know not how we arrived. In a twinkling, "the cloud-capp'd towers, the gorgeous palaces . . . dissolve," leaving "not a rack behind," and we emerge into the consciousness of the waking world, where we slowly gather our faculties together and become our normal selves.

It is not at all strange that the primitive mind attributes the dream to some supernatural agency; nor is it a matter for surprise that the

normal mind attaches no value to the dream and regards it merely as a series of disjointed fancies without meaning. In these matter-of-fact times, we have learned to distrust him who claims to interpret dreams, classing him with the witch-doctor and the astrologer who for a consideration will cast your horoscope and foretell your future.

Nevertheless, the dream is a product of *some* mental process; it must have *some* mechanism behind it; it must therefore in some sense or other have a meaning for us, inasmuch as it indicates psychic activity of some nature. Many persons will declare that the dream is merely the remnant of the day's psychic activities expressed in fragmentary fashion, it is but the left-over images of the day's thinking uncontrolled by waking intelligence.

The dream is in reality far more significant than that. Freud has proved definitely that every dream has significance for the individual's psychic life. A certain type of dream indicates a certain state of mind. The dream is a wish-fulfilment, either in literal or symbolized form. Children, in whom the Conscious is not clearly differentiated from the Unconscious, will dream the literal fulfilment of their desires. The forbidden excursion, or the forbidden viand, will make its appearance in childish dreams. With the adult, these take on a symbolized form, so highly symbolized that they are difficult or even

impossible to interpret. By an elaborate mechanism, which involves displacement, ambivalence, and other distortions and elaborations of the dream-work, the dream arrives at its goal, which is the satisfaction of desire.

A friend who was forced to leave his abode and hunt another relates the following dream: He found himself in a large building, standing on the edge of a high platform, Some one said that the elevator would be down soon. From somewhere up above a small car descended, shaped like a small house, painted white and suspended by a cable which seemed to be composed of strands of gold. It swung out some distance from the platform on which he stood. He put out one foot tentatively to step into the car but drew back as the distance was too great. A stout, fashionably dressed man appeared, pushed him aside, entered the car and descended, leaving the dreamer there isolated.

Now it happened that the wife of the dreamer had been house-hunting on the day previous to the night of the dream, and had come home and reported that she had found a small house, painted white, in a fashionable section of the town, some distance away. My friend had thought: "We cannot afford a house in that section with our limited income; its upkeep would cost a great deal, the rent would be high; besides, it is too far from my place of business. Some more opulent person had better take it."

Note how aptly the dream illustrates this frame of mind. The car in the dream, in the form of a "little, white house," is suspended by a gold cable by which it is "kept up." The car appears from above; the rent is "too high" for the man's means. The house is difficult of access, being at some distance from the center of the town; the car in the dream is "hard to reach," so hard that the dreamer gives up the attempt, as he would like to give up the house. "Some more opulent person had better take it." The stout man appears, pushes the dreamer aside and steps into the white car. He goes down, which probably means that the dreamer wishes the disagreeable opulent person who pushes him aside and takes the house may "go down" financially.

Many slurs have been cast upon the Freudian psychology, and its detractors, who for the most part have never disinterestedly examined it, declare that the dream-interpretations are fantastic, absurd, and arbitrary, that a highly suggestible neurotic may be led to confess anything that the analyst suggests, and that the symbolism of the dream is so manipulated and distorted in the interpretation that the analyst makes it mean whatever he will. To take a single instance, the statement that towers in the landscapes of dreams are often phallic symbols has been ridiculed. What, then, will the sceptic do with the following brief poem, "The

Maiden's Dream," an old Greek folk-song, translated by Rose Kerr, and reprinted in the *Literary Digest*, July 5, 1919:

"Last night there came to me asleep
A breath from the land of dreams:
Within a garden walled and deep
I saw two flowing streams
And a tower of gold and ivory,
Mother, canst read my dreams?"

"Thou art the garden, daughter mine;
The tower is thy grave;
The streams of water flowing free
Are the tears that I shall shed for thee,
For love is vain to save."

"O Mother mine, nay, do not weep;
Not skilled art thou in dreams.
Our dwelling is the garden deep,
My children the two streams,
And the fair tower is the husband strong
In whose arms I shall dream no dreams."

Every person who is familiar with Freud's *Interpretation of Dreams* will recognize this as a characteristic dream of a young girl in love, also the true and characteristic interpretation of the dream given by the young girl; he will likewise see the significance of the last line, "In whose arms I shall dream no dreams."

We have excellent proof that the dream occupies an incredibly short time. The images and events of the dream follow one another with extraordinary swiftness, like the changing views of the cinematograph when the operator speeds

the machine. The dream may be said to be a series of swift impressions, usually visual, for sounds are rarely heard in dreams. Some dreams have auditory impressions, due to some external stimulus. Thus I dreamed that the telephone rang, that I rose, dressed, breakfasted, took the train into the city, went through the day's work, returned, supped, and again heard the telephone bell. At that point I woke, found that it was morning and that my alarm clock was ringing. I rose, stopped the alarm, and wound it. To my surprise, that part of the clock's mechanism was not perceptibly run down. This could only mean that the dream had occurred within the barest fraction of a minute, perhaps but a second or two. The dream illustrates the incredible swiftness of changing impressions of which only dreams are capable; and the wish-fulfilment, for by dreaming that the day's duties were done, I was enabled to snatch a few moments more of sleep.

Apparently consciousness moves at a swifter tempo in dreams than in waking life. At first glance, it seems that although bodily functions, breathing, the pulse, digestion, and the like, slow down during sleep, consciousness proceeds at a swifter pace. It is possible that judgment, the necessity for ordered thinking, inhibits the swift flow of impressions during waking hours and that these impressions, freed from such inhibiting influence, crowd faster during sleep;

that during sleep we no longer accommodate our mental pace to the exigencies of ordered sequence; and that the effect of longer duration in the dream is due to this increased tempo. It seems far more likely, however, that this swifter pace is only apparent, not real; that during waking life the stream of impressions flows quite as swiftly, if left to itself, as in the dream, and that these impressions are quite as inchoate and disjointed, but we thrust those aside which have nothing to do with the trend of thought we are at the moment pursuing; and that we consciously and voluntarily confine our attention to certain impressions by a selective process which disregards all impressions save those that bear upon that given trend of thought, and consciously thrust aside those which have naught to do with that particular sequence. Nevertheless, though they may seem to have no effect upon our waking life, these disregarded impressions doubtless *do* impinge upon the margin of consciousness, whence they find their way into the Unconscious to lie buried there until the proper stimulus brings them to light. When for any reason the censor which guards our waking life is off duty, these impressions come thronging in a whirling, kaleidoscopic procession, they rise up and possess us. In dreams and delirium, there is nothing to inhibit the swift flow of images, and an impression of longer duration is the immediate result.

We say that we "reduce" our thoughts to an ordered sequence, and the term "reduce" seems here more apt than we know, since it is manifestly by reduction and selection that we attain ordered thought and make intellectual effort effectual. Bergson has pointed this out in his *Time and Free Will.* Barrett Wendell states that in planning a piece of intellectual work, we arrive at coherence and unity by such a process of elimination.

Doubtless, our time-sense, instead of being something *a priori,* as Kant claims, is the result of education and experience, and time itself but a convenience for the ordered life. Could the movement of consciousness be sufficiently speeded up, we might live a lifetime in a moment. (Drowning persons have this impression.) It is thus that "fifty years of Europe" are worth a "cycle in Cathay." It is the quickened consciousness of highly civilized life. The complex will invariably quicken the speed of impressions which in any way touch it. Thus, for the trained musician, there is no perceptible lapse of time between his reading of the notes, noting key and rhythm meanwhile, the transmission of this impression to consciousness, the transmission to trained fingers, and the motility which results in the execution of the composition. This is due to his habit-complex.

Reverse this quickening process, and as Bergson states (*Time and Free Will,* page 194 f.),

we might "take in the whole path of a heavenly body in a single perception." In one of Longfellow's *Tales of a Wayside Inn,* a good monk ponders the words, "a thousand years are but as a day in thy sight." He is suddenly translated to the celestial world, where he seems to remain for but an instant; when he returns to earth, he finds that the world has progressed through a hundred years of time.

The dream is, then, a manifestation of our psychic life worthy of serious study, since, like symptomatic actions of every-day, it reveals our hidden motives, and reveals them even more clearly. The hidden anguish that we successfully repress during waking hours now breaks forth, our inner life is revealed, and, when we come to analyze the dream, we find that it states in no uncertain terms what we should like to say in waking life, were the desires of the Unconscious not sharply repressed. Could we interpret all our dreams correctly, we should know our own innermost thoughts, desires, appetites, aptitudes, and capabilities. We should then go astray in our judgments far less frequently than we do when we disregard the pointing finger of these psychic guide-posts.

Suppose we *do* disregard these indicators of our motives, and mold our lives, as so many do, on the judgments of others, choosing our careers because some friend or relative advises us, sinking our own personality in that of some one

else — in that case, we shall inevitably go astray, miss our destiny, awake to our mistake too late, and reap lasting unhappiness. Many a man or woman chooses a mate because of a resemblance or fancied resemblance to some relative. The individual who so chooses will look for qualities in the chosen mate similar to those of the beloved relative and be disappointed if these qualities do not appear. A man suffering from the Œdipus-complex will choose for his wife a woman who resembles his mother and will look for maternal qualities in his wife. This is of course wrong, and leads to unhappiness. If a man marries a wife a great deal older than he, it is almost invariably because he desires a mother-substitute. The secretary of an organization which acts as an employment bureau for returned soldiers and sailors tells me that when a man comes to him and reports that he has made a hasty marriage that has turned out unhappily, he always asks the man if his wife is older than he. With sickening uniformity, these men reply that such is the case.

Or if a man marries for money or because of friendly (?) advice from another, he will be unhappy. Fortunately, the mandates of the inner self in the normal man are likely to be too strong to be repressed and, as Bergson says, after all the advice of friends has been duly weighed and considered, the self suddenly bursts forth, breaks all fetters, and makes its

own judgments in opposition to all the collective wisdom of which it has been the beneficiary. This course is much more likely to result in lasting happiness. [1]

[1] See Appendix for full discussion of dreams and dream mechanisms.

IV. *DETERMINISM AND FREE-WILL*

NO more bitter warfare has been waged over any philosophical issue than that waged over determinism versus free-will. Modern man likes to feel that he can make free choice of action, that it lies within himself to choose his course and determine his own future. He desires to feel that his destiny is self-determined. Primitive peoples, on the contrary, ignorant of the processes of natural law, observant of natural phenomena which they are unable to explicate, bound by ignorance and superstition, feel themselves at the mercy of mysterious supernatural forces, hence they incline to be fatalistic. Moderns of limited mental power, especially if they are badly environed and feel unable to control or rise above their environment, echo the fatalism of the primitive. A feeling of "What is the use of effort, since everything is predetermined?" pervades primitive thought. "It lies on the knees of the gods," said the ancients. "Kismet!" says the Arab, "all is ordered, let us bow to the will of Allah." The Arabs have an expression, which we may transliterate "mecktoub," which means that a thing is so ordered by higher powers than we and

cannot be changed by human effort. Since it plays so large a part in the determination of a man's life-course, this burning question of whether all is pre-determined by forces outside ourselves or whether it is determined by our own volitions has been the paramount interest of religious and philosophic thought from remotest antiquity down to the present.

Archdeacon Paley claimed to make out a good case for determinism when he declared that the Almighty had created the universe according to a well-conceived plan, designed and made it in the beginning, as the watch-maker designs and makes the watch; that He set its many wheels in motion and they have run ever since according to the primal plan. Leibnitz stood out for the pre-determined harmony of the universe. These views still find wide acceptance.

These easy solutions of the problem miss the practical side of the matter (they are, in reality, matters of dialectic rather than of human action) since they fail to show that man must at all events act as if he were free, since otherwise the world would cease to progress and lapse back into chaos. A good deal of the philosophic pronouncement on the subject is pure dialectic, the product of the study, not the garnered experience of real life and actual contact. Bergson, in his *Creative Evolution,* shows how our view of the world as designed order or chaotic discord, is a matter of intellectual concept.

From observation, we gain certain intellectual concepts of the universe. These concepts we analyze and classify. What we classify is not objective reality, but a subjective thing, these self-evolved intellectual concepts. We create categories, analyze our concepts of the universe under these categories, then proceed to synthesize what we have already created and analyzed. As an intellectual exercise this may be good, but we must recognize it for what it is. From this point of view, there is no evidence of conscious design in natural processes, says Bergson, but there is evidence of a life-force, an *élan vital,* which pushes out in all directions. Thwarted in certain directions by insuperable obstacles, it pushes through those channels which are left open to it, and thus types are created and evolution proceeds.

William James (*Varieties,* page 438, note) states: "When one views the world with no definite theological bias one way or the other, one sees that order and disorder, as we now recognize them, are purely human inventions. We are interested in certain types of arrangement, useful, aesthetic, or moral — so interested that whenever we find them realized, the fact emphatically rivets our attention. The result is that we work over the contents of the world selectively. . . . Our dealings with Nature are just like this. . . . We count and name whatever lies upon the special lines we trace,

whilst the other things and the untraced lines are neither named nor counted."

The devout mind may be repelled by such ratiocination, for to question that the universe is controlled through pre-determined design may smack to some of atheism, it may seem to question God's over-ruling providence. But is this necessarily so? May it not be possible that the Almighty works not by means of fundamental plans but through evolutionary methods, or that a fundamental plan is being worked out *through* evolutionary methods? If philosophy fails to find evidence of First Cause, that does not necessarily imply that we are ruled by blind force. The Creator may work by other methods and through other means.

It is evident that we suffer from over-intellectualization. We are perhaps too sophisticated; we are over-anxious to find a causal thread running through all things; we divide, classify, analyze, and synthesize arbitrarily for our own self-satisfaction, in order that life may seem to be a nicely-rounded whole; we seek to smooth life up like a well-made bed, we enclose its phenomena in a well-rounded covering like the crust of the apple-dumpling and then, like a certain English king, we express wonder as to how the apples got inside! Through a singular blindness, we refuse to accept life's discontinuities or think of it as fragmentary.

Listen to the popular lecturer who addresses

an audience on some historical movement; note how he treats of this phase and that phase, this character and that, then, finally, draws his threads together, establishes definite relationships and makes false continuities where none really exist. By such false dialectics we may relate anything in the universe to anything else, past, present, or to come, and we often do. The truth is, the mind loves ordered sequence, continuity of thought, must have it in fact, though the sequence be false, for it is through this ordered sequence, this continuity, this classification, this analysis and synthesis, this categorizing, that we build our intellectual structures. We seek unity and design and we insist upon having them at any cost. We formulate a theory (and the Freudians are by no means free from this fault) then we refer all the events and phenomena of life to that theory; it becomes a Procrustian bed which all things must fit. What we have to learn is that this unity and design are modes of thought, not objective realities, and that they depend wholly upon a point of view. Were we to realize this, we should spare ourselves much pains and futile struggle trying to reconcile irreconcilable differences perceived in the external world, also much useless argument, pro and contra.

If we accepted this view of all life as ordered sequence, we should be driven to extreme determinism. Recognized as a matter of dialec-

tic, we may discard this view and regard free-will as operative in human life. The unbiased mind, for instance, can see no causal thread running through history in the sense in which Hegel saw it, with his artificial thesis, antithesis, and synthesis. In view of the late war, we can scarcely claim that the human race moves forward according to the primal plan of some celestial being, nor again as if pushed forward by some blind force. What we witness is the race moving onward through a series of cyclic changes in which it takes on something new here and there, experiments, selects, rejects, and progresses by a determinism which is the result of experience and is therefore self-determination. We may say, then, that there is a sort of determinism in human life, there is a series of events which the superficial observer might judge to spring from primal design, but which is really the result of racial experimentation, the attempt at self-determination.

Let us bring the matter down to concrete cases and the acts of everyday life and see just how our lives are determined. As we have seen in the chapter on the "Motivation of Human Life," no human action, choice, or judgment is from caprice. It is determined by the action of the Unconscious when it is not consciously willed. Even in that case, the Unconscious plays a large part in the choice or judgment. Take the matter of forgetting, for instance.

It always has a motive. Who has not had the experience of forgetting a proper name? This is due, says Coriat, to a dissociation which leads to the forgetting of the name because it has painful associations. There is thus an unconscious but purposeful motive in the forgetting. He cites the case of an individual (*Abnormal Psychology,* Second Edition, p. 23) who could not recall the name of the Swiss neurologist Veraguth for some hours. By the free-association method (that is, obtaining from the subject all the free associations with the word) the following sequence was obtained: "Veraguth — Verabad-Bad (the German for bath) — Bath — water — mineral water." The story came out that the previous summer "the subject was suddenly taken ill while in Switzerland with a disorder which required the use of a certain mineral water and thus was unable to travel as had been planned. The association of the disagreeable experience in Switzerland was the inhibiting force which prevented the recall of the name."

These little errors of everyday life are determined by complexes which inhere in the Unconscious and determine our course of action. In this category come the forgetting of names, mistakes in speech (see the story of Roosevelt related in the Appendix, page 238), mistakes in reading, as when we see a familiar word in place of the unfamiliar one really printed, mistakes in writing (as when a cotton-

planter attributed his mental troubles to worry over the outcome of his crop and said his trouble was due to a "frigid wife," whereas he meant to write a "frigid wave," the former term being the correct one),[1] forgetting of impressions and resolutions (such as to write a letter to a person whom one dislikes, or to post it when written, or to enclose a check in a letter), erroneously carried-out actions as the well-known tendency of a lover who, on his way to business in an abstracted state, will go a long distance out of his way to pass his beloved's house.

The so-called "Déjà vu," or feeling of having seen a certain place or person or having been in an actual situation before one really has been there, is due to a similar mechanism of the Unconscious. It is like Pfister's formula, "Now the situation is as it was before when such and such a thing happened." Thus a nurse, upon coming into a hospital for the first time, felt that she had been there before. It turned out upon examination that this feeling was due to a train of circumstances which had occurred in another hospital and she was reminded of these upon coming into the unfamiliar one. The new experience stirs an unconscious memory, hence the "Déjà vu." Freud, in his *Psychology of Everyday Life,* page 320 ff., has explained the "Déjà vu" at great length.

Our choice of religious beliefs is similarly de-

[1] Freud: *Psychopathology of Everyday Life,* page 129.

termined. We shall see in the chapter on "Mysticism," how men have been driven into the seclusion of monasteries by severe neuroses and there have had certain experiences that we call mystic. Unconscious motives have driven men from one sect to another, in accordance with the repressed desires of the Unconscious. Pfister (*Psychoanalytic Method,* page 326 f.) speaks of the desires of neurotics to take refuge in strange and bizarre forms of religion, a symptom of unhealthy-mindedness. (We shall see more of this in the chapter on "The Occult in Modern Religious Systems.") When the neurosis is cured, the subject will give up the bizarre system and return to normal.

In our discussion of this subject, we must take account of the fact that something of our remotest ancestors survives in each one of us; in both the group-life and the individual, the antiquity of the race is preserved in the Unconscious. Those impulses and desires which were conscious in our savage forbears and are still conscious in young children, are submerged in the Unconscious in adult life, whence they reach out to influence our lives. This, while it may seem to be a sort of determinism, is in the strictest sense a kind of freedom of will; it signifies that the race by a definite choice of certain courses of action from time to time definitely determines what sort of race it shall be; this is self-determination, therefore it is racial

free-will. It is not, then, a matter of dialectic or speculation, but of direct human experience, immediate human contacts.

When we consider how a percept-sequence results in motility, or, in plain words, how thought and feeling result finally in action, we see that every individual life is to a great degree self-determined. With the motivation that proceeds from his own Unconscious in which inheres much material bequeathed him by his primitive forbears, each individual sets out to erect the structure of his life and follow his own destiny. Were there no Unconscious to preserve memories and act as a repository of percepts until these percepts can result in motility, man's life would be a discontinuity, for each new state of consciousness would be sharply set off and differentiated from every preceding state; in that case, man would not be a personality, he would be a succession of discontinuous, independent states of consciousness, without memory; and having no accumulated experience upon which to draw, he could make no progress. In that sense, his life may be said to be predetermined. But it is pure sophistry to call this "determinism." He still has the right of free choice. If we grow at all, it must be because of our reactions upon collective experiences and collective memories. How should we grow otherwise? And we grow even in our unconscious states. James stated that "we learn to swim in winter and to skate in summer."

Freud has made it clear in the final chapters of his *Interpretation of Dreams,* how the "most complex mental operations are possible without the co-operation of consciousness." He declares that "unconscious wishes always remain active. . . . They represent paths which are passable whenever a sum of excitement makes use of them." He demonstrates by the use of diagrams the mechanism by which a series of percepts finally results in motility. It is a complex mechanism and the process itself is complicated, but the gist of the matter is that percepts are acted upon by certain memory systems of the psychic apparatus, these memories in turn modify the percepts in the Unconscious, finally, the modified percepts emerge through the Foreconscious, which lies "between the realm of the Unconscious and that of consciousness and which contains the material of recent experience" (Coriat) — and finally these transformed percepts enter the Conscious as ideas and issue in action. This is an incubation process which may take a long time; it may be years; hence, our decisions may be determined by complexes which had their beginning in earliest childhood.

All our ideas are, as we have previously seen, tinged with the Unconscious. Every human act is determined by the action of the Unconscious upon percepts. Every object of the external world, every thought brought to us from

other minds, thus becomes assimilated and colored by our own personality. Thus we form what James terms the "value judgment." We evaluate and decide upon the utility of the object or the thought in the development of our own lives. We are like the good housewife who looks over a pile of garments and places certain of them in one pile for the rag-man, others in a pile to be mended and worn again. Thus, in a sense we make free choice of action, in a sense our actions are pre-determined, since they take on the color of the collective memories of the Unconscious and the Foreconscious.

And thus no human act, however capricious it may seem, is without definite cause. We are incapable of caprice, in the strict sense of the word. We weigh values, though we may do it unconsciously, and we decide to seize upon that object, carry out that purpose, pursue that course of action, which will best serve our ends.

The neurotic, victim of obsessions, phobias, compulsive thinking and action, cannot conceive of the world as being ordered otherwise than by some malign force or evil genius. He is not the master of his forces. His phobias force him to avoid certain places and certain persons. His malign complexes tend to color more and more the objects, the places, the people, and all the life about him, until his whole existence becomes darkened and he is incapable of voluntary thought or action. Acts which are per-

fectly easy for normal persons and which his friends know he can perfectly well perform, are made impossible by these evil complexes. If he keeps moving in this direction, his whole existence will become determined thus, he will become incapable of any action, and will become an introverted or shut-in personality. Fortunately, most neuroses are not severe enough to result in such a catastrophe and modern psycho-therapeutics can break them up before they reach this final stage. (The Apostle Paul expresses his own aboulia in the words, "For the good that I would I do not; but the evil I would not, that I do.") Thus may be explained the apparent contrariety of neurotics. They do not do the simple, social thing, because they feel that they cannot. They must first be freed from the evil spell that binds them.

The idle turning from one task to another as a relief from ennui, the feeling of "never-get-done," which obsesses some persons, may be regarded as such neurotic symptoms. The neurotic life is pre-determined by the sinister forces that rule that life; but the life of the individual freed from neurotic obsessions is indeed a life of free will and free choice.

V. *MYSTICISM AND NEUROTIC STATES*

FROM time to time in the world's history there have appeared persons who, in some chamber hidden away from the world, the cloistered peace of some monastery, or some lonely mountain cavern, have had an immediate awareness of the presence of God. They have had this experience not through some logical process or intellectual method, though they have gone through a course of what might be termed spiritual calisthenics, but through an emotional upheaval. They have left the world behind to follow after righteousness, and the mystic experience, so-called, is their reward. Those who have had such an experience have been called "mystics." We shall determine from the witness of their own lips just what the conditions of this experience are; what the real content is, may well be left for the philosopher and the theologian. We are concerned with the mechanism which produces the mystic experience. One word will express the condition of having such an experience; it is the word "repression."

As we have seen, it is doubtful whether the normal person ever seeks voluntarily to escape

from reality and take refuge in a cloistered seclusion or a fanciful world created by his imagination. He may seek to change an uncongenial environment for one better suited to his nature and his needs; he may go apart from the world for a space to meditate upon some truth which occupies his mind, to co-ordinate his faculties and get a perspective upon life, to perform some piece of work, as the writing of a book or the invention of scientific apparatus, but his interest in the main will be in the great populous world of men, his temporary absence from that world will be for social ends, and he will return to it with gladness when his work is finished, even as a traveller returns from some distant shore — happy to be once more at home and among friends. So deep is the human need of friends and social contacts, that the normal man will give up life rather than face solitary confinement. The feeling that he is one with the group-life strengthens his arm and enables him to perform heroic deeds of which by himself he is incapable; his social contacts develop him and enrich his life. The deepest grief will therefore not suffice to drive the normal person from the world, nor the keenest disappointment shut him up within the phantasmal world of a diseased fancy.

