

THEORY AND PRACTICE OF PSYCHIATRY

BY

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A PSYCHIATRIC TEXTBOOK FOR NEUROPSYCHIATRIC SPECIALISTS
AND GENERAL PRACTITIONERS OF MEDICINE

A REFERENCE HANDBOOK FOR PSYCHOLOGISTS, SOCIOLOGISTS,
PASTORS, AND OTHER PROFESSIONAL READERS

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that about 75 per cent of commonplace spiritualistic manifestations are frauds—conscious, deliberate, commercial frauds—and that about 25 per cent belong to this order of self-deceived psychics.

It is indeed difficult to draw the line between the sphere of mediumship, or clairvoyance—where detached complexes and double personality would act in a sane person to produce these queer psychic phenomena—and those cases in which the mental equilibrium has been upset to the point where a diagnosis of insanity would be justified. In other words, it is difficult, as one starts down the incline of abnormal psychology, to know where *clairvoyance ends and insanity begins*. How preposterous, then, to form the habit of getting one's inspiration and life guidance from such abnormal fountains of pseudowisdom! What a calamity that the uncertain cerebrations of abnormal minds should be regarded by tens of thousands of persons as communications from departed friends and relatives!

Undoubtedly, much of the *psychology of mediums* is explainable, not only on the hypothesis of hysteric dissociation, but also on the ground that many of them closely approach double personality—at least so far as mental complexes are involved in the production of the peculiar psychic phenomena having to do with the hearing of spirit voices and the seeing of supposedly materialized spirit forms.

I have a patient who is very much disturbed in his psychic life by what he terms "a part of his mind constantly talking to the rest of him." He is not of the hysterical or neurotic order. He is a hard-working individual, whose family history is quite free from evidences of insanity or other serious mental disorders. A careful study of this man leads one to believe that he is the *victim of systematized dissociation*—a dissociation which has been carried so far and is so consistently sustained that it amounts, in a limited way, to a double personality. I have had him under observation for a number of years. He does not seem to grow either better or worse. He has had neither the time nor the inclination to attempt a thoroughgoing course of treatment to correct his dissociation. When he first came to consult me, he had these voices definitely linked up in his mind with spiritualistic phenomena; and it is very interesting to record that under painstaking instruction he not only continues to keep away from the seance room, but that these voices which speak to him have come almost entirely to represent themselves as personalities other than discarnate spirits. Slowly but surely the process of training which he has undergone is changing the philosophic background and the theologic basis of both the personality and content of the messages delivered by his "inner voices."

II. Double and Multiple Personality

Double or multiple personality (for sometimes there are more than two) is one of the most interesting psychic phenomena of modern times. That an individual may actually possess a dual psychic nature, may actually be one person one day, another the following, and still a third a few days subsequently, is a fact now well established in the study of abnormal psychology. Interesting as it would be further to go into this question here, space will not

pounded a credo based on *supreme love* and *unselfish service*. In modern terms of thought, Jesus' teachings might be summed up in the doctrines of the "Fatherhood of God and the Brotherhood of man." SEE THE URANTIA BOOK 1955

The loyalties and disciplines, the devotion and service, embraced in *Jesus' philosophy of life* He frequently summed up in a single phrase—"Doing the Will of the Father in Heaven." This philosophy of living which Jesus taught and so magnificently exemplified in His personal life on earth, as distinguished from all others, might be denominated a "philosophy of love"; and this philosophy, for purposes of theoretical consideration, may be quite divorced from His gospel of salvation and His doctrine of the survival of an immortal soul. In Jesus' personal experience, His philosophy of life and His religious living were magnificently integrated into what I conceive to be one of the most marvelously unified personalities that has ever lived on earth.

Jesus placed a high value upon men; He called them *sons of God*. While He seemed to teach humility and advocate a certain sort of self-abasement, nevertheless, He elevated the individual from the concept of a worm of the dust, a lost soul, and a universe orphan to the level of the divine dignity of sonship with God.

Of all the well-known modern philosophers whose beliefs might very definitely be included in this category of Divine Sonship, the most outstanding is Professor George Herbert *Palmer*, long professor of philosophy at Harvard University. Professor Palmer very definitely emphasizes the consciousness of Divine Sonship as a central concept in his personal credo. He believes that morality consists in "the fullness of self-realization."

After discarding Stoicism and optimism, Palmer was led to adopt as the theme song of his personal philosophy "the idea of the fatherhood of God," and he elaborated this concept until it came, in his system of belief, to embrace the following seven features:

1. Companionship—conscious membership in the universe family.
2. Cure of fear—the cessation of morbid dread.
3. The banishment of regret.
4. The removal of harshness and the feelings of slavery from the sense of duty.
5. The augmentation of the feeling of security.
6. The development of patience—deliverance from the tension of time.
7. Salvation from fatalism.

Palmer's philosophy in its essence is summed up in his conclusion that in religion man faces God, while in morals he faces his fellows.

The goal of this Divine Sonship, the far-distant destiny of God-consciousness which constitutes the core of Jesus' philosophy of living, seems to be summed up in His oft-reiterated statement, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Certainly no philosophy theretofore had ever dared to hold up before evolutionary mankind any such transcendent goal of destiny! This philosophy, then, which Jesus proclaimed was not only a doctrine of living, but it was a search for supreme, even infinite, values.