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Abstract: The ritual of calling spirit back was and is widely existing in minority region and broad rural lands, the purpose to call spirit back may be because the body cannot be found (fish-man through see accident or people who died of earthquake), another purpose is to help death people to find their way going home, when they died outside the hometown. The ritual of evocation concerns anxiety toward objective relationship and self (in other words, super-ego anxiety and id anxiety), both referring to the death. The Ritual of calling spirit back will be discussed in the following text by terms of dynamically meaning referred to death anxiety.

Keyword: Calling spirit back, Death anxiety, Psychoanalysis

Religion, Psychoanalysis and Evocation

In China, psychoanalysis and religion once enjoyed a common fate, in which there were criticized as superstition or idealism, and the former was a kind of civil ceremony in physical form, the latter was a division among the metaphysical ideology. At first glance, for political reasons, they were both suppressed and even prohibited, however, from the point view of psychoanalysis, it might have profound meaning.

In the letter to Alexander Lipschütz, Sigmund Freud wrote (Alexander Lipschütz, 1960): Psychoanalysis has destroyed man's pleasurable fantasy and expectation, therefore it is not difficult to understand why man is always full of hostility towards psychoanalysis(P407)!

Tracing back the history of psychoanalysis, one can find that Freud also hold negative understanding for religion initially. From three aspects, Freud gave his criticism. Firstly came his epistemological argument. He used three "un" to describe the impact of religion on people, that is "un-scientific" , "un-supportive" and "un-healthy"; pragmatic argument was his second point, that promise could bring happiness, but this promise could not be fulfilled; the third was psychological argument, that some people's faith in religion was because their subconscious and baby-style desires had not been met, which was similar to the symptom of neurosis.

Adler regarded God as a projection of human's insecurity. Fromm emphasized the authority of religion; he believes that religion distorted normal development of man.

In 1902, in an article about the religion, he put forward the concept of "true values". Freud believed that religion was pathological delusion and the manifestation of compulsive neurosis. In one letter to Romain Rolland, Freud (1960) wrote: the fantasy about future always only brought me negative reaction that often was irresistible denial (P384).

Freud hope that one day, religion would be replaced by science and logic. After carefully reading the literature of Freud, his successors thought that the real problem which Freud put forward was whether the religion was beneficial or harmful to humans?

Aside the topic of whether religion is scientific or not, Chinese religions may be more in line with the latter two sorts mentioned by Freud. The audiences of Chinese religions always hold pragmatic goals, either for power or for money, as well as bless and health. These aspirations are very

utilitarian, but in fact they are also very ambitious and hard to be met. Therefore its operations become even intensified, and evocation is one of many forms.

The ritual of calling spirit back was and is widely existing in minority region and broad rural lands, the purpose to call spirit back may be because the body cannot be found (fish-man through see accident or people who died of earthquake), another purpose is to help death people to find their way going home, when they died outside the hometown.

My father died in November 15, 2011, when I was giving lectures far away from home. When I hurried home, he had gone. We held a very grand funeral. Then we went to the cemetery and did the ceremony every seven days till the seventh seven-day. We went to see him if my mother wanted. After the Spring Festival in 2012, we again went to see my father, but the tire flatted and the grass window broke without causes on the highway. A friend said that it is not appropriate to go to the cemetery so often, so we reduced the frequency of visiting the cemetery. The last two months, my mother is suffering from the disease of the immune system, and she asks to go to the cemetery to see my father.

Because I had done some work of cultural psychoanalysis since 2006 in Hot Springs Village, Yongning, Yunnan, I decided to go to Hot Springs Village again in July to revisit the local Lama, to ask them if they can call someone's spirit back. On one hand, I do this to prepare for an Academic Conference in German, in October; on the other hand, I also want to have a leave-taking with my father.

To adapt to altitude sickness, I need three days for preparation at Lijiang before I went to Hot Springs Village. I had a severe headache and fever, at beginning I thought it was the onset of hypertension caused by altitude sickness, but I restored after a two-day rest, so perhaps it was just a cold. Where I lived in Hot Springs Village is a village which is a matriarchal society, the living place is a minor of a living Buddha, with scriptures church and places to do ceremonies. A young monk was living here all year round, reciting scriptures and cleaning the manor every day. There's a mountain behind the manor. What he does most outside is to climb the mountain. This place belongs to Tibetan Buddhism, so I don't understand what the young monk chanting in Tibetan language, when the ceremonies began, I sat down and had a dialogue with my father in my heart.