There must, then, be some neurotic taint as a condition of mysticism; some abnormal trait that drives the individual from the world. He

has suffered the "slings and arrows of outrageous fortune," but we must add to these a definite proclivity for the solitary life. His afflictions are not the efficient cause of his flight into seclusion, they are but the instigating cause. He suffers from repression.

Now it by no means follows that such religious experiences are the result of perverted sexuality, though there may be abnormal sex features present. James states with good reason (*Varieties,* page 11, note) that religion cannot be adequately interpreted as perverted sexuality. There is implication here that some one has advanced the theory that religion *is* based on sex-perversion. This theory, he says, "snuffs out Saint Theresa as an hysteric, Saint Francis of Assisi as an hereditary degenerate." It may be that some one has stated that religion is sex perversion; but it is certainly no one of the Freudian school. In the first place, it must be noted that Freud uses the term "sex" in a much wider sense than is usual. It by no means implies "sensual" to say "sexual." But it is true that all our psychic life is in the broadest sense based on sex; our whole attitude toward life, our philosophy, our religious views are, as we have already seen, dependent in the last analysis upon sex. The man will not see the world with the same eyes as the woman, nor the child with the same eyes as the adult; there are profound psychic differences in their natures, due to char-

acteristics which we may well call "secondary sex characteristics." So far as I am aware, no one would attempt to interpret all the phenomena of religious life as instances of sex-perversion, nor would any modern psychologist attribute Carlyle's "organ-tones of misery" (I quote once more from James) to a "gastro-duodenal catarrh." Such argument is puerile and biased in the extreme; it would seem to indicate that the man who argues thus is himself the victim of obsession. Nevertheless, religious types cannot be understood without reference to sex.

Whereas no one in our day is inclined to attribute genius, religious, literary, or artistic, to degeneracy, we have explored the deeper recesses of human personality in a way and to an extent never before accomplished; we are therefore safe in saying, in the light of such experience, that many religious phenomena are directly attributable to neuroses, and that repressed sex-instinct *does* play a prominent rôle in certain types of religious phenomena. Carlyle's "duodenal catarrh" may not suffice to explain his genius, but it does explain his pessimistic outlook on life, it gives his ideas color and very somber color at that. The genius of Poe is not attributable to the fact that he was neurotic; but his neurosis colors all his output. Tschaikowsky would doubtless have been as great a composer had his psychic life been nor-

mal, but it is doubtful whether he would have written the *Symphonie Pathetique*. So it must be with our inquiries in the religious field; we can interpret religious types and religious phenomena only through a correct interpretation and comprehension of their psychic background. Therefore, while the neurotic taint may not suffice to explain the entire content of religious experience, a neurosis will frequently be found to give direction to religious thought and determine the mode of religious life.

It must be suspected in the case of every individual who has been driven to the cloisters by the afflictions and difficulties that beset this life. From a thorough examination of mysticism and the lives of mystics, I am convinced that none is free from neurotic taint.

The mystic, the ascetic, the religious recluse, is driven by his neurosis forth from the haunts of men, to live in his cell in some remote cloister, or his cave on some lonely mountain-side. The family history of the saint often reveals the nature of the neurosis. The Œdipus-complex may be cited in the case of many saints as the cause of their withdrawal from useful social life, to live the life of meditation and prayer and commune alone with the Deity. Other complexes have been quite as active in determining the nature of the individual's religious life, and have sent him away from social contacts to the life of the recluse.

We have defined the mystic state as a state of immediate awareness of God. The mystic goes into seclusion, he meditates, fasts, and prays; finally, he arrives at a state of complete passivity and receptivity, earth's harsh noises are all shut away, even voluntary thought is finally shut out, and into the receptive soul (in the language of mysticism) God pours his ineffable love, the whole being is illumined as though by a divine light, and the mystic is caught up into the heavens where he swoons in rapturous bliss at the very throne of God. The imagery is at times exceedingly anthropomorphic; the mystic is caught up in divine arms, as a child is caught up by its mother, and laid in blisful repose upon the bosom of God Himself.

Hear the evidence of Jan Ruysbroek, a Dominican mystic who takes his name from the small village on the Seine in which he was born about 1290:

> Then first, when we withdrew into the simplicitas of our heart, do we behold the immeasurable glory of God, and our intellect is as clear from all consideration of distinction and figurative apprehensions, as though we had never seen or heard of such things. Then the riches of God are open to us. Our spirit becomes desireless, as though there were nothing on earth or in heaven of which we stood in need. Then we are alone with God, God and we — nothing else. Then we rise above all multiplicity and distinction into the simple nakedness of our essence, and in it become conscious of the infinite wisdom of the Divine Essence, whose inexhaustible depths are as a vast waste, into which no corporeal and no spiritual image can intrude. . . . Lost in the abyss of our eternal blessedness, we perceive no distinction between ourselves and God.

Let us turn to the Swabian mystic, Henry Suso, another of the Dominicans, who belongs to the same period:

I looked and behold the body about my heart was clear as crystal, and I saw the Eternal Wisdom calmly sitting in my heart in lovely wise: and, close by that form of beauty, my soul, leaning on God, embraced by His arms, pressed to His heart, full of heavenly longing, transported, intoxicated with love.

The Eternal Wisdom speaks, and these are her words:

I am the throne of joy, I am the crown of bliss. Mine eyes are so bright, my mouth so tender, my cheeks so rosy-red, and all my form so winning fair, that were a man to abide in a glowing furnace till the Last Day, it would be a little price for a moment's vision of my beauty.

We need quote no further. The utterances of other mystics, Tauler, St. Catherine of Sienna, St. Theresa, parallel these sayings with even more erotic imagery and extravagance of language.

It will be interesting to note the analogies between the visions of mysticism and the hallucinations of the neurotic. In the first place, the condition of the mystic experience is seclusion from the world, the abstracted state. The retirement of the mystic is in some respects similar to the "shut-in" personality that is symptomatic of a severe neurosis.

In the second place, the character of the visions of the mystic is strikingly similar to certain

neurotic and hysterical symptoms. We must feel that the mystic experience is definitely hysterical in origin. Compare with the rhapsodic utterances of the mystics, this utterance of a woman who suffered from an anxiety-hysteria. "Suddenly, as I reclined in an easy chair by the window, looking out toward the setting sun, the very heavens opened; I could see the golden towers of the Eternal City, steps appeared and angels ascended and descended with palm branches in their hands." (Compare Jacob's dream, Genesis 28, which the subject had read.) "There was a blinding light and God Himself came forth out of the pearly gates and a bright ray of light entered my heart. My whole being was transfixed and transfused with Divine Love. I thrilled from head to foot, I could not move."

This woman had suffered from repression of the normal sex instinct. Repressed in her natural instincts, she was subject to these hysterical outbursts but ceased to have them when the hysteria which caused them was cured. Seclusion and repression are the conditions of the mystic experience.

We might compare the mystic experience to the effective abreaction of emotion in the psychoanalytic treatment. The individual is in a state of quiescence, receptivity. As the patient is placed in a reclining position in a semi-darkened room and told to relax, in order that in an abstracted state, he may view his own psychic proc-

esses, so the mystic "withdraws into the simplicitas of the heart."

Then, when he is in this abstracted, receptive condition, all the memories, the imagery, the experience, the anguish of his inward conflict, which have been stored up in the Unconscious and violently repressed, issue forth with such strength that he is overwhelmed and speechless. His visions are colored by his thought and previous reading, as the dream is colored by the experiences of the previous day. We cannot quite say that these celestial visions are the "delusions of grandeur" of the paranoiac, but they have at least a similar mechanism back of them: they are hallucinations due to the long repression of sex-instinct of the ascetic, the nature of the mystic's preparatory fasting, meditation, and mode of thought, and to the receptive abstracted condition in which he places himself.

"Our spirit becomes desireless, as though there were nothing on earth or in heaven of which we stood in need," says Ruysbroek. Certainly, for desire is gratified in the erotically-motivated heavenly vision, even as desire is gratified in highly symbolized dreams. "Lost in the abyss of our eternal blessedness, we perceive no distinction between ourselves and God." In other words, the sea of the Unconscious, so much vaster in extent than the field of waking consciousness, rises up and engulfs the devotee. This abyss of which all mystics speak, "an abyss

of undifferentiated being," in which all their being seems submerged, can be nothing more nor less than just this sea of the Unconscious; they have the feeling of being engulfed in it because all definite, directed thought is erased from the mind for the time, and consciousness seems to spread and diffuse itself through the universe. Patients going under the influence of an anaesthetic have a similar feeling. With the mystic, of course, there is the strong influence of auto-suggestion to strengthen the impression, and affective thought to give it definite direction.

That there is strong erotic feeling, not always sublimated or refined, beneath the symbolism of the mystic is evident from the rhapsodies of St. Theresa, St. Catherine, and the quotation from Suso which I have cited above.

The desire-element with its fulfilment is so strongly evidenced in all recorded mystic experiences as to need no comment and no further proof. The mystic desires above all things to see God, to experience God, to be one with Him, and this very desire, working with tremendous potency upon unconscious elements in his personality, brings at length the fulfilment he seeks. We have here a cumulative effect, a constant accretion, a cumulative surging up of desire within the Unconscious, accompanied by strong repression of the Conscious, until at length the welling flood bursts all bonds and breaks forth with violence in an hysterical outburst.

Let us consider the life of the mystic a little more specifically. The mediæval monk, desirous of becoming one with God, deliberately cut himself off from his fellows to live a definitely asocial life. It was a rude world in which he lived; fighting was a man's work in that world and the sensitive soul found little peace except in the monastery. So the monk retires to his cloister; he fasts, reducing his food to the very minimum that will sustain life; he rises from his rude bed at all hours to pray upon the cold flagstones of his cell; he flagellates himself until he faints from loss of blood; he wears a hair-shirt or even iron spikes beneath his habit; he undergoes all sorts of penance for sins real and imaginary. He thinks by this means to destroy all natural instinct, which is of the devil. But these instincts are not destroyed, they lead an unconscious autonomous life. This creates the ideal condition for the hysterical outburst. It inevitably comes; the floods dammed up for a long period break forth with violence. What wonder that the mystic feels an unwonted freedom, an infinite happiness after this powerful affective abreaction, or that the feeling of exultation is succeeded by a feeling of perfect relaxation, perfect peace.

The mystic may feel that he has good reason violently to repress all desire and memory of his former life. He may have been like St. Francis of Assisi, a worldling immersed in the

vanities of the world; or like St. Augustine, a rake whose life had been dissolute. In that case, repression will be all the stronger; he will seek to forget his evil life; his penance will be redoubled, for there will be the element of remorse to contend with; and the uprushing flood of emotion will be all the stronger. We may say that there has been in his life a dissociation, his life has been divided against itself. But with the upwelling floods of emotion the dissociated elements become one with conscious elements, the dissociated personality is once more whole, and the mystic feels the sensation of mental and moral soundness. The uprush of emotion has acted as a mental catharsis, the mystic is once more in tune with God and the universe.

Given the right conditions, it is likely that any one could have the "mystic experience." There needs but the long-continued repression, the raising of powerful resistances, the conflict with its gathering strength, and there will inevitably come the outburst of pent-up emotion. The form this outburst will take depends, as we have seen, upon individual predilection.

Whether the mystic actually comes into contact with something Divine, I am not prepared to say. This is outside the field of psychology and we are here concerned with the mechanism, not the content of the mystic experience. A full discussion of this phase of the subject would take

us far afield into the realms of philosophy upon its most metaphysical side as well as theology upon its rationalistic side; it would involve discussion of the nature of the Divine as evidenced in things external to ourselves. Psychology may deal with the Divine in the human as evidenced in human behavior; but there its inquiries must stop.

VI. *THE PROBLEM OF EVIL*

AT the beginning of our first chapter we stated that one of the burning questions of human life is "Why does evil exist in a universe which, we suppose, is divinely ordered?" From Job to Omar Khayyam the bitter cry has gone up, "Why is evil existent, why does a good God allow evil to crush out the very soul of man?" And the response of the human soul is as varied as human temperament. It ranges from the meek acquiescence of Job, who cries out in the midst of his sore affliction, "All the days of my appointed time will I wait until my release come," to the proudly cynical and bitter taunt of Omar,

> Thou wilt not with Predestined Evil round
> Enmesh and then impute my fall to sin.

A good deal of this anxious questioning arises from confusion in the popular mind as to the nature of evil. There are two kinds of evil: cosmic evil, which is nothing more or less than the operation of natural and immutable law which man has either advertently or inadvertently violated; and the personal evil operative in human life, which has its origin in human impulse and

human conduct, the cure of which is to be sought and found in man himself. Much of cosmic evil is doubtless due to the evolution of the universe. The scientist tells us that volcanic action and earthquakes, which have so devastated the world, are necessary to the maintenance of land-life; that were volcanic action to cease, the surging oceans would soon eat away the land. A world in which volcanic action has ceased is a dead world.

However, cosmic evil (if the term be not a misnomer) need not concern us here as it is not under our control. What concerns us is the evil manifested in human life and human relations. Much of this is due to the Unconscious, which, being a repository of individual and racial memories, emotional in its nature, and capable of but one emotion, desire, is therefore non-moral. It is not consciously immoral; it has nothing to do with the ethical at all. It is a giant whose one feeling is appetite; it is a savage, incapable of appreciation of the difference between good and evil.

We saw in our first chapter how primitive religion lacks the ethical note, and how a definite moral code is the product of racial experience acting over a long period. Retaining as we do the primitive emotional element in the Unconscious, we are at times defeated in our conflict with this Titan, elemental impulses get the better of us, and some harm to a fellow man is

wrought. The efforts of this chained giant to emerge from his lair and overwhelm judgment and logic are sometimes attended with success. A tremendous struggle ensues when he tugs at his bonds, and if we go down before him, his volcanic outburst will wreck everything that comes in his way. This we call evil, and it is for the most part, unconsciously motivated. The Unconscious blazes a path to a given end and recks little of what may stand in its way.

It is, on the whole, likely that we exaggerate the power of evil to harm. We have seen that no extraneous evil in human life is too grievous to bear if the individual be armed with the defensive weapons of the normal person; that it is only as the personality is weakened by some neurotic inner conflict that the individual is so weakened as to be unfit to bear the troubles that afflict him in the ordinary course of human events.

The evils hardest to bear are those self-created, the bugaboos of the Unconscious. They are Protean in form and give rise to a variety of nameless fears: fear of disease, which we call hypochondria; fear of death with an ambivalent longing for it; fear of incapacity for a task of which the individual is entirely capable; fear of insanity; fear of moral disintegration. Under this head come all the phobias: claustrophobia, a fear of closed places; agoraphobia, fear of open spaces, and a thousand others. These

make the patient miserable, his life a burden, and not the least of his troubles is the unsympathetic attitude of healthy acquaintances who strive to laugh him out of his fears and thereby aggravate them.

It is probable that the greatest evil of human life is fear, that potent destroyer of human happiness. To-day we know the genesis of most of these fears. Phobias and anxiety-states are due to unconscious repression of the natural instincts, inhibition of the normal functional activity of the psyche. And we have definite proof that a repression of normal emotion through some vicious complex, a stopping of the natural outlet of human feeling, metamorphoses the repressed emotion into a feeling of fear and anxiety. John uttered a profound truth when he said, "Perfect love casteth out fear."

Let us not strive to minimize these evils because they seem to have so slight a basis. Grasset (*The Semi-Insane and the Semi-Responsible*) says, "In such cases fear is paralyzing and agonizing. Instead of being the starting-point of wise measures of defence, the unconscious reactions to this fear are inhibitive and frantic. This fear makes the subject perspire, presses on his chest, makes his limbs shake or give way, or if it makes him fly from danger, he will fly foolishly and in the wrong direction. It is in this respect that such fear is distinctly diseased." (Page 106.) "Doubtless," he continues, "these

fears were defence reactions in the long ago, but they have long outlived their usefulness."

For the neurotic who is obsessed by these phobias, life is a waking nightmare; every turn in the path is beset with foes; if he walk abroad, an enemy lurks behind every corner; if he remain at home dark shadows and forebodings oppress him, his life is a burden to himself and to others. He is sure to feel that he is persecuted; passers-by give him dark looks; voices utter vile epithets: he will exhibit many if not all of the symptoms of a definite psychosis and yet be but the victim of an anxiety-hysteria. Small wonder that those so obsessed question God's providence and contend in season and out that whatever or whoever rules the universe, it must be some evil force. Pfister tells of a young dentist, who was so obsessed by these fears and hallucinations that he no longer went abroad. And of course, although the neurotic is not aware of it, the enemy is to be looked for not without, but within.

Dostoievsky, the Russian novelist, seems to have been aware of the subjective nature of these mysterious fears. "There was a frightful fear of something which I cannot define, of something which I cannot conceive, which does not exist, but which rises before me as a horrible, distorted, inexorable, and irrefutable fact."

Moussorgsky, the gifted Russian composer of "Boris Goudounov," has given in his study of the obsessed Czar, Boris, a picture of the haunt-

ing fears of his own life. Boris has instigated the murder of the Czarevitch, Dmitri, and the shade of the murdered lad haunts him in his last years. He essays peace of mind in religion, but it is of no avail. Everywhere he is pursued by this phantom, and his agonized cry, *"Va, va, fanciul!"* rings out through the barbaric strains of Moussorgsky's music until at length he drops dead in an hysterical fit. While the composer pictures the fear of Boris as due to an objective cause, there is no doubt that the opera is a page of his own autobiography. It is probably more than coincidence that the first dramatic music Moussorgsky composed was a chorus from the play of *Œdipus,* which had just been translated into Russian.

An educator, X, was obsessed by feelings of nameless fear during the day, and hysterical symptoms at night. If he happened to be in a train that was going through a tunnel, he suffered from claustrophobia; if the train had a sudden access of speed, he feared it would be wrecked; in either case, he felt that the train would never reach the terminal. If he had to remain for any length of time in a wide public square he felt that some unknown enemy might creep upon him from behind (agoraphobia); he went constantly in fear of fainting and sudden death. When he rose to address an audience, he felt as though he were about to lose his voice or drop fainting on the platform. At night, he

was wakened from a sleep apparently sound and dreamless by palpitation of the heart, and a dyspnoea, with an intense feeling of suffocation. His work became daily more difficult of execution; life was a burden, even while he feared death. He lost faith in God and his aboulia made the ordinary acts of every-day life increasingly difficult.

It was found that he was suffering from an anxiety-hysteria, due to an infantile fixation, added to which was a faulty sex-education that induced intense repression of instinct during adolescent years. It is true, he had had a real physical disturbance; some ten years previous to the onset of these attacks, he had suffered from a functional heart disorder. This had been completely cured, but the free floating anxiety aroused by his vicious complex and bad education had attached itself to this later functional disorder, so that to his other fears was added that of his heart's failing at any moment. An unwise physician had increased the severity of the anxiety attacks by telling him that he might drop dead in one of them! He was entirely cured of this morbid condition, but the discussion of the method of cure belongs to another chapter.

Authorities are agreed that these victims are deserving of even more of our sympathy than the physically diseased; for the latter have at least a fund of mental and moral strength upon which

to draw, while the former are robbed even of this support.

Formerly, the neurotic was looked upon as a hopeless hypochondriac who had no real ailment, or as the unlucky victim of incurable mental disease due to hereditary taint, according as the observer was an ignorant and materialistic layman, or a wise and sympathetic alienist. Today we are discovering how closely the neuroses may imitate the psychoses, and we find that even certain of the latter will yield to psychoanalytic treatment.

There is no doubt that a vicious theology and ill-advised religious training are to be held responsible for many of these disturbances. The threat is used as a weapon. The child is threatened from its earliest years that unless it does thus and so and refrains from doing this and that, it is in danger of divine punishment. "God wants you to do so and so; God will punish you if you do so and so," says the unwise mother. This is to inculcate the law of fear — primitive and savage — instead of the law of love, and can have nothing but a pernicious influence upon the child's sensitive plastic nature. He comes to believe that whatever is natural is sinful. We forget that normally the child is not governed by the same standards that rule adult life. For instance, following the lead of prehistoric ancestors, he is a predatory animal, unconscious of *meum* and *tuum*. Unconcernedly he appro-

priates the property of another. He is not conscious of sin. But he is at once made to feel that his sin is almost unpardonable. We ought to remember that the child does not *inherently* have a high sense of honor; he must learn this through long experience and training; but we attribute to him the same high standards of honor that we ourselves have after a lifetime of training. The child does not stop to think before it acts — like its primitive ancestors it acts on impulse, not after mature thought and reflection on consequences, but from the urge of immediate desire. We are short-sighted when we pounce upon it and make it believe that there is no punishment too severe for the crime it has committed. Many a time one sees a child weep bitterly when thus wantonly and cruelly attacked by an elder who should have known better. The child may be gently led to act from higher motives; he cannot be driven. To drive the child is to harden his nature, kill his spontaneity, make him a small prig, a little hypocrite, who acts not from inner springs but because some older person has imposed his own standards upon him, has forced the idea upon him that he must act thus and so without furnishing reasons. The child is made a hypocrite because, from his viewpoint, this is not the proper spring of action, it is forced upon him from without, and worst of all a conflict ensues between his own developing nature and the

impossible ideals forced upon him. This is the frequent beginning of a neurosis which will follow him all his life long.

Again, our lack of proper sex education gives rise to many mental and nervous troubles. The sex education of the child is, as a rule, utterly neglected by parent and teacher. The growing child knows nothing of sex except as his inquiring mind reaches out for any bit of information that may surreptitiously be had. Sex matters are surrounded by an alluring mystery; they "are not nice," and this is sufficient to attract his eager mind, anxious to know everything in the world about him. Information is forthcoming in the form of obscene stories and expressions that he hears from children a little older than himself. When the storms incident to the beginning of adolescence suddenly assail him, they find him totally unprepared for the onslaught. Tremendous changes suddenly begin to take place in his physical and mental being; new emotions sweep over him. His world totters and crashes about him; his ideals, the false and prudish ideals inculcated by unwise teachers, crash down in ruin, as he finds that the very things which had been presented to his youthful mind as unclean are the basic things of human life. He discovers that his own parents have been guilty of the act which all his teaching has led him to believe an unspeakable and carnal sin. He is completely at sea, and only the long years

that follow will re-educate him, give him a true perspective of his sex-life and sex-life in general. But meanwhile? Meanwhile the seeds of a neurosis are sown in fertile soil; it is likely as not, more likely than not, that he will suffer from some sex-perversion or from sexual anæsthesia, for his early training has repressed his normal sexual feeling. His whole life may be embittered and his mind obsessed by the nameless fears that grow out of such repression.

In the third place, materialistic physicians, who hold that the entire practice of medicine consists in the diagnosis of physical ills and medication, are to blame for many of the mental and nervous ills from which mankind suffers. The physician of the old school had no sympathy for the nervous sufferer. He hated to see the hypochrondriac approaching, for he knew that he would hear a long recital of what he termed imaginary ills, that is, ills which are not of a physical nature and are not at all what the patient thinks they are. With such a patient, he would take one of two courses. He would either argue with him, reiterating over and over the statement that there was nothing wrong with him, thereby setting up resistances in the mind of one already suffering from too many; or else, without argument, he would administer some drug, perhaps strychnia, which is always a safe guess in nervous cases, since it gives a patient a sense of well-being temporarily, because it has a

stimulating effect upon the nervous system; or, thirdly, he might give him a bolus of pills composed solely of sugar of milk. The patient would get no better, hence he would finally leave the doctor with feelings of mental anguish mixed with hatred for the well-meaning but ignorant physician. Perhaps he would try physician after physician, spend all his substance, but gain no relief. Such a patient knows that he suffers from a real affliction, whatever the diagnostician may say. He suffers from all sorts of obsessions and anxieties; he cannot sleep, or his sleep is broken and rendered hideous by nightmares and sudden wakings with terrifying symptoms which he thinks predict his doom. Sometimes the patient *is* suffering from some physical ill in addition to his neurosis or hysteria. Then an ignorant and cruel physician has been known to terrify him by telling him that he may drop dead at any moment, or that unless he does thus and so, he is condemned to a life of confirmed and hopeless invalidism. An eminent physician diagnosed a case as aneurism of the thoracic aorta. He told the patient immediately to go home, go to bed; that though it was exceedingly doubtful, his life might thus be saved. Imagine the state of mind of this patient! He died soon after, his end probably hastened by fright as well as his serious ailment. There was also the case of the educator, X, whom I have already mentioned, whom an eminent diagnostician told that he

might fall dead in one of his hysterical attacks, thereby increasing the intensity and frequency of the attacks. An intelligent man of forty rushed, white and breathless, into the office of a friend of mine. Two physicians had just told him, independently of each other, that he had a blood-pressure of 200! Here was just cause for alarm. My friend took his blood-pressure, which was 143, that is, normal. The patient was still in doubt, so my friend sent for a colleague, who took the man's blood-pressure, and found that his instrument read 143 (thus corroborating my friend's finding). It was a long time before he could allay the patient's justly-aroused fears. What must one think of the other two physicians?

