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**A PSYCHOANALYTIC AND ARCHETYPAL EXAMINATION OF TWO
SEMINAL DREAMS AND VISIONS OF ELLEN G. WHITE**

by

Dennis E. Waite

**A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment of the
requirements for the
Degree of Doctor of Education
Department of Counselor Education
and Counseling Psychology**

**Western Michigan University
Kalamazoo, Michigan
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A PSYCHOANALYTIC AND ARCHETYPAL EXAMINATION OF TWO SEMINAL DREAMS AND VISIONS OF ELLEN G. WHITE

Dennis E. Waite, Ed.D.

Western Michigan University, 1993

This study is a psychological examination of the earliest dreams and visions of Ellen G. Harmon (more commonly known by her married name Ellen G. White), a 19th century prophetess and founding leader of the Seventh-day Adventist church. The following two questions were addressed: (1) What effects did Mrs. White's dreams and visions have upon her resolution of childhood emotional or developmental conflicts? and (2) In what way do Mrs. White's early religious experiences clarify the role of religious experience in individual psychological and emotional development?

Two dreams and two visions were selected for analysis by two methods of dream interpretation: (1) psychoanalytic (psychodynamic), and (2) Jungian (archetypal). First a biographical overview was presented, followed by a psychological profile which was developed using autobiographical sources and secondary historical sources. Once presented, this background information was used to sketch the emotional and psychological context for each dream and vision.

The study shows that Ellen White's dream and vision experiences were indeed important for her recovery from rather serious psychological distress. The dream and vision interpretations identify primary defense mechanisms as well as their effects upon her object relations development and overall movement

toward individuation. Mrs. White's early life provides a model of highly spiritualized experiences and the role they play in psychological development. The activation of several important archetypes in the dream and vision materials suggests that Jung's concepts of the transcendent function of the Self are very much a part of the phenomenology of religion.

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dreams and visions of Ellen G. White**

Waite, Dennis Edwin, Ed.D.

Western Michigan University, 1993

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Finally, I dedicate this dissertation to the memory of the most important man in my life, my father, Ralph E. Waite, who instilled in me the creative drive of curiosity and an attitude of constant learning. I thank him for giving me my love of life, learning, and family.

Dennis E. Waite

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CHAPTER I

INTRODUCTION

Ellen Harmon (generally known by her married name, Ellen G. White) was a 19th-century American religious charismatic born in Gorham, Maine, November 26, 1827, and died July 16, 1915. A prolific writer and spiritual advisor to a small group of Christian believers, Ellen G. White helped the present day Seventh-day Adventist Church become established. Many members of the Seventh-day Adventist Church view her role in the growth and development of the early church as indispensable to its theological and organizational life (Graham, 1985; White, 1984). Frequent and persistent visions, trance states, and dreams marked her life which she and her fellow believers held to be messages from God, and today Seventh-day Adventist Church leaders call her a "Messenger of God" and hold her writings to be "prophetic" and "inspired" by God (Rea, 1982, pp. 96, 97), thus the entire body of her writings is generically referred to as the "Spirit of Prophecy." Although such religious phenomena are generally regarded in modern Western culture with skepticism or ridicule, the writings and experiences of Ellen G. White are regarded by an entire church community as divinely inspired, necessary for spiritual edification, and a source of knowledge for Christian practice and wisdom (Seventh-day Adventists Answer Questions on Doctrine, 1957; Seventh-day Adventist Church Manual, 1976).

Her writings encompass a diversity of topics including health, educational philosophy and guidelines, biblical history, doctrine and theology, advice and

counsel on church administration and procedure, Christian practice and mores, as well as exhaustive diaries and personal correspondence. As indicated above, a significant body of her writings is considered inspired, and the source and authority for her inspiration were her early visions (both public and private), and later in life, her dreams and night visions (all private). Often specific passages or counsels were preceded with the words, "I was shown"; implying, or at times, explicitly claiming, her dreams or visions originated from "heavenly messengers." She believed unquestionably in the Divine origin of her dreams and visions, as well as the writings and counsel that derived from those experiences.

Problem Statement

In recent years the Seventh-day Adventist Church's academic community has examined Ellen G. White's writings from a variety of scholarly traditions. Some literary analyses have concluded that many of her writings borrowed heavily from contemporary sources prompting some critics to accuse her of plagiarism (Rea, 1982), whereas others have researched her writings for their theological content to either support or refute their applicability to Seventh-day Adventist theology (Graham, 1985). Her adherents who examined her counsels regarding diet and lifestyle practices claim them to be rather remarkable and prescient for her era (Noorbergen, 1974), and historians (Land, 1987; Numbers, 1992) have tried to contextualize her writings and teachings through historical criticism and examination of her contemporary religious and cultural milieu. Some Seventh-day Adventists have attempted to use her writings as the basis for constructing theories of education (Cadwallader, 1978), individual psychology,

child development, and personality development (Bermeo, 1976; J. M. Fowler, 1977).

The cornerstones, however, of all her writings are her dream and vision experiences. Her authority for writing originates in Mrs. White's own convictions, early in her life, that her vision and dream experiences were revelatory, came directly from God, and that she was "called by God" to communicate those messages to His believers (White, 1982a). Because many of her visions and dreams were documented and cover a span of 60 years, Ellen G. White's biographical details and recorded dream and vision experiences provide a unique opportunity to examine her psychological development through an analysis of manifest dream and vision content. This has never been attempted in any scholarly investigations of Ellen G. White.

Purpose of the Study

This dissertation will analyze Ellen G. White's childhood and adolescent psychological development through (a) biographical material, (b) related religious experiences, and (c) content of selected visions and dreams. This analysis, more fully explained in Chapter III, will be accomplished using two distinct, but related, psychodynamic theories of dream interpretation and the specific vision and dream material will be selected from her mid-adolescent years to her early adulthood (ages 15 through 18). They are selected because they occurred during critical periods of emotional and psychological crises.

With these aims stated, the following research questions are posed for this study:

1. What effects did Mrs. White's dreams and visions have upon her resolution of childhood emotional or developmental conflicts and physical traumas?

2. In what way does Mrs. White's early religious experiences clarify the role of religious experience in individual psychological and emotional development?

Limitations

This study is not an attempt at exhaustive biographical research because there is abundant material found in standard biographies, such as Arthur White's comprehensive work (White, 1984). The biographical details of Ellen G. White's early childhood through early adulthood used in this study are readily available in Mrs. White's many personal writings and are generally accepted by biographical researchers as historically accurate (Graham, 1985; Graybill, 1983, A. White, 1985). Further, the study does not attempt to make conclusions about the metaphysical, theological, or philosophical "truth" of Ellen G. White's visions or dreams. Since the psychologist attempts to understand religious phenomena without regard to such "truths" (Spilka, Hood, & Gorsuch, 1985), it is the intention of this study to examine what influence and role such experiences may have had upon Ellen G. White's psychological development and her ability to utilize those experiences in the resolution of emotional conflicts and traumas. Although such religious experiences may have had intense existential and spiritual meaning for Ellen G. White (as well as pastoral and theological meanings for an entire church), this study limits itself in trying to understand the

impact such experiences had upon the psychological life of a single individual, Ellen G. White herself.

The theoretical frameworks from which the dreams and visions will be analyzed will also have specific parameters. Psychological theories of dream analysis and interpretation have developed extensively since Freud's seminal work, *The Interpretation of Dreams* first published in 1900. This study does not attempt to present a "new" system of dream theory but focuses upon the application and interpretive structures of the theories generally known as, psychoanalytical/psychodynamic (that is, psychoanalytic, object relational, ego psychology, etc.) or Jungian archetypal (Edinger, 1972; Hillman, 1972, 1975; Jung, 1969). Therefore, the results of this study's dream and vision analysis, and any conclusions this study may make about them, are within these theoretical contexts.

Importance of the Study

The significance for this study is indirectly implied in the works of William James (1902), Gordon Allport (1950), J. Fowler (1981), and other students of the psychology of religion (Meadow & Kahoe, 1984; Spilka, et al., 1985). They, among others, have endorsed the validity of systematic study of religious experience. These students of religious experience have attempted to better understand spiritual, metaphysical, or transpersonal beliefs and experiences through a psychological epistemology. Thus, the study of religious experience and collateral psychological development has a history of scholarly and theoretical affiliation.

Erikson (1958), Freud (1961), James (1902), Jung (1969), and others have contributed much to modern thought about the role of religious experiences in individual psychology. None of them, except William James, have identified themselves as students or researchers in the psychology of religion, yet all of them found the influences of religion, religious experience, or personal faith to have impact upon human growth, development, and personality.

Recent authors such as Stanislav Grof (1985), Abraham Maslow (1976), and Ken Wilber (1980) approached human psychological development with a deliberate eye toward transpersonal dimensions. "Peak experiences" (Maslow, 1976), "transcendence" (Grof, 1985), and "ultimate unity" (Wilber, 1980), as described by these authors, were integral to the personal evolution of the psyche. Whereas much attention has been paid by these authors to the more mystical and transcendent aspects of religious experiences, they none the less placed all religious experiences within the boundaries of legitimate psychological investigation. Thus the foundation has been laid for the investigation of Ellen G. White's transpersonal experiences.

Ellen G. White lived through a significant and formative period of American religious history and development (Lauer, 1975). The backdrop to her life was America's frontier growth and expansion westward. It was during the first half of the 19th-century that American Protestantism was marked by fervent revivalism and biblical fundamentalism called "The Great Awakening" (Clark, 1968). From this unique 19th-century American context there arose a charismatic woman whose influence upon her religious community continues nearly 80 years after her death. Because her unique and extensively documented religious experiences provide insight into the evolution of religious and personal

growth, students of psychoanalysis, human development, and religious psychology have much to gain.

Definition of Terms

The terms listed below have been defined as they are used in this study.

Visions and Dreams

In this study visions will denote those experiences described by Ellen G. White in her own writings and by eye-witness accounts whereby she was in a trance-like state and aware only of her inner mental experiences. Ellen G. White, and many of those around her, believed these inner experiences were supernatural revelations of religious importance. These visions occurred when Ellen G. White was awake and were accompanied by specific physiological symptoms. It may be inferred, based on written accounts of Ellen G. White's visions, that the actual neurological functions or activities that took place during these periods were not dissimilar to what current research has shown to occur in investigations of brain activity during altered states of consciousness (Wulff, 1991).

Dreams are mental experiences which occur from an active brain state during sleep. Primarily, the cerebral cortex is active and its activity is manifested in conscious experience--the dream. This experience, however, is in a special form; while the cortex is active, it is largely shut off from sensory input and is not constrained by the demands of external reality as it is in waking consciousness (Gleitman, 1981, p. 81).

When Ellen G. White identified dreams as inspired, she used phrases such as "I was shown in the night," "My angel," etc., but there was not always a clear separation, however, between day visions and "visions of the night" when she referenced her revelations (White Estate, 1976). It is clear, however, that day visions occurred predominantly during her late adolescence and early adulthood. The manner of her inspiration during her more mature years was her dreams, which seemed to be rather vague, poorly defined clairvoyant impressions (Graybill, 1983; Numbers, 1992; Woodward, 1903). Further, the content of her "night dreams" were regarded on an inspirational par with her waking visions and Mrs. White herself did not make distinctions between the day visions of her early life, or the night dreams of her later years in terms of their inspiration or prophetic importance (White Estate, 1976).

For the purposes of this study, dreams and visions, although not interchangeable, will be viewed as having equal importance to Ellen G. White's psychological development. Jacobi (1973) further points out that Jung

designates fantasies and visions as manifestations of the unconscious. Related to dreams, they occur in states of diminished consciousness. They carry a latent as well as a manifest meaning and they may spring either from the personal or the collective unconscious. Thus for purposes of psychological interpretation they are in the same class as dreams. They present an unlimited variety, deeply significant, ranging from common daydreams to ecstatic visions. (p. 71)

Jung (1969) [see Appendix B] stated:

The same is true of visions. They are like dreams, only they occur in the waking state. They enter consciousness along with conscious perceptions and are nothing other than the momentary irruption of an unconscious content. (Jung, CW 8, par. 581)

Personal Unconscious

The basic concepts of the personal unconscious were implied by Freud in his *Interpretation of Dreams* (1959, Vols. 4-5). These concepts were later developed into his last major theoretical work, *The Ego and the Id* (1959, Vol. 19). The fundamental topography of the mind is separated into three regions: the conscious, the preconscious, and the unconscious. The unconscious contains elements inaccessible to consciousness and can become conscious only through the preconscious, and the preconscious, in turn, controls those unconscious elements by means of psychological censorship. The unconscious contains mental representations of instinctual drives that had once been conscious, but became culturally unacceptable and therefore banned from consciousness, yet the unconscious seeks discharge and fulfillment (i.e., the pleasure principle). The unconscious then utilizes primary process thinking, disregards logical connections, has no conception of time, acknowledges no negatives, and permits contradictions to coexist. The primary mechanisms used to reach the goals of discharge and fulfillment are condensation, displacement, and symbolization (Gleitman, 1981).

This topography was later refined in *The Ego and the Id* (Freud, 1959, Vol. 19), by use of the dynamic conceptualizations of id, ego, and superego. The id represented the primordial reservoir of instinctual energies, the ego maintained its close connection to consciousness and external reality, and the superego represented the ego ideal. Both the id and the superego are equally unconscious.

The personal unconscious, then, includes those mental elements originating in the id and superego--those ego-alien instinctual energies governed by: (a) primary processes (the id), (b) the impossible effort to recover a

hypothetical state of narcissistic perfection that existed in early childhood (also the id), and (c) identification with the positive elements of the parents (the superego). Therefore, the personal unconscious is typically connected with the biographical material of early childhood and those experiences associated with superego development.

Archetypal Unconscious

The archetypal unconscious is comprised of primordial images which are not memories of past experiences, but mental "forms without content, representing merely the possibility of a certain type of perception and action" (Jung, 1969, CW 9i, par. 1-4). They are the archaic remnants of the psychic layers which have formed over the millennia of human existence. Archetypal images may be found in dreams and fantasies, and bear resemblance to the contents of mythical and religious themes that have appeared throughout the centuries in widely scattered geographical areas. The archetype is "an indispensable correlate of the idea of the collective unconscious, indicates the existence of definite forms in the psyche which seem to be present always and everywhere" (Jung, 1969, CW 9i, par. 89).

Such mythical and symbolic themes in Ellen G. White's dreams and visions will prove important in establishing the transcendent function of her dreams and visions for her personality development or personal crisis resolution.

The Transcendent Function of the Self

The Self is a concept used by Jung (1969) to describe or represent the totality of the psyche:

The term "self" seemed to me a suitable one for this unconscious substrate, whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, is an *a priori* existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself, rather I happen to myself. (CW 11, par. 391)

Hence the Self is an autonomous dynamic in the person rooted in the unconscious. The Self frequently appears as an archetype in dreams and fantasies in the form of idealized divine-like beings such as Adam, Christ, powerful king figures, etc.

The transcendent function of the Self arises from the union of conscious and unconscious contents of the psyche. Jung (1969) stated that

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible, without the loss of the unconscious. (CW 8, par. 145)

Both consciousness and unconsciousness are necessary and they remain in a mutual compensatory relationship; they supplement each other to form the transcendent function. The role of the Self, then, is to bring together the often opposing contents consciousness and unconsciousness.

Assumptions

This study assumes the existence of the human unconscious. A host of theorists and clinicians have used this assumption as a basis of their clinical practice for over 100 years (Beck & Ward, 1961; Freud, 1959; Grof, 1985; Rizzuto, 1979; Rosenthal, 1980). Thus the practical utility, clinical efficacy, and theoretical acceptance of this assumption need not be reiterated. For an

exhaustive treatment of the evolution of the theories of the unconscious the reader may refer to Ellenburger's (1970) *The Discovery of the Unconscious*.

It is also assumed that the human unconscious may be experienced at different levels of meaning as conceptualized by the different theoretical definitions noted above (personal and archetypal). There is ample research and clinical data available throughout the analytical and psychoanalytical literature discussing these different levels of unconsciousness. Such a review, however, is beyond the scope of this study and encompasses enough material to tax the patience of most readers.

Finally, this study also assumes that the biographical data obtained from Ellen G. White's own writings, as well as the writings of contemporary biographers and researchers are reasonably accurate in their detail and adequately preserved for meaningful interpretation. Examining previous research for differences and similarities in biographical details (Graybill, 1983; A. White, 1984; White, 1882a;) would again expand the scope of this study beyond practical limits. It should be noted, however, that the same essential historical details were found in all of the accounts chronicling Ellen G. White's life (Graham, 1985; Graybill, 1983; A. White, 1984).

Doubtless the reliability in the biographical information is due to the large body of primary sources preserved by the Ellen G. White Estate. The Ellen G. White Estate was established after Ellen G. White's death in 1915 to preserve and administrate the publication and distribution of all her writings. These writings include thousands of personal letters, notes, original manuscripts, journal articles, drafts of published books, etc. The White Estate also maintains thousands of documents produced by most of Ellen G. White's contemporaries,

many of whom are Seventh-day Adventist pioneers and cofounders of the church. There are currently two Ellen G. White research centers which operate in conjunction with the White Estate: one at Loma Linda University in La Sierra, California, and the other at Andrews University in Berrien Springs, Michigan.

Organization of the Study

Chapter I--Introduction

The general introduction includes an overview of the study, the problem statement, study's purpose, limitations, importance, definition of terms, and assumptions.

Chapter II--Literature Review

A review of significant literature is divided into two distinct sections. The first section reviews the selected approaches to dream interpretation. In this section, support is provided for using the psychoanalytic/psychodynamic and Jungian interpretive approaches to Mrs. White's dreams and visions. The second examines the few psychological studies of Ellen G. White and explanations for her visionary experiences.

Chapter III--Method

In this chapter the method of dream and vision analysis used in this study is outlined and specific dreams and visions are identified for analysis with appropriate rationale for dream and vision selection.

Chapter IV--Biographical Overview

This chapter presents a brief biography of Ellen G. White and the historical setting for her life. This section reviews Ellen G. White's childhood and adolescence, early adulthood, significant events and traumas, conversion experience, and her involvement with the Millerite movement of the early 1840s. It should also be noted that whenever Mrs. White's biographical details are being discussed, her maiden name "Harmon" will be used, since that was her name when the events occurred. Likewise, when referencing her writings, her married name, "White," will be used since all of her writing occurred after she was married.

Chapter V--A Psychological Profile

This chapter attempts to derive a psychological assessment or profile of Ellen G. White's early life. In particular, there is an examination of her emotional condition prior to the onset of her dreams and visions. This section primarily utilizes Ellen G. White's own biographical writings and analysis of those writings.

Chapter VI--Dream Analysis

Two dreams will be presented with their biographical context followed by analysis.

Chapter VII--Vision Analysis

Two visions will be presented with their biographical context followed by analysis.

Chapter VIII--Conclusions and Discussion

Finally, the study ends with a discussion and conclusions concerning the results of the preceding dream and vision analysis as well as suggestions for further research.

CHAPTER II

REVIEW OF LITERATURE

A meaningful analysis of Ellen G. White's dream and vision materials will repeatedly involve literary sources referencing biographical data, psychological theory, as well as dream and vision primary sources. This chapter, therefore, is a bibliographic review of those materials which form a foundation for the remainder of this study. This chapter sets forth: (a) the theoretical frameworks used in subsequent dream and vision analysis, and (b) a review of literature which will provide the basis for a psychological and emotional profile of Ellen G. White.

Theoretical Foundations

This study uses two theoretical approaches for interpreting Ellen G. White's dreams and visions which are (1) psychoanalytical, and (2) archetypal or transpersonal.

Each theory approaches dream material from a different perspective; yet both theories emphasize the necessity of uncovering unconscious material for the purpose of dream interpretation (or the interpretation of nonordinary states of consciousness, such as a vision trance). Both theories support the notion that unconscious material derived from dreams are useful for self-exploration, self-understanding, and the resolution of psychological disorders or emotional distress, and these methods agree that dream analysis may be a crucial part of an individual's overall analysis and personal development.

Freud and the Psychoanalytic Approach to Dream Interpretation

The basis for psychoanalytic dream use and interpretation is found in Freud's seminal work, *The Interpretation of Dreams*. First published in 1900, the work received very little attention in America, until Stanley Hall invited Freud to Clark University in 1909. This work became even further known after a 1913 translation into English by Dr. Brill. In his forward to the third English edition of *The Interpretation of Dreams* published in a 1938 work entitled *The Basic Works of Sigmund Freud*, Freud states,

This book, with the new contribution to psychology which surprised the world when it was published (1900), remains essentially unaltered. It contains, even according to my present day judgement, the most valuable of all the discoveries it has been my good fortune to make. Insight such as this falls to one's lot but once in a lifetime. (p. 181)

In the *Standard Edition* of this volume, Freud proclaims the primary tenet of psychoanalytic dream theory. "The dream is the (disguised) fulfillment of a (suppressed, repressed) wish" (Freud, 1959, Vol. 4, p. 160). The dream is a compromise formulation of an unacceptable wish, which cannot enter consciousness during the waking day or even in sleep because it would wake the dreamer, thus serving an even more practical function, the dream is a guardian of sleep (Freud, 1959, Vol. 4, p. 160; Symington, 1986, p. 94).

This process of disguised dream formation is central to all of Freud's concepts of symptom formulation; jokes, slips of the tongue, and more widely, myths and symbols. Symington (1986) states:

The dream process is founded on two poles. First there is the forbidden wish struggling to reach consciousness, but unable to make its desired journey unhindered because it meets up with the censorship. The censor's job is to stop the wish reaching consciousness but it cannot do so completely; the wish thrusts for expression and succeeds, but is forced to undergo transformation at the censor's insistence. Like a prisoner who

simply must escape from prison, and can do so only by dressing up as a staff member in order to pass by the sentry's eye unnoticed. (p. 94)

Thus the terms "manifest" and "latent" content of dreams (Freud, 1959, Vol. 4, p. 163) represent the disguised or distorted form of dream content, versus the hidden or unacceptable wish-seeking fulfillment or discharge.

Freud identified several particular types of distortion found in dreams, (condensation, displacement, secondary elaboration, dramatization, and symbolism) the most widely recognized being condensation (Weiss, 1986). Essentially, condensation is the combination of a range of thoughts and meanings into a single dream. In the course of an analysis, a single dream may frequently be returned to with new levels of meaning. Displacement is another frequent distortion, that is, something of importance is displaced onto something in the dream which seems trivial (Freud, 1959, Vol. 4, pp. 304-309).

In both instances Freud found the process of dream formation a "transference and displacement of the psychical intensities occurring in the process of dream-formation, and it is as a result of these that the difference between the text of the dream-content and that of the dream thoughts comes about" (Freud, 1959, Vol. 4, pp. 307-308). Again he emphasized the hidden and unacceptable nature of the unconscious wish:

The consequence of the displacement is that the dream-content no longer resembles the core of the dream-thoughts and that the dream gives no more than a distortion of the dream-wish which exists in the unconscious. ... Dream displacement is one of the chief methods by which that distortion is achieved. ... We may assume, then, that dream-displacement came about through the influence of the same censorship--that is, the censorship of endopsychic defence. (Freud, 1959, Vol. 4, p. 308)

But the wish-fulfillment theory proved inadequate when Freud was confronted with the dreams of traumatized World War I veterans, and *In Beyond the Pleasure Principle* Freud explained a new adaptation to his dream

theory. In all of us, he explained, there is a stimulus barrier filtering the continuous bombardment of stimuli; however, when a massive trauma occurs the individual's mind is flooded with a deluge of stimuli which it cannot manage. What follows is regression to more primitive mechanisms of handling the shock, so the mind repeats the trauma again and again through the dream and thus attempts to actively master the traumatic event which the person previously could only respond to passively (1959, Vol. 18, pp. 29-33).

There have been numerous developments in dream theory since Freud. One important addition from developmental psychology was Piaget's belief that dreams were related to the thinking process of childhood. Piaget (1950) proposed that many of our basic assumptions are unconscious because they are the crystallizations of a particular engrained worldview that is so familiar, so taken for granted, that the assumption simply does not evoke awareness. For Piaget, conscious thinking is antedated by a more primitive form of thinking which occurs through the articulation of imagery, and that this is part of what is occurring in the dreaming process.

Daniel Stern (1985) clarified this idea of early, primitive thought and imagery, using the concept of "domains of relatedness" rather than the stage or phase structure adopted by Piaget. Each domain is identified by a dominant sense of self, appropriate to the child's physiological, psychological, and interpersonal development. He said, "While these domains of relatedness result in qualitative shifts of social experience, they are not phases; rather, they are forms of social experience that remain intact throughout life" (p. 34). The domain Stern has associated with Piaget's concept of primitive thought is the sense of emergent self and a sense of core self. These two senses of self essentially

are non-verbal, sensory based, and experiences of "organization-coming-into-being" (p. 47). From a psychodynamic viewpoint one may assume that an individual's dream life will contain many symbols, affects, and non-verbal sensory images from these early developmental domains, and may represent some of the earliest traumas, fears, and conflicts in an individual's development.

