

## Chapter 21 — The Origin and Nature of Dreams

*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 21, in the order in which they first appear

- (1) Edmund S. Conklin, *Principles of Abnormal Psychology* (New York: Henry Holt and Company, 1927)
- (2) William A. White, “Higher Levels of Mental Integration,” in *The Unconscious: A Symposium* (New York: Alfred A. Knopf, Inc., 1927)
- (3) T. W. Mitchell, M.D., *Problems in Psychopathology* (New York: Harcourt, Brace and Co., Inc., 1927)
- (4) William S. Sadler, M.D., F.A.C.S., *The Truth About Spiritualism* (Chicago: A. C. McClurg & Co., 1923)
- (5) Morton Prince, M.D., LL.D., *The Unconscious: The Fundamentals of Human Personality Normal and Abnormal* (New York: The Macmillan Company, 1914 and 1921)

### 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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## XXI — THE ORIGIN AND NATURE OF DREAMS

### XIV: SLEEP AND ITS ABNORMALITIES (Conklin 306)

[contd] Sleep is obviously not abnormal, and yet there can be no absurdity in the consideration of sleep in connection with the study of abnormal phenomena (C 306).

The sleeping person will often respond to commands or requests which call for no more than some simple movement in response (C 307).

An examination of all [the theories of sleep] is quite certain to lead to the conclusion that the theorists have each had their attention attracted to certain features of sleep to the exclusion of others, with the possible exception of Claparede (C 317).

The complete theory for sleep must involve the essential features of all (C 318).

21:0.1 PRELIMINARY to our study of dreams it might be well to devote just a little time to

the consideration of sleep.

It is a well-known fact that sleeping persons will oftentimes respond to simple commands;

they will obey these directions and yet in the morning be wholly oblivious to the experience. Frequently it is quite easy for us to induce our bed-mates to turn over and do other simple things during sleep, and these acts are performed wholly unconsciously.

21:0.2 There are so many theories concerning the nature of sleep that it would seem a foregone conclusion that no one of them could be right in its entirety.

My own opinion at present is that sleep is best explained by taking into consideration certain factors of all of these four or five different hypotheses.

## SOURCE

Theoretical interpretations of sleep are distressingly numerous.... The following indicate the trend of thought:

### 1. Circulatory theories.

These are based upon the evidence of changes in the circulation of the blood in sleep. Many have thought that the evidence indicated a brain anemia, although this has been contested (C 311).

2. Neurological or histological theories. (C 312)

It has been suggested that the dendrites of the neurones still retain some of the ancient amœboid contractility

and after prolonged stimulation contract, thereby breaking the synaptic connections (C 312).

### 3. Chemical theories. (C 313)

Some physiologists have been much taken with Pflüger's suggestion that the brain cells in waking activity consume their supply of oxygen more rapidly than the circulation can restore it. This would reduce the irritability of the nerve cells and hence sleep, during which the oxygen supply would be restored.

Salmon attributed sleep to the secretions of the endocrine system.

## 21: THE MIND AT MISCHIEF

The present-day theories of sleep are:

### 21:0.3 1. The circulatory theories—

The teaching that we get drowsy and tend to become unconscious because of brain anemia.

### 21:0.4 2. The neurologic theory—

The doctrine that sleep is caused by the retraction of the so-called dendrites—

the little terminal feelers of the nerve cells which reach out to make contact with their fellows; through the resultant fatigue from the day's work of thinking, these cells are supposed to be weary.

Retraction takes place and thus continuity of nerve connection is more or less broken and sleep is supposed to result.

### 21:0.5 3. The chemical theory—

The oxygen exhaustion hypothesis—

the teaching that the ability to take in oxygen is diminished by the day's activities and that sleep comes on as the result of this partial suffocation.

In this group should also be included the theory that modification of the secretions of the ductless glands favors sleep production.

And of course the general products of metabolism, lactic acid and carbon dioxide, as well as Weichardt's alleged kenotoxin have been pointed to as the probable causes of sleep (C 313).

#### 4. Psycho-biological theories.

The outstanding theorist of this group is Claparede. He suggests that sleep can best be conceived as an instinct, acquired or developed, to prevent the harmful effects of exhaustion (C 314).

The essential feature, Coriat concluded, for the production of sleep was the cessation of sensory stimulation, and as muscular activity produces such a vast proportion of the stimuli constantly battering at the doors of the organism he concluded that sleep came with the achievement of muscular relaxation.

He was able to put fully rested subjects asleep by producing complete relaxation, whereas muscular tension aroused or kept awake (C 315).

The psychoanalysts have also made some suggestions concerning the nature of sleep and of course in terms of their now familiar system.

For them sleep is essentially an escape mechanism, which involves a regression to an older, more primitive or infantile state (C 316).

There is also the toxin teaching—

the belief that lactic acid or some other poison accumulates in the blood stream during the day, and partially anesthetizes the brain cells and thus brings on drowsiness.

#### 21:0.6 4. The psycho-biological theory—

This is the theory that sleep is an instinct, a reversion to the animal resting stage; that it is a modification of hibernation; that its purpose is to prevent exhaustion

and that it is brought on by merely producing a complete muscular relaxation.

There is a great deal to support this contention—at least some phases of it—

as both animal and human experiments show that muscular relaxation, if it is thoroughgoing and complete, is soon followed by sleep.

#### 21:0.7 5. The psychoanalytic theory—

The teaching that sleep is but a regression to the infantile state.

## SOURCE

Infants normally sleep a very large part of the twenty-four hours (C 310).

The essential features of what is known concerning the **abnormalities** of sleep follow topically: (C 318-19)

[The dream experiences of normal minds are **hallucinations**.

The dream experiences are vivid, **seem real** and objective. It is only upon awakening that the subject of the dream recognizes their hallucinatory nature ... (C 33).]

[Compare C 319-20, where **hallucinations**, **reduction of memory** capacity, **headaches** and **nervousness** are listed as the effects of **loss** of sleep.]

## 21: THE MIND AT MISCHIEF

It is a well-known fact that the new-born **infant sleeps almost twenty-four hours out of the day**.

It is only aroused when taking nourishment.

The Freudians would have us believe that sleep is but an effort to retreat from reality, to get back to the nursery.

### **ABNORMALITIES OF SLEEP**

21:1.1 Dreams are but one of the many abnormalities that occur as a part of commonplace sleep disturbances.

The common disturbances of sleep may be summarized as follows:

#### 21:1.2 1. *Hallucinations*—

There is no question that the state of sleep favors the entertainment of certain **hallucinations**.

In dreams or night terrors, things are made to **appear real** that are, on waking judgment, registered as unreal.

There are also **memory disturbances** in connection with sleep, as shown in the dream-life. There may be marked **nervousness** in sleep, with constant rolling and tossing about on the bed; some nervous patients frequently wake up with a **headache**,

**and I am persuaded that sometimes this is the result of dreams and other psychic disturbances bordering on night terrors which have just preceded.**

2. **Insomnia,**

or **abnormal wakefulness.** (C 320)

**Extreme fatigue,** as has already been pointed out, may prevent sleep (C 320).

**Toxic** states are often such as to prevent sleep (C 320).

[Often it is nothing more than the **habit** of awakening at about a certain time (C 322).]