We see from the above recital, how many and varied are the elements that cause ungrounded fear in the minds of both the normal and the abnormal; how the element of evil in human life is not only aggravated by bad methods of education, but how fears are created in the mind by such wrong procedures, fears that have no basis in reality; and how, in general, a false view of life as a whole is engendered through such misinformation and such pernicious methods.

It must be quite clear to us, then, that the worst evils of human life do not exist at all in the world without; they are created in the inner, psychic world. For we not only bear those ills

we have, but we fly to others that we have not known until some pernicious force or some well-meaning person plants them in our minds.

Finally, let me here reiterate that to the normal person life seems good. Wherever a man or a woman is to be found who takes misanthropomorphic, pessimistic, cynical views of the world and its Creator, it may usually be concluded that that person is suffering from a vicious complex with its accompanying neurosis or hysteria. In this connection we must mention the psychoses or so-called insanities,[1] especially of the melancholic or manic-depressive type, which exhibit all the symptoms of the hysterias, which, if they are not caused by false religious teaching, at least show a bad religious outlook, with all the fear of death and the Hereafter, or of having committed the "unpardonable sin" (whatever that may be), and which give the patient a bad outlook on life. These have been considered extremely difficult or impossible to cure. It is likely, it may be said for the encouragement of the nervous patient, that these are of far less frequent occurrence than was formerly supposed, since the more frequent neuroses and hysterias have many of the same symptoms. Even for the psychoses, the outlook is more favorable

[1] This is the field for the alienist, not for the lay writer. This paragraph must therefore be considered with due caution, as the observation of the layman is naturally too limited to allow of dogmatic statement.

than formerly, since in their incipient stages they are amenable to psycho-analytic treatment.

As for the neuroses and the hysterias (it is difficult to draw the line between them), I think that I am safe in saying that they are never congenital, that they have their origin some time in the life, usually the very early life, of the patient, that they are in a majority of cases curable by modern psycho-therapeutic methods, and that with their cure the individual who saw all of life as unmixed evil becomes sane, normal, and optimistic, and that, as he is drawn out of himself and his inner conflicts are resolved, his mental and moral equilibrium is restored and he sees that life is on the whole good. Rid of his neurosis and its anxieties, he will cease vexing himself with the futile questions whether a good God has created and orders the universe, why if He is good he allows evil in the world, and whether in such a world any effort is worth while, for he will realize that these metaphysical doubts were the objectification of his own inner conflict, now ended forever. Instead of these futile questionings and introspection which leads no whither, he will turn his gaze outward, utilize his energy for social ends, and strive to make the world better by his effort rather than waste his energies in repining.

VII. *PATHOLOGICAL RELIGIOUS TYPES*

WE saw in a former chapter how certain religious states are the direct outcome of neurotic tendencies, and how certain complexes may drive the devotee to the repressed state where the mystic experience is possible.

We have seen how the complex-driven individual may seek refuge from reality in oneness with God. On the other hand, he may be driven entirely away from religion, into religious doubt, agnosticism, or atheism. In this connection we have noted how the Œdipus-complex, which involves hatred of the father or the father-image, may direct the individual's hatred to God as the Father of mankind. We have likewise seen something of the so-called metaphysical neurotic type, who cannot let a day pass without questioning the beneficence of the Creator and whose world-view (*Weltanschauung*) is a reflection of his own vicious complex.

The complex may appear in other types than the mystic or the religious doubter. There is the Sadistic type, who derives great enjoyment from pain inflicted upon others. The term is derived from the novels of the Comte de Sade, which exploit the cruelty of man to woman. Re-

ligious fanatics have frequently evinced such a disposition in relation to their fellow-men. To comprehend this trait, we must understand the psychic history of the individual.

Every child normally lives through a Sadistic period, when his keenest pleasure is from pain inflicted upon others. The small boy, apparently from wanton cruelty, loves to torture a poor toad or vivisect a harmless frog. I have seen small boys drag water-snakes from the brook and, grasping them by the tail, snap their heads off. "How horrible!" some one may say. Yes, but the child must live through the history of the human race; this Sadistic period is the period of savagery which he is living through. It is the period during which he loves to bully younger and smaller children; it probably gives him a feeling of superior strength and courage. Pfister (*Psycho-analytic Method,* page 77) speaks of a sixteen-year-old boy who "sees a charming kitten sitting in the sun. At once there awakens in him the burning desire to maltreat it. A fearful unrest seized him until he procured a stick and struck the sleeping animal on the nose with all his strength. The young cat was half dead from pain and fright but the boy had a strong feeling of pleasure."

The youth was of course abnormal. In normal individuals, the Sadistic period is quickly outgrown, and the growing youth becomes increasingly conscious of kindly, altruistic im-

pulses, his attention is focused on the world without and its varied demands, he prepares for his life-work, and this involves the consideration of others. But there are individuals in whom this tendency is never broken up, who are Sadistic all their lives long. These, in the political world are the Neroes. They fiddle while Rome burns; they love to see writhing victims boiled in oil or serving as human torches to light a festal night. It stirs some dead impulse in them to renewed life, they doubtless have a keen sense of well-being while the torturing process is going on. Sardou gives us a grimly realistic, if revolting, picture in his play *Tosca*, in which he depicts the abnormal elderly roué Scarpia making amorous advances to the singer, Floria Tosca, while the groans of her tortured lover are heard and the reflection of the torture-fire is seen, from an adjoining room.

The Sadistic type is frequently found in the religious life. Tertullian, one of the Church Fathers, described as an "expert controversialist," is said to have declared that one of the chief pleasures of the saint in heaven is to gaze over the battlements at sinners suffering in the flames of hell below. Torquemada, father of the Spanish Inquisition, first Grand Inquisitor under Ferdinand and Isabella, was strongly Sadistic. Under his jurisdiction, the dungeons of the Dominican monastery at Seville became too small to hold the numerous prisoners incarcerated for

some heresy, and more than two thousand were burned within a year or two. Horrible beyond belief are the engines of his cruelty: the rack, the thumb-screw, the iron virgin lined with spikes, the Procrustian bed to fit which the prisoner's limbs were drawn out until the bones cracked, or were lopped off as the case necessitated. The inquisitors were inflamed with a blood-lust which only increasingly terrible tortures would satisfy. It was all done to "the glory of God," that is, to satisfy the demands of the Œdipus-complex.[1]

We shrink with horror from contemplation of these scenes, and well we may, for we know that these inquisitors were abnormal, that they were the victims of some neurosis. What we fail to realize is that Sadism in modified and less cruel form prevails in religion even to the present day. The days when Catholic persecuted Protestant, as in the Huguenot massacre on St. Bartholomew's Eve in France, when Protestant persecuted Catholic, as in the days of Henry VIII in England or the Calvinistic régime in Geneva, when the stern-visaged Puritans drove the Qua-

[1] Salomé, who had demanded the head of John the Baptist as a reward for her dancing, is a type of Sadism. As portrayed in Oscar Wilde's play of that name, she has fallen wildly in love with John, who resists her advances. Her craving is gratified by the beheading of John; she takes the severed head in her arms and lavishes fondest caresses upon it; a disgusting spectacle and one which could have been conceived by no normal man. Dr. Coriat has made a masterly analysis of the play.

kers from their midst — these days seem remote. Yet, so long as individuals suffer from some vicious complex which arises from an infantile fixation, Sadism in religion will persist. We are all familiar with individuals who subject their wives to extreme cruelty which runs the gamut from dragging a woman about by the hair of her head to subjecting her to bitter invective, humiliating her in public, making life a burden to her in numerous cruel, if petty ways. These types are pathological; their Unconcious is, so to speak, still in a state of infancy. They suffer from arrested development, not intellectual, but emotional. Their minds may be keen, their brains alert, they may seem to be mature, but emotionally they are still cruel monsters of young boys. They need psychic re-education.

It may seem strange, but churches are full of this type; long-faced saints who would deprive the young of all innocent amusement, and who see evil in the most harmless of youthful diversions. Suffering as they do from repression of their own sex instinct, they read evil meanings into all associations of the sexes. They see evil in all things because they delight to see evil, nonplussed though they would be at the discovery of their inner motives! It is their pleasure to deprive others of everything which might make them happy. How utterly selfish their philosophy of life is they cannot realize, for they are pathological individuals who, from no fault of

their own, have been made to see life in somber hues; they are the misogynists, the pessimists, the cynics. Let us look upon them with charity, for they are not to blame for their condition and their lives are desperately unhappy.

Apparently opposed in character to the Sadist, yet vastly similar, is the Masochist, who derives pleasure from pain inflicted upon himself. Masochism takes its name from an Austrian novelist, Sacher-Masoch, who depicted this form of cruelty in his novels. The Masochist, as we have seen in the chapter on "Mysticism," gains the greatest pleasure from pain which he inflicts upon himself or induces others to inflict upon him. While this seems the opposite of Sadism, it is in reality a derivative or reaction therefrom. We have seen how, by the principle of ambivalence or change of values, an emotion can change into its precise opposite; we often see strong love transformed into equally strong hate. It may also happen that the Masochist has inflicted pain upon others until it no longer arouses his jaded appetites, and accidentally finds that pain inflicted upon himself will still act as a stimulus. Sometimes, this tendency may be caused by love of violent contrast. Paul is a good example of this ambivalent tendency.

St. Francis, who was reared in great luxury, albeit under the domination of a harsh father, when he finally turned to the ascetic life, removed the very garments he was wearing and

offered them to his father at the altar, an act which can be interpreted only as Masochistic. It was the extreme and superfluous symbolic renunciation of his former life. The Indian fakir exhibits this trait when he holds one arm outstretched until it becomes shrivelled and atrophied, or walks barefoot over hot coals. The religious recluse who betakes him to the desert places to endure extreme privation, and the pillar saint who, like St. Simon Stylites, spends his life on the top of a tall pillar, where he gains in grace what he loses in comfort and thus becomes the admired of the ignorant multitude, think, like those of old who offered rich sacrifices, to propitiate the gods by the richest gifts in their power to bestow, and are examples of the Masochistic tendency in religion. Origen, a great and good man, mistaking the sense of Matthew xix 12, actually practiced self-mutilation, in order to win the Kingdom of Heaven.

The self-deprecatory, saintly, meek type which formerly we met so frequently in our churches, is decidedly Masochistic. There can be no doubt that the Christian woman who bears meekly the abuses of a Sadistic husband, derives a Masochistic pleasure from the pain and fright. As we saw in a previous chapter, the Christian martyrs had developed a strong Masochistic strain in their religion, so that they went to torture and death with songs upon their lips.

We have seen in the chapter on the "Motiva-

tion of Human Life," that all our decisions are in reality "value judgments," that there is always in human life a balancing of one good against another, and that the ego chooses that thing which promises the greatest happiness. For some men this is immediate pleasure without regard to consequences; for others, the greater reward is some far-off good, for which they will forsake present pleasure. Normal, abnormal, Sadistic, Masochistic — all are making important decisions from day to day through this very mechanism which I have described at such length in these chapters. If our complexes are such that we can see only present good, we will reach out and grasp it at all costs; if our complexes point to the future, we will eschew present good for future reward. Hence, our lack of comprehension of one another. Completely to understand one another, we should have to know our varied life histories and the complexes which motivate human life. We needs must have a background of the new psychology ere we can get a grasp on the motivation of life, or the peculiar characteristics of religious types.

There seems but little purpose in any lengthy discussion of the psychoses in this place. From our present knowledge of the subject, we are reasonably safe in saying that religion *per se*, in any of its phases or with any of its dogmas, has never really driven man or woman mad. A psychosis will very often, however, take on re-

ligious coloring, or will prove the instigating cause that drives the individual into religious seclusion, bad religious teaching may help to develop the psychosis, or the self-reproaches incident to the advance of the psychosis will cause him to seek peace and consolation at the foot of the altar. A youthful sufferer from dementia-praecox whom Pfister treated, was in the habit of drawing pictures of chapels surrounded by cypress trees in front of which a river ran with floating corpses. The same youth would go and sit for hours opposite an insane asylum, longing to be insane so that he might have the seclusion and isolation in which to dream his erotic dreams and develop his erotic fancies unmolested. Had a monastery been as conveniently situated as the asylum, it is quite likely that the youth would have longed for the cloistered peace of a religious institution rather than the cell of an insane asylum. Environment often furnishes convenient molds into which neurotic fancies may be poured, and though the content will be the same, the form will vary as the environment predisposes. Patients with "delusions of grandeur" will build up their visions in the form of magnificent palaces and great cities, which may vary from some heathen Elysium or Walhalla, to castles in Spain, or the New Jerusalem, according as their early training, environment, or reading predispose them.

It would seem, therefore, that religion *per se*

has never driven a normal person into a psychoneurosis; it cannot be called a definite, efficient cause of such a malady. We know definitely, however, that an over-ascetic early training, harshness of over-religious parents or teachers, have helped to develop neuroses, especially those arising from the Œdipus-complex. There is no doubt whatever that harsh and overstrict religious training plays a prominent rôle in the development of neurotic fancies. A conspiracy of evil events and conditions, together with too exacting religious and moral demands, has often seemed to drive an individual into a definite psychoneurosis, chronic and incurable; it is doubtful, however, whether these were more than chance instigators of the neurosis or the precipitating cause, the real, fundamental cause lying elsewhere. It is also likely that the psychology which deals with this province has suffered from a too ardent desire upon the part of the alienist to classify and categorize. The many classes of "religious mania" are probably nothing but different aspects of the same sort of neurosis; one is appalled at the elaborate and artificial classifications of the older psychology, every individual development of neurosis, or hysteria, bringing out a new classification. Moreover, many ailments, which involve personal eccentricities, vagaries, oddities, or even more serious nervous difficulties, and which were formerly included among the psychoses, are now

seen to be curable neuroses, not congenital, but acquired, and therefore curable. When the neurosis is cured, the morbid religious emotion of the patient disappears.

Thus, the religious hallucinations which are hysterical phenomena due to repressions, disappear when the sex-craving is released from the long repression and the patient becomes normal. The woman who had visions of Christ coming and bearing her away in his arms to heaven, who saw angels ascending and descending a celestial stair, with purple clouds of glory, ceased to behold these visions when her nervous difficulty, which was caused by sexual trauma, was cured.

It sometimes occurs that certain of the split-off personalities of a dissociated personality will be highly religious, while others will be irreligious, profane, and even blasphemous to the last degree. One of the personalities of Miss Beauchamp, whom Dr. Prince cured of her dissociation, was sober, subdued, and very religious and devout, whereas the "Sally" personality was harum-scarum and unprincipled, delighting to inflict pain (Sadistic-Masochistic complex) upon the more sober personality. At one period of the treatment, Miss Beauchamp was horrified to behold in a gazing-crystal a vision of herself smoking a cigarette, the work of the mischievous Sally.

The value of a religion which drives the individual away from the living, pulsing world of

men and things is questionable, even if it be not due to a definite neurosis, hysteria, or psychosis. If religion does not help man to adapt himself to his environment, nor fit him to play a definite, decisive, active rôle as an integral part of the social organism, it has little value either for himself or for others. The picture of the mild-eyed ascetic living a secluded other-worldly life is not attractive to the modern mind, for it seems to this age abnormal. To normal persons, it seems a woeful waste of energy, a life futile and unproductive, therefore unhappy. It is indeed a living death.

Lest the reader think I have been unfair to religion, allow me to say that many most successful sublimations have come about through its beneficent agency. Christianity has done wonders in the way of inducing a healthy, liberating piety. No danger to religion is to be feared from psycho-analysis. Pfister (*Psych. An. Method*, p. 414) says: "While psycho-analysis may disclose the emptiness of religious errors, it is helpful to a healthy piety which increases moral strength. To me, it is a mystery how anxious souls can fear damage to religion and morality from psycho-analysis. How closely the results of the latter stand to the commands of the Gospel, is easily demonstrated." Likewise Coriat ("The Future of Psycho-analysis," *Psychoanalytic Review*, October, 1917): "As a type of emotional sublimation, religion, using the

term in its broadest sense without any reference to any particular dogma, offers one of the most effective and satisfactory roots for the sublimating process." I trust that this will be made sufficiently clear in the chapter on "Conversion."

VIII. *THE OCCULT IN MODERN RELIGIOUS SYSTEMS*

IN all religious systems, from the most primitive down to the most modern, the belief has been inculcated that when the physical body dies, the personality survives. The Greeks and the Romans believed that beyond the River Styx lay the abode of the dead, a sort of dream-world, where the shades of the departed wandered in dim meadows, wan shadows of their former selves. Dante has transferred much of this classic mythology to his *Divina Commedia,* adding certain mediæval imagery and demonology. The American Indian believed that the departed warrior would survive in the Happy Hunting Ground, and survivors sent along with the dead, food and beasts of burden for the long journey. Norse mythology has its Walhalla to whose hallowed heights warriors fallen in battle are borne aloft by Walkyrs, where they sit forever feasting and on occasion tilting in celestial jousts whence they emerge unwounded to feast again. Mohammedanism has its Paradise where dark-eyed houris wait upon him who has died true to the faith.

Christianity no less has its heaven and its hell. They are a mixture of ancient Judaism, classic mythology, mediæval imagery, and modern thought. The golden streets and pearly gates are Apocalyptic in character; the flames of hell are classic and mediæval.

Of late, due no doubt to the incalculable loss of life in the late war, there has been a widespread revival of spiritualism, or spiritism as the more scientific incline to call it. The Societies for Psychical Research, British and American, have been concerned for many years with a scientific investigation of the question of conscious survival after bodily death, and have much remarkable evidence to present. Circumstantial data have been given through veracious (that is, honest and sincere) mediums of the character of the life of the hereafter.

Whether a real, objective reality lies behind this evidence, I am not prepared to say; let us leave that to specialists in the field like Dr. Hyslop and other psychic researchers. I am concerned with viewing the whole matter from the psycho-analytic points of view, and pointing out how easily we may be misled by tricks of the Unconscious in our researches in this field.

Let us first ask whence arises this universal demand for a continuation of conscious life after physical disintegration? It seems to me that Freud's explanation is correct. The Unconscious, the states, cannot conceive of itself as annihil-

ated.[1] The world is not even conceivable as having real existence without human consciousness to witness it. These trees that we behold with their stately branches waving in the breeze, the birds flitting from bough to bough, the tender grass on which we lean; all these are objects external to us, but the thing we know is not these externals themselves, but our perceptions of them, not our physical environment, but our reactions to that environment, our conceptions of it tinged by the emotional color which our complexes give it. We cannot conceive of a tree falling in the remotest forest without conceiving

[1] *Reflections on War and Death*, page 40: "Our attitude (toward death) has not been a sincere one. To listen to us we were, of course, prepared to maintain that death is the necessary termination of life, that everyone of us owes nature his death and must be prepared to pay his debt; in short, that death was natural, undeniable, and inevitable. In practice we were accustomed to act as if matters were quite different. We have shown an unmistakable tendency to put death aside, to eliminate it from life. We attempted to hush it up, in fact, we have the proverb to think of something as death. Of course we meant our own death. We cannot, indeed, imagine our own death; whenever we try to do so we find that we survive ourselves as spectators. The school of psycho-analysis could thus assert that at bottom no one believes in his own death, which amounts to saying: in the Unconscious every one of us is convinced of his immortality." Page 62 (ibid): "Our Unconscious does not believe in its own death, it acts as though it were immortal. What we call our Unconscious, those deepest layers in our psyche which consist of impulses, recognizes no negative or any form of denial and resolves all contradictions, so that it does not acknowledge its own death, to which we can give only a negative content."

at the same time that there is a witness to hear the sound and see the falling tree. So bound up are events of the external world with our inner consciousness. When we think of the external world at all, we must think of ourselves as viewing it. Between the occasions when we view and react to familiar scenes, we can scarcely conceive of them as existent.

"What?" we query, when a childhood scene is revisited after long years of absence, "are these trees still the same, does the grass still grow, do those cottages still stand, do those evening shadows still slant across the meadow as of old?" So hard it is to conceive of any reality apart from our own personality.

So poignant is the feeling, so deep the anguish, that the world may go on as before with its many activities and innumerable objects, its myriad relationships, when we are no longer here, that the Unconscious refuses to grasp or accept such a concept, the heart will not harbor nor tolerate such a feeling. As it is with so many beliefs, the wish is father to the thought, deep-seated desire, basic, primitive, inherent, creates a belief in the thing it seeks. Hence, the Unconscious refuses to accept the death-sentence. "I know," says the devout person, "that there must be life after death, because I feel it in my heart." Just so.

From this deep-seated, racial longing for life eternal, men have built up elaborate and com-

plex religious systems, full of occult ideas. Thus the systems of spiritism and theosophy have been built upon certain Oriental philosophies, certain classic myths, a great deal of primitive imagery and thought, certain metaphysical concepts of the Middle Ages, which varied strands have been woven into elaborate modern systems. It is the process by which all religious systems grow, that is, by absorption of ancient and contemporary ideas, and elaborating them into a religious philosophy.

In modern spiritistic systems, the evidence is gathered either through professional or amateur mediums, or through such devices as ouija, planchette, automatic writing, or the like. There can be no doubt that the phenomena thus produced well up directly from the Unconscious. The Unconscious, as has been proved again and again, is a tricksy sprite; it loves to assume varied and motley rôles, play little dramas, take some suggestion and work it out in some fantastic manner; it loves any situation that brings it into the limelight. I do not claim that all spiritistic evidence is merely some phenomenon produced by the Unconscious, but I do say that we must be constantly on our guard against its tricks. This much is assured: *that whereas the evidence for survival after bodily death may come from some region* beyond *the Unconscious, at all events it all comes* through *the Unconscious.* It is more than likely that most of the

so-called evidence gathered at amateur sittings is the direct work of the Unconscious, striving for recognition, playing its characteristic pranks.

Many of the phenomena of a spiritistic séance can be produced by almost any group of people who will go through the necessary procedure, sit with patience and await developments. Many persons have experimented with table-tipping, planchette, ouija, and automatic writing, without the slightest notion of attributing any significance to the phenomena thus obtained beyond the natural and the every-day. I have sat with a group around a small table, with fingertips touching; after a time a tingling is felt in the fingers and up and down the arm (doubtless due to motor stimuli of some sort), and soon after the table will begin to move about the room, apparently of its own volition. This group was not in the least interested in summoning spirits from the vasty deep nor gathering evidence of life after death; the table-tipping was merely a diversion, undertaken to convince my sceptic mind that it could be done, and was attributed to some unknown magnetic or electric force generated by the human body. I was ready to aver that the movement was not due to muscular action, but to-day I am not so sure on that point. Had we asked questions of the moving table, doubtless we should have had replies.

Ouija has furnished interesting and diverting

moments. I have had messages from ouija which purported to come from departed friends. In every case they were puerile and untrustworthy. While working with ouija one evening with a friend, a message which it was spelling out in reply to some question was rudely interrupted, the little tripod was violently wrested from our hands (or so it seemed) and the sentence, "This is Lonnie," was spelled. To the query, "Who is Lonnie?" the board replied, "Lonnie, otherwise Lawrence Ungar." It then proceeded to give a lengthy and circumstantial account of the life of one Lawrence Ungar, who claimed to have been a chaplain in the Federal Army during the Civil War. He was buried, so it was claimed, in a certain small town in South Carolina. For some time, on every occasion when we experimented with ouija, this Lonnie would break in and insist upon communicating. Here was a strange state of affairs. I finally wrote to the postmaster of the town in which Lonnie was alleged to be buried. I received a reply stating that no man of that name had ever lived there and certainly was not buried there. The whole thing, it appeared, was a hoax of the Unconscious. He who has read Freud's *Interpretation of Dreams*, will readily understand the mechanism by which the Unconscious had built up the scenes of the little drama and played it to our amazement, not to say amusement.

In the first place, I had been thinking of an

old school friend named "Lawrence," nicknamed "Lonnie," just prior to "Lonnie's" first appearance. The friend who helped operate the board had been reading an article on Hungary, hence the name "Ungar." On the day previous to our experiment with the board, I had visited the grave of my grandfather, who had fought in the Civil War and who was known as a very devout man, with some pretension to gifts of preaching and exhorting. I myself was a student for the ministry and my mind was naturally preoccupied with the responsibilities of my chosen vocation. The mother of the friend who operated the board with me was staying at a resort in South Carolina not far from the small town which Lonnie claimed as his native place. Here, then, was all the material for the little drama, a sort of dream condensation.[1] The little play itself was evidently the joint product of unconscious processes in the two minds. Conan Doyle relates a somewhat similar experience; after which he wrote to an address given him in similar fashion, but, appropriately enough, as he says, the letter was returned to him from the Dead Letter Office!