The specific process is described in Zhang Jie's article (2010):

Clean: on the day someone died, the body should be cleaned by the Daba in Mosuo original religion and non-immediate family members. The process includes cleaning hair, body, trimming nails; painting the whole body and sealing QiQiao by the Mosuo butter, putting some gold / silver symbolically in the mouth; placing the dead sitting around with a white cloth. During the funeral, family members should not take a bath or comb.

Worship: during the period before cremation, the body will be placed in the middle of the traditional Mosuo grandmother house behind the house in sitting posture. In front of the body, the first piece of fat meat reserved in grandmother house for many years will be placed that means that the funeral is belonging to him, and the rest pork is used to entertain guests. It is worthy to mention that two parts of a chopstick will plug in the first piece of fat meat separately, which is a symbol of the separation of the dead and the living. Family is responsible for consecrating the same food at meal time every day. Three days before cremation, in the Buddhist service held by the Daba in Mosuo language, a special tripod made of a special kind of pinewood will be used, inside which are all kinds of food, such as rice, the homemade wine, tea, garlic, wool, walnut, and all kinds of meat (chicken, beef, mutton and pork, etc.). Besides, each family will put a handful of millet in it. And

then the dead soul will be informed that he can no longer live in the real life, he must leave together with the souls of ancestors. After that the tripod will be lighted.

Buddhist service: Three days before cremation, the lama will always chant scriptures in Tibetan language in the Mosuo family and the Daba will call all the souls of ancestors in Mosuo language come to pick up the soul of the dead to go to another world together. On the day for cremation, one end of a rope will be fastened to the coffin and the other end with a horse, which symbolizes that the soul of the dead will be sent to another world by the horse.

During the Ming-Qing period, evocation sometimes would be regarded as a way to disturb society and should be put to a felony. If A wants to avenge B, A will invite a necromancer to write B's name and birth time on the paper, and then find a carpenter to put the note with curses under a timber pile and put the timber pile into the foundation or the bottom of a river. This kind of evocation also can be called soul - stealer. Due to the cursed person would be ill, the entire village will be in panic. It's easy to produce the ethnic antagonism and social unrest, so the necromancer would be put to a felony. The cursed person can be represented as a lost soul with numbness or aimless wandering action; and also can be represented as possessed, by animal (usually the fox, snake) or human (such as his enemy, or dead relatives). The necromancer will catch "something" running out from the lost souls, and burn it. In some severe situation, the necromancer will play himself as the god (such as bodhisattva) or a family member to have a dialogue.

In *Trauma in A Loyal Chinese Son: The Corpse's Sex & Children Soldiers from Death*, Charles Edward Robins (2000) vividly described one case about evocation:

A nine-year-old boy was a difficult case with obvious illusion. He was diagnosed as schizophrenia and took haloperidol and risperidone.

I asked the kids whether he had some dreams. "Yeah!" He cried, "Ghost, it is full of ghosts, and scare me! Those ghosts are ferocious. There are some dead child soldiers laughing at me. They shout Bastard! Fuck Your Mother! Big Sucker!"

The child's father told us that there were no signs of any problems until the last few days of last year and his son learnt very well at school. But during this period, at December 31 1999, the patient's grandmother (the patient's mother's mother) died. A month later, all the symptoms began to show. And they became very serious. At school the kid began to run wild, fight, lie pointlessly and curse the others. Especially the patient often cursed his mother with "BI ", that is a very offensive word meaning pussy.

The patient's father was very anxious about his son. And in February, he took his son to cast out demons. The shaman spoke some incantations in the exorcism and asked the patient to "shoot" those "dead child soldiers". But the symptoms still aggravated. In April, the child often spoke loudly with his dead grandmother, especially when he looked at himself in the mirror.