People cannot sleep perhaps because they have a **fear of sleep,** a phobia for sleep (C 321).

Such people may say that they want to sleep and worry about the loss of sleep, but at the same time be **actually fighting against it** (C 322).

3. **Partial sleep,** or sleeping “with one eye open.” (C 322)

21:1.3 2. **Insomnia**—

When an individual becomes **more than ordinarily wakeful** or persists in remaining awake for considerable periods of time during the night when once aroused, it is common to diagnose such sleep disturbance as insomnia.

Insomnia, we know, is favored by **extreme fatigue,**

by **toxins,**

and even by **habit.** If something happens to wake one up at a certain time for a few nights, it is very easy to drift into the habit of waking up about that time.

Many of our cases of insomnia are merely the **fear of sleep.**

Certain types of nervous folks simply are afraid to fall asleep; at least, this was the case at one time during their nervous experience,

and they have thus formed the habit of staying awake as the result of **actually fighting against sleep.**

Again, we have those patients who fear insomnia to such an extent that they watch themselves trying to go to sleep, and of course they do not succeed in falling off into slumberland.

21:1.4 3. **Partial sleep**—Sleeping with “one eye open”—

illustrated by light sleepers,

The ordinary form is that exemplified by the nurse who sleeps soundly but goes to sleep prepared to awake upon a given signal, or upon the slightest move or call from her patient (C 322).

Those individuals who claim to be **human alarm clocks** are doubtless reacting in some such manner as this. They go to sleep with some simple pattern retaining its normal waking threshold, and that is responsive to a certain strike of the clock, light condition, or what not. When the stimulus comes the sleeper awakes.

The ability to do this has been greatly exaggerated. Often it is nothing more than the habit of awakening at about a certain time (C 322).

Ordinarily this very common phenomenon is probably **not to be considered as abnormal**, although as it becomes more and more complicated it may result in abnormal conditions (C 322).

#### 4. **Night terrors.** (C 323).

To say that the nightmare is merely a terrifying dream and that the night terror involves visual hallucinations is scarcely a clear distinction for those who know the predominantly visual and hallucinatory nature of all dreams. Perhaps it would be wiser to think of the difference, if it must be considered, as one of degree (C 323-24).

as the mother who is sleeping by the side of her infant's crib;

and those **human alarm clocks** who form the habit of waking up at 6:15 each morning, or those who can set their minds to wake up at 5,

and nine times out of ten they do.

This could **not be said to be an abnormal condition**,

and it is one which gradually increases as we grow older. Older people do not sleep as soundly as the younger generation.

#### 21:1.5 4. *Night terrors*—

The night terror is simply an unusually distressing dream,

in which the individual tosses about, sometimes moaning or crying out.



Explanations vary with particular cases, although many can be subsumed under the general principle of the conditioned response. A child frightened by thunder storms accompanied by flapping window curtains may thereafter have the fear mechanism actively aroused by a flapping window curtain without the thunder storm (C 323).

Fevers often produce them. So also does any condition of the body which stimulates, as disturbed digestion (C 324).

5. Walking in the sleep. (C 324)

Lady Macbeth suffered serious emotional disturbance because of her deeds and plans. In this respect sleep walking is allied to the hysterical somnambulisms already discussed (C 325).

Likewise, if instances of sleep walking are to be found in any case history under consideration it may be taken as evidence of at least a former period of instability and hence is usually looked upon as evidence of predisposition to subsequent instability (C 325).

Night terrors are influenced by unusual nervous stress and strain,

as well as by storms occurring during the night,

and seem to be very often associated with digestive disturbance.

21:1.6 5. Sleep-walking—

Somnambulism is not uncommon and has been fully considered in preceding chapters.

It is probably a form of hysteria,

and when once experienced is quite likely to reappear.

The condition of sleep during this state is fairly normal—at least, normal for that type of individual in which somnambulism occurs—and it should be borne in mind that this condition seldom appears except in those who belong to the hysteria group and thus are more or less prone to partial dissociation.

SOURCE

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6. Prolonged states of sleep. (C 325)

21:1.7 6. *The prolonged state of sleep—*

This is probably no more nor less than an accentuation of the somnambulistic or hysterical accompaniment of sleep which we see sometimes continued over into the cataleptic state.

Actually the subject of such a prolonged fit of sleep is **not at all asleep**, but is in a hysterical condition which involves the complete domination of the limited range of consciousness by ideas of sleep or death, which are therefore acted out and result in the condition of immobility (C 325).

It is in reality a form of hysteria and is **not normal sleep**.

7. Excessive tendency to sleep.

21:1.8 7. *An excessive tendency to sleep—*

This also may be of an organic or functional nature, and the organic abnormalities likewise are to be studied elsewhere.

Here again, barring those cases that are bona fide sleeping sickness,

Instances are reported, however, where the desire to go to sleep many times a day and as early as possible every night is traceable to the desire to escape from situations of life which are intensely disagreeable (C 326).

we are dealing with an effort to get back to the nursery, to the infantile state of freedom from responsibility.

We meet with certain hysteric individuals every now and then, who, when they want to escape from troublesome duties, just take a prolonged nap. They seem to be able to revert easily to the nursery and to sleep indefinitely. There is no doubt that this form of sleep is a defense reaction to escape from disagreeable duties and unpleasant situations.

## SOURCE

### 8. Sleep of the insane. (C 326)

In addition De Sanctis studied the depth of sleep and the sleep curve of some insane patients and in every case found that the depth of the sleep was far greater than for normal minds (C 326).

### 9. Drugs and sleep. (C 327)

[A number of different drugs, known as hypnotics] may produce unconsciousness, but that is not necessarily sleep (C 327).

There are also quieting drugs which merely assist in producing sleep by helping to bring about the relaxation necessary to sleep (C 327).

## XV: DREAMS (Conklin 329)

[We must not forget the fact that everybody dreams all the time every night,

but we only remember that portion of our dream which is in the consciousness at the moment of awaking (*Worry and Nervousness* 247).]

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### 21:1.9 8. *Sleep of the insane*—

There seems to be a peculiarly profound and unusual state of sleep which characterizes some of the insanities,

an accentuation of the stupors of the insane to the point of unconsciousness, with a tendency to indulge in prolonged and deep sleep.

### 21:1.10 9. *Drugs and sleep*—

There are many powerful drugs which are able to produce profound unconsciousness, but this condition can hardly be called sleep.

Other and milder drugs belonging to this group may encourage a condition of relaxation which contributes to sleep,

so that by their use more or less natural sleep is induced.

## THE CONTENT OF DREAMS

21:2.1 I am persuaded that the average individual is engaged in dreaming all night long, perhaps indulging in simultaneous dream episodes on different levels of consciousness;

but we remember our dreams only when sleep is shallow or when we are suddenly awakened and catch the tail-end of the dream fleeing through consciousness.