The work of Donald Winnicott and the concepts of object relations theory (Greenburg & Mitchell, 1983; Winnicott, 1965) gave rise to the concept of transitional objects and transitional phenomena. Winnicott (1951) described his concept in this way:

I have introduced the terms "transitional objects" and "transitional phenomena" for the designation of the intermediate area of experience, between the thumb and the teddy bear, between the oral eroticism and the true object relationship, between primary creativity and the projection of what has already been introjected, between primary unawareness of indebtedness and the acknowledgement of indebtedness (say: "Ta"). (p. 2)

The transitional object, then, evolves neither from the inner nor outer world, but rather partakes of both. Barkin (1988) described this intermediate area as "a space in which the infant both creates and experiences illusions, and is allowed to do so, in the service of his attempts to cope with separation" (p. 514). Such developmental phenomena, said Barkin, is retained to some degree throughout life and that transitional objects in all their changing forms and functions and distortions become externalizations of the transitional processes (p. 518).

The illusionary aspects of the intermediate zone have ongoing adaptive functions throughout life. In fact, Winnicott (1951) stated:

The task of reality acceptance is never completed ... no human being is free from the strain of relating inner and outer reality, and ... relief from this strain is provided by an intermediate area of experience ... which is not challenged (arts, religion, etc). (p. 13)

Thus the adaptive use of illusion emerges in the earliest experiences of play, continuing throughout life in cultural pursuits and everyday creativity such as artistic endeavors and religious activities and beliefs.

Transitional objects, then, are like bridges to the external world. Grolnick (1988) finds that dream experiences serve as transitional objects. Freud (1953, Vol. 9, pp. 143-153) provides the earliest psychoanalytic connection of transitional phenomena and dreaming. He states:

Whoever understands the human mind knows that hardly anything is harder for a man than to give up pleasure which he has once experienced. Actually, we can never give anything up; we only exchange one thing for another. What appears to be a renunciation is really the formation of a substitute or surrogate. In the same way, the growing child, when he stops playing, gives up nothing but the link with real objects; instead of *playing*, he now *phantasies*. He builds castles in the air and creates what are called daydreams. (p. 144)

Other object relation theorists have also suggested that a dream with its symbols can serve as a bridge between the present and the past (Kanzer, 1955; Kestenberg, 1971; Roland, 1971). Kestenberg warned;

Neither people nor the "stuff" of transitional phenomena from which dreams are made can be reduced to the status of things. They are adjuncts of the drive object. ... He [the child] treats them as if they too had come out of his body and externalized them upon the qualities of feeling from the inside of his body. They too become intermediate objects. (p. 220)

Grolnick (1988) argued that dreams qualify as intermediate objects under Kestenberg's description above. He said,

Dreams also qualify here. They arise from the interior of the body and the self, can have good and bad, clean and unclean qualities, can be treasured, and also intermingle with the world of play and imagination, serving as nocturnal babysitters. (p. 220)

Thus, Grolnick provided a new psychoanalytic approach to dream meaning utilizing Winnicott's (1951) concept of the transitional object. This approach, instead of focusing entirely upon content and meanings, either

manifest or latent, takes the dream as a total experience and views that experience as holding special qualities for psychological development and growth. The dream's ability to be both "me" and "not-me" clearly places it into the intermediary zone of transitional phenomena.

Padel (1987), in laying out principles of dream interpretation from an object relational point of view, explained, "We look less for the wish underlying the trains of associations than for the attempts to deal with bad or threatening object relationships and to put right what once went wrong" (p. 134). This clearly places dream analysis into a relational context and within the matrix of early childhood development. Padel (1987) goes on to say "technique becomes a matter of operating with the transitional and of recognizing the repressed object relationship emerging in transference and in dreams, but first and foremost of respecting the creativeness of the patient" (p. 136).

Jung and Transpersonal or Archetypal Approaches to Dream Interpretation

Jung differed from Freud dramatically in his basic understanding of the dream. To Jung, Freud's theories were reductionistic and causalistic (Jung, 1969, 8; Singer, 1972). Freud essentially turned the psyche into an abandoned field of instincts, repressed memories, and subconsciously assimilated prohibitions, and where Freud's concepts were further governed by historical determinism, Jung believed that dreams (and the unconscious) were teleological or "finalistic". For Jung, the objective of dreams was to lead the individual toward some psychological goal or end; the end of psychological development or individuation.

Central to Jung's (1969) dynamics of the unconscious are what he termed "complexes". A complex is a constellation of psychic contents, such as ideas, opinions, attitudes, etc., clustered around a distinctive affective core. He proposed that while complexes originate from biographical areas of the unconscious, they may be traced to more universal primordial patterns called "archetypes" and are interwoven with individual complexes as archetypal themes. It is the archetype which underlies the symbolic nature of dreams and suggests a level of consciousness deeper than the personal unconscious which he called the "collective unconscious" (CW, Vol. 8). He further asserted the collective unconscious is much like the phylogenetic history of our bodies. It is the unknown psychic life belonging to a remote past. This psychic life is the mind of our ancient ancestors, the way in which they thought and felt, the way in which they conceived of life and the world, of gods and human beings (CW 8, par. 673).

Jung (1969) also believed that the dream's primary purpose was to serve a compensatory function, that is, maintain a compensatory relationship to the conscious ego. He stated:

Since the meaning of most dreams is *not* in accord with the tendencies of the conscious mind but show peculiar deviations, we must assume that the unconscious, the matrix of dreams, has an independent function. This is what I call the autonomy of the unconscious. The dream not only fails to obey our will but very often stands in flagrant opposition to our conscious intentions ... When I attempt to express this behavior in a formula, the concept of *compensation* seemed to me the only adequate one, for it alone is capable of summing up all the various ways in which a dream behaves. ... Compensation ... means balancing and comparing different data or points of view so as to produce an adjustment or a rectification. (CW 8, par. 545)

Freud's basic premise of dreams was that dreams attempted to disguise or hide unconscious desires. The disguise of the latent dream in the remembered, manifest dream, hidden by the work of psychic mechanisms such as

displacement, condensation, and symbolization, is dramatically contrasted with Jung's idea of compensation. Instead of a dream serving as the ego's protection from unacceptable drives, the dream compensates and attempts harmony between the conscious and the unconscious.

For dreams are always about a particular problem of the individual about which he has a wrong conscious judgement. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. *Dreams are the natural reaction of the self-regulating psychic system.* (Jung, 1969, CW 18, par. 248)

Jung, broadening the meaning of dreams, then, further disagreed with Freud over the term "symbol". A symbol was not a disguise, but was the language of dreams themselves, a language which could find its meaning through associations with individual personal complexes and their deeper level associations with mythological and archetypal material. Thus the dreamer is led toward an individuation process which transcends the narrow boundaries of the individual ego and personal unconscious and connects with a "transpersonal Self" which is part of all humanity and the cosmos.

This transcendence is the core of what has often been called Jung's spirituality. June Singer (1972) points out Jung's emphasis upon the unconscious rather than conscious, the mysterious rather than the known, the mystical rather than the scientific, the creative rather than the productive, and the religious rather than the profane. Hence Jung is often considered the first representative of the transpersonal orientation in psychology.

This transpersonal slant is further seen in Jung's belief that some dreams which fall into the collective realm are intended to be collective compensations.

But the more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconsciousness will be diminished ... which

is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests. ... The complications arising at this stage are no longer egotistic wish-conflicts, but difficulties that concern others as much as oneself. At this stage it is fundamentally a question of collective problems, which have activated the collective unconscious because they require collective rather than personal compensation. We can now see that the unconscious produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possibly for all. (Jung, 1969, CW 7, par. 275)

Thus some dreams, then, may be meant for an entire community because:

The processes of the collective unconscious are concerned not only with the more or less personal relations of an individual to his family or to a wider social group, but with his relations to society and to the human community in general. (Jung, 1969, CW 7, 278)

Jolande Jacobi (1973) sketches out the stages of Jungian dream

interpretation in analysis:

Thus, to sum up once again, the technique of analysing a dream may be divided into the following stages: description of the present situation of consciousness; description of preceding events; investigation of the subjective context and, where archaic motives appear, comparison with mythological parallels; finally, in complicated situations, comparison with objective data obtained from third persons. (p. 82)

Dreams contained, asserted Jung, a certain similarity of structure; a self-contained whole like a classical Greek play with dramatic action broken down meaningfully into the elements of the play. Those elements are: (a) place, time, dramatic players: this refers to the scene of action and the dream's cast of characters; (b) exposition or statement of the problem: the unconscious sets up the question the dream is attempting to answer; (c) peripety: the central plot and action of the dream moving toward climax, transformation, or catastrophe; (d) lysis: the solution or outcome of the dream, or its compensatory message (Jacobi, 1973). This structure, says Jacobi (1973), is suitable as a basis for dream interpretation.

James Hall (1982) provides a more detailed outline of dream interpretation that roughly follows the above structure. The sequence listed below follows Hall's interpretive structure:

1. Obtain a complete dream report.
2. Place the dream in the context in which it occurs. This includes the conscious situation of the dreamer at the time of the dream and attempts to consider the dream a part of an ongoing series. It is important to note similarities to other dream motifs, as well as differences.
3. Amplify motifs in dreams on three levels. These are (a) the personal associations of the dreamer; (b) the cultural associations from the dreamer or analyst; and finally, (c) the archetypal amplifications from the dreamer or analyst. Hall emphasizes that personal associations should take precedence over cultural associations, and that archetypal amplifications should not overshadow personal associations.
4. Examine dramatic structure of dream in the following manner: (a) determine the setting, cast, problem, development, outcome or lysis; (b) observe the dream-ego's actions, feeling changes, and responses from other dream figures; and (c) observe any changes in dream structure, such as sudden scene changes.
5. Note the state of the dream ego and its responses to actions.
6. Relate the amplified dream to the context of the waking-ego's larger developmental process.
7. Look for compensatory action in personality problems, individuation, or cultural issues beyond the limitations of individual ego development.

Hall (1982) concluded that it is not possible to know the "final" meaning of a dream. He said "the analyst should maintain an open attitude concerning the deeper meaning of dreams. Dreams, like consciousness itself, are ultimately a mysterious process between the personal conscious mind and the depths of the objective psyche" (p. 152).

Psychological Studies of Ellen G. White

There are few studies which have attempted to examine Ellen G. White from a purely psychological view point. Most of the literature examined focused on socio-historical contexts of her life and work, or her role in Seventh-day Adventist church development (Graham, 1985; Graybill, 1973, 1983; Land, 1987; Numbers, 1992; Rea, 1982; A. White, 1985; Wilson, 1987). Irwin's 1984 study attempted to examine the psychological and social factors influencing Ellen G. White's early life from the perspective of Erik Erickson's theories of development. Another more recent investigation was done by Ronald and Janet Numbers in Ronald Numbers' second edition of *Ellen White: Prophetess of Health* (1992).

An important backdrop to these investigations was Delbert Hodder's (1981) and Molleurus Couperus' (1985) assertions that Ellen G. White's visions were a product of partial-complex seizures resulting from her childhood head trauma. Hodder, a pediatrician, and Couperus, a dermatologist, were the first to propose a purely medical basis for her experiences, and Ellen G. White's apologists countered with their own medical experts. Their studies (Peterson, 1988) concluded there was insufficient evidence that Ellen G. White suffered from any form of epilepsy and that seizures could not account for Ellen G.

White's visions or her subsequent role in the development of the Seventh-day Adventist Church. Mrs. White's role in church development, however, is far more dependant upon her lifelong personality structure than any single phenomena, trauma, or episode of her life. Further, for the purposes of this study, the etiology of her dreams (i.e. medical versus "divinely inspired") is not relevant. Rather, it is the effect such dreams/visions had upon the psychological development of Ellen G. White. It was the meaningfulness of these experiences to Ellen G. White herself that was most important, not the meanings subsequently derived by those around her.

Irwin's Psychohistory of Ellen G. White

Irwin's (1984) study examines each period of Ellen G. White's life in terms of Erikson's stages of development; trust versus mistrust, autonomy versus shame and doubt, initiative versus guilt, industry versus inferiority, and identity versus role confusion. Her study attempted to determine to what extent Ellen G. White's early life events demonstrate accomplishment of Erikson's first five developmental tasks, "historical moments" in her life, and apparent impact of her experiences on the formation of her personality.

Drawing on Ellen G. White's adult writings, and what little biographical data that were available, Irwin postulated successful negotiation of the first two stages. She warns, however, that such a conclusion must necessarily remain tentative due to the limited amount of primary historical sources available from Mrs. White's earliest years. Irwin goes on to suggest that stage 3 ended with the incorporation of both guilt and initiative.

According to Irwin, entry into the industry versus inferiority stage typically occurs about school age and it was in school that Ellen G. White's own recollections suggest great success (p. 99, 100). Her early success in school had in fact given hope to Ellen that some day she might be a great scholar (White, 1878). Graybill's research (1983) shows that her academic ability was demonstrated by her moving "upstairs with the more advanced pupils" (Irwin, 1984, p. 19) and that she had become a favored tutor for younger students (p. 20). This was, of course, completely destroyed when she sustained severe injuries from the rock hurled by a classmate. Ellen, Irwin concludes, emerged from this crisis with a profound sense of inferiority and despondency supplanting an earlier sense of industry.

Ellen G. White's resolution of identity-role confusion conflict was marked by significant difficulties. Final resolution, it appears, does not occur until she joins the Millerite movement and then later experiences an ecstatic religious conversion. It may be inferred from her study that Ellen G. White's difficulties with her identity-formation stage may have been due to the incompleteness of stage 3 (the incorporation of guilt with initiative) and stage 4's culmination in feelings of inferiority and despondency. After her ecstatic conversion, however, Ellen clearly identified herself as a "child of God" (Irwin, p. 159). Her identification of self was further established and refined when Ellen G. White began to experience visions and trance states which established her as a special messenger to the disappointed Millerites after Christ failed to return as expected in 1844.

Irwin (1984) identifies three "historical moments" for Ellen G. White. The first was loss of her health at age 9 when she was struck by the rock. With the

exception of Ellen G. White's mother, no one, including Ellen herself, believed she would live. Further, this accident resulted in physical impairment and severe physical limitations well into Ellen G. White's adulthood. The second was the destruction of her dream to become a scholar after her second failed attempt to return to school at age 12. She stated, "It was the hardest struggle of my young life to ... decide that I must give up my studies" (White, 1878, p. 99). The disappointment of her belief that Christ's second coming was to occur in 1844 was a moment of extreme importance. Irwin points out;

When her scholastic hopes were devastated, she appears to have put all her energies into the Millerite movement. She not only strove to have a saving personal relationship with Jesus himself, but also devoted herself to convincing her friends that they too should have such a trusting relationship. So when this event failed to transpire, it was a very traumatizing blow. (1984, p. 161)

Irwin concludes these traumatic historical moments were eventually resolved by Ellen G. White's personal faith and reliance on God's comforting peace, and that "the historical moments of Ellen G. White's life appear to have given her a unique ability to appreciate the content of the messages that she presented" (p. 163). These moments later became Ellen G. White's life long themes of health, education, and belief in God's involvement in the individual life and His eventual second coming.

Further, Irwin emphasized the life-transforming role historical moments provided Ellen:

In Eriksonian terms this means that the themes of a person's traumas or weaknesses can be the same themes seen in an individual's strengths.

So it was that the traumas inherent in Ellen G. White's three historical moments were transformed. Ellen chose to share these traumas with God, and as she did this, not only was she able to rise above the pain of the traumas, but she became "God's Messenger" who spoke out on the themes of these traumas in such a way that those themes became three of

the major aspects of the value system upon which an entire church was founded.

As stated earlier, Ellen's three traumas were related to 1) health, 2) education, and 3) faith in God and belief in His second coming. She became "God's Messenger" who spoke and wrote extensively on three main values: 1) the importance of promoting personal health and the health of others, 2) the importance of obtaining a thorough education, and 3) the importance of having a firmly established belief in God's involvement in our lives and His eventual second coming.

These three values became the themes around which her life revolved. Not only were her existential curses resolved, but as she became "God's Messenger" they were transformed into adult deeds which would be meaningful to not only those in her stage of history but would continue to be increasingly relevant with the passing of time. (p. 164)

Irwin (1984) does not seem to consider, however, that an opposite conclusion might be possible; that is, the dream and vision experiences *themselves*, and not the traumas, gave Ellen G. White the unique ability to interpret or make meaning out of her historical moments. It would also seem that Irwin's assertion that she was able to "rise above the pain" of her traumas, by sharing them with God, ignored the biographical data of Ellen G. White's own accounts. Those accounts plainly showed she was unable to find relief in any of her beliefs in God. It was not until she had two significant dreams and subsequently poured out her psychological pain to others--first her mother, and later a respected Millerite leader (White, 1882a, Vol. 1, pp. 27-31)--that her psychological pain ceased and she began to view her experiences differently. The dream and vision experiences, it would appear, set in motion the reassessment of her life experiences. This type of revisionist "meaning making" is a central tenet of constructive-developmental theory (Kegan, 1982); that is, individual perceptions of self and other, self and environment, and self and experience unfold along a path of "meaning" evolution. Mrs. White's experience of dreams

and succeeding contact with other Millerite believers were just such agencies for her own evolution of meaning making.

Irwin's conclusions also seem to ignore other significant psychological hallmarks such as developmental conflict, defense mechanisms (either adaptive or maladaptive), and life long personality patterns. Further, Irwin's overall conclusions, that Ellen G. White for the most part, successfully negotiated Erikson's stages of development, were highly apologetic in tone leaving one to suspect that the motive underlying Irwin's study appears as psychologized rationale for Ellen G. White's significance in Seventh-day Adventist denominational development rather than an attempt to examine her psychological processes and development.

Janet and Ronald Numbers: Attempts at a More Clinical Perspective

Janet Numbers, a clinical psychologist, and her husband, Ronald, a science historian, presented their assessment of Mrs. White's views of human psychology and her mental health as an attempt to emphasize the ways the Bible, contemporary medical science of Ellen G. White's time, and her own experiences influenced her opinions (1992). They state, however, that they have "no desire to reduce her experience to a mere diagnostic label," and fully affirm that much of Ellen G. White's behavior may be accounted for by "cultural and religious" explanations. They attempt, rather, to better understand a complex historical figure by "delineating personality patterns that gave meaning to her experience, colored her thinking, informed her emotional responses, and guided her behavior" (p. 211).

At the outset, the Numbers reject Hodder's (1981) seizure theory. Besides the weight of evidence already against the theory (Peterson, 1988), the Numbers felt partial complex seizures do not explain Ellen G. White's persistent physical complaints as well as numerous accounts of White's contemporaries claiming similar visionary experiences. They offer an alternate diagnosis: somatization disorder and histrionic personality disorder. Such a diagnosis, claim the Numbers, readily accommodates the variety of symptoms found throughout Ellen G. White's biographical data, and acknowledges the importance of social and cultural forces which influenced her life.

Individuals presenting somatiform disorder typically complain of a wide range of physical symptoms and problems. They believe themselves to be chronically ill, when there is no physiological basis for their complaints. Their symptoms are generally described in dramatic or exaggerated ways, and there is no conscious awareness of the psychological origin for their maladies (DSM-III-R, APA, 1987).

Somatiform disorders are frequently superimposed over a personality style that is essentially histrionic. The histrionic personality disorder is a pervasive pattern of interpersonal and behavioral functioning dominated by excessive emotionality and attention-seeking. There are strong overtones of dependency and external locus of control. Thus histrionic persons constantly seek or demand reassurance, approval or praise from others and are uncomfortable in situations in which they are not the center of attention, and have a manner of speech which is impressionistic and lacking in detail (DSM-III-R, APA, 1987).

To further place Mrs. White's behavior patterns within historical context, the Numbers (1992), quoting Alan Krohn, stated that histrionics generally appear to be relatively normal, are rarely considered deviant, and unconsciously incorporate desirable roles and pleasing behaviors. It is typical, however, for histrionics to be somewhat flamboyant. Yet such flamboyance "resides in novel, fashion-setting modifications of what is in vogue"; that is, hysterical flamboyance has a historical setting (p. 214). In Ellen White's case the Numbers state,

In this diagnostic context, which, for our purposes, possesses greater heuristic than deterministic value, White's frequent dreams and visions shrink to mere epiphenomena. Histrionic personas today rarely report seeing visions, largely because such experiences have gone out of fashion. In the nineteenth century, however, trances and visions were the order of the day for a host of mesmerists, spiritualists, and religious enthusiasts. ... In view of White's suggestibility and the attention and reinforcement her dissociative experiences elicited from others, her claim to visions is hardly surprising. (p. 214)

Thus dreams and visions only have significance in that they are symptoms reflecting more pervasive underlying personality patterns; that the totality of personality features were the primary driving force behind her interactions with the world rather than specific dream and vision phenomena.

Drawing from Ellen G. White's own autobiographical material, the Numbers (1992) are convinced that "beginning in childhood she suffered from episodes of depression and anxiety that often left her debilitated and at times even crippled" (p. 215). They further believe that her somatiform and histrionic disorders developed as psychological defenses against an inadequate sense of self, inner and outer stressors, and unresolved inner conflicts. A defense of poor health would certainly divert much unpleasant conflict, gain the supportive attention of others, and externalize disabling anxieties.

With the onset of her dreams, visions, and ecstatic experiences, Mrs. White found a source of depressive relief and "specialness of purpose" which helped reduce her feelings of low self-esteem. Being God's chosen messenger provided needed separation from her twin sister and a distinct identity that was highly desirable within her current social milieu.

Ellen G. White's first public prayer, during which she apparently fainted, marks the beginning of another critical stage in the development of her histrionic style. At the time, her mother and "other experienced Christians" attributed her prostration to "the wondrous power of God." The significance of such social reinforcement can hardly be exaggerated. (p. 216)

The Numbers conclude that Ellen G. White was able to make significant contributions to a developing religious system because of her ailments. In creating effective psychological defenses around herself, she was able to protect herself from unwanted intrusions, and anxiety-provoking situations, gain sympathy and support, fashion a rewarding career, and construct a religious system which distinguished itself by its special emphasis upon health and healing.

The Numbers' brief psycho-historical diagnosis is the only attempt to examine Ellen G. White's basic personality structure. Their conclusions suggested the nature of her psychological defenses and their effectiveness in helping her creatively distinguish herself in a male-dominated 19th-century culture. They also suggested that her dream and visionary experiences played a role in her recovery from what would appear to have been the onset of serious mental illness.

CHAPTER III

METHOD

Introduction

Two general perspectives have been chosen from which to examine the dreams and visions of Ellen G. White: psychoanalytic/psychodynamic, and Jungian or archetypal. Each perspective is representative of a theoretical approach to the human unconscious and yields a differing "level" of interpretive "depth". Thus, although the interpretive outcome may be quite different, they are not necessarily in opposition to each other. Differences are simply perspective shifts and therefore the analyses presented are not attempts to find one "correct" interpretation. Further, the analyses will not attempt to determine the effectiveness or utility of one theoretical perspective over another. The goal is to better understand the dream/vision content and its effect on Ellen G. White's psychological development. Each perspective allows a separate avenue of approach to the same material.

Research Design

The method used for the first research question, that Ellen G. White's dreams and visions were instrumental to her resolution of childhood emotional and physical trauma, will be investigated from an analysis of two dreams and two visions. The method for the second research question, that early religious experiences are significant in psychological and emotional development, is a

psychological and developmental profile based, for the most part, on Ellen G. White's own biographical writings and some secondary historical sources.

The methods of dream interpretation described below may be viewed as a progressive pathway of interpretation. This pathway begins with personal/biographical data and more commonly accepted personality theories of psychoanalysis, ego psychology, developmental psychology, and object relations (Freud, 1959; Kegan, 1982; Stern, 1985; Winnicott, 1971); then moves to the archetypal or transpersonal theories of the unconscious (Jung, 1969).

Psychoanalytic/Psychodynamic

This method is based on the theory that personal/historical experiences are present in, but relegated to the unconscious or preconscious. Those memories of affects, drives, or thoughts are withheld from consciousness to reduce conflict, psychic pain, or cognitive dissonance. Psychoanalytic and psychodynamic theories point out that the primary mechanisms of ego defense, such as repression, suppression, and denial, operate to keep this material unconscious. Psychoanalytical or psychodynamic dream analysis, then, tends to focus first on manifest content and concrete meanings of the dream, and second, the "hidden" or disguised content behind the dream symbols. Object relational conceptualizations of dream material examine the affective tones and characterizations of "good" or "bad" objects in the dream. Further, object relations dream analysis may include the role of the dream itself as transitional phenomena.