In despair, his father went far away from home and sent the child to a hospital in Beijing in June 2000. The father said that the child, as well as his mother, had been living with his grandmother who loved him very much. "Their relationships are very intimate", the father said. Grandmother died after suffering from chronic disease and prior to this, she had stayed in bed for 2 years. The father described how the child was shocked by his grandmother's death and he did not believe that was true. "He kept touching her, did not believe she was dead. He touched her and shook her, thought that she would be with him in the same way all day long. Until the cremation, the child had refused to leave the grandmother half a step." I asked, were the child still there when someone did the clothes-changing and cleaning work for his grandmother? "The kid refused to leave her and let

her lying there alone. I wanted the stuff to apply cosmetics for the grandmother to make her look better. At this time, the children became very uneasy and he was the final person who waited for grandmother being sent to cremation furnace. Just at the time when the body started to burn, he began to cry out loud."

The father told us he thought that was the source of the problem. "My son never believes that his grandma would die, and I remember him trying to get grandma to open her eyes, he kept on trying. After the funeral, he still tried this in his own face: open eyes and mouth, as he had did for his grandma. He asked his mother "If I die, will you burn me in that way?"

Mentioned earlier, the Mosuo evocation aims at calling dead relatives back to meet their ancestors and find their destination; the soul - stealer aims at projecting bad wishes onto enemies to make them lose souls - loss of control (or be controlled). Possessing is to transform one into somebody else or consider someone has possessed the evocation object. This evocation aims at dispelling the possessing thing from the patients through dialogue and a series of actions.

The two kinds of evocations are different. The former is to chant scriptures, generally belongs to the sect's doctrine and is recited collectively by lamas or monks. The latter is to curse the enemies with accurate directionality, which is designed according to the trajectory of the enemy's life. But both of them are telling their own stories. And the possession is a kind of dialogue, like someone is just there at this moment, and through this dialogue, there is usually a immediate effect, always some desires are satisfied immediately. If the dead relative said he or she felt cold, the family promised to retouch the grave, or buy some clothes and burn them (like they could receive them). Now, we know this is a dialogue between the inner child and inner object.

Before, when I was a neurologist, I also often saw dead situation. In the early 90s, I was neurology hospital manager, during the Spring Festival seriously illness rural people would on their way home before Spring Festival, because they hope relationships died in home and death on his bed in his own house. So then the Spring Festival duty generally every easy, because not only the dead to go back home ,the patient would also go back to New Year's day. While in the near 10 years, during the Spring Festival ward is still crowded, on the one hand shows that people attach importance to their health, and on the other hand shows that people seems to no longer care about the settle of soul.

My experience is that the ultimate goal of both the soul - stealer out of revenge and the evocation that guides family members home, is to projected out some kind of inner desires. For the avenger, they obviously are bad wishes. What about the other one? Are they all good wishes? Why people link poor health, traffic accident to the death of a loved one during that period of time? Why people blame themselves for they have not guessed or fulfilled the loved one's unfinished wishes? Another explanation is the attack towards their loved ones has already existed before or just after the death. Therefore, evocation is not to call back loved one's soul, but to call back one's own soul.

Therefore, when Lama chanted scriptures, I was actually having a dialogue with father in my heart!

Synchronic memory and Shared memory

When I was 15, I was studying outside .So, I leave home at the far distance and I boarding in my high school, even when I was a college student that I often didn't go home. Later on, I was studying abroad. My professional is another question, because the range about social status and contact with

people or something is very different, so I have become nothing to talk about with my family. My parents came from the south; they love boys more than girls. 60 years before, they have a son, but he was dead in the three years of natural disasters. Though they never talked about this brother, sometimes they said if he were alive, there were no you. My sister was born in 1962; she has left leg disability because of being infected poliomyelitis.

Arnold D.'s study about alternative children touched me. He wrote that:

In the narrowest sense, a replacement child is a child born to parents who have experienced the death of a child and then conceived a second child in order to fill the void left by the loss of the first. Other situations may show a similar configuration, as when one sibling dies at an early age and another must fulfill the expectations the parents had previously invested in their deceased offspring. Or a couple unable to conceive may adopt a child, who then has to take the place of the biological child who never was, with all the parents' attendant fantasies. In yet another permutation, a child has a severe mental or physical handicap; and whether he or she is reared in the family or institutionalized, the other siblings will inevitably be affected by the demands of their "special" brother or sister. As Bergmann and Wolfe (1971) observe, "Just as the sick child wondered 'why did it happen to me?', many of the healthy children wondered 'why did it not happen to me?', or even, 'can it happen to me?'" (p. 146). Parental anxiety typically takes one of two forms, both of which inflict damaging consequences: "The parents are either preoccupied with the sick child and in this way arouse in the healthy child depressing feelings of being neglected and slighted, or they concentrate on the healthy child, pushing him to succeed and forcing him to strive for achievements, so that he might compensate for the inability of the sick child and so alleviate the parents' feeling of failure and defeat." (p. 146)

