

Chapter 16 — The Reality Feeling—Transference and Projection

*of The Mind at Mischief:
Tricks and Deceptions of the Subconscious and How to Cope with Them*
(1929)

by
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Sources for Chapter 16, in the order in which they first appear

- (1) William S. Sadler, M.D., F.A.C.S., *The Truth About Spiritualism* (Chicago: A. C. McClurg & Co., 1923)
- (2) Wilfred Lay, Ph.D., *Man's Unconscious Spirit: The Psychoanalysis of Spiritism* (New York: Dodd, Mead and Company, 1921)
- (3) Bernard Hart, M.D., *The Psychology of Insanity* (Cambridge: at the University Press, 1912, 1916)
- (4) William S. Sadler, M.D., *The Physiology of Faith and Fear: Or, The Mind in Health and Disease* (Chicago: A. C. McClurg & Co., 1912)
- (5) James Winfred Bridges, Ph.D., *Psychology: Normal and Abnormal* (New York: D. Appleton and Company, 1930)

[Note: This book was published one year after *The Mind at Mischief*; Sadler apparently used an earlier, not-yet-identified publication by Bridges that contained the same text.]

- (6) William S. Sadler, M.D., F.A.C.S., *Worry and Nervousness: Or, The Science of Self-Mastery* (Chicago: A. C. McClurg & Co., 1923 ed.)
- (7) Morton Prince, M.D., LL.D., *The Unconscious: The Fundamentals of Human Personality Normal and Abnormal* (New York: The Macmillan Company, 1914 and 1921)
- (8) Edmund S. Conklin, *Principles of Abnormal Psychology* (New York: Henry Holt and Company, 1927)

Key

- (a) **Green** indicates where a source author (other than Sadler) first appears, or where he/she reappears.
- (b) **Magenta** indicates an earlier Sadler book.
- (c) **Yellow** highlights most parallelisms.
- (d) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (e) An underlined word or words indicates where the source and Sadler pointedly differ from each other.
- (f) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (g) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.
- (h) **Red** indicates either: (1) an obvious error on Sadler's part, brought about, in most cases, by miscopying or misinterpreting his source, or (2) Sadler's use of an earlier text of his that contained time-bound information which he didn't revise when presenting it in *The Mind at Mischief*, resulting in a historical impossibility, or (3) Sadler's use of an earlier text of his which he revised in such a way as to contradict that earlier text.
- (i) **Gold** highlights key words or themes which will be discussed in the analysis of the chapter.

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XVI — THE REALITY FEELING— TRANSFERENCE AND PROJECTION

[There exists in all personality associations of the cosmic mind a quality which might be denominated the “reality response” (UB 16:6.4).]

16:0.1 THERE is something in the human consciousness which may very appropriately be defined as the *reality feeling*.¹

Whatever it is, no matter what its component factors may be, it serves the purpose of causing one’s ego to be aware of the presence of reality.

16:0.2 When our special senses report to the brain centers that they have made contact with certain real sights, sounds, odors, objects, etc., this reality feeling becomes attached, as it were, to these sensory recognitions, and the individual immediately chooses to affirm that these sensations are evidences of the presence and existence of the realities which gave them origin. And so, in the case of the various neuroses, no matter whether the individual’s fears, sensations, feelings, and experiences be of outward and bona fide origin or of inner and imaginary origin, the ego, in the presence of this reality feeling, immediately recognizes them as genuine, regardless of how foolish and fictitious may be the bases for such belief. The association with the reality feeling is a passport to the recognition of any sensation as real on the part of our consciousness.

“THE REALITY FEELING”

V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121) [Note: 16:1.1-3 also appeared in *Worry and Nervousness* (1923 ed.) 530-31.]

10. THE “REALITY FEELING” (*The Truth About Spiritualism* 141)

[contd] Thus we see that in certain peculiar types and temperaments the “reality feeling” works very well in connection with the clairaudient state—automatic hearing.

And it is easy to suppose that in a seance many individuals whose minds are attuned—who are *en rapport* as the professionals call it—would be able to see and hear the same things the medium would.

It is a sort of collective sensation, or collective illusion—some one has called it “collective hypnotism” (*TTAS* 141).

[contd] Every now and then some one arises who attempts to make other people believe in the things which they see and hear in their own minds.

Self-styled “prophets” arise to convince us of the reality of their visions.

Odd geniuses appear who tell us of the voices they hear, and if they seem fairly sane and socially conventional in every way, they are sometimes able to build up vast followings, to create cults and establish churches; whereas, if they are too bold in their imaginings, if they see a little too far or hear a little too much, they are promptly seized and quickly lodged safe within the confines of an insane asylum (*TTAS* 141).

16:1.1 In the case of certain peculiar types and temperaments the “reality feeling” works very well in connection with the clairaudient state—automatic hearing.

And it is easy to suppose that in a spiritualistic seance many individuals whose minds are attuned—“en rapport,” as the professionals call it—will be able to see and hear the same things the mediums see and hear.

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16:1.2 Every now and then some one arises who attempts to make other people believe in the things which he sees and hears in his own mind.

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Odd geniuses appear who tell us of the voices they hear or the visions they see, and if they appear fairly sane and socially conventional in every other way, they are sometimes able to build up vast followings, to create cults and establish churches; whereas, if they are too bold in their imaginings, if they see a little too far or hear a little too much, they are promptly seized and lodged within the confines of an insane asylum.

SOURCE

That is the penalty of allowing his “feeling of reality” to once gain possession of the human intellect, of indulging in the failure to discriminate between the creatures of consciousness and the creatures of the material world, in the practical affairs of life (*TTAS* 142).

[contd] If we intently believe anything, if we ardently will to believe a certain thing, it greatly helps us in transferring our memory images and our imaginative creations of the mind from one psychic association to another;

that is, to transfer the “feeling of reality,” which belongs to an external visual sense, to an association that is purely and properly a visual image of consciousness; or to transfer a “feeling of reality” connected with the reception of sound waves through the external ear, to a concept or sensation of sound which is internal in origin, but which is made real to consciousness by such a transfer of these emotions and reactions which go by the name of “reality feeling” (*TTAS* 142).

I: THE STREAM OF CONSCIOUSNESS

(Lay 13) [Note: An earlier version of 16:1.4-5 appeared in *Worry and Nervousness* (1923 ed.) 532.]

§9. *Reality Feeling an Internal Sensation* (Lay 34)

The result, however, of this misunderstanding and misinterpretation has been the disagreement between the spiritist and the scientist.

The former is virtually saying that the image, which I shall show later to be entirely the product of unconscious mental activity, and which is purely subjective in origin, is to be accepted as a scientific fact valid universally.

16: THE MIND AT MISCHIEF

That is the penalty of allowing the “feeling of reality” to gain possession of the intellect, of failing to discriminate between the creatures of consciousness and those of the material world.

16:1.3 If we ardently will to believe a certain thing, it greatly helps us in transferring our memory images and our imaginative creations from one psychic association to another;

that is, to transfer the “feeling of reality” which comes of an external visual sense to an association that is purely and properly a visual image of consciousness; or to transfer a “feeling of reality” connected with the reception of sound waves through the external ear, to a concept or sensation of sound which is internal in origin, but which is made real to consciousness by such transfer.

16:1.4 Much of the disagreement between the spiritualist and the scientist of to-day hinges upon the proper definition and understanding of this “reality feeling.”

Mediums insist that the images which they see in their minds are real—

On the other hand the scientist replies that it may be quite true that every one has visual and auditory images and also a feeling of reality, but the fact that A correlates his feeling of reality with certain of his visual images is no proof that B either will, or is obliged to, do the same thing (L 36).

that there is a corresponding spirit entity, separate and apart from their minds, which gives origin to these images and their associated emotions.

The scientist grants that the medium has seen these things in her own mind, that they really do exist in her consciousness,

but he believes that the “reality feeling” which she attaches to them is a form of “transference” which she has unconsciously indulged, a feat of psychic legerdemain; that her subconscious has juggled the associations—transferred, shifted, and substituted on her; that she is honest when she says she “saw it,” but that the beginning and end of the whole experience are confined to the medium’s own inner consciousness.