Calkins and Sanford many years ago made one of the few careful studies of this problem and found that about three-quarters of their dreams occurred **after four o'clock in the morning**... The results are in conformity with the course of the normal sleep curve, with the greatest number of dreams indicated **when sleep is most shallow** (C 330).

Some even go so far as to argue that sleep is never dreamless. Subjects have been aroused from the deeper periods of sleep and reports of dreams obtained from them... Perhaps such dreams occurred in the shallower sleep through which the subject passed in the course of awaking ... (C 330).

The *content of dreams* has been studied by both the introspective and the questionnaire methods. Bentley ... and his students found **visual and auditory imagery** most frequent. **Colors** appeared in the visual imagery occasionally but **gray** imagery was far more common.

Unpleasant dreams appeared **about twice as often as pleasant** (C 331).

Kimmins in an elaborate study of many thousands of dreams finds a number of indications of change of content with age. Dreams of **fairies** are most frequent in earlier childhood,

**wish fulfillment** dreams

and **fear** dreams come into prominence in later childhood, while adolescence shows a great broadening of the scope of dream content (C 331).

Most of the dreams which we remember are found to occur **after 4 o'clock in the morning**.

When we are awakened at any time during the night we are usually aware that a dream was passing through consciousness at the moment of awakening.

21:2.2 Most dreams are built up of **visual or auditory imagery**, and it is interesting to record that **colors** seldom appear in our dreams; they are mostly in dull **gray**.

21:2.3 It appears that unpleasant dreams occur **about two or three times as often as pleasant** or passably pleasant dreams.

When young, we experience many **fairy** dreams.

Later on the **wish-fulfillment** dreams begin to predominate,

and still later in adult life we have more of the **fear** type of dreams;

## SOURCE

[My attention was particularly attracted to the possible ego components of dreams by a recent publication of Alexander in which he discusses punishment dreams, the neurotic's need for punishment and punishment generally as unconsciously conditioned. In particular he found that in paired dreams of the same night one was an obvious wish-fulfilling dream and the other a punishment dream (William A. White, "Higher Levels of Mental Integration," in *The Unconscious: A Symposium*, p. 255).]

## THEORY OF THE INSTINCTS (Mitchell 97)

But during the war a class of dreams, known as battle-dreams, was met with in cases of so-called "shell-shock", and these dreams when interpreted showed no evidence of wish-fulfilment; they merely repeated the terrifying experience which had led to "nervous breakdown" (M 106).

To account for such repetition of painful experiences Freud postulates, "beyond the pleasure-principle," a repetition-compulsion, "more primitive, more elementary, more instinctive than the pleasure-principle which is displaced by it" (M 107).

[?]

## XV: DREAMS (Conklin 329)

Some people, children especially, are prone to confuse dream experience with waking experience.

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at various times of life, in addition to our wish-fulfillment type of dreams, we also have those which belong to the punishment type.

Wounded soldiers during the World War dreamed a great deal of battle.

They had built up a battle complex, and this intruded itself in the dream-life

as a sort of repetition compulsion,

just as in our waking moments we indulge in tics, twitchings, and other motor obsessions.

New automobile drivers are always dreaming about automobile accidents.

21:2.4 Children often confuse their dreams with the memory-images of real experiences.

## SOURCE

They recall as actual occurrences of waking life events which occurred in their dreams (C 334).

[See 10:0.6.]

The *speed of the dream* has been a curiously fertile topic for discussion.

Many years ago Maury related a very long dream which concerned alleged personal experiences of the French revolution, all of which occurred *in the moment* between an accidental blow on the neck and waking.... Other dreams of similar temporal nature were brought to light (C 332-33).

By accepting [Freud's] wish determination theory with all the mechanisms of the dream work this apparent speed becomes readily explainable. Much if not most of the dream work is accomplished before presentation to consciousness occurs.

Then a very long story, as long as Maury's or longer, could come to consciousness at the moment of waking as a unitary whole (C 353).

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They tell stories in which their dreams are mixed up with their waking memories.

I am satisfied that many a new fear has been suggested to neurotic patients by a dream; altho they awaken without the consciousness of the terrorizing experience of the dream, this fear became attached to their waking consciousness during the moment of passing from sleep to wakefulness and it appears the following morning, as a new fear.

21:2.5 The *speed of dreams* is well known but difficult to prove.

Every now and then cases occur in which we know we had only dozed off to sleep *for a few moments* and yet dreamed over a period of years.

I have had such an experience myself.

It seems that the dream symbolism, the technique of the pageantry employed by the subconscious, enables it to shove up into the mind an enormous mass of material which has been previously prepared and made ready for just such an exhibition,

and in this way the vast panorama of life is viewed by just a momentary sweep of the sleeping eye around the borderland of consciousness.

## SOURCE

The **absurdity** of dreams is their most obvious feature (C 335).

The reason why dreams appear to be absurd [according to the psychoanalysts] is because we recall only the manifest content, which is but a fragmentary portion of the whole (C 347). [See also 2:2.1, above.]

It has long been stated that *dreams are excellent examples of hallucinations* (C 336).

With the statement that dreams are hallucinations some now disagree. They argue that the imagery content of dreams is **not nearly so vivid** as it was once thought to be and that consequently we must abandon the notion of its being hallucinatory in nature (C 336).

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21:2.6 The **absurdity** and grotesqueness of our dreams

is due not only to the fact that we do not understand the symbolism of dreams,

but also to the fact that we recall only the terminal fringe of any one dream experience.

If we could see it all and could understand the interpretation of the dream symbolism, then we would probably form a more correct appreciation of the real content and significance of these dream parades.

21:2.7 Dreams are, then, essentially sleep **hallucinations**,

tho it would appear that the average dream is **not quite so vivid** as the waking hallucination;

but when they reach the night-terror stage they become just as realistic and vivid as any waking hallucination entertained by an insane mind.

## INTERPRETATION OF DREAMS

Few subjects in psychology have been more extensively studied than this. So far as is known man seems to have been observing his dreams with an effort to understand and **interpret** ever since man was man (C 329).

People who are superstitious and interpret their dreams by the **old-fashioned** symbolism of the **dream books** may have their subsequent conduct much affected by the content of dreams (C 334-35).

The *standard theory for the interpretation of dreams* current prior to the advent of the Freudian movement, and accepted to-day by those who eschew psychoanalytic psychology, is couched in terms of the general psychology of perception and illusion.... A process once started in a sleeping brain **follows what might be called the path of least resistance**, the course of free association, which ends either in waking or in fading to disappearance (C 337-38).

[Compare 21:4.3, below.]

The **starting** of the process is attributed to disturbing **stimuli** which force activity in some portion of the cerebral cortex (C 338).

21:3.1 From time immemorial man has sought to find some key whereby he might **interpret** his dreams.

The ancient peoples took dreams very seriously,

and the survival of the **old-fashioned dream-books**

testifies to man's effort to find an interpretation for these nocturnal vagaries.

