

C416. Hello.

S416. Hello. I'm afraid I'm a little bit foggy - bed at nine this morning - got up at a quarter of one.

C417. Got in bed at nine?

S417. Yeah.

C418. I think you might be a little foggy.

S418. At least I know that I have a very good motivation to come here, because I had a good excuse not to show up. (Pause.) Well, I haven't noticed any definite change. I sort of feel like I'm on a plateau, with one exception there - Am I out of matches again? I know I have some here.

C419. Here is a match.

S419. Thanks. I developed quite a bit on our conclusion that the that any change in personality, any radical change, is, in the final analysis, sort of a jump of faith. That is, you have faith that you're changing for the better, and — well, faith in your intelligence, I suppose it would be not necessarily a blind faith, but at least a faith, and I sort of - I have a tendency to be sort of deprecating toward faith. It, I suppose, has a religious connotation for me. Above all, I realize that a great many things are faith- even a logical scientist, as he interprets his data, why, the final act of knowledge is an act of faith rather than an act of rationality, inasmuch as knowledge can merely mean—well, knowledge as I see it is a feeling of confidence to act in a certain way. Since we do have limited data on practically everything, why, that would make knowledge ultimately, I think, an act of faith. That is, we'd have faith that we were going to interpret the data in a certain way. It seems reasonable that we'd have faith we had interpreted it rightly.

C420. Well, is it the knowledge that represents faith, or is it the action based on inadequate knowledge that's an act of faith?

S420. Well, it's the acting on the inadequate.

C421. Yes. I wasn't quite sure that I got your point.

S421. Of course, even when knowledge seems adequate, why, we can never know for sure but what there might be some more. Some other facts. I tend to be leery of faith. I seem to want more before I'm willing to act.

C422. M-hm.

S422. It seems like you have to have faith to have faith, and so on.

C423. In other words, it isn't any lack of knowledge that keeps you from going ahead, because you realize that would always be inadequate, but the not having quite sufficient faith, if you wish to call it that, to take the action, or the actions.

S423. Yes. M-hm. I believe that I want to take the action well, it could be verbalized either that I want to but don't know how to generate myself, or I don't really want to. It may be two ways of saying the same thing.

C424. M-hm.

S424. I've often wondered about this — if I were in a hypothetical situation - let's say that there were some X-ray machine invented that could change a person just exactly the way they wanted to be changed, I believe that I would reach out and push the button to make the change. I don't think that there would be any doubt there. But

C425. If it could be done by a miracle or all of a sudden, you don't doubt that you'd want the change made.

S425. I've thought that that would be the one of the tests of whether a person really wanted to be cured, if he could do it by some simple little act like that. Then if we could have some sort of a situation like that, then we could know whether people really wanted to be changed.

C426. You feel that would be the truthful -

S426. Well, it might. Of course, you get back to the problem of definition there again — I mean, the term "really" in the phrase "really want" may be defined by the amount of effort that would be necessary.

C427. Well, I was thinking of it in another way, too. A person might be willing to press the button to get from here to there, but I don't know that that necessarily means that he would be willing to go through the struggle to make the achievement of getting from here to there.

S427. M-hm. Well, I feel that a strong portion of me is willing at least, but that the whole thing is sort of vague to me. I don't know exactly where to begin. I can adopt certain behavior patterns - that is, sort of as if - rather to act as if I were cured. But that doesn't seem to work — it always makes it harder for me to act. And I feel sort of in the dark as to a method of making the change. Of course, that's another way of inviting a resistance.

C428. You feel, though, that you are pretty willing to take the necessary steps if you can discover what those steps are.

S428. M-hm. And I feel that it isn't just a matter of difficulty. If I were to have a definite — let's say, the change involved doing a number of definite things—even if those things were very difficult, if I knew exactly what they were definitely, why, I believe that I would do it, but since I don't know definitely what to do I feel that that's a part of the barrier there. In other words, if I were to climb a high mountain every day, or do something intellectually difficult, as long as it were definite, the difficultness of the action would not be a barrier, would it? But when I have both indefiniteness and difficulty, the combination of the two would be too much.

C429. Well, as you've thought about the changes that might be involved, what steps have you thought of, or what changes have you considered?

S429. Well, you mean what would be certain specific goals, you mean?

C430. I suppose.