As Wolfe and Bergmann make clear, even when a child does not literally die, the healthy sibling may have to cope with survivor guilt and thus be a replacement child. The psychological dynamics of parents who have themselves survived the trauma of the real or symbolic death of a child mediate between the sick or deceased child and the sibling who is his or her surrogate. In the most far-reaching extension of the concept, Jacob Arlow (1972) has proposed that even an only child experiences sibling rivalry and survivor guilt because "the only child blames himself for the fact that there were no other children" (p. 533). As Arlow contends, "What is striking about the 'survivor guilt' of only children is that it appears whether or not there has actually been a sibling who died before or after the birth of the only child" (p. 514). From this standpoint, there is no great difference between being an only child and a replacement child since the only child regularly entertains the fantasy that "while he was in his mother's womb, he eliminated his rivals by devouring them in one way or another" (p. 516). The only child thus holds himself responsible for his status and comes to believe that "the power of his wishes has denied life to an unspecified number of potential children" (p. 516), from whom he then, by the law of talion, fears retribution. In Arlow's words, "The specific fear was the danger of retaliation from the embryos that had been destroyed. What the only child unconsciously fears is an encounter with these adversaries in the claustrum and being devoured from within by the rivals whom he had devoured and incorporated" (p. 533).

From this point of view, I am the substitute of my dead brother and my disabled sister under the culture of preference of boys to girls.

Mother made no effort to hide her discrimination against my elder sister. But my mother appreciated me. When my father who was often be not at home and run ship out that go home, he would took more care about my sister. All above these make me feel that I am mother's son and my sister is father's daughter. From the primary school to junior high school, the impression about my father was that the holiday to his 100000 tons of British ship, because the ship stops in the middle river and no mosquito, so I was alone stay my home, in spit saliva light bulb and looking at spittle was hot burning light bulb very hot, finally suddenly burst. Then I would swept bulb fragment under the bed, or I was alone went to the engine room about four floors high to enjoy the adventuring where no one around, and I seemed to come to the future world of mysterious space, which was full of curiosity, loneliness and fear. In the meantime, my memory about my father was the process about in a small boat from the shore through Yangtze river arrive at the wheel. Though the river surges, father was easily jumped into the boat, saw me and smiled. The smile marked the record about my father and me, I learned to swim in the primary school was crushed under the pool; my primary school transfer was treated into the new classroom. For the smile, my fourth grade began to cross the Yangtze River, middle school began to board away from home and then on the way of leaving home.

I went to university in 1981, got the PhD in 1992, study abroad in 1994 and returned home in 1996. In the department, I was the youngest PhD and director. My master's tutor and doctoral tutor are a couple. The female tutor's father is Hesen Cai. My destiny road can be described as smooth without a hitch. However my sister graduated from high school, was assigned to a large collective factory, and retired early at 45 years old.

In "the compatriot loss is the carrier of unconscious guilt"(1978), Leon Berman mentioned two kinds of persons, which was put forward by Freud in "personality types encountered in the psychoanalytic work"(1916): "Those Wrecked by Success" and "Criminals from a Sense of Guilt." He cited Freud's saying in "Beyond the Pleasure Principle"(1920) that some individuals' compulsive repeatitons show that they are dominated by "fate neurosis", that is " those people give us the impression that they are possessed by 'the devil-like' power, but from the point of view of psychoanalysis, their fates are their own arrangements and are dominated by early infancy impacts.

If I was in the second category, I must not be successful; I certainly would become the boomerang kid and black sheep of my family.