21:3.2 It is probable that a dream, in trying to ascend consciousness, **follows the path of least psychic resistance;**

no doubt in its ascent of the mind it picks up, on the fringe, many irrelevant ideas,

and it probably does not hesitate to incorporate within its main drift any current sensory **stimuli** which may be coming in from the physical sensorium to the mind centers being traversed.



SOURCE

**Organic conditions** may also disturb and stimulate,

thirst, **indigestion**, disturbed respiration from insufficient ventilation, bladder distention, etc. (C 338).

The condition of the patient was such as to call for treatment with **pituitary extract**. While under this treatment dreams were notably frequent and **most pleasurable** (C 339).

Later the treatment was changed to suprarenal extract and with the change came an apparently related change of dream content. Under **suprarenal** treatment the dreams were highly disagreeable, of terror and fear (C 339).

**Premonitory dreams** are those which leave the dreamer with a feeling of future significance, usually of a foreboding nature (C 340).

If perchance some subsequent event is of direful nature, then the premonitory feeling seems justified and significant.... If the outcome is otherwise the dream is forgotten (C 340).

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**Organic sensations**—visceral sensations—as they arise in the internal organs are also transferred immediately to the brain and may become incorporated in our dream-life.

This would explain why **digestive disturbances** so directly contribute to the production of nightmares.

21:3.3 The chemistry of the blood stream and its content of the secretions of the ductless glands have something to do with our dream-life,

as was shown in the case recorded where the patient had the **most pleasant** and agreeable type of dreams while taking **pituitary extract**,

but under the administration of the **adrenal** secretion, the dreams became of the fear type and culminated in nocturnal seizures of terror.

21:3.4 It is not strange that certain types of individuals should indulge in **premonitory dreaming**,

since they live during their waking hours in fear of everything that could happen.

These premonitory dreams might in some degree come to be fulfilled,

but there is no real proof on record that “coming events cast their shadows before” in the form of nocturnal dreams.

SOURCE

*Prodromic dreams* are in a vague way prophetic.

A man dreamed, for example, of being operated on for appendicitis, the incision being made in his back where the pain seemed to be. He awoke in much distress to discover that there had been no operation and apparently he was in good health. Later in the day an attack of lumbago did develop which, as every one knows, is a pain in the back.

The early stages of the inflammation had apparently begun in sleep and stimulated the dream, but not until the inflammatory condition became more aggravated did it disturb the waking consciousness.

*Collective dreams* have in rare instances been reported. Although rare, they are of considerable theoretical value. As the name indicates, they are instances of two or more people having the same dream at approximately the same time.

[See 19:2.2-3.]

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21:3.5 There is more on record to prove the probability of prodromic dreams;

that is, dreaming that something is going to happen physically, and then to have it occur—

such as dreaming of a feeling of congestion around the thigh, to have it followed later by genuine attacks of sciatic neuralgia.

In this case the dream-life was merely more sensitive to the early symptoms of the disease,

and therefore was able to record in advance the fact that the process was working, thus making it appear that the dream had really preceded the disease or that the attack was the result of the dream.

21:3.6 The fact that two individuals dream the same thing at the same time does not mean very much.

Such dreams have been reported.

In the chapter on telepathy we called attention to the fact that identical twins have dreamed the same thing at the same time, even when separated by the Atlantic Ocean.

The cases reported are of considerable groups of people sleeping under approximately identical conditions who report having approximately the same dream. [Etc.] (C 341)

*Kinesthetic dreams*, as they are often termed, of levitation, soaring and falling, have long been a popular topic for discussion. Most people have experienced them in one form or another.

It should not be assumed from the name that the three senses ordinarily indicated by the term kinesthetic (muscular, tendinous, and joint) are the only significant factors in these dreams. The quality of the experience almost certainly points to the involvement also of the static senses, ampullar and vestibular (C 342).

The studies of slow anesthetization have revealed that touch early disappears and that after its disappearance the subject, although lying prone, has the experience of floating or levitation (C 342).

In the early days of genetic psychology when it was dominated by the recapitulation theory some overenthusiastic devotees argued that these dreams were reverberations from the days when our piscian ancestors floated and swam through the water. Simpler explanations are now available (C 342).

Most of these cases are simply coincidences, or in the case of twins, the two individuals are very much alike

and under similar circumstances it is not strange that they might experience an all but identical dream.

21:3.7 Dreams of levitation, of soaring through the air, are very common.

They have to do with disturbance in the so-called kinesthetic sense—the muscular, tendon, and joint sensations.

These sensations are similar to those reported by patients when they are going under an anesthetic, when they feel as tho they were floating in the air.

They are not due to reversion to the flight memories of our bird-ancestors or anything of that kind.

They are merely the result of the arousal of the kinesthetic sensations.

## SOURCE

The **falling dream** has been variously attributed to changes in heart action and blood pressure, the relaxation of the voluntary musculature, and to a gradual awakening from a soaring or levitation dream.

In the latter case the full return of pressure sensations would end the fall, and it is true **in spite of popular tradition** to the contrary that many people do **“strike bottom”** at the end of the fall, some quite forcibly (C 343).

[There is a tradition that if one ever did strike the bottom in one's dream it would be the end and that death would result as surely as if the fall were real (James J. **Walsh**, M.D., Ph.D., *Psychotherapy* (1912).]

[contd] *The dream of **paralysis***, or inability to move, usually ending in waking with horror, is attributable to a partial awakening prior to the return of general muscular tension (C 343).

A dream has been reported of **inability to speak** (C 343).

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The **dreams of falling** belong in this same group.

Many times the individual remains asleep until he **strikes bottom**,

and **contrary to the popular notion**, nothing serious happens.

21:3.8 Dreams having to do with derangement of the special senses are very common.

Patients often dream of being **paralyzed**

or being blind and deaf.

Very commonly we dream of wanting to talk, to sound an alarm in the presence of danger, but find ourselves **unable to utter a sound**,

and what consternation comes over the sleeping soul who finds himself in the dream state trying to call for help, but speechless!

## SOURCE

*Dreams of the blind* have attracted attention because of their curious difference from the dreams of the normally sensed. Of course the *dreams of the deaf* are equally curious, although they have been less discussed.... Where such sensory defect is **congenital** there must be a total absence of dream imagery from that sense (C 343).

**Recurrent dreams** are still a baffling problem.... Such dreams may recur many times the same night, or they may come regularly **every night**, or they may recur at longer intervals (C 344).

**Nightmare dreams** are often of the recurrent variety, the content being approximately the same upon each appearance (C 344).

## 21: THE MIND AT MISCHIEF

21:3.9 The dream-life of the **congenitally deaf** and dumb is found to be different from that of ordinary individuals,

as they have memory-images stored in the mind as the result of sound and speech.

21:3.10 **Recurrent dreams** are very difficult to explain.

Even **nightmares** are sometimes recurrent.

Patients complain to me of dreaming **night after night** of the same horrible proceedings.