S430. Well, the whole thing can be summed up in a change of feeling. My goal would be to get rid of my negative feeling, which tends to block me in all those different operational fields that we talked about. I know that just as soon as I get rid of that feeling that success will come in all of these different fields. So

C431. And you feel that it's

S431. I know from experience that when the feeling does leave me, that everything takes care of itself— I don't have to say to myself, "Well, am I going to have success in this or that?"

C432. You feel that progress will come first by being rid of negative feelings, and then having success?

S432. No, the success will take care of itself, as soon as I have positive feelings. I know from previous experience that just as soon as the feeling leaves me, why — well, I'm so sure that I'm in good condition, that I can go into any situation with confidence. I don't have any doubts at all, when I am in good condition, because I have such a feeling that it gives me emotional confidence without requiring any sort of proof that I am all right. I feel all right, therefore I know that I am all right without having to prove it to myself by any acid test or anything.

C433. You think that perhaps it might — the change also might come in the reverse direction that as you work for certain successes the negative feelings would disappear?

S433. You mean to alter consciousness by behavior - by altering the volitional behavior first?

C434. Well, I've been very much interested, for example, in the

S434. Along William James's angle there?

C435. Well, I've been interested in the steps you've taken in regard to your work, for example. I haven't gathered that all of those were easy, or that you always felt all right when you undertook them. But you have evidently felt quite good when you've achieved them.

S435. M-hm. The satisfaction that I feel is one of having gone ahead in spite of a barrier, but there hasn't been any lessening of the barrier itself. And I feel that although I can from time to time have actions in spite of the barrier, there's so much of the sacrifice involved there, that—well, it leaves me pretty exhausted.

C436. And that that type of satisfaction is hardly worth striving for.

S436. Well, it isn't a full satisfaction like complete cure would be. Now, to make it concrete: one time I had to be toastmaster at a banquet — there wasn't any way that I could wiggle out of it — and I got through it very well, without any speech impediments, but I was very nervous through the whole thing, although I didn't show it outwardly, and very worn out afterward. And while I got the satisfaction, my old negative, you see, kept it from being complete satisfaction. I mean, it's just such a terrific sacrifice - like driving with the brakes on you can do it, but it's very hard to maneuver.

C437. And you feel that the goal for you is a life without that type of struggle.

S437. Oh, yes. M-hm. That is, I want the effortless ease and grace in all those situations—not necessarily a cinch, but I want the obstacles to be on the outside rather than on the inside. In other words, you don't mind environmental obstacles and problems, when you don't have any inside you- you can attack the outside ones without feeling so dejected about it. As a matter of fact, I get a kick out of overcoming obstacles when they're all on the outside, when I don't have anything blocking me inside - why, then I get sort of the joy of battle, you might say. A joy out of using my intellect and using forcefulness, but when I don't feel good inside, why it's just a painful process there the only satisfaction is that that comes from the achievement itself; that is, the fact of having done something, even though it was very difficult. But that's tending to disappear now— - I mean, I don't tend to praise myself so much any more, because I have lost that Horatio Alger praising of struggle. I say, "Well, it's a shame that I had to have a struggle, rather than a triumph." So the only satisfaction I can get is the pragmatic fruits of the labor. I don't know whether I'm making myself clear.

C438. Yes, I think so. And it looks as though it comes back to the notion again that if you could press a button and find yourself completely changed and cured, you would press that, but perhaps slower and struggling roads don't look so attractive.

S438. Well, that's right. But I don't know just exactly what roads to take that is, the only thing that I know to do is to go ahead and act as if I didn't have it, but that involves a tremendous struggle. I read a little article by William James one time. He said that most people think that feeling precedes action, but actually the two go hand in hand. If you act as if you had a certain feeling, why, soon you're going to find yourself having that feeling. He was working on a method of overcoming the blues. He said to go ahead and act as if you were happy, and pretty soon

you'd find yourself being happy, even though it was difficult at first. So, I guess that's what I've been doing.

C439. That's hardly adequate, is it?

S439. M-hm. Yes, that's like — well, some of my teachers used to have the idea that if they forced me to talk, that that would cure my speech difficulty. But I never did have any confidence in that method. Just felt that I was knocking myself out for nothing.

C440. That didn't particularly help your speech, and yet, somehow, you overcame your speech defect, pretty largely.

S440. At certain times, yes. I could force myself into a situation and pull through it, but not always. I mean, I didn't have one hundred percent success with that forcing - myself method. And always there was a terrific reaction set in. I mean, after I'd get through with a public speech, I would have a great deal of difficulty in talking to my friends even.