§13. *The Feelings and the Emotions* (Lay 42)

Expressing this in psychological terms we may say that the qualities of consciousness, which term I prefer to “spiritistic phenomena,” evoked at the seance, are all natural phenomena, and no exceptions to the laws of the unconscious and of consciousness taken together, but that they are offered as proofs of what would require quite a different type of fact to prove it (L 44).

16:1.5 It must be evident, then, that the phenomena evoked at the average spiritualistic séance have to do with the operation of natural law.

Not only are the sitters deceived, but the mediums themselves are deceived. The physiologist and the psychologist, in attendance on these occasions, are able to explain what happens as natural phenomena.

Our knowledge, limited tho it is, of the psychology of the unconscious enables us to understand many of these things. And to the extent that the laws of psychology are applicable to them, we may continue, in a scientific way, our study and investigation of so-called spirit phenomena.

TRANSFERENCE OF THE “REALITY FEELING”

IX: MAN’S UNCONSCIOUS SPIRIT (Lay 286)

§4. *Transfer of Reality Feeling* (Lay 294)

[See L 294-95.]

Quite similar is the transference of the feeling of reality from the actual external sensation to the mental image (L 295).

The psychical researchers have set a trap for a spirit and their expectations would be sadly disappointed if no spirit appeared.

The spirit does indeed appear—*Man’s Unconscious Spirit* or the “spirit” of one’s own unconscious; (Maeterlinck’s *Unknown Guest*)—

16:2.1 The séance is in every way favorable to transferring the reality feeling on the part of the expectant sitters to the suggested phenomena of the séance room.

It is a simple matter for the “sitter” to transfer this feeling of reality from an actual experience of external sensation to the mental image of the immediate occasion.

Says one writer:

“The psychical researchers have set a trap for a spirit, and their expectations would be sadly disappointed if no spirit appeared.

The spirit does indeed appear—*Man’s Unconscious Spirit*, or the ‘spirit’ of one’s own unconscious.”

but, expressed in less dramatic and more psychological terms, what appear are the mental images in the consciousness of the sitter and they are called a spirit, as they are immediately associated with the floating reality feeling, which is quite uncomfortable if it cannot fasten itself to anything (L 296).

V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121)

17. HYPNOTISM AND PSYCHOANALYSIS (*The Truth About Spiritualism* 159)

Owing to the widespread prevalence of spiritistic teachings, there is a great tendency on the part of many people to confuse their inner experiences or “inner voice” with their beliefs about ghosts and apparitions, all the while forgetting how tricky the subconscious mind is in palming off on its owner the creatures of its own creation.

It is failure to recognize this fact that leads the insane and the near-insane to become victims of both hallucinations and delusions.

It must be remembered that the average human mind cannot be trusted to tell exactly, precisely, and truthfully what is going on in its own depths (*TTAS* 161-62).

[contd] *Belief and Will*. In general, belief is but the conscious recognition or expression of an unconscious desire or wish.

The dominant human wish is for self-glory, power and self-aggrandizement.

16:2.2 Owing to the widespread prevalence of spiritualistic teachings, there is a tendency on the part of many people to confuse their psychic experiences or “inner voice,” with their beliefs about ghosts and apparitions, all the while forgetting how tricky the subconscious mind is in palming off on its owner the creatures of its own conjuring.

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One of the dominant human wishes is for glory, power, self-aggrandizement.

SOURCE

All down through the ages, outside of the military hero and the sovereign of the realm, a “seer” was the most honored of all men.

We look with reverence and awe upon the men and women who are supposed to be in touch with unseen power.

We are inclined to worship those of our fellows who have been able to push aside the veil and peer into the realms of another world.

In modern times the “medium” has become the successor of the ancient “seer” (*TTAS* 162).

[contd] The ordinary clergyman, it is true, reads his Bible and prays, and then orates his message from the pulpit; but the medium leans over the threshold of another world, and there—so he claims—actually hears the voices and sees the forms of spirit beings, angelic hosts and departed humans.

The medium today is worshiped as a hero, adored as a “seer” by the faithful believers in spiritualism—until of course such time as the grand exposure results, the fraud is made manifest, the deception is disclosed, and even then many of the faithful are slow to abandon their belief in the spiritual powers of their chosen medium (*TTAS* 162-63).

16: THE MIND AT MISCHIEF

All down through the ages, outside of the military hero and the sovereign of the realm, a seer was the most honored of all men.

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We are inclined to worship those of our fellows who have been able to push aside the veil and peer into the realms beyond.

In modern times, the medium has become the would-be successor of the ancient seer.

16:2.4 The ordinary clergyman, it is true, reads his Bible, and prays, and then orates his message from the pulpit; but the medium leans over the threshold of another world, and there—so he claims—actually hears the voices and sees the forms of spirit beings, angelic hosts, departed souls.

And so the medium is adored as a seer by the faithful believers in spiritualism—until such time as the deception is disclosed; and even then many of the faithful are slow to abandon their belief in the powers of their chosen medium.

VI: UNCONSCIOUS EMOTIONS AND WILL (Lay 201)

§14. *The Unconscious Will* (Lay 232)

In the study of spiritualistic phenomena, however, this research into the unconscious is absolutely imperative.

For, as stated before, we cannot pretend to make any true statements about something of which we know little or nothing. We cannot know anything adequate about spirit apart from the body until we know something about spirit during its residence *in* the body ... (L 235).

16:2.5 Scientists, psychologists, and physiologists, have been forced to explore the subconscious in their study of spiritualism,

for it must be in the realm of the unconscious that the spirit of man reigns and operates;

how can we hope to know aught of the spirit after death if we do not make a sincere effort to study it during life?

And, indeed, our greatest rewards in the study of spiritualism have come to us—from a psychologic viewpoint—in our study of the spirit of man as it operates in the subconscious realms, where we find it to be anything but an infinite intelligence and a high-minded spiritual guide. We find it to be wholly human and faltering, entirely selfish, seeking all the while to fulfil the wishes of the mind; and withal a crafty, cunning, and subtle deceiver, and sometimes guilty of conduct devoid of either conscience or moral scruples.

I: THE HISTORY OF INSANITY (Hart
1)

16:2.6 I have been much impressed, in the study of mediums and clairvoyants, by the observation that a very large number of them are of a highly neurotic temperament, and many of them of such mental instability that they closely border on the hysteric and even the insane realms.

[See 20:3.2.]

In fact, it is not uncommon to have a clairvoyant, medium, or trance-talker come of her own accord to the physician, seeking a diagnosis, frankly explaining her own misgivings concerning her mental state.

A number of other abnormal mental phenomena were grouped together under the conception of “witchcraft,” one of the most characteristic products of mediæval thought.... Hence it is not surprising that we find amongst the witches numbers of people who would now be definitely classed as neurotic or insane.

16:2.7 In olden days many of the witches must have belonged to this group of nervously unstable individuals.

Certain signs which are well known to the modern physician as symptoms of hysteria became, indeed, regarded as indisputable proofs that a particular individual was a witch.

Some of the signs of witchery would now be regarded as signs of hysteria.

One such sign was the famous “devil’s claw,” a patch of insensitive skin somewhere upon the body of the alleged witch,

This is especially true of the notorious “Devil’s claw,” which seems to have been a patch of insensitive skin somewhere upon the body of the alleged witch;

to-day, this would be regarded as a symptom of hysteria

a sign frequently met with in the modern hospital under the less lurid name of “hysterical anæsthesia” (H 4-5).

and would be recorded among the physical findings—at the time the patient was examined—as “hysterical anæsthesia.”

THE MEDIUM'S MIND

XXXVIII: PSYCHIC FADS AND FAKES (*The Physiology of Faith and Fear* 457)

SPIRITUALISM (*The Physiology of Faith and Fear* 466)

There can be no doubt that many of these spiritualistic mediums are deluded, and more or less unable to understand their own performances.

They are often greatly influenced by suggestion; as in the case of a person who asks for communication with a dead brother, when he has no dead brother, and yet he receives from the medium long messages, supposed to come from the imaginary brother (*PF&F* 466).

[contd] There can be no doubt that the minds of many so-called mediums are striking illustrations of that dissociation among groups of conscious processes which was previously discussed in connection with double personality, and hysteria in general.

In as far as this is the case, one must in fairness admit that such a medium is not fundamentally (I mean morally) a fraud, but rather the subject of an elusive functional nervous disorder, and at the same time, clever enough to capitalize the disorder and make it provide the necessities of life.