While I should not wish to go on record as attributing all such phenomena to some similar mechanism, I am fully persuaded that much of the so-called evidence for survival after death can be readily explained on the same basis.

[1] See Appendix for "dream condensation."

There is, for instance, planchette, which is operated through the use of a small pencil attached to a triangular board with wheels, which moves over the paper and writes. As it is operated by only one person as a rule, it seems likely that it is a variant on automatic writing. As a rule the replies obtained from planchette are trivial in the extreme; they are such that it seems a waste of time to bother with it at all. The wife of an engineer of my acquaintance, who had two small boys, put this question to planchette, "What will my boys do when they are grown?" and the reply was written, "J. will be an engineer, W. will be a sport."

In most automatic writing are revealed traces of dissociated personality. While it has been used as a method of tapping the Unconscious or bringing to light the psychic processes of the split-off personality, it has, in some cases at least, tended to aggravate the symptoms and increase the malady. The procedure is thus: The individual sits down with pencil and paper, he engages in irrelevant conversation or reads a book. While his attention is thus consciously diverted, his hand and arm begin to work automatically and he writes, although until he reads what he has written he is not aware of its content. Some part of consciousness which has an independent existence is operative here; it is similar to the little drama which we played with the aid of ouija. Certain suggestions have been brought to

the Unconscious; independently of conscious mental effort or processes, these suggestions have been elaborated into a psychic series which has the appearance of continuity and consecutiveness. Like hysterical symptoms (in certain cases automatic writing *is* an hysterical symptom), automatic writing is the effort of unconscious, repressed forces to break through into consciousness and find an outlet in motility. They show the same process of symbolism, elaboration, condensation and displacement as the "dream-work" (see Freud's *Interpretation of Dreams*, Chapter VI, for a full discussion of the dream-work), and bear the same relation to the patient's life.

A subject was given to automatic writing. The paper would be headed with certain roughly-drawn symbols. A circle within a triangle was the favorite, with small crosses dotted about. Then would follow a prophecy in a stilted, Latinized style, that the end of the dominance of the white races had come and the yellow and black races would now have their turn at world-dominion, or a similar message, couched in vague and general terms. During a psycho-analytic treatment which had been unduly prolonged, but which I hesitated to interrupt since abreaction was unusually successful, the subject suddenly saw a purple light, like a cloud of translucent vapor, near the twilit window toward which she was gazing, and she lifted up her voice in prophetic

strain, declaring that President Wilson would lose much of his prestige and popularity in days to come from political opposition. I saw at once that she was in a semi-hypnotic state, and proceeded to bring her out of it, by stating almost rudely that any person who read the daily papers could safely make such a prediction (it was at the time when there was general discussion over the President's first published draft of the Peace Treaty) and that "it needs no ghost come from the grave to tell us that." This subject, who was of a philosophical and speculative turn of mind, had been reading a good deal of theosophical literature which dealt with reincarnation, the lost Atlantis, and the like; she was an interested reader of current events, and in her own environment there was little opportunity for expression of her views. Her Unconscious had elaborated the suggestions brought to it, and worked out these Cassandra-like prophecies and given expression to them in her automatic writing and speech when in a semi-hypnotic state. When she was cured of her neurosis, the writing ceased, since she found her satisfactions in real life.

It will thus be seen how readily those anxious for communications from the dead may be deceived by manifestations and phenomena which purport to be supernatural. The Unconscious of normal persons will at times play strange pranks, and in the case of neurotics these will

take on the hue of the supernatural. We have therefore to be on our guard when dealing with such phenomena.

The more mystic and occult forms of religion attract the neurotic inasmuch as they enable him to fly from reality. Thousands of neurotics have turned to spiritism and theosophy as a refuge from their too-harsh environment. This is not an arraignment of these systems, as thousands have likewise flown to the protection of more conventional religious systems for the same reason. With the neurotic who seeks refuge in these systems, the occultism, the element of the supernatural, appeal to his neurotic love of new sensations, the phenomena serve to stimulate jaded mental appetites; these neurotics are like drug-addicts, going from medium to medium, spending large sums of money, and living on the sensations derived from the highly-seasoned mental food purveyed. The primitive Unconscious is strong in all neurotics, and just as the witch-doctor makes the savage marvel with his prophecies and manifestations, so the commercial medium makes the neurotic marvel.

I think it likely that in the case of neurotics, table-tipping, use of ouija, planchette, and automatic writing serve to fix and aggravate the neurosis and produce further mental dissociation. In some such cases, the whole mental and moral life has been given over to the primitive impulses of the Unconscious. Whereas in the nor-

mal individual, intellectual effort rears a structure of thought which serves to control and direct the Unconscious, through the practices of spiritism the neurotic gives the Unconscious more and more dominance of his life, until complete mental and moral breakdown may ensue. As spiritists themselves say, "When you open the door to departed spirits, all sorts of entities may enter in." To this they attribute all the so-called "spirit obsessions," and the vagaries frequently to be noted in the lives of mediums. In some cases, a severe psycho-neurosis may develop. Here let me say once more that I do not believe any form of religion drives a normal man or woman into a neurosis; the neurotic symptoms assume such form as environment enables them to assume. The point is not that these systems are in a way abnormal, but that abnormal persons are drawn to them and certain religious practices may fix and develop abnormal tendencies.[1] Psychic research, to say the least,

[1] The reader may object that my statement that "no normal person is driven into a neurosis by religion, that this is an accessory or instigating cause," must depend largely upon my definition of normality; that, in fact, I make the spirit in which an individual takes the troubles of this life a test of normality. This is true; I believe it is the one, valid, real test of normality: how the individual takes his afflictions, how successfully he faces his life-problem and bears his burdens. If he faces reality and overcomes or, if that be impossible, bears his troubles manfully, he is normal. If he is driven into a neurosis, he is abnormal, the seed of his disorder must have been sown long before in his infantile life.

is a field of inquiry into which we must enter with the greatest caution and where we must constantly be on guard against self-deception and the charlantanry of the baser sort of commercial professional medium.

Let us close this chapter with a discussion of certain larger aspects of the question of the relation of the Unconscious to life after death. A number of writers (Hudson being the first, I believe, in his *Law of Psychic Phenomena,* and James and Maeterlinck holding to the same belief in variant form) have advanced the theory that subliminally, all consciousness is one, that in the Unconscious all psychic life is united in one vast whole. Hudson deduces from this (which he himself terms a "working hypothesis") that the Unconscious is thus the immortal part of personality and the sea of consciousness which it taps is the sea of eternity. He endeavors to explain all psychic phenomena on this basis, referring all evidence for life after death, or indeed any transference of thought over a distance between the living or the living and the dead, to the well-known "telepathic hypothesis." He claims that, inasmuch as the consciousness of both living and departed persons is a part of this vast sea, all individuals are thus *en rapport* with one another and that if one sounds (to carry out the figure) in the proper portion of this vast sea, any information that any person has ever had in his grasp may be brought to light.

Hudson thought that we are storing up memories and images in the Unconscious for utilization in the life to come. James held to a modified form of this belief (see his essay on *Immortality*), although he did not stretch the telepathic hypothesis so far.

Let it be said right here that the deepest recesses of the Unconscious have been tapped by modern psycho-analytic methods, but nothing has as yet been brought to light that supports this view. When the Unconscious is tapped by psycho-analytic methods, the matter brought to light is that connected with the subject's own past experience, his childhood memories, apparently forgotten events and persons of his past — circumstances important from the viewpoint of psycho-therapeutics, but nothing beyond these. It seems extremely unlikely that the very unscientific views mentioned above will bear the light of investigation, and it is probable that the more thoroughly the Unconscious is examined, the less tenable these fantastic theories will be found to be.

Maeterlinck, in a comparatively recent book, instances a young girl who was hypnotized and whose memory was forced back to earliest childhood, then to infancy, then to a pre-natal state. Suddenly the timbre of the girl's voice changed and became that of an old woman who claimed that she had lived at a certain period prior to the girl's birth. Again the method of regres-

sion was used and the timbre of the voice changed once more and became that of an old man, who claimed to have been a soldier of the Guarde of the first Napoleon. Some persons have taken this as proof of the theory of reincarnation. It seems more than likely that it was nothing more than a characteristic trick of the Unconscious, utilizing bits of information which the girl had gathered during her waking life, which had impinged upon the margin of consciousness, were quickly repressed, and were elaborated into this little drama. To one who has read Prince's *Dissociation of a Personality,* and has learned of the metamorphoses which a dissociated personality can undergo, every separate one of the multiple personalities manifesting a highly individualized character, this explanation will be the most acceptable. Compare Coleridge's famous case of the German girl ill of a fever, who spoke in Latin, Greek and Hebrew (James: *Psychology* I, page 681, quoted in Lay's *Man's Unconscious Conflict*), although in her waking life she knew nothing of these languages. It transpired that at the age of nine she had been taken into the home of a Protestant pastor, a great Hebrew scholar, and that it had been the good man's custom to walk up and down a passage leading into the kitchen and read to himself aloud from his books. "The books were ransacked and among them were found several of the Greek and Latin Fathers, together

with a collection of Rabbinical writings. In these works so many of the passages taken down at the young woman's bedside were identified, that there could be no reasonable doubt as to their source."

It is evident, is it not, that in the examination of psychic phenomena, the element of the supernatural must rigorously be excluded wherever there can be found a natural explanation. It is only by such means that we shall at length arrive at the truth.

IX. *CONVERSION AND ATTENDANT PHENOMENA*

CONVERSION may be considered the climactic event of the religious life, for which conviction of sin, repentance, and the search for God are preparatory measures. When the sinner is at length "converted," "regenerated," "attains salvation," "has been redeemed," as the phrases variously run, it is held that he launches on a new and regenerated life. Whereas formerly he was at odds with life, now he is presumably one with God, living not under the Law but under Grace, in tune with all that is good and beautiful and worthy in the universe. Old temptations no longer have power to lure him from his new love, old fetters of sin have been broken leaving him in a new-found and glorious freedom; he is no longer the "old Adam," conceived in sin and eternally lost, he is the God-man, walking according to the perfect law of God.

Such is the ideal of conversion. Let us examine its origin and its mechanism. What really happens when the individual is converted? Ere we answer this fundamental question, we must seek to ascertain what conditions lead him

to seek conversion, what sort of man this is who seeks conversion, and why he seeks it. This leads us to a consideration of re-birth.

1. *The Re-birth*

The first fact to be made clear is that not all individuals feel the need of regeneration, not all have a "conviction of sin," some never have it, and have no clear conception of it. These are the individuals free from neurotic taint, who have been reared in an atmosphere of love and kindliness, and have never felt internal conflict. William James quotes Emerson (*Varieties,* page 167, note) as saying, "Our young people are diseased with the theological problems of original sin, origin of evil, predestination, and the like. These never presented a practical difficulty to any man — never darkened across any man's road, who did not go out of his way to seek them. They are the soul's mumps and measles, and whooping-coughs."

There seems to be here a fundamental misapprehension of the problem. We have previously seen that the "conviction of sin" is due to man's internal conflicts, that it arises when the inner primitive urge comes in conflict with outer, moral mandates, that it is a feeling of being "out of tune" with life, especially immediate environment. The morbid introspection, the

exggerated feeling of guilt of the neurotic are well-known. Such souls have been well termed "sick souls." These feelings are the product of neurotic disturbance. It is therefore not true that the theological problems of which Emerson speaks "never presented a practical difficulty to any man."

On the other hand, James fails to sense that those who must "be born again to be happy" are nervously ill individuals. He speaks of the "divided self" which attains unity through salvation. What he seems not to realize is that this "divided self" is the sick self, that such feeling is *always* and *everywhere* indicative of a neurosis; that the "divided self" is never the normal self, indicating as it does a discordant, neurotic personality, and that conversion may or may not synthesize such a self into perfect unity. Conversion is an emotional experience and it may, like the "mystic experience," which it closely approximates, work a cure. The "divided self" may on the other hand require the good offices of modern psycho-therapeutics rather than, or in addition to, the offices of the clergyman.

We saw in Chapter I how every great religious system has its dogma of atonement and its dogma of the expiating death of the god. What was not at that time made clear is what gave rise to the belief that in the resurrection of the god the individual was "born again."

The idea of re-birth is as old as the human race, and it has its inception in a definite, individual, unconscious biological wish. When Freud began to examine the Unconscious of certain of his patients, he discovered to his amazement that these neurotics, in their intense unconscious desire to escape from the world, actually longed to be back in the mother's womb, thence to issue forth in new and normal form. He approached this field with great caution; indeed, such a wish hardly seemed credible to him, until he had corroborated his first conclusions by analysis of a large number of persons, both by the hypnotic method and by psycho-analysis. The patient in hypnotic trance revealed the wish; the patient who symbolized the wish in well-known dream symbols, revealed the wish when this unconscious material was brought up into consciousness.

This fantasy appears in the earliest myths, slightly disguised in folk-tales, and in more or less symbolized form in dreams. Every primitive cosmology has its "Urmutter," its primitive mother, from whom creation sprang. In Babylonian conceptions of the beginning of things, the primitive mother is Tiamat, from whose body creation springs. In Judaism we have Tehom, the deep, which is also feminine and shows traces of a similar cosmology. Greek and Roman mythology have a primitive mother of all things, Ops or Rhea. For

the primitive, the process of creation would naturally be similar to the biological process of birth in man. There is much evidence also of a re-birth wish in primitive myths.

There is strong evidence for this wish in dreams. Pfister tells of a highly neurotic woman who dreamed that she passed through a slimy canal in a boat, and that there was a slippery, slimy wall, up which she climbed by the aid of her pastor. This was discovered to be a re-birth fantasy, the canal symbolizing the amniotic liquor, the climbing out the issuance of the infant in the act of birth, and so on. Dr. Coriat speaks of cases where a patient dreams of a long, slimy tunnel through which he passes and thence issues into the light. This seems so fantastic and incredible, not to say distasteful to most minds, that no one can be blamed for doubting the interpretation of such dreams, but this fact must be faced: these are not the arbitrary interpretations put upon fantastic dreams by the analyst, they are revealed by the patient himself and accepted by him as the correct interpretation![1] Where both the psycho-analytic method and hypnosis have been used with the same patient, this fact is even more strongly corroborated. Let us remember in this connection the little Greek folk-song quoted on page 67 as a self-interpreted phallic dream.

It is definitely established, then, by modern

[1] See Appendix II, page 249.

experimental psychology that the neurotic *does* desire this re-birth in the gross, biological sense. He desires it as a resolution of his inner conflict. The followers of Jesus were familiar with this wish, and one of his enemies goes so far as to ask whether a man *can* be born again in the biological sense. Jesus refines upon this primitive idea, he makes it the symbol of the life regenerated, spiritualized, refined of selfishness, even while he recognizes the prevalence and the neurotic, biological character of the wish in its original form. "Unless ye be born again," is his reiterated condition of entrance into the Kingdom of Heaven; man must undergo some process of psychic transformation ere he can enter into this Kingdom; what this is we shall strive to ascertain.

2. *The Method of Conversion*

The means of attaining to the spiritual rebirth are similar to those which precede the "mystic experience," which it closely parallels, the main difference being that conversion is supposed to have a permanent effect upon the individual's life whereas the "mystic experience" is for a brief instant. There is the same novitiate, or period of spiritual preparation preceding the actual experience. There is a period of prayer and struggle, of "wrestling with God" (compare the wrestling of Jacob and the angel,

Genesis xxxii, 24-32), a period of deepest anguish when the spirit seems cut off from God; then follows a period of temptation to resume the old life, finally, the spirit emerges into a state of exaltation, then into a state of peace and tranquillity. This psychic process is not peculiar to Christianity. It may even be better studied, since we may study it without bias, in ethnic religions. The Buddhist calls this experience "attaining enlightenment."

In his "Light of Asia," Edwin Arnold tells how Siddartha, the Buddha, attained enlightenment. First of all, he renounced his princely station with all its trappings (he had been awakened to the pain and misery of life by the sight of poverty and disease) and wandered about as a mendicant seeking, as the neurotic seeks, the meaning of evil. He went and sat him down at the mouth of a cave,

> Subduing that fair body born for bliss
> With fast and frequent watch and search intense
> Of silent meditation.

When he was finally prepared, he took his place under the sacred Bodhi-tree and there came to tempt him all evil powers,

> The fiends who war with Wisdom and the Light,
> Arati, Trishna, Raga, and their crew
> Of passions, horrors, ignorances, lusts,
> The brood of gloom and dread.

Then came the ten chief Sins: the Sin of Self,

Doubt, False Faith or Deceit, Lust, Hate, Lust of Fame, Lust of Days, Pride, Self-Righteousness, Ignorance. But as the dawn broke, these all fled, having spent their force in vain, and the Buddha attained enlightenment, or freedom from desire. He attained that exalted state in which henceforth, according to legend, his followers knew him, and nothing could shake him from this state nor bring the return of his old self.

In the same way is told the familiar story of Jesus, how he went fasting in the wilderness forty days and forty nights, and then came the Tempter and offered him the kingdoms of the world, but he would not, and finally, came peace and tranquillity and ministering angels sent from heaven restored his worn body to health.

How may we account for the striking similarity of two stories of such widely different origin? How, except that this represents a not uncommon experience in human life? These stories are, in fact, highly symbolized versions of the struggle that goes on in the breast of the neurotic, only the struggle is within and not without. The sequence corresponds exactly: First something occurs to depress the normal psychic life — corresponding to the period of fasting and penance — and while the individual is thus depressed, he is beset by temptation — that is to say, his appetites, which are kept under control during normal periods because of the

pressure brought to bear by the society in which he lives, but which still exist repressed in the Unconscious, emerge from their subterranean lair and assail him, so that the poor wretch knows not where to look for relief or release from these enemies. In his weakened state, the Unconscious gets the upper hand in the struggle — corresponding to the temptations of the Buddha and of Jesus — and assails him with its desires. Finally, through the sharp struggle, the individual abreacts his painful emotions — he drives the rampant demons of desire away — he re-lives his painful past with suitable affect, rids himself of vicious complexes, and emerges into a state of peace — the ministering angels of a mind at peace restore his mental health. Sometimes he represses his evil demons still more and thus obtains a temporary peace, but at frightful cost.

These profound psychic changes are attended by a violent emotional upheaval. At a camp meeting, I have seen the men obsessed with "conviction of sin" writhing on the ground, grimacing, and apparently suffering horribly. At the same meeting I saw a new-made convert, who had doubtless abreacted his painful emotions and found release from his obsessing demons and was now, in the excess of exultant emotion, running around in circles shouting at the top of his voice that he had found salvation. These are no doubt crude types; nevertheless, this is the

sort of emotional upheaval that characterizes conversion. Of its reality, that is, of the reality of some profound psychic change, there can be no doubt.

I have said that all conversion experiences eventuate in a changed life. In the cases where conversion is most beneficial, the individual "sublimates," that is, brings the repressed craving up into consciousness and turns the energy thus released to social uses. He then becomes the practical, normal Christian. But in other cases, abreaction is not complete, the triumph over obsessing fears and anguish is but temporary, and when the initial impetus given the individual by his conversion experience is spent, he "back-slides," in which case he may be in even worse state than before.

The conversion experience does not always have religious color. A new-found love, the death of a hated relative, an access of good fortune, a thousand other influences, may bring about the longed-for re-birth or sublimation: any influence which breaks up the infantile fixation of which the individual was victim, destroys the vicious complex, unifies his personality, and makes him a whole man in tune with his God and his universe. This is the solution of the religious problem.

James (*Varieties*, pp. 110-111) speaks of "salvation by relaxation" as the surest means of attaining salvation and inward peace. "Cast

thy burden upon the Lord," is the counsel given to the convert. Modern psycho-therapeutics offers similar counsel. "Give up the struggle," says the new psychology; "you gain nothing thereby, you are but adding resistance to resistance, using valuable energy and getting nowhither." (Coriat points out that this "casting the burden upon the Lord" corresponds to the transference of the mental anguish from the subject to the physician in psycho-analysis, who may thus temporarily become a father-substitute, and ultimately a bridge over which the subject passes into the world of reality and to mental health. Thus the "Heavenly Father" in conversion represents the father-complex.) The advice to give up the struggle is wholesome, for it is true that the individual gains nothing by prolonging the inner conflict. His shadowy yet potent enemy is elusive, like the Boyg in Ibsen's *Peer Gynt,* and cannot be overcome by such tactics. It is unquestionably true that in cases where conversion has been effective, it is where the individual whose consciousness is a battle-ground of opposing forces *gives up the struggle.* We saw the same phenomenon in the mystic experience. The exact moment or point in his experience when he gives up the struggle seems inconsequential. The essential is *that* he give it up. Just as the subject gives up his conflict and transfers the painful emotions to the analyst, so in true conversion the convert gives

up his burden of sin or self-reproach and "casts it upon the Lord." The fiercer the struggle, the greater the abreaction, the stronger the transference, and the more complete the relief and inner peace. It is likely that the one good end of the despairing struggle of the convert with his sins is to demonstrate beyond peradventure the utter futility of the struggle, the uselessness of prolonging the inner conflict.

If, then, the "struggle not availeth," shall the individual yield himself a victim to his baser appetites, go down in defeat before them, and live his life on a level with the beast of the field? Not at all; this is not the result of "conversion by relaxation" nor of the psycho-analytic treatment. This is the result that enemies of Freud have claimed for his methods, but facts do not bear out the truth of their contentions. Freud has strongly animadverted upon what he calls "wild analysis," that is, the analysis which advocates and encourages sexual indulgence. The successful modern analyst advises that patients do *not* indulge in promiscuous sexual indulgence; his aim is to make the subject a whole, normal, healthy man. He really raises the Unconscious to a higher cultural level by his treatment, enables the subject to sublimate or turn the released energy to social uses, and so brings his life to a higher level. The moral effect of promiscuous sexual indulgence is always bad, for the subject will thus become a victim of

remorse, add more resistances and eventually increase his moral conflict; thus his state will be worse in the end than in the beginning. The aim of both religious conversion and the psycho-analytic treatment is to raise the subject or convert to a higher moral level, resolve his inner conflicts whereby he wastes much time and valuable energy, bring him out of himself, eliminate his morbid introspection, and thus make him a useful, social citizen, one who faces his life-problem and solves it not in vain imaginings but in reality.[1]

[1] See final paragraph of Chapter VII on religious sublimation page 126.

X. *THE CHANGING BASIS AND OBJECTIVE OF RELIGION*

TWENTY-FIVE years ago, if a member of one of our Christian sects were asked to define the main objective and purpose of religion, he would doubtless have replied, "The salvation of the individual soul, the getting right with God, through the great Atonement of His only-begotten Son, Jesus Christ." Similarly, the Egyptian might have replied to the same question, "The propitiation of the gods through the death and resurrection of the god Osiris." The follower of the Dionysus Cult would have said, "The propitiation of the gods through the death and resurrection of the god Dionysus." The Parsee would say, "The approach to Ahura-Mazda through the wisdom and sacrifice of the sage Zarathustra." The followers of the Mithra Cult would have said, "The propitiation of the gods through the sacrifice of the Mithraic bull." The Buddhist would say, "The attainment of enlightenment by following the path which Siddartha trod."

While such comparisons may seem invidious, the fact is that until the last years of the nineteenth century, the main objective and purpose

of religion seem scarcely to have changed since the most primitive times. The aim of the most enlightened of modern religious systems — the salvation of the individual through the expiating sacrifice of some being more worthy than himself to bear his load of sin — is strikingly similar to the aim of primitive religion — the propitiation of "whatever gods there be" through sacrifice and vicarious atonement.

Until some time near the close of the last century, religion, which was highly individualistic, was still in a primitive stage. But the changes in social life wrought by many forces: the invention and increasing use of machinery, the widespread use of the printing press, which sent the news of the day flying over the globe, telegraph, telephone, improved methods of manufacture and transportation, the advance of science, which brought forth the theory of evolution, a wider spread of learning through educational institutions, an increased specialization of labor, which made men more interdependent while it brought them into closer social contact — all of these forces, working for the socialization of humanity, wrought a concomitant change in religious life, changed its purpose and objective.

In the days of the handicrafts, life had been more individualistic, each man being his own capitalist and his own laborer; communities were separated by lack of facilities for communication

and transportation (until the invention of the steam railroads, transportation had not been improved upon since the days of Caesar); each community led an autonomous life. Each community boasted but one church in Colonial days; it embraced the entire community, and the parish was limited only by the confines of the community. A Calvinistic form of Congregationalism marked the early New England churches. By accident of birth, the individual was a member of the parish; but to become a member of the church, he must be born again. He must undergo the long preparation, the trials, the temptations, the conviction, the probationary period — in a word, all the struggles and tribulations which have been discussed in the chapter on "Conversion," ere he could emerge a full-panoplied Christian knight, with his weapons of offence and defence against the Evil One bright and shining.