In 1996, after my 2 years high school, 6 years college, 5 years graduate, 2 years working and 2 years went abroad; I went to home and began often to go home. But, at this time, father was stroke after retired 1 year, he became dull, paranoid and trivial, I lost the chance to communicate with him. I often heard was mother's complaining and father's silence, until my father dying last year, then I would go home every day, I was discussing the treatment of my father with my mother, the elder sister was responsible for taking care of father every night, mother was taking care of him at day and my daily visit still as usual after work even on a business trip. As to the aggravating of father's illness, we made a major decision that not for invasive examination and treatment and also didn't to stay intensive care unit. At last, our whole family can be almost every day in bed with dying father to recall the past day we spent together, a review of memory. We talked about our separate not together day, adding memory. Some run death friends and their memory to be back, these friends and their children also at this time back, so formed continuous memory.

I felt I went home at this time. My soul was back to home. I was again a part of home.

XuBen describes "share memory" and "synchronic memory", the former is not refers to everybody has the experience, but through the reading, rituals and repeated narration we could obtain memory, the latter refers to people with personal experience and influenced by the time and area, so the latter is not adapt to all audience, but the former after above processing (reading, ceremony or speech) audience can achieve unlimited (wear out constraints of time and space).

Front speaking, I began to separate from my home in the distance, and finally profession, but recovery in father dying "shared memory". Because of different experiences and space, family "synchronic memory" is lack for a long time. When my father left home in early time, I, my mother and my sister constituted the main body of "synchronic memory". When I went out for study, my father, my mother and my sister constituted another main body of "synchronic memory". In addition, there were memory about my father sailing across the ocean alone and the memory about me studying abroad alone. Some of these "memories" are true while some are fantasy and fiction, and some memories are clear while some are fuzzy, mutually independent, related with each other. These memories constitute everyone's personal history and also constitute a family history, in larger range, these constitute a national history.

In this historical forming process, individual and family usually take avoidance, forgotten or fictional attitudes to deal with some pain memories. Although "Forgetting history means betrayal", in fact, the reality is that "History is betrayal!", if we don't change the "synchronic memory" to "shared memory"!

French philosopher Merleau-Ponty proposed the concept of "say" and "be said". He believes that "being saying things" instantly turns to "the past said things".

Merleau-ponty broke the dimidiated perspective of spirit and flesh. For example, when your left hand touches the right hand, you also feel that your right hand touches the left hand. When you feel part of the body in touch with another part, you will feel fuzzy about whether the left hand touches the right hand or the right hand touches the left hand? But eventually you will feel this is specific yourself, not others. In the explanation of Merleau-ponty on the the perception of the world which consists of "body - subject", he pointed out that: "in the place of others to see their intentions outspread wonderfully, and see a familiar way to view the world; since then, because of each part of my body together makes up a system, all others' body and my body are a single whole, which contains the opposite and positive of a single phenomenon. My body every moment is the trace of the unknown source of survival, from now on exist in the two bodies at the same time... In my opinion, somebody else is no longer one behavior in my prior field. In others' point, I am no longer one behavior in others' prior field. In a completely mutual relation, we are partners, we share our views, and we coexist through the one world".

Therefore, the so-called "say" is a kind of experience in self-awareness state, and "be said" is undigested, coming down with social ideas color, which is a kind of other things. In *the body - subject*, Merleau-Ponty said the phenomenology task is to bring "be said" back to "say".

In the family reunite and the representation of common memory about one thing, "be said" becomes "say". In fact, the death of his father evoked unfinished time which is "be said", so all kinds of

physical symptoms, all kinds of mysterious events, when it points to the death of his father, it becomes "be said" things. In this sense, evocation is to make "be said" into "say".

Filial piety, guilt and self-attack

From Chinese culture background, filial piety is an explicit expression of Chinese guilty. *The analects of Confucius* said: "To become a gentleman should start from the basic. With basic, person can build correct outlook on life. Being filial piety to the parents and respecting teachers is a base!" which is pointed out in *Classic of Filial Piety* more explicit that "Filial piety is the basic of all morality, and it is also the basic of education."

As an individual, he/she is not familiar with such a self that it has its own ideas, has different ideas and has the ideas with emotion. These all mean unfilial to parents. In the children heart, they don't allow themselves to surpass parents, to have thoughts different from parents, or even live longer than their parents.