In whatever instances this is the case, the so-called messages from the dead are made up of the more or less coherent trains of ideas that troop in from the marginal consciousness in response to those suggested ideas which come into the medium's attention when he or she is in a state of semi or complete trance.

16:3.1 There can be little doubt that many of these spiritualistic mediums are deluded and more or less unable to understand their own performances.

They are often greatly influenced by suggestion; as, for instance, in the case of a person who asks for communication with a dead sister when he has no dead sister, and yet receives from the medium long messages, supposed to come from the sister.

16:3.2 There can be no doubt that the minds of many so-called mediums are striking illustrations of dissociation among groups of conscious mental processes; they verge on actual hysteria and double personality.

In so far as this is the case, one must in fairness admit that such a medium is not fundamentally (I mean morally) a fraud, but rather the subject of an elusive, functional nervous disorder, and at the same time clever enough to capitalize the disorder and make it provide the necessities of life.

In whatever instances this is the case, the so-called messages from the dead are made up of the more or less coherent trains of ideas that troop in from the marginal consciousness in response to those suggested ideas which come into the medium's attention when he or she is in a state of partial or complete trance.

SOURCE

To whatever extent this represents the nature of mediumship, it, together with so-called spirit messages, admits of scientific psychologic investigation (*PF&F* 466).

[contd] It must be said at this juncture, however, that there are many men of science in good repute who believe that the whole problem of spiritualistic phenomena cannot be fought out on this line; that there is a residue that cannot be approached by means of scientific experiment.

It seems highly probable that the ultimate problems involved in the solution of the phenomena of spiritualism will have to be referred to the theological courts (*PF&F* 466-67).

V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121)

4. THE SUBCONSCIOUS MIND (*The Truth About Spiritualism* 128)

It is my opinion that much of the psychology of clairvoyants and spirit mediums takes place out in the dim consciousness of the marginal state.

That is, these spirit manifestations, in their ideas and images, originate in the subconscious mind, much as the phantasms of the dream world originate during the night season, when the higher reasoning, the logical, analytical and conscious centers of the brain are asleep—dead to the world (*TTAS* 128-29).

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To whatever extent this represents the nature of mediumship, it, together with the so-called spirit messages, admits of scientific and psychologic investigation.

16:3.3 It must be said at this juncture, however, that there are many men of science in good repute who believe that the whole problem of spiritualistic phenomena cannot be fought out on this line; that there is a residue that cannot be approached by means of scientific experiment.* [*See Appendix.]

It seems highly probable that the ultimate solution of the problems involved in the phenomena of spiritualism (of this sort) will have to be referred to the theological courts.

16:3.4 No doubt much of the psychology of clairvoyants and spirit mediums takes place out in the dim consciousness of the marginal state or in the subconscious.

That is, these spirit manifestations originate in the subconscious mind much as the phantasms of the dream-world originate there during the night season, when the analytical and conscious centers of the brain are asleep—dead to the world.

VII: PHASES OF CONSCIOUSNESS

(The Physiology of Faith and Fear 64)

THE MARGINAL CONSCIOUSNESS IN HEALTH AND DISEASE (*The Physiology of Faith and Fear* 67)

We are able to recognize a single mind only, but we recognize a dual consciousness in this single mind.

This dual consciousness is never separated by hard and fast lines.

The condition of the health of the nervous system, the degree of mental concentration, and the acuteness of the physical senses, are all concerned in the constantly moving back and forth the lines of demarcation between the central and the marginal consciousness (*PF&F* 67-68).

16:3.5 Man has only a single mind, but he has a dual consciousness.

This dual consciousness is never separated by hard and fast lines.

The conditions of health, of the nervous system, of the psychical centers, are all concerned in constantly moving back and forth the lines of demarcation between the central and the marginal consciousness.

16:3.6 We know that certain individuals are highly susceptible to being hypnotized—that is, to having their consciousness thrown clear over into the marginal state. We likewise know that other individuals are subjected to enormous and sudden fluctuations—sudden shiftings of the boundary line between the conscious and the subconscious—and that they bring up from the depths of this marginal state of their psychic life certain ideas and images which impress them vividly. So new and strange do these ideas appear, that they seem to the recipients to have been whispered by intelligences or spirits outside of their own minds and foreign to their own personalities.

“TRANSFERENCE” IN MEDIUMS

V: THE MECHANISMS (Lay 147)

[Note: An earlier version of 16:4.1-4 appeared in *Worry and Nervousness* (1923 ed.) 547-48.]

§20. *Transference* (Lay 195)

[Compare L 196.]

The individual unconsciously transfers his own mental states from one person to another (L 196).

[contd] The mental states thus transferred include both types—images and internal sensations (L 196).

The physician or psychoanalyst today arouses in the individual the same unconscious feelings and ideas that the father did years ago (L 196).

16:4.1 As a child grows up, it formulates and deposits in the mind a group of ideas, feelings, and emotions, which become centered around a certain individual, say its mother or its father. Later in life, we may imagine situations in which this group of ideas and emotions might be *transferred* to another individual, as upon the death of one or both of the parents.

We are all of us, no doubt, more or less transitorily transferring our accumulated mental states from one individual to another,

but only in a partial way and on a minor scale.

It should be borne in mind that when such “transference” takes place, the process involves a whole group of complexes and a host of mental images and records of inner sensations.

By way of illustration: I had a young man seriously ill in the hospital. He had recently lost his father, and it was very evident, not only to me but also to his mother and other members of the family, that

the lad was transferring bodily most of the thoughts and feelings which had been grouped about the thought of his father, to me as his physician.

SOURCE

[contd] In spiritism we see the transfer of these feelings to the **medium**.

[Even Sir Oliver Lodge, in referring to the “privileged persons” who are allowed to be the **instruments of communication** of the messages of the departed, shows a wholly unscientific **reverence** for the medium, and the characteristically infantile attitude (L 197).]

In infancy the father was regarded as **omniscient** and **omnipotent**.

Thus the emotions felt in infancy toward the father are unconsciously transferred to the psychoanalyst, the **physician**, **clergyman**, lawyer, etc. (L 196)

16: THE MIND AT MISCHIEF

16:4.2 We recognize that a similar sort of transference takes place between the sincere spiritualistic believer and the **medium**.

And there is an added element—that of belief in the supernatural. The sitter in the séance circle comes to regard the medium as one who—like his father or his minister—is to be ardently loved and highly respected; but, on top of all of this, the very idea of spiritism suggests to the human mind that

the medium be regarded with the awe and **reverence** that belong to one who has been selected by Divine agency as a consecrated **channel of communication** between the living and the dead—the oracle of one world to another.

16:4.3 In childhood we look upon the parent, at least in our earlier years, as being well-nigh **all-powerful** and **all-wise**.

We build up a group of feelings permeated with this reverential awe, this worshipful attitude of trust and confidence; and then, as we grow older, this associated group of ideas, feelings, and emotions becomes buried in the unconscious mind,

whence, in later years, it may be recalled by this technique of “transference,” and applied to a **physician**, **minister**, medium or other type of leader or teacher.

Thus we can understand something of the psychology of that childlike credulity, that pathetic trustfulness, with which spiritualists come to regard the high priests of their cult and to follow them blindly through devious paths of deception and delusion.

Thus, whatever powers can be attributed to the medium, over and above those possessed by ordinary people, will help to make the medium omnipotent in the eyes of the individual (L 196-97).

Every so-called proof of existence after death thus feeds both the unconscious wish of the spiritist to be omnipotent and strengthens the transference of the spiritist to the medium, thus reviving in the spiritist the original transference that he had for his own parent when he was an infant (L 197).

16:4.4 Of course, the mediums do their full part to help the average mortal attain this extraordinary confidence. They claim to be above natural law—to do things which scientists cannot do. They allege that they can take the spiritual and materialize it so that it can be seen, heard, felt, and even photographed.

All this, if it is believed even in the slightest degree, must serve, in the mind of the average individual, to exalt the medium high above ordinary mortals,

and to facilitate the transference to the medium of that confidence and respect which we have had for our parents.