Jungian/Archetypal

This method of dream interpretation is in part focused on the compensatory function of dreams, and more fully, on the symbolic meanings of dream images and archetypes. Thus, Jungian dream analysis does not look for hidden meanings, but rather attempts to see the psychological imbalance for which a dream is trying to compensate. Such compensatory functions of dreams generally arise from the personal unconscious and have specific meanings to the dreamer. Alternately, archetypal methods of dream interpretation are based upon Jung's theories of the collective unconscious. Such a method is transpersonal in nature and attempts to lift dream symbolism beyond personal history and biographical data. Its core, found in the collective unconscious, is expressed in humanity's shared heritage of mythology, symbols, and nonrational experiences such as mystical noeticism. Dream analysis from an archetypal perspective, then, focuses on mythological and symbolic contents.

Sources of Data

Sources of biographical data and dream and vision material are commonly accessible through the writings of Ellen G. White, published by the White Estate and Review and Herald Publishing Association. The very fact that this material has been in public circulation for nearly one-and-a-half centuries suggests that these dreams, visions, and biographical recollections of Mrs. White were accepted initially by her, and subsequently by the Seventh-day Adventist Church, as some of her most significant experiences.

The psychological profile will be based upon Ellen G. White's published biographical narratives, secondary historical sources, and related researches into

the psychological development of Ellen G. White. Further, a chapter setting the general historical climate and context (Chapter IV) will provide a backdrop for understanding Ellen G. White's early developmental experiences.

The materials selected were Ellen G. White's first recorded dreams. These two dreams are significant because they occurred during a critical period of intense emotional distress. The two visions selected are Ellen G. White's first published and public visions. They are especially important because they too occurred immediately after a tremendous psychological blow, the Great Disappointment of 1844 (detailed in later chapters). Finally, these experiences were selected because they occurred at a time when Mrs. White was struggling with issues of independence, self-identity, and existential purpose.

Procedures for Data Analysis

Biographical data used for the psychological profile will be examined as if it were part of a clinical interview and psychological assessment. Since a clinical interview is an established and commonly used approach for assessing personality and development, evaluating Ellen G. White's autobiographical writings as "self-disclosure" is appropriate. Defensive filtering or distortion may readily happen in a personal interview. Likewise, autobiographical writings, being a type of extended personal interview, will possess some of the same defensive characteristics. Thus maintaining a clinical stance toward Ellen G. White's writings will be part of the necessary method while developing a psychological profile.

Dream/vision analysis will proceed as follows:

1. Review of biographical/historical context in which the dream/vision occurred.
2. Presentation of dream/vision transcript.
3. Analysis of dream/vision beginning with the psychoanalytic-psychodynamic, then the Jungian/archetypal (the Jungian/archetypal analysis follows the pattern of interpretation described in Chapter II by Jung [1969], Jacobi [1973] and Hall [1982]).
4. Discussion of emotional and/or behavioral impact of dream/vision experience.

CHAPTER IV

A BIOGRAPHICAL OVERVIEW OF ELLEN G. WHITE'S LIFE

This chapter provides a biographical overview of Ellen G. White's life. It will equip the reader with the basic outlines of her life and times. Special consideration will be given to her formative years of childhood and adolescence, with special note to significant events or life experiences. There will also be brief reference to key features of the historical and cultural milieu of the period. The chapter will conclude with a brief summary of Ellen G. White's adult life and ministry to the Seventh-day Adventist Church.

Historical Background

Ellen G. Harmon (White) was born on November 26, 1827, in the village of Gorham, Maine, and grew up in the New England environment of the early 1800s. Her early life occurred during the time the nation was moving westward, with consequent emphasis upon frontier spirit. There was a vigor, vitality, and variety in those days of developing nationhood. These aspects of life were reflected in the great movements of the time which often jostled one another for preeminence.

Politically, it was the Jacksonian Era of Popular Democracy, with Andrew Jackson as President. It was followed by the expansionist period under Harrison, Tyler, and Polk. Through these decades there were many decisions that had to be made regarding the western territories and, regardless of what question came up for discussion, slavery inevitably appeared as part of the

debate. The American people were moving perceptibly to the conflicts of the Civil War (Tyler, 1962).

America was entering a period of great change. Such change was to leave American society altered forever: "The changes were rapid, the result of the interaction of many forces; economic and political egalitarianism, spatial and social mobility, industrialization and urbanization, secularization and immigration" (Lauer, 1975, p. 15).

Economically it was the time of the emergence of industry, and in this development New England led the way. By 1820, the New England landscape was dotted with small factories, especially textile works. These factories built on British technology and related it to their own natural resources. Most of them were privately owned or under the direction of a family partnership. The lack of capital was always an obstacle to their progress (Morrison & Commager, 1950). Ellen Harmon's father, true to the spirit of the times, operated a small hatter's business, largely run by the immediate family as a home industry. (White, 1984)

Paralleling the economic expansion was a deep concern for social reform (Gausted, 1974), and here the peculiar American problem of slavery overshadowed all these efforts. The Abolitionists came to equate their cause with free speech and concomitant freedoms and were able to draw support from those who regarded those freedoms in high regard. A second moral crusade movement focused on the liquor traffic and attendant problems. It is estimated that some 5000 temperance societies existed in the United States by 1833. Total abstinence was advocated by travelling lecturers, books, tracts, petitions, poetry, and songs. It is interesting to note that it was in Maine in 1851 that the first statewide prohibition law in the United States was passed (Graham, 1985). It is also

interesting to recall that it was especially in New England that the vegetarian and healthful living ideas of the Reverend Sylvester Graham, a Presbyterian minister, found root (Numbers, 1976).

Historians (Clark, 1968; Dick, 1932; Gausted, 1974) have shown that many of the most active reformers were women, especially in the temperance crusades. The work of Margaret Fuller and Lucy Stone represent this facet of the time. As a result of these shifting winds of political, economic, and social stirrings a curious change had occurred in the United States by the 1840s. The land of Jeffersonianism had become conservative and reactionary, whereas the North had changed from conservative puritanism to become the home of faddists, radicals, and reformers (Gausted, 1974).

Taylor (1969) characterized the 1830s as an "age of anxiety" (p. 96).

Lauer (1975) agreed:

These anxieties were not new to American society; rather they were a continuation or culmination of several decades of evident apprehension and doubt. ... On the surface, the Jacksonian age appears optimistic, expansive, confident in the knowledge that it was moving swiftly and surely towards a glorious future; but beneath the surface one senses anxiety ... dual strains of anxiety and hope. (pp. 14, 15)

The flux in religion during the early 19th-century typifies this mix of anxiety and hope as much as any other social current. Religious revivals (predominantly Protestant) were commonplace throughout New England. Heated with emotional excitement, church goers enthusiastically attended revival meetings, joined factions, and formed religious splinter groups. A region in New York State was euphemistically called the "Burned Over District" because it was repeatedly "scorched" by zealous religious revivals (Cross, 1965). Many of the mainstream denominations were in upheaval, with internal discord and

dissention being common (Lauer, 1975, p. 11). Brodie, quoted in Irwin (1984), provides a glimpse into the period's religious turbulence:

No where was lapse from the old codes more evident than in the churches, which were racked with schisms. The Methodists split four ways between 1814 and 1830. The Baptists split into Reformed Baptists, Hard-Shell Baptists, Free-Will Baptists, Seventh-day Baptists, Footwashers, and other sects. Unfettered religious liberty began spawning a host of new religions. (p. 72)

Among those "new religions" were the Latter Day Saints (Mormons) with Joseph Smith, the early origins of the Disciples of Christ and the Churches of Christ with their original concern for Christian unity, and the many groups that blossomed at this time in which emphasis on the power of the psyche and manifestations of psychic phenomena was predominant. These latter groups can be illustrated by Jemima Wilkinson and her 36 hour trance, and Mother Ann Lee Stanley and the "Shakers." There were also strong anti-Roman Catholic feelings during this period, and the entrance of new theories and ideas, later referred to as "higher criticism," in biblical study circles. Undoubtedly these various "reforms" and the general spirit of exploration and discovery contributed to a climate of receptiveness for new ideas (Gausted, 1974; Graham, 1985).

Eilen Harmon's Childhood and Adolescence

The farm house on the edge of Gorham village was exchanged for a town house in Portland while she was still a child. Here her father ran a hatter's business in which the whole family assisted. As far as can be ascertained the Harmons were of pioneer, New England stock, with British ancestry, frugal and hard working. Her family, though respected for their Christian integrity, were poor and had no claim to distinction (Irwin, 1984). Ellen Harmon was a twin, (though not an identical twin), and the youngest of two brothers and five sisters

in the family. Her home appears to have been a happy, though busy, Christian home. Her parents were members of the local Methodist Episcopal church which the whole family attended regularly. She also appears as a normal, happy child until she suffered an accident when she was 9 years of age.

When returning home from school she was struck on the nose by a thrown stone. Her nose was broken and she evidently suffered a concussion, for she remained unconscious for 3 weeks (White, 1880, pp. 131, 132). When she did recover consciousness, the accident obviously had serious effects upon her nervous and general health. "It left her disfigured, ill and debilitated" (SDAE, 1976, p. 1406). The severity of her disfigurement is portrayed by her father's inability to recognize her, as he had been away on business when the accident occurred (White, 1984). This experience also meant the end of her formal education, apart from an abortive attempt when she was 12 years old.

Time passed, yet good health seemed distant. Ellen Harmon remained distressed by constant nervous disorders, blurred vision, episodes of trembling, physical weakness, and a variety of seemingly chronic difficulties. As her handicapped way of life continued, she lost her earlier peace of mind and entered a confused state. She turned in on herself, yet was in desperate need of outside, supporting help.

The future stretched out before me dark and cheerless, without one ray of light. I was unreconciled to my lot, and at times murmured against the providence of God in thus afflicting me. I concealed my troubled feelings from my family and friends, fearing that they could not understand me. This was a mistaken course. Had I opened my mind to my mother, she might have instructed, soothed and encouraged me. (White, 1880, p. 135)

She had now come to the position where her spiritual quest had begun in earnest. She was seeking a satisfying conversion experience. Her self-analysis is expressed in the evangelical terms of the time:

My conscience was perplexed, and I knew no way to extricate myself from the labyrinth in which I was wandering. ... The happy confidence in the Savior's love that I had enjoyed during my illness was gone. ... At times my sense of guilt and responsibility to God lay so heavy upon my soul, that I could not sleep but lay awake for hours, thinking of my lost condition and what was best for me to do. The consequences of my unfortunate accident again assumed gigantic proportions in my mind. ... My prospect of worldly enjoyment was blighted, and heaven seemed closed against me. ... An inconceivable anguish bore me down until it seemed impossible for me to longer live beneath the burden. I locked my secret agony within my heart, and did not seek advice of experienced Christians as I should have done. ... No one conversed with me on the subject of my soul's salvation, and no one prayed with me. I felt that Christians were so far removed from me, so much nobler and purer than myself, that I dared not approach them on the subject that engrossed my thoughts, and was ashamed to reveal the lost and wretched condition of my heart. (White, 1880, pp. 135, 136)

Ellen Harmon moved, it seems, from her childhood years into her teenage years with very low self-esteem. The trauma of her accident overshadowed all her attempts at normal living. She spent much time in Dearing Oaks Park, not too far from her home. Here "she found comfort and companionship in the scenes of nature" (Graham, 1985, p. 19). During this period of development, she saw her life as a catastrophe. She read much, apparently, and she refers to "biographies of immaculate children" which gave her a distorted view of what Christian life really was (White, 1880, p. 147). Yet the "battle to return to a normal state of health ... seemed to mature and prepare her for her later responsibilities" (Deen, 1959, p. 231) and she herself remained convinced that she needed some deeper, religious experience to give meaning and purpose to her life.

On February 13, 1840, at the age of 12, she heard William Miller (the Baptist farmer turned preacher and then foremost New England leader of the Second Advent Movement) speak powerfully on the subject of the return of Christ to this earth. His preaching recalled to her mind an experience which she describes as follows:

Four years previous to this, on my way to school, I picked up a scrap of paper containing an account of a man in England, who was preaching that this earth would be consumed in about thirty years from that time. I took this paper home and read it to the family. (White, 1880, p. 137)

This contact with Miller, as he began his first course of lectures in Portland, Maine, was to have a definitive influence on her. She responded immediately to his preaching but still looked for assurance.

The next summer, she attended a Methodist camp meeting at Buxton, Maine, and there she had her conversion experience. She expressed it thus: "As I knelt and prayed, suddenly my burden left me and my heart was light" (White, 1880, p. 143). At the age of 15 she was baptized in Casco Bay on June 26, 1842, after insisting on baptism by immersion as her entry into the Methodist Church.

Although she had found a conversion experience within the structure of Methodism, she still sought what would be termed in some circles a "second blessing". The intensity of her search for religious purity lead her to great mental anguish. She was confused about religious teachings (White, 1882a p. 23), and in her search for understanding it was the preaching of William Miller that she claimed opened the door to what she was seeking (White, 1882a, p. 37).

In March of 1840, the layman turned evangelist, William Miller came to Portland, Maine, for his first series of lectures on the second coming of Christ. Like many evangelists of the day, Miller's message was sensational in its ability to attract and retain the attention and devotion of his listeners. His message was also sensational in that thousands of nominal church goers were abandoning their churches and joining the ranks of the "Millerite Movement". He predicted that Christ would return to earth in 1843 (later revised to October 22, 1844) to "cleanse the sanctuary," which was interpreted by Miller to mean the earth. Ellen noted that terror and conviction spread through the entire city (White, 1882a).

The date of October 22, 1844, had been settled upon after several previous dates had failed to conclude with the much anticipated return of Christ. With the passing of each appointed time, a new wave of disappointment spread through the Millerite camp, allegedly driving some distraught souls to suicide or insanity (Dick, 1932, p. 194). For the Millerite believers, no sacrifice--family, job, or fortune--seemed too great, for time on this earth would soon end (Dick, 1932, p. 211).

October 22, 1844, came and went. The disappointment was bitter and painful. The experience recorded by Washington Morse was shared by many:

The passing of time was a bitter disappointment. True believers had given up all for Christ, and had shared His presence as never before. The love of Jesus filled every soul; and with inexpressible desire they prayed, "Come, Lord Jesus, and come quickly"; but He did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of jeering and reviling unbelievers who scoffed as never before, was a terrible trial of faith and patience. (White, 1984, p. 54)

Within a very short time Ellen Harmon's frail constitution took a turn for the worse. Diagnosed as having "dropsical consumption," it was predicted she would live only a short time. Although stating that she, along with other Millerite believers, was "disappointed but not disheartened" (White, 1880, p. 138), it may be that her personal disappointment likely provoked her physical relapse. No longer having the intensity of emotional energy to sustain her, and with the sudden collapse of fervent evangelistic activity, she succumbed to illness.

Ellen Harmon's First Visions

Still exhibiting symptoms of illness and struggling with the trauma and disappointment of failed expectations, Ellen Harmon experienced what she refers to as "my first vision," in late December 1844, when she was 17 years old. In her

own description of this event, she says, "It was not an exciting occasion, and there were but five of us present, all women. ... I was wrapt in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the holy city" (White, 1882b, p. 13). She and her friends, however, regarded this experience as a far more significant experience than her earlier dreams or charismatic experiences.

This first vision was followed by frequent similar experiences, some in public, often referred to as "open visions," and some she claimed occurred in private. Her accounts of these are not presented in a carefully constructed historical document. Indeed, no complete record of all these early visions is preserved. Her own selections are to be found in an early work, *Christian Experience and Views*, which was republished under the new title, *Early Writings* in 1882.

Graham (1985) identifies an important point about this first vision:

It occurred about two months after the disappointment and appeared to be definitely connected with the Advent people and their travels to the holy city. ... This vision was destined to bring considerable encouragement to many of the disappointed Millerite Adventists, now engaging in group Bible study and reflection. (pp. 24, 25)

Although the "little band" in Ellen Harmon's hometown of Portland accepted the vision in this way (White, 1882b, p. 20), not all the Advent believers were prepared to evaluate the visions similarly. Mrs. White was aware of this, and in her first autobiographical sketch she refers to her fears, her youth, and the charges of mesmerism (now known as hypnotism) which "many Adventists were ready to believe and circulate" (White, 1882b, p. 20-24). But after a further series of phenomena, including an experience in which she says that she was struck dumb for endeavoring to resist the visions in case they were of an alien, unholy

origin, she accepted the duty and burden to "make known to others what I have revealed to you" (White, 1882b, p. 20). Until she was 56 years of age, public visions continued, making it possible for people to observe her vision phenomena (Numbers, 1992). She also claimed to have many visions in private, often at night. The last one was reported to have occurred on March 3, 1915, only 4 months before her death at 87 years old (Yearbook of the Seventh-day Adventist Church, 1915).

Courtship and Marriage

The receipt of the visions created another crisis for her. She understood that she had been told to give her testimony to the scattered group of Advent believers, but she was young, timid, and lacked robust health. Her pre-1844 ministry among the Millerite groups had shown her to possess some public abilities, and undoubtedly her childhood and teenage experiences had matured her. Nevertheless, in this new challenge to publicize her visionary revelations she needed support and protection. The cautiousness, if not hostility, of the small Advent groups who feared the fanaticism already rampant in some of the groups, added to the fact that these believers had little faith in self-appointed prophets (Graham, 1985), accentuated her need for a companion. No one of her immediate family was able to assume this as a permanent role (Graybill, 1973; White, 1984).

Ellen Harmon and James Springer White were first introduced in either the spring or the summer of 1844 when she was 17 years old. After the Millerite disappointment and the onset of her visions, she went to Orrington, Maine, early in 1845 and travelled around with several Christian workers, including James

White, endeavoring to cool the fanaticism which was occurring throughout many of the scattered Adventist groups. Graybill states:

At one point on this first tour through Maine, disturbing news came from Ellen G. White's mother. Rumors, apparently to the effect that by travelling with James, Ellen herself was involved in social impropriety, were being circulated. The charge was utterly without foundation, but Ellen G. White's mother was very concerned. She urged that Ellen return home immediately" (1973, p. 4).

She returned home at the conclusion of this tour, but she was again involved in a preaching and visiting tour in late 1845 with a group which, once more, included James White. In common with many of his Adventist friends, James believed that marriage, generally, would imply a denial of their faith in Christ's soon coming (White, 1880, p. 125, 126). But matters evidently came to a head, for in later years she was to recall:

It was not over a year, before James White talked it over with me. He said something had come up, and he should have to go away and leave me to go with whomsoever I would, or we must be married. He said something had got to be done. So we were married, and have been married ever since. Although he is dead, I feel that he is the best man that ever trod shoe leather. (Cited in Graham, 1985, p. 28)

James White was frank enough to admit that their marriage was a controversial act (White, 1880, p. 126). To many, their reasons (to quell the rumors about them and because Ellen Harmon needed a travelling companion and protector) could appear as rationalizations, for it was clear that there were also emotional ties between them. But, it seems clear that both Ellen and James White believed in the Divine origin of her visions, and that her testimonies would never be effective if the visions were associated with immoral living.

Ministry and Contribution to the SDA Movement

Shortly after their marriage in the autumn of 1846, the Whites began to observe Saturday as the Sabbath (SDAE, 1976, p. 1118). Since other Adventists also were studying this teaching, the Whites travelled from group to group visiting and discussing.

Although the majority of the followers of William Miller continued to concentrate their attention on aspects of their "adventism," there were three main strands of belief among the groups of disappointed Adventists. The first was a complex teaching often summarized as "the sanctuary truth" (SDAE, 1976, p. 1119). This related the high priestly ministry of Christ to the eschatological prophecies of Daniel rather than the actual physical return of Christ to the earth as had been taught by William Miller. The second strand was the emphasis now being given to the seventh-day Sabbath, an aspect which had been taken up by some Advent believers prior to October 22, 1844 (as a result of contact with Seventh Day Baptists), but which had been overshadowed by the emphasis on preparation for the expected imminent return of Christ (Graham, 1985; White, 1985). There were numbers of intense Bible conferences or meetings for these "friends of the Sabbath" during the period of April through November of 1848. The third strand was a recognition of the continuing ministry of the gifts of the Holy Spirit, especially the gift of prophecy, considered to be manifested in the visions of Ellen G. White particularly (SDAE, 1976, pp. 1021-1048).

James and Ellen White were key figures of this period--James as a speaker and persuader, and Ellen White as the one who often claimed confirmation of the conference's Bible interpretations through her visions. It was during this time that Ellen G. White urged her husband to begin publishing, and in July 1849 a

magazine, *The Present Truth*, appeared. In July of 1851, James published the first of his wife's writings, *A Sketch of the Christian Experience and Views of Ellen G. White*. In November of 1850, the *Review and Herald* began publication. All this work was centered in New England, but in November of 1855 the Whites moved to Battle Creek, Michigan, due to their desire to push the growth of the church westward, where for nearly 50 years the headquarters of their movement would be located.

Arthur White (1985), Ellen G. White's grandson and biographer, has divided her life into six periods. Each period is represented by a separate volume of his six-volume biography *Ellen G. White*. The first period, "The Early and Formative Years," is most important to the psychodynamic/biographical approach to viewing Ellen G. White's dreams and visions, and has received the most attention thus far in this biographical overview.

From these early years Arthur White (1984) believes Ellen G. White emerges as a character destined to have a formative influence on the people who decided in 1860 to call themselves Seventh-day Adventists, and who formally organized themselves into a General Conference in 1863.

Until the death of her husband on August 6, 1881, James and Ellen White worked as a team. After her husband's death, Ellen G. White continued her ministry through writing, preaching, and the giving of counsel. Because of her missionary spirit, she lived for 2 years in Switzerland (1885-1887), and for 9 years in Australia (1891-1900), helping the Seventh-day Adventist church grow. Through the years she initiated plans for an ever greater publishing ministry, the development of health institutions, the establishment of colleges to train ministers, teachers, and doctors, a parochial school system, and evangelistic

centers and missions, especially in the ever expanding urban centers of America. In 1901 and again in 1909, she was influential in major reorganizations of the Seventh-day Adventist administrative structure. By the time of her death on July 16, 1915, at the age of 87, the movement, of which she was co-founder, had grown "from a handful of believers to a worldwide congregation with a membership of 136,879" (SDAE, 1976, p. 1413).

CHAPTER V

A PSYCHOLOGICAL PROFILE OF YOUNG ELLEN HARMON

Examining the psyche of an individual 150 years after the fact poses unique problems and challenges. The problems are biographical accuracy, the unfamiliarity with cultural and societal influences resulting from the vastly different worlds of the early 19th and late 20th centuries, and the inability to probe the individual for additional clinical material. The challenges, on the other hand, are to find psychological and emotional landmarks which are recognizable in any age, to search out clinical clues from available biographical material, and to seek out and use biographical content which is generally agreed upon by major Seventh-day Adventist historians and Ellen G. White biographers. Finally, the profile I develop will focus on the young Ellen Harmon. That is, I will attempt to characterize the psychological and emotional state in which Ellen G. White found herself when she first began to experience dreams, and later on, visions.

Having already provided a biographical overview in Chapter IV, a further examination is now in order of those life incidents which will provide raw material for a psychological and emotional profile of Ellen G. White.

A Wound That Would Not Heal

Although Ellen G. White's writings tend to focus upon her religious experiences, they provide enough self-disclosure to draw meaningful conclusions regarding her childhood development (White, 1882a, Vol. 1). She began her

biography by relating what were the most significant life-shaping events of her childhood; her head injury at age 9 and subsequent consequences, and her struggle with personal religion and faith, and her conversion experiences.

She stated that at age 9 "an accident happened to me which was to affect my *whole life*" (White, 1882a, Vol. 1, p. 9 emphasis added). Attempting to obey her parents' instructions to avoid contention, Ellen and her twin were hurrying home to avoid the threats of an older girl who was angry with them "at some trifle". Looking behind, to see how close their pursuer was, Ellen received a blow to her nose with a stone thrown by the other girl. Stunned, she fell "senseless to the ground". She records what happened next:

When consciousness returned, I found myself in a merchant's store; my garments were covered with blood, which was pouring from my nose and streaming over the floor. A kind stranger offered to take me home in his carriage, but I, not realizing my weakness, told him that I preferred to walk home rather than soil his carriage with blood. Those present were not aware that my injury was so serious, and allowed me to do as I wished; but after walking only a few rods, I grew faint and dizzy. My twin sister and my schoolmate carried me home.