I myself have had a recurrent dream over a period of twenty years. Every few weeks I dream of being in a terrible predicament because I cannot get to some appointment, some lecture, on time. Everything on top of the earth is happening to interfere with my getting there. My experiences would make almost a serial movie thriller. Yet I am not conscious, in my waking hours, of worrying about being late to my appointments. All my life I have been punctual. In meeting hundreds and hundreds of speaking engagements I do not recall ever having been late.

I have reasoned with myself about this matter, and yet this dream persists. It is the only type of recurrent dream I have ever had. In fact, aside from this one dream, I cannot recall having dreamed about anything a second, and certainly not a third or fourth time. Sometimes I can find a plausible reason for recurrent dreams, but frankly, in other cases, I find no rational explanation.

### THE FREUDIAN THEORY OF DREAMS

The *psychoanalytic theory* for the interpretation of dreams is couched in different language and presupposes a very different conception of psychology from that with which the average student is familiar.... Between the unconscious and the foreconscious was the sensor, which actively repressed or kept out of consciousness all that was disagreeable (C 345-46).

The foreconscious contained material which had not been forcibly repressed but which had been temporarily forced out of consciousness by the circumstances of life.

Foreconscious material could be recalled upon occasion.

All life, at least psychic life, moved according to the pleasure principle—

21:4.1 The psychoanalytic theory of dreams supposes that the sensor lives in the foreconscious realm of the mind,

which also contains much memory material that has not been forcibly repressed.

Memory material from this region is supposed to be easily recallable.

Of course, the Freudian theory of dreams is predicated on the hypothesis of the pleasure principle,

the theory that the individual is always engaged in an effort, whether awake or asleep,

toward the relaxation of tension, the avoidance of pain and the production of pleasure (C 346).

The term wish was very generally used to include instincts, impulses, desires, hopes, longings, and actual wishes.

If the wishes were such as to lead to the disagreeable and unpleasant they were repressed. And if repressed they were, according to the theory, still seeking expression. The best opportunity for them to find expression was into consciousness during sleep, when the activity of the censor was to a considerable extent relaxed (C 346).

Only by some concealing change could they pass the censorship into expression (C 346).

Thus it came about that *the dream was defined as the concealed expression of a repressed wish* (C 346).

Behind the dream as we tell it there is much more below the censorship which we cannot recall. Thus there are two parts to the dream, that which is manifest and that which is latent. These two parts are termed *the manifest content* and *the latent content* (C 347).

to produce pleasure and avoid pain;

when the Freudians speak of dreams being phenomena of wish-fulfillment,

they include under the term wish, instinct-impulses, desires, hopes, and longings.

21:4.2 And so Freud believes that dreams afford an opportunity for repressed wishes to find modified or symbolized expression;

that our primitive and unacceptable wishes, which have been more or less suppressed, are thus, when dressed up, able to get by the censor, and, at least in our sleeping consciousness, to find an opportunity for self-expression.

In a few words, they believe that a dream is the concealed expression of a repressed wish.

21:4.3 The Freudians are wont to divide all dreams into manifest content and latent content.

They believe that even a dream has something significant concealed within and beyond its symbolism,

With the latent content of many dreams determined and the comparison of it to the corresponding manifest content presented, it has been discovered that there are certain rather stereotyped forms of distortion or concealment by which the drives of the unconscious achieve expression in the conscious. These are technically known as **condensation, displacement, dramatization, and secondary elaboration** (C 348).

**Condensation** means that any single item in the manifest content of the dream may be composed of parts of several ideas or wishes in the latent content (C 348).

**Secondary elaboration** is the consequence of consciousness making some sort of coherent story out of that which is largely a disconnected set of pictures (C 350).

[The psychoanalytic theory offers a complete change of base. The intruding stimulus of the night ... constitutes in fact merely **some convenient foreconscious material which can be picked up by the dream** for purposes of secondary elaboration (C 352-53).]

Much of this elaboration comes in the recall and telling of the dream. The best intentioned person, in order to relate his dream, will inevitably **pick up related and easily relatable material** from the foreconscious

as a means of making a **coherent** story (C 350).

and in their system of dream interpretation they frequently use such terms as **condensation, displacement, dramatization, and secondary elaboration.**

By **condensation** they mean that a single idea of a dream may be composite in origin;

by **secondary elaboration**

they teach that the **dream often picks up something all but foreign** in an effort to make itself more plausible,

or that in our interpretation of the dream, which seems to be so bizarre and meaningless, we **seize upon certain loosely associated elements,**

whose incorporation would serve to make the whole thing more acceptable,

to render the dream picture more **coherent** and presentable.



## SOURCE

A feature of the psychoanalytic theory which at first seems bizarre is the statement that **dreaming is the protector of sleep and not the disturber**, that dreaming is also the realization of the wish to sleep. We retire with the wish to sleep and with the passage into sleep this wish becomes foreconscious.

Then if some combination of wishes in the unconscious threatens to bring to expression material which is disagreeable, while the censorship is relaxed, **waking** must take place to continue the suppression of the disagreeable. But such waking would not satisfy the wish to sleep. If **dream formation** takes place then no harm is done. The material is so distorted as to appear harmless or relatively so and hence by this compromise method the wish to sleep is satisfied as well as the wishes coming up from the unconscious (C 352).

[T]he frequent collections of dream content have clearly shown that many dreams were primarily influenced by wishes. But these wishes are not all of **sexual nature** (C 357).

Apparently both [non-psychoanalytic and psychoanalytic] schools must recognize that dreams are motivated often by a variety of wishes as well as by organic conditions and stimulation (C 357).

## 21: THE MIND AT MISCHIEF

The Freudians maintain that the **dream is the protector of sleep, not the disturber.**

They claim that these ideas that come up from the subconscious would **waken** us were it not for their elaboration and modification into the less disturbing and distressing symbolic **dream form.**

21:4.4 While I may be disposed to accept some of Freud's views of dreams, I am not disposed to accept his contention that

**practically all wishes that are suppressed and seek expression in the dream life are of a sexual nature.**

I believe that other wishes and feelings having to do with the five great dynamic urges of life may be almost equally concerned in furnishing themes and data for the fabrication of dreams.

**DAY-DREAMS**

*Day dreams* have been far less studied than nocturnal dreams, even though it is a condition and a process far more accessible to experimentation (C 359).

Children day dream of plays, and games, and adventures and achievements which might readily be termed the realization of wishes. Day dreams of adults are of much the same nature. In them the adult achieves that which he longs for in reality (C 359).

It is a temporary lapse from reality back into phantasy, perhaps a retreat from a disagreeable reality.

Too much of this, it is pointed out, breeds a habit of finding the satisfactions of life in phantasy rather than in an adequate adjustment to reality.

The result is at best inefficiency and at worst perhaps dementia praecox. This is assuming that dementia praecox can be explained entirely in psychogenic terms, an assumption not yet entirely justified (C 360).

21:5.1 Day-dreaming is a state of consciousness which deserves separate consideration.

It is a mental station midway between waking and sleeping.