BURIED MEMORIES

§4. *Unconscious Memory* (Lay 157)

I offer the suggestions ... concerning the inadvisability of making any definite statements, yet, about the post mortem or extra corporeal ante mortem existence or activity of that very hazy and indefinite thing called mind or spirit. All the stronger is the suggestion because of the actual novelty of the facts discovered concerning the mind in us that sees what we are not conscious of seeing, that hears what we are not conscious of hearing, that feels what we are not conscious of feeling,

16:5.1 We should remember that our own minds are constantly seeing things which we do not see, hearing things which we do not hear;

and remembers what we are not conscious of remembering.

Until that time shall come when it will be possible for each one of us to evoke from the past the memory of *every* sensation we have ever had, and examine it for its bearing upon the so-called supernormal media of intelligence, it will be impossible certainly to say that the “messages” received by us in a medium’s trance

are anything else than messages from some lower stratum of the medium’s unconscious memory, which, because of some factor, which at present we are only beginning to recognize and understand, the medium is able to deliver (L 157-58).

and that these memory-images and their accompanying emotions are filed away in the subconscious mind, whence we can later draw them forth

and become guilty of remembering things that we do not remember.

These spurious memory-images can also be conjured up at any time as a part of the spirit manifestation of mediumship, or as a part of the symptoms and suffering of the neurotic ailer.

16:5.2 Mediums, at least those of the more genuine type, have extraordinarily free access to, and contact with, their subconscious centers. This becomes a source of great danger if it is carried too far, as in the case of the insanities, where the conscious contact is widened to the point of flooding the conscious mind with the incoherent images, sounds, feelings, and impulses of the subconscious reservoir, absolutely destroying the normal flow of the stream of consciousness.

16:5.3 Observation makes it certain that many of the messages perpetrated by mediums, and purporting to be of spirit origin,

are nothing more nor less than the insidious flow into the medium’s consciousness of messages from the unconscious memory centers of that great lower stratum of the medium’s mind—the subconscious intellect.

SOURCE

16: THE MIND AT MISCHIEF

That this is really true will be shown by certain scientific observations more fully discussed in chapters to follow.

16:5.4 The psychic development of childhood, youth, and the earlier post-adolescent periods, is **much the same** in different individuals.

[W]e are all cast in the same mould, all thinking about the same things, all having **practically the same** impressions for five to seven years, all actuated by precisely the same instincts and impulses which centre about the relations of the different members of the family to each other and to us (L 159).

We all have a great deal in common.

Indeed, this is also true of subsequent periods of life; those of us who belong to the same race and are of the same sex, at least, have much in our psychology that is more or less in common.

[contd] If, then, a medium **succeeds in** tapping some very early impressions and in giving them out to the consciousness of other people, though he may not be conscious of them himself,

Now, if the medium **succeeds in** bringing forth from his or her unconscious memory-storehouse things which are really the residue and record of the experiences of former years,

he is quite likely to reproduce memories of what might have happened equally well to his sitters in their infancy or early childhood or to any one else whatever, brought up in any degree similar environment.

it is not unlikely that many of the sitters in the séance room will recognize ideas more or less identical with their own experience—much that seems to be familiar.

Thus a great deal that can be recalled as having occurred in the lives of departed souls may be reproduced at the séance and receive recognition on the part of some of the spectators.

SOURCE

These incidents would quite as well fit the recently dead as the living, and fit those who died a thousand years ago as well as those who died yesterday.

The theory of probability is twisted by the spiritualists who say there is not one chance in a million that the medium could guess correctly.

About some things there is the same chance that he could guess wrongly. Given enough indefiniteness in statement and matters from a deep enough level of unconscious memory

he can't guess wrongly if he tries (L 159).

V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121) [Note: 16:6.1-5 also appeared in *Worry and Nervousness* (1923 ed.) 549-50.]

9. THE TECHNIQUE OF "PROJECTION" (*The Truth About Spiritualism* 138)

[contd] "Projection" is the technique of reversing the physiology of the conduction of sensory impulses from the body to the brain, there to form ideas, images, memories, etc.

16: THE MIND AT MISCHIEF

16:5.5 Many instances in our lives would fit the medium, the sitter, or the departed dead, or they would fit equally well if expressed by the alleged spirit of some one who departed this world a thousand years ago.

The spiritualists tell us that in a given case there would not be one chance in a thousand that the medium could guess rightly;

but this is not true.

Granting mediums that degree of indefiniteness which they practise, that ambiguity which is characteristic of their statements,

I am of the opinion that they have about an equal chance of making a passing guess in more than 50 per cent. of the matters with which they deal in the séance room.

THE TECHNIQUE OF "PROJECTION"

16:6.1 "Projection" is the process of reversing the physiology of the conduction of sensory impulses from the body to the brain, there to form ideas, images, memories.

SOURCE

In “projection” this process is reversed—ideas and images are aroused in the mind and from there travel outward and are recognized through the sense organs as having had origin outside the body.

Ordinarily, our visual images and our auditory sounds go with the feelings and emotions which they arouse and which accompany them, for registration and attention in the archives of memory; I say ordinarily these sights and sounds, as well as other sensory impressions, originate outside of the body as the result of its contact with the external and material world (*TTAS* 138).

[contd] Now, if we imagine a reversal of this process—that instead of these symbols of material things, these sights and sounds originating without the mind and external to it, and passing in as sensory impressions from the nervous system to the brain, to be there recognized by the mind and therein to be recorded and retained as memories—

if we can imagine a reversal of this process so that we would have arising, down in the unconscious centers of the mind, various memory images and sounds which would travel outward over the nerves to the center of hearing and vision, there to be recognized, there in reality to appear just as if they had come from without in the normal manner (and as they no doubt originally did arise before they were buried in the forgotten regions of the unconscious), then you will have a picture in your mind of the *technique of projection*.

16: THE MIND AT MISCHIEF

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SOURCE

Your imagination need go but one step farther—to throw these sounds and images from the seeing and hearing centers of the mind, out of the body into the external world, and you have the foundation all laid for perfect hallucination.

In this way an hysterical individual, a spiritualistic medium, or insane person, will be able to see and hear things that do not exist—that is, that do not exist in the external world—and they are not discoverable except to those people who, from whatever cause, are “seeing things” and “hearing things” (*TTAS* 138-39).

[contd] This sort of “projection” is, to a certain extent, normal to all of us, and is no doubt unconsciously practiced (to a limited degree) by most of us.

Occasionally we run across an individual who has become a victim of this sort of thing in one particular phase of his life.

He is thoroughly sane and rational in every other avenue of thought, but on some one thing he has become a monomaniac.

He hears and sees things that are not real, his mind is not controlled by reason and is not dominated by logic in this particular realm of thought, as in all others and when this is well marked and classic, we say that such a patient has *paranoia* (*TTAS* 139).

[contd] We are quite likely to project some of our own fears and feelings on other people—it is notorious that we have a tendency to judge other people by ourselves.

16: THE MIND AT MISCHIEF

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16:6.5 We are quite likely to “project” some of our own fears and feelings upon other people—it is notorious that we have a tendency to judge other people by ourselves.

SOURCE

We judge many of our own acts by the way in which we think our friends and neighbors would judge us.

Our standards of morality are largely those that are “projected” from the consciences of other people upon us.

We are influenced by tribal standards; we are governed largely by fashion; we regulate our lives in accordance with convention; we are constantly interchanging ideas and feelings, emotions and reactions, between ourselves and other people (*TIAS* 139-40).

V: THE MECHANISMS (Lay 147) [Note: An earlier version of 16:6.6 appeared in *Worry and Nervousness* (1923 ed.) 550-51.]

§7. *Projection* (Lay 165)

Very young children are without ... moral sense, and their elders are talking to them all the time about this and that **being naughty**; so that they naturally get the idea that **criticism** of their actions is the most common attitude of other people.

After a while they acquire a habit of automatically considering whether or not a proposed action is bad. Now the criticism has, to be sure, originally come from without, from parent or teacher, but in a particular instance, **later**, the proposed action may not be of sufficient interest to arouse any criticism favourable or unfavourable on the part of any one in the child’s environment. Yet the idea that mother or father might not like it occurs to the child in connection with the action (L 166).

16: THE MIND AT MISCHIEF

We judge many of our own acts by the way in which we think our friends and neighbors would judge us.

Our standards of morality are largely those that are “projected” from the consciences of other people upon us.