I have no recollection of anything further for some time after the accident. My mother said that I noticed nothing, but lay in a stupor for three weeks. No one but herself thought it possible for me to recover; but for some reason she felt that I would live. A kind neighbor, who had been very much interested in my behalf, at one time thought me to be dying. She wished to purchase a burial robe for me, but my mother said, Not yet; for something told her that I would not die.

When I again aroused to consciousness, it seemed to me that I had been asleep. I did not remember the accident, and was ignorant of the cause of my illness. As I began to gain a little strength, my curiosity was aroused by overhearing those who came to visit me say: "What a pity!" "I should not have known her," etc. I asked for a looking glass, and upon gazing into it, was shocked at the change in my appearance. Every feature of my face seemed changed. The bones of my nose had been broken, which caused this disfigurement. (White, 1882a, Vol. 1, p. 10)

Ellen Harmon's injury was indeed severe. There was immediate loss of consciousness, significant blood loss, a quick return to consciousness with a

subsequent lapse into shock and a 3-week coma. She experienced short-term memory loss after recovering from her coma, and some facial disfigurement from a badly broken nose. It is also likely that when Ellen first saw her face in the mirror it was even more grotesquely distorted from the short-term swelling such a physical trauma usually causes, with severe bruising and discoloration, and the emaciation a 3-week coma would cause. (Remember, in the 1830s, even simple medical procedures such as tube or intravenous feedings were nonexistent.) The emotional strain of being confronted with such a visual shock would have been great, and without memory of the injury, Ellen must have been overwhelmed with total bewilderment with the sudden change in her life.

Initially, her emotional response was depression, despair, and a loss of will to live. Her religious and spiritual beliefs only served to create further anxiety and conflict over her overpowering emotions. "The thought of carrying my misfortune through life was insupportable. I could see no pleasure in my existence. I did not wish to live, *and yet feared to die, for I was unprepared*" (White, 1882a, p. 10, emphasis added).

Her recovery was tenuous. Treatment was limited to the era's medical knowledge, and both her physicians' and Mrs. White's self-prognosis were not optimistic.

Physicians thought that a silver wire might be put in my nose to hold it in shape. This would have been very painful, and they feared it would be of little use, as I had lost so much blood and sustained such a nervous shock, that my recovery was very doubtful. Even if I revived, it was their opinion that I could live but a short time. I was reduced almost to a skeleton. ... At this time I began to pray the Lord to prepare me for death. (White, 1882a, p. 11)

Thoughts of death and preparation for death in a 9-year-old seem somewhat precocious, even morbid to the 20th-century mind. Ellen Harmon,

however, grew up in an age of high infant mortality (Irwin, 1984), surrounded by a culture being rocked with religious revivalism, and a family that was noted for its religious commitments (Graham, 1985; Irwin, 1984). Given her historical and family context, she responded to her crisis with understandable logic.

The reactions of her parents were significant. Previously they had counselled their children "never to contend with anyone, but if we were in danger of being abused or injured to hasten home at once" (White, 1880, p. 131). This same concern was now manifested for their injured daughter. Their one hope was for the restoration of her health and a return to normal living. In recalling those days Ellen White said:

Friends often visited my parents and looked with pity upon me, and advised them to prosecute the father of the girl who had, as they said, ruined me. But my mother was for peace. She said that if such a course could bring me back my health and natural looks there would be something gained, but as this was impossible, it was best not to make enemies by following such advice. (White, 1880, p. 132)

The picture that emerges is one of supportive parents, but parents who did not let their concern for the sufferings of their young daughter override a rational approach to the tragedy of a blighted life. The parents did what they could for her rehabilitation. Her parents did not allow her to grow up in ignorance, however. From her mother she received a thorough practical training, and, as she was able, she assisted her father in hat making. Her later education came from reading and from contact with others (SDAE, 1976, p. 1406).

Ellen Harmon's own reactions to the accident, however, were less calm and philosophical. She was bitter and bewildered. "The idea of carrying my misfortune through life was insupportable. I could see no pleasure in my existence" (White, 1880 p. 132). Living as she did in an intensely religious

atmosphere, her observations and fears of dying noted below, are understandable:

When Christian friends visited the family, they would ask my mother if she had talked to me about dying. I overheard this and it roused me. I desired to become a Christian and prayed earnestly for the forgiveness of my sins. I felt a peace of mind resulting and loved everyone, feeling desirous that all should have their sins forgiven and love Jesus as I did. (White, 1880, p. 135)

Early Hopes of Rescue

Mrs. White recalls an interesting occurrence during this period of slow and emotionally agonizing recovery.

I well remember one night in winter when the snow was on the ground, the heavens were lighted up, the sky looked red and angry, and seemed to open and shut, while the snow looked like blood. The neighbors were very much frightened. Mother took me out of bed in her arms and carried me to the window. I was happy; I thought Jesus was coming, and I longed to see Him. My heart was full; I clapped my hands for joy, and thought my sufferings were ended. But I was disappointed; the singular appearance faded away from the heavens, and the next morning the sun rose the same as usual. (White, 1882a, p. 11)

This comment is significant in that it establishes an affective theme of hope in Divine intervention for escape from emotional pain. This concept will be developed further in relation to her psychological and emotional involvement with the Millerite movement and her first dream and vision.

Irwin (1984) sees the preceding passage as evidence of the intensity of Ellen Harmon's now shattered world through the mechanism of projection.

Irwin states:

Here she seemed to be describing the external world using words that are quite significant in terms of her recent personal world of experience. She used the words, "red and angry" to describe the sky, and also said that "the snow looked like blood." Here she seemed to be describing the external world using words that are quite significant in terms of her recent personal world of experience. Had not her world been suddenly changed by an "angry" encounter with a girl who threw a rock at her? Did not this

result in a "bloody" injury? It also seems significant that she would in such explicit detail tell how her mother "carried" her to view this scene. Was it not her mother who was the only person to express a belief that Ellen would recover? This hope may well have been responsible for "carrying" Ellen through some very difficult days. So in this description she may be not only telling about her disappointment in not seeing Jesus as she so joyously expected to, but also indicating the emotional pain she experienced at not being able to escape the "angry", "bloody" world into which she had rather suddenly been thrust. (p. 106)

Ellen deeply felt the pain of her accident. Her disfigurement was enough to make her unrecognizable to her father (White, 1882a, Vol. 1), who had been away on a business trip at the time of her injury. She attempted to conceal her hurt and disappointment by maintaining outward cheerfulness, but she began to withdraw and turn inwards with a growing dependence on her inner life.

Many times in those childhood days I was made to feel my misfortune keenly. ... Often with wounded pride, mortified and wretched in spirit, I sought a lonely place and gloomily pondered over the trial I was doomed daily to bear. ... But when I turned to my Savior, He comforted me. I sought the Lord earnestly in my trouble, and received consolation. I felt assured that Jesus loved even me. (White, 1882a, Vol. 1, p. 12)

But Ellen G. White's spiritual reassurance and consolation were ambivalent at best. Throughout her story she describes feelings of confusion and anger toward the God which had allowed such a tragedy to occur.

These feelings were especially intensified after a failed attempt to return to school shortly after her injury, and yet another failed attempt 3 years later. In the end, Ellen did not attend school after she was 12 years old. Her disappointment at leaving school was especially bitter; it had been her hope and ambition to one day be a great scholar (White, 1882a, Vol. 1, p. 13). "My ambition to become a scholar had been very great, and when I pondered over my disappointed hopes, and the thought that I was to be an invalid for life, despair seized me" (White, 1880, p. 135).

Thus began a cycle of angry disappointment followed by guilt and self-rapproachment. The emotional cycle of hope in Divine rescue which began with the frail Ellen in her mother's arms, viewing the blood-red sky reflecting on the snow, was now a psychological pattern to be reenacted over the next 4 to 5 five years of her life.

Deepening Despair

By the year 1840, when Ellen was just entering adolescence, she was struggling with a rather severe depression. She experienced persistent physical impairments, deep spiritual ambivalence, increasing social and familial detachment due to her emotional isolation, and feelings of very low self-esteem. In her despair, she was unable to brush aside angry feelings toward God, and this only deepened Ellen G. White's guilt and depression over her sins of harboring resentments and murmuring against God.

Ellen describes her own reaction to Miller's evangelistic appeals:

When sinners were invited forward to the anxious seat, hundreds responded to the call, and I, among the rest, pressed through the crowd and took my place with the seekers. But there was in my heart a feeling that I could never become worthy to be called a child of God. A lack of confidence in myself, and a conviction that it would be impossible to make anyone understand my feelings, prevented me from seeking advice and aid from my Christian friends. Thus I wandered needlessly in darkness and despair, while they, not penetrating my reserve, were entirely ignorant of my true state. (White, 1882a, Vol. 1, pp. 14-15)

Ellen Harmon was caught in the midst of an evangelistic fervor, yet was so depressed that Miller's preaching only deepened her hopelessness. In a later conversation with her brother, she reveals her deepest conflict; although she had once wanted to die, she now lived in fear that death would find her unprepared because of her sinfulness--that is, her anger and resentment toward a God she

believed had abandoned her to hopeless invalidism. She confided to him "the thought that I might die in my present sinful state and be eternally lost, filled me with terror" (White, 1882a, Vol. 1, p. 15). Her underlying guilt and depression had altered Ellen G. White's earlier hope and desire for a Divine rescue into fear of an avenging God.

After a short time while attending a Methodist camp meeting, she experienced strong emotional relief after coming to believe God had "blessed and pardoned my sins" (White, 1882a, Vol. 1, p. 18). This was perhaps the hoped for "second blessing of Methodism". Yet despite rather euphoric feelings, her autobiography leaves clues that her ambivalent feelings and self-rapprochement were barely repressed.

As I knelt and prayed, suddenly my burden left me, and my heart was light. At first a feeling of alarm came over me, and I tried to resume my load of distress. It seemed to me that I had no right to feel joyous and happy. ... Again and again I said to myself; "Can this be religion? Am I not mistaken?" It seemed too much for me to claim, too exalted a privilege. (pp. 17-18)

Although she does not describe the process, the emotional excitement experienced during her "conversion" waned and she ultimately regressed to her underlying depression and sense of worthlessness. By the time Miller returned to Portland in June, 1842, she simply stated, "I had fallen under discouragements and did not feel prepared to meet my Savior" (White, 1882a, Vol. 1, p. 21). It appears that Ellen G. White's theological and religious confusion constantly haunted her; she became obsessed with thoughts of perfection which continually pointed out her own imperfections. "I constantly dwelt upon the subject of holiness of heart" (p. 22). She was not able to attain the "exaltation of spirit that others manifested" and "it seemed to me that I was different from them and forever shut out from the perfect joy of holiness of heart" (p. 23). What she

claims to be lacking, however, appears to have been the *emotional* experience or "exaltation of spirit". Here is a clear connection of Mrs. White's emotional state to her system of religious beliefs.

Mrs. White's ambivalence was partly from her own anguish and pain over her injury and changed life; but the religious beliefs and culture in which she was so deeply immersed provided fuel for her ongoing inner conflict. Her confusion and anger over a God who had left her impaired and unable to fulfill her dreams mingled with the religious indoctrination of her Methodist upbringing. Together they created an unresolvable paradox of a vengeful yet loving God.

The following passage provides an illuminating picture of harshness of early 19th-century New England religion, and its effect upon a sensitive and distressed adolescent.

In my mind the justice of God eclipsed His mercy and love. I had been taught to believe in an eternally burning hell, and the horrifying thought was ever before me that my sins were too great to be forgiven, and that I should be forever lost. The frightful descriptions that I had heard of souls in perdition sank deep into my mind. Ministers in the pulpit drew vivid pictures of the condition of the lost. They taught that God proposed to save none but the sanctified. The eye of God was upon us always; every sin was registered and would meet its just punishment. God Himself was keeping the books with the exactness of infinite wisdom, and every sin we committed was faithfully recorded against us.

Satan was represented as eager to seize upon his prey and bear us to the lowest depths of anguish, there to exult over our sufferings in the horrors of an eternally burning hell, where, after the tortures of thousands upon thousands of years the fiery billows would roll to the surface of writhing victims, who would shriek: "How long, O Lord, how long?" Then the answer would thunder down the abyss: "Through all eternity!" Again the molten waves would engulf the lost, carrying them down into the depths of an ever-restless sea of fire.

While listening to these terrible descriptions, my imagination would be so wrought upon that the perspiration would start, and it was difficult to suppress a cry of anguish, for I would already feel the pains of perdition. ... Our heavenly Father was presented before my mind as a tyrant, who delighted in the agonies of the condemned. (White, 1882a, Vol. 1, pp. 23-25)

Relief and Further Hope of Rescue

From this autobiographical evidence it would appear Ellen Harmon was then close to a complete mental breakdown. Confused by thoughts of a cruel and tyrannical God, she even began to fear God took delight in torture. How could such a fearful Being condescend to save such a sinful person?

I thought that the fate of the condemned sinner would be mine, to endure the flames of hell forever, even as long as God Himself existed. This impression deepened upon my mind until *I feared that I would lose my reason*. I would look upon the dumb beasts with envy, because they had no soul to be punished after death. Many times the wish arose that I had never been born. (p. 25, emphasis added)

Several years earlier, when she first had wished for death, it was from pain over her losses resulting from her injury. Now, racked with guilt and fear, even dying could not bring relief; for to die was to live forever in continual torment--torment she had already begun to experience.

She was obsessed with the notion that it was God's will for her to pray publicly. Her inability to do so further filled her with panic and fueled her guilt; she believed she was disobeying God. In her confused state of mind, low self-esteem, and fear of eternal suffering, her already poor mental state worsened. Her narrative indicates how close she was to a total psychotic break and she describes symptoms which could easily be diagnosed as severe depression with psychotic features.

My sufferings of mind were intense. Sometimes for a whole night I would not dare to close my eyes, but would wait until my twin sister was fast asleep, then quietly leave my bed and kneel upon the floor, praying silently with a dumb agony that cannot be described. The horrors of an eternally burning hell were ever before me. I knew that it was impossible for me to live long in this state, and I dared not die and meet the terrible fate of the sinner. ... I frequently remained bowed in prayer nearly all night, groaning and trembling with inexpressible anguish and a hopelessness that passes all description. ... I became very much reduced in flesh and strength, yet kept my suffering and despair to myself. (p. 26)

Mrs. White's narrative has an interesting aside which, written retrospectively, indicates her awareness later in life of how close she was to full-blown psychosis.

I have since thought that many inmates of insane asylums were brought there by experiences similar to my own. ... They listened to descriptions of the orthodox hell until it seemed to curdle the very blood in their veins, and burned an impression upon the tablets of their memory. Waking or sleeping, the frightful picture was ever before them, until reality became lost in imagination, and they saw only the wreathing flames of a fabulous hell, and heard only the shrieking of the doomed. Reason became dethroned, and the brain was filled with the wild phantasy of a terrible dream. (pp. 25, 26)

It was at this point of near psychological collapse that Ellen Harmon had two dreams which she identifies as pivotal to her life. These two dreams, which will be analyzed later, are precursors to her later visions, and signal the beginning of the end of her mental anguish, and even more important for her future functioning, the beginning of effective psychological defense mechanisms. The immediate effect of those dreams was a break in her resistance to seek help. She finally opened her heart to her mother. Listening sympathically to Ellen Harmon's story, her mother sent her to a fellow Millerite, a Mr. Stockman, who was recognized as a sincere believer and local leader of the movement. Upon hearing her story Stockman assured her with support, comfort, and spiritual instruction. Stockman's response was to encourage and he planted the thought that her experience was exceptional. Can there be any doubt how reinforcing these words would have been to a depressed adolescent struggling with self-esteem and identity problems?

After giving her "confession" and receiving some counsel, Ellen began to feel some emotional relief. She still felt compelled, however, to participate publicly at one of the frequent Millerite prayer meetings. Opening up to her

mother and Mr. Stockman seemed to have had its effect, and Ellen was able to finally pray aloud in the very next meeting she attended. With the release of this prayer, Ellen was caught up in an ecstatic religious experience which provoked a dramatic change in her mental status.

As I prayed, the burden and agony of soul that I had so long endured left me, and the blessing of the Lord descended upon me like the gentle dew. ... Everything seemed shut out from me but Jesus and His glory, and I lost consciousness of what was passing around me.

The Spirit of God rested upon me with such power that I was unable to go home that night. When I did return, on the following day, a great change had taken place in my mind. (White, 1882a, Vol. 1, p. 31)

Having finally reached the emotional state she associated with acceptance with God (i.e., "exhaultation of spirit"), Ellen became deeply involved with the Millerite movement. She preached and persuaded her youthful peers and other Methodist church members to prepare for the expected return of Christ. Many of the experiences of this period related in Ellen G. White's autobiography (White, 1882a, Vol. 1) are clearly charismatic in nature. Faintings, prostrations, "exhortations" and messages from "the Spirit" were manifested at numerous meetings, and gatherings became the emotional fuel providing further conviction to her and fellow believers in the "truth" of Miller's teachings. It was, without doubt, a period of intense emotional excitement in some form of group hysteria (Wulff, 1991, pp. 76-77). For Ellen Harmon, however, it was the happiest period of her life (White, 1880, pp. 59-61). Free from discouragement, she went from home to home, earnestly praying for the salvation of those whose faith was wavering.

A Rescue Failed and Subsequent Disappointment

Whereas Ellen Harmon's prayers had once been for God to take her from a depressed and troubled existence, she now prayed for the rapid fulfillment of the Biblical prophecies as taught by William Miller. The belief that a Divine being would soon arrive, destroy the wicked, and recreate the world, created a tangible atmosphere of expectation, excitement, and solemnity. Ellen, along with thousands of other Millerite believers, revived by Old Testament themes of "a remnant people," "rescue from the oppressors," and "restoration of the righteous" (Zechariah 8:1-13, Ezekiel 34:10, Jeremiah 33:26) exulted in the anticipated end of the world. Suicide or death were no longer necessary for her. God Himself, it appeared, promised to rescue her from a private world of personal suffering. Having her recent confessional/conversion experience as emotional proof that she was forgiven and acceptable to God, she could readily exchange her torment over issues of personal salvation, self-esteem, and impaired adulthood, with rigid here-and-now belief structures that had no ambiguity whatsoever. Jesus was returning to the earth, October 22, 1844. Period.

Obviously, the date passed. A movement crumbled at the midnight hour when the hopes of thousands turned to embarrassment, disappointment, and, for some, disillusionment. Having no plans for "earthly living" beyond October 22, 1844, and being faced with the problem of what to do with the rest of their lives, the Millerites wandered off into myriads of splinter groups and factions, (Clark, 1968, Vol. 3, 292). Deeply discouraged, Ellen and her friends attempted to reinterpret the meaning and significance this bitter experience had for them. For her it was a rescue failed and she was facing a future offering physical impairment, academic failure, and religious confusion.

In the excitement of religious anticipation, Ellen G. White's health seemed far less important. Indeed, with the change in her emotional health, her physical condition significantly improved as she was preaching and visiting families, trying to persuade them of the imminence of the second coming. Ellen attributed her strength to the Spirit of God.

The Spirit of God often rested upon me with great power, and my frail body could scarcely endure the glory that flooded my soul. I seemed to breathe in the atmosphere of heaven, and rejoiced in the prospect of soon meeting my Redeemer and living forever in the light of His countenance. (White, 1882a, p. 55)

Such physical "healing," taken to be quite miraculous by Ellen and those around her, may easily be understood as a symptomatic cure of hysterical conversion. What secondary gain would such physical symptoms achieve? They could achieve greater control of an environment perceived as highly rejecting, the development of a sense of personal uniqueness to supplant a faltering and weak ego, and substantiation of a belief system rife with miraculous interventions.

As if to further underscore the emotional connection to Ellen G. White's physical problems, she experienced a sudden relapse of all her physical ailments immediately after the Great Disappointment. Arthur White, Ellen G. White's grandson and biographer, maintains she was wracked by genuine physical disease. "Tuberculosis, *it seemed*, would take her life" (1985, p. 55, emphasis added). Her symptoms, however, are all too reminiscent of hysteria.

She could speak only in a whisper or broken voice. Her heart was seriously affected. She found it difficult to breathe laying down, and at night was often bolstered to almost a sitting position. She was frequently awakened from sleep by coughing and bleeding in her lungs. (White, 1985, p. 55)

The effects of intense emotional experiences, largely hysterical in nature among the disaffected Millerites, by and large are described by Ellen G. White herself:

After the passing of the time in 1844, fanaticism in various forms arose. ... I went into their meetings. There was much excitement, with noise and confusion. ... Some appeared to be in vision, and fell to the floor. ... As the result of fanatical movements such as I have described, persons in no way responsible for them have in some cases lost their reason. They could not harmonize the scenes of excitement and tumult with their own past precious experience; they were pressed beyond measure to receive the message of error; it was represented to them that unless they did this they would be lost; and as the result their mind was unbalanced, and some became insane. (White, 1958, pp. 34-35)

Interestingly enough, Ellen herself had parallel experiences, (i.e., having visions, falling to the floor prostrate) and she was so distraught with the disappointment that "for two weeks my mind wandered" (an episode she later referred to as her "extreme sickness"), no doubt the same illness referenced by Arthur White (1985). A pattern of hysteria among these followers was clear. Ellen G. White's physical problems, however, were able to remit when she was engaged in the excitement of religious activities. In fact, she was physically well enough during the months that followed the Disappointment to have been involved in some of the same uproarious activities she later condemned (Numbers, 1992, p. 208 references a trial record of individuals arrested for civil disruption in which Ellen Harmon was named among those arrested). It is a possible conclusion that Ellen Harmon's symptoms were emotionally driven rather than the result of tuberculosis.

The Onset of a Visionary Life

As before, it would be an intrapsychic experience, this time a vision rather than dreams, to provide a way for emotional recovery and resolution of

depression. Her symptoms of hysterical conversion, however, provided ongoing fuel for attributing any good health to miraculous interventions; a phenomena which only underscored and proved to Ellen and friends that her visions were Divine manifestations. Psychologically, they provided an effective defense repertoire against her chronic and recurring depression (Numbers, 1992, p. 218).

In December of 1844 Ellen G. White had her first vision during a small private prayer meeting. When praying with four other women, all associates of Ellen G. White's from the Millerite movement, "the power of God came upon me as I had never felt it before" (White, 1882a, p.58). And so began Ellen G. White's career as a charismatic religious leader.

A Psychological Summary

In the shadow of a traumatic injury, Ellen G. White's childhood psyche appears dominated by the themes of depressed despair and intense religious anxiety and guilt. The result was a conflict between loathing her perceived life of impairment and fear of dying "unprepared" or unsaved. Her childhood beliefs that God would rescue her from an unhappy existence were a preparation for her intense devotion and involvement later on with the Millerite movement. Her injury also precipitated a pattern of somatization, hysterical conversion reaction, and the helplessness of an invalid which, when combined with ecstatic religious experiences provided a platform for miraculous "healings" and provided defense against depression and associated self-esteem problems and identity. With the onset of visions, Ellen was given a name and a place which assured the support of a faltering religious community seeking identity of its own after a stinging disappointment.

The depth of her depression and her nearly psychotic level of functioning prior to her first dreams contrasts dramatically with her sudden and remarkable change of emotions and functional levels after her public "testimony" or prayer. Most important, in adolescence, when Ellen was most depressed and symptomatic she found her inner dream life or visionary trance states to be paths leading to improved functioning. Without doubt these experiences were essentially "religious" in nature and had startling effects upon her psychological health.

CHAPTER VI

DREAM ANALYSIS

The dreams and visions selected for this study occurred at the ages of 15 and 18. These tumultuous years found the intensely religious Ellen Harmon deeply involved with the growth, expansion, and demise of the Millerite movement. The first two dreams to be analyzed are also the two earliest dreams recorded in Ellen G. White's writings (1882a).

Dreams One and Two: Background and Setting

Mrs. White identifies these two dreams as her first significant dreams. They occurred at the deepest point of her depression at the age of 15 when she was despairing over her fear of a vengeful God and an overwhelming sense of unworthiness. She was deeply afraid that she would not be saved should she die, or that she would not be prepared to meet Christ at his second coming. Thus Ellen Harmon's emotional set when these dreams occurred was one of keen anticipation mixed with intense anxiety. Embedded in a fervent religious subculture, this period of life was a genuine crisis for her fragile and weak ego. In addition to being caught up in the Millerites' dramatic apocalyptic expectations, she was undoubtedly struggling with the normal hallmarks of adolescent development: separation, independence, and self and other differentiation without the denial of interpersonal mutuality (Kegan, 1982).