C441. Do you imply that you still feel greatly bothered by a speech

S441. Yes, but I'm not in situations any more where I have to make a lot of public speeches or anything like that. Oh, I talk to little groups and tell them the advantages of having group photographs and things like that, but — well, my outlook has broadened in the last number of years. I used to single out the speech symptom, but I feel that for a number of years now, as I mentioned the other day, that that's just one tiny sector of the whole thing, so I don't dwell on that, to the exclusion of the others, but it still is an effort for me to talk I'm on a definite strain.

C442. But you do it.

S442. But even if I didn't talk, I'd still have the feeling, so I go ahead and talk anyway.

C443. In other words, in that area, you have made a good bit of progress.

S443. Yes, that's right. I'm not such a bad speaker as I used to be.

C444. I presume that that progress was quite a struggle.

S444. Well, it just sort of happened. I mean, there were certain situations, that I wanted to do in order to achieve something, where speech was necessary, so I went ahead and did it.

C445. M-hm.

S445. If I hadn't done it, I would have avoided the struggle; then I would have lost some sort of fruits.

C446. That's right. So the total results

S446. were more satisfying. But I feel this: that that takes a tremendous amount of vitality to live that way; and although I have had the vitality, I know that I'm not always going to have it. I mean — it's just a matter of age, if nothing else. I don't feel that I'm getting old or anything, but I know that in the late thirties or early forties there is a decline physically that shows up in a person's vitality.

C447. M-hm.

S447. Then the—well, my main gripe against my condition is just its very unpleasantness. It just makes me very dis- satisfied with myself at harboring such a feeling.

C448. As I get it from what you're saying today, the other side of that picture also looks pretty unpleasant- I mean, that the struggle to achieve a different level of adjustment looks like a pretty tough climb.

S448. M-hm. Yes, many a time I have forced myself to go through difficult situations, and even though my behavior has been all right, my inward feelings haven't been. And I'm afraid that I tend to regard it as not being worth the candle so much any more. I mean - I've often had this thought: that even if I worked hard and made a lot of money, without a psychological cure it wouldn't be very satisfying - I mean, even though I had a lot of money, I couldn't lead a satisfying life till I had the psychological cure along with it. My money might — I think would tend to be a mockery to me.

C449. So to some extent it might be easier to remain with your present dissatisfaction in regard to your condition rather than to make the even harder struggle to get somewhere else. S449.

Yes, that's true as far as it goes, with this addition, that I want to change my methodology to curing myself before go into the situation. In other words, I don't want to go into any more situations till I'm cured; because I have done that so much and it has been such a strain and such an exhaustion that I feel that I want to be cured first, then handle the situation. Of course, I don't know whether that's a bad method or not, but regardless of the merits of the method, that's what I would like.

C450. M-hm.

S450. That's the way I would like to handle it. Because I don't have any confidence that going into the situation uncured is going to help the cure. You get certain satisfactions, but they're not the satisfactions of a cure, at least they haven't been so far in my experience. But if going ahead and forcing myself to handle certain situations, perhaps in combination with something else, would be a good method and I had confidence that it would be a good method, why, I'd keep on going into the situations. But something new would have to be added there (laugh) before I could get confidence in that

C451. M-hm. M-hm. And at the present time you don't see from your own experience anything new being added there.

S451. No. I don't know as I see it, there are just two things that I can do. One is to lie back and get inertia dissatisfaction; the other is to go ahead and get a lot of nervous strain. Either way it's - I mean, well — it's a dilemma.

C452. M-hm.

S452. Either way is bad. What I want to do is to go ahead without the nervous strain, but I know from experience that if I go ahead, that in itself will not be a cure. Just going through the outward motions won't do me any — hasn't given me the desired cure. I don't have confidence that it would. (Pause.) So the ideal for me would be to—well, perhaps it's too yogi-istic or something, but I want to sort of effect a cure by myself, apart from the environmental problem. Then after the cure, why, I'll go out and tackle the problem.

C453. You feel that growth can sort of take place in a vacuum, and then once you have developed the growth, then you would be capable of dealing with the situation.

S453. Well, growth hasn't occurred in the environment, so perhaps it could occur by some sort of solitary meditation or whatever you'd want to call it. That doesn't sound so good, does it?

C454. Well, I don't know of growth taking place that way, but I can understand your feeling in regard to it.