In the day-dream, the adult mind tries to achieve by psychic drifting and fantasy that indulgence which it longs for in reality but has been unable to attain.

21:5.2 Day-dreaming is nothing more nor less than plain, premeditated relapse of consciousness into the infantile state and method of thinking.

A certain amount of day-dreaming is altogether harmless,

but when overindulged it not only leads to that state of mind and associated conduct which we commonly designate as “the dreamer,”

but when indulged to its fullest extent it drifts off dangerously near to the borderland of dementia praecox,

tho I would hasten to say that there is no direct connection between the ordinary day-dreamer and the well-defined case of dementia praecox. In the one case we have a simple and very common form of psychic indulgence; in the other we have a definite and well recognized form of insanity.

[contd] It has frequently been pointed out that day dreams have been often productive of much good in life, at least of much that is enjoyable. There is danger here of confusing day dreaming with constructive imagination.

[[Nathaniel] was the apostolic philosopher and dreamer, but he was a very practical sort of dreamer (UB 139:6.4).]

Such a confusion is not necessary if one keeps clearly in mind that in the day dream the end is in the dream itself; in constructive imagination the end is in the achievement to be brought about as a consequence of the period of constructive imagination (C 360).

*Delirious states* appear to be allied to dream states, perhaps with many possible gradations through from normal dreams to acute delirium (C 361).

21:5.3 Let us not make the mistake of confusing day-dreaming with the indulgence of constructive imagination.

When the artist, the architect, or the author, indulges in the panoramas of imagination and flights of fancy which we call day-dreams, and when these lead to action on his part—to successful effort to produce in the world of reality those visions which have entertained and enthralled him during his flights of fantasy—he is more than a dreamer; he is a thinker, a doer, a builder.

Constructive imagination followed by actual effort at practical realization is certainly without objection.

21:5.4 Some of our delirious states are closely allied to dream states;

not only the delirium of fever patients, but the delirium of alcoholics—

## SOURCE

In alcoholic delirium there is great **motor activity**; the patient storms about talking and gesticulating wildly concerning a situation which is hallucinatory in nature (C 361).

[contd] In **psychotic cases** dreams may be the origin of delusions. A **delusion of pregnancy** may be traceable to a **dream of being raped** (C 361-62)

Certainly there is in dream life much **dissociation** (C 363).

[See 3:2.2; and 21:6.13, below.]

The **relationship of dreams to the psychoneuroses** is very intimate, whatever interpretation either of dreams or of psychoneuroses one may prefer. The **hysterical patient** in a somnambulism, whether it be monoideic or polyideic or fugue, is **living in a dream** (C 363).

## 21: THE MIND AT MISCHIEF

except that in the latter case there is usually indulgence in **motor activity**.

The dream state of the **insane** is so highly confused as to be far different from the psychic condition of either day-dreaming or nocturnal dreaming.

We frequently find such experiences in the insanities as a patient entertaining a **delusion of pregnancy** wholly traceable to a **dream of being raped**.

21:5.5 There is more or less **dissociation** in the dream life, just as there is in major hysteria;

the state of dissociation is sometimes very marked in the case of the day-dreamer who allows his mind to drift on, unopposed, amid the scenes of its own imagination, as he sways in the breeze in a hammock out under the shade trees on a beautiful summer day.

In fact, in trying to present the **relation of dreams to the neuroses**, we could truthfully say the **hysterical patient** is one who is simply **trying to live a dream**.

## EXPLANATIONS OF UNIQUE DREAMS

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

15. DREAMS AND SPIRITUALISM (*The Truth About Spiritualism* 153)

[contd] Recently there appeared prominent mention in the daily press of a railroad builder who claimed to be under the control of spirits in the planning and executing of his engineering feats (*TTAS* 154).

[*Note:* The date of the *Chicago Tribune* article was June 14, 1922. I found a listing for a *New York Times* article which appeared a day later:

SAYS SPIRITS AIDED HIS 3,000-MILE JOB;  
Arthur E. Stilwell Abandoned Galveston Terminal  
on Their Advice Just Before Flood.

RECEIVED COUNSEL NIGHTLY Salesman Tells  
How Vienna Artist's Ghost Guides His Hand in  
Drawing.

June 15, 1922, Thursday  
Page 1, 1687 words

At the exhibition of automatic or spirit pictures at the Anderson Galleries yesterday a Brooklyn gas fixture salesman who has become the mortal habitat of a famous Viennese painter showed "spirit" drawings which began three weeks ago when the dead artist first established a close liaison with the transpantine mechanic.]

21:6.1 Not long ago prominent mention was made in the daily press of the case of a railroad builder who claimed to be under the control of spirits in the planning and execution of his engineering feats.

The particulars were reported by a correspondent of the *Chicago Tribune*, as follows:

21:6.2 New York, June 14—(Special)—At an exhibition of spirit pictures at the Anderson galleries to-day, a railroad builder told how spirits had furnished him nightly with the plans for more than 3,000 miles of track, which he constructed.

21:6.3 Arthur E. **Stillwell**, formerly a leading figure in Chicago railway circles, according to Arthur Conan Doyle and other authorities on this subject, has had the greatest psychic experiences of any man living. He has been president of many railroads, and was president for seven years of the National Surety Company.

SOURCE

21: THE MIND AT MISCHIEF

21:6.4 “I have built more than 3,000 miles of railroad,” Mr. Stillwell said, “and that, I believe, is more than any other living man has built. Every part of every route has been determined by spirits who have come to me in my dreams and told me what to do.”

21:6.5 When he was building the route of the Kansas City Southern, Mr. Stillwell said, he was warned by his spirits not to build the terminal at Galveston, as was planned, because that would lead to disaster, but to terminate it at Lake Sabine, where he built the terminal of Port Arthur, which is named after him.

21:6.6 “Four days after the terminal was completed,” he said, “the great tidal wave wiped out Galveston.”

21:6.7 Mr. Stillwell said that nearly all his life he had made a secret of his powers, because he feared that people would think him a “nut.” For years, however, some of his friends and many directors in companies associated with him, knew the source of his inspiration and believed in his spirits.

21:6.8 “To-day I am telling everything. I don’t care whether I am called a ‘nut’ or not. I receive communications to-day from a corps of spirits, I do not know how many. The engineering plans that I have put in effect have all come from an engineer who has been long dead.

21:6.9 “I have transcribed scores of poems which have been dictated to me by spirits. I have written the music of many songs which have been dictated to me by spirits. I ask them why they choose me. They say, ‘For some reason it is easier to communicate through you than through others. You don’t know why and neither do we.’ I do not know the names of any of them. I have asked them and they tell me that it makes no difference and that I should not bother about who they are.”

[contd] Mr. Stilwell said that nearly all his life he had made a secret of his powers, because he feared that people would think him a “nut.” For years, however, some of his friends and many directors in companies associated with him, knew the source of his inspiration and believed in his spirits (*TTAS* 154).