Dream One

Although these dreams are described as a series, there is an unclear time interval between them. Mrs. White's autobiographical narrative separates them with a simple, "Soon after this I had another dream" (p. 28). She introduces her first dream by stating, "While in this state of despondency I had a dream that made a deep impression upon my mind" (p. 27). The transcript of dream one follows:

I dreamed of seeing a temple, to which many persons were flocking. Only those who took refuge in that temple would be saved when time should close. All who remained outside would be forever lost. The multitudes without who were going about their various ways, derided and ridiculed those who were entering the temple, and told them that this plan of safety was a cunning deception, that in fact there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

Fearing to be ridiculed, I thought best to wait until the multitude dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple I did not notice or care for the throng that surrounded me. On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a lamb all mangled and bleeding. We who were present seemed to know that this lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins.

Just before the lamb were elevated seats, upon which sat a company looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed like the music of the angels. These were they who had come before the lamb, confessed their sins, received pardon, and were now waiting in glad expectation of some joyful event.

Even after I had entered the building, a fear came over me, and a sense of shame that I must humble myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night. (White, 1882a, p. 27-28)

Mrs White concludes her narrative with: "I awoke in an agony of mind and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed, that the Spirit of the Lord had left me, never to return" (p. 28)

Dream One. Psychoanalytic Interpretation

The manifest content of this dream underscores Ellen Harmon's religious anxiety and ambivalence. The utilization of overlapping biblical images and motifs common to basic Christian teachings minimizes the conflict of her emerging adolescent sexual impulses with her abhorrence of sin and fearfulness of lost salvation. Whereas the dream's manifest theme of impending judgement and repentance-too-late seems appropriate to Ellen Harmon's depression and anxiety over being acceptable under divine judgments, the symbols in this dream suggest deeper latent meanings, that is, anxiety over psychosexual development and desire for sexual fulfillment.

Growing up in a Judeo-Christian tradition, Ellen Harmon's images of a temple were likely influenced by childhood pictures and depictions of biblical temples. The Columbian Family and Pulpit Bible, printed in 1822 in the King James Version, is the same version used in Ellen Harmon's childhood family. A copy of this edition, found in the Ellen G. White Research Library at Andrews University in Berrien Springs, Michigan, was examined for illustrations of temples. An illustration of Solomon's temple presents a broad tiled courtyard with a wide, flat, somewhat boxy edifice. There were no spires, turrets, or other structures which might be interpreted as phallic. Christian tradition signifies temples as symbols of safety and refuge, a place of worship and sacrifice, but

foremost as symbols of salvation. Admission to this temple (or salvation), according to the Gospel of John (John 3:3-6) requires a spiritual rebirth--a spiritual return to the womb. Freud has associated buildings or rooms as feminine and suggested they represent female sexual organs and function (Freud, 1953 p. 354) Thus, in this dream, the temple may suggest Ellen Harmon's return to the womb, and the manifest theme of rescue through entering the temple, a representation of her struggle to sexual maturity.

The temple symbol, then, is a condensation of Ellen Harmon's psychosexual development. It is a symbol of her own sexual identity, and more broadly, represents her psychosexual identification with mother. The condensation defense seen in the temple image presents the following layers: spiritual rebirth then, is a return to the womb, a return to the womb becomes her maternal same-sex identification, and finally, a return to the womb signals Ellen Harmon's growing awareness of sexual maturity and her own abilities to conceive and give birth. Thus, in effect, she becomes "reborn" as a mature sexual being through the birth of her own child or more generally, through awareness and acceptance of her own sexual maturity and child-bearing capacity. Yet acceptance of this procreative capacity and complete sexual identification with the same-sex parent also involves powerful libidinal urges and desires. Thus the latent message of the dream is: to remain outside the temple is to be sexually "lost" (immature) forever; enter the temple for the opportunity of sexual fulfillment ("shouts of triumph" and "awful brightness") as well the adult risks of sexual frustration or rejection ("intense darkness" and "silent horror of night").

The next significant dream symbol suggests further underlying sexual conflict after some movement toward feminine sexual identification and sexual

maturity (that is, she has entered the temple as noted above). That symbol is the "one immense pillar" upon which the entire temple was supported. The sexual connotation of this symbol is clearly phallic (Freud, 1953, p. 354) and the appearance of this phallic symbol is remarkably similar to Jung's (1961) own childhood dream. The phallus itself has been used throughout history with a variety of symbolic and ritualistic meanings (de Vries, 1974). Generally, it represents the masculine creative principle, the procreative, generative forces of nature and humanity, and the function and potency of the Creator. It also has a dual meaning of creator and destroyer, like the aniconic representation of the Hindu god Siva (Cooper, 1978). Thus upon this gigantic supporting phallus is the bloody sacrifice of innocence and virginity for ongoing life, renewal, and resurrection.

The blood may also refer to Ellen Harmon's own physical sexual maturity, that is, the onset of menses which typically occurs between the ages of 11 and 15 (Luria, Friedman, & Rose, 1987, p. 246) (the onset of menses in the last century, however, was generally at the later end of that age range). Her dream ego regards the "sacrificial lamb" as an object of ambivalence and fear. She moves toward it slowly and is observed by those in the elevated seats surrounding the pillar and lamb. The fear and misunderstanding of the menstrual cycle and the sexual maturity it represents is not uncommon among young girls without the advantage of adequate sexual education (Luria, et al., 1987). During the mid 1840s sexual ignorance was more likely the norm among young women. The results of her slowness, fear, and shame are loss and darkness as the entire company is swept away in the brightness of rapture.

Thus having attained some degree of sexual identification and maturity, Ellen Harmon's unconscious fears are now revealed: that she will be unable to fulfill her libidinal urges through sexual intercourse because of her embarrassed shame and inability to "face the lamb." Acceptance of her own sexual desire means sacrifice of sexual innocence and leaving latency forever. This dream, then, reveals her final struggle to leave latency and enter mature genital psychosexual development. Of course, in leaving latency, repressed incestual impulses must be replaced with adult heterosexual desires. The impossibility of, or unavailability of, suitable sexual partners because of the nearness of "the end-of-the-world" or extremely low self-image may have unconsciously reawakened the shame and fear surrounding incestual feelings, making emergence from latency all the more difficult.

Ellen Harmon's depressive symptoms may have been the result of this unconscious struggle toward psychosexual maturity. Living in a climate of "end-of-the-world" urgency could only have heightened her overwhelming sense of loss and fear through deprivation of libidinal fulfillment. Yet acceptance of libidinal desires were far too threatening and shame laden for them to have been faced directly. Further, her struggle with her physical impairments and disfiguration would have undoubtedly activated deep concerns about her desirability as a wife and sexual partner. Given her very poor self-image and social awkwardness, she might have despaired of ever being able to attract a husband and eventually marrying. Thus the interpretation underscores the wish-fulfillment function of the dream.

The object relationships of this dream revolve around conceptualizations of a "bad" self object and a rejecting other object. It is the threat of immediate

divine judgment and rejection which appear to provoke overwhelming shame and fearfulness. The central core of the dynamic view presented here is the *depressive position* (Greenberg & Mitchell, 1983), that is, in the process of integrating good and bad part objects, there is considerable anxiety generated over the tension between hostile, aggressive feelings and loving feelings toward the primary object. The reworking of this mother-child dynamic in the secondary object relation with her God image is clearly seen in Ellen Harmon's fears of rejection and loss of that which is most important to her.

The secondary object relation of the God image (Birkey & Ball, 1988, p. 136) portrayed in this dream, and the dream ego's relation to it, suggests some of the primary object relationships found in Ellen Harmon's childhood. Several researchers (Birky & Ball, 1988; Rizzuto, 1979; Tamayo & Dugas, 1977) have discovered that the God image is primarily derived from parental images. Further, they have discovered the God image is derived from composite parental images (Birky & Ball, 1988) rather than the paternal image suggested by Freud (1953, Vol. 19, pp. 3-66). What clues, then, does this dream give regarding Ellen Harmon's parental images?

There are two indirect references to a God image in this dream: the bruised and bloody lamb, and the implied presence of God through the sounding trumpet, awful brightness, and rapture of the assembled saints. Both have corresponding biblical references (John 1:29; Revelation 5:12; I Thessalonians 4:16). These images are a juxtaposition of sacrifice and judgment. The self object's relation to Divine sacrifice is fear and shame; the self object's relation to divine judgment is rejection and despair. The apparent difficulty in integrating good and bad parts of the divine object resulting split of the self into good and

bad parts suggests a wavering between the paranoid-schizoid position and the depressive position (Greenberg & Mitchell, 1983). Ellen Harmon was unable to effectively defend through fantasy and was instead introjecting the perceived divine object's rejecting bad part as an unacceptable bad self-part.

From this dream, then, the parental representational unit is seen as an object of ambivalence. The parental unit is sacrificing, but not without producing guilt and shame; it is judgmental and ultimately rejects. These representations however, both parental and divine, were apparently in great flux at this time in Ellen Harmon's life. There is no relational resolution in this dream, but rather a setting of the stage for the subsequent dream's finale.

Dream One, Archetypal Interpretation

The structure of the dream (Jacobi, 1974) using a classical drama formula is as follows:

| | |
|---------------------------|--|
| <i>Place:</i> | A temple in which those who took refuge would be saved when time should close. |
| <i>Time:</i> | At the end of time, just prior to the eschaton. |
| <i>Dramatis Personae:</i> | The ridiculing multitude outside the temple, the dreamer (Ellen Harmon), the mangled lamb, the happy company of saints who have confessed before the lamb. |
| <i>Exposition:</i> | Ellen Harmon is fearful she will enter the temple too late to be saved. She rushes in and encounters the bleeding and mangled lamb tied to an enormous supporting pillar, surrounded by happy saints awaiting the rapture. |
| <i>Peripeteia:</i> | Feeling shamed before the happy company she is slow to confess before the lamb. |
| <i>Climax:</i> | A trumpet sounds, the temple shakes, the saints triumph, and an awful brightness illuminates the building. |

Lysis: The building is left in intense darkness with Ellen Harmon left alone in the silent horror of night.

It is critical to understand the cultural setting in which Ellen Harmon found herself during the early 1840s. Recalling the religious fervor of the Millerites and the general climate of religious revivalism, Protestant Christian thought, belief, and practice infused the very fabric of her society. Further, the Millerite Advent believers were somewhat out of mainstream American religion, which was far too secular for Millerite believers preparing for the actual return of Christ to the earth. In fact, the entire Harmon family was disfellowshipped from their Methodist congregation because of their affiliation with the Millerite movement. Belief in the immediate advent of Christ became a pervasive topic of conversation and thought. Further, the language and metaphor of the Bible were common, not only among the Millerites, but among most Christians of the period, and the use of biblical language and metaphor is certainly present in Ellen Harmon's first dreams.

This dream is filled with a multitude of biblical allusions and associations. They are listed below:

Dream Image

Biblical Association

| | |
|--|---|
| Temple | Solomon's temple, temple as Christ's body, etc. (I Kings 6; John 2:19). |
| Fearful of being too late | The ten virgins (Matthew 25:1-13) Five were ready, five were late. |
| One immense pillar supporting the temple | Alter of sacrifice, place of God linking heaven and earth (Gen. 28:18). |
| Lamb all mangled and bleeding | Sacrificial lamb, Messiah (John 1:29; Revelation 5:12). |

Saints sitting before the Lamb
with shouts of triumph

24 elders; 144,000, people of the
eschaton(Revelation 4:4; 7:9-12).

Brightness and darkness

Rapture and perdition
(Matthew 24:29-31; 22:11-14).

The biblical language of this dream is obvious from the above associations; further, an eschatological motif dominates. Clearly Ellen Harmon was preoccupied with personal salvation and the second coming of Christ. Her dream language, then, was in the context of the cultural setting in which she was immersed. From the manifest content of the dream Ellen Harmon's greatest fear was not being saved and being condemned by the "righteous" saints. Her history indicates she was indeed in the midst of a psychological crisis. Her fragile ego was being threatened with annihilation by an all-powerful God image resulting, in all likelihood, in a regression to depressive psychosis.

Such overwhelming psychological crisis and ego threat frequently provoke the appearance of archetypal material in dreams. The archetypal symbols underlying the biblical associations above have been identified with the ego's need of strengthening and the growth and development of the psychic life verses man's primitive, instinctual nature (Henderson, 1964).

I dreamed of seeing a temple, to which many persons were flocking . . .

The temple is a holy place of worship built for the gods, either as unseen entities or the visible, ruling god-kings (Frazer, 1922, p. 120-121). It is the seat of human ritual for re-enacting on earth the activities of the gods. The temple of Solomon, the greatest of all Jewish temples, finds its origin in the wilderness sanctuary (Exodus 40:1-15,34-38) built by Moses and the wandering Israelites. It was the seat of the ark of the covenant and was filled by God's Shekinah glory when the ark was present (I Kings 7:6-11). Thus the temple was the seat of law, judgment,

and ritual worship. An elaborate system of ritualistic sacrifices and holy days celebrated in regular cyclic intervals (noted throughout Exodus and Numbers) was established as the primary method of worship. New Testament authors, however, described this system as typological and fulfilled in the life and death of Christ (Romans 5:14, Hebrews 9:23-28). The Judeo-Christian concept of temple, then, has clearly become a symbol of safety, refuge, and salvation. To further emphasize the richness of the temple concept, Jesus inverts the temple symbol (John 2:19), or rather turns it inside out: instead of God being in a temple made by man, a man made by God becomes the temple and dwelling place of divinity. By this inversion the temple symbol is suggestive of the Cosmic Man archetype, or in this instance, the figure of Christ Incarnate.

The appearance of the lamb may also refer to Ellen Harmon's need to sacrifice her own primitive or animal self. The dual symbol of the sacrificial lamb-Christ, or transcendent Self, and the sacrifice of the primitive self illustrates the process of individuation and transpersonal unification with a transcendent "other" as well as the incorporation of the animal self (i.e., sacrifice) into consciousness.

Fearful of being too late, I hastily left . . . and pressed through the crowd. Furthering the eschatological motif is the allusion to the parable of the 10 virgins (Matthew 25:1-13). Ellen Harmon's dream ego makes haste, despite the possibility of being ridiculed by the crowds surrounding the temple, fearful that she will be delayed and thus excluded from the sanctuary offered inside the temple. The parable of the 10 virgins told by Christ was to encourage watchfulness and readiness for the coming kingdom and ultimate judgment. The anxiety Ellen Harmon felt from the Millerite's belief in a specified day and year

of Christ's second coming is clearly seen in this dream image. Uncertainty over personal preparation for this anticipated event is the core of this parable; five virgins were prepared, five were not.

I saw that the vast temple was supported by one immense pillar. In Genesis 28:18 after Jacob dreams of angels climbing a ladder to heaven, he takes the stone he used for a pillow and sets it up as a memorial pillar, calling it Bethel (*Beth*=house, *el*=God, Genesis 28:17 or House of God). The most dramatic biblical association to pillar comes from God's manifest presence among the Israelites during the Egyptian exodus in a pillar of cloud by day and pillar of fire by night (Exodus 13:21-22). Lindsell's (1964) annotation to Exodus 13:21 explains the pillar symbol:

The cloud of glory, which later became known as the *Shekinah* ("abiding," or "dwelling") was called by various names in the Old Testament: *my glory (kabod)* (Ex 29:43); *the cloud* (Ex 34:5); *the pillar of cloud* (Ex 33:9,10); *the cloud of the LORD* (Num 10:34); *my presence* (Ex 33:14,15). The purposes of the *Shekinah* were various: (1) to guide Israel (Ex 13:21, Neh 9:19); (2) to control the movements of Israel in the wilderness until they were settled in the land (Ex 40:36,37; Num 9:17-25); (3) to defend Israel (Ex 14:19; Ps 105:39). The cloud of glory appeared at other times both in the Old and New Testaments. Of particular significance is its appearance at the Transfiguration (Mt 17:5) and the Ascension (Acts 1:9). At His Second Advent Christ will come *in a cloud with power and great glory* (Lk 21:27; cf. Acts 1:11).

This temple, then, is supported by the presence and glory of God. This single pillar or *Shekinah* makes this temple a place of great holiness and awe, the seat of God's transcendence and mystery.

And to this was tied a lamb all mangled and bleeding. The "mangled and bleeding" lamb tied to this pillar provides yet another meaning to the pillar: the sacrificial tree or cross. The cross had many meanings in the ancient world and is commonly found throughout Christian and non-Christian cultures. Crosses have been found, for example, among pre-Columbian Indian artifacts in the

form of a tree with its roots in the water and called the "tree of life" (Leach & Fried, 1972). In the context of Ellen Harmon's dream, however, the pillar supporting the temple and its association with the universal symbol of the cross suggests it to be a powerful archetypal symbol of the Cosmic Tree. The Cosmic Tree supports the universe providing everlasting sustenance and is the center of nourishment and life (Leach & Fried, 1984/1949, p. 1123). Against this tree of life is the sacrifice of the lamb, a contrast of death upon life, and life through death (reminiscent of Christ's statement, "Verily, verily I say unto you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" John 12:24). Here are clear indications of the necessary death-rebirth cycle known throughout all ancient myths and religions (Grof, C., & Grof, S., 1980).

The sacrifice of the lamb on the pillar clearly references Christ on the cross and begins to shed light on the archetypal significance of Ellen Harmon's dream. Jung thoroughly discusses the idea of Christ as a symbol of the Self (CW 9ii, pars. 68-126) and that Christ as the Second Adam is equated with the original primordial man. (See also I Corinthians 15:45.) The symbols of totality surrounding Christ are the "alpha and omega," the four evangelists, the 12 disciples, and the cross itself, all relating to the phenomenology of the Self. Christ's simultaneous divinity and humanity would also suggest he is a symbol for both the Self and the ideal ego (Edinger, 1972, p. 132). The appearance of this symbol in Ellen Harmon's dream and her ambivalence toward the lamb suggest the psychic struggle of individuation. Her depression and state of agitation may have been symptomatic of the Self at variance with her one-sided and weakened ego's established values. Given the physical trauma suffered

earlier, and her highly negative body image, part of her one-sidedness was her obvious disregard and dislike of her own body. Thus her chronic somatic symptoms became an unconscious negative compensation for her one-sided ego. Whitmont (1969) states, "Maturity and development demand a confrontation of the ego and the Self. The necessary adaptation of the ego is challenged by the Self's urge for the ego's transformation" (p. 220). This transformation, of course, is the incorporation of those disparate unconscious drives and motives into conscious awareness.

The dream's conclusion seems like a warning: face the Self or be lost in darkness. Ellen Harmon's depression had indeed been a painful wandering in emotional darkness. Deeper darkness and despair with the total disintegration of personality and a lapse into psychosis await those who cannot fail in their encounters with the Self. The herald of the trumpet, appearance of the *Shekinah* glory, and rapture of the assembled saints at the dream's finale underscore a return to primeval chaos and darkness, or psychologically speaking, the dissolution of the ego and return to the chaos of the undifferentiated personality.

Dream Two

Ellen White's unification of these dreams in her biographical narrative underscores her understanding of these dreams as thematically contiguous. Examination of the affective tone which concludes dream one and the affective tone which begins dream two clearly shows them to be a continuing dream series.

I seemed to be sitting in abject despair with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me, He would have mercy upon me, and I would love and serve Him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pitifully and said: "Do you

wish to see Jesus? He is here, and you can see Him if you desire it. Take everything you posses and follow me."

I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I commenced to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing the steep ascent fell before gaining the top.

Finally we reached the last step, and stood before a door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down; he then opened the door and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance. That expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings.

I tried to shield myself from His gaze, feeling unable to endure His searching eyes, but He drew near with a smile, and, laying His hand upon my head, said: "Fear not." The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with emotion, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with a holy reverence and an inexpressible love.

My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next to my heart, and when I wished to see Jesus, take it from my bosom and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart and joyfully descended the narrow stairs, praising the Lord and telling all whom I met where they could find Jesus. (White, 1882a, p. 28-29)

Mrs. White concludes her narrative with some interpretive associations of her own, as well as describing the emotional effect this dream had upon her:

"This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my soul"

(White, 1882a, p. 28-29).

Dream Two, Psychoanalytic Interpretation

This dream's manifest content describes Ellen Harmon's travel to heaven via a staircase and receipt of emotional and spiritual comfort by Jesus. Her emotional anguish is the central affective theme and her primary spiritual fear is rejection and judgment under the all-knowing eyes of Jesus, yet she is comforted by him--she is given the gift of faith. The dream is also reminiscent of a pilgrimage with the many faithful toiling upward toward heaven, referring perhaps, to her fellow Millerite believers. The trials and travails of a religious pilgrimage serve, however, as the symbolic vehicle of her own psychosexual journey and object-relational maturing.

The symbol of a stairway was clearly understood by Freud to represent intercourse (1953, p. 355). The fragility of this staircase reveals the uncertainty and ambivalence of Ellen Harmon toward sexual maturity, as noted in the first dream's interpretation. In fact, the angelic guide advises her to not look down, but to look up toward the top of the stairs, that is, toward sexual fulfillment.

At the top of the stairs she enters a door and sees Jesus. Of doors, Freud (1953) surmised "the interest as to whether the room is 'open' or 'locked' will readily be understood in this connection. ... There is no need to be explicit as to the sort of key that will unlock the room" (p. 354). He also identified a room, or any similar representations (i.e. cavities, ships, all types of vessels, etc.) to be a woman (1953, p. 354). Thus the door and room refer to her own sexual organs or desire. Finally, and after first feeling great anxiety, she hears his encouraging words of acceptance and falls into a state of unspeakable ecstasy. The description of her emotional state is analogous to the peace and contentedness of post-orgasmic resolution. Thus having reached the top of the stairs and passing

through the door without any of her "little possessions," the promise of orgasmic delight is fulfilled. Her fear of rejection is dispelled and she lies helpless at his feet. Thus Ellen Harmon's dream, at this point, could be understood as her journey into libidinal desire and wish to become a sexually mature woman. The manifest religious content is very likely displacement.

This dream is also reminiscent of the previously discussed recurring theme of rescue. Her description of Jesus is similar to that of prince heroes and kingly rescues. He is "beautiful," possesses "benevolence and majesty," he is all knowing, his eyes are loving, and she is filled with inexpressible love; all descriptions of fantasy lovers and fairy tale heroes.

The gift of the closely coiled green cord seems to denote the promises of sexual fidelity and faithfulness. Like the circle of the wedding band, the tight coil of the cord has its place next to the heart. A more potent and less acceptable image for Ellen Harmon's conscious mind is the cord's similarity to the penis (Freud, 1953, p. 356). When her sexual impulses create the desire for a fantasy lover she is to take the cord and "stretch it to the utmost." Her dream guide's admonition to not allow the cord to remain coiled for any length of time "lest it become knotted and difficult to straighten" implies the potential of sexual impotence through neglect. The sexually latent message of this faith is the fantasy creation of a lover, possibly through masturbation fantasies and impulses.

Although Mrs. White associated the cord with religious faith, it is more properly understood as the capacity of object constancy in the absence of that object. The theme of faith in this context is a manifestation of more mature object-relations development. Here the green cord serves as a transitional object

between the presence of Christ in the dream and the ability to bring to mind the Christ representation. The sense of rejection and despair at the close of the first dream is now replaced by hopefulness.

The introduction of a transitional object at this point in Ellen Harmon's experience appears to be the first step in her recovery from depression. The pressures of individuation and separation which are concomitant with adolescent development may have been involved with her depression. However, at this period of life her "holding environment" (Winnicott, 1971) was more than immediate family, having extended to the religious/cultural milieu of the entire Millerite movement with separation struggles extending, perhaps, beyond her immediate family. Further, she was attempting to negotiate a relationship with her inner God images via the Millerite beliefs of a literal, physical return of Christ to the earth. In a culture which emphasized and engaged in highly emotional displays as indicators of spiritual devotion, there is little wonder that her unstable emotional life caused such fear and depression. In effect, she identified her bad-self as her true-self and was unable to adequately maintain ego defenses. The emergence of the green cord as a transitional object (seen by her as faith) enabled her to begin integration of good-and bad-part objects of the dream's God representation. This integration reduced her anxiety greatly as she no longer introjected the split-off bad-part object as her own self-object, and the developmental hurdle of the depressive position appears to have been more fully resolved.

Winnicott saw transitional objects as precursors to symbols, which is "at the same time both the hallucination and an objectively perceived part of external reality" (C. Winnicott, 1989, p. 54). Through transitional objects the

child finally develops the capacity for symbolic thought which is so important in arts and religion (Winnicott, 1971). Ellen Harmon's dream of the green cord enabled her to eventually establish positive object relations with her God image by developing a faith construct allowing her to be less dependent on her internal affective states. Thus she finally incorporates her transitional object and is able to become a functional member of her immediate social milieu.