S454. You know certain religious mystics will meditate in solitude for a long time. Then that seems to gird their loins, as it were. Then they go out and make achievements. So there must be some sort of a building up of power there while they're in their solitude.

C455. M-hm. And that seems also kind of tempting to you, doesn't it? To press a button, or to retreat from the situation and grow and develop away from it—any of those possibilities looks pretty good.

S455. Well, yes I mean, it sounds like a retreat — perhaps it is. You should call a spade a spade. But anyway - even though I have gone through situations as if I were cured, it hasn't done a thing to the deep-seated neurosis itself, and so I've lost the confidence in that.

C456. Yes, I think that just pretending doesn't get one anywhere. I think that's true.

S456. I get a satisfaction out of the pragmatic fruits of such behavior, and to a certain extent a Horatio Alger sort of a pride in the—oh, the old sink-or-swim angle, and, well - ad astra per aspera sort of satisfaction, but that's tending to dwindle. I think more and more of the terrific nervous sacrifice involved, rather than regarding myself as a hero, which I used to. So I think we might list it this way: that I would first of all prefer to be cured, then go into situations; but if that were not possible, why, then I would want to go into situations with something more than the "as if." But so many times I have gone through situations outwardly seeming O.K., but inwardly not, and only to have a reaction after the situation was over, it — I'm discouraged by that method.

C457. So it probably wasn't worth it to make the unusual efforts that you did in getting the treasurer to advance you the money.

S457. I don't have a retrospective feeling that it wasn't worth it, but I feel that I'm about at the end of the rope where I would feel that it was worth it. In other words, the outward symbols of achievement are less and less satisfying to me as long as I don't have the inward satisfactions. The money that I made from the job wasn't nearly as satisfying to me as it would have been if I had been inwardly O.K., so

C458. So you feel that you got no inward satisfactions out of it?

S458. Yes, I got an inward satisfaction, but it was all up here and here - it didn't reach down to here where I want it to. It's well, a superficial satisfaction, whereas I want a radical satisfaction. I enjoy making money and spending money, but it doesn't reach down to the roots of my trouble. I mean, that sort of satisfaction hasn't been nor do I think would be a means of therapy. But I don't know what a means of therapy would be. I suppose there might be some sort of self-psychology there; that is, if you could go ahead and tackle a situation and then at the same time say something to your- self while you were doing it—maybe that might be a means of getting therapy satisfactions rather than just the superficial satisfactions. Well, I don't know. As you can see, I'm just sort of groping around.

C459. Yes, you're very much teetering on the balance, aren't you, as to which direction gives you the greatest degree of satisfaction that you want. I think that the more you've considered this, the more plain it becomes that there are certain satisfactions which you know you can gain through the type of behavior that you've shown for a long time; that is, you tend to escape from some of the most difficult situations through such behavior. You know, too, from your experience that there are certain satisfactions in playing a more masculine rôle - a more adult rôle, but as you weigh those and you see that it would be a slow, step-by-step struggle to achieve satisfaction along that line, I think that makes you hang right in the balance as to which you'd most prefer.

S459. Well, there's one very, very important point that you've slightly misstated there. I don't feel that it's a step- by-step thing I feel that I'm marking time. Even in the adult rôle, the satisfactions are superficial — they're not radical — they don't go deep enough down to the roots of my trouble. So that as far as any radical progress goes, there isn't any step-by-step thing to it—it's just a marking of time. And since my trouble is deep-seated, why, that's where the progress the absence of progress - is more disheartening than anything else. That's an interesting lapse of words

C460. Hm?

S460. I said that since my trouble is deep-seated that's where the progress - then I changed it to lack of progress - is most disheartening.

C461. M-hm. (Laugh.)

S461. (Long pause.) So pragmatic fruits - - the satisfactions gained by the adult behavior- are not radical enough to give me complete satisfaction. And as far as radical progress goes, I feel that I'm marking time. I have the conviction that no matter what I achieve in the environment, if I don't get a radical cure, I'll never have any true satisfaction. And, of course, that tends to lower my environmental ambition. Unless I would have a hope for a radical cure.

C462. Yes, you feel that the money you earn or that sort of thing, that certainly isn't the thing that would make the difference. In other words, if the satisfactions you gain in doing a difficult photographic job or selling yourself to someone or getting across ideas if those satisfactions aren't real to you apart from the money they bring in, then they do compare unfavorably with the satisfactions that you find in avoiding that sort of thing.

S462. M-hm. (Pause.) Those environmental fruits — oh, you tend to sigh, "Vanity, vanity," if you have those without the inward satisfaction.