Latterly the whole purpose and objective of religion have changed. In our highly socialized life, men no longer seek individual salvation of this sort. This is the day of what may be termed "applied religion," religion adapted and applied to social uses and social uplift. Men are still conscious of inner conflict — they are even more acutely conscious of it as society makes increasing demands upon them — but they are no longer inclined to attribute this conflict to their having been "conceived in sin."

They recognize that it springs from conflict of the inner, primitive urge with the mandates of society, that it is maladjustment to their environment. As they become enlightened, they come more and more to recognize the true psychic basis of this inner conflict, hence they seek more and more to sublimate not by the mystic process of conversion, so uncertain in its results, not through attainment of salvation through prayer and penance, but rather through the socialization of the self. The old selfish standards will no longer avail; the Shibboleth of modern religion is not "God and the Self in the solitude," but "God, my neighbor, and myself in the rush and turmoil of the world, the world made better through the unselfish Christ spirit." No longer is the Christian one set apart, who, like the Priest and the Levite of the parable, gathers up the skirts of his robe as he passes along the dusty highway of life lest haply he be defiled. He is one who, in the thick of the fight, finds strength and respite through looking to the spirit that inspires all good and great deeds, by whatever name he may call it.

Since these new standards have been raised (and this is a sad commentary on systematized religion), men no longer look to the Church with its outworn dogmas for their inspiration. The older doctrines of personal salvation and vicarious atonement do not appeal, neither do they interest the modern man. They seem to him re-

mote, alien to his life and his life-interests. The workingman goes so far as to suspect that the Church is the tool of capital and that promises of future bliss are held out to him as a sop to divert his attention from his own immediate and pressing social and economic needs.

Let us face the issue: the great proletariat and that large class of thinking people who cast their thought in modern moulds, and who feel cribbed, cabined, and confined by the old dogmas, are definitely alienated from our evangelical churches. They will not give nor profess allegiance to a religion that expresses itself in terms remote from modern life, and requires that every adherent shall first have had some mystic experience ere he join the company of the elect.

From fifty to sixty per cent of the American people are unchurched and will have naught to do with churches. What does this imply? The decline of religion? The death of idealism? Not at all. Men have turned their idealism in other directions; they have found other outlets for religious aspiration and the application of religious principles to social life. Note with what avidity men, who are instinctively gregarious, join together in fraternal organizations which have a definite idealistic code as the basis of organization and what might almost be termed a "creed" to which their members subscribe. Almost without exception, these orders require belief in a Supreme Being; they endeavor to

inculcate altruistic ideals. "God and my neighbor" might be the slogan of these orders. They have a ritual rich in symbolism, which, in certain cases like that of the Masons, has been handed down from early times. The members of these fraternal orders are open-minded and open-hearted; their purse-strings are loosed in behalf of every good cause. That all of their members do not live up to the high ethical standards of these orders is no valid argument against the efficacy of those standards, for neither do church members. The point is, these "get-together societies" satisfy man's social needs, they present certain high standards of living, they gratify his desire for a rich symbolism, they multiply his strength through coöperative effort, they give him an outlet for his altruistic impulses — thus they minister to his essential needs.

A thousand organizations have taken over the work which was once that of the Church: Civic Leagues, social settlements, the Red Cross, associated charities, community service of various sorts. The fact is, the Congregationalism of the Puritan signed its own death-warrant by definitely narrowing its vision, limiting its activities, and attempting to eliminate that rich symbolism which is the very foundation of religion. It was a sporadic growth, the outcome and expression of peculiar conditions, the flowering (if such a tough, hard growth may be said to flower) of

a peculiar type of mind. It could not last; it was too foreign to all the natural, vital impulses of the human race. It sought to repress sex-instinct. Bare of ritual, it sought to kill man's social needs, repress his strongest instincts: the desire for love, amusement, art, literature. It sought to still the music of life. It began as a definite reaction against the pomp and circumstance of Anglicanism. Seeking to repress natural and wholesome instincts, it was unnatural, it could not live.

Behold, then, how time has vindicated the older, more highly symbolized types of religion. The sons and grandsons of men of Puritan stock are flocking to the Episcopal Church, where their inherent need of symbolism, rich and beautiful, is satisfied. In the same way the Catholic Churches, Greek and Roman, satisfy this need. But do these churches not lose their adherents? Yes, because the enlightened man of the twentieth century has discovered that his inner conflict, his "sense of sin," is not necessarily of religious origin, at least not in the accepted sense of that term. He holds that this conflict is not due to his alienation from God, but that it is failure to adapt himself to his environment, due to some fundamental nervous trouble that requires the offices of the neurologist rather than the clergyman. As we have already noted, while religion may be of assistance in stilling the unconscious inner conflict, religious doubt, alienation from

God, are not the fundamental cause. They are rather symptoms of some deep-rooted nervous ailment. Again, this conflict is in reality incident to our evolution, and arises, partly at least, from the conflict of the primitive Unconscious with the moral code which the human race has built up in its efforts to put off the primitive and assume the ethical.

In the light of modern research, we may conclude that this ethical code is not a product of revelation but of evolution. If certain practices are conducive to the preservation and perpetuation of the race, those practices are moral; if they are conducive to its destruction, they are immoral. No table of laws has been given on any Sinai to a waiting Moses. The only Torah we know is the Torah wrought out of human experience with blood and tears. In the light of modern knowledge, the old mandates are not compelling; there has indeed been a "new dispensation," and the pronouncements from a thousand pulpits, in so far as they are built upon old dogmas, outworn theories of life no longer tenable, have not the old prophetic authority.

While we retain the rich symbolism of older religions, much of the myth that clung about religious dogma until recent times has gone by the board. Modern science has given the lie to the primitive creation story of Judaism, the story of a universal flood, and similar myths and primitive cosmology. They have been relegated

to the primeval abyss whence they rose: the abyss of primitive sex-life. Interesting as folk-lore, valuable as halting-places on our way to a higher plane of being, they have served their purpose and can no longer exert compelling force in the regulation and conduct of human life.

Not in wonders and signs, not in revelations made at some far-distant day to specially favored prophets and handed down to succeeding generations as a body of truth valid for all times, nor in the morbid and sickly doctrines of professional theologians (themselves the victims of vicious complexes), breathing miasmatic vapors — not in these revelations and doctrines does the modern man find true religion. He finds it rather in the heart that goes out to other hearts in human sympathy, in the strong, sturdy, healthy spirit that finds good everywhere and where it finds evil, stays not to repine or excoriate, but puts forth honest determined effort to eliminate the evil and conserve and increase the good.

Finally, how may the Church save itself? If there is any truth in my preceding remarks, we have already been pointed the way.

It must first of all recognize the true nature and mechanism of conversion. It must recognize that the conviction of sin is due not to a primal fall, but to man's unconscious motivation and his unconscious inner conflicts. Once it has recognized the nature of these conflicts, it must

make the conversion a complete, scientific, psychic process of regeneration, leaving no stone unturned in the endeavor to penetrate to the roots of the psychic disturbance. It must cease to preach a gospel of repression or inculcate false ideas of sex and its functions; it must be more like the gospel of Jesus, a gospel of expression and freedom, rather than the gospel of Paul, a gospel of severe repression. And it must recognize that man is normally a social being and that he cannot become an ascetic religious saint without suffering severe psychic trauma. The Church must get more in touch with the world and its varied social problems, must face present issues, come directly into contact with contemporary life and seek to solve contemporary problems. Thus it may regain its ancient place of esteem in the world.

Some religious sects to-day, by way of getting in touch with contemporary life and the alleviation of its ills, have turned to the healing art as a means of contact and a method of regeneration. We shall discuss these in a succeeding chapter.

XI. *METHODS OF MENTAL AND RELIGIOUS HEALING*

THERE is scarcely a functional disturbance or organic disorder known to medical science which is not successfully simulated by some hysteria. "In hysteria," says Dr. I. H. Coriat (*Abnormal Psychology,* 2d Ed., page 299), "we are dealing with a world in itself. It is the most protean of all nervous diseases, its symptoms are multitudinous and it can simulate many functional and indeed some organic diseases." Hallucinations, abnormal motor activities such as compulsive movements of the limbs, twitchings, tics, and a long list of ailments too numerous to mention have been diagnosed as hysterical affections. As Pfister says, the physician gives himself needless trouble in classifying hysterical symptoms, as a given train of symptoms may have a variety of causes. From a perusal of the literature extant upon the subject, we must conclude that "hysteria" is a convenient term for a great variety of nervous ailments manifested in hallucinatory activities, abnormal motor activities, or functional disturbances.

A woman patient was apparently suffering from a tumor; the swelling could be felt, it was

indeed pronounced and the pain severe. She was anæsthetized preparatory to operating when, behold! as the ether took effect, the swelling disappeared and the tumor vanished! What was the explanation? It was an hysterical tumor. She had heard or read of a tumor, or perhaps had been intimately associated with some one who had a tumor, and she was imitating it. She was, in a word, playing a little unconscious drama. Her fears had been aroused, fear created a condition of the Unconscious that caused her fears to be realized without organic basis, and the phantom tumor was the result.

It is a standing joke that a medical student in his first year will suffer from all the symptoms he reads about.

Recently a case of phantom pregnancy was brought to my attention by an obstetric specialist. The patient had long desired to bear a child. Day and night this desire was the focus of her attention and her desire. After a time, symptoms of pregnancy began to appear. When at length she was taken to the hospital for her delivery, she had all the symptoms of advanced pregnancy, but there was no child! It was well-nigh impossible to convince the patient that she was not parturient, so strong was her conviction.

Hysteria will simulate all known cardiac difficulties, from slight palpitation to angina pec-

toris; it will ape disease of the respiratory tract from a simple dyspnoea to asthma. There are forms without number of hysterical blindness, hysterical paralysis, deafness, aphasia, amnesia, hyperæsthesia, anæsthesia, and the like, which is simply to say that no one ever can predict what form a hysteria *will* take. These hysterical disturbances are far more frequent than the real functional or organic troubles which they imitate. If it were not for the etiology of these cases, they might easily be mistaken by the most skilled physician for the disorders they simulate.

It will readily be seen what a fruitful field the hysterias present for the unscrupulous medical practitioner, the quack with his nostrums of burnt sugar and water, and likewise to mental healers of all shades of intelligence and all degrees of efficiency. In the field of mental healing, which aims to heal all disease, but which affects only the hysterias we find: mind healing, faith healing, mental science so-called, spiritual healing, the laying on of hands, New Thought, Christian Science, Divine Science, in short, all those forms of healing which operate through suggestion. That they accomplish much good is beyond question. For the most part these healers are not aware of the mechanism and technic of their healing, hence their results are uneven and uncertain.

Mind healing, mental science, or whatever

system attempts to heal without aid of the Divine, seeks to cure physical ills by the superior action of mind over matter. All bodily ills, so these healers claim, will yield to the paramount power of mind, which is able to control diseased matter and bring it to a state of health. Faith healing and the laying on of hands aim to heal by the same process by which Jesus and his disciples are said to have performed miracles of healing, that is through the omnipotent power of God to heal all diseases. The patient is exhorted to have faith in the power of the Divine to cure all ills. Spiritualist healers do not, on the other hand, so far as I know, claim to cure all ills. There are certain ills due as they say to "obsession," this term being used not in the scientific, psychologcial sense of an obsessing idea, but in the sense of demon or evil spirit possession. These spirits, mischievous "elementals," evil spirits, or even the spirits of departed good men strive to get back into the physical world for the sake of renewed physical enjoyments by inhabiting the bodies of the living. This belief has a counterpart in the horrid superstition which pervades the lower Danube region that there are "vampires" or "un-dead," who seek to inhabit living bodies or remain "undead" by sucking human blood. Cases of "spirit obsession" are cured by exorcism. Christian Science and New Thought are closely allied. Christian Science, a pantheistic, ideal-

istic (in the philosophical sense) system of thought, ignores the reality of matter. It declares all mortal ills as unreal, they are "errors," they are null and void, they are manifestations of the Old Adam in man, or mortal mind. If they are pronounced unreal with sufficient emphasis, they disappear into the limbo whence they emanated. New Thought declares that all is good, that man is essentially one with God (compare Mysticism), and therefore evil has no real part in his existence.

Every one is familiar with methods of healing through the precious relics of saints. Lourdes, so realistically described by Zola in his novel of that name, has long been famous for its faith cures. Pilgrims journey to Assisi, to leave their crutches and their physical ills near the shrine of the good St. Francis. St. Anne de Beaupré in Quebec is another famous shrine.

The so-called laying-on of hands has had a marked recrudescence in our day. A British Churchman has been going the rounds healing disease by this method.

I am frequently asked whether I consider that such methods of healing are effective; and I reply, "Yes, tremendously effective!" But how do they perform miracles of healing? Whatever form these methods may take, they all depend upon one thing for their efficacy: the power of suggestion. The hysteric is notably suggestible, suggestion being at the root of his

disease. He is peculiarly amenable to these methods of treatment. When, as we have seen, his illness apes a functional or organic physical disturbance, the power of suggestion, if strong enough and applied with sufficient force over an extended period, may be sufficient to cure it.

We hear of people, bed-ridden for years, with apparent organic disease of the spinal cord who, in case of fire, have sprung from their beds and walked out of the house. These cases must undoubtedly be hysterics, for if there is real disintegration of the motor nerves, locomotion is impossible. In the same way the great crowds who flock to Lourdes, St. Anne de Beaupré, and Assisi are full of hysterics; these are the cases which are cured and are the ones of which we hear. The failures do not go on record. A great many cases can not be reached at all by psychic methods of healing.

Although certain of the practitioners mentioned, notably the Christian Scientist, declare that faith is not necessary in order to effect a cure; it is likely inasmuch as these methods work through the power of suggestion, that faith is requisite. They claim to heal by the same power by which Jesus healed, and it is related of him that he could perform no miracles of healing in his own province because they had no faith.

Many of these cures, while they are genuine cures, are not permanent. When the patient's faith fails, or through any means the power of

suggestion is weakened, the patient may relapse into his old condition and be as bad as before. It may be averred of most of these methods that they add another mental resistance to the mind of a patient already suffering from too much resistance (these resistances are the mechanism by which his hysterical trouble is caused). They may seem to still old conflicts, but in many cases they induce new ones, hence their effect is likely to be temporary.

The question is often asked whether methods of suggestive treatment alleviate or cure real physical illness, and the reply is "Yes, in some cases." The physician tells us that we have a certain power of resistance to disease when in a good physical state (the term "resistance" is here used not in the psycho-analytic sense, but in a physical sense), that constitutionally we can resist the onslaught of certain diseases but have low powers of resistance against certain others. Worry, anxiety, a bad mental state, emotional disturbance, lower our powers of resistance. If the patient's mind can be put at ease, his power of physical resistance is increased, and his chances for recovery are greater. We are all aware that when we suffer intense pain, a bad toothache or headache for instance, if our attention is distracted, we may forget the pain for a time. Methods of mental healing help to distract the patient's attention from his disabilities and pains, they give him peace of mind by con-

vincing him that he will recover, and they are thus of real benefit. They help to divorce his consciousness, which has been dwelling upon his pain, from that pain and thus minimize it. A war correspondent, writing from Salonika, states that he saw an Indian soldier with his leg shot off, calmly smoking a cigarette by the wayside and seeming to suffer no pain. This may have been due to the natural anæsthesia which often follows in such cases, or it may be, as the correspondent suggests, that these Orientals have some means by which they can shut off pain from consciousness. This would seem to be very like the mechanism of hysteria which makes the patient "forget" an arm or a leg and causes local anæsthesia and paralysis, except that in the soldier's case the forgetting was voluntary and intentional, whereas with the hysteric it is involuntary and unconscious forgetting.

I must, however, append this statement: pain is the distress signal of disease and it may be a dangerous practice to ignore it in this fashion, for the physical disintegration may go on until it is too late for proper medical or surgical attention to have effect. The war correspondent mentioned above, when he returned after some hours, reports that he found the Indian soldier dead.

If mind or faith healer fail to cure cases of hysteria, is there no hope for the sufferer? There are modern methods of psychotherapy

which diagnose the case scientifically, follow a scientific procedure, and relieve and in many cases completely cure these troubles. They make no claim to employ supernatural aid in their methods, nor to perform miraculous cures. Nevertheless their record of cures is little short of marvelous.

Among these methods is hypnosis. It has been used with great success. The Emmanuel Movement in Boston used to employ it extensively in medical practice. Nevertheless, its results, like those of all suggestive methods, are uncertain. Undoubtedly its healing powers have been exaggerated by those who employ it professionally. Dr. Worcester (*Religion and Medicine*, page 41) states that "Charcot (the eminent French hypnotist) and his disciples contented themselves with hypnotizing a dozen or fifteen hysterical young women, and from these limited observations they have drawn their limited conclusions. According to their view only hysterical patients can be hypnotized." He goes on to say that between ninety and ninety-five per cent of all peoples on whom the experiment has been tried can be influenced hypnotically. The hypnotic treatment is open to the same objection as other suggestive treatments: it adds another resistance but does not reach the fundamental unconscious cause of the trouble; its effects are therefore often only temporary. It is significant that the Emmanuel

Movement has definitely given up hypnosis in favor of a psycho-analytic procedure and re-educational methods[1] with signal success. An eminent neurologist of wide experience tells me that some of his patients who had been treated hypnotically by himself or other practitioners have come to him since for psycho-analytic treatment, when the cure, which was but temporary before, becomes permanent.

Before discussing in detail this method, it is necessary to understand Freud's theory of hys-

[1] The Emmanuel Movement was begun in 1906, in Emmanuel Church, Boston, after it was definitely ascertained that such a project would meet with the approval of neurologists. Its aim was to treat nervous ills by modern methods of psycho-therapeutics. Dr. James J. Putnam of Harvard gave the first address. The aim was not to treat physical disorders by psycho-therapeutic methods, but, in co-operation with physicians, to treat various functional nervous disorders. Dr. Worcester says in his Introduction to *Religion and Medicine*, "In the treatment of functional nervous disorders we make free use of moral and psychical agencies, but we do not believe in overtaxing these valuable aids by expecting the mind to attain results which can be effected more easily through physical instrumentalities." The movement has had signal success in the treatment of hysterias and neuroses, alcoholism (which is a neurosis), and other functional nervous disorders. Hypnosis was at first used, the healers using the methods of Charcot. Of late years, however, Freud has pointed the way to new methods of psycho-therapy and hypnosis has been abandoned. "God cures by many means," says Dr. Worcester; this movement is therefore not to be confounded with mind or faith healing methods; as the procedure in the Emmanuel Movement is soundly scientific. Dr. I. H. Coriat, the eminent neurologist of Boston, was associated with the movement for some time and wrote certain chapters of *Religion and Medicine*.

teria. Authorities are in general agreement to-day that hysteria is really a species of forgetting. The hysteric forgets certain painful incidents, or how normally to use an arm or a leg. Even in the case of normal persons, the memory of painful incidents is rapidly pushed out of consciousness. It seems likely, from what we know of the subject, that all forgetting in both normal and abnormal individuals is intentional. Who has, in his advanced years, looked back upon his childhood with aught but pleasurable remembrances? The disagreeable incidents are forgotten: the fright in the dark cellar, the thwarting of infantile desire, the quarrel that ended in some playmate's depriving one of a beloved possession, the separation from father or mother for awhile that resulted in intense homesickness. When we look back upon our youthful past, the pleasures loom large, the troubles dwindle.[1] We know that the names of beloved places and persons are readily remembered because they are lovingly reviewed from time to time, while memories of unpleasant places and disagreeable persons are rapidly pushed out of consciousness. They are, however, not really forgotten, they are merely submerged in the Unconscious, whence they emerge, as we have previously seen, not as concepts but as painful emotions. They create bad complexes. Since the instigators of these emotionally toned complexes are forgotten, these

[1] See Pierre Loti's *Romance of a Child.*

complexes may carry on an autonomous existence and act in a pathological manner. Formerly, hysterias were traced to psychic traumata, or injuries, but the complex may be built on a whole train of incidents, it may be caused by an infantile fixation, where no history of definite psychic trauma may be discovered. At any rate when conditions are right and there is the proper stimulus, the emotions that constellate in the bad complex, emerge and play a little psychic tragedy of their own. Hysterical phenomena are in reality little dramas which the Unconscious plays over and over. The individual is not aware of the origin of the drama, for its motivation is hidden deep within the Unconscious.

As Pfister points out, the hysteric symptoms will appear whenever circumstances similar to those which gave rise to the hysteria recur. Then the Unconscious says in effect, "Now it is as it was at such and such a time, when the unpleasant incident occurred." Thus a youth is afraid to go near a grave-yard at night because once in his childhood he had been frightened in such a place. The memory of the fright and the attendant circumstances is submerged in the Unconscious, but the emotion persists. (It has been suggested that many of our instinctive dislikes go back to racial memories which have survived in the Unconscious from earliest times. Thus our instinctive ab-

horrence of snakes may be a survival from the time when our arboreal ancestors were safe in their leafy retreats from all enemies except the great tree-climbing snakes that still exist in tropical forests. On the other hand, our abhorrence of snakes may have quite another origin. See Pfister, *Psycho-analytic Method,* pp. 286-292.)

It was discovered by Freud and his associates that when the hysteric was placed in a state of abstraction in which he could observe his psychic processes and the hysterical symptoms were strongly brought to attention, these submerged memories could be made to emerge into consciousness, that the patient would relive that part of his life when painful incidents occurred leading to the hysteria, with all the "affect," or emotional reaction that attended these incidents, and that once this was done, the hysterical symptoms disappeared. Hypnosis was at first utilized to tap the Unconscious, but later this was abandoned, as it was discovered that the patient in an abstracted state could, through a train of associations, bring these memories into consciousness without its aid. The element of suggestion, which is never absent from hypnosis, was thus almost entirely eliminated, and the patient "abreacted," or threw off the painful emotions after he had learned their cause. There were certain "resistances" which had to be broken down before these memories could

emerge. When this was accomplished, the painful emotions were "transferred" to the analyst. At first Freud and his associates attributed the cure solely to the abreaction (it was then called the "cathartic method" of cure), but he decided later that the essential things were breaking down the resistances which kept the painful memories repressed, and transferring the emotions to the analyst.

It has been found that certain hysterical symptoms will arise from a physically morbid condition, that the physical disablity has been entirely cured, but the hysterical symptoms persist as automata, or independent psychic manifestations which, cut off from consciousness, go on from nervous habit living an emotional life of their own. I have already cited the subject who suffered from a functional cardiac disorder of which he was entirely cured, so that no diagnostician could discover the faintest trace of functional or organic cardiac disorder. Nevertheless, he suffered all the palpitation, dyspnoea, and nervous fatigue incident to the original difficulty. Christian Science treatments were of no avail, probably because he had no faith in them. As we have seen, psycho-analysis wrought a permanent cure.

The psycho-analytic method, which I have just described, seems from extended observation to be the only certain and permanent method of cure for hysterical disorders. With other meth-

ods of healing, the symptoms are almost sure to return, as the fundamental thing, namely the unconscious origin of the difficulty, has not been approached. It is still there, ready to break forth in some moment of physical or psychic depression, in all its original violence. The psycho-analytic method, however, by removing the fundamental cause, works a permanent cure. It lays claim to no supernatural aid, it surrounds itself with no mystic paraphernalia; it is a definite, technical, scientific procedure for the alleviation and cure of psychic ills, based upon long observation and keen appraisal of human nature, and elaborated by a keen intelligence that is unwilling to pronounce a verdict until there is an overwhelming amount of accumulated evidence. Freud was many years elaborating the delicate and difficult technique of psycho-analysis. It is not entirely new, nor does it claim to be. The knowledge gained through the more classic systems of psychology has been utilized as a foundation for the new psychology. Freud gives full credit to the work of his predecessors. Most sober-minded people fight hard against accepting Freud's theories, but it is significant that his sharpest critics have never put those theories to the test. Some of his strongest opponents have been won over after a trial of his methods. I myself have been convinced of the correctness of his theories and procedure only after minute observations of their

results in rendering human life healthier and happier and after a thorough practical test. The contributions of the more intelligent mind and faith healers to our present knowledge of this subject are by no means slight. They have helped to prepare the way, and we gratefully acknowledge our debt to them. Psycho-analysis itself is still in its infancy and its methods will doubtless be improved as time goes on.