Dream Two. Archetypal Interpretation

The dramatic structure is as follows:

| | |
|---------------------------|---|
| <i>Place:</i> | Earth, heaven, and the stairway linking the two. |
| <i>Time:</i> | Set in Ellen Harmon's real time period of depression and despair. |
| <i>Dramatis Personae:</i> | Ellen Harmon, a guide of beautiful form and countenance, Jesus, other humans met upon the stairway. |
| <i>Exposition:</i> | The despondent Ellen, wishing to see Jesus is lead by a guide up a frail stairway through a door into Jesus' presence. |
| <i>Peripeteia:</i> | Her entire life, thoughts, and feelings are exposed before Jesus' searching eyes. |
| <i>Climax:</i> | Jesus calms her, telling her not to fear and she is filled with reverence and love for Jesus. |
| <i>Lysis:</i> | She is given a green cord which will allow her to see Jesus by simply stretching the cord. She descends the stairway to earth, rejoicing. |

This second of a series of two dreams continues the use of biblical themes and language that was observed in the first dream, and although the first dream had an eschatological sense of urgency, this concluding dream seems to focus more upon the affective tone of despair and despondency Ellen Harmon is left

with at the end of the first dream and the affective transformation resulting from her encounter with the Divine.

Dream Image

The guide of beautiful form

Angelic messengers (Genesis 18:2; 19:1; John 20:12; Daniel 3:25)
Angelic messengers (Genesis 18:2; 19:1; John 20:12; Daniel 3:25)

The frail stairway

The ladder of Jacob's dream with angels ascending and descending to and from heaven (Genesis 28:12; John 1:51)

The door

The door is the entry to the human heart, as well as the way to the presence of God and salvation (Revelation 3:20; 4:1; John 10:7, 9; Luke 13:24, 25)

This dream's motif focuses on Ellen Harmon's spiritual odyssey and search for unity with God. The appearance of the Self archetype in the previous dream and the individuation urges implicit in dream one's imagery lay the background to the affectively charged conclusion in this dream.

A person of beautiful form and countenance entered. He looked upon me pitifully. Ellen Harmon identifies this being as a male by calling him "he," and later in the dream she calls him her guide. This being is doubtless Ellen Harmon's *animus* figure. The animus, or the masculine element within the woman's unconscious, exhibits both good and bad aspects, as does the anima in man. Von Franz (1964) describes the positive animus in this way:

As I mentioned before, the positive side of the animus can personify an enterprising spirit, courage, truthfulness, and in the highest form, spiritual profundity. Through him a woman can experience the underlying processes of her cultural and personal objective situation, and can find her way to an intensified spiritual attitude to life. (p. 195)

Thus Ellen Harmon, through her dream guide, was able to enter into the presence of Christ for spiritual renewal and re-energizing of her faith. Where she

is weak, the guide provides strength; and with her guide's final gift of the green cord she is able to see Jesus again and again. Von Franz (1964) states "the animus is the incarnation of meaning. ... He gives the woman spiritual firmness, and invisible inner support that compensates for her other softness" (p. 194).

The angel, or animus archetype as seen in this dream, is differentiated from the shadow complex, which is more generally associated with the personal unconscious and typically is the same gender as the dreamer:

We have to distinguish between a personal unconscious and an *impersonal* or *transpersonal unconscious* ... We speak of the latter also as the "collective unconscious" because it is detached from anything personal and is common to all men, since its contents can be found everywhere, which is naturally not the case with the personal contents. The personal unconscious ... corresponds to the figure of the shadow so frequently met with in dreams. (Jung, CW 7, par. 103)

Jung goes on to state that "ideas of angels, 'principalities and powers' in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes" (CW 7, par. 104). Hence the angelic image in this dream, as in so many biblical stories, is an autonomous being serving as an intermediary between God and man. Its role is to carry messages of warning or encouragement (Genesis 18:2; Matthew 2:13; Luke 1:26-31; see also Jung, CW 9i, par. 251), administer the judgements of God (Revelation 8:7-21), and deliver humans from tribulation by acting as protectors and deliverers (Daniel 3:28, 6:22; Psalms 91:11-13). The angel/animus of this dream, as earlier pointed out by Von Franz, assists women to an intensified spiritual attitude toward life, and Jung (1969) describes the animus's mediating role in the following way:

Like the anima, the animus too has a positive aspect. Through the figure of the father he expresses not only conventional opinion but--equally--what we call "spirit," philosophical or religious ideas in particular, or rather the attitude resulting from them. Thus the animus is a

psychopomp, a mediator between the conscious and the unconscious and a personification of the latter. Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man's consciousness, the animus gives to woman's consciousness a capacity for reflection, deliberation, and self-knowledge. (CW 9ii, par. 33)

Thus it is through the agency of her angel/guide that Ellen Harmon's greatest desire, to be delivered from her personal agony and be with Jesus, is fulfilled. Psychologically speaking, the mediation of the angel/animus between Ellen Harmon and Jesus is her conscious ego's encounter with the transcendent Self.

He led me to a steep and apparently frail stairway. As the story of Jacob and his dream of angels ascending and descending a ladder or stair between heaven and earth, so Ellen Harmon's guide transports her to heaven via a frail stair. Failure to look upward results in falling, or psychologically speaking, focusing on only the conscious contents of the ego threatens any spiritual journey or awakening which occurs when the transcendent Self is encountered. The *numinosum*, or the essential religious experience of humanity (Harding, 1988, p. 2), cannot be experienced without relaxing or giving up the well-defended positions of the conscious ego.

Finally we reached the last step, and stood before a door. The door is a significant symbol which plays a large part in belief and ritual across a variety of religious cultures. Leach and Fried (1984/1949) record numerous examples:

Various ritual acts are carried out at the threshold, such as sacrifices to propitiate guardian or household spirits. Charms and prayers are recited at this spot; the reverence paid to it extends from taking off shoes before entering the building (Chinese, Moslem, etc.) to kissing the threshold. ... The threshold was a superior place for sacrifice and occasionally for burial.

Altars were erected near the door in Greece and Rome, as well as in Assyria, Asia Minor, Mexico, and Polynesia (for Hebrew belief compare Ex. xxiii, 9; Deut. xxxi, 15; Ezek. ix, 3). Souls were believed in ancient

India to dwell under the threshold; in general, persons buried there became guardian spirits. In some cases, special deities became protectors; for example, Janus, the Roman god, was guardian of the door and his image was placed there. ... Gates and doors are mentioned in myth and legend--of the otherworld, Heaven, Paradise, Hades, Tartarus--and most of these have guardians and special qualifications for entry. (p. 321)

Once again Ellen Harmon is confronted with a biblical symbol similar to that of the lamb. The Gospels identify both the lamb and door as symbols of Christ (John 1:29; John 10:9). In her first dream she fails to face the lamb and is left behind by the company of raptured saints. This time, with the assistance of her animus figure, she is guided and given instruction regarding entry to the door.

Here my guide directed me to leave all the things that I had brought with me. The thoughts, beliefs, and ideas of the conscious ego while seeming so important and precious, serve only to interfere with the overall process of individuation, a process which Jung (1969) describes as:

The process of forming and specializing the individual nature; in particular, it is the development of the psychological individual as a differentiated being from the general, collective psychology. Individuation, therefore, is a *process of differentiation*, having for its goal the development of the individual personality. (CW 6, par. 757)

Edinger (1972) has stated that the "individuation urge promotes a state in which the ego is related to the Self without being identified with it" (p. 96). The conscious ego which believes it is master of the being must be laid aside, and attitudes and images of the Self must now be experienced as separate from and supraordinate to the ego. So in her dream, Ellen Harmon must lay outside the door those things which seem to be the totality of her life to gain entry to the *numinosum* of Christ.

In a moment I stood before Jesus ... I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and

feelings. Now comes the encounter with the Self, here seen as Jesus, the archetypal Cosmic Man, the Second Adam, a symbol of the First Adam and the Father of all creation. Regarding the Cosmic Man, Von Franz (1964) states:

Generally he is described as something helpful and positive. He appears as Adam, as the Persian Gayomart, or as the Hindu Purusha. This figure may even be described as the basic principle of the whole world. The ancient Chinese, for instance, thought that before anything whatever was created, there was a colossal divine man called P'an Ku who gave heaven and earth their form. (p. 200)

In one gaze she is assured Jesus knows her entire life and she is fearful that she cannot stand his soul-searching eyes. With a touch and a smile Jesus tells her not to be afraid and her entire body responds in an ecstatic prostration. This is reminiscent of Harding's (1988) reference to Jung's comments on religious experience:

In his lectures on "Psychology and Religion," given at Yale in 1937, Jung in speaking of the experience of the *numinosum*, pointed out that it seizes and controls the human being, so that he feels himself to be the victim of the experience and by no means its creator. When one encounters such an experience, whether one is confronted by it in a dream or in an objective situation, one cannot speak, one is helpless as a bird fascinated by a snake, or a rabbit caught in the headlights of a car on a dark night. Jung said there that "religious teaching as well as the *consensus gentium* always and everywhere explains this experience as being due to a cause external to the individual, whose presence causes a peculiar alteration of consciousness." [CW 11, par. 6] Indeed, Jung explains the sense in which he uses the term "religious" as referring to such numinous experiences. If one has never had any experience of this character, one may hold a belief, follow a creed, one may believe in the reality of religious teachings, but one does not *know*. It is to this that Jung was referring when, at the end of "Face to Face," the BBC filmed interview, he said, "I do not have to believe--I know" (p. 2).

This powerful dream encounter was certainly experienced by Ellen Harmon as external to herself and as a special intervention by God. Additionally, this initial encounter with a numinous "divine other" established a pattern of special revelatory experiences throughout the remainder of her life.

My guide ... bade me take up again all the things I had left without. This done he handed me a green cord coiled up closely. Immediately after leaving the presence of Jesus, she is asked to "take up again all the things I had left without." This essentially means that Ellen Harmon is once again to take up the daily tasks and orientations of ego consciousness. It is only through the conscious ego that the Self is ever known, and should the unconscious (or, rather, the collective unconscious) entirely possess the ego, psychosis results. This is a critical point for Ellen Harmon; she must return to the world of her conscious ego and maintain normal interactions with the outer world. Thus the dream presents an important balance between inner and outer worlds, between the numinosity of the Self and the common sense work-a-world interests of the ego.

The green cord is identified by Mrs. White (1882a, p. 29) to represent faith and the importance of trusting in God. The dream significance of this symbol is the shape of the cord; that is, it is coiled and is to be kept close to the heart. The coil is one of many dream motifs based upon mandala imagery. Jung (1969) has extensively documented the use of the mandala as a symbol of wholeness and order and comments that the mandala communicates "the sensing of a center of personality, a kind of central point within the psyche, to which everything is related, by which everything is arranged, and which is itself a source of energy" (CW 9i, par. 634). The coil rope, however, is even more reminiscent of the ancient symbol of the *uroboros*, or coiled snake. The uroboros is the ancient "tail-eating" snake and was a basic mandala of alchemy (Jung, 1969, CW 12, par. 165). The cord symbol did become a source of energy and power throughout her life, which, no longer dependent upon her momentary affective state, found its depth of strength in the power of the *numinosum* itself. Finally, by use of this

symbol she is able to "see" Jesus through the mysterious process in the unveiling of the Self.

Summary of Dreams One and Two

These two dreams occur at a crisis point in young Ellen Harmon's life. The pressures of an intense religious subculture and the emotionally charged anticipation of the literal second coming of Christ were clearly stressful to a young teen struggling with low self-esteem and a very poor self-image. The depth of her depression represented a clear crisis to her ego which resulted in dreams of significant meaning, both in psychodynamic and archetypal terms.

Psychodynamically, Ellen Harmon was experiencing the end of latency, yet was faced with the sudden ending of the world and the potential frustration of unconscious libidinal urges. Sublimated into her struggle of personal religious worthiness, her sexual drives remained as vague projections onto a less than ideal self-image. The teen pictured in Mrs. White's reflective autobiographical writings is a rather grim, negatively self-absorbed, and overly serious youth. It is also very likely that the physiological impairments which intermittently plagued her additionally provoked a level of morbidity which was beyond the norms of a society well acquainted with early childhood death. Her obsessive fear of a terrifying and punishing God and increasing withdrawal from interpersonal relationships indicate the level of object-relations maturity and the degree to which they were disturbed.

The psychodynamic importance of these dreams is not just in their interpretations, but also to what end did Ellen Harmon use them. She states at the end of dream two's narrative, "The dream gave me hope." It was enough for

her to confide her troubles to her mother, who sent her to a Millerite believer who was thought to have wisdom in spiritual matters and regarded by the community with respect. Although she did not receive psychotherapy in the common sense of the word, she did receive sensitive pastoral support and counseling. This elder reinforced her failing self-image by confirming the authority and significance of her dreams. They were presented as important events with special meaning and power for her life.

Her dreams, however, did not resolve her sexual conflicts, but rather triggered more adaptive defensive mechanisms. Instead of symptomatic sublimation, Ellen Harmon displaced her libidinal urges into fervent proselytizing for the Millerite movement with even greater anticipation and hope in Christ's second coming. The task of moving from latency to genital sexuality may have been too difficult given the repressive attitudes toward sexuality of early 19th-century Protestantism, not to mention the peculiar circumstances membership in the Millerite movement would have presented. Ultimately the return of Christ meant complete rescue from the unconscious fears and anxiety surrounding sexual maturity and desire as well as the elimination of any potential libidinal frustrations or rejections. Yet the mere fact that she was no longer edging closer to depressive psychosis, actively interacting with her environment in a positive manner, would imply her new defensive stance was much healthier.

From the God representations presented in dream one, the following parental representations are derived: her parent objects are desired, yet feared; they are accepting of her, but only if she proves herself acceptable; they sacrifice of themselves, but provoke guilt and shame.

The more positive psychodynamic benefit of these dreams consists in the shift in object relations from object splitting to more whole objects. The dramatic contrasts between dream one and dream two demonstrate the important role religious beliefs or symbols play as transitional objects. Originating in the intermediary zone of "me-but-not-me," these objects are subject to the processes of projection and introjection only to be reworked in a moment of creative playful fantasy or, as in the case of religious inspiration, sudden insight. Thus the underlying ambivalence toward immature part-objects is resolved in dream two.

From an archetypal viewpoint, these dreams signal the course of individuation, as well as providing compensatory messages to Ellen Harmon's ego. Drawing upon the language of her religious culture, the unconscious presented to her image after image of a universe larger and beyond her conscious awareness, and beyond the confines of her ego's meager perceptions of the world. So lost in her depression and anxiety, she was on the verge of psychological collapse. In dream one she was not able, by her own force of will, to confront the numinosity of the Lamb. The fear and terror this provoked laid open her vulnerability and made her all the more aware of her need for a psychological guide. The animus/angel figure, who is present both before and after her encounter with Christ, will now become her escort into the netherworld of heavenly beings.

Ellen Harmon is shown by use of the stairway that she must tread the pathway of angels with all the risks of ego one-sidedness and inflation in order to find union with God. So delicate is this path, that some angels themselves have been unable to safely tread this path (Revelation 12:7-9). So the ego of itself is

unable to adequately face the Self, requiring the emergence of other autonomous archetypal complexes as guides, and each in its turn must be incorporated into the ego's awareness. The nature of the Self however necessitates the ego to be rooted in the externally oriented world. Hence she is required to pick up her possessions of the world after leaving the presence of Jesus. These possessions enable her to more successfully negotiate the innate psychological treacherousness of the path between the ego and Self.

The animus figure proved pivotal for Ellen Harmon to be able to face the Self in the figure of Christ and is a dramatic contrast to the *lysis* of the initial dream. After this encounter she no longer felt alone and was literally able to reach out to others around her. Edinger (1972) puts it this way:

After such an experience he is no longer alone in his psyche and his whole world view is altered. He is freed to a large extent from projections of the Self onto secular aims and objects. He is released from the tendency to identify with any particular partisan faction which might lead him to live out the conflict of opposites in the outer world. (p. 104)

To determine whether Ellen Harmon remained on the path of individuation would involve a study of her entire life; however, with the onset of her visions at the age of 18 it is clear that her experience with the numinous was not over.

CHAPTER VII

VISION ANALYSIS

Dramatic events preceded the onset of Ellen Harmon's visionary life, and the influence of the Millerite experience should not be underestimated. These visions are the two earliest to be recorded in their entirety and were published in 1846, about a year after their occurrence.

The following vision sequences happen after the failure of Christ to return to earth, known as the Great Disappointment of October 22, 1844, only a few years after Ellen Harmon's first dreams. The first vision occurred only a few months after the Disappointment, in December, 1844, with the second a year later in December, 1845. Like the dreams analyzed in Chapter VI, these visions comprise a series which are contiguous in theme and content.

Vision One: Background and Setting

After the Great Disappointment the Millerites became the object of ridicule throughout much of New England, and the Millerites themselves were in great disagreement over the meaning of their experience. Some abandoned their beliefs and disavowed the entire experience, claiming they were mistaken and had been misled, while others maintained the significance of the date but struggled to explain to themselves and others what had really happened. The Millerite community itself was fractured and splintered into dozens of off-shoots, seeking personal and theological justification for their embarrassing disappointment. The highly charged emotional base of the Millerite movement

continued to drive pockets of believers into even more bizarre and cult-like behaviors (Clark, 1968; Gausted, 1974; White, 1882a). Thus when Ellen Harmon had her first vision her thoughts were focused on the questions, "What do I do now?" and "What happened?" or more accurately, "Why didn't something happen?"

The year preceding the Great Disappointment is described in retrospect by Mrs. White (1882a) as "the happiest year of my life. My heart was filled with glad expectation" (p. 54) and the level of emotional intensity is evident in the following passage:

Every moment seemed to me of the utmost importance. I felt that we were doing work for eternity and that the careless and uninterested were in the greatest peril. ...

With diligent searching of heart and humble confessions we came prayerfully up to the time of expectation. *Every morning we felt that it was our first work to secure the evidence that our lives were right before God.* ... The joys of salvation were more necessary to us than our food and drink. If clouds obscured our minds, we dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord. (1882a, p. 55, emphasis added)

Numbers (1992) stated that "no sacrifice--family, job, or fortune--seemed too great, for time on this earth would soon end" (p. 13).

The "evidence," of course, was a high level of emotion generated by a corporate sense of excited anticipation. The deeper Ellen Harmon immersed herself into this anticipatory spirit, the less impact her impaired health had upon her life. The problems and needs of mortal flesh were no longer important compared to the reality in which she was living. The Millerites likened their evangelistic efforts to warn and prepare those on earth for Christ's coming to the "midnight cry" of the parable of the 10 virgins--the last call of warning before the Bridegroom arrives at midnight (Matthew 25:1-13). The Jesus she had met in her

dream world, and able to see only through the "green cord" of faith, was soon appearing in the flesh:

My health was very poor, my lungs were seriously affected, and my voice failed. The Spirit of God often rested upon me with great power, and my frail body could scarcely endure the glory that flooded my soul. I seemed to breathe in the atmosphere of heaven, and rejoiced in the prospect of soon meeting my Redeemer and living forever in the light of His countenance. (White, 1882a, p. 55)

Torn from this level of excitement and belief by disappointment, Ellen Harmon's health failed once more (A. White, 1985); the emotional intensity had taken its toll. Yet belief was not destroyed, for "after our disappointment the Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense, light poured in upon our darkness" (White, 1882a, p. 58). The light that was poured out was a reinterpretation of the prophetic passages in the Bible upon which they had based their predictions for the second coming. The Millerites had interpreted the word "Sanctuary" in Daniel 8:14 to mean a cleansing of the literal earth by fire and judgment at the second coming of Christ. This belief was changed to mean a sanctuary in heaven; in other words, what was once thought to be a literal event on earth was reinterpreted to mean an event which occurred in heaven--a cosmic event. Thus the question of what happened was answered through theological revisionism and cognitive restructuring similar to that of subsequent apocalyptic communities whose prophetic expectations failed (Festinger, Riechen, & Schachter, 1956).

Vision One

It is against this backdrop of personal and corporate disappointment that Ellen Harmon had her first vision. She explains the onset of the vision by saying,

"While we were praying, the power of God came upon me as I had never felt it before" (White, 1882b, p. 58). The vision narrative is as follows:

I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me: "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling toward the city. Behind them, at the beginning of the path, was a bright light which an angel told me was the midnight cry. This light shone all along the path, that their feet might not stumble. Jesus Himself went just before His people to lead them forward, and as long as they kept their eyes fixed on Him, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, from which came a light that waved over the advent band; and they shouted: "Alleluia!" Others rashly denied the light behind them, and said it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.

Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Spirit, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

The 144,000 were all sealed and perfectly united. On their foreheads were the words God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us, who could wash one another's feet, and salute the brethren with a holy kiss, and they worshiped at our feet.

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. In solemn silence we all gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders, and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle, in His left a silver trumpet. His eyes were as a flame of fire, which searched His children through and through.

Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out: "Who shall be able to stand? Is my robe spotless?" The angels ceased to sing, and there was a time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried: "Awake! Awake! Awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluias!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed, and caught up together with them to meet the Lord in the air.

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us: "You have washed your robes in My blood, stood stiffly for My truth, enter in." We all marched in and felt we had a perfect right there.

Within the city we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees; I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver.

We all went under the tree, and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us, and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out, "Alleluia!"

Heaven is cheap enough," and we touched our golden harps and made heaven's arches ring. (White, 1882a, pp. 58-61)¹

Vision One. Psychoanalytic Interpretation

The first concern of this vision was Ellen Harmon's conflicts with her unconscious aggressive drives toward those who were ridiculing her and her fellow Millerites, and providing psychological reinforcement to those inner voices of authority (that is, her superego) that had coalesced around Miller, the Bible, and her God. The reoccurring theme of unfulfilled rescue from personal trauma emerges again but in the context of projective identification with her community of rejected and confused religious zealots. Underlying this rescue theme is a clear tone of personal vindication and religious superiority. The fact that she had had a vision, as well as the manifest content of eschatological imagery, was in keeping with the general climate of religious hysteria and charismatic manifestations so common among the scattered and disillusioned Millerites after the Disappointment of 1844 (Numbers, 1992, pp. 16-18). Further, Ellen Harmon's sense of self, now so fully identified with Millerite beliefs, was at great risk through the loss of her religious intensity and involvement with the Millerites. How could she risk losing her primary source of ego identity? Admitting to error would be a revocation of self and a denial of Divine guidance. Numbers (1992) points out, when referring to the changes in biblical interpretation, that for Ellen Harmon and fellow Millerites the "meaning of her vision was clear: October 22 had been no mistake; only the event had been confused" (p. 14).

¹Note. From *Testimonies to the Church*, Volume 1 by Ellen G. White, 1882. Mountain View, CA: Pacific Press Publishing Association. Copyright 1948 by Ellen G. White Publications. Reprinted by permission.

Thus the vision scenario, with Ellen Harmon's observing vision or dream ego guided by an angel, places the remaining faithful Millerites on a narrow pathway far above the world with Jesus at their head providing necessary light and encouragement to the advent believers. This portrayal underscores unconscious desires for superiority and secret gnosis in addition to an underlying fear of object withdrawal. When Miller's predictions did not come true, the fantasy God object was experienced as a rejecting parent, and the inherent grandiosity of the Millerite beliefs was destroyed. Thus the vision serves as an arena for renegotiation of self-other relations. The psychological truth of this renegotiation is even more apparent when examination of the movement's post-Disappointment history reveals a start of theological and social reinterpretation in an effort to reduce the intensity of cognitive dissonance (Graham, 1985; Numbers, 1992). From this perspective, the vision itself, and not wholly the vision "message," served as a transitional object to both Ellen Harmon and her religious community (Barkin, 1988).

The vision also served as a vehicle to express unconscious aggression and hostility over the apparent rejection of an all-good God object. Here psychic regression is evident in the appearance of object splitting, a defensive maneuver (Samuels, Shafter, & Plant, 1986, p. 105) utilized to control the good (accepting) and bad (rejecting) versions of the God image. The affective quality at this point was clearly one of persecution and attack anxiety (i.e., paranoid). Further, the unacceptable nature of the bad God object became displaced upon the wicked and seen in the wicked's rushing up to the 144,000 saints to violently lay hands upon them. The grandiosity and inflation that so often accompanies this stage of development is apparent when the "wicked" fall and worship at the feet of Ellen

Harmon and the other saints in response to the saints' power and authority over the wicked demonstrated when they "stretch forth the hand in the name of the Lord, and they [the wicked] fall helpless to the ground" (White, 1882a, p. 59). The need for integration of these two part-objects (God) was apparently necessary for both Ellen Harmon and the corporate consciousness of the advent community.