C463. Yes, certainly. That isn't the aspect that's important -it's the way in which the

S463. I'd rather be a wealthy neurotic than a poor one, but I would not go to any very great effort to be a wealthy neurotic.

C464. That's right.

S464. But I would go to a great effort to be a healthy, wealthy person. You know my idea.

There's a certain reverse angle there, though, too. When I am healthy, then I don't need so much money. I find myself not requiring so many luxuries, and all that sort of thing.

C465. You're still hoping very, very much that someone can, first, make you healthy, and then achievements will follow.

S465. M-hm. I feel that with a fundamental change in my feelings, to get rid of this blocking feeling, everything else would take care of itself; because I know that when I have been free of it in any field that I could name, I have success and I have it spontaneously and effectively, without any sacrifice of nervous energy. When I'm feeling good I do an amazing amount of work—I mean, it's actually amazing to I look back and say, "Why, how did I ever do that?" I marvel at myself. It's just as if someone else did it. And it sort of appalls me to think of it. I say, "Well, how did I ever have nerve enough to do that?" or, "How did I ever think so clearly and quickly as to achieve that?"

C466. And if that state could come without effort, you'd accept it in a minute.

S466. Oh, sure. And if it would come with effort, I would work for it, if I had a confidence in the method I was using, and well, if I had some sort of a definite pattern to follow some sort of a prescription, shall we say, that I had a confidence in. It's just the marking time in the dark that's

be- coming more and more discouraging to me. I know that I can get satisfactions from these achievements, but the satisfactions don't cure the neurosis. In other words, the neurosis seems to be buried so deeply that these achievement satisfactions don't touch it. My heart feels happier, but -

C467. At least they don't cure it immediately, do they?

S467. Well, my heart feels happier, but my guts still have the same old cramped pain. Of course, there might be a contagion there I mean, it might eventually work down to the neurosis, but so far it hasn't.

C468. Well, I think I can see quite clearly how you feel today, and I think that I wish there were some easy, off- hand solution that could be given to that.

S468. Well, I realize that I want a solution, but let's not say that I wouldn't work hard if I had a definite program to follow I feel that I would work hard. But having run the gamut of all of these attempts to get my radical satisfaction has been the reason why I feel at the end of the rope, as it were. Of course (Pause.)

C469. Well, you do. You feel at the end of your rope - several of these expressions you've used here are interesting and truthful, I think. You feel somewhat at the end of your rope - you feel also on a plateau. You feel as though you've come to the point where probably you've got to go forward or backward one or the other. You can't stay indefinitely on the spot.

S469. M-hm. Then too sometimes I get the feeling that this is the way I'm going to live all my life—just sort of on the fence-going along until some kind of economic pressure forces me to earn a little money and then going and spending that money in different sort of empty pleasures.

C470. M-hm. Yes, probably that would be another possible outcome. You could avoid meeting the situation fully and just get along enough to get by.

S470. M-hm. But that's a very distasteful prospect to me. I mean, that's a pessimistic dream a sinister phantasy.

C471. Yes, it looks kind of hard each way you look, doesn't it?

S471. I really believe that I'm willing to work hard if I the whole thing is up to me- that it's going to be practical rather than magical. But I do notice very definitely two sets of inhibitions - that is, some inhibitions I can lose, and the main one I can't. I mean, there's — oh, you've seen fellows that were well, that were bashful and restrained and all that, but I don't have any of those inhibitions. I do have a more deeply seated one. (Pause.) Yes, that's a very dismal experience to try to drink it away, you know try to lose it by drink, and then have all of the inhibitions go but the one that is very deep, so that

C485. You feel that you can't lose it through alcohol, and you can't shake it off in constructive experiences, and, in fact, you're feeling quite discouraged about it today.

S485. I always have a hopefulness that—well, I want to know a means - I'd like to know something definite to do, even though it were very difficult.

C486. Well, let's talk over that whole angle of it. Now I have Tuesday at four or Friday at four.

S486. All right. Tuesday at four.

C487. Tuesday at four? O.K.

S487. O.K. (Long pause.)

C488. The weather today about fits the mood, hm?

S488. Well, you know mood is a funny thing with me. I can have a cheerful mood here, and yet have a bad mood down lower. That's a silly correlation.



C489. Another indication of the division within yourself.

S489. M-hm.

C490. O.K. Tuesday at four, then.

S490. Yes.