Logically, this chapter should end at this point. There are, however, certain nervous ills so destructive and devastating to human happiness and usefulness, that I wish to discuss these a little more at length, more especially because the readers of this book may be themselves the victims of these ills. Among the worst of the neuroses are those which result in perverted sexuality or sexual anæsthesia. The former renders the individual desperately unhappy and makes him a social outcast if his disability be discovered; the latter is the basis of so-called "incompatibility" and the cause of many divorces. (See Dr. Coriat's *Abnormal Psychology*, Second Edition, page 414f.) Methods of faith and mind-healing do not always reach these disabilities, from the simple fact that the individual, believing himself thoroughly abnormal, considering himself the victim of an incurable congenital malady, and looking upon himself as a moral and social outcast, seldom reveals the true state of affairs to the healer nor to any other person

whose respect he would gain and keep. The resistance against giving up his secret is enormous; it imposes almost insuperable obstacles in the way of cure. It is well known to neurologists who have employed hypnosis in such cases that the homo-eroticist is almost impossible to hypnotize and that at best hypnosis gives but temporary relief. Like faith and mind healing, it does not reach the fundamental trouble. These cases are most successfully treated by psycho-analysis and the individual, freed from the repression of his evil complex (in this case the Œdipus-complex), becomes normal. The anxiety and deep depression which invariably accompany such disorders disappear and he goes about his work a free man, psychically and morally, and able to look the world in the face.

Again, there are the ills called "nervous breakdown" or "nervous prostration," both of them convenient loose terms to cover a multitude of ills little understood until very recently. Nearly all nervous ills, from the slight neurosis which merely lessens the individual's efficiency, to the severe psychoneurosis, are classified under one of these two categories. Thus the term "nervous breakdown" is a euphemism, fast becoming transparent to every one, for men dread the term "insanity" as they dread "consumption" or "tuberculosis," preferring to say "nervous breakdown" and "lung trouble."

Ordinarily, "nervous breakdown" means a

profound nervous depression which incapacitates the individual for useful work. It is attributed to a variety of causes: overwork, nervous strain, brain fatigue, and the like. Clergymen, social workers, and all others, including physicians, whose work brings them in contact with people in abnormal emotional, mental, or physical states, are peculiarly liable to it. The clergyman, like the physician, enters the home where fatal disease has set its seal upon the brow of a father or mother, or where a dearly-loved member of the family has just passed away. He gives generously of his sympathy and his friendly counsel. Ere he is aware, he finds his energies evaporating, his nervous tone lowered, as he thinks, by the constant drain upon his sympathies. His nights begin to be sleepless, he loses interest in his work. Finally, he has what is termed a "nervous breakdown," and is sent away to a rest-cure, the worst possible procedure in such cases! Men in responsible positions in business and professional life have these "nervous breakdowns." And always the rest-cure has been prescribed.

Now these "breakdowns" are not at all what they seem. They are not primarily due to overwork or fatigue or a drain upon human sympathies. They arise from the individual's inability to face reality, to face issues and work out his life-problem. Whence comes this inability? From the individual's own mental conflicts,

which in turn date from childhood when for some reason there was an injurious repression of the sexual instinct. The sudden demand made upon the individual's nervous energy is but the exciting cause, the efficient cause is to be looked for in the injurious complex. Clergymen are peculiarly liable to such breakdowns on account of the severe repression which is a part of their education. In fact, such repressions have often driven men into the ministry. Detractors have called the clergy the "third sex," implying a sexlessness among them. This in the past may have had some justification, for the older type of cleric took only too well to heart the lessons of the neurotic Paul and fought the flesh as he fought the devil. We have already noted how repression of the sex-instinct results in a general depression of physical and nervous energy. We have seen how these repressions with their evil effects are caused by the conflict of the inner urge with the moral laws laid down by society. We, the people, are therefore largely to blame if the clergyman has so repressed all his normal instincts that he virtually becomes a sexless being; we are largely to blame if he is the victim of consequent neuroses, and suffers nervous breakdown. For we have set up for him an impossible standard of sexlessness, and required that he live up to it; though he himself has assisted in the evil work by striving to pattern his life on that of the neurotic Paul.

Let us remember that even of Jesus it was said, "He was a man of like passions with ourselves." If the clergyman is to do effective work in religious and social fields, he must be above all things a normal man. A man suffering from repression is invariably a man physically and mentally below par; he can not be an energetic worker for religious and social causes. Let us rather require that the clergyman be a virile man, with sane and normal instincts, held under the control of his will, or sublimated, not the victim of evil repressions which make his Unconscious a battle-field of erotic desire.

Whether the celibacy of the Catholic and the High Anglican clergy is on the whole injurious, I am not in a position to state. I have known some cases where it was obviously so, many others where the good man had obviously sublimated (that is, turned the energy of the craving to social uses) and was entirely free from evil repression. There are thousands of men who live in a state of bachelorhood in secular life without any evil effects; sexual indulgence is not at all necessary to health or happiness; why should the clergy suffer from an odium from which the secular man is free? In every case, it would seem to depend upon the particular background of the individual: his heredity, his early family life, his relation to his parents and other members of his family, his early education, and the consequent attitude he takes toward life in general.

Of this I am assured, the Catholic confessional is of inestimable benefit in the assistance it gives the individual to abreact his painful emotions and sublimate. The effect of confession, when intelligently handled, is very like that of the cathartic method which was the beginning of psycho-analysis. A sympathetic priest can draw out the innermost thoughts of the confessant and assist him to rid his mind of oppressing troubles. I know of at least one case where the soil was fertile for the development of a homo-erotic neurosis (Ferenczi prefers the term "homo-erotic" to the term "homo-sexual," since the latter implies a congenital defect, whereas it is really an acquired neurosis), but where through the good offices of the confessional, the individual was restored to normality. This was a youth, an only son, petted and spoiled by an indulgent mother, as an only child is so likely to be. His mother was young enough to have preserved much of her youthful charm and beauty and was the son's inseparable companion, in fact these two seemed to need no other companionship. His father, an alcoholic, a periodic drinker, who would stay sober for a time then go on a long debauch, was the object of the youth's well-merited hatred since he had done much to devastate the home and the happiness of his family. At the age of sixteen, the boy showed decided homo-erotic tendencies, with other well-known symp-

toms such as anxiety states, an introverted personality, and the like, but as he approached manhood he outgrew these tendencies, fell in love with a beautiful girl of about his own age, married and lived a happy married life. A fine boy came to bless their union. I cannot definitely prove that it was the confessional that freed this boy from his bad complex, as it is a well-ascertained fact that many individuals go through a homo-erotic period (see Romaine Rolland's *Jean Christophe,*) and finally break away from the infantile fixation that causes the trouble and become entirely normal without adventitious aid. From what I know of such fixations, however, I think it far more likely that when they persist through the adolescent period they are likely to become permanent and then only some psycho-therapeutic method will relieve or cure the case. In the above case, I attribute the cure to the catharsis furnished by the confessional, since the youth was a devout Catholic and went frequently to confession, from which he would return with care-free step and happy smile. It would be well worth the while of the good fathers who have youth in charge to look into the causes and mechanism of the neuroses, inasmuch as it would give them deeper insight into the characteristic struggles of youth during the storm and stress of adolescence and would enable them to confer untold benefits in the intimacy of the confessional through sympa-

thetic understanding. To gain this, the confessor himself would of course have to be free from introversion.

In closing, let me say that we must give all those psychotherapeutic methods which come under the head of faith or mind cure, their due, and recognize that in many cases they help the neurotic to sublimate and thus turn his libido to social ends.

XII. *THE RELIGIOUS PROBLEM IN EDUCATION*

WE have seen in the preceding chapters how the religious problem in its varied aspects is as old as the human race; how in primitive times it involved the propitiation of adverse forces which the individual felt might rise up and destroy him; how in a more advanced state of culture the problem became one of the resolution of inner conflicts; and that in either case it is a problem of the individual's perfect adjustment to his environment. In the review of this many-sided problem, we have seen the important rôle which the Unconscious plays in its solution. We have seen something of the motivation of human life, with its mixed egotistic and altruistic motives and have noted that there is free-will in human life, but that individual decisions are governed largely by the Unconscious. In our discussion of the nature and effect of the Unconscious, we have noted how it affects the problem of evil, which is really the problem of the individual's attitude toward life and the effective use of his life forces. We have discussed certain normal and pathological religious types: Sadistic, Masochistic, Mystic, and the Neurotic type that seeks in

fantastic systems satisfactions and stimuli for a jaded emotional appetite. We have noted the psychological basis of conversion. But we have seen that there is a changing basis of religion which involves something wider than individual satisfactions or adjustment, that the focal points are shifting in this twentieth century, and that while much of the content and many of the phenomena of older systems may be considered morbid, unwholesome, and abnormal, involving as they do a view of the natural life as totally depraved, we are getting to a highly socialized type of religon which exemplifies in the broadest sense love for our neighbor. Finally, we considered how many modern religious systems have turned to the healing of physical and psychic ills as a practical application of religion to modern life and have noted what success has attended their efforts in this direction.

The various discussions may seem to have carried us far afield, nevertheless these various questions are but ramifications of the religious problem and all have had to do with that perfect adjustment to environment without which no one can be said to be living a happy and useful life. We have definitely turned aside from the philosophical and metaphysical aspects of the problem, otherwise we should have been carried beyond the scope of this book. Moreover, these have been ably and exhaustively discussed by many modern thinkers.

The final goal of religion is social unity. Even those writers who oppose the view that ethics and religion represent the struggle of the human race toward social unity and declare that religion has uses aside from, or beyond, social ends, are compelled to give weight to the social influences that determine the course of human life through the pressure of public opinion and give definite direction to the individual life. Thus, Rudolf Eucken (*Main Currents of Modern Thought,* p. 369) declares: "A system of human culture founded upon the mere individual and his subjective condition (is) unsatisfactory. . . . Heredity, environment, and education not only determine him in innumerable ways, but seem to be entirely responsible for him; they spin such a fine web around him that neither cunning nor force can break through. It is certain that this determination reaches into that inner soul which individualism holds to be completely free of outward influences. . . . For let the individualist assert himself against the world as much as he likes and seem completely to separate himself from it, he still remains overshadowed and overpoweringly influenced by the world and subject to its limitations."

There is therefore no cogent reason why we should withdraw from our original position nor find just cause to restate the religious problem in other than social terms; especially, as we have given due weight to individual urge as a

potent unconscious factor in molding human life and have recognized that social pressure, although the conflicts it raises with the Unconscious in the imposition of its laws may create grave psychic disturbance, is the potent force which progressively raises the human spirit to higher moral and religious levels. By these two forces the individual is molded, and while the conflict between them makes his life a fierce battle-ground in which he may acknowledge defeat by flight from reality into a neurosis, they likewise force him to sublimation by which his energy is turned to social ends and finds expression in art, music, literature, and scientific pursuits. Thwarted in one direction, his energy finds outlet in another, sometimes the fantastic and futile imagery of hysteria, but quite as often by sublimation in some valuable social work which helps the progress of mankind.

To tell how the individual may be saved from a deadening and soul-destroying neurosis in the progress of this struggle and sublimate and devote his life to social altruistic ends, is the object of the present chapter.

1. *The Method and Effect of Psycho-analysis*

Psycho-analysis, as its name implies, is an "analysis of the psyche," or personality. It is a definite therapeutic means of tapping the Unconscious and bringing unconscious mental pro-

cesses (complexes) up into the light of consciousness and thus destroying their power to harm. We have noted the nature and characteristics of the complex. Pyscho-analysis, as we have likewise noted, breaks up the vicious complex, and remolds it for social ends.

Freud's original procedure in beginning an analysis was to place the subject in a reclining position on a couch, where he could be in a state of perfect physical relaxation that enabled his mind to get into that abstracted, passive condition where he could observe his psychic processes unhindered by external stimuli. Pfister and others regard this as not altogether good, since it induces a feeling of helplessness in the subject and may give rise to erotic fantasies. Pfister places the subject in an easy chair in a semi-recumbent position and is himself in perfect view of the subject throughout the analysis. I regard this as the better way, since the subject's curiosity is aroused as to what the analyst is about if he is not in full view. Needless to add, the analyst must be so schooled as to betray no surprise or discomfiture at anything the subject may reveal in the course of the analysis, however grossly erotic, vindictive, vulgar, or even blasphemous these revelations may be. The analyst is the good physician, his attitude is impersonal as that of a skilled surgeon in the midst of a difficult operation; indeed, he is a kind of surgeon and it is his object to cut away morbid growths from

the subject's psychic life. To accomplish this good end, all the evils which have been festering in the Unconscious must be brought to light together with the deep anguish which they have caused, and the subject must abreact these fully. In a serious neurosis, there is a good deal of this sort of matter, and the success of the analysis in working a cure depends upon the thoroughness with which this matter is brought up into consciousness.

The analyst may begin with conscious memories which cling to the painful complex, as the conscious material or rather the fore-conscious material is most readily and quickly brought to light. In a few treatments, this material will be exhausted; then he will begin to penetrate more deeply into the recesses of the personality and bring forth unconscious material.

As Pfister remarks, frequently, the first remark of a patient as the analysis begins reveals the nature of the complex. He cites the case of a younger man suffering from the Œdipus-complex who, as he came into the room for his first interview, cried out excitedly, "Promise that you will reveal nothing of what I tell you to my father." A subject, when asked to give her earliest childhood memory immediately burst into tears and said, "My father — it is a very painful memory," and went on to relate how her father had taken her as a very young child into

a desolate spot and pretended to leave her there alone in the gathering twilight. She thus revealed the bad father-complex at once. After the first treatment she was assured that she would go home and sleep well that night, although the inexperienced analyst was aware that this suggestion was not according to the best analytic method. It turned out as she had been told; she slept better the first night after this violent abreaction than she had for two years previously.

The analyst from the beginning of the treatment analyzes the subject's dreams. Often the first dream after beginning treatment is tremendously significant, as it usually reveals the subject's attitude toward analysis and analyst. Beginning with a dream or a dream fragment as a starting-point, by tactful questioning and the reiteration of some soothing, stereotyped phrase, such as, "Yes, and then?" or "What next comes to mind?" the subject is induced to bring up from the vast sea of his Unconscious all the painful matter which has been festering and wounding, together with the "affect," the accompanying agony and anguish which mark the complex from which he suffers. The greater the affect, or emotional reaction, the more successful the treatment. The analyst will feel at such times that he is cruel, but he consoles himself with the thought that he wounds only to heal.

The subject describes his dreams circumstantially; if there is some obscure point in the dream, he is induced to relate it again and frequently the obscure and hazy parts of the dream will reveal the very thing that the analyst most wishes to know. For it is owing to certain resistances (caused by the complex) which must be broken down that parts of the dream are suppressed and "forgotten." Sometimes a mere dream fragment is more significant than a more elaborate dream which makes a great impression on the patient's mind, since elaborate dreams are frequently mere covers or disguises to hide important unconscious motives.[1]

Deeper and deeper, as the analysis proceeds, goes the probe into the Unconscious. From remote recesses matter is brought forth that the subject supposed to be long forgotten (it is just this severance of mental processes from consciousness that gives the complex its power to harm) and of whose very existence he was not consciously aware.

After a time, the character of his unconscious life, manifested in symptomatic actions of a hysterical nature, dreams, mental depressions and anxieties, undergoes a profound psychic change. As his resistances are broken down one by one,

[1] The "latent" content reveals the true Unconscious, rather than the disguised manifest content or the dream as remembered. See Appendix I for full explanation of "latent" and "manifest" contents of dreams.

he abreacts all his painful emotions, the grossly erotic character of his dreams changes and becomes normal, and he himself becomes a well man, capable of taking a useful part in the social organism. He has transferred his painful emotions to the analyst; finally, the analyst breaks off this transference and thus becomes a bridge over which the subject passes into reality. (Let no one attempt psycho-analysis in amateur fashion. The analyst must first of all be analyzed himself so that he knows his own resistances, this is the *sine qua non*. He must know most of the Freudian literature and learn the delicate technique necessary to conduct a successful analysis. He must likewise be acquainted with the mechanism of dreams, in itself a special science. Finally, he must know how to treat the strong positive transference of a successful analysis. Many an otherwise successful analysis has come to grief at this point. Many of the adverse criticisms of psycho-analytic methods have been based on these very dangers, an indirect compliment to the efficacy and power of the Freudian treatment. Both opponents and advocates warn against misuse of psycho-analysis for the same reason.)

The first effect of psycho-analytic treatment is to free the sex-instinct or craving from its unnatural repression. It is likely for a time to well up from this strong repression with great

force and power. This seems to be the basis of most of the adverse criticism of this method. But is the effect pernicious? Enemies of Freud have declared that the Unconscious is released in all its primordial force and that, the inhibitions due to the restraining force of society being broken down, the individual is driven to a life of license. This is not true. Whereas the Unconscious is freed from the repressive influences of the long inner conflict, it is likewise raised to a higher cultural level by the treatment. If the individual is beset by strong primitive forces, he has also new strength to meet them. Even if there were truth in the statement, it is better to bring these forces up into the light where they may be fought face to face than to fight shadowy foes who lurk in darkest ambush and surprise the individual when he is off his guard; moreover, these forces in their repressed state are very active, causing festering wounds from which the individual suffers no end of pain. At any rate, these primitive forces were not quiescent, they were there, and even if repressed they lived an independent existence and forced their way into consciousness in abnormal fashion.

In any case, this state does not last long. The uprush of emotions soon spends itself as the analysis proceeds, and the craving sinks to a normal level. When the onslaught of primitive emotions has ceased, the subject is conscious of an altogether new and delightful sense of power

and energy. He finds that he can accomplish prodigies of work without undue sense of fatigue. He is capable of prolonged attention on some piece of intellectual work which would have tired him in a short time in his old state. His mental forces are coördinated, they work for him not against him, his fragmentary mental images have been collected into an orderly and consecutive body of thought. His judgments are less biased, for decisions and appraisals no longer rouse a train of unpleasant emotions. He has been freed from his old conflicts, he no longer utilizes his energy in the futile struggle with shadowy foes who in his former state invariably defeated him in his highest purposes and finest efforts.

The tone of his physical life is improved. The functional disturbances, the palpitation and fear, the gastro-intestinal affections, the various phobias which made life a burden, have disappeared. His sleep is sound and unbroken, he is no longer waked by terrifying nightmares or hysterical symptoms. He is a new man, physically and mentally.

The analysis has more than likely resolved his religious doubts. He no longer through objectification of his own difficulties views the world as wholly evil. He may perceive certain ills in the social organism, but with his broadened vision and faculties unclouded by secret anguished thoughts, his reaction is no longer, "How terrible these ills; some implacable evil

power must be the cause against which it is futile to struggle!" It is rather, "Here is this world of mixed good and evil, on the whole good, in which certain ills inhere; what can I do about it?" That is, his reactions are no longer those of a static, helpless, repressed personality; they are dynamic, they call to action, he is anxious to *do*. It may be, as certain writers claim, that the neuroses have given birth to much that is very beautiful in music and art and literature; we have seen something of this in previous chapters. But the neurotic wastes an unconscionable amount of time and energy in idle daydreams in which he sees himself a hero or a poet, writing symphonies, leading armies to victory, or addressing assembled multitudes. But he never gets to the point of action that will make his visions real. His energies are spent in futile revery. Some writers have gone so far as to refuse to give up a neurosis because it seemed to them artistically productive. The public is likely to differ from them on this point. The productions of the neurotic are likely to be flimsy, remote, and ephemeral in character. It is likely that in every case of artistic or literary talent, the output would be vastly improved were the neurosis cured, that, without losing any fine element of poetic or artistic fancy, the work would gain immeasurably in breadth, virility, compelling force, and the power of appeal. A youthful friend of mine who was compelled to do

uncongenial work, once remarked that he would not take the whole manufacturing plant in which he worked in exchange for one of his day-dreams. Needless to add, these day-dreams were not productive of any good.

Another friend, a public lecturer, who was the victim of various phobias, could never face an audience without fear and trembling. (It is likely that all stage-fright is from neurotic obsession or phobias of some sort.) His lectures had been upon remote literary and artistic subjects, for he sought in this work to flee from reality. After psycho-analysis, he found the whole tenor of his thoughts changed. He now brought his chosen themes into touch with reality; his addresses had a contemporaneousness which before they had lacked. He discarded notes and found that he could address an audience boldly and fearlessly, that the old hesitancy of speech, due to the conflict of unbidden compulsive thoughts with those he wished to express, was entirely gone, and that, since this conflict was resolved, he had full control of his faculties and his intellectual processes, therefore a flood of well-chosen language issued forth when he rose to speak. He discovered that he had a consecutive body of thought upon which to draw at a moment's notice. A theme, when it had been incubated in the Unconscious (i.e., the Foreconscious had acted upon it), brought forth a profusion of ideas connected and logical,

and produced whole series of lectures. In brief, he was psychically re-educated; his complexes were re-molded and his unconscious processes thus made accessible to consciousness and hence to his will; he was aware of his own inner motives; his judgments were therefore more unbiased and his thinking more unprejudiced and logical; he had learned how to think and how to live.

This individual's sex-life, which had had certain abnormalities due to his neurosis, now took on a normal tone. One manifestation of this that somewhat surprised him was that whereas formerly he had read evil in the most harmless friendly relations of young persons of opposite sexes, he now saw in these natural relations only the good and beautiful. He realized, so he told me, that the evil he had formerly seen in these things was through objectification of his own evil complexes.

Thus we see that the psycho-analyzed individual is conscious of his own motives. A brief auto-analysis will bring them to light. A friend relates that he hated letter-writing. He sat down one day to discover why he hated it. In the passive mood in which he could observe his own processes, he found that the thought of writing or receiving a letter brought to mind a woman teacher whom he had dearly loved and revered at the age of twelve, doubtless as a mother-substitute. She had given him much

good and friendly advice. When she moved to another city he had kept up a long correspondence with her, and had kept her letters tied with ribbon for a number of years. These letters he would read and re-read as a lover reads and re-reads epistles from his sweetheart. When, however, at the age of eighteen he went to the city where the teacher lived to take up a position which she had secured for him, he was unhappy in his work (due to his severe neurosis), he found that the teacher did not come up to his ideal, as so frequently happens when the neurotic makes a mother-substitute of an older woman, he was bitterly disappointed and destroyed the carefully preserved correspondence. From that time on until he was cured of his neurosis in his thirties, he hated letter-writing, because it brought the image of this teacher and the long correspondence to mind. Of course the teacher, who was a very good and intelligent woman, was in nowise to blame. She had taken a friendly interest in the lad and was surprised and disappointed at his vagaries, the cause of which she of course did not know. The friend takes all the blame to himself. He therefore recognizes the unconscious element in his prejudices, also in his predilection for certain foods, books or persons, his love of certain places, his dislike of others. These are explained by Pfister's formula which we have noted before, "Now it is as it was at the time when" I ate

that food, or read that book, or knew that person. The complex-ruled neurotic has a growing body of phobias for this thing and that, this person and that person, until at length his vicious complexes by a method of accretion have gathered to themselves so much material that every act of his daily life, every place he visits, every book he reads, every person he meets, give rise to painful emotions and ideas with painful emotional tone, and at length the complexes have comprehended everything in reality. He therefore shuts out reality and lives in his self-created world, since the vicious complexes have fastened upon everything in life and reality has become too harsh to bear. Everything he does is accomplished only with a superhuman effort of the will, for all the acts of daily life, even the most trivial, such as dressing in the morning, are fraught with these painful emotions. Small wonder that at length he shuts out reality and retires into solitude, either a physical solitude such as a monastery, or a psychic solitude, whence nothing will induce him to emerge. It is likely that most of the cases of aboulia, or loss of will, which are so familiar to the pathologist, are due to just this process of accretion in the complexes. It is a familiar sight to see these persons standing for hours on a street-corner because they have not the will to move. They cannot be roused in the morning except by stern authoritative methods. They never finish dress-

ing. If they go out to walk, they do not come back, but walk on and on. By the law of inertia, they go on forever doing what they are doing. Since many of these persons are otherwise normal, it is probable that most of them are suffering from severe neuroses.

From all this needless pain and suffering the psycho-analyzed person is freed and permanently freed. The peace of mind and unity of being, the harmony and inner peace that in many cases religion or mental healing or suggestive treatment of any sort has failed to bring, come from the abreaction of his painful emotions and the resolution of his inner conflicts through the psycho-analytic treatment.

We perceive, then, what a powerful agent for good psycho-analysis may be, not only in the hands of the professional neurologist, but in the hands of the clergyman and the educator.

2. *The Psycho-analytic Method Applied to Education*

The gravest problems of our times are those of secular and religious education. How to present religious and scientific truths in such a way as to make a permanent impression on the plastic mind of youth is indeed a problem. So multifarious and so divergent are the theories of education, so difficult a task is it, that a man of the ability and acumen of the late Henry

Adams decided, according to *The Education of Henry Adams,* that after all life itself is the only thing that can really educate. Unluckily, we cannot leave the individual to be educated by life — in schools he must learn something of the search for human knowledge and the achievements of the human race — and even if we could, life is not in all its phases the best educator. He is quite as likely to follow error as truth if we leave his education to the chance impingements or the fortuitous circumstances of the average life.