We are influenced by tribal standards; we are governed largely by fashion; we regulate our lives in accordance with convention; we are constantly interchanging ideas and feelings, emotions and reactions between ourselves and other people.

16:6.6 For instance, as children we were subject to much **criticism**.

It is common to hear parents speak to the children of some act as **being “naughty”** or “not nice.”

Later on, as this child reaches maturity, the parent may not be there to criticize some trivial act,

and yet the child will, as it were, subconsciously, as the memory of the act is put on record, place there alongside, and with it, the thought of parental disapproval.

Therefore, in subsequently recalling this mental registry, the memory will attribute to the parent a specific disapproval of the act.

If this idea is accompanied by a vivid enough reality feeling, it will be projected by the child upon the parent,

This is projecting to the parent something of internal origin,

and seeing the parent as having expressed a criticism which he did not express,

the child will think the parent averse to his action, will credit the parent with an attitude not really taken by the parent (L 166).

but which the individual in memory recalls as expressed disapproval, and attributes to the parent in all his subsequent thinking.

16:6.7 Another illustration of projection: One of my associates expressed surprise that I did not know of a consultation which had been arranged with a certain patient, saying, "Why, Doctor, you told me Saturday that you would see this patient with me on Monday," and I replied, "But, Doctor, I did not make this promise and did not know that I was to see this patient until I reached the office a few moments ago and found the appointment on my book." What had happened? Simply this: On Saturday my colleague spoke to me regarding this patient, and in connection with the hurried mention of the matter undoubtedly inferred that I would go into a further discussion of the case subsequently;

and, knowing that the patient would be leaving the city Monday evening, set down in his mind alongside the memory-registry of this episode the notation—"Dr. Sadler will see this patient with me on Monday." And, naturally, when the case came up for consideration on Monday, this parenthetical memory-registration was projected forward with the real material into consciousness, and, with the "reality feeling" duly attached, was accepted as a bona fide memory-registration. This was told to me as a fact—as a recalling of an actual statement which I had made. But I had made no such statement—in fact, the situation was such on Saturday that I could not possibly have consistently made such a promise. And it is in just this manner that serious misunderstandings and grave altercations arise between real friends and associates.

XXII: MENTAL CONFLICT AND ITS CONSEQUENCES (Bridges 370)

Projection. (Bridges 376)

[contd] Another result of repression is called projection.

This means **ascribing to others** one's own repressed cravings or complexes.

These complexes are then perceived in other persons who are perhaps **condemned** for having them, for it is easier to reproach others than one's self.

16:6.8 This sort of illusive projection is very often due to long-continued emotional suppression.

Thus, a person may **ascribe to others** what is characteristic of his own unconscious self,

and may **condemn** it in others all the more strongly because it is part of his nature that he thinks undesirable.

SOURCE

This peculiar mechanism may explain the attitude of persons who are extremely severe and drastic in their condemnation of the **criminal**, and who believe in punishment for its own sake or as a compensation for crime. Such persons probably have strong tendencies to do just what the criminal has done (Br 376).

Projection may likewise occur with reference to emotions and feelings that are not repressed. It may be **illustrated in the universal tendencies to believe that the people we hate, hates us; that the person we love, loves us; that the person we have broken faith with, is unfaithful to us, and so on.**

Such beliefs are satisfying to the individual. They appeal to his vanity or enable him to avoid self-criticism.

Projection accounts in part for the **pleasure people take in gossip and scandal-mongering.**

They get satisfaction of their own impulses or wishes in gossip about other persons, who may have done what they themselves consciously or unconsciously wish to do (Br 376).

Other results of conflict and repression.
(Bridges 377)

Mannerisms are habitual responses peculiar to certain persons.... The psychoanalysts ... find in mannerisms the indirect expression of “repressed complexes” (Br 377-78).

16: THE MIND AT MISCHIEF

This may partially account for the prevailing attitude in society toward the **criminal.**

Projection is also **illustrated by the universal tendency to believe that the person we hate, hates us; that the person we love, loves us; that the person we have broken faith with, is unfaithful to us.**

Such beliefs are satisfying and often enable the individual to avoid self-reproach.

16:6.9 Projection also accounts in part for the **pleasure people take in gossip and scandal-mongering.**

In this way they get a vicarious expression of their own desires.

Many other things in every-day life may be regarded as indirect expressions of repressed trends or desires, or as symbolical representations of mental conflict. Some of these are:

mannerisms,

SOURCE

Slips of the tongue have also been accounted for in this manner (Br 378).

Forgetting an important engagement may be due to either a conscious or a repressed desire to absent one's self (Br 378).

There are many different kinds of *wit*, and no doubt each requires a different explanation.... The psychoanalytic theory relates wit to conflict and repression (Br 379).

V: THE PSYCHIC PHENOMENA OF SPIRITUALISM (*The Truth About Spiritualism* 121) [Note: 16:7.1-4 also appeared in *Worry and Nervousness* (1923 ed.) 551-52.]

9. THE TECHNIQUE OF "PROJECTION" (*The Truth About Spiritualism* 138)

[contd from above] *Origin and Nature of Projection*. It would seem that primitive people—savages—were wont to project their ideas and emotional reactions on a great variety of things, both animate and inanimate, and so these simple children of Nature came to endow rocks, clouds, rivers, not to mention the sun, moon and stars, with spirits and various supernatural attributes as shown by the superstitious beliefs of ancient peoples, as well as the highly organized mythology of the Greeks and other olden tribes.

16: THE MIND AT MISCHIEF

slips of the tongue,

forgetting important engagements,

some forms of *wit*,

dreams, and many nervous symptoms.

ORIGIN AND NATURE OF PROJECTION

16:7.1 It would seem that primitive people—savages—were wont to project their ideas and emotional reactions on a great variety of things, both animate and inanimate, and so these simple children of Nature came to endow rocks, clouds, and rivers, not to mention the sun, moon, and stars, with spirits and various supernatural attributes, as shown by the superstitious beliefs of ancient peoples, as well as by the highly organized mythology of the Greeks and Romans.

SOURCE

As the race developed it was observed that animals breathed, and then the savage saw the mist arise from the waterfall, looking not unlike the condensation of his breath on a frosty morning.

How easy for the primitive mind to reason that the waterfall had a spirit as shown in the mist floating from the plunging waters.

And so, later on, the trees were endowed with spirits, and the whole primitive psychology of a spirit world was built up—which still clings to the human mind and infests the human consciousness, predisposing in such a deep-seated, pathological fashion, the men and women, even of a civilized day and generation, to the sophistries and vagaries of spiritualism (*TTAS* 140-41).

IX: PROJECTION (Hart 117)

“Projection” may be defined as a peculiar reaction of the mind to the presence of a repressed complex, in which the complex or its effect is regarded by the personality as belonging no longer to itself, but as the production of some other real or imaginary individual.

The meaning of this definition will be made clear by the consideration of some simple examples.

People who possess some fault or deficiency of which they are ashamed are notoriously intolerant of that same fault or deficiency in others.

16: THE MIND AT MISCHIEF

16:7.2 It was observed that animals breathed, and then the savage saw the mist arise from the waterfall, looking not unlike the condensation of his own breath on a frosty morning.

How easy for the primitive mind to reason that the waterfall had a spirit as shown in the mist floating from the plunging waters!

And so, later on, the trees were endowed with spirits, and the whole primitive psychology of a spirit world was built up, which still clings to the human mind and infests the human consciousness, predisposing the men and women even of a civilized generation to the sophistries of spiritualism.

16:7.3 The practical working of the technique of projection is well stated by Hart, who says:

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The meaning of this definition will be made clear by the consideration of some simple examples.

People who possess some fault or deficiency of which they are ashamed, are notoriously intolerant of that same fault or deficiency in others.

SOURCE

Thus the parvenu who is secretly conscious of his own social deficiencies talks much of the “bounders” and “outsiders” whom he observes around him, while the one thing which the muddle-headed man cannot tolerate is a lack of clear thinking in other people.

In general it may be said that whenever one encounters an intense prejudice one may with some probability suspect that the individual himself exhibits the fault in question or some closely similar fault (H 118-19).

We may express the psychological processes seen in these cases as follows: the fault constitutes a complex which is repugnant to the personality as a whole, and its presence would therefore naturally lead to that particular form of conflict which is known as self-reproach.