Although psychosexual imagery is not as apparent as in the first two dreams, it remains, nonetheless. Freud (1953, Vols. 3 and 4) briefly discusses what he terms *parturition* dreams, or dreams concerned with intrauterine life with the subsequent erotic (frequently urethral) stimulation. This work was greatly expanded and revised in Grof's (1975, 1985) perinatal and birth matrix theories. The imagery implicit in "traveling the straight and narrow path" is very much along the lines of Grof's birth matrix IV, which is associated with the final moments of physical birth; that is, a climactic building of physical and psychic tension followed by expansive tension release and sudden transformation from intrauterine life to the brightness of outer world reality. The eroticism derives from the fact that some mothers experience strong erotic sensations because of the mechanical pressures involved at this stage of delivery. Further, the fetus comes in contact with a significant amount of various body fluids which may include blood or urine contributing to deeply ingrained memories he calls systems of condensed experience, or COEX systems (Grof, 1985, pp. 95-127). Such physiological memories of birth experiences may occur later in life in dream images like those found in this first vision: anticipation, passage through difficult spaces, conflict and pressure from external sources, sudden and sensory-laden (i.e., brightness, sound, etc.) release and transformation. The sexual energy

inherent in such birth imagery is dramatically parallel to sexual intercourse, that is, there is the dynamic of tension and sudden tension reduction with attending affective states of increasing anxiety and subsequent relief and emotional flooding. The sexual wish-fulfillment disguised in this dream now becomes clearer and other symbols are more easily recognized: a small cloud "half the size of a man's hand" growing larger and more glorious; marching through the pearly gates of heaven; the tree of life forming an arch with its split trunks (or legs) over the river of life, etc., are all symbols of libidinal drive and sexual wish fulfillment.

Thus the first vision of Ellen Harmon reveals her continued unconscious sexual impulses, as well as some regression in object development. Reverting to the paranoid-schizoid position, however, not only protected her from the anxiety associated with the integration of good-bad part-objects of her God image, but provided the same defensive protection for the entire religious community which accepted her visions as confirmation of their theological revisionism and attempted resolution of uncomfortable cognitive dissonance.

Vision One. Archetypal Interpretation

The dramatic structure of the first vision is described below:

| | |
|---------------------------|---|
| <i>Place:</i> | The scene is viewed from above the earth as Ellen Harmon watches the "advent people" struggle along a narrow path above the world toward the heavenly city. |
| <i>Time:</i> | The end of the world, the eschaton. |
| <i>Dramatis Personae:</i> | Advent people identified as the 144,000, attending angel, Jesus as guide, Jesus in second coming, angels of the second coming, Brethren Fitch and Stockman. |
| <i>Exposition:</i> | The Advent people struggle along the path to the heavenly city, with Jesus providing light. Many |

- become discouraged because the city is farther than anticipated.
- Peripeteia:* Invincible before the attacks of the wicked, the saints are united and sealed. The Son of Man comes and judgment of the living ensues.
- Climax:* Declared righteous, the saints ascend to heaven and are brought into the heavenly city by Jesus himself.
- Lysis:* While in awe of the city, Ellen Harmon and other saints meet Millerite brothers who had died before the second coming. Together they decide that heaven was cheap enough.

Ellen Harmon's vision is filled with scriptural parallels and allusions, particularly from the book of Revelation. These allusions and biblical images are archetypal in nature and are as much ingrained in Western thought as the other great myths and religions of our collective past (Westman, 1983, pp. xv-xix). Westman (1983), in his study of biblical myths and their relation to the psyche, constantly refers to the Hebrew verb, *hayah*, meaning existence, to be, or to become. It is the verb which he sees as synonymous with the great I AM, or Yahweh, of the Old Testament as well as the ontogenesis of the psyche. It is the principle which is present from the beginning until the end and is referred to in Revelation's opening scene: "I am the Alpha and Omega," says the Lord God, who is and who was and who is to come, the Almighty" (Revelation 1:8). It is an echo of John's earlier Epistle:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. (John 1:1-5)

Westman (1983) believes, then, that behind the entire book of Revelation, with all its apocalyptic poetry, is a structural hermeneutic of the evolving psyche.

And, by integrating what is inherent in man, Revelation was designed to be a manual of perfecting. He states:

The psyche is the actualization of the *hayah* with all of its ambiguities. But because society is necessarily "a community of interdependent individuals" what society understands as "the will of God" is often the special interest of a particular group, lacking the balanced quality of the *hayah*. ...

When in these times of rapid change, an individual is prompted by the evolution of the psyche to rise to a new level of being, the bearer of this condition often feels his own cherished values are threatened. The change is often resisted; and the inner experience of the "shaking of the foundations" is projected onto the whole world as though the world itself were on the verge of complete disaster. The agglomeration of individuals thus resisting change, perceive their position as "moral," whereas in fact "they walk about in darkness." ...

Modern man lives in fear of this condition which he himself has created, producing an "age of anxiety," seeking always to rationalize his resistance to change by naming it "the will of God." What is made manifest in the apocalyptic writings of Revelation ... is, in fact, the *hayah*, rather than a prophetic revelation of doomsday. (pp. 421-422)

The visions, then, that Ellen Harmon and her fellow Millerite friends believed to be special messages about God's will on earth, and their own special role in those apocalyptic events, are special messages about the psyche's journey into balance. From this sense, Ellen Harmon's visions were what Jacobi (1974) calls "big dreams" or "world visions" which reveal philosophical or cosmic truths as are found in legends, fairy tales, or (as in this case) in Scripture (p. 139). Interpretation of this (and the subsequent) vision, then, will examine these images and their symbols of perfection, growth, and psychic evolution.

Presented below are the most apparent parallels between her first vision and various biblical passages:

Vision Image

Straight and narrow path

Biblical Association

The path of salvation/righteousness
(Jeremiah 31:9; Matthew 7:13)

| | |
|------------------------------|--|
| The guiding light | The guiding Shekinah glory (Exodus 13:21, 22) |
| The saints, the 144,000 | The redeemed of the earth (Revelation 14:3) |
| Appearance of the Son of Man | Son of Man (Revelation 1:12-16; Daniel 7:13; 10:5,6) |
| The tree of life | The tree of Eden and Heaven (Genesis 2:9; Revelation 22:1, 2) |

I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling toward the city. This most obviously refers to the "straight and narrow path" referred to in the Gospels, but it is also a clear reference to the beginning of the heroic journey or quest with the essential elements of separation, initiation, and return (Campbell, 1973). The entire journey spans both visions; separation and initiation is detailed in the first and return in the second. The heroes (or *Dramatis Personae*) of this vision are the disappointed Millerites ("advent people") and Ellen Harmon as observer-participant, with the entire company "cast up high above the world." Their quest resulted from a Divine encounter, with celestial light shining behind them as evidence of Divine calling. Ellen Harmon, as a fellow traveler, recognizes Jesus as leader and light bearer for the journey ahead (supernatural aid given by the gods to the questing hero); however, it was the light from behind which ensured safe passage along the path and enabled separation from the world, and it is continued belief in their Divine "calling out" which inspires the heroic quest.

Soon we heard the voice of God like many waters. This Epiphany is a reference to Divinity's creative, destructive, and recreative powers. The sound of many waters is the noise of precreation-primordial chaos, and that voice which

calls order out of chaos, and life out of nothing (or from death), is an Epiphany of God similar to Israel's encounter with God on Mt. Sinai. In Yahweh's speech to Job He revealed man's ignorance:

Have you entered into the springs of the sea,
or walked in the recesses of the deep?
Have the gates of death been revealed to you,
or have you seen the gates of deep darkness?

Can you lift up your voice to the clouds,
that a flood of waters may cover you?
Can you send forth lightnings, that they may go
and say to you, "Here we are"? (Job 38:16, 17, 34, 35)

Thus recognition of man's nothingness and the ego's lack of knowledge is prerequisite to hearing God's voice. Answering "No" to Yahweh's questions to Job noted in the above passages creates an attitude for further evolution of the psyche--that is, the recognition of the Self as transcendent, separate, and supraordinate from the ego.

The 144,000 were all sealed and perfectly united. On their foreheads were the words God, New Jerusalem, and a glorious star containing Jesus' new name. This vision repeatedly utilizes symbols based upon numerical images of perfection: the numbers 3, 4, 7, and 12. The number of living saints in Ellen Harmon's vision is 144,000, a symbol taken directly from the book of Revelation. This highly significant number consists of individuals who are sealed by God's mark on their foreheads as perfect, and is a multiple of both 12 ($12 \times 12,000 = 144,000$), and 3 and 4 ($3 \times 4 \times 12,000 = 144,000$). This group is the mythic constellation of the 12 apostles and disciples, the 12 tribes of Israel, and the 12 signs of the zodiac or cosmos. They are in contrast with the uncontrolled elements of chaos or evil. Twelve is also a multiple of 4 and 3, with 4 representing wholeness and 3 symbolizing the unifying of opposites into one or a

whole (opposites symbolized by the number 2, yin and yang, etc.). The world of the ancients rested upon the four great elements of the cosmos--earth, air, fire, and water--and the great mysteries of Ezekiel's vision (the Merkabah, or seat of God, Ezekiel chapter 1) are based completely upon the quaternity symbol.

Edinger (1972) discusses Jung's (1969, Vol. 11) critique of the trinity symbol and its need for a fourth dimension (thus a quaternity). Edinger, however, stated that the triad or trinity is an important symbol of *process* and that the quaternity, or 4, a symbol of the end or *goal*. He describes it this way:

Four is structural wholeness, completion--something static and eternal. Three on the other hand represents the totality of the cycle of growth and dynamic change--conflict and resolution and renewed conflict again. Thus, in accordance with the Trinitarian formula, the thesis three and the antithesis four must be resolved in a new synthesis.

Jung over and over again in his writings returns to the alchemical question: "Three are here but where is the fourth?" This wavering between three and four is well explained by the theory of the four functions and the striving for wholeness. (pp. 188, 189)

The threefold dynamic, then, is necessary to subject the static 4 to development through recurrent conflicts and resolutions according to the formula of thesis, antithesis, and synthesis. Edinger continues: "Fourness, or psychic totality, must be actualized by submitting it to the threefold process of realization in time. One must submit oneself to the painful dialectic of the developmental process. The quaternity must be complemented by the trinity" (p. 191). Thus the sealing of the 144,000 on the forehead with a word triad of "God," "New Jerusalem," and "glorious star containing Jesus' new name" is the dynamic of process and emergent wholeness; it is humanity perfected through process, having evolved to the fullest. Further, the number 12 is the multiple of 3 and 4--the trinity and quaternity, typically depicted as a triangle within a square or circle.

The symbol of 4 is further elaborated in the vision: the 144,000 standing on the sea of glass in a perfect square after their victorious transformation into immortal beings. The square is identified as the seat of God's throne (Ezekiel 1) and is the center of the universe. Further, the Hebrew tetragrammaton consisting of four letters of God's name--Yahweh (transliterated into English as *yod, he, wav, he, Yhwh*), a name too holy to pronounce out loud remains as one of Judaism's greatest mystery (Westman, 1983, p. 276).

Soon our eyes were drawn to the east. The east has long been associated with redemption, salvation, the origin of redemptive assistance and rescue. It is the place where the daily cycle of rebirth and death begins. The sun's daily cycle has always played an important role in ancient symbolism with the sea swallowing the sun, but then giving it birth (Jung, 1969, CW 5, par. 319). The rising sun symbol is very common throughout ancient mystery religions, such as Mithraism, and was incorporated into the early Christian church, with worship of the rising sun reaching into the fifth century (CW 5, par. 161). Jung (1969) quotes Marcus Aurelius as saying of Christ, "The sun of the East ... as the only sun he rose in the heavens" (CW 5, par. 158).

His feet had the appearance of fire ... His eyes were as a flame of fire ... This portion of the vision is very similar to Revelation 1:12-16 and Revelation 19:12, and it is highly similar to descriptions of Mithra, the popular mystery religion of the Roman soldier of the pre-Christian Empire. They are both descriptions of the "sun-hero." Of their similarity Jung says,

There is no need to assume any direct connection between the Apocalypse and Mithraic ideas. The visionary images in both texts are drawn from a source not limited to any one place, but found in the souls of many people. The symbols it produces are far too typical to belong to any one individual. (CW 5, par. 157)

The vision then shows the emergence of the sun-hero symbol of growth and individuation:

We have dug deep down into the historical layers of the psyche. ... and have uncovered a buried idol, the sun-hero, "young, comely, with glowing locks and fiery crown," who, forever unattainable to mortal men, revolves around the earth, causing night to follow day, and winter summer, and death life, and who rises again in rejuvenated splendor to give light to new generations. (CW 5, par. 164)

We all entered the cloud together, and were seven days ascending to the sea of glass. Another significant number is 7, the length of time taken to ascend to the sea of glass. Throughout the Bible, the number 7 is used to denote perfection, and often with a time reference. Thus the seventh day is commemorated as a holy day celebrating creation. Its holiness is not in space, as when Yahweh spoke to Moses in the burning bush, but is one of time. Other potent examples of this type of "time holiness" are the agricultural sabbatical year and the year of Jubilee (Leviticus 25). The agricultural sabbatical occurred every seventh year, a time when the land was not to be planted or harvested, a time of solemn rest for the land, (verses 1-5). The year of Jubilee occurred every 49 years (7 times 7, verse 8), and the 50th year was a year of proclaimed liberty. Slaves were released, debts forgiven, and property could be redeemed by its original owners. Thus, the number 7 is associated with the principles of rest, redemption, and restoration. The ascension of the 144,000 to the sea of glass is their time of restoration to God's throne and man's return to Edenic wholeness. Again these are ongoing images of restoration and individuation, of the ego and Self balancing into conscious awareness of the other.

This, of course, brings us back to the tension between the symbols of 3 and 4, the trinity and the quaternity. In the number 7, the two are joined; it is the sum of the dynamic of process (the 3) and the static perfection of eternity (the 4);

it is the synthesis that Edinger (1972) believes necessary from the thesis of the trinity and antithesis of the quaternity.

Jesus brought the crowns, and with His own right hand placed them on our heads. The crown of victory is found in many ancient pictures of Mithra reaching for the nimbus on the head of Sol. This scene is associated with Mithra conquering his animal nature (usually pictured as a bull) and having arrogated the strength of the sun. The 144,000 as cosmic heroes of the apocalypse in Ellen Harmon's vision are the psychological equivalent of heroic ego which dies and is reborn, animal nature sacrificed and conquered. "The sacrifice is the very reverse of regression--it is a successful canalization of libido into the symbolic equivalent of the mother, and hence a spiritualization of it" (Jung, 1969, CW 5, par. 398).

Within we saw the tree of life and ... the river was the river of life. The idea of tree, vegetation, and their growth in the earth are associated with the feminine, or Great Mother. This powerful symbol is one of fertility, abundance, and sustenance. There are numerous myths that say human beings came from trees, many of which tell how the hero was enclosed in the maternal tree trunk like the dead Osiris in the cedar tree, Adonis in the myrtle, etc. (Jung, 1969, CW 5, par. 321).

The tree of life is not limited, however, to feminine symbolism. The tree also has a bisexual nature, that is, it is a symbol of both fertility and fruit bearing, as well as being a phallic sign suggestive of the genealogical power of the masculine. Jung (1969) describes the underlying libidinal nature of the tree symbol:

The various meanings of the tree--sun, tree of Paradise, mother phallus--are explained by the fact that it is a libido-symbol and not an allegory of this or that concrete object. Thus a phallic symbol does not denote the sexual organ, but the libido, and however, clearly it appears as such, it

does not mean *itself* but is always a symbol of the libido. ... The sole reality is the libido, whose nature we can only experience through its effect on us. ... we always forget that it is the unconscious creative force which wraps itself in images. (CW 5, par. 329)

Parallel in its symbolic richness is the river of life. Here are two primary images of libidinal force; the Great Mother and the tree-earth and water. The water symbol is one of the clearest and oldest of images connected with the maternal archetype. Life comes from water ("O house of Jacob, which are called by the name of Israel, and are come forth out of the water of Judah" Isaiah 48:1), and two important ancient deities, Christ and Mithra, are both represented as being born or reborn by the water, or as in Christ's case, reborn in water by baptism. Water, then, takes on magical and numinous qualities that are peculiar to the mother and may be synonymous with the unconscious. This psychological meaning is identified by Jung (1969):

The maternal aspect of water coincides with the nature of the unconscious, because the latter (particularly in men) can be regarded as the mother or matrix of consciousness. Hence the unconscious, when interpreted on the subjective level, has the same maternal significance as water." (CW 5, par. 320)

Ellen Harmon's vision then is rich in symbols of individuation--the hero's story, numeric symbols of process, perfection and integration, the appearance of the sun-hero and Great Mother archetypes--they are all messages of needed psychic growth and development for Ellen Harmon and her fellow Millerites. Their quest may now be seen more fully as a journey toward the *hayah*, the evolution of their own psyches, their own inner "I AM"; the process of becoming.

Vision Two: Background and Setting

After Ellen Harmon's first vision she spent much of the next year traveling New England with Adventist friends, telling others about her vision.

Like a frontier preacher she went from town to town comforting and exhorting scattered and disappointed advent believers who were still questioning the entire Millerite episode. During this period, the young Ellen Harmon struggled with her new gift of visions, frequently voicing ambivalence over her ability to bear God's messages to the Millerite company (White 1882a, pp. 62-66). There were also criticism and skepticism from many of the Millerites who regarded her visionary experiences as part of an overall pattern of fanaticism that plagued the movement both before and after the October 22 disappointment (Numbers, 1992, pp. 15-17).

This initial year after Ellen Harmon's first vision marked the beginning of what would be a life-long career as itinerant pastor, evangelist, and prophetess. Because of her ill health, it was necessary for her to have a traveling companion and she soon took up with another young Millerite preacher, James White, who, believing in her prophetic ability, felt it was his duty to accompany her. On August 30, 1846, they married, partly to quiet rumors regarding their travel together.

Vision Two

The vision below, which Ellen White had nearly a year after the first, appears to be a continuation of that first vision:

With Jesus at our head, we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out: "The city, the great city, it's coming, it's coming down from God out of heaven," and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most beautiful houses, that had the appearance of silver, supported by four pillars set with pearls, most glorious to behold, which were to be inhabited by the saints, and in

which was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually offering praise to God.

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out: "They will never fade." Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beast--the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out: "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion.

As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place--the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs; these made the place all over glorious. And as we were about to enter the temple, Jesus raised His lovely voice and said, "Only the 144,000 enter this place," and we shouted, "Alleluia!"

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw, I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold.

After beholding the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying: "Come, My people, you have come out of great tribulation, and done My will, suffered for Me, come in to supper; for I will gird Myself and serve you." We shouted, "Alleluia, glory," and entered the city. Here I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said: "Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain.

And," said He, "you must go back to the earth again, and relate to others what I have revealed to you." Then an angel bore me gently down to this dark world. (White, 1882a, pp. 67-70)²

Vision Two, Psychoanalytic Interpretation

Vision 2 allows several different interpretive directions beginning with wish fulfillments based on Ellen White's experiences of the previous year--a year that had been marked by the physical and emotional difficulties associated with being an itinerant preacher and newlywed. Such wish fulfillments may be disguised in this vision; however, the disguise is rather transparent revealing all too-human desires. The first part of the vision revolves around the saints and Mrs. White's receipt of post-apocalyptic rewards. Reminiscent of Christ's describing his Father's house as having many riches (John 14:1-3), the enraptured Mrs. White was in awe of the wealth and beauty of the new earth. What stark contrasts to her present state of impoverishment and material need and lack of material reward or compensation for all their "faithful labor." The White's essentially depended upon the kindness and support of the believers among whom they traveled, and their financial resources were constantly on the verge of exhaustion (Graham, 1985; Numbers, 1992). In the new earth, however, gold and silver were everywhere, used as building material for common structures. Unlike James White's hard earned and meager financial supports (typically odd jobs or menial physical labor), the new earth was filled with riches that literally paved the streets. The homes of the saints were also constructed of these precious materials, and manual labor (i.e., "to do something with the earth") was no longer necessary for survival, but was done for pleasure. For

²Note. From *Testimonies to the Church*, Volume 1 by Ellen G. White, 1882. Mountain View, CA: Pacific Press Publishing Association. Copyright 1948 by Ellen G. White Publications. Reprinted by permission.

poor newlyweds with little money and few material comforts, the vision was quite literally a dream wanting to become true.

The next section of the vision refers to Ellen White's desire for environmental control. The realities of mid-19th-century travel were fatigue, exposure to weather, and movement across potentially desolate and hazardous terrain. The uncontrollable forces of nature, not to mention the unpredictable nature of Millerite fanaticism, were constant unknowns for the Whites. The new earth vision, on the other hand, portrayed a very tame and gentle nature, where nothing was to be feared, either from wild beasts or the unknown reaches of the forests. Surrounded by peace and tranquility, travel through the new earth was marked by harmony and gentle passage.

The third portion of the vision, the approach and description of Mount Zion and entry into the temple, suggests strong undercurrents of the Millerite's and Mrs. White's belief that they were especially marked for eschatological significance and biblical prophecy. Entry to the temple is reserved only for the 144,000 (those saints living at Christ's second coming); what is seen in the temple is too secret to describe; each of those raptured at the second coming of Christ have their name engraved in stone within the temple. The latter, of course, is a parallel with the other two tablets of stone contained in the temple of God--the 10 commandments given to Moses, also carved in stone. Thus recognition of the final generation of saints was seen as important as God's law. What a contrast with the hard and difficult task in which the Whites were currently engaged. There was no recognition, only ridicule; no reward, only impoverishment. There was variable reception of their preaching and censure and rejection were common. Thus the vision offered Ellen White honor, special recognition by

God, an exclusive place of honor in the heavenly temple, and fulfillment of her ambitions to demonstrate religious superiority on account of the special truths of her religious faith and experience.

In the final section of the vision, she was denied access to heavenly food and the fruit of the tree of life. Although she expressed the desire to remain in heaven, the disguised wish for ambition and power was literally fulfilled through her labor as a message bearer for Jesus. His command becomes her opportunity; His denial becomes the means by which Ellen White established a significant role in a culturally embedded religious community which generally denied women access to both power and position.

Another vision symbol which has psychodynamic importance is the "little ones" who are identified with the red-hemmed martyrs. This may well be a split off part of Ellen White's self, a hold over from the sensitive, physically damaged little girl who experienced depression over her feelings of abandonment and loss. That some of the little ones fly to the mountain top to pick flowers not only suggests an underlying theme of fantasy escape, but also the sexual fantasies of a newlywed; that is, plucking flowers that will never fade, and, of course, the common term for a woman losing her virginity is "deflowering." Further, the sexually charged symbol of the temple that was discussed in Ellen Harmon's first dream appears once again. In her dream the temple was the place of sexual anticipation and anxiety; in this vision it becomes the place of secret pleasure and beauty. Human language could not describe the inner wonders of the temple; the temple is surrounded by trees of all kinds which add beauty and the fig tree is ripe with fruit, ready to pluck. Despite the persistence of end-of-the-world orientation of the post-Disappointment Millerites, Ellen Harmon and James

White marry and the sexual connotations in this vision reflect a marked reduction of sexual anxiety.

Thus the vision unveiled Ellen White's desire for material rewards, environmental control, a sense of religious or personal superiority, and social ambition and fulfillment. It also suggests that marriage was a positive step in her development as many of her sexual anxieties were resolved as well as the satisfaction of libidinal drives through genital sex.

Vision Two. Archetypal Interpretation

The dramatic structure of the second vision is described below:

| | |
|---------------------------|---|
| <i>Place:</i> | Post apocalyptic new earth. |
| <i>Time:</i> | Sometime after the second coming of Christ. |
| <i>Dramatis Personae:</i> | Jesus, Ellen White, 144,000, wild beasts, martyrs, accompanying angel. |
| <i>Exposition:</i> | The wildness of nature is vanquished and peace reigns with the Christ. |
| <i>Peripeteia:</i> | They all enter the temple once again, and its mysteries are unspeakable. |
| <i>Climax:</i> | Jesus serves those who have come out of the great tribulation and Ellen White wishes to partake of the fruit of the tree of life. |
| <i>Lysis:</i> | Her request to eat is denied by Jesus and she is told to return to earth. |

This vision is a clear continuation of Ellen White's first dream. Its content is built upon vision one's narrative and takes up where the other left off. This lends itself to the hero structure of the visions which was introduced in the previous vision. The first two stages of the hero epic, separation and initiation, were manifest in the first vision; the final stage, return, is found in this second.

The return in this vision is thematically portrayed in Ellen White and the saints' return to a newly created earth, and the eventual return of the dream/vision ego of Ellen White to her present time-space orientation.