## SOURCE

[contd] I am familiar with many cases like this. I know an inventor who dreams out most of his inventions. I am acquainted with an author who dreams out the plans for most of his books and the outlines of his chapters. I have a patient, a business man, who dreams out most of his financial deals—and they usually turn out well, too.

I have myself dreamed out many a complicated problem, and the solution of the dream was very much better than the ones I had worked out during my waking moments.

The fact that dreams may “come true,” or that the conclusion reached in the dream state proves to be valuable or serviceable, in no way connects the dream life with supernatural forces or with discarnate spirits (*TTAS* 154).

[contd] I want to make it clear to you that during sleep, the subconscious mind is in full commission, in fact is able to act much more freely, unhampered by the restraints and cautions of the higher powers of reason, judgment, and logic; although it must not be inferred that the subconscious mind does not reason—it does reason—but it reasons largely by deduction, not so much by induction (*TTAS* 154-55).

[contd] We commonly meet with those individuals who dream much concerning their work, and they secure many valuable suggestions from their dreams—though they are the exception, not the rule.

## 21: THE MIND AT MISCHIEF

21:6.10 I am familiar with many cases like the foregoing. I know an inventor, most of whose inventions originated in dreams. I am acquainted with an author who plans many of his books in his dreams. I have a patient, a business man, who dreams out most of his financial deals—and they are usually successful, too.

I have myself solved many a complicated problem in my dreams, and the dream solution was very much better than the ones I had worked out during my waking moments.

The fact that dreams may “come true,” or that the conclusion reached in the dream state proves to be valuable or serviceable, in no way connects the dream-life with supernatural forces or with discarnate spirits.

21:6.11 It should be made clear to the reader that during sleep the subconscious mind is in full commission, in fact, is able to act much more freely, unhampered by the restraints and cautions of the higher powers of reason, judgment, and logic; altho it must not be inferred that the subconscious mind does not reason; it does reason, but it reasons largely by deduction, not so much by induction.

21:6.12 It is not unusual to meet persons who dream much concerning their work, and who obtain valuable suggestions from their dreams—tho they are the exception, not the rule.

## SOURCE

The average engineer who builds railroads by his dreams, or by the guidance of “spooks,” will make a sorry mess of the whole undertaking; but there are exceptions, many of which I have investigated and studied.

But it is not necessary to fall into the arms of spiritualism to understand, explain, or account for these interesting and unusual occurrences (*TTAS* 155).

[contd] Many individuals secure from their dreams suggestions just as they would if they reclined in a hammock, out on a mountain side on a summer’s afternoon, and allowed the phantasy to run riot in the mind, and as they indulged in day reveries permitted the marginal consciousness to push far up into the central consciousness, and thus by reflection and meditation many new ideas will come trooping into the conscious mind.

And this is true, whether the meditations be of the religious sort, indulged in by the religious thinker, or whether they be of the mechanical sort, indulged in by an engineer (*TTAS* 155).

## 21: THE MIND AT MISCHIEF

The average engineer who builds railroads by his dreams, or by the guidance of “spooks,” will make a sorry mess of the whole undertaking; but there are exceptions, many of which I have investigated and studied.

But it is not necessary to fall into the arms of spiritualism in order to understand, explain, or account for these interesting and unusual cases.

21:6.13 Many persons get suggestions from their dreams, just as they would if they reclined in a hammock, out on a mountainside on a summer’s afternoon, and allowed fantasy to run riot in the mind, indulging in day-reveries, permitting the marginal consciousness to push far up into the central consciousness, and thus by reflection and meditation inducing many new ideas to come trooping into the conscious mind.

And this is true, whether the meditations be of the religious sort or of the mechanical sort.

21:6.14 Now, it is easy to imagine, in the case of the average individual who has been exposed to a long course of preparatory training leading to a belief in spirits, that he might connect his dream experiences—in which new and valuable ideas concerning his life-work were unfolded by the subconscious mind—with spirit beliefs or other fantastic and symbolic maneuvers of the dream-life. The tricks of association employed by the subconscious mind also would aid in giving him this impression.



Thus it is easy for those who already lean toward a belief in spiritualism, to have their dreams of a quiet, orderly, and sometimes valuable nature connected with supposed spirit manifestations. The railway engineer above mentioned, it will be recalled, was very indefinite about the identity of his spirits; he merely connected two ideas—the fact of what he dreamed and the belief in spirit revelations.

[*Note:* 21:6.10-13, 21:6.15 and 21:7 all appear to have been inspired by a chapter in James J. Walsh's *Psychotherapy* (1912), entitled "Unconscious Cerebration," which includes a section called "Sleep Communications." Walsh's book was a major source for Sadler's 1912 book, *Worry and Nervousness*.]

21:6.15 I have under my care at the present time an architect who gets up early in the morning and draws the plans which he has dreamed out, and which, until I explained these matters to him, he had really come to believe were revelations presented to him by the disembodied spirits of departed architects. By proper teaching of the psychology of it, the matter has been made quite clear to him, and he now fully understands, indulges, enjoys, and profits by these dream revelations, the nocturnal outpourings of his subconscious mind.

21:6.16 The threshold between the central and marginal consciousness in this sort of individual is such that it permits, during certain sorts of sleep, the memory and retentive centers of the waking consciousness to receive a large volume of material from the subconscious reservoir, which can be (in many cases) recalled after the individual is fully awakened.

## A N I N T E R E S T I N G E X P E R I E N C E

[contd] *An Experience of My Own*. I had a friend, a physician, who died a dozen years ago.

We were very intimate, and two or three years back, I well remember very vividly dreaming one night of his coming to me and discussing quite minutely a certain article which I had in preparation, or which I contemplated preparing.

The suggestions he gave me, or the ideas I gathered from our dream conversation, were very interesting, and on waking up I jotted them down, feeling that I had really had received a valuable “hunch.”

In fact I wrote the article along this line, and it proved to be something out of the ordinary.

Now it would have been very easy for me to have utilized this as a demonstration of the return of the spirit, of spirit control, and of help from the spirit land, would it not?

Indeed, but for two reasons:

1. I am not disposed to grab for spiritistic explanations for ordinary physical and psychic phenomena, and

[contd] 2. After the article was published, in one of those periodical housecleanings that occur when one goes through the memoranda that accumulate in the desk drawers—I subsequently found the outline for this article which had been prepared by me and forgotten,

21:7.1 I had a friend, a physician, who died a dozen years ago.

We were very intimate, and two or three years back I had a vivid dream one night of his coming to me and discussing quite minutely a certain paper which I had in preparation, or which I contemplated preparing.

The suggestions he gave me, or the ideas I gathered from our dream conversation, were very interesting, and on waking up I jotted them down, feeling that I had received a valuable “hunch.”

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Now, it would have been very easy for me to utilize this as a demonstration of the return of the spirit, of spirit control, and of help from the spirit land, would it not?

Indeed, but for two reasons:

21:7.2 1. I am not disposed to grab for spiritistic explanations of ordinary physical and psychic phenomena, and

21:7.3 2. After the article was published, in one of those periodical house-cleanings that occur—when one goes through the memoranda that accumulate in the desk drawers—I found an outline of this article, which I had prepared long before, and totally forgotten.