The personality avoids this conflict, however, by “projecting” the offending complex on to some other person, where it can be efficiently rebuked without that painful emotion which inevitably accompanies the recognition of deficiencies in ourselves.

That is to say, the personality reacts to the repugnant complex by exaggeratedly reproaching the same facts in other people, thereby concealing the skeleton in its own cupboard.

The more comfortable expedient of rebuking one’s neighbour is substituted for the unpleasant experience of self-reproach.

The biological function served by projection is, therefore, the same as in all other varieties of repression, the avoidance of conflict and the attainment of a superficial peace of mind (H 119-20).

16: THE MIND AT MISCHIEF

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The biological function served by projection is, therefore, the same as in all other varieties of repression, the avoidance of conflict and the attainment of a superficial peace of mind.

XL: TRICKS OF THE SUBCONSCIOUS

(*Worry and Nervousness* [1923 ed.] 538)

ORIGIN AND NATURE OF PROJECTION

(*Worry and Nervousness* [1923 ed.] 551)

So this common psychologic practice of projection, so well known to the psychologist and so well understood as pertaining to the everyday life of the average individual, and so well known in the case of the insanities, is undoubtedly the explanation of much of the thing which comes to be real in the mind of the medium.

The medium has built up certain things desires and ardently wishes for certain things—that is, we are talking know of honest mediums—those who are sincere though self-deceived; and these things which are aroused or created in the reservoirs of the medium’s unconscious mind are projected, not onto another individual, as in the case where we seek to blame another for our own faults, but are projected out onto imaginary spirit beings and then are received back into the mind of the medium as having had origin in a world external to the body—even the world of spooks and spirits (*W&N* [1923 ed.] 552-53).

[contd] Sometimes when the appendix is telephoning distress messages the stomach bell rings, and we get the message twisted so that we think we have stomach trouble when the trouble is really in the appendix; and so sometimes we have mutterings and groanings in some corner of the subconscious mind, and these disturbances, in their effort to get out, likewise become entangled in transit and when they reach our consciousness we think we are in receipt of spirit messages from ghostland (*W&N* [1923 ed.] 553).

16:7.5 So this psychologic practise of projection, so well understood as pertaining to the every-day life of the average individual and so well known in the case of the neuroses and the insanities, is undoubtedly the explanation of much of that which comes to be real in the mind of the **medium**.

The medium has mentally built up certain things, believes certain things, ardently wishes for certain things—we are talking now of honest mediums, those who are sincere tho self-deceived; and these things which are aroused or created in the reservoirs of the medium’s unconscious mind are projected, not upon another individual, as in the case where we seek to blame another for our own faults, but out into imaginary spirit beings, and then are received back into the mind of the medium as having had origin in a world external to the body—the world of spooks.

16:7.6 Sometimes, when the appendix is telephoning distress messages, the stomach bell rings, and we get the message twisted, so that we think we have stomach trouble when the trouble is really in the appendix; and so sometimes we have mutterings and groanings in some corner of the subconscious mind, and these disturbances, in their effort to get out, likewise become entangled in transit, and when they reach our consciousness we think we are in receipt of spirit messages from ghostland.

VIII: KNOWLEDGE ABOVE BELIEF
(Lay 265)

§7. "Spirit" a Projection (Lay 275)

[contd] This **projection** of the unconscious wish, to maintain existence after death, into the **hypostatization of a spirit**

is at the bottom of all **religions**, both the most ancient animistic and anthropomorphic and the most modern, the spiritistic (L 275).

[See 24:0.2.]

[In the case of insane persons, their delusions and hallucinations are more or less incoherent and are devoid of system. In the case of the "medium" this tendency becomes devoted to a single idea, and as long as it remains **systematized** and dedicated to the cause of spiritualism, these mentally disordered and nervously erratic individuals are not only able to keep out of the asylums, but are enabled successfully to ply their vocations as mediums of communication between the living and the dead (*Worry and Nervousness* [1923 ed.] 546).]

16:7.7 We have noted that most people desire to live after death.

In our desires and wishes, we are unconsciously engaged, all the while, in **projecting** ourselves into the future and invisible world as some sort of **spirit entity**.

We are encouraged in this sort of thinking by the teachings of most widely accepted **religions**.

Thus the present-day basis for belief in spirits goes back to a very remote time in the history of our racial ancestors.

HALLUCINATIONS

16:8.1 Hallucinations do not always represent the vagaries of a maniac. They may be very orderly in origin, and their psychology can sometimes be accurately traced.

No doubt many **mediums** suffer from a mild form of hallucination, more or less **systematized** and controlled.

II: CONSERVATION OF FORGOTTEN EXPERIENCES OF NORMAL, ARTIFICIAL, AND PATHOLOGICAL LIFE (Prince 15)

I. Normal Life (Prince 15)

Evidence from hallucinatory phenomena.
(Prince 39)

[contd] I may mention one more example of conservation of a forgotten experience of every-day life as it is an example of mode or reproduction which differs in certain important respects both from that of ordinary memory and that observed under the artificial methods thus far described.

This mode is that of a *visual* or an *auditory hallucination* which may be an exact reproduction in vividness and detail of the original experience.

It is a type of a certain class of memory phenomena.

One of my subjects, while in a condition of considerable stress of mind owing to the recurrence of the anniversary of her wedding-day, had a vision of her deceased husband who addressed to her a certain consoling message.

It afterwards transpired that this message was an actual reproduction of the words which a friend, in the course of a conversation some months previously, had quoted to her as the words of her own husband just before his death.

That many of the things which mediums think they see or hear are transitory hallucinations, more or less regulated by the technique of suggestion, is indicated by the following experience related by Prince:

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It afterwards transpired that this message was an actual reproduction of the words which a friend, in the course of a conversation some months previously, had quoted to her as the words of her own husband just before his death.

SOURCE

In the vision the words were put into the mouth of another person, the subject's husband, and were actually heard as an hallucination.

Under the peculiar circumstances of their occurrence, however, these words awakened no sense of familiarity; nor did she recognize the source of the words until the automatic writing, which I later obtained, described the circumstances and details of the original episode.

Then the original experience came back vividly to memory.

On the other hand, the "automatic writing" not only remembered the experience but recognized the connection between it and the hallucination.

(The truth of the writing was corroborated by the written testimony of the other party to the conversation.) (P 39-40)

III: THE PHENOMENA OF INSANITY (Hart 21)

Hallucinations may be roughly defined as false sense-impressions.

For example, the patient sees an object which has no real existence, or hears an imaginary voice (H 30).

[See 24:0.2.]

16: THE MIND AT MISCHIEF

In the vision the words were put into the mouth of another person, the subject's husband, and were actually heard as an hallucination.

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Then the original experience came back vividly to memory.

16:8.3 On the other hand, the "automatic writing" not only remembered the experience but recognized the connection between it and the hallucination.

The truth of the writing was corroborated by the written testimony of the other party to the conversation.

16:8.4 Hallucinations are nothing more nor less than false sense impressions.

The medium—like hysterical patients and sufferers from certain forms of insanity—sees and hears things which have no real existence: hears imaginary voices and sees fantastic spirit forms floating about the room.

I remember very well that, in the days when I was a medical student, we were taught that patients who had delusions and hallucinations were definitely insane. We hardly take that view at the present day.

SOURCE

16: THE MIND AT MISCHIEF

Thus a patient may hear a voice constantly announcing that on account of the sins he has committed he will shortly be put to death (H 30).

We regard many such patients as victims of hysterical dissociation.

In one case the hysterical patient hears a constant voice which speaks in reproach for the individual's sins

and brings about a mental state of religious melancholy.

In another, the patient hears a voice which represents itself as the spirit of a departed friend or relative, and he rapidly develops into a first-class spirit **medium**.

XVI: MENTAL EFFECTS OF **DRUGS**
(**Conklin** 365)

16:8.5 An interesting part of the study of hallucinations has to do with the consideration of the influence of **drugs** in producing this form of abnormal mental behavior.

Alcohol. (Conklin 365)

The psychoanalysts have ceaselessly called our attention to the mass of inhibitions built up in every person trained in modern civilized society. These we commonly speak of as self-control. They are in effect **inhibitory mechanisms** and so when depressed by **alcohol** the individual is released from his reserve and **over-conscientiousness** (C 367).