Again, the vision's parallels to biblical passages are noted below.

| <u><i>Vision Image</i></u> | <u><i>Biblical Association</i></u> |
|--|--|
| A great and mighty mountain ... parted asunder | Mountains melting (Micah 1:4) |
| Going into the field to do something with the earth | The chosen enjoy the work of their hands (Isaiah 65:22) |
| The lion, lamb, leopard, and wolf in perfect union | The wolf and lamb feed together (Isaiah 65:25) |
| Martyrs with robes | Martyrs given white robes (Revelation 6:9-11) |
| Jesus serving supper to the 144,000 | Blessed are those invited to the marriage supper of the Lamb (Revelation 19:9), promise of Christ not to drink of the cup until he drinks with the saints in his Father's kingdom (Matthew 24:39) |

All of the above biblical allusions are references to heavenly paradise and a newly created earth after Christ's second coming. Their occurrence in Ellen White's vision gives the vision the overt appearance of special religious or spiritual significance. This visionary patchwork of biblical references, however, is rich with archetypal and symbolic images of antiquity which are dynamic expressions of the unconscious' collective nature.

We all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. This is the final return of Christ to earth. Christ, the Cosmic man, weilds total power over nature and the earth. This post-apocalyptic return to earth is the final establishment of his kingdom. It is a symbol of successful

integration of conscious and unconscious; a portrayal of individuation that has entered a new stage of synthesis. It is a completion of the ascent-descent motif which originates in the rise and fall of water in the form of rain; the heavens feed the earth and it returns once again, the cycle of death and rebirth. The same motif was found in alchemy when the soul ascended from the mortified body and descended in the form of reanimating dew (Jung, 1969, CW, 13, par. 137).

Then we entered a field full of beasts--the lion, the lamb, the leopard, and the wolf, all together in perfect union. Here the hero is amidst the tamed ferocity of nature and a peaceful coexistence of predator and prey. This shows the totality of reconciliation between humanity's animal nature and divine nature. The cosmos is now whole and unified, transcended above the inherent tension of the image; the recreation death-rebirth cycle completed. The image also maintains the sense of total authority and power over the forces of nature, that the libido is now tamed and coexists with the conscious domain of humankind.

And I saw the little ones ... use their little wings and fly to the top of the mountains. These child martyrs, while seeming rather quaint when placed in the context of mid-19th-century religious thought, are a symbol of mixed innocence and transcendence. Wings are typically associated with angelic beings who serve as protectors and messengers to humankind. In this vision, however, these innocents appear of enlightenment and transcendence over an immature and undeveloped ego but only through sacrificial death, that is, martyrdom.

The temple was supported by seven pillars, ... I saw the tables of stone in which the names of the 144,000 were engraved in letter of gold. Edinger's (1972) belief that the number 7 signifies the synthesis of the tensions between the trinity and quaternity appropriately fits this image of seven pillars supporting the

temple. In Ellen Harmon's first dream, a temple was supported by one pillar, a monad, symbolic of the First Man or Cosmic Man, the *prima materia*, or the philosopher's stone (Jung, 1969, CW, 14, par. 544-653). The seven pillars are equally rich in symbolism. The golden candelabra (or menorah) of the Hebrew tabernacle had seven branches and was thought of as a cosmic tree supporting the universe (Meyers, 1976), as well as the tree of life (Yarden, 1971). The temple of this vision then is a microcosm of the universe supported by the cosmic tree of life.

I saw, and behold, a tree in the midst of the earth; and its height was great. The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth. Its leaves were fair and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the air dwelt in its branches, and all flesh was fed from it. (Daniel 4:10-12)

Not only is the universe supported, but it is the fruit of the tree of life which feeds the gods giving them immortality (Yarden, 1971, p. 35). To save the world from eternal evil after man's fall in the garden, Yahweh himself expels Adam from the garden saying, "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever" Genesis 3:22.

The number 7 was also the number of stages of alchemical transformation expressed in the mandala-like illustrations found in numerous alchemical writings showing the universe as concentric circles which, of course, represent the orbits of the seven planets. The transformation process depicted through these diagrams were common among even more ancient mystery religions. Jung describes one example:

In the introduction to his diagram Celsus reports on the idea, found among the Persians and in the Mithraic mysteries, of a stairway with seven doors and an eighth door at the top. The first door was Saturn and

was correlated with lead, and so on. The seventh door was gold and signified the sun. The colours are also mentioned. The stairway represents the "passage of the soul" (*animae transitus*). The eighth door corresponds to the sphere of the fixed stars. (CW 14, par. 578)

Finally, the number 7 encompasses the universe of time as well as space and is marked by the seven days of the week.

Ellen White, in vision, is allowed entry into the temple; she has been transformed through her cosmic travels and is initiated into the inner mysteries of the cosmos. The knowledge seen there is not related in the vision--it is the ultimate contact with the *numinosium*--language cannot express the experience, it is like the noetic knowledge of the true mystic. Further, the 144,000's names on the the stone identify them with the 12 tribes of Israel and the 12 apostles whose names are written on the gates and foundation stones of the New Jerusalem (Revelation 21:12-14).

Come my people ... I will gird Myself and serve you. This is the cosmic fulfillment of the Last Supper, a ritual in which humanity and divinity unite as one, unity in which both divinity is found in the human body of Christ, but also through the infusion of the divine into humanity through the body and blood of Christ. This symbol of sacrifice has a deeper psychological meaning of individuation. After much discussion of the ritual of mass, Jung (1969) stated:

Looked at from the psychological standpoint, Christ, as the Original Man (Son of Man, second Adam ...), represents a totality which surpasses and includes the ordinary man, and which corresponds to the total personality that transcends consciousness. We have called the personality the "self." Just as, on the more archaic level of the Zosimos vision, the homunculus is transformed into pneuma and exalted, so the mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the *rite of the individuation process*. (CW 11, par. 414)

Hence, Ellen White's visionary supper with Christ was again a symbol of individuation. It was a union of human and divine which was not completely

fulfilled, but was rather redirected as Jesus prevents Ellen White from eating from the tree of life.

And, said He, you must go back to the earth again, and relate to others what I have revealed to you. Here marks the final stage of the hero's quest, the return to earth from the land of the gods. At the command of Jesus, Ellen White is sent back to earth. She is not to be lost forever in the numinous, she has tasks yet to fulfill in the human world. This part of the vision clearly shows, similar to the ending of her second dream, the necessity of the ego's maintaining an active role in the work of individuation. Remaining in the world of the gods is to lose contact with normal realities; being swallowed by the collective unconscious means disaster for the ego and a state of psychosis. One of the challenges of individuation is the balance on the ego-Self axis (Edinger, 1972) characterized by the taming of the ego's inflation without its total surrender to the Self.

Summary of Visions One and Two

These visions show that the forces of individuation and maturation were at work in Ellen White. From a psychodynamic view, the visions propelled her into a social and cultural role which provided the consolidation of her ego identity. They show the development of object-relation maturity, with considerable resolution of object-splitting defenses. Her visionary experience itself may be considered transitional in that the cultural and religious meanings placed on it by herself and her religious community gave them a bridge from disappointed detachment to renewed social functioning.

These visions also delineate some resolution of Ellen White's sexual difficulties. The underlying sexual imagery is significantly different in the second

dream, after Ellen Harmon marries James White. Sexual images once dominated with anxiety and fear are replaced with images of fulfillment and ecstasy. It could be assumed that their marriage was successful in reducing the pressures of libidinal drive so apparent in her first dreams and first vision.

Archetypally, the visions sketch out in the familiar and ancient hero motif, the individuation of the psyche. Less concerned with images of her personal unconscious, the visions illustrate the depth of the collective unconscious and tell again the story of the psyche's evolution. The predominant symbols and imagery show the struggle of the conscious ego with the archetype of the Self. The way to perfection, so strongly presented in the number symbolism, is shown to be one of death and rebirth through Christ and all the attending imagery of the sun-hero. She is challenged to return to the collective as her source of ongoing life (river of life--tree of life), but also compelled to return to the day-to-day world of the conscious ego.

The sacrifice and conquering of the animal nature, or libido, is seen in the heavenly reward and is clearly a necessary step to individuation. The fact that Ellen Harmon and James White married just prior to this vision suggests that through marriage she was able to conquer the sexual aspects of libido (and their attendant complexes) and come in touch with the broader dynamics of libidinal drive for individuation. That individuation is the issue or "message" of these visions in clear through the richness and multitude of symbols: the trinity, quaternity (as well as their sum of 7 and multiple 12), the cosmic tree, Cosmic Man, transformation by passage through the planetary spheres, and Last Supper of Christ (that is, the Eucharist).

Without doubt, Ellen White did not recognize these symbols or their richness as she was embedded in her cultural and social environment. The effect of these visions, however, was plain and long lasting. Her numinous experience with the Self lead her to embark on a path of life she most likely would not have chosen for herself. Without doubt, as the biographical data shows clearly, Ellen White never questioned the source of her dreams or visions. The experiences became powerful resources for her to become actively engaged in society and influence the lives of many thousands. Despite her likely unawareness of the collective nature of her visions and their psychological importance, those visions clearly led her away from deeper psychological difficulties which had been so serious only a few brief years earlier.

CHAPTER VIII

CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter summarizes the study's findings, presents answers to the research questions proposed in Chapter I, discusses implications this research has for the role religious leaders like Ellen G. White may hold for their religious community, and makes recommendations for future research.

Conclusions

Ellen Harmon's dreams and visions did indeed impact her psychological growth and development. As seen in Chapter V, she suffered from severe depression throughout much of her childhood. The importance of her accident at the age of 9 is pivotal as an incident which contributed to the emotional and physical dynamics which dominated Ellen Harmon until adulthood. As an adolescent she was confronted by a world, both human and divine, which appeared unsympathetic to her losses. The following is a summary of significant emotional and developmental issues in the wake of that incident:

- 1. Severe threat to physical/bodily integrity with long-term physical impairment.**
- 2. Loss of established ego-support structures provided by school and peers.**
- 3. Damaged self-esteem and loss of confidence over abilities to function.**

4. Religious belief structures disrupted and challenged.
5. A continuous cycle of disappointment, guilt, and self-reproaching.
6. Persistent depression marked by anxiety, insomnia, disruption of secondary processes and vulnerable to primary process thinking.

All these issues threatened to regress, arrest, or otherwise distort positive psychological growth and healthy ego development. Thus the primary psychological task facing the adolescent Ellen Harmon was for her ego to reassert its influence and control over her obvious decompensation. Unable to consciously resolve her depression and underlying religious conflicts, she was thrust upon her unconscious processes and their creative capacity to restore balance and psychic health.

Archetypal symbols such as the Cosmic Man, the cosmic tree, the quaternity mandala, etc., underscore Ellen Harmon's emerging ego and her encounter with the Self and powerful individuation urges. The emergence of the cosmic hero demonstrated the magnitude of her depression crisis and the threat it presented to her ego in the form of psychosis. The emergence of the animus figure, and the hero and cosmic man archetypes appeared as part of the integrating function of her transcendent Self. Ellen G. White's personal battle with religious faith, becomes, on the unconscious and collective level, a psychological battle of epic and heroic proportions.

The effects of conventional religion in Ellen G. White's psychological conflicts were pivotal. Accepted beliefs about sin and divine punishment were without doubt core factors in her neurotic sense of guilt. The specter of an impending judgment day continued to fuel the flames of fear and depression. Ellen Harmon's unresolved anger towards God over the perceived losses due to

her physical accident was in severe conflict with her childhood religious beliefs and images of God. It would have been nearly impossible for her to harbor feelings of resentment and hurt against God while at the same time prepare herself for a heavenly rapture. Her unexpressed, and barely thinkable anger, collapsed inward onto a vulnerable and undeveloped ego.

There are three areas of development that Ellen G. White's religious experiences and early dreams and visions had the most impact: (1) psychosexual development; (2) the evolution of her self and other representations, and her God representation in particular; and (3) her personal sense of identity and meaning in a universe filled with divine intention and purpose.

The powerful psychosexual imagery, noted particularly in the first two dreams analyzed, indicates the emergence of genital-stage sexual maturity and struggle to leave latency. Here again conventional mid-19th-century Protestant religion plays a role due to its sexually repressive mores. Ellen Harmon's own fearful descriptions of the terrors of eternal hellfire illustrate just how sensitive she was to any perceived sinfulness. Experiencing sexual urges or desires in a sexually disapproving culture presents a near classic response of neurotic guilt, anxiety, and attendant psychological conflicts--hence the sexually latent imagery of her dreams. On the one hand Ellen G. White is afraid she will not fulfill her sexual urges with real or fantasy lovers, while on the other she is afraid she will. Therefore the sexual conflicts underlying the dream material may have been partially responsible for her depressive crisis.

There is a little irony in that it was the very religious preoccupations which served as defenses against her conscious acceptance of mature sexuality that eventually lead to marriage and successful heterosexual relations. The

unconscious libidinal drives which were displaced through devout belief and fervent activity in the Millerite movement were finally fulfilled through those very activities. It was because of her belief in a divine calling to tell others of her vision experiences that ultimately lead to her dependence on and eventual marriage to James White. Had her dreams and visions not had such dramatic effects upon the direction of her religious beliefs and behaviors, she would in all likelihood have remained timidly single, repressed, and forever feeling inadequate from her physical difficulties and perceived unattractiveness. Thus her religious experiences provoked rather serendipitous developmental opportunity.

After her first two dreams Ellen Harmon was able to mobilize her adolescent individuation urges through identification with an unconventional and somewhat radical religious group. This identification allowed her to separate from imposed belief structures without abandoning the more fundamental demands of her super ego. Thus the religious conflict of guilt-over-anger cycle was resolved; she could keep her faith and at the same time "leave" her religion. Object relational approaches to the psychology of religion (Wulff, 1991) suggest that Ellen Harmon was able to achieve object integration during this period; that is, the developmentally primitive defenses of object splitting were replaced by more whole-object percepts. In Winnicott's terms Ellen Harmon's God perception became capable of being both "good mother" and "bad mother," with good and bad part objects integrated (Greenberg & Mitchell, 1983; Winnicott, 1971), meaning forgiveness and judgment could be accommodated in her God-object. Her dreams, then, served as transitional objects (Winnicott, 1971) in that they assisted her passage from one developmental stage to the next, facilitating changing God images and allowing ego consolidation.

Ellen Harmon's dreams and visions, then, aided the development of new God representations. Ana-Marie Rizzuto (1979) believes that underlying an individual's images of God are the highly personalized and private representations with roots in that individual's early object relations. Further, she states the God-image is derived equally from real parents, wished-for parents, and the feared parents of imagination. Unlike Freud who featured the importance of the Oedipal period in the development of God-images, Rizzuto reports having found God-images belonging to every stage along the developmental way. An individual's representation of God, Rizzuto says, will be marked by the emotional factors that are dominant at the time it is formed (1979, p. 44). Should a person's subsequent *concept* of God (that is his or her beliefs and cognitions) stand in opposition to his or her *representation*, a situation of disturbing conflict inevitably occurs. It would appear that during Ellen G. White's time of deep depression this type of conflict may in fact have existed.

Rizzuto also stresses that God representations evolve and become modified throughout an individual's lifetime. She states that the God representation is increasingly cathected during the early years and continues, at least potentially, as an illusory transitional object. As the child revises the intimately related parent and self-representations, especially during Oedipal and late adolescent crises, the God representation also undergoes revisions. Around the time of puberty the growth in cognitive capacities occasionally precipitates a crisis of doubt, and may add new dimensionality to the God representation. "Each new phase in the identity cycle brings with it its specific religious crisis" (Rizzuto, 1979, p. 52) and the challenge to form a new, more adequate God representation. In this process Ellen Harmon's dreams and visions played a

pivotal role. In fact, Ellen G. White's movement from conventional religion to a more charismatic and experiential faith demonstrates the success of this revisionary process and the role her dreams and visions played.

Ellen Harmon's contact with the numinous aspects of the Self were clearly understood by her to be a highly personal revelation of God and His intentions for His followers on earth. The unique climate of her religious milieu brought her to interpret her own visions as charismatic manifestations of God's leading the entire Millerite movement. Despite the lack of psychological meaning attributed to the experiences by Ellen Harmon and her contemporaries, the psychological corollary of the dreams and visions were nonetheless experienced by her. The depth of her depression and marginal reality testing when she was but 15 years old contrast dramatically with the levels of personal and social functioning following her two initial dreams. They are a vivid testimony of how powerful an encounter with archetypal figures may be. When the ego became allied with the animus reducing the terror and overwhelming nature of the Self, Ellen Harmon was able to grasp a symbol of the Self (the uroboros, or green cord) as a means of psychic transformation; or in her words, accept by faith "the beauty and simplicity of trusting in God" (White, 1882a, p. 29).

Such acceptance and acknowledgement of an "other" greater than the conscious ego is part of the process of individuation; the realization of a pattern and purpose that transcends normal human consciousness. Encounters such as Ellen Harmon's with the Self are part of what Edinger (1972) calls the "ego-Self axis" of development. It is a life cycle of development that is a progression of ego-Self separation and at the same time an increasing emergence of the ego-Self axis into consciousness. Whereas it is generally accepted by most analytical

psychologists that the second half of life concerns the problems of ego-Self union that often expresses itself as some form of spiritual crisis (Edinger, 1972), the data from Ellen White's dreams and visions suggest she experienced just such a crisis very early in her life. It may be that the trauma and despair of her younger years propelled her into a state of extreme psychological need whereby her unconscious accelerated the process of individuation. Thus the religious experiences of Ellen Harmon White had extraordinary significance for her psychological and emotional development and indicates how important such religious experiences may be in general for the resolution of developmental crisis.

Implications

The study of Ellen G. White's early dream and vision experiences and the emotional and psychological context in which they occurred provide some insight into the intimate relation between personal psychology and religion. The powerful archetypal symbols for the transcendent Self that have occurred in all cultures and times (Jung, 1964) point to the universality of the processes of psychic transformation. Emphasis on the collective unconscious and its archetypal forms, however, may lead to neglect of individual experience and dynamics. That Ellen Harmon was instructed by Jesus, a symbol of the Self, to return to earth at the end of her second dream and vision is significant at this point. She was not to become lost in the boundless reaches of the unconscious (i.e., psychosis); she was to return to the normal tasks and perspectives of consciousness and reality-based ego functions. The psychological wisdom thus displayed in these dreams and visions is really quite remarkable.

As noted above, it was the development of Ellen G. White's God representation that resulted in some dramatic emotional and behavioral changes. The facilitators for change were dreams and visions perceived by Ellen Harmon as inspired by God. When her wish for a literal rescue from an emotionally hostile and disappointing world was unfulfilled, she was able to utilize the transitional qualities of her dreams and visions as an illusory rescue, or symbolic rescue in the intermediary zone between the "me" and the "not me.." (Winnicott, 1971). The psychological effect of such experiences was the reestablishment of personal hope and faith in her evolving perceptions of God. Individuals whose God image does not change may find their faith or religious belief system eventually becoming anachronistic and irrelevant to their life. This obviously was not the case with Ellen G. White.

It is important to note, however, that a pattern of image projection may have had broad effects upon the development of later Adventist theology and belief. Because there was a dynamic of projection of Ellen White's God-objects onto the Seventh-day Adventist church, those projections would have created object relations of the church in general, much like those of Ellen White herself. Her visions confirming the "truth" of the theological revisionism, adopted by the few remaining Millerites shortly after the Great Disappointment, is an example of Ellen White's changing God images projected onto her religious community due to their acceptance of those visions as inspired revelations. In this way the greater Adventist church community may have taken the projected images of Ellen White's God as seen in her dreams and visions as corporate introjects; images that may at times have served as split-off objects out of defensive need (i.e., the paranoid-schizoid position as noted in Chapter VII).

Because a religious community tends to view religious experience as more than mere psychological phenomena, the acknowledgement of psychological approaches to personal religion is perhaps a difficult sociological and psychological challenge. To view the dynamics of faith and spirituality as an interaction between individual psychological development and the illusory world of transitional phenomena (Winnicott, 1971), or manifestation of the collective unconscious through the archetype of the Self, will undoubtedly be perceived by many religious fellowships as a revocation of fundamental belief. It would be even more difficult for a religious community to give up the distinctions of possessing special guidance from God through a prophetic messenger for the adoption of such psychological or archetypal applications of religious experience. Indeed, as other studies on the life of Ellen G. White have demonstrated (Graybill, 1983; Numbers, 1992; Rea, 1982), Ellen G. White herself seemed rather inflexible and unreceptive regarding other's personal religious experiences which questioned or contradicted her own revelatory experiences. Yet, Ellen G. White's greatest prophetic legacy is, perhaps, her own psychological testimony of an evolving image of God and not the volumes of writings held in such esteem by the Seventh-day Adventist community.

The archetypal symbols of individuation and the transcendent Self underscore the universality of humanity's spiritual quest and capacity to receive spiritual "truths" without relying upon intermediary messengers of truth. However, the two seminal visions examined in this study have all the trademarks of being a "big dream" (Jung, 1969, CW 3, pars. 525, 528, 549)--a "big dream," that is, for the benefit of an entire community--which is a prophecy in its truest, most ancient form. Such psychological "prophecies" revealing the *numinosum*

of the psyche, however, pose a genuine challenge to those most determined to preserve Ellen G. White's prophetic status and authority for religious "truths" within the Seventh-day Adventist church today. This same challenge applies equally to any other religious community which regards a single individual as endowed with prophetic gifts or special truths.

Recommendations for Future Research

This study investigated a limited number of Ellen G. White's dreams and visions, and focused exclusively on dreams and visions between the ages of 15 and 18. These dreams and visions were chosen because they were identified in her biographical writings as significant, and because they occurred at times in her life when she was struggling with emotional and psychological difficulties.

Future research could include:

1. An archetypal investigation of Ellen G. White's later dream and vision content with Shadow symbols or negative dimensions of anima/animus manifestations. Graybill's study (1983) explores the biographical, historical, and cultural foundations for power and control issues of prophetic figures within a religious community, including Ellen G. White and other female religious leaders of the 19th-century. An examination of these same issues from an archetypal and psychological viewpoint may be fruitful.
2. A more extensive study into the life-long evolution of Ellen G. White's God representations.
3. Investigation of the role of religious leaders themselves as transitional objects for the religious community who views them as endowed with special spiritual enlightenment.

4. Alternative analyses of the same dream and vision material presented in this study.

Summary

Ellen G. White's dreams and visions were creative psychic experiences giving her hope and healing during her severe psychological crisis. Her struggles with childhood physical trauma, psychosexual development, and personal individuation were clearly seen in the latent, perinatal, and archetypal content of the selected dream/vision material. The effect of these experiences was a transformation of Ellen G. White's God-image and a radical modification of religious faith. Further she experienced immediate relief from her depressive symptoms and chronic religious anxieties. These powerful images also gained her social status within a non-conventional religious community and provided a sense of divine purpose and direction. Finally, the challenge of this study for the Seventh-day Adventist church and its views of Ellen G. White's prophetic gift is to allow its own collective image of God to evolve and change as radically as did Ellen G. White's after her psychological encounters with powerful unconscious images.

Appendix A
A Chronological Listing of Important Events
Early in the Life of Ellen G. White

A Chronological Listing of Important Events
Early in the Life of Ellen G. White

Events Referenced in Current Study

| | |
|----------------------|--|
| November 1827 | Birth in Gorham, Maine |
| 1837 | Head injury resulting from a stone thrown by a classmate |
| Fall 1839 | Final attempt to return to school failed |
| March 1840 | First contact with evangelist William Miller |
| June 1842 | Baptism into Methodist Church |
| 1842 | First significant dreams |
| 1842-1844 | Intensifying involvement in Millerite movement and beliefs |
| 1843 | Entire Harmon family disfellowshipped from Methodist Church |
| October 1844 | The Great Disappointment |
| November 1844 | First major vision |
| December 1844 | Beginning of itinerant preaching and ministry to scattered Millerites |
| August 1846 | Marriage to James White |
| 1846 | First publication of vision and related experiences |
| December 1846 | Second major vision |

Appendix B

Notes on The Referencing of *The Collected Works of C. G. Jung*

Notes on The Referencing of *The
Collected Works of C. G. Jung*

The traditional method of referencing citations in Analytical Psychology and archetypal literature are the initials CW for C. G. Jung's *Collected Works*, followed by the volume number and the paragraph number. Thus, CW, 12, par. 102, would reference *Collected Works*, volume 12, paragraph 102. All volumes in the *Collected Works* have their paragraphs numbered for indexing in the General Index (vol. 20).

The *Collected Works* used in this study were obtained from the James White Library at Andrews University, Berrien Springs, MI, or the Hessberg Library at Notre Dame University, South Bend, IN. These editions are the *first editions* of the *Collected Works*, and may vary slightly from later editions and printings due to translation changes and revisions.

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