On the whole, we may say that the methods of arbitrary authority which are so universally employed in education are bad. The youth sees in the stern and uncompromising teacher a father or mother substitute, especially if his parents are harsh and he is driven to find father or mother substitute outside the home, and will visit all the wrath aroused by the unintelligent parents upon the head of the teacher. He will accept the *ipse dixit* of such a teacher with hate and loathing. We are fast learning that the imposition of authority will not gain the desired ends of education.

Our methods of education have been remarkable for their lack of understanding and their lack of insight into the processes of the child-mind. Instead of going to the child-mind itself for suggestions of educational methods, we get some authority, often of second rate, to write us

text-books in which history, geography, arithmetic, are set forth in a dry-as-dust fashion, and then we compel the growing boy or girl to sit at a desk for five hours a day conning these dry-as-dust facts, which, so far as the child can see, bear no relation whatever to his own life. Oft-times the theories of mathematics, geography, history, the sciences, what not, set forth in these books as well-ascertained and proven facts are naught but exploded theories, for science, unfettered by authority, goes on to new discoveries and discards the outworn theories of yesterday, but in school-books there is little change. Thus in some schools it is still taught that thinking is a function of the brain, that a thought makes a track in the brain-tissue, that the more thinking we do, the greater the number of convolutions, so that if you took the brain of let us say Isaac Newton and examined it after his death, you would find that it had many more convolutions than that of plain John Smith the farmer. Did our good teachers but know it, this materialistic theory, carried out to its logical conclusion, leads to a denial of the existence of the soul, immortality, God. Yet our children are still taught that this is absolute fact. Such teaching can result only in a narrow, provincial, prejudiced outlook on life.

At this point, I must deal with a subject which I approach with some reluctance, namely the growing sex-life of the boy or girl. It

is, however, necessary that we look the matter squarely in the face without flinching and discuss it without equivocation or prudery, since upon normal sex-life depends the whole future of the youthful individual. The results of our present system are most pernicious during the years of adolescence. At the beginning of the adolescent period the individual undergoes a profound psychic change. He is beset by a whole host of new and unfamiliar sensations and emotions. When the growing boy, beset by new foes in the way of erotic fantasies, assailed by enemies which he is unprepared to face, because of the withholding of sexual enlightenment, is forced to sit quiescent at a desk for hour after hour, his nose in a book which he loathes, the effect cannot be described as other than appalling. This is the period when the boy ought to be learning to direct his new energies into muscular activities, when he should be developing altruistic impulses, when his attention should begin to turn outward to others, not inward toward his own developing person, with its profound physical and psychical changes, its changes of structure and of function. Sitting at his desk, the model of propriety, his fancy wanders over a host of new and fascinating ideas, all of which would be termed "obscene" by the good teacher could she look into his mind. Nasty boy! No, the adolescent is merely passing through a natural phase

of his development. There is nothing essentially wrong in these growing sex feelings. There is something essentially wrong when he does not have them. They are the beginnings of his adult life. They have their uses. The youth is but passing from a state of savagery into a civilized state. He covers every outhouse with obscene writings and pictures, which are nothing but the phallic symbols of our primordial ancestors, the basis of those very symbols we retain in sublimated form in our churches. This must be regarded as but a passing stage of development: a dangerous stage, too, since this is the time when the foundation of severe neuroses is laid which may dog the individual to the grave. The normal individual soon lives through it.

The normal method of education is the evolutionary method. That is to say, we cannot take dry facts which seem to bear no relation to the individual and fit them to his person like a ready-made coat. Each stage of development demands its own peculiar method of education. We must fit the coat to the growing youth, not try to squeeze him into a ready-made garment manufactured by the thousand in some remote tailoring establishment. It is astonishing that we have not made more of the great Froebel in our educational methods. He was one of the first to recognize that in his own life the individual relives the experiences and development of

the whole human race. Yet, so far, only in our kindergartens have we made any wide application of his principles. Only the psychoanalyst seems to have made any wide application of this knowledge, the cogency of which is beginning to be recognized by all thinkers.

Consider the wisdom of the following from Froebel's *Mother Play:*

> Is it not true, O thoughtful mother, that in all you do for and with your child, you are seeking one aim, returning forever to one central point of endeavor? This aim is the nurture of life. The impulse to foster life is the very core of your motherly being. It gives unity to your feeling, thought, and action. It explains why your feeling, thought, and activity rise in unison to meet each manifestation of life and activity in your child.
>
> Nothing gives you greater joy than this ebullient life, provided that its manifestations are strong, calm, and in accord with the laws of nature. Unless your motherly instinct has been warped by habit, prejudice, or misunderstanding of itself, it responds at once to the movements of your child. You will foster his impulsive movements, exercise his strength, cultivate his activity, and prepare him through doing for seeing, through the exertion of his power for its comprehension. In a word, you will seek through self-activity to lead him to self-knowledge.

Here is a whole philosophy of education in a few brief words. Here is the object of all true education, "through activity to lead him to self-knowledge." The child himself points the way; education must be a matter of unfolding personality, of growth and development along the lines indicated by the growing organism, "in accord with the laws of nature."

That sex plays a large part in the determina-

tion of the individual's career and adult life is just beginning to be recognized. Froebel himself doubtless suffered from some sex repression. He tells us in his diary that his father, a pastor, was known for his austerity and severity. He saw his father going about among the people, rebuking them for their sins, which often were of a sexual nature. The growing boy was overwhelmed with the thought that the sex life caused such disintegration of human character and such dissonances in their lives. How beautiful was the world of nature, free from these conflicts, in contrast with human life! He was most unhappy over the situation until one day he was looking at the opening hazel buds, when his elder brother, home on a visit, enlightened him as to the sexual nature of plants. Now all was changed; he saw the things of sex not as something abhorrent, peculiar to the human race and due to sin, but as beautiful, inevitable, and above all, natural.

By withholding sexual enlightenment, parents and teachers must bear the blame for a good many sexual anomalies. The period of early adolescence is the so-called masturbation period, although many individuals have begun this habit many years earlier. To understand this widespread practice, we must know the evolutionary process by which the personality grows. During infancy and early childhood, the individual finds his satisfactions in his own person; this

and the mother are all the world it knows. It is likely that its attachment to its mother is at first only because of self-gratification through the nutritive function. The child is intensely and inherently individualistic. One who has watched the play of small children will recognize this trait. All its thoughts and desires center in self. But with the beginning of adolescent years, the normal person turns to the world without for his satisfactions and for objects of love. Thus, if the boy has been addicted to masturbation, which is a symptom of auto-eroticism, self-love, he will outgrow this trait in due time if he be a normal person and will turn his attention to the world without. His acts are at any rate no worse than those of the alcoholic and drug addict who finds satisfaction in self-stimulation or the neurotic who satisfies inner cravings in fantastic reveries. All of these acts are asocial and baneful in their effects. The youth will put his bad practices behind him and turn his love to her who will be his life partner if he develops normally. But if sexual enlightenment is withheld, or on account of bad environment and wrong training, his infantile fixations persist into adult life, he will not give up the practice. The evil complex which keeps his emotional life in its child state will cause the practice to persist.

It is likely that all of these pernicious practices could be prevented if the child had a proper

and normal sex education. We develop the intellects of our children, but their emotional life is left to run riot. The best way to cure a neurosis is to prevent it. If children were brought up with a normal, active, out-of-door life, were not made the victims of an adult lust for fondling, were taught in good season, that is in their early teens, the secrets of sex life, it is likely that they would grow up more normally and that none of the tendencies that lead to solitary vice of any sort would have opportunity to develop. There would certainly be far fewer neuroses to devastate human life.

Many a neurosis has developed because a youth was frightened by an over-zealous teacher, pastor, or relative into believing that masturbation would eventually work great physical harm in his life or had done so already. He is told that this practice will destroy the spinal cord, use up brain-tissue, and finally result in idiocy or insanity. What evil work of good and pious but ignorant people the neurologist has to undo here! What years of misery, uselessness, and deepest anguish are the outcome of such teaching! And what years of fruitless effort, what incredible sums of money are spent by the neurotic in search of mental health! What anguished cries burst forth, and what supplications to the Almighty for release from this living death are wrung from anguished lips! No one but the Recording Angel can ever know what these badly-taught individuals suffer.

The truth is, masturbation is not the cause of any nervous ill in itself. It is only where the individual has been frightened that it may be said in any sense even to be a contributing cause. Its physical results have been grossly exaggerated by ignorance and avarice. It is not a cause at all, but a symptom. As we have seen, the neurotic masturbates because he has never outgrown the childish fixation upon himself; he is neurotic and auto-erotic. We must therefore treat fundamentals: get rid of the cause and the symptom along with other neurotic symptoms will disappear. When once the sex-instinct or craving is released from its bad repression, the resistances are broken down, and the individual is freed from his inner conflicts that throw him back upon an inner world as a relief from reality, and thus his gaze is turned outward — he will cease from all these evil practices.

In the course of his development, the normal individual breaks loose from his infantile fixations; his craving is then turned toward his life partner, or is sublimated and turned toward social ends. But in the neurotic these fixations persist, and then the subject must be freed by psycho-analytic treatment. We have seen the multitude of evils to which repression of the sex-instinct lead. And it is of little use for the neurotic to struggle for self-control; while he is in the neurotic state no struggle can end in anything but defeat, for no futile attempts at self-con-

trol will serve to keep the instincts chained and innocuous; they will seek some avenue of expression, if not normal, then abnormal. The only efficacious method of dealing with sex-instinct is to free it from repression, then turn the released energy to social ends.

No educator should ever be allowed to train youth who is not an expert psychologist, who does not know the mental processes of youth, nor is not cognizant of the character and potency of the Unconscious in the determination of the individual's mode of life. It is better if he himself be psycho-analyzed and know his own strengths and weaknesses. Unless he have this background, he cannot understand, nor deal effectively and intelligently with growing youth. He will reward and punish because of personal prejudice, not from a disinterested view of the merits of a case, unless he knows himself and understands the mechanism of each individual consciousness with which he deals. Every student will present individual and peculiar problems; the success of his education depends upon the educator's comprehension of these problems and the methods with which he deals with them.

We shall take two types of student and question our educator regarding them. What makes A bright, happy, keen, alert, and apt at his lessons, active on the playground, a social leader, sure of his powers, capable of accomplishment,

while B is morose, melancholy, self-centered, solitary, ill at ease, diffident, inefficient, asocial? Many an educator would be at a loss to answer. He would probably murmur something about "family, heredity, bad constitution," or the like. But unless the educator can answer this question intelligently, he is no educator, for he does not know the inner workings of his students' minds. A characteristic answer to the above question would be, "B masturbates." Just so — but does the educator know why? For it is not the cause, but the symptom of some moral and mental defect; more than likely perfectly curable. Put B through a brief psycho-analysis, and you will probably find that there is an efficient cause in his emotional background for his evil practices, and that while his defect is not congenital, there are evidences in his case of family conflict and infantile fixations not yet broken up. The chances are ten to one that for some reason he hates his father, consciously or unconsciously, that his father was unduly harsh, cruel, vicious, or dissolute, or the boy feels that the father is not worthy of the mother and so would supplant him — in any case he loathes the father and so suffers from the Œdipus-complex. This much is certain: he will never be happy or efficient until he is freed from his neurosis. Freed from its binding fetters, and sometimes even a brief psycho-analysis will accomplish this, the chances are good that the

youth will be as bright, happy, keen, active, and social as his comrade A. No one can be happy or efficient who suffers from some secret, heart-breaking anguish. No amount of good counsel about the evils of his life, no amount of encouragement to more strenuous effort, no moral guidance, no spur of any sort, will in the least avail, until the fundamental thing is reached and removed. No one can live a whole life with a cancerous neurotic growth eating at his heart and devouring his life.

We shall have no education of youth worthy of the name until the springs of human action, the motivation of human life, and the psychic mechanism of the various neuroses and hysterias are thoroughly understood by educators.

3. *The Psycho-analytic Method in Religious Education*

If the aim of secular education is the broadening and deepening of personality through cultivation of intellectual forces, and the enrichment of personality through creation of new values and wider intellectual horizons, the aim of religious education, as differentiated from secular, must be the elevation of the individual life through bringing it in touch with the divine, the inculcation of high ethical ideals, and the development of altruistic impulses. To be effective, religious education must penetrate to the

deepest recesses of the personality; it deals with the emotions as secular education deals with the intellect, that is, it must begin where secular education leaves off, it must profoundly affect and change the emotions of the individual, and by directing them away from egotistic and selfish impulses, turn them outward and assist in focussing them upon other lives. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second *like unto it* is this, Thou shalt love thy neighbor as thyself." (Matt. xxii, 37–39.) That is to say, the individual best exemplifies his love to God in love to his fellow. True religion centers in love, and he who because of repression cannot love normally, cannot be truly religious. How completely the world called Christian has forgotten this gospel of love is demonstrated in all the horrors of the great war.

We have already seen how the individual inhibited in his love-life is unhappy, badly adjusted to his environment, out of tune with God and the universe. The object of religion should be to bring about the desired harmony.

(a) *The Bible as Fetish*

Many religious educators think of the Bible as a kind of fetish. They seem to feel that in some vague and mystic manner the mere read-

ing of the Bible will work profound changes in individual life. The representative of a certain religio-social organization informed me that in a large factory the men had been induced by one of the representatives of this society to sign a pledge card that they would read a chapter of the Bible every day. What good is to be accomplished by this promiscuous mechanical reading is a mystery. It is safe to say that no real good is accomplished by such methods, or rather lack of method. It places the Bible exactly on a level with the piece of bone or shell carried by the savage, to which some mysterious virtue has been transmitted by some god, so that it shields him from harm or gives him power over his enemies. It is as if, aside from its content, the Bible had a mysterious force for good which one might absorb by mere unintelligent reading.

As a Jesuit writer has well pointed out (Rev. Bernard J. Otten: *Does it Matter Much What I Believe?*), not all of the truths of the Bible are on the surface. One must read with intelligence and understanding to get the underlying truths. As he says, inspired by the Bible, Catholic has persecuted Protestant, Protestant has persecuted Catholic, Gentile has persecuted Jew. Without a background of intelligence and scholarship, the meaning of the Bible is uncertain. We have seen in the case of the great Origen (page 121) how a misreading of the Scripture may lead even to self-mutilation; we

know that a great deal of the Sadistic and Masochistic cruelty for which religion has been responsible in all the centuries of the Christian era has been directly inspired by a misreading of the Scripture. Every individual sect of Protestantism finds there justification for its own peculiar dogmas.

As Father Otten goes on to say, an infallible book demands an infallible interpreter, else harm is likely to come from its inspirations as well as good.

We must recognize that the Bible is not one book but a great body of religious literature extending over many centuries and that it runs the whole gamut of human thought and speculation, from the creation myths of Genesis to the highly ethical Gospel of Jesus.

The teaching in most of our Church Schools, inspired by the Bible as fetish, has been stereotyped and dreary enough. The pupil feels with reason that many of the things taught bear no relation whatever to his own life, or indeed to contemporary life in any of its aspects. Certain religious publishing houses announce that by their method of teaching, the whole Bible will be read and studied in a period of three or four years. Why should the whole Bible be studied? Who is interested or edified by the long categories, the dreary length of the Torah, the monotonous genealogies, the primitive pornographic material, except the ethnologist, the scientific

researcher? How or why should children hear the story of Sodom and Gomorrah, involving the account of what happened to the stranger who came to Sodom with his concubine while Lot was resident there? If such material is used for teaching, what good is accomplished?

(b) *The Nature of the Bible*

The teacher must first of all know his material. So long as teachers are chosen for their piety rather than their intelligence, we shall continue to have little result from our religious training. It goes without saying that the teacher must unite intelligence and training to his piety.

He must know his material. The Bible is a collection of literature: historical, pseudo-historical, pietistic, prophetic, poetic, apocalyptical, ethical. It stands to reason that for the purposes of teaching its parts are of unequal merit. Many of the Old Testament accounts are chronicles of blood-lust and violence. They are not available for teaching as preparatory to the study of Jesus' Gospel of love; they directly contradict it. The Psalms are partly utterances of a lofty religious spirit, partly polemics against the enemies of Israel, reeking of violence and vengeance. The cosmological material of the early chapters of Genesis is nothing more or less than a series of

sex-myths, common to all primitive religions. Now, if the teacher has the intelligence and training essential to a true knowledge of the nature of this great literature, he is in a position to make effective use of it as teaching material. He will successfully bridge the gap of centuries and demonstrate to his class how the lessons drawn from the Prophet Amos who came to the great shrine at Bethel and rebuked the Israelites because they had "sold the poor for a pair of shoes," may be applied to the bad conditions of modern society. He will show how the questionings of Job, who marvelled at the triumphs of evil and the defeat of good, are the eternal questionings of the human heart, searching to find out God. If he knows his backgrounds, even the story of Cain and Abel, the dreams of Joseph, the story of David and Goliath, may be made to serve. The essential thing is that he bridge the gap between Orient and Occident, the primordial past and the bustling, materialistic present, between the modes of thought which belong essentially to other times and places and the present time, the present place. Thus, he will make his teaching effective.

He must be an expert religious psychologist; he must know how and why universal myths arose, what universal human need is back of them. He must, like the secular educator, know the minds and mental processes of each of his pupils. He must know why they evince certain

religious tendencies, why they have predilections for one part of the Scripture more than another. Many of these tendencies, as we have seen, are due to neuroses and not to true religious feeling and aspiration at all. The teacher must learn to distinguish the true from the false. For if an individual is driven to join the church, or transfer his allegiance to some other sect, and the basis of his decision is a neurosis, he will not be permanently happy nor permanently loyal in his new situation, because, as we have seen, the cause of his trouble is not really religious, it lies elsewhere. In this connection let it be said that the psycho-analytically trained teacher or pastor can guide his pupil through the tortuous mazes of religious doubt and fear, help him resolve his conflicts, and bring him to sublimation in a true conversion. In that case, the preceptor will make the individual permanently happy, moral, and efficient.

The teacher must, however, guard strictly against giving moral counsel before the pupil is prepared for this. If the pupil's inner conflicts are not resolved, the teacher will be but striking his head against a stone wall. The pupil will remain impervious until he is in a condition of freedom from his psychic bonds. If a man be drowning, the sensible person would get him safe to dry land ere he gave him good advice. So with religious training; the drowning person must be saved from the engulfing flood of his

neurosis. Then he will receive religious counsel with willing heart and mind.

(c) *The Symbolism of Religion*

In our first chapter, we saw something of the wide prevalence and efficacy of the religious symbol. "Schleiermacher," says Pfister (*Psychoanalytic Method,* page 275), "even considers religion the product of symbolizing activity." It is true, the fantasies of religion are all expressed in symbols. Our normal every-day life is expressed in symbols; we cannot speak a word nor express a thought without using a symbol. The etymology of words in common use shows how a literal meaning becomes a symbolic as time passes. Thus the word "concept," used so frequently in these chapters, is from the Latin *concipio,* which in turn is from *cum,* together and *capio,* to take. Through the elaboration and symbolism wrought by the passage of the race into a higher state of culture, spatial terms thus become temporal.

The intelligent religious educator may make wide application of this principle. It is through symbolism that religion gains an effective hold on human life. The content and concepts of religion may change through changing centuries, but its symbolism remains. The story of David and Goliath may be symbolized to mean the struggle of truth against the encamped hosts of

evil; the story of Gideon and the broken pitchers may be used to illustrate the inherent cowardice of the evilly-motivated person; the parables are already symbolized, and their application to modern life may be made in almost endless ways. However, violence must never be done to the text in making these modern applications, as was so frequently the case with an older exegesis. The pupil must comprehend the true nature and basis of the myth; he must be taught the mechanism by which primitive myths are created and gain wide credence. The instruction must be free from the slightest element of deceit; the pupil will be quick to penetrate the sophistry of the teacher and will lose all respect for him. He wants to know the truth, and it should be told him so far as the teacher is able to tell it. These stories gain rather than lose by a full knowledge of their origin. Their power of universal appeal lies in the very nature of their origin and symbolic elaboration.

Symbols are pictures, therefore more easily grasped and comprehended than concepts; the symbol has an emotional appeal which the scientifically expressed concept lacks. The symbol is subject to a wide variety of interpretation, it therefore appeals to widely diversified types of mind.

The myths of the Bible might very well form the basis for sex-instruction for the adolescent. They are rich in this material, and certainly if

we teach those parts of the Bible which deal with these matters, we should enlighten the mind of youth as to their real meaning, not seek to gloss over and escape to what seems to the prudish mind more wholesome portions of the Scripture. I have distinct recollections of a young lady teacher who read Ephesians v. 5 to her class, of which I was a youthful member, and, ignoring our questions, went on to the rest of the Sunday School lesson without further comment. An excellent opportunity was missed for sexual enlightenment. It was not of course the place of this young lady to speak of such things; the conclusion would seem to be, therefore, that a class of adolescent boys should have a man-teacher who is free from prudery and from injurious fixations. Parents who themselves suffer from infantile fixations will invariably object to a frank discussion of such matters in the public school or the Church School, and this will make the religious educator's task difficult. It is but fair to say, however, that there is an increasing number of parents who are only too glad to have their children enlightened in matters of sex, if only some one else will do it.

Our Church Schools suffer appallingly from lack of good teachers. As we have seen, piety is likely to be the criterion of the teacher's fitness, rather than intelligence, though he cannot well afford to dispense with either. The teacher often has not had the benefit of a good secular

education. But if he is *recht in Glauben,* correct in belief, as an old German play has it, he is accepted as competent. Many religious teachers are those who have definitely shut out of their lives all that is bright and wholesome, and, driven into religion by severe neurosis, they focus their attention upon a narrow religious field of thought. In this class we find men and women who have never opened the pages of a classic, have never set foot inside a theater, never heard a scientific lecture nor read a scientific book, nor mixed with a wide variety of human types. Quite commonly, they are typical shut-in personalities. Until we get a better and more intelligent type of teacher, our Church Schools will continue to languish and our religious education fail to be effective.

4. *The Object of Education*

Youth is essentially idealistic; it looks out with glowing eyes upon a world of infinite possibility and rosy promise. To its pulsing energy no task seems too difficult, no obstacle seems insurmountable. The future stretches before it as a highway of pleasant accomplishment and successful attainment.

Youth, we say, is bound to be disillusioned. Nevertheless, it is precisely our task to catch this energy and optimism before it takes flight, and so mold it and direct it that the individual lives a normal, happy, efficient life.

The older methods of education took the youth with all this energy and optimism and sought by every known means to repress them, and by killing all initiative and individuality, turn out educated men and women who might all have been run in one mold.

But, latterly, we are seeing the light. We are seeing that these old methods are not education at all, that they kill the energy necessary to the individual's success and happiness. We realize to-day that the object of education must be the unfolding of the personality along the lines indicated by individual gifts, capabilities, and predilections and the enrichment of the individual life. In the next place, and this logically follows from the first object, its object is to equip the individual to live an active, useful, effective life in the world into which he is thrown. In former times, when education was limited to the few, its object was to turn out the scholar and the gentleman, rather than the useful citizen, and apparently it mattered not whether it fitted him for useful citizenship.

To-day, we recognize that no man is truly educated unless he is well equipped to fight life's battles and endure its hard knocks with courage and fortitude. It is his function not alone to ornament society but to *serve* it. In so far as he serves social needs, in however humble a capacity, he performs a useful function, makes a real and valuable contribution to society, and so

furthers its progress. To this end, he must be complete master of his faculties, physically strong, mentally sound and whole. He must be *mens sana in corpore sano.*

APPENDIX I

DREAMS AND DREAM MECHANISMS

EVERY one who attempts to recount a dream has the feeling that much of what occurred in the dream has escaped him. This may be true in some degree, for most dreams, unless they are set down in writing immediately upon waking, are quickly repressed into the Unconscious. The function of the dream is primarily to protect the sleeper so that he will get his due amount of recuperative sleep. It is demonstrated beyond peradventure that the dream is a wish-fulfilment. Every dream when analyzed shows this element, even the nightmare or anxiety dream. By fulfilling the wish of the dreamer, the dream guards his sleep. The sleeper may be thirsty, for instance. He dreams that he drinks from a cool stream, his wish is thus fulfilled, and he sleeps calmly on. Sometimes in anxiety dreams we have the feeling that it is only a dream anyway and we sleep peacefully on. The dream contains thoughts that would disturb us if allowed to come into consciousness. Therefore, what we call the "censor" which guards our psychic life symbolizes the material so that we shall not recognize it as disturbing psychic ma-

terial and thus effectually disguises it, or else tells us that it is only a dream anyway, then we have the "dream within a dream." Inasmuch as the dream may contain unpleasant thoughts, we quickly forget it upon awakening, and it sinks into the Unconscious. This is the reason for the quick forgetting.