Alcohol seems to work along the line of cancelling the **inhibiting complexes**, so that the individual is released from his sense of responsibility and from all tendency toward **overconscientiousness**.

While in [the] middle stage of intoxication the emotional release becomes more evident, and there is what the psychoanalysts would call a **regression** (C 367).

Under the influence of alcohol he markedly **regresses** toward the moral level and sexual conduct of his primitive ancestors.

SOURCE

Delirium tremens, well known as an alcoholic disturbance, differs in many ways from the ordinary course of intoxication and contains many features of psychological interest.... **Hallucinations** are many and active (C 368).

The desire [for alcohol] in many cases has been traced to insufficient feeding or improper feeding, with the inevitable consequence that the person is hungry. This is quieted by alcohol and with a few repetitions the **habit** becomes established and the individual thinks he needs it at those regular intervals (C 371).

[contd] Patrick has argued that the development of the use of alcohol was due to the **desire for relaxation** from the **strain of modern civilization**. This is of a piece with the contemporary, but more far-reaching, notion of **retreat from reality** emphasized by the psychoanalysts (C 371).

The depressant effect of alcohol is thus an easy means of turning the edge of the disagreeable present and bringing about a flow of euphoria when the individual should be facing the reality, even though unpleasant.

16: THE MIND AT MISCHIEF

Delirium tremens is a good illustration of **hallucinations** artificially produced,

and the illusions of this state of intoxication are, while characteristic, nevertheless after the general order of the hallucinations of the insane.

16:8.6 In the case of chronic and periodic drinkers there seems to be developed an alcohol complex. There is some inexplicable charm in this drug, and it probably consists in the fact that it enables the individual for the time being to **retreat from the real world** to one of dreams and fantasy.

Later on, as the result of habitual drinking, there may be established a chronic alcoholic drug **habit**.

16:8.7 No doubt much drinking is due also to the **desire for relaxation** from the stress and **strain of modern civilization**.

It is in reality an effort on the part of the drinker to dodge the trials and tribulations of the moment, and to seek solace and transient relief in intoxication.

SOURCE

This is but another and more inclusive way of saying that vast numbers of individuals **drown their sorrows in alcohol** (C 372).

Tobacco. (Conklin 373)

The sensations of smoking, once established in association with certain desired states of mind, whether of work or of relaxation, become necessary parts of the general pattern which facilitates the production of that state of mind (C 375).

Youth, [Brill] thinks, takes to smoking as a means of **appearing big, grown-up**. It is the **will-to-power motive** (C 378).

Caffein. (Conklin 378)

[Compare C 379-80.]

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As we so often hear, many a man drinks in an effort to **“drown his troubles in alcohol.”**

16:8.8 *Tobacco* undoubtedly operates in the same direction in a minor way.

It is no doubt possible to develop a smoking complex—a certain association of ideas which contributes to the belief or consciousness that tobacco is stimulating or quieting,

and thus, with the appearance of the smoke, these associated reactions are experienced in consciousness.

I am firmly convinced that many of the effects of tobacco are purely psychic.

In other cases, smoking, especially on the part of young people, may be connected with an effort to exalt the ego, to assert individuality. It is a part of the phenomena of the **power complex**—

merely one of the steps in the process of trying to **grow up**, trying to **appear big**.

Tea and coffee may perhaps operate in a similar way along these lines, but certainly in a very minor capacity as compared with alcohol and tobacco.

SOURCE

Morphine and cocaine. (Conklin 380)

Perhaps in some instances the first experiments with [a drug] may represent a **rebellion against authority**, and again it may be due to the desire to be like certain older associates whose ways are looked upon as the proper ways of the world (C 382).

Careful studies have revealed that in a very large percentage of cases the drug habit is superimposed upon a psychopathic basis. **Family histories** reveal a background of psychoses, epilepsy, alcoholism, feeble-mindedness, and psychoneurotic conditions (C 382).

XI: THE RESULTS OF ANALYSIS (Conklin 208)

Now in the case of the **love life** of the individual an intriguing system or gradation of behavior patterns has been worked out.

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16:8.9 No doubt the use of alcohol, tobacco, and even other drugs is sometimes only a manifestation of that innate tendency on the part of many individuals to **rebel against authority**, to be “agin the government”;

but in most of these cases where drugs are used there will be found a **family history** of neurotic tendency.

Many of the ancestors of the drug addicts will be found not only to present a marked neurotic history but also to yield the fact that they were drug users.

EMOTIONAL FIXATION

16:9.1 A constellation of complexes such as the sex urge, power urge, etc., may become fixed at some point in its evolution through the years, and so, instead of progressing normally, feelings and emotions connected with this complex have an undue tendency to gravitate toward the point of fixation.

16:9.2 The Freudians speak of the **love life** as being developed after the following scheme:

It is claimed by the psychoanalysts that the first form of the love life, sexual they often call it, is the mere seeking of pleasure and comfort through the simpler bodily functions—the comfort brought about by **being warm**, dry, **well fed**, etc. Such pleasure is said to be **autoerotic** (C 215).

The libido is gradually shifted from the autoerotic to the satisfactions of the self. Now as the **child's love is of itself** it is referred to as **Narcissistic** (sometimes spelled Narcistic) from the Greek story of the boy who fell in love with his own image.

Following the Narcissistic stage there is the first period of affective behavior with reference to other individuals, say roughly from about three or **four** to six or **seven** years of age.

This concerns the **father and mother** especially but applies also to **brothers and sisters** and **playmates** (C 215-16).

It is further claimed that the little girl has a greater amount of libido shifted to the behavior patterns concerning her father and the little boy likewise to those related to the mother (C 216).

After puberty the libido “tends to **swing outward**,” as the saying is, which of course means that patterns of affective behavior with reference to other people become increasingly active and that the libido shifts to them.

It is further supposed that in this “shift outward” the libido first attaches itself to patterns which concern another of the same sex, hence the **crushes** and **intense intimacies** and deep **friendships of adolescence**, a brief period of what might be called **homosexuality**.

1. **Auto-erotic** stage, in which the infant is merely interested in **being warm** and **well fed**.

2. The **Narcissistic** stage, in which the **child is in love with itself**.

3. From **four** to **seven** years of age the family state,

in which the child is in love with **father and mother**, **brothers and sisters**, and perhaps **playmates**,

there being a slight tendency for the girl to think more of the father, and the boy, more of the mother.

4. The **outward swing** of the love,

the period of **crushes**, **intense intimacies** and the **friendships of adolescence**, often with a slight tendency to **homosexuality**.

SOURCE

This is normally followed by heterosexuality, the love of **one of the opposite sex** (C 216).

Now it is possible to comprehend better [the psychoanalysts'] use of the term fixation. This libido, which normally shifts from one pattern or group of patterns to a new or newer ones, may, and in psychoneurotics often does, become **fixated at some stage** of the development (C 216-17).

Cases of men who never marry, or do so unhappily because of the devotion to their mothers, are almost equally well known (C 218).

There is still a debate as to whether or not homosexuals are the product of development which was faulty and thus established a fixation, or if they are unfortunate freaks due to some obscure cause in prenatal development or even to a defect of the germ plasm (C 218).

[In the case of these homosexual perverts, it would seem that an individual may be **born with a man's body but, sexually speaking, with a woman's brain** (William S. Sadler, M.D., F.A.C.S., *Race Decadence: An Examination of the Causes of Racial Degeneracy in the United States* (1922), p. 267.)

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5. The more definite fixation of the love life on **one of the opposite sex**.

6. Now we may have arrested emotional evolution of these affections—

they may become **fixated at any one of these points** in their process of natural development.

16:9.3 Thus we have the **cases of men who never marry**, but stay home to take care of their mothers, and so on.

Or we may have the cases of so-called acquired homosexuality.

In this connection we should pause to differentiate between inherited (congenital) and acquired homosexual tendencies.

In the case of the inherited form a man seems to be **born with a male body but with a female brain, as far as reactions to sex impulses are concerned**;

and so, in the opposite sex, we may have an individual with a woman's body but with the brain reactions after the fashion of a male.

[!]

16:9.4 Now, acquired homosexuality is entirely different, and is quite readily curable.