In psychoanalytic theory, the Oedipus is described as human growth, confronting and surpassing the parents. Filial piety is an important way that the Chinese culture used to deal with the Oedipus complex. If a person is not filial piety, firstly he will feel guilty. The guilt makes him do something to make up in reality, such as giving parents more economic support, going to see parents more times. But if the guilt is not enough, it will change to reduce self-value—shame—to express. Li Mengchao had wonderful comment on China's Oedipus complex. He quoted Nezha (a mythological person's name) for example. Nezha has a young look and is omnipotent, who is the third son of TuoDa oxidase heavenly Kings. FengShenYanYi describes: one day, when Nezha goes to the east China sea bathing, because he is playing with the "Qianqun Quan" that was a treasure TaiYi give in the sea, the East China Sea Dragon King's palace to shake. The dragon king quickly sent patrol look around in the sea, Nezha is so angry as to kill him. Then the dragon king third prince AoBing assemble with the war and killed by Nezha. The dragon King tells the jade emperor to take his parents. Nezha is beating him in the front of the temple. Later on, he said his behavior is irrelevant with his parents and give back his meat and boneless to his parents. After he is died, his teacher use lots help him soul to resurrection. He also gives him a pointed fire gun, foot wheels. After help JiangZiYa crusade against King Zhou, he has the meritorious military service eminent.

Lee believes that China's Oedipus complex performance because of extremely guilty to destroy itself and then through the process of resurrection. It reflects the impassable of patriarchal and authority of Chinese culture.

Guilt can make people relieve anxiety by real specific operation, while shame is according to the inner self value, self-esteem, so it once occurs, it is difficult to relieve by real operation.

I would like to illustrate the relation between filial piety and guilt from two cases as follows:

A 40 years old woman took care of her parents meticulously, from specific economic to specific life care, all undertaken by herself and her husband. She had a sister living in rural, also had another sister who went to the city to work. The sister did not receive parents' support and complained about parents. This woman took care of their parents and expected the two sisters to respect and praise her. She complained about the two sisters not respecting her, and at the same time she felt

sorry to her husband, because she could not both express dissatisfaction to sisters and tell the real ideas to her husband when she wanted to advise him. The therapist said to her: you deprive your two sisters' qualification of taking care of parents. She stood in amazement and felt much wronged.

A 45 years old male police battalion chief came to my clinic saying he had gone up step by step from being a policeman to squad leader, then foreman, finally the district chief since 20 years old. Every time he owns the promotion level, his symptoms would aggravate once. His main symptom is stuttering that in the presence of the surface of a stammering tongue. He should have eloquent, but at last became to read the manuscript. When he became the district chief, he needed to talk in front of hundred people, while his leader came to listen to his report, then he found it's hard to read manuscript. He began to suffer from insomnia, appeared to a series of legs trembling, accelerate heartbeat and the symptoms of panic attack, etc. After carefully asking for his illness history, he said he had a brother and a sister, there brothers and sisters all graduated from police school. His father was also a police, he treat them extremely sever and tyranny and no reason to beat them. He was dead in 45 years old for myocardial infarction sudden death and before dying was a general old police.

Now, his police profession has already exceed his father and he also faced with 45 years old, his life time would exceed his father, so his symptoms from dynamic understanding showed connected with lack of mourning father. Furthermore, his anger couldn't express to his father and the anger attack towards to himself.

The two examples reflect the filial piety (to parents) leading to different results in Chinese culture, altruism or attack to their own.

The former used altruistic behavior in reality to relieve guilt, while the latter was from the inner low self-esteem and low sense of worth—the authority cannot be exceeded.

Therefore, I think the process of calling back the spirit of the dead can be considered as working with shame. In fact, Freud later had changed his religious attitude, he said, if you can't provide the actual good change to them, you should not deprive people of the support and comfort which can be received in religious (Freud, 1927/1961 a, pp. 34-35).

When I was doing the ceremony, there was a frog jumping into the house from outside. We often see the toad in the manor at ordinary times, hardly see the frog. The frog jumped behind me and squatted down there, motionless, as if it was listening to the sutras. When I came back, I told my mother about this. She said, "the frogs live in water, that means your father came back to see you, he may hear your thoughts!"

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