## SOURCE

and I found that I had outlined it almost exactly as my departed medical friend discussed it with me in my dream,

and yet I can say I had truly and wholly forgotten ever having prepared these memoranda.

I had written them down while traveling on a train one afternoon, en route to Chicago, and mislaid it and had forgotten all about it (*TTAS* 156).

[contd] The psychology of my experience is simply this:

the thing which I had thought out in a day reverie came up again with certain modifications in a night reverie, and this night reverie happened to collide and become confused with the dream vision concerning my departed friend,

and what was more natural than that he and I should talk over this, as we had talked over many similar things in life.

And yet how easy, without analysis, it would be to proclaim my article, which was one of the most unique I probably ever prepared, as having been indited by supernatural forces and having been transmitted to me by the spirit of my dead colleague (*TTAS* 157).

[contd] And so one remarkable experience after another, as related by numerous individuals, vanishes into thin air, when accurately analyzed.

## 21: THE MIND AT MISCHIEF

The outline showed that I had planned the article almost exactly as my departed medical friend discussed it with me in my dream.

I had written these memoranda while traveling on a train one afternoon, en route to Chicago; had mislaid them, and had forgotten all about them.

21:7.4 The psychology of my experience is simply this:

The outline which I had thought out in a day-reverie came up again, with certain modifications, in a night-reverie, and this night-reverie happened to collide and become confused with the dream-vision concerning my departed friend.

What was more natural than that he and I should talk over this, as we had talked over many similar things in life?

And yet how easy, without analysis, it would be to proclaim my article, which was one of the most successful I ever prepared, as having been transmitted to me by the spirit of my dead colleague?

21:7.5 And so one remarkable spirit communication after another, as related by numerous individuals, vanishes into thin air when accurately analyzed.

## SOURCE

And yet I am frank to say that it would be very difficult for me to explain this experience as I do, had I not subsequently found the forgotten memoranda containing the outline for my literary effort, as I had prepared it several years before.

But such an experience helps us to understand some others which we are not in a position to analyze in the fortunate manner of this particular experience of mine (*TTAS* 157).

## 21: THE MIND AT MISCHIEF

Yet I am frank to say that it would have been very difficult for me to explain my experience had I not found the forgotten memoranda.

Such an experience, however, helps us to understand some others which we are not in position to analyze in the same fortunate manner.

## PSYCHOLOGY OF DREAMS

### XV: DREAMS (Conklin 329)

The ideational material aroused in the dream is either the reproduction of former experience

or is constructed after the manner of constructive imagination (C 339).

21:8.1 The dream may have as its content, directly employed or symbolically utilized, anything that has ever been registered in consciousness.

Not only can we employ in our dreams the ideas, sensations, feelings, emotions, and sentiments, as such, deposited in the reservoirs of memory;

but in our dream-life the mind undoubtedly has the power of recombining these various elements into entirely new situations;

thus our dreams may come to be characterized by these familiar ideas and emotions as well as by situations that are new and, to our waking consciousness, altogether unique.

VII: SUBCONSCIOUS INTELLIGENCE  
(Continued) (Prince 188)

**Applied psychology.** (Prince 213)

According to the theory of Freud, to whose genius we are indebted for the discovery of this process, it is almost always a sexual wish and the dream is always the imaginary, even though cryptic, fulfilment of that wish. On the other hand, as a result of my own studies, if I may venture to lay weight upon them, I have been forced to the conclusion that *a dream may be the symbolical expression of almost any thought* to which strong emotional tones with their impulsive forces have been linked,

particularly anxieties, apprehensions, sorrows, beliefs, wishes, doubts, and scruples,

which function subconsciously in the dream (P 221).

21:8.2 Most authorities on psychology believe that we may have a symbolic expression in our dream-life of almost any situation, thought, or idea which has associated with it strong emotional tones.

In particular, those things which cause us great sorrow or joy—our anxieties, apprehensions, beliefs, wishes, fears, and scruples—

represent the complexes which are most likely to come trooping forth from the subconscious to exercise themselves in our dream-life.

21:8.3 Whatever may be said for or against the Freudian philosophy, one thing is certain—Freud has taught us, by the systematic analysis of dreams, that they are devoid of a spiritual content. Psychoanalysis has finally and forever settled the matter of the natural genesis and the psychologic province of ordinary dreams.

## SOURCE

IV. *Subconscious intelligence underlying dreams.* (Prince 196)

With the object in view of determining whether a dream could be produced *experimentally* and brought within the category of phenomena where the causal factor was antecedently known, and thus determine the actuality of a subconscious process as a necessary intervening link between the two, I made the following experiment. [Etc.] (P 196-97)

To a suitable subject while in a deep *hypnotic trance state* I gave a suggestion in the form of a wish to be worked out to fulfilment in a dream. [Etc.] (P 197)

[See P 197-200.]

As is well known, Freud advanced the theory, now well fortified by numerous observations of others, that *underlying a dream is a subconscious process which fabricates the conscious dream.*

## 21: THE MIND AT MISCHIEF

Dreams can be *induced experimentally,*

can be suggested by *hypnotism,*

and their careful analysis unfailingly shows their purely natural and psychologic origin.

Our dreams and our premonitions originate within our own minds and represent the recombination of those ideas which are symbolic of the natural content of our own minds.

21:8.4 The Freudian hypothesis of dreams, their origin and interpretation, also contributes much evidence to warrant us in the belief that the subconscious mind is a working, functioning mechanism, and that its content is systematized, organized, and capable of conducting itself in an intelligent manner.

Freud believes that *underlying all dreams there is a subconscious process which fabricates the dream themes, ideas, and symbols.*

## SOURCE

According to Freud and his followers this subconscious process is always an antecedent wish and the dream is an imaginary fulfillment of that wish. This part of the theory (as well as the universality of an underlying process) is decidedly questionable.

My own observations lead me to believe that a dream may be also the expression of antecedent doubts, scruples, anxieties, etc., or may be an answer to an unsolved problem (P 196).

*Dreams are a type of hallucinatory phenomena* and therefore we should expect that their mechanism would correspond more or less closely with that of other hallucinatory phenomena (P 196).

## 21: THE MIND AT MISCHIEF

21:8.5 Not all of us are able to agree with Freud in all the factors of his hypothesis,

but we do agree on the fact that the dream is a fabrication of the subconscious mind.

Personally, I believe that dreams are just as likely to be an expression of antecedent doubts, fears, and anxieties

as they are to be a reflection or echo of some of the immediate activities in the life-work and experience of the preceding day.

At any rate, the study of dreams does show that they are fantasms of the unconscious; and such study definitely suggests the possibility of an overflow of just that sort of dream material—in the waking state or in the trance state—which is characteristic of mystics and mediums.

Dreams represent a type of hallucination,

and we need only imagine the medium to be in something of the same state without the profound unconsciousness which characterizes ordinary sleep.