Cases are reported wherein by means of psychoanalysis the cause of the fixation was discovered

I recently had a case of a young man who, while he seemed to be a splendid specimen of manhood physically, was more or less effeminate in his tastes; but the striking feature of his psychology was that he possessed an undue admiration for his own sex. An analysis proved that it all came about through an association of ideas in his early childhood, as the result of a habit he formed of riding about, when a little chap, on the foot of his father, who was a robust man, six feet in height. This little fellow was subject to considerable sexual irritation from not having been circumcised, and he early experienced certain sex emotions in connection with this habit of riding about astride his father's foot, and in this way he came to associate sex feelings and the sex urge with his own sex; later he transferred this association from his father to others, more particularly to acrobats and athletes.

He was twenty-two years of age when he undertook the subjugation of this unfortunate complex,

and the course of development reestablished, with the result that by a means of reeducation the individual was transformed from his socially unhappy state to a normally heterosexualized individual (C 218).

and it required between two and three years really to bring about a state of mind that enabled him to acquire a normal attitude toward the sexes.

SOURCE

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16:9.5 As an illustration of the fixation of the evolving sex urge,

In this connection the student should learn to think clearly concerning those two much used and much abused terms, the **Œdipus** complex and the **Electra complex** (C 219).

the Freudians have made a great deal out of the **Œdipus** and **Electra complexes**—

more, I think, than is warranted.

[Compare C 219-20.]

The Œdipus complex, as will be recalled, has to do with the son falling in love with his own mother and seeking to get his father out of the way so he can have unopposed sex relations with his mother. The Electra complex is based upon another legend in which the daughter seeks to dispose of the mother in order to have the undivided attention and devotion of the father.

As I say, I think these ideas are greatly overworked, but in a mild manner this is true in all families.

The daughter naturally has a peculiar attraction for the father and the son for the mother. Mothers take special interest in their sons and fathers exercise particular care over their daughters. There is a sex element, subconsciously, even in the ordinary family life, as there is in school life, especially in the adolescent years when youths are in attendance at coeducational schools and colleges.

16:9.6 The fixation of the affection at some point early in childhood, no doubt serves partly to explain the development of the cruel tendencies so often seen in children.

SOURCE

The psychoanalysts furthermore think of sexuality not as a single instinct but as a group of instincts. One of these is that curious pleasure often found in causing discomfort or even pain in the loved person.... Children who are most of the time very fond of their animal pets will at times apparently find much pleasure in teasing, if not actually torturing, them.

Initiation ceremonies among civilized as well as savage people often reach a degree of severity which is painful to the initiate, although it may be highly amusing to those who put the initiate through them.

The generosity with which many newspapers publish all the gruesome details of a murder or a seduction or an execution and the ready sale for similar material in cheap magazines and in novels sometimes not so cheap indicates that many people find pleasure in reading of such things, a pleasure in the suffering, actual or imaginary, of others.

Normally this trait subsides to relative insignificance, the “libido is shifted” from it to more desirable behavior patterns; but there are here and there individuals in whom the trait remains active and prominent. It reminds one at once of the fixations already discussed. And it is often associated with sex desires of the individual. When so associated it is referred to as Sadism (C 220-21).

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Who has not seen a child one moment affectionately fondle a pet and the next moment actually torture it?

The initiation ceremonies among civilized as well as savage people into the various societies and lodges

are no doubt mild reversions to this form of cruelty.

16:9.7 It is highly probable that the popular interest in the gruesome details of murders, seductions, prize fights, further indicates that there is something of a “hang-over” in this feeling of pleasure at the sight of actual suffering even among our more highly civilized races.

It is also likely that certain sadistic tendencies should be classified in this group—

those frequently-discovered proclivities that cause suffering in connection with the manifestation of love.

SOURCE

The lover not only seems to enjoy teasing the loved one, but in [some] instances the teased seems to enjoy being teased (C 221).

Displacement is also claimed to be discoverable in these case histories.

Briefly defined, displacement is the shifting of the affect from the originally significant to some originally insignificant portion of the ideational content of the complex, or even to some incidentally associated item (C 223-24).

Displacement is but the same process known in behavioristic psychology as the conditioned reaction, or response by substitute stimulus (C 224).

The complex, it will be recalled,

has a core or basis in some one of those fundamental human drives which are constantly urging or stimulating or arousing desire, are pressing for satisfaction. So with the displacement of affect new ideational features become related to this fundamental drive and the superficial appearance of a wish or desire may be changed.

The term transference has often been used with the same meaning as displacement (C 224).

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In a minor manner, perhaps, we could similarly class the tendency to tease inordinately those we love.

16:9.8 In connection with this doctrine of fixation of the emotions,

we should also remember its corollary, the *displacement* hypothesis.

To displace emotion is to shift its center of gravity from the originally significant to some originally insignificant portion of the same complex.

I presume our behavioristic psychologists would call this a reconditioning reaction,

and in this connection it must be remembered that the Freudian school of psychology always envisions a complex as a thing dynamic,

as a sort of psychic individuality in some way connected with one of the fundamental human drives.

Displacement is mentioned in this connection because in modern literature it is sometimes used in a very confusing manner, more or less synonymously with *transference*.

SOURCE

When the history behind an obsession, or compulsion, or hysterical symptom of almost any variety has been entirely revealed it often seems that the symptom under consideration, especially if it be of an ideational nature, is not the expression even in a distorted manner of one idea from the complex but rather is the condensation of several... This is technically known as *condensation* (C 225).

It was also pointed out that a simple wish from everyday life, when repressed, became allied with some *one of the fundamental drives* of life, such as sex, and that the resulting symptoms were due to this combination of forces (C 225).

Abnormal introversion should be included in the list of those behavior distortions which may be discovered by these analyses.... *Abnormal extraversion* has been presented already as the converse of abnormal introversion.

Why the direction of the *flight from reality* should be in one case inward

and in another outward

can be explained only through the case history of the individual instance under consideration (C 223).

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16:9.9 *Condensation* is the Freudian term that refers to the putting of several suppressed ideas into one group,

and is illustrated in those cases where some apparently trifling feeling becomes definitely attached to *one of the great emotional drives*

and therefore comes to play an inconsistently conspicuous part in the individual's psychic life.

16:9.10 It may be well in this connection to make clear the terms *introversion* and *extraversion*.

In introversion we try to *flee away from reality* by withdrawing within our consciousness.

In extraversion we try to get away from reality by taking up more intensively some other form of reality-activity.

SOURCE

In the process of analysis and reëducation there appears a peculiarly intense affection for the examiner or analyst or whatever he is called. This is termed *transference*.

Those who assume a movable libido interpret this as due to the release by analysis of the repressed or fixated wish. It is, however, supposed to be but a stage in the cure because it so far is but a form of displacement (C 232).

The analysis or reëducation must be continued until this concentration of affection upon the physician or examiner subsides and the patient becomes normally adjusted to the world of human affairs. Expressed in terms of the libido it would be that the libido, which had been transferred to the physician, must be further transferred to other and socially more desirable activities of life (C 232).

Another mechanism revealed by analysis is known as *projection*. This is the disowning of that which is in the patient's own mind and the attribution of it to external sources (C 226).

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16:9.11 In Freud's definition of *transference*, attention should be called to the fact that he believes that patients, in the process of psychoanalysis, first transfer their troubles and relay their affections to the doctor.

This is theoretically only a transient process in the cure,

and the psychoanalyst is supposed to manipulate matters so that

eventually these feelings shall be properly transferred to their legitimate destinies.

16:9.12 Likewise the more strictly Freudian definition of *projection* has to do with the patient's disowning something which has originated in his mind and attributing it to some external source.

SOURCE

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Much too often hysterical women accuse totally innocent men of misconduct toward them, when the facts are that the alleged misconduct is but a projected expression of a poorly repressed sexual phantasy of their own.

There is a counterpart of projection known as *introjection* (C 226).

The best examples of this are doubtless to be found in the delusions of reference so familiar in the early stages of *paranoia*. In these stages the patient sees a *personal meaning* in much of what goes on about him (C 226).

A typical illustration, often met with,

is the tendency of certain hysterical women who accuse innocent men of misconduct.

The counterpart of projection is called *introjection*,

and is the phenomenon we see in *paranoia*, where a patient ascribes *personal meaning* to every little thing that happens in his environment.

1. [But it is the indwelling Thought Adjuster that attaches the feeling of reality to man's spiritual insight into the cosmos (102:3.12).]