The dream contains what Freud calls the "manifest content" and the "latent content." The manifest content is the imagery which actually appears in the dream. Thus the dream about the elevator which took the form of a "little white house," related on page 65, has certain dream-pictures: the large building, the high platform, the little house, the stout man. This is the manifest content. But back of this, as we saw in the dreamer's analysis of the dream, there are certain thoughts and wishes which belonged to the thinking processes of the preceding day. In this connection it may be stated that dreams always deal with recent psychic material, but they are likewise "overdetermined," that is, they also contain wish-material which survives from childhood, they have likewise sex-material. The elevator dream had such material, which I do not care to discuss in this place. Suffice it to say, such material existed. This material we call the "latent material." It is the cause of the dream. There are layers of consciousness, beginning with the upper layers of the Foreconscious, which lie between the Conscious and the Unconscious,

reaching down into the remotest recesses of the Unconscious. The dream, in symbolic form, will contain psychic material from each of these layers. The remotest reaches of the Unconscious are very difficult to explore, the resistance which the individual sets up against such exploration is too great The events of the twenty-four or forty-eight hours preceding the night of the dream are the "instigators" or immediate causes of the dream. In repressions caused, as we have seen, by infantile fixations, organ inferiorities, unpleasant experiences, lie the primary or efficient cause of the dream. It is only after an analysis penetrates the deeper recesses of the Unconscious that these appear.

We have here another cause for our apparent forgetting of the dream. The feeling that there is much of the dream that escapes us in the recounting is due in large measure to a feeling that there is more of it than appears in its actual imagery. This "more" is the latent dream material. It exists in consciousness as a kind of shadowy background of the actual dream. We feel there were many more happenings in the dream than we are able to tell, but they refuse to come to consciousness. This is on account of strong resistances which force this material down into the Unconscious and keep it repressed.

In the actual dream we usually have a good deal of condensation. One figure may repre-

sent several persons and have some characteristics of each. Dr. Coriat (*Meaning of Dreams*) reports the dream of a physician in which he saw a colleague with light, silky hair, although his colleague's hair was dark (page 28f.). This light silky hair really belonged to some boys whom the dreamer had seen on the previous day. He desired his colleague to have the healthy appearance of these boys, therefore in the dream he gives him the light silky hair which they had. I dreamed of a person who admitted me to the house of a friend. The figure seemed to vibrate, now appearing to be the friend's wife, again seeming to be his secretary. A woman dreamed that she saw a strange bird with a human head. It looked a little like one of Dürer's apostles (St. Paul), it reminded her of Dürer and of a lecturer who had given an illustrated lecture on Dürer some years before. Thus the face stands for the apostle, Dürer, and the lecturer. This phenomenon appears frequently in dreams. Sometimes a person will appear as two persons in the dream. This "reinforcement" is due to the strength of the actual person's image in the Unconscious. If the dreamer suffers from the Œdipus-complex, the mother image will frequently appear as two or more persons, or several persons will each show some of her characteristics. The strength of the fixation and its potent influence upon the dreamer's psychic life are responsible for this.

Nearly every one has had the feeling that when he recounts a dream he is adding material to that of the actual dream. This we call the "elaboration of the dream." The tendency of the intellect is to react upon the dream material and strive to bind it up into a connected whole, make a coherent narrative of its fragmentary imagery. We have to allow for this in our analysis of dreams, but inasmuch as the subject can only relate what is in his mind, it makes little difference how he may elaborate the dream material. The same causes that are active in the dream help to produce the elaboration. So true is this, that subjects who claim they never dream, are asked to "make up" dreams. These artificial dreams have the same characteristics as the real dream. A subject was asked to produce an artificial dream. It was as follows: "I stand upon a rainbow and wear a gown that has the colors of the spectrum, with the violet tints at the bottom and the red tints at the top. I slide down the rainbow into the water." The subject had seen a rainbow on the previous day. She confessed that she desired some beautiful new gowns. The sliding down into the water was doubtless a desire for parturition, although the analysis did not go so far. From examples given by Freud, Pfister, Coriat, and others, I consider this to be the case. The sliding down is likely to symbolize the sexual act; the waters are probably the amniotic liquor which appears so frequently in the dreams of women.

Another characteristic of the dream is "displacement." A finger may stand for a phallus, the mouth for a feminine sex organ. This seems incredible, but analysis of many dreams bears it out. It is held by most authorities that the sex function first appears in the child as the nutritive function. I have quoted Freud on page 7, note, as saying that the "sexual presentation complex (in dreams) is transposed to the eating-complex." The displacement in the dream is similar to the word-displacement which is the basis of so many witticisms. Thus in "Alice in Wonderland," Alice is told that the pupils in the under-water school study "reeling, writhing, and drawling," instead of "reading, writing, and drawing." The phenomenon is familiar in errors in speech of every-day life. The classic story of the man dining with a miserly friend whose table was notable for the meager array of food and who remarked, "There is one thing about Roosevelt, he always gives a man a square meal," when he meant to say "a square deal," is well known. As in this case, the results are often ludicrous. In daily life these speech-errors arise from the conflict between what is really in a man's thoughts and what he wants to say. The public speaker will proceed fluently with his address up to a certain point, then he will begin to stammer and hesitate. Something else is in the background of consciousness striving for expression. We often

feel in our every-day associations that a man is lying when he hesitates in his speech; for we know that he is thinking one thing and saying another. Sometimes the hesitation or speech-error is due to an unconscious conflict; the man may be telling the truth, but some repressed thought or idea strives for utterance, interferes with his utterance and causes stammering. Although this does not seem to be a serious disorder, analysts know that it is a most difficult disorder to cure. Coriat (*Meaning of Dreams,* pp. 172–173) says: "Stammering, also, is frequently a symbol of an unconscious mental process, the speech defect arising in an effort to conceal a repressed thought or idea, often an idea of an unpleasant or shameful nature which continually tends to obtrude itself in consciousness. Like a slip of the tongue, stammering is not accidental, but is motivated or caused by an unconscious mental process of which the sufferer is unaware." He says further (*Abnormal Psychology,* Second Edition, p. 381), "This speech disturbance is one of the protean forms of an anxiety neurosis."

I have spoken of the "symbolism" of dreams, especially of typical symbols: the serpent, etc., and it might appear that these are arbitrary; that every symbol appearing in any dream whatsoever must have a given meaning regardless of the age, sex, character of the dreamer, circumstances of his life, causes of the dream, mental

state at the time he dreamed the dream, and the like. This is of course not true. By the very mechanisms we have discussed: condensation, reinforcement, latent and manifest material, the censorship which changes the latent material to manifest material, and, in general, the symbolization process, it must be evident to the reader that no symbol can be assigned an arbitrary meaning. This would be to degrade the whole analysis to the level of charlatanry and make it one with the pseudo-science of astrology. Dream-books are based upon an arbitrary interpretation of dream symbols. A symbol may be masculine or feminine according to where and how it appears in the dream. It may have one of a thousand different meanings. It must here be emphasized that the interpretation of dreams and neurotic symptoms must be understood, as Adler says (*Ueber den Nervösen Charakter,* page 4), "through the testimony of the only person who is in a position to testify, namely, the patient himself." The interpretation of symbols is not arbitrary, then, but comes to light during the dream-analysis from the conscious evidence of the subject himself. Thus we see that the same image in different dreams may have many different meanings and we are at once rid of the reproach which so many have brought against the Freudian psychology, that the interpretation of symbols is arbitrary, or that one symbol is stretched and warped to

mean almost anything. The patient himself gives the meaning. To be sure, there are typical dreams. If, let us say, a thousand persons had the typical "flying dream," and each of these was found to have the same or similar latent content, a very good case might be made out for the flying dream as typical of certain mental processes, the same in every case. Our judgment here must rest upon an empiric basis, as most judgments do in medical practice, whether it be psycho-therapeutics or surgery or what-not. They must all rest upon experience.

Let me here develop further the conception of dreams as representing repressed desires. The Unconscious of the child is not sharply differentiated from his Conscious. His dreams are therefore direct, unelaborated wish-fulfilments. The piece of cake or the fruit he was denied during the day, he will dream of at night and eat the same in his dream. The excursion he was denied during the day (see Freud's *Interpretation of Dreams*, p. 107 f.) will appear in his dream the following night. The dreams of adults are seldom so obvious as this in their expression of wish-fulfilment. I can, however, cite at least one case where it was just as evident. A young man who was very fond of dining out and dissipated a good deal of his time and energy in this pleasant but useless pastime related to me: "I have this dream again

and again. I dream that some one calls me on the telephone in my apartment and invites me to come down town and dine with him at Sherry's or Delmonico's. I can not see any wish expressed in the dream (!) but I have it frequently." The wish-element is often so disguised and symbolized that it takes a keen analyst to discover it. Thus the meaning of the dream of the elevator in the form of a little house had the wish element but not obviously expressed. Even anxiety dreams have the wish element. They show the subject's preference for an anxiety dream rather than face his hard life-problem and solve it. As all neuroses are a flight from reality, so the anxiety dream means "I would rather suffer the mental torture of a nightmare than face reality." This may be hard to prove, but it is so. The dreams of those suffering from sexual repressions are full of phallic symbols. I cannot cite examples of this without betraying confidences, but I will simply point to the brief dream-poem from the Greek given on page 67, in which the lovelorn girl, suffering from repression on account of having no lover, dreams of a "tower of gold and ivory."[1] Subjects sometimes dream of a land-

[1] Cf. "Song of Solomon" iv, 4: "Thy neck is like the tower of David builded with turrets," also the two dreams related in iii, 1–5 and v, 2–7, the first of which shows the wish-fulfilment and the second the repressed love desire turned to anxiety: "The watchmen smote me, they wounded me . . . the keepers of the

scape covered with such towers. Fortunately, in the poem, the girl herself gives the interpretation, and therefore it is unmistakably a masculine symbol, a phallic symbol, in fact. She admits that the dream is a wish-fulfilment, for she declares that in her husband's arms, "she will dream no dreams," obviously, because the wish is fulfilled in real life.

Latent dream material is often of a very unpleasant nature. Therefore the "censor" or resistance, which looks after our psychic life and strives to keep it from disturbances, allows this material to pass through the Foreconscious into the Conscious only in symbolized form. In neurotic subjects, the censor is sometimes off duty, he is caught napping, and allows the unpleasant repressed material to pass into the dream unchanged. Patients suffering from anxiety hysterias will frequently have such disturbing dreams at the moment of falling asleep. This is because the censor is inactive.

Many subjects will relate what they call "prophetic dreams." They dream of an event and it occurs. This is either coincidence, or because it might have been foreseen that the event would occur, the subject wished it and brought it about, or because the subject has elaborated a vague

walls took away my mantle from me" (a defloration symbol, cf. myths of shepherds stealing the veils of bathing nymphs, etc., also the form of incest prohibitions in Lev. xviii, "thou shalt not uncover thy father's nakedness").

dream through conscious mental processes to make its event coincide with events that occurred later. Compare with this the prophecies of the automatic writer related on page 137, also the prophetic books of the Scriptures like Daniel, which were written after the events related actually occurred. A subject will dream of a vague figure which might be almost any person and in the dream see this person disappear and a rushing train take its place. The next day he will learn that so-and-so was killed by a train. He will immediately connect the dream with the occurrence and give a circumstantial account of how in a dream he saw so-and-so run over by a train. Most prophetic dreams have just as slight foundation as this. They are not to be trusted, any more than any prophecy related after the occurrence of the event. The highly figurative language of the Apocalypse is taken by certain sects to prefigure the second advent of Christ. It might mean almost anything else. Unfortunately the writer is not present to submit to analysis and tell posterity what he really did mean by his bad mixture of Greek and Hebrew idioms and language. It is probably an old Hebrew document worked over by a later Christian hand.

There is one sort of prophetic dream to which significance has been attached. This is the anxiety dream caused by organic disturbance. Freud (*Interpretation of Dreams*, p. 27 f.) cites

cases of organic disturbance which gave rise to anxiety dreams. An incipient cardiac disorder, he states, may give rise to an anxiety dream from which the patient wakes in nervous terror. Coriat (*Meaning of Dreams,* p. 145) and others justly remark that such dreams are of little use for diagnosis of physical disorders, since the same symptoms are produced by hysterical disorders without organic basis. Let no one, therefore, who has nocturnal dyspnoea or palpitation, or nightmares of various sorts, think he is immediately going into a decline. I know of a subject who suffered from such disturbances for years without any physical deterioration. The origin of these dreams in his case was purely hysterical.

I may therefore conclude this appendix with the statement that prophetic dreams are not of the least value in foretelling the future.

APPENDIX II

BIRTH DREAMS

IN our exploration of myth and folk-lore, we are struck with the fact that certain types of legend and myth recur again and again. There is the tale of the prince, for instance, set down by the genie in a half-clothed state before the gate of a strange city. This we saw (page 8) was analogous with the dream of nakedness which nearly every one has experienced. We noted that the myth is the dream of a whole people, it is the individual dream projected upon the nation. In this connection, we noted the sex-imagery which occurs in every primitive cosmology. On the same basis, we may explain the arbitrary gender of the names of inanimate things in many languages. It is not chance that makes the word "heaven" (*der Himmel*) masculine in German, and "earth" (*die Erde*) feminine. To the ancients, the sky seemed a bowl that embraced the earth; it was thought by early peoples that the sky, or the sun, impregnated the earth and caused it to bring forth fruit. The poet has taken full advantage of this arbitrary gender. Von Eichendorf, in his poem "Mondnacht," which Schumann set to

music, takes advantage of the arbitrary gender to create the beautiful image of the heaven (masculine) bending over to kiss the earth (feminine), an image entirely untranslatable into English. *"Es war als hätt der Himmel die Erde still geküsst"* (It was as though the heavens had silently kissed the earth).

All of these conceptions root in early myths. A circumstance that we frequently encounter in myths of all races is the descent of the hero into an underground passage, tunnel, or cavern.[1] That gold-mine of folk-lore, *The Arabian Nights,* has countless tales that recount such an adventure. Ali Baba descends into the cave where the forty thieves have hidden their treasure; the Kalendar Prince, after the fall of the brazen statue from the island mountain, descends into a cavern, where he finds the prince hidden whom he is fated to slay; Alladin, through the agency of the lamp, opens the underground cavern and discovers hidden treasure. Modern mystery tales deal with the underground, whether it be a tunnel connecting an old castle with the seashore, or a tunnel leading through the heart of the earth, or a coal-hole down which the detective follows the villain. These underground passages, tunnels, and caverns have a mysterious glamour for which it is hard to account unless we know the origin of such tales.

We have but to remember that to the ancients

[1] For instance, the Orpheus myth.

the earth was the mother of all things to get light on the subject. "The bowels of the earth," "the womb of the earth," are figures of speech encountered frequently in both ancient and modern literature. We have seen that primal creation myths are a projection of the individual birth story upon the cosmos, an objectification and enlargement of individual experience to embrace creation. Inasmuch as we are now familiar with the origin and mechanism of dreams, it is but a step (in fact, the only logical step) to a realization that the dream of the individual of passing down into a cavern, through a tunnel, or into some subterranean passage, which at length leads upward (usually obliquely upward) to the light, is a dream based on the memory of his own birth. This somewhat startling fact was made clear to Freud in the analysis of many such dreams; to Pfister, who recounts a number of them in his *Psychoanalytic Method,* and to Coriat, whose experience is very broad. Jung, Adler, and Brill are also familiar with this phenomenon.

These dreams are strikingly similar. There is often a descent into water (the amniotic liquor), then a passage into some sort of dark cavern (the uterus); then a feeling of being *pushed* forward from behind (as in actual birth); the movement obliquely upward (as through the vagina) to the light. There is frequently a great fear felt in this exit of the

dreamer to the light. The child first knows fear when it emerges from the warm security of the uterus into the light of day. It is no longer protected, safe and warm in the mother's body. It has become an independent being, an individual thrust into life, to sink or swim, survive or perish. Many neuroses which demonstrate the shut-in or introversion tendency, with certain hysterical symptoms, really mean that the individual would like to return to the dark, warm security of the mother's body; thence, to be born again a whole man. We have already seen that Jesus was aware of this unconscious desire so common among mankind, and idealized it into the conception of being re-born and entering the Kingdom of Heaven.

The most striking birth dream that I have encountered is the under-water dream of the Dakotan, recounted in Will Levington Comfort's *Child and Country* (pp. 321–329). I do not know whether Mr. Comfort is familiar with Freud and the theories and procedure of psychoanalysis. If he is, I should suspect him of "tampering with the evidence," this dream is so complete and its interpretation so true to form. I shall assume, however, that the dream is recounted actually as it occurred and that the narrator has not been influenced by the Freudian psychology.

The Dakotan states that he has had many under-water dreams, beginning with his child-

hood, and in these dreams he "learned the deeps of fear." He goes on to tell the instigators of the dream he is about to relate. It was a cold rainy night, he tells us, and he was in a cottage on the Pontchartrain, that leaked badly. When he retired, he was both wet and cold. So much for the instigator or immediate cause. Suddenly, he felt that he was submerged in deep water. There was a "low monotonous lap and wash of water and a slight heaving, lifting sensation, as of my being swayed gently to and fro." It was cold, but not extremely cold; he had hardly a sense of *being* at all; the cold was really a low state of consciousness rather than an actual, physical cold. It was dark, and he seemed to be a single cell floating in a space, which he seemed entirely to fill (!). "No sense of self or body in comparison to outer things was existent, except when a larger form instilled me with fear." He seemed to be back in the very Beginning of things. All was blackness. Then there came a dawning light, a gray light that filtered through the blackness and filled him with fear. Then he seemed to sink slowly into the depths. He lay on a soft, oozy silt, surrounded by slimy, snaky fronds and stems of water-plants. Some of these had dim phosphorescent lights at their extremities. The ray of light filtered down again and again filled him with fear. Now he reached the lowest ebb of consciousness; then he felt renewed fear of the

Ray (of light). He desired to flee, but was without means of locomotion (a common experience in dreams). "Through sheer intensity of panic, I expanded. Then there was a thrusting forward of the inner vital centre against the forward wall of the sack. It was the most vital part of me that was thrust forward, the heart of a rudiment, so to speak. That which remained, followed in a kind of flow. The movement was an undulation forward, brought about by the terror to escape.

"Fear is always connected with Behind. With the approach of danger I had started *forward*. There had been no forward nor backward before. Now a back, a dorsal, came into being, and the vital centre was thrust forward within the cell, so as to be farthest away from danger. It is in this way that the potential centre of an organism came to be in the front, in the head, looking forward and always pointed away from the danger — protected to the last."

Then he seemed to flow forward, striving to cling to the oozy bottom, but to no avail. The Fear increased; he gained in strength and speed of locomotion, going faster and faster. He feared the Ray, but was thrust forward with increased acceleration into the light. As he emerged, he of course awoke.

Now comes the remarkable part of the dream-story, namely, the Dakotan's own interpretation: "The embryo in the womb eats and

assimilates, all unconscious. With life there is movement. The first movement takes the form of sucking-in that which prolongs life. Then there is the driving forward by Fear from without. Low life is a vibration between Fear and Gluttony. In every movement is the gain of power to make another movement. That is the Law of life."

Here we have a precise and circumstantial birth dream, interpreted as such by the dreamer. All the data are there: the low ebb of consciousness, the water or amniotic liquor, the slimy interior of the uterus, the rhythmic movement that precedes the actual birth, the one desire the infant knows, the desire for nourishment, and the Fear that accompanies the entrance of the wailing infant into this life. We have likewise the elaboration of the dream (see Appendix I) by conscious thought, for the Dakotan tells us that he gives us "the picture as it appears to me from this distance."

Who can doubt that such a dream is really a memory of actual, individual birth? There are other data, such as the pictures of snake-like fronds, that are obviously phallic in character that proclaim the sex-origin of the dream. I advise the reader to read this account in the original, and from what he may have learned of psycho-analysis, form his own conclusions. The swish and lapping of water, the humming, "ummmmmmmm," which he describes is exactly

like that I myself have heard when going under the influence of ether. It is somewhat like the hum of the dentist's motor, or the sound of water running through a cavernous space. This seems to characterize a lowered state of consciousness, such as that of the unborn infant. For aught I know, it may be the sound of one's own circulation, the beating of blood in the ears, as when one listens to the "sound of the sea" in a conch-shell.

Through the distortion of the dream, the image may be reversed, and the dreamer may seem to be going *into* the water, not coming *out*. Freud tells of a woman who dreamed thus. "In dreams as in mythology, the delivery of a child *from* the uterine waters is commonly presented by distortion as the entry of the child *into* water; among many others, the births of Adonis, Osiris, Moses, and Bacchus are well-known illustrations of this." (*Interpretation of Dreams,* p. 244.) In this place Freud recounts the dream of a young man who was in a deep shaft, whence he emerged into a field which was being harrowed (symbol of coitus). A female patient dreamed that "At her summer resort at the . . . Lake, she hurls herself into the dark water at a place where the pale moon is reflected in the water." This was correctly interpreted as a parturition dream.

Freud concludes: "It is only of late that I have learned to value the significance of fancies

and unconscious thoughts about life in the womb. They contain the explanation of the curious fear felt by so many people of being buried alive, as well as the profoundest unconscious reason for the belief in a life after death which represents nothing but a projection into the future of this mysterious life before birth. *The act of birth, moreover, is the first experience with fear, and is thus the source and model of the emotion of fear.*" (Italics are Freud's.) Cf. the rôle that fear plays in primitive religion, discussed in the first chapter of this book.

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INDEX

Abreaction, 153, 180, 199
Adler, Alfred, 47
  inferiority complex, 47
  dreams, 239
Affect, 180, 197
Ambivalence, 120
Atonement, 158

Bible,
  as fetish, 220
  nature of, 223

Censor, 223
Church, 161
  and Puritan, 163
Church School, 222, 228
Clergy, 186
Compensation, 46
Complex, 26, 85
  how formed, 49
  and phobias, 206
Confessional, 188
Conversion, 145
  method of, 150
Coriat, I. H., 51, 118, 126, 155, 177, 183, 244, 249

Determinism, 74
Dream, 63, 71
  and myth, 248
  birth, 247
  displacement, 237
  duration, 68
  elaboration, 237
  latent content, 198, 234, 243
  manifest content, 234
  mechanism, 64, 233
  psychoanalysis, 196
  prophetic, 243
  symbolism, 66
  typical, 240

Ecclesiastes, 60
Education, 229
Emmanuel Movement, 176
Evil, cosmic, 100
  personal, 100

Forgetting, 80, 175
Freud, Sigmund, 12
  déjà vu, 81
  dreams, 84
  hysteria, 177
  immortality, 130
  organic disturbance, 244
  rebirth 148, 254
Froebel, 202

Healing, mental, 168
  supernatural, 173
Homoerotism or Homeroticism, 30, 183

Hypnosis, 176
Hysteria, 169
  forgetting, 175

James, Wm., 76, 89
Jesus, 34
  on rebirth, 150
Job, 57
Judaism, 33

Latent Dream Content, 234

Manifest Dream Content, 234
Masochism, 120
Motivation of Life, 41
Mysticism, 87
  and neuroses, 94
  and repression, 97
Mystics, 92
Myth, Garden of Eden, 6
  flood myth, 249

Neuroses, 104
  and art, 202
  and child, 107
  and medicine, 110
  not congenital, 114
  phobias of, 105
  and religion, 107
  and sex education, 109
  and youth, 212
Nervous Breakdown, 184

Occult, the, 128
  automatic writing, 136
  ouija, 134
  table tipping, 133
Oedipus Complex, 28, 52, 54, 196

Pathological Types, 115
Paul, 35
  hysteria of, 36
Pfister, Oskar, 35, 116, 123, 126, 179
Prince, Morton, 125
Psycho-analysis, 137, 142
  and education, 207
  and hysteria, 180
  method of, 194
  and religious education, 219

Rebirth, 146
  dreams, 149, 250
  wish, 250
Religion,
  applied, 160
  changing, 158
  and education, 191
  emotional basis of, 19
  modern, 10
  and sex, 39, 89
  primitive, 3
  and Unconscious, 32
Religious Problem, 1, 146
Resistance, 180, 198

Sadism, 115
  and religion, 117
Salvation, 154
Sex, and adolescent, 209
  and religion, 39, 89
Sin, conviction of, 12
  blood-guilt, 12
Spiritism, 129
Sublimation, 126, 154
Symbolism, of dreams, 66
  of religion, 226

Transference, 155, 181, 199

Unconscious, and religion, 32
and life, 42, 83, 101
and death, 129
and hysteria, 179
and occult, 128
nature of, 21
and spiritism, 132
Unity, 193

Waters, amniotic, 237